THE CHRISTIAN CYNOSURE.

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This Number

of the *Cynosure* completes the report of the proceedings at Batavia, and contains in full Thurlow Weed's memorable letter, which will be read with interest almost as deep as that felt by the Convention when read in its hearing. The historical reminiscences at the monument fill another valuable page, and will be continued

IN OUR NEXT.

When will also appear Mrs. Mather's statement respecting the pretended Mrs. Monroe, and the experiences given by seceded Masons on the last evening which moved the soul of every listener. The addresses of Prof. E. D. Bailey and Elders Hinman and Browne are also promised for publication. Our edition last week was early exhausted, so that extra copies cannot be supplied, much to our regret.

The Abduction Number

Of the *Cynosure*, Sept. 7th, can be supplied in large quantities or small at 3c. each. Remember this is the illustrated paper, and the same matter in an an ordinary pamphlet would be worth five times the amount. Send for this paper, and scatter it among your neighbors. Friends who are canvassing for subscribers send your names and get some copies free, so many as you can wisely use to bring back returns.

NOTICES.

Indiana.

The annual State Convention for Indiana will be held at Carthage, Rush county, October 24th and 25th. Friends of the reform in the State are urged to make immediate preparations to attend. The place selected is a grand one for the convention.

Signed by Ex. Committee: S. L. Cook, J. W. Lowman, Benj. Ulsh, Wm. Small, E. Hansen.

New Hampshire.

The Sixth Annual Convention of the New Hampshire Christian Association will be held at Center Strafford Wednesday and Thursday, October 11th and 12th, A. D. 1882. President J. Blanchard, D.D., of Wheaton, Ill., Rev. J. P. Stoddard of Chicago, Prof. E. D. Bailey of Worcester, Mass., and other brethren will address the Convention. Friends coming on the Worcester and Nashua railroad please notify Deacon E. Smith, Center Strafford, N. H.; those coming on the Boston and Maine, Elder J. N. Bartlette, Center Barnstead, N. H.; and those on the Dover and Alton railroad, Frank Pugsley, Rochester, N. H. Teams will be waiting Tuesday the 10th at Barrington on the first named road, Dover on the second and Rochester on the third. Entertainment will be free. Friends in neighboring States are cordially invited to be present. Brethren in New Hampshire, come up to the help of the Lord against the mighty. Come praying that the Holy Spirit may rest upon our convention with power and blessing. By order of the Executive Committee.

S. C. KIMBALL,
New Market, N. H. Sec'y N. H. C. A.

ILLINOIS.—An announcement of the Annual Convention of the Illinois Christian Association will be found in next week's Cynosure. Where and when shall it be held? Whoever has an answer, write to W. I. Phillips, Treas., 221 West Madison St. Friends here are in favor of Chicago, and Nov. 1st and 2d as the time. Let us hear from all.

Editorial Correspondence.

THE MONUMENT CONVENTION.

DALE, Wyoming County, N.Y.
At Mr. F. W. Capwell's.
Saturday, Sept. 16, 1882.

READERS OF THE CYNOSURE:—I am here to stop over Sabbath, among hills crested with woods, with springs in their valleys which outlive the drouth; old orchards, with their little hard, native seedling fruit, being now crowded out with young cultivated trees; in short, I am amid surroundings exactly like the hills of Vermont, where my young imaginations were all born. The air is balm; and the fountain in front of the house, fed by a spring up the hill, sends up its graceful curve of water. I am here as one transformed into a young man and may as well confess it.

I arose this morning by light, and, forgetting the many years walking with me, I went up some of these hills to their summits. In the midst of a cornfield on one hill I found a little grave-stone with this epitaph:

"Behold a sweet and lovely child,
Which once so fair serenely smiled,
Has bid the world adieu.
He feels no more the pangs of death,
Or breathes the agonizing breath;
No tears his cheek bedew."

This is indigenous poetry, evidently, which grew out of these hills like the shrubs and wild apple trees. I wandered on and climbed a fence into a hill-pasture, where, amid some stray Canada thistles (which, though hated, looked like old friends,) I found a few more grave-stones, broken and dilapidated, yet I read on the stone of a young man, perhaps brother to the babe sleeping in the corn-field, the following:

"Dear children, think as you pass by,
The lonely grave in which I lie;
As I am now soon you must be,
Therefore prepare to follow me."

In these and every other epitaph here I found no allusion to God, eternity or religion. On returning to the house I learned they were the unremoved remnants of an old hill grave-yard, and that the family to which they belonged were men of powerful frames, who drank enormous quantities of whisky, and so had no religion, and left no friends to remove their bones when the cemetery was removed. The curse of the liquor traffic thus follows beyond the grave.

I am here seven miles from Warsaw, the home of Seth M. Gates. I am going to speak in his church to-morrow if I can speak on the relation of the lodge to the Christian religion. If not, I will speak elsewhere. When through the Sabbath I will write an account of it, with other interesting matters. Here in the small village of Dale, at night I preached for Bro. Hyatt, whose name is familiar to the *Cynosure* readers. If I could crowd my thoughts and feelings into a letter, my readers would be as happy in the reading as I am in the experience.

SATURDAY EVE., Sept. 16.—I have to-day visited, in company with the able and unwearied Mr. Capwell, the several pastors in Warsaw, N. Y., and am to preach there to-morrow (Sunday) night. Messrs. Starry of Iowa, and Butler of Missouri, came down from Batavia with me. They have to-night gone over to Wyoming to exemplify the degrees, or one of them. These men have in them all, Capwell, Starry and Butler, elements of great power and will yet become prominent men in their respective States. The readers of the *Cynosure* will note this, and see if coming years do not fulfill the prediction.

I intended to speak at large and in detail of the Monument Convention, but must defer it until I see what Messrs. Stoddard and Kellogg have written. A thousand tokens indicate great and speedy enlargement of the reform.

MONDAY MORN., Sept. 18.—I preached yesterday evening in the M. E. church, Warsaw, N. Y., long the home of Hon. Seth M. Gates, to an apparently interested and intelligent congregation. Messrs. Starry and Butler, who exemplified the Entered Apprentice degree at Wyoming on Saturday night, give the first and third degrees at Irving Hall, Warsaw, on Monday and Tuesday evenings. Elder J. F. Browne, of Kentucky, is to be with them. Since Mr. Butler left his home in Albany, Missouri, the American party there have nominated him for Congress on the American ticket. He is a young, clear-thinking man; and in our judgment, if his life is spared he will yet hold and do honor to a seat in Congress. Next to Secretary Stoddard, here, who

"Has won
Golden opinions from all sorts of people."

Mr. F.W. Capwell has accomplished and is accomplishing wonders in this part of the State. The meetings being held by Starry, Butler and Browne, are of his procuring. Mr. Capwell is a man of mature age, tireless energy, and excellent business talents. He has a beautiful home in the hills back of the village of Dale; and is blessed with a most excellent and happy family. He is a fair speaker, and if the American party succeeds, will yet adorn the highest office in the State.

The subject of Woman Suffrage was fully considered in the Convention, and not a word was said against it. The Convention unanimously passed a carefully drawn paper, offered by Pres. C. A. Blanchard, which was supplemented by a general resolution offered by Pres. Kephart, of Avalon College, Missouri, whose counsels in the Convention were of the utmost importance.

J. B.

The Abdiels of our Reform.

BY P. S. FEEMSTER.

I once traveled alone through a wild mountain region on the headwaters of Broad river, North Carolina. The rocky cliffs rose high on either side and streams ploughed madly over them.

The laurel and ivy, beautiful but poisonous, were the principal growth, and wild beasts lurked in the dens by the roadside. In a quiet nook amidst those scenes of threatening grandeur one single violet grew and bloomed alone; that lone violet spoke volumes to me and has been a lasting inspiration.

In this work of reform many of the churches have looked down upon me cold and grim as rocky cliffs, and sometimes torrents of passion

have dashed madly over them, and from the dark dens of the lodges angry men have hissed and growled. Thank God for the few lone witnesses, brave witnesses for truth and purity, who have helped and cheered me on my way.

It is wonderful how much can be accomplished by one fearless witness for truth in any community. At Montgomery, Ala., a wide door was opened to me by the judicious aid of one man, Rev. R. W. Fay. At Lyons, Kan., I was favored with a reasonably good hearing mainly through the influence of brother John Motter, who is ever a swift witness against the lodge power. In Sedgwick City I spoke to goodly congregations and was enabled to bear testimony to the truth in the very teeth of the lodge lion, with none to stand by me but the Kier family.

I mention these simply as illustrations, not because they are the only ones who have met me with bread and water and have stood bravely by me in the thickest of the fight. There have been many others just as brave and just as true whose names may not be known on earth but who will no doubt stand at last in that great company "who came out of great tribulation and have washed their robes and made them white in the blood of the Lamb."

At other points where many claimed in a quiet way that lodge worship was false worship, I have walked to the appointed place alone, opened the house and lit the lamps with my own hand, and bore my testimony against the devil worship to those who gathered there without one word of sympathy from any source whatever.

I have often wondered if Paul felt these things as keenly as I do when he wrote to Timoth, "At my first answer no man stood with me but all men forsook me. I pray God it may not be laid to their charge."

When I see lodges fattening on the cowardice of their foes, and growing strong in places where the faithful testimony of those who see and know their evil nature would wipe them out. I realize as I never did before why the *fearful* are classed in Rev. 21:8 with the *unbelieving* and *abominable* and *murderers* and *whoremongers* and *sorcerers*, and *idolaters* and *all liars*, and doomed to the lake which burns with fire and brimstone.

Business men are fearful that they will hurt their trade. Preachers are fearful that they will lose their salaries and congregations. Whole denominations are fearful that they will not be able to keep step with their sister denominations in the mad scramble for numbers, wealth and social power. Hence all unite to crowd out, frown out or freeze out the dreaded testimony to the truth. May the Lord grant grace to the faithful even unto death in this struggle for truth.

Where the Money Goes.

When secret society leaders fall we get some truth. The following from the *Royal Templar* is light on secret darkness.

"Members of the order bear in mind this fact, that while the self-elected Supreme Councilor, so-called, was drawing one hundred dollars a month from the order, and eating the bread of idleness, the editor of the *Royal Templar* was working day and night to earn money to publish a paper devoted to the order, and never received even his just dues from the Supreme Council, for work done.

While the would-be publisher of the official paper draws nearly fifteen hundred dollars a year from the order, the publisher of the *Royal Templar* has spent in hard cash nearly fifteen hundred dollars and years of time and more value than money.

That the *Royal Templar* has done more to build up the order than any other means, we call upon the man, C. K. Porter, who bears witness, and his evidence is true as published in his annual report.

Between the *Royal Templar*, the paper of the people, and the paper published by the Supreme Council, we call upon the members of the order to decide. From their verdict there is no appeal."

REFORM STORY.

Holden with Cords.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

Chapter XXII—Continued.

Rachel uttered a low cry of horror. I was silent—struck dumb with the reflection of Elder Cushing's speech, and the coarse, horrible jesting which had succeeded it. Every allusion made by Darius Fox, and the group of which he was the center, most of them Royal Arch Masons like himself, grew clear as daylight. They were talking about the murder of Captain Morgan; Elder Cushing knew it and that benign smile and smooth speech was intended to blind me as well as some others in the lodge to a truth it was thought best not to have us learn too suddenly.

"How do you know Captain Morgan has been murdered?" I inquired at last.

"From the best authorities possible—Masons themselves. Full five weeks before he was kidnapped in Canandaigua, I heard the subject discussed at a meeting of the Chapter, in a way that left no doubt on my mind what the fraternity intended. A minister of the Gospel, a Royal Arch Mason, gave me my first information that Captain Morgan was writing out the secrets of Masonry. He said that Morgan had forfeited his life by the act, and he himself would be willing to be one of a number to put him out of the way; for he believed God regarded the Masonic institution with so much complacency that he would never allow his murderers—his executioners, I believe was the word he used—to suffer for the deed. I understood from a reliable source that Morgan and Miller were both apprised of this danger and prepared for defence or I should have sent them warning."

"But how does it happen—"

"That I know so much more about this horrible business than you?" said Mark, anticipating my unuttered question. "You are only a Master Mason; yon have promised to keep every secret of a brother Mason, murder and treason excepted. But I am a Royal Arch Mason; I have promised to keep all a companion's secrets, murder and treason *not* excepted. Furthermore I am what they call a high Mason; as high as Elder Cushing himself. I took the Ineffable Degrees in the city of New York. I am a Knight Templar; I have drank of wine from a human skull, and over the horrible draught I have invoked in awful terms a double damnation on my soul if I violate the least of my Masonic obligations. You and Rachel look horrified. I don't wonder; but I speak the words of truth and soberness when I affirm that this is actually what I and every other Knight Templar has done. It is called 'the sealed libation' because it seals all other obligations the candidate has taken or will take. Henceforth he is bound by double penalties,—a horrible death and perdition on his soul, both invoked by his own lips. What wonder that the secret of Morgan's murder can pass safely and silently from one Knight Templar to another without the smallest fear of disclosure!"

"But if this is so, Mark, how dare you—" And again I stopped while Mark completed the unfinished inquiry.

"How dare I reveal all this, you mean? But it is a very small part of what I intend to reveal to the world should God spare my life. I am Masonry's slave no longer, I am Christ's freeman. And if the foul institution whose hands are red to-day with the blood of Morgan should require my life also, may He give me strength not to shrink from the sacrifice!"

"But O, Mark! my brother, be careful!" cried Rachel, turning pale; while I put in a word or two of caution. "Don't go to throwing away your young life, Mark. You can bear testimony in a quiet way, and do just as much good, perhaps more than by testifying publicly."

But when once the martyr spirit is fully roused in man or woman words of mere worldly prudence will go as far towards quenching it as water poured on Greek fire.

"Ah, Rachel and Leander, you both love me but yon must forgive me if I have already taken counsel of a higher wisdom than yours. Why should I continue to deny the Lord that bought me? If I have let fear and shame govern me in the past, must they hold a base dominion over me all my life? Never!"

"But Mark—"

"He that loveth his life shall lose it. He that hateth his life in this world shall keep it unto life eternal;" answered Mark, solemnly. "I have learned not to fear them which kill the body. And if you want to know where, it was in an encampment of Knight Templars, when I saw the sword of every Sir Knight in the room drawn to charge upon me, a poor, shivering, helpless wretch, because I refused either to drink wine from a human skull or take the blasphemous oath required of me; and was told by the Most Eminent, 'Pilgrim, you here see the swords of your companions drawn to defend you in the discharge of every duty we require of you. They are also drawn to avenge any violation of the rules of our order. We expect yon to proceed!' For one instant I thought I would submit to anything, even death itself first. And then a clergyman who was an acquaintance of mine, and had accompanied me—all the rest were utter strangers—stepped forward and told me that he and the rest of the Sir Knights had taken the oath and drank of the fifth libation; that it was all perfectly proper, and would be qualified to my satisfaction. Fear accomplished the rest. I drank the cup of a double curse, but better I had died a martyr's death on the points of those naked swords than have done it! Satan desired to have me that he might sift me as wheat; but now that I am converted shall I not strengthen my brethren, bound in these terrible meshes,—longing to escape, yet seeing no way of deliverance? Shall I not by revealing all I know of this monstrous system save other poor souls from being fooled and betrayed as I have been?"

I looked at Mark in a wonder which was due to the fact that while his Masonic obligations to secrecy seemed to rest on him with the lightness of a feather's weight, I felt them as binding as ever on me, and did not understand how he with his more delicate moral sense could dispose of them so easily. Mark must have understood the look, for he continued,—

"Not a single one of those unholy vows has the least binding force on my conscience. Once they bound my whole soul and mind and will as with fetters of adamant, but now the law of the spirit of liberty in Christ Jesus hath made me free from the law of sin and death. Those vows were made to Satan and not to God. Shall I by continuing to regard them acknowledge his authority over me? Shall I have secret fellowship with the unfruitful works of darkness because too cowardly to come out boldly on the Lord's side and expose them? Shall I give the god of the lodge even a silent worship?—for it has a god, and lately I have found out his name. Not Jehovah, maker and preserver of men; not Jesus Christ, our ever blessed Redeemer. His name is Baal, the sun-god of ancient Moab and idolatrous Israel. And in every lodge all over the land are practiced rites borrowed from the old pagan mysteries; the same that Ezekiel described in his vision, 'Behold at the door of the temple of the Lord, between the porch and the altar were five and twenty men with their backs toward the temple of the Lord and their faces toward the east. And they worshipped the sun towards the east.' You and I, Leander, did exactly what those old idolatrous Jews did when we were conducted round the lodge three times with our faces towards the east. We too, were worshipping the sun, or call it by another name, Baal."

"But how did you find out all this, Mark?" said I, in mingled astonishment and perplexity, greater if possible than when I sat in Benjamin Hagan's cabin, and listened to the honest backwoods preacher as he weighed the boasted morality of the lodge in the scales of the Ten Commandments and found it—wanting.

"The murder of Morgan was the first thing that opened my eyes; and this little book," added Mark, at the same time drawing a small

volume from his coat pocket which he handed to me; "has, under God, been the instrument of converting me forever from the worship of this false, unclean, red-handed deity of the lodge."

I turned it over. It was entitled: "An Inquiry into the Origin and Nature of Speculative Freemasonry, by Elder John G. Stearns." Mark continued,

"Quite as much for the crime of introducing this book to the notice of some of my Masonic acquaintances, as for my outspoken abhorrence of Captain Morgan's murder, a hint was soon dropped me by the Faculty—all high Masons—that my resignation would be acceptable. Of course I resigned at once, though I let them know at the same time that I understood perfectly well the reason of my dismissal. Now you and Rachel know the whole story. I have come home a humbler, wiser and I trust better man than when I went away. I believe the Lord has a work waiting for me. Till he shows me when and how to take it up I shall go back and fill my old place on the farm. And now, Leander, I have a question to ask. Are yon content to remain longer connected with the institution that has taken the life of Morgan?"

"No; and may heaven bear witness that I leave it henceforth forever," I answered solemnly. And then Rachel, who had sat silent hitherto, gazing in blank bewilderment from one to the other, as what woman would not on discovering that her nearest male relatives have been secretly practicing heathenism, turned to me with the quick tears of a sudden joy in her eyes,—

"Now you are mine, Leander, all mine! Nothing to come between us more. Thank God!"

I clasped her hand silently, and it was like a second sealing of our marriage vows.

"Leander," said Mark, as we were parting for the night, "I know your grandfather is a zealous Mason. What does he say about this affair of Morgan's?"

"Very little; but I think you will find it hard to convince him that Morgan is not alive and safe somewhere in Canada," I answered. For the fact was, my grandfather though hitherto the most easy and good natured of beings, had developed of late such a strange testiness in regard to this one particular subject, that I hardly knew what to think of him. He refused to listen to the least hint of any suspicion on my part that Morgan might have possibly fallen a victim to Masonic vengeance. "Don't talk nonsense to me, Leander," was his invariable way of disposing of the subject; and after a few attempts I finally shut my mouth and talked no more of the objectionable "nonsense."

The next morning we went over to see him. There had been a sharp frost during the night and my grandfather, who suffered much with rheumatism, and felt keenly the sudden oncoming of cold weather, we found seated in the kitchen—which no one *au-fait* in the domestic economy of those primitive days will need to be informed was, in ordinary cases, the family sitting room—enjoying the warmth of the bright fire blazing in the huge fire-place. He shook hands heartily with Mark, and the latter after replying to sundry surprised exclamations and inquiries from my mother and Miss Loker, took a seat beside him and quietly told the awful tidings.

But contrary to all my expectation there was no impatient outburst of disbelief on my grandfather's part. He sat for a moment not speaking a word, his head bowed and his eyes fixed on the floor.

"I can bring proof if that is necessary;" said Mark who felt as I, at a loss to interpret his silence.

"Proof! I want no proof." And my grandfather rose up, tall, straight as in the days of his youth; and taking off the glistening Masonic badge that he had worn for so many years, he walked up to the fire blazing on the hearth and deliberately flung it into the flames, while my mother and Miss Loker looked on, amazed.

"I want no proof;" he repeated. "It is all there,—in the Entered Apprentice oath. Fool that I was never to see it before!"

And tottering back to his chair, the excitement over, my grandfather bowed his gray head and wept.

Thurlow Weed's Recollections of the Abduction of William Morgan.

Prepared at the Request of the Secretary of the N. C. A. and read in the National Convention at Batavia, Sep. 14.

NEW YORK, September 9th, 1882.

DEAR SIR:—I have delayed the answer to your letter inviting me to attend the unveiling of the monument of Captain William Morgan in the hope that I should be able to be present on that occasion.

Impaired vision, added to other infirmities, prevents my going far from home. The occasion is one that recalls an event of startling interest, arousing deep, popular feeling, first at Batavia, Leroy, Canandaigua and Rochester; then pervading our own, and other States. After reading the proceedings of a meeting at Batavia with the Hon. David E. Evans as presiding officer, I wrote a six line paragraph for the Rochester *Telegraph*, in which I stated that a citizen of Batavia had been spirited away from his home and family and that after a mysterious absence of several days a village meeting had been held and a committee of citizens appointed to investigate the matter; adding, as it was known that Freemasons were concerned in this abduction, it behooved the fraternity whose good name was suffering to take the laboring oar in restoring the lost man to his liberty.

That paragraph brought dozens of our most influential citizens greatly excited to the office, stopping the paper and ordering the discontinuance of their advertisements. I inquired of my partner, Robert Martin, what I had done to exasperate so many of our friends. He brought me a book and directed my attention to an obligation involving severe penalties as a punishment for disclosing the secrets of Masons, inquiring what I thought of a man who after taking such obligation, violated it? I replied that I did not know any punishment too severe for such a perjurer. The discontinuance of the paper embraced so large a number of its patrons, I saw that my brief, and as I supposed, very harmless paragraph would ruin the establishment. Unwilling that my partner should suffer, I promptly withdrew, leaving the establishment in the hands of Mr. Martin. The papar was doing well, and until that paragraph appeared, my business future was all I could desire.

At that time an editor was wanted at Utica, where I had formerly worked and where I had many friends, but my offer to go there was declined. I was equally unfortunate in my application for employment at Troy. The objection in both cases was that I had been too busy in getting up an excitement about Morgan.

Meantime the mystery deepened and public meetings were held in several villages, Rochester included. In the meeting at Rochester it was assumed that all good citizens would unite in an effort to vindicate the law. A committee was appointed, consisting of seven, three of whom were Masons. It was soon discovered that the three Masons went from the committee, to the lodge rooms. It was subsequently ascertained that two of these gentlemen were concerned in the abduction; and that Morgan had been committed to the jail in Canandaigua on a false charge of larceny, and that he had been carried from thence secretly by night to Fort Niagara. The committee enconntered an obstacle in obtaining indictments in five of the six counties where indictments were needed. The sheriffs who summoned the grand juries were Freemasons. In four counties no indictments could be obtained. In Ontario, however, the District Attorney, Bowen Whiting, and the Sheriff, Joseph Garlinghouse, regarded obligations to the laws of the State paramount. Sheriff Garlinghouse and District Attorney Whiting discharged their duties independently and honestly. As the investigations proceeded the evidence increased that Morgan had been unlawfully confined in the Canandaigua jail and secretly conveyed to Fort Niagara, where he was confined in the magazine. There was every reason to believe that he was taken from the magazine and drowned in Lake Ontario. This, however, was so boldly and persistently denied —denials accompanied by solemn assurances that Morgan had been seen alive in several places that the public sentiment was divided.

At town meetings several months after Morgan's disappearance the question was carried into politics. A large number of zealous Antimasons determined to make political issue. Solomon Southwick was nominated for Governor. Our committee firmly resisted all such efforts, urging all who were connected with us in an effort to vindicate the law, to vote for the candidates of the party with which they had been previously connected. We endeavored to induce the Whig State Convention to nominate Francis Granger, but failing in that, we gave our support to Judge Smith Tompkins. Afterwards at a village election in Rochester, Dr. F. F. Backus, who had been treasurer by a unanimous vote of electors from the time the village charter had been obtained, was again the candidate of both parties. No whisper of oppcsition was heard before the election or at the polls, but when the votes were canvassed a majority appeared in favor of Dr. John B. Elwood. Dr. Backus was an active and influential member of the Morgan investigating committee; that astonding result produced an instantaneous change.

Political Anti-masonry from that moment and for that reason became an element in our elections. It was alleged and extensively believed of the "infected district," that the "Morgan Committee," to gratify personal aspirations went voluntarily into politics. Those allegations were as untruthful as they were unjust. It was not until we ascertained that the fraternity by a secret movement was strong enough to defeat the candidate of both political parties that we consented to join issue with them politically.

In the Autumn of 1827, the discovery of the body of an unknown man on the shore of Lake Ontario, near the mouth of Oak Orchard Creek, gave a new and absorbing aspect to the question. The description of that body, as published by the coroner who held an inquest over it, induced a belief that it was the body of Wm. Morgan. Our committee decided to hold another inquest. Impressed with the importance and responsibility of the question, I gave public notice of our intentions and personally invited several citizens who had known Morgan to be present. One of our committee went to Batavia to secure the attendance of Mrs. Morgan, and as many others who knew him as would attend. The body had been interred where it was found. The rude coffin was opened in the presence of between forty and fifty persons. When it was reached and before removing the lid, I received from Mrs. Morgan and others who knew him well, descriptions of his person. Mrs. Morgan described the color of his hair, a scar upon his foot, and that his teeth were double all round. Dr. Strong confirmed Mrs. Morgan's statement about double teeth, one of which he had extracted, while another was broken, indicating the position of the extracted and broken tooth. When the coffin was opened the body disclosed the peculiarities described by Mrs. Morgan and Dr. Strong.

This second inquest and the examinations of the body proceeded in open day, and in the presence of Masons and Anti-masons, not one of whom dissented from the coroner's jury by which the body was unanimously declared to be that of *William Morgan*. Mrs. Morgan in the testimony failed to recognize the clothes. The body was taken to Batavia where it was re-interred; no one as yet expressing any doubt of its identity.

Subseqnently, however, we were surprised by a statement that the body supposed to be that of Morgan was alleged to be a body of Timothy Monroe, who had been drowned in the Niagara River several weeks before holding the first inquest. This awakened general and intense feeling. Notice was given that a third inquest would be held at Batavia, where the widow and son of Timothy Monroe appeared as witnesses. Mrs. Monroe swore to a body essentially different from that found at Oak Orchard Creek. Her husband she said had black hair that had been recently cut and stood erect. Her testimony made her husband from three to four

inches taller than that of the body in question. She testified that her husband had double teeth all round and described an extracted tooth from the wrong jaw and knew nothing of the broken tooth. The hair upon the head of the drowned man was long, silky and of a chestnut color. While that of Monroe, according to the testimony of Mrs. Monroe and son, was short, black and close cut. While Mrs. Monroe failed in describing the body, her description of the clothing was minutely accurate, the heel of a stocking was described as having been darned with yarn different in color. Her cross examination was very rigid, her answers throughout were found to be correct. The clothing thus described had been in possession of the coroner, who testified that it had not been seen either by Mrs. Monroe or any stranger from whom she could have obtained information. On the other hand Mrs. Morgan's description of the body, before she had seen it, was quite as satisfactory as Mrs. Monroe's description of the clothes. Our committee took no part in the inquest and the body, as is known, was declared to be that of Timothy Monroe.

This served to extend and intensify "excitement." It was everywhere charged and largely believed that I had mutilated the body in question for the purpose of making it resemble that of Captain William Morgan. I encountered prejudices thus created both in Paris and London twenty years afterward. Our investigations were embarrassed and protracted by the absence and concealment of important witnesses. One of those witnesses was an invalid soldier who had the care of Morgan while confined in the magazine at Fort Niagara; but he disappeared and every effort to find him was unavailing for more than a year. I finally traced him (Adams) to Brookfield, a mountain town in Vermont. On our way back, he at different times stated that hearing a noise in the magazine he reported it to Mr. Edward Giddins, keeper of the Fort, who told him that a stranger was lodged there who, in a day or two would be taken to his friends in Canada, but nothing must be said about it. He then from time to time carried food to the person. Soon afterwards near midnight he was told to have a boat in readiness for the purpose of taking away the man in the magazine. Several gentlemen arrived in a carriage by whom the man was taken from the magazine and escorted to the boat. Adams was told to remain on the dock until the boat should return and that if in the mean time any alarm should be given, he was to show a signal to warn the boat away. As nothing of this kind occurred the boat returned quietly, and as of the six who left in the boat only five returned he supposed that one had gone to his friends in Canada.

Adams was wanted as a witness in trials then pending in Canandaigua. We reached that place in the afternoon of the day the court convened. Three men were on trial for the abduction; the testimony of Adams was essential to complete the link. On being called to the stand he denied all knowledge bearing upon the question. He resided, he said, at the time specified, in the Fort, but knew no man being confined in the magazine; knew nothing of men coming there at night in a carriage; and knew nothing of a man being taken from there in a boat. His denials covering the whole ground were full and explicit. That, for the time being, ended the matter. When the court adjourned, I walked across the square with Judge Howell, who presided, and who remarked to me, that I had made a long journey for nothing, my witness, Adams, being ignorant of the whole affair. General Vincent Mathews of Rochester, who was walking on the other side of the Judge, replied with much feeling, that "the old rascal had not uttered one word of truth while he was on the stand." General Mathews was the leading counsel for the kidnappers, but refused to be a party in tampering with witnesses. On our return to Rochester the witness Adams was in an extra stage with his Masonic friends. As there was no longer any need of hiding, he was on his way to Niagara. In passing the Mansion House, Rochester, Adams, who was standing in the door-way, asked me to stop, saying he wanted to explain his testimony. The lawyers, he said, informed him that if he told what he knew about the magazine and the boat, it would be a confession which would send him to States prison. They also told him that the law did not compel a witness to criminate himself; and, to avoid punishment, he must deny the whole story.

In 1831, after my removal from Rochester to Albany, a libel suit was commenced against me by General Gould of Rochester. It was tried at Albany. Judge James Van Derpoel presiding. The libel charged General Gould with giving money he received from the Royal Arch Grand Chapter to pay Smith and John Whitney, to enable them to escape from justice. Gerrit L. Dox, treasurer of the Grand Chapter, and John Whitney, one of the recipients of the money, were in court to establish the truth of the libel. Mr. Dox testified that a "charity fund" had been entrusted to General Gould. John Whitney was called to prove that he received a part of the fund, with which, in company with Burage Smith, he left Rochester and was absent nearly a year. General Gould's counsel objected to witness' testimony until it had been shown that General Gould knew that the money furnished was to enable Smith and Whitney to escape justice. The courts sustained this objection, and Whitney's testimony was excluded. As it was impossible to prove what was known only to General Gould himself, the trial ended abruptly. Judge VanDerpoel in charging the jury dwelt at length upon the licentiousness of the press, and called upon the jury to give exemplary damages to the injured and innocent treasurer. The jury thus instructed, but with evident reluctance, found a verdict of $400 against me. My offence consisted in asserting a fact, the exact truth of which would have been established if the testimony had not been ruled out by a monstrous perversion of justice.

Colonel Simeon B. Jewett of Clarkson, Major Samuel Barton of Lewiston, and John Whitney of Rochester, passed that evening at my house. Jewett was prepared to testify that he furnished a carriage for those who were conveying Morgan secretly from Canandaigua to Niagara. John Whitney was one of the party. Major Barton would have testified that he furnished the carriage which conveyed the party from Lewiston to Fort Niagara; John Whitney being one of that party. Whitney would have sworn that Gould supplied money to enable him to "escape from justice." In the course of the evening, the Morgan affair being the principal topic of conversation, Colonel Jewett turned to Whitney with emphasis and said, "John, what if you make a clean breast of it?" Whitney looked inquiringly at Barton, who added, "Go ahead."

Whitney then related in detail the history of Morgan's abduction and fate. The idea of suppressing Morgan's intended exposure of secrets of Masonry was first suggested by a man by the name of Johns. It was discussed in lodges at Batavia, Leroy and Rochester. Johns suggested Morgan should be separated from Miller and placed on a farm in Canada West. For this purpose he was taken to Niagara and placed in the magazine of the Fort, until arrangements for settling him in Canada were completed; but the Canadian Masons disappointed them. After several meetings of the lodge opposite Fort Niagara in Canada, a refusal to have anything to do with Morgan left his "kidnappers" greatly perplexed. Opportunely a Knight Templars encampment was installed at Lewiston. The occasion brought a large number of enthusiastic Masons together. "After labor," in Masonic language, they "retired to refreshment." Under the exhilaration of champagne and other viands the chaplain (the Rev. F. H. Cummings of Rochester) was called on for a toast. He responded with peculiar emphasis and in the language of the ritual: "The enemies of our order—may they find a grave six feet deep, six feet long, and six feet due east and west." Immediately after that toast, which was received with great enthusiasm, Colonel William King, an officer in our war of 1812, and then a member of Assembly from Niagara county, called Whitney of Rochester, Howard of Buffalo, Chubbuck of Lewiston, and Garside of Canada out of the room, and into a carriage furnished by Major Barton. They were driven to Fort Niagara, repaired to the magazine and informed Morgan that the arrangements for sending him to Canada were completed, and that his family would soon follow him. Morgan received the information cheerfully and walked with supposed friends to the boat, which was rowed to the mouth of the river, where a rope was wound round his body to each end of which a sinker was attached. Morgan was then thrown overboard. He grasped the gunwale of the boat convulsively. Garside, in forcing Morgan to relinquish his hold, was severely bitten.

Whitney, in concluding his narrative, said he was relieved from a heavy load; that for four years he had not heard the window rustle, or any other noise without thinking the sheriff was after him.

Colonel Jewett, looking fixedly at Whitney, said, "Weed can hang you now."

"But he won't," was Whitney's prompt reply.

Of course a secret thus confided to me was inviolably kept.

Twenty-nine years afterward, while attending a Republican National Convention at Chicago, John Whitney, who then resided there, called to say that he wanted me to write out what he once told me about Morgan's fate to be signed by him in the presence of witnesses, to be sealed up and published after his death. I promised to do so before leaving Chicago. There was no leisure, however, during the sitting of the convention; and even before its final adjournment, forgetting what I had told Whitney, I hurried to Iowa returning by way of Springfield to visit Mr. Lincoln. In the excitement of the canvas which followed and the secession of Southern States upon Mr. Lincoln's election, I neglected the important duty of securing the confession Whitney was anxious to make. In 1861, I went to Europe, and while in London wrote a letter to Whitney asking him to get Alex. B. Williams then a resident of Chicago, to do what I had so unpardonably neglected. That letter reached Chicago one week after Whitney's death; closing the last and only chance for the revelation of that important event.

Whitney was a mason by trade, honest, sober, industrious, but excitable. In all the early stages of the Morgan affair he believed he was doing his duty. The final crime was committed under the circumstances I have related.

I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-masonic excitement" by a sincere desire first to vindicate violated laws of my country, and next to arrest the great power and dangerous influence of secret societies. We labored under serious disadvantages. The people were unwilling to believe that an institution so ancient, to which so many of our best and distinguished men belong, was capable of not only violating the laws but of sustaining and protecting offending men of the order. A vast majority of American people believed that Morgan was concealed by our committee for political effect. While we were being fiercely denounced by rousing and incendiary spirits, Judge Enos T. Troop, in charging the grand jury at Canandaigua, spoke of Anti-masonry as a "blessed spirit, a spirit which he hoped would not rest until every man implicated in the abduction of Morgan was tried, convicted, and punished."

It is pleasant also to contemplate the character of those with whom I was associated, judicially and politically for six years. Than James Wadsworth, George W. Patterson and Philo C. Fuller, of Livingston; Trumbull Cary and Timothy Fitch, of Genessee; Albert H. Tracy and Thomas C. Love, of Erie; Bates Cooke and Geo. Boughton, of Niagara; Andrew B. Dickinson, of Steuben; John Maynard, of Seneca; Myron Hawley, of Wayne; Francis Granger, John C. Spencer and Samuel Miles Hopkins, of Ontario; Wm. H. Seward, Christopher & Edwin B. Morgan, Cayuga; Dr. Nott, of Schenectady; Victory Birdseye and E. W. Leavenworth, of Onondaga; W. H. Maynard, of Oneida; Samuel Works,

Frederick Whittlesey, Dr. F. F. Backus and Harvey Ely, of Monroe; Henry Dana Ward, of New York; Richard Rush, John Sargeant and Amos Elmaker, of Penn.; and Wm. Wirt, of Va., an equal number of truly good and eminent men cannot be found among the original and zealous Anti-masons. My friend Wier C. Little, of Albany, is almost the only survivor. Signed, THURLOW WEED.

THE MONUMENT CONVENTION.

Proceedings of the Fourteenth National Meeting.

TWENTY-SIXTH ANNIVERSARY OF MORGAN'S ABDUCTION FROM BATAVIA.

Wednesday Evening.

The Convention again assembled in Opera House Hall, and President Collins requested Rev. A. D. Gaines, of Rome, N. Y., to lead in prayer. A soul-stirring song by George W. Clark preceded the address of the evening, which was made by President J. Blanchard on the political features of the reform, or "New Testament Politics." The address made a deep impression upon the minds of all, and especially those who are accustomed to exercise the right of suffrage, who probably understood clearly, if never before, the necessity for the American party, and the philosophy of the American movement.

A collection was taken after the address to defray the expenses of the Convention. While Gearge Clark sang "The Good Time Coming," something over $21 were handed in. After a report from the business committee the Convention adjourned.

THURSDAY—Morning.

The prayer meeting this morning was led by one of the Secretaries, Rev. W. H. Ross, of Michigan. There was the same earnest spirit of the day before. One could but believe that if such a meeting could be kept up for a short time in Batavia there would be a reviving among the spiritual dry bones of the city.

President Collins offered the opening prayer as the Convention began business. The minutes were amended by striking out the titles that frequently occurred, though not without a protest or two.

Bro. E. D. Bailey, from the committee on the *Christian Cynosure* reported the result of their deliberations. As more time was needed than could at this time be given for the consideration of this report it was laid on the table until 11 o'clock.

At the request of the President that one of the Vice-Presidents should be designated who should take the chair in his unforeseen absence, F. W. Capwell, vice-president for New York, was made first vice-president by unanimous vote.

Ten o'clock had come, and the order of the day was the letter of Hon. Thurlow Weed, giving his recollections of the Morgan abduction and the trials which followed. Prof. E. D. Bailey, from the committee on resolutions and correspondence, read the letter amid the profound interest of the Convention, which deepened as he proceeded. Pausing a moment as he was reading of the Monroe inquest it was stated by a delegate that Judge Taggart had positively stated his belief that Mrs. Monroe, put forward by the Masons, was a man in woman's clothes. Secretary Stoddard remarked that at the close of the reading he would introduce a witness who knew the man who personated Mrs. Monroe. There was needed no spur to the attention of the meeting, but these hints quickened every thought, and the elderly members crowded to the front that no word should be lost. As the reading proceeded with the confession of Whitney, and Mr. Weed's anxious letter to him to have his testimony secured by affidavit, which reached Chicago just after his death, the painful disappointment was reflected on every countenance. As the reading ceased and the letter was held up to show the signature of Mr. Weed, Bro. Stoddard quoted from a private letter, from the daughter whose hand penned the history at the dictation of her father, telling of Mr. Weed's anxiety that this testimony should be completed, and of his rising from his seat to sign it with his own hand; enquiring eagerly if the signature was so written as to be known.

President C. J. Kephart presented directly a resolution that was in the minds of all ordering the publication of Mr. Weed's letter, with a preface by Secretary Stoddard, and that copies should be furnished to colleges and public reading rooms for free distribution among the young. A substitute for the first part was finally presented and voted thus: "*Resolved*, That the National Christian Association be instructed to publish the minutes, speeches and papers submitted to this Convention in pamphet form."

President Kephart renewed the second part of his resolution, urging with ability and force the necessity of bringing the young men into communication with facts like those given in this letter. Mr. Weed and other aged men would soon be gone, their voices hushed, no more to instruct by their experience. It was voted after some discussion that Secretary Stoddard and C. C. Foote be a committee to publish Mr. Weed's letter and other corroborating testimony in separate form for gratuitous and other circulation.

President C. A. Blanchard moved the following:

RESOLVED, That we consider the prolonged life and vivid memory of the Hon. Thurlow Weed as special providential means of conveying to the present and succeeding generations authentic information respecting the abduction and murder of Wm. Morgan, and that for this we devoutly return thanks to Almighty God.

Mr. Stoddard then introduced his witness respectiug the Monroe inquest which was given by Mrs. Mather, the Convention listening with breathless interest.

J. A. Conant moved a vote of thanks to Mr. Weed for his reminiscences and that President J. Blanchard be requested to communicate the expression of the Convention to him. A rising and unanimous vote passed this motion.

Letters were also announced by Prof. Bailey from Dr. Howard Crosby, R. Smith, of Maryville, Mo.; Bishop Milton Wright, Father Isaac Preston, John G. Fee and Elder J. L. Barlow. Several of these names were received with applause and Bro. Clark said he had received his first inspiration in Anti-masonry while living in his family in Lockport, N. Y.

Bro. Ross moved a vote of thanks to Mrs. Mather, Miss Stevens, Judge Taggart and others for their reminiscences of the Morgan times. Adopted by a rising vote.

A song—

"There's many a cheer in this Christian work;
It we only stop to take it"—

by our ever-ready friend Clark added another round in the ladder of success which the Convention was mounting.

Prof. Bailey reported an additional word from Elder Barlow: "Speak to the children of Israel that they go forward."

The report of the committee on resolutions was then read and accepted, further action being deferred until afternoon.

Mr. Oliver, agent of the Ryegate Granite Co. which constructed the monument, was introduced to the Convention, and expressed his thanks to the body, to the National Christian Association and the people of Batavia for their interest in the work upon the monument, and for the uniformly pleasant business relations which their representatives had maintained with him.

This gentleman, said Bro. Stoddard, and Mr. Carter, his principal, were both once members of the lodge, but had left it years ago. Mr. Oliver responded that he had been out fourteen years. The statement was received with applause.

There being a heavy docket for the afternoon it was decided to adjourn only until 1.30 o'clock.

Afternoon.

President Collins being in the chair and order called, Rev. A. D. Carter, of Deersville, O., offered prayer.

The report on resolutions was taken up and the first four adopted without opposition. Upon the fourth brethren C. J. Kephart and C. A. Blanchard made able addresses in favor of practical Anti-masonry. The colleges that maintained the principles of this reform, the papers and the pulpits, deserved especially the support of men who believe the lodge to be sappiug the foundations of society, civil rights and pure religion. Anti-masonry is too apt to be like the system whose war against the truth it is endeavoring to suppress. There are speculative Anti-masons and operative Anti-masons. What is needed is that the former should all take their places with the latter.

The report of the committee on the *Cynosure* being the order of the day at 2 o'clock, it was now taken up and adopted as read from the committee as follows:

WHEREAS, In the wise providence of God, the Pittsburgh Convention, meeting in 1868 felt that our reform needed a paper, promptly started, ably edited, and widely circulated, which shall make opposition to secret societies a specialty;

RESOLVED, 1. That with humble gratitude we recognize the power of God in blessing the efforts of reform workers in steadily maintaining and improving the Cynosure and in making it during the last fourteen years helpful to our reform in so many ways. An encouragement to lecturers, an aid in collecting funds for the Association Publishing House in Chicago and for the Morgan monument, as well as in many others.

2. That its past usefulness justifies the opinion that a largely increased circulation of the Cynosure would multiply (in a corresponding ratio) the number of workers and hasten the triumph of our reform in the family, society civil and political, and in the church.

3. That we approve the action of the Galesburg Convention in creating a Cynosure extension fund.

4. That we recommend that an extension fund of $3 000 enabling us to offer our paper to six thousand new subscribers at half price this fall and during the coming winter be raised.

5. That we now secure in donations and pledges as large a part of this $3,000 as possible, and further recommend and advise churches and Associations to take up collections for this fund wherever and whenever practicable.

WHEREAS, By the action of this Convention we assume a new responsibility and sanction a more intimate relation toward the Christian Cynosure; therefore

RESOLVED, That we appoint C. C. Foote of Detroit, A. G. Laird of Chicago, and W. P. Gray, editor of the Interior, to confer with the publisher as to the disbursement of the fund now proposed to be raised, and to report at the next Annual Meeting such recommendations as may seem best calculated to promote the future success and increased circulation of the paper.

Prof. E. D. Bailey spoke ably on the report, referring to the efforts that had been made by the publisher at great sacrifice to himself; to the indispensible agency of the paper in sustaining the lecture work; in procuring the Publishing House fund, and putting the National Christian Association upon a substantial monetary basis; in raising the monument fund, without which the chief glory of this occasion would be wanting; in opening the way for American voters to unite against the lodge despotism at the polls; in developing the great Southern field which promises, under God, such great triumphs for the truth; and in every way conducing in the most important manner to make the reform successful. He called upon the Convention to make a practical demonstration of their interest in maintaining so faithful and able an agency, by raising the whole of the amount called for if possible.

Subscriptions were called for after the announcement that one brother pledged the last hundred of a thousand dollars, or would make every nine dollars ten.

It had been provided that an hour should be given at their request for a women's meeting, and at three o'clock other business was suspended. Mrs. E. A. Cook, Mrs. McPherson, Mrs. Capwell, Mrs. J. Blanchard, Mrs. L. N. Stratton, Mrs. Baldridge and two other ladies were seated upon the platform, and Mrs. Cook led in the proceedings by remarks upon the necessity of training children not only to believe in reform principles, but to work for their promulgation and success. She referred to a Band of Hope in Chicago which was doing a noble temperance work in its way. Such companies of children open ways of doing good and reforming families. We must train the children to respect good laws, and if we are faithful we shall be well repaid.

Mrs. H. Baldridge, of Varick, N. Y., after reading a brief extract from the *Voice of Masonry*, said that a soldier should be allowed to speak of his experiences. We all feel like Mary in the Garden when we think of what Masonry tries to do. We want Christ brought back. Masonry claims to perpetuate the ancient usages. Shall women be made again the slaves of lust? Thank God, the days of anarchy, of superstition, of the slavery of women are over! Christ raised woman from all this degradation, how can she bear that he should

[*Continued on 9th page.*]

CORRESPONDENCE.

Kellertonism or Law?

CLARINDA, IOWA, Sept. 6.

A few days since I was passing through the little village which became so odorifically known a year since in connection with the mobbing of Elder Rathbun for his anti-secrecy sentiment. The train was a freight, and as it had a ten minutes stop to make I stepped into the post-office to see what that "old handmaid" of the bully and intimidator, Freemasonry, would have to say for itself after a year's time to think it over. I had expected that public sentiment would have shamed those who were shameable into some sense of respect for the fundamental doctrines of the Constitution, at least.

I asked the postmaster, who also edits the local paper, how it was about the mobbing of a minister, about which I had heard. He replied by saying that he could give me the whole thing in print, and I supposed a copy of the famous rooster "Kellerton Tract" was forthcoming, but that seed had all been sown, and, a musty file of papers requiring too much time, he proceeded to give the Masonic narrative in its abbreviated form, omitting the "spitting" part of it till questioned, and admitting that Gale made the assault and after getting Elder R. "out in a mud-hole in front of the store" "some of the roughs about town," as he expressed it, egged both Elder R. and his few friends; concluding by saying that, as the ruffian Gale had paid his fine previously, the trial at Mt. Ayr could do nothing with him. In reply to a question he said that public sentiment had been with Gale all the time—Elder Rathbun "was talking about things he'd no business to be talking of." I expressed astonishment at this kind of doctrine, mentioning that I had known Elder Rathbun for years and had about the same opinion of Masonry that he had, especially since it had shown itself wicked enough to brutally assault a peaceable minister simply because he came there to exercise his right of free speech in a Christian manner against the institution.

A bystander then spoke up, saying that "the best business men of the town sided with Gale, and you'd better be careful how much you say, too, or you might get served in the same way. Rathbun made more family trouble than anything else that ever happened, and the men here aren't going to tolerate it. The women-folks are all opposed to secret societies anyway, and he just made any amount of difficulty," etc.

I tried in the minute I had left to enforce the truth that free spech was a fundamental right of every citizen of this government, but it was no use whatever. The lodge had with him, as it claims with everybody, rights before which every right of the individual and of the entire community outside its portals paled into insignificance and faded out of sight. There seemed to be not the least idea of free speech on the subject of Masonry in the speaker's mind, and no possibility of getting it there.

I had stayed a minute too long and the train was gone, but the practical experience of purely Masonic intolerance and terrorism may be worth the consequent delay. When an entire stranger cannot be in a town ten minutes without being told to shut his mouth about Masonry under pain of physical violence, it shows something of what the vile institution of the gag and bludgeon would do in every town, had it the power and the tools to carry out its behests.

These things have suggested other thoughts. Is it true that we are so under the control of the secret lodge that there is no relief? I have never been satisfied with the stoppage of legal proceedings in this case. It seemed that here was an absolutely clear case of Masonic gag-assault, in which the chief assailants were known and could be proven, and in which the rights of reform lecturers ought to be vindicated and lodge intimidation punished if it cost a thousand dollars to do it. Not only would justice be thus attained and further violence rendered less probable, but the movement would be brought before the people in a way and with facts otherwise impossible. I am not ignorant to my cost of the methods of the lodge in the courts, by which guilt is made innocence and innocence guilt. I know that Mason against Anti-mason is equivalent in most courts to judgment for plaintiff before the trial is even begun; but is this not often because the secrecy issue is not made? because the lodge is allowed to put through its game unchallenged; instead of having fearless anti-secrecy attorneys to bring the trial before a free judge, keep forsworn men off the juror's bench, and watch the entire trial with reference to this issue? The ordinary attorney is either ignorant of the devices of the lodge or in league with them. It will take men of correct principle and more than ordinary ability, of course, to carry this case through in the teeth of the lodge power, but I may be pardoned, at least in the absence of a thorough trial, for yet thinking that it could be done. Time and again have laborers in this reform suffered insult and injury at the hands of Masonic ruffians, ranging from simple assault to the loss of life in the waters of Niagara; and never yet has the lodge been punished. As at ill-famed Kellerton, the gag-power has in every case come off triumphant. Is it not time that the issue was squarely made and fought through, from the lowest to the highest court if necessary? If we let these matters go, what claim have we to the protection of the law? Do we not thus even put a premium on intimidation and gag-law?

For one, I believe that unless there are legal obstructions which do not appear on the sur face, proceedings should be again instituted, and this case carried through to conviction, or conviction proven impossible. Anti-masons are citizens and have the rights of citizens, which they ought by every honorable means to protect; or if these rights have been so completely stolen by the thievery of the lodge power that even the most skillful and wary defense can no longer enforce them in our courts, let the fact be proven so clearly and convincingly by the facts of the actual trial that they can no longer be doubted by any sensible man. J. D. NUTTING.

The Mt. Pulaski Murder.

BLOOMINGTON, ILL., Sept. 16, 1882.

EDITOR CYNOSURE:—Your readers have doubtless heard (through the papers) of the horrible triple murder which occurred at Mt. Pulaski, a few miles from this place. Strangely enough, up to this time there is no clue whatever to the perpetrators. Detectives are busy at work on the case; and numerous arrests have been made of vagabonds and citizens, and all to no purpose. A hitherto very sharp detective of this place confesses himself as completely nonplussed, and the public generally feel that the inwardness of this case is certainly uncommon. I would like to recall some of the circumstances which to my mind show the earmarks of the lodge so plainly that we wonder it has not been mentioned before. They are something like this:

The victims were a bachelor and two hired hands living in a rented place. Their house was of two rooms, one of them empty. Their bodies were found outside the house with gags in their mouths, hands tied behind their backs, heads completely bandaged over eyes and ears, legs tied at knees, and throats cut from ear to ear—*all just alike!* The gags were made of coarse stout cloth which had been provided to make horse blankets. Each gag was made of a roll with ends or strings of the same carefully provided for tying behind the back of the head, showing that time and deliberation was taken, and uniformity was observed. Whoever did the whole job observed a ritual or prescribed form.

Again. There were *numbers* engaged in it. Three stout men would not submit to be bound, gagged and butchered except by a large party and considerable force. Money could not have been the object as there was but little, and instant shooting would have secured this without the troublesome method which they observed.

Then there were no signs of violence about the house. No one will suppose that three lusty farmers could be bound and gagged without leaving signs of physical struggle easy to be seen. It is very plain that these men submitted tamely to be bound—"trusted themselves to their guides, etc., etc." All of which will be readily understood by those who have passed through the sublime process of initiation in the numberless secret brotherhoods. Whether the result of this initiation will make men more careful in trusting themselves to the midnight fraternities remains to be seen.

The tactics used to cover up the murder of Morgan have been freely used in this case. A letter comes from some place in Missouri trying to implicate the principal victim in murders there. His character is assailed in his own neighborhood. Poor tramps and half-witted vagabonds are arrested by the score; all to no purpose, only to keep the public mind employed till the affair has time to blow over. These, Mr. Editor, are some of the earmarks which every one is at liberty to interpret to suit himself, but to me this is the only plausibly solution.

Respectfully,
LOOKER ON.

NOTE.—This line of investigation should be followed. If it is found that the farmer was a repenting Mason, or had obtained the lodge secrets, or had been crossing the track of the lodge so as to arouse the hostility of Masons, a reason for such a deliberate and shocking murder would immediately appear. That, we understand, is the point on which there is least evidence. If Freemasonry can supply a reason it will not be difficult to trace back the line to the perpetrators.—ED. CYN.

Our Mail.

Rev. J. Excell, Lake Fork, O.:

"I still feel the pressure coming from the secrecy element in our church, but nothing daunted, I am urging the battle; it seems to me there will have to be a division which I lament; but much better so than a whole surrender. I should like to attend the Annual Convention and unveiling of the statue, but cannot. May God bless the effort to the weakening of the enemies of righteousness."

J. DeLong, Warren, Ill.:

"The people of Warren are under lodge government with sealed lips, ministers included. Why are they silent on this abominable institution; are they ministers of Christ or of Satan?"

Chas. Gunn, Swan Creek, Ill.:

"May God bless and speed the day when our land shall be freed from the curse of secrecy. I am with you in spirit in this reform work. I esteem the Cynosure and circulate it all I can."

R. H. Evans, Troy, Iowa:

"I live in the country near Troy. There are two churches there—two synagogues of Satan to perform their idolatrous worship. The spirituality of the churches is fast dying out, while the lodges seem to flourish. May God grant the time may soon come when they will be blotted out, for 'tis Baal worship."

E. C. Spencer, Wysox, Pa.:

"I enclose two dollars to assist in the erection of a monument in memory of the first person who dared to face death in order to lay bare the Masonic trap that honest men might not be caught in its slavish meshes ignorantly. I hope it may be a lasting rebuke to the liberty and life-depriving institution."

Words of Life for every Day.

SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH.

Thursday, Sept. 28.—His name shall endure forever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things.—Ps. 72:17-18.

Friday, Sept. 29.—Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.—Rom. 13:10.

Saturday, Sept. 30.—The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.—Rom. 13:12.

Sabbath, Oct. 1.—She hath done what she could: she is come aforehand to anoint my body to the burying.—Mark 14:8

Monday, Oct. 2.—For we walk by faith, not by sight—2d Cor. 5:7.

Tuesday, Oct. 3.—We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that, whether present or absent, we

may be accepted of him.—2d Cor. 5:8–9.

Wednesday, Oct. 4.—For we must all appear before the judgment seat of Christ; that every-one may receive the things done in his body, according to that he hath done, whether it be good or bad.—2d Cor. 5:10.

Books and Magazines.

A Souvenir of Washington.—A very beautiful little Elzevir volume, which richly deserves a place in every patriotic American home, is: "The Words of Washington," being selections from the most celebrated of his papers, issued by The Useful Knowledge Publishing Company, 18 Vesey St., New York. Next to the Declaration of Independence, these brief, manly, clear and statesmanlike papers of Washington, are worthy to be familiar to the mind, and treasured in the heart of every lover of his country. In the charming and convenient little volume now issued at 25 or 35 cents per copy, according to binding, it will find a welcome place in every home library.

The *North American Review* for October opens with an article on "The Coming Revolution in England," by H. M. Hyndman, the English radical leader, giving an instructive account of the agitation now going on among the English working classes for a reconstruction of the whole politico-social fabric of that country. Mr. Hyndman represents a socialist society which he hopes will accomplish this end. His article discredits itself frequently by the exhibition of strong partisanship. Of the trade-union lodges as they now exist in England he says: "Moreover, above the rank and file of laborers there stands the aristocracy of labor—the trade-unions, who, thongh they have done admirable work in the past, now block the path of radical reform. As an old trade-unionist said of them the other day, they are a standing protest against the tyranny of capital, without the slightest idea of progress. Their leaders too, are, almost without exception, more or less in the pay of capitalists." A foot note adds: "The trade-unionists are a small faction of the work-people of England, yet they constantly pose as if they represented the whole body. There could be no greater absurdity. They are not even agreed among themselves on any matter of moment; and are, in truth, to-day a convention or rather a reactionary body full of the old 'fads' about limitation of apprentices and the like, though meanwhile machinery is practically abolishing the skillful handicraftsman." Other articles in the *Review* are: "The Morally Objectionable in Literature," by O. B. Frothingham; "Discoveries at Troy," by Dr. Schliemann; "Political Bosses" by Senator John I. Mitchell of Penn.; "Safety in Railway Travel," by Geo. L. Vose of the Mass. Institute of Technology; and "The Protection of Forests," by Prof. Chas. S. Sargent of Harvard.

The Pro and Con of the Spelling Reform is an address before the Ohio State Teachers' Association at Put-in-Bay in 1877, by Prof. O. E. Vaile, formerly of Woodward High School, Cincinnati, published in pamphlet form by Burnz & Co., New York; 10 cts. each. The Professor argues ably for a reform in English spelling to conform to pronunciation; but his best reasoning cannot stand before the ridiculous appearance of a page written out in accordance with his theories. The fact that our English spelling is conformed to arbitrary rules helps to anchor the pronunciation. The spelling reform has obstacles as well as any other.

—No advanced thought, no mystical philosophy, no glittering abstractions, no swelling phrases about freedom, not even science with its marvelous inventions and discoveries, can help us much in sustaining this Republic; still less can godless theories of creation, or any infidel attempts to rule out the Redeemer from his rightful supremacy in our hearts, afford any hope of security. That way lies despair.—*Robert C. Winthrop.*

—Our enjoyments are greater than our afflictions, and our afflictions less than our sins.

The Truth Cuts.

The following editorial, in the *Independent Statesman*, is from the pen of Past Grand Master Joseph Kidder, Grand Secretary of Grand Lodge of New Hampshire:

"FIRST-CLASS KNAVE.

"Any man who proposes to make money by publishing and selling an "expose" of any secret society, merits the rank of a first-class knave and is pretty sure to earn and receive the disgraceful appellation. No honest or consistent man can engage in any such business. Beware of such villains. They are entitled to no respect whatever, even despising themselves for the course they pursue if there is any personal respect left in their make up."

Such is the ontburst of friend Kidder's wrath. He has no rebuke for his lodge comrades who flood the market with pretended expositions of Masonry and Odd-fellowship to throw dust in the eyes of the people, bnt that man is a "first-class knave" who sells for twenty-five cents the very instruction which a "Grand Master" or "Worshipful Master" sells for twenty-five dollars. As to making money, the public may suspect that the "Grand Master" who sells Odd-fellow lore for twenty-five dollars may make as much money as Ezra A. Cook, of Chicago, who sells the same article for fifty cents. "Grand Master" Kidder would oblige the public by showing wherein his goods are more valuable than those of Mr. Cook, and also what law human or divine the publisher of a correct "expose" has violated. If our lodge friends would take the usual lawtul course to prevent competition and have their rituals copyrighted no one would infringe. If they print books and circulate them among half a million people and do not take the usual precaution of a copyright how can they justly complain of competition? Beyond all this, the Worshipful Masters of Masonry and the Grand Masters of Odd-fellowship who have become convinced that these secret societies are a gigantic system of swindling and wickedness have voluntarily exposed their so-called secrets. As the Masonic fable runs: "King Solmon commended the craftsmen who repented of their design to murder Hiram Abiff," and why may we not commend these lodge men who from a sense of duty expose the hidden wickedness of the lodges to which they have belonged. St. Paul regarded it a proof of sound repentance when the lodge men of his day confessed their deeds and publicly burned their lodge books.

Friend Kidder has a larger job on his hands than he is aware of when he issues a public proclamation to "boycott" all men who aid in exposing the pretended secrets of the lodge. The spirit of the lodge protest is an infallible proof of the correctness of the "expose." Mr. Cook's address can be found in the advertising columns of every *Christian Witness.*

Carry religious principle into common life, and common life will lose its transitoriness. The world passeth away. The things seen are temporal. Soon business with all its cares and anxieties, the whole "unprofitable stir and fever of the world," will be to us a thing of the past. Bnt religion does something better than sigh and moan over the perishableness of earthly things. It finds in them the seeds of immortality.—*John Caird.*

The man who has in him the elements of a worker for Christ will find a field or make one. Paul, when a prisoner, made converts in Cæsar's household.—*Spurgeon.*

At a monthly church collection not long since a ten-dollar bill was put in the box with a paper affixed, on which was written: "To be given to a missionary who does not use tobacco."

In Alabama, nineteen out of the sixty-five counties are now under strict prohibitory laws—about one-half of the population of the State.

It is announced that by order of Receiver Corbin no liquor will hereafter be sold at any of the stations of the Long Island Railroad Company.

REFORM NOTE-PAPER AND ENVELOPES.

As a needed means of spreading the truth regarding secrecy, a collection of the utterances of Scripture and various noted statesmen and ministers has been prepared and printed in tasteful form at the top of note-paper and on both sides of envelopes (the matter on the paper being entirely different from that on the envelopes.) A blank line for date is also printed in. The envelopes can be furnished either white or colored; both envelopes and paper being of the ordinary size and of good quality.

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NO.		NO. PAGES.
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2	Voice of the Empire State in Condemnation of Masonry	4
3	Address to American Pastors on the Secret Lodge	4
4	Freemasonry in the Family, by J. P. Stoddard	4
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8	Freemasonry Modern Heathenism	4
9	Ministers at Rival Altars	4
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17	History of Masonry, by Pres. J. Blanchard	4
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42	Duty and Ability to Know the Character of Masonry	4
43	Affidavit that Masonry is revealed, by J. O. Doesburg and others	4
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46	Nos. 17, 18 and 19 combined, by Prof. Cervin (Swedish)	16
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AN ANTI-MASONIC LIBRARY FOR $12.

The entire list of the publications of Ezra A. Cook, with the addition of "Stearns' Inquiry into Freemasonry," has been arranged in 16 volumes, neatly and substantially bound in cloth. These are sold singly at the prices below, or the entire library of 5,106 pages ($14.00 worth at retail) is sent express or post-paid for $12.00. These books have received the hearty endorsement of the Directors of the National Christian Association.

No.	Description	No. Pages.	Price.
1	Freemasonry Illustrated. Exposition of 7 Degrees	640	$1.00
2	Rituals of Odd-fellowship, Knights of Pythias Good Templarism, The Grange, Grand Army and Machinists and Blacksmiths Union	428	1.00
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5	Eminent men on Secret Societies; Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defence," "The Llystic Tie." "Narratives and Arguments," "The Anti-masonic Soraphook," and "Oaths and Penalties of Freemasonry as proved in the New Berlin Trials."	333	1.00
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8	Sermons and Addresses on Secret Societies; composed of "Masonry a Work of Darkness," and the Sermons of Messrs. Cross, Williams, McNary, Dow, Sarver; the two addresses of Prest. Blanchard, the addresses of Prest. H. H. George, Prof. J. G. Carson, Rev. M. S. Drury, "Thirteen Reasons why a Christian cannot be a Freemason," "Freemasonry contrary to the Christian Religion." And "Are Masonic Oaths Binding on the Initiate?"	397	1.00
9	History of the National Christian Association, and Minutes of the Syracuse and Pittsburgh Conventions	200	75
10	Hon. J. Q. Adams Letters and Addresses on Freemasonry	333	1.00
11	Odd-fellowship Judged by its own Utterances	175	50
12	Secret Societies by Revs. McDill, Blanchard and Bascher	92	25
13.	Knight Templarism Illustrated	341	$1.00
14.	Revised Odd-fellowship Illustrated	291	$1.00
15.	Rituals and Secrets Illustrated; Composed of "Temple of Honor Illustrated," "Adoptive Masonry Illustrated," "United Sons of Industry Illustrated" and "Secret Societies Illustrated"	356	$1.00
16.	Stearns' Inquiry into Freemasonry	388	.50

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No. 7 Wabash Ave., Chicago, Ill.

The Christian Cynosure.

CHICAGO, THURSDAY, SEPTEMBER 28, 1882.

CALVIN D. ROCKWELL, a venerable man, born in Leroy, N. Y., in "Morgan times," wrote the Batavia Convention, too late for reception, asking a direct vote, "whether it is right to hear Masonic ministers;" and urging "thorough organization in every township in the United States; and the *Cynosure* in every family." He predicts certain ultimate success. The words of these aged men, uttered from the portals of eternity, are like voices from the skies.

FRIEND L. BOYD sends in another article on oaths which he must excuse us from publishing. In it he says: "There is not a Christian government on the planet." Well, brother, elect the candidates on the American ticket, and they will at least give a Christian administration.

State of Parties.

The Republicans and Democrats of the two leading States, New York and Pennsylvania, have lately met by their representatives, adopted what are called "platforms," and nominated candidates.

The two platforms in New York consist of some thirty resolutions, each being of similar length; and if the Republican platform had been read in the Democratic convention, and the Democratic platform in the Republican, omitting party names and flings, they would have, perhaps with a single exception, been hailed with equal applause.

Thus the Republicans say (Res. 3.):

"Monopolies oppressing the people, or unfairly discriminating against local interests, are wrong in principle and should not be tolerated."

The Democrats (Res. 10) say:

"The public welfare demands that various questions, relating to chartered monopolies * * * should be met; and we are in favor of the adoption of measures to restrict the power of such monopolies."

The Republicans say again:

"Stringent legislation should be enacted to secure purity and honesty in the primary elections; and all possible safeguards thrown around these sources of political action of the people."

The Democrats, on the same point, say:

"We favor the speedy passage of general laws providing against fraud and intimidation at such (primary) elections."

And so on throughout the whole of the two platforms. Each platform, however, insisting that the other is dishonest and that its own crows are the whitest. There is one exception. The Republicans betray a dread of the Prohibitionists, and say they have no new doctrine to present on the questions which have heretofore occupied much of the public attention; such as * * * the regulation of traffic in intoxicating liquors," etc. And when they come to the liquor constitutional question, now pressiug in that and other States, they somewhat meekly beg the Democrats to come to their help, saying: "That changes in the fundamental law should not ordinarily be the subject of party action." * * * "We therefore urge the people of the State, without reference to party, to examine with intelligent care the Constitutional amendments submitted to them," etc.; and then add:

"RESOLVED, That while there are varying opinions on the sale of liquors, we subscribe to the principle that the proposition on that subject, like all other propositions for change in the fundamental law, ought to be submitted to the popular vote."

This timid action declares that the Republican party "has no new doctrine," but adheres to the old doctrine of "regulation," not "prohibition;" yet votes that the "people" (Democrats included) "without reference to party," shall shoulder the question of prohibition. This is traveling out of its record. Being a party convention it is in honor responsible to the people to give that party's opinion, for or against prohibition. Whereas it pledges the party to "regulation," which means *license*; yet agrees to join with Democrats in submitting all constitutional changes "to the popular vote."

The difficulty with this action is, that it is half-hearted. Suppose the vote taken in New York, as in Kansas and Iowa, where Republicans are wheeling off from prohibition, adopted by an overwhelming "popular vote," will New York Republicans stand by that "popular vote" or not? That is the question. Men will not follow timid leaders. This, the old Whig party found, to its cost, when the Republican party swallowed it up, and left such a political giant as Webster to wail out, "I, whither shall I go." The Democrats of New York, are, on the contrary, true blue graduates from "The Confederate Crossroads which is in the State of Kentucky." And, as before, they will flourish and beat their timid antagonists, till a party which "fears God and regards man," now no larger than a man's hand, covers the political heavens, and there is "abundance of rain."

The Greenbackers, Prohibitionists, and other reform parties are between two mill-stones—reform and the lodge, which boasts that it never changes its "land-marks." And the idea of a political party gaining control of this Republic, one half of which conceals its proceedings from the other half, is simply preposterous. Success for such a party means only the success of the secret, and surrender of the open half. That is to say, the rule of the lodge, which now rules the two old parties. The war never would have been ended and the Union been saved, by Freemasons, sworn by a hidden, "higher" law to help each other. But when the Anti-masons Seward, Chase, Stanton and Stevens, were the Government, Lincoln and Liberty had a platform which stood! God will save *America* by *Americans*; men, no matter where born, with American hearts in their breasts; American principles in their heads, and American votes in their hands. *God save America!*

The Blaine Boom.

Ex-Senator and Secretary James G. Blaine passed through Chicago last week Wednesday returning from an address at a soldier's-reunion at Topeka, Kansas. Prominent Republicans called on him at his hotel here.

Senator Blaine is just now become the lion of the Republican press. The Republican victory in Maine is attributed to him, and as the Republicans were doubtful how that State would go, and as that party, like the Democracy, has no principles but John Randolph's seven, viz., "Five loaves and two fishes," it is ready to glorify the leader who promises them success. And among the distinguished men of this country few have a more notable record than Mr. Blaine.

We should like to know whether Gov. St. John was among those who invited Mr. Blaine to Kansas at this time. And as he comes from a strong prohibition State, we shall await with lively interest the effect of his visit to Kansas on the prospects of St. John's re-election as Governor. But whether he ventures to encourage the St. John wing of the Kansas Republicans or not, we know that it would be fatal to his hopes and St. John's too, if they, or either of them, should be known to be hostile to the lodge. As the American party had no candidate in the field for Governor of Kansas, and as St. John is a reformer, and the lodge and liquor party is death on him, we advised the Americans in Kansas to let the nomination go by default this time, and vote solid for St. John, on the ground that the postponement of a duty is not the neglect of it. So we voted for Harrison, who was personally anti-slavery, instead of Birney in 1840, on the ground that the Liberty party was not yet fairly on its legs. But in a fortnight after Harrison's election, we put S. P. Chase at our head and voted straight for abolition until slavery fell.

The lodge stood behind slavery and was the soul of the slave power. When once the American party is fairly launched in any State and we are aboard, we must "sink or swim, survive or perish" with it. If the Anti-masonic party fifty years ago had followed the advice of John Quincy Adams we should to day be free from the lodge curse. It fused with the Whigs, took in Freemasons and died.

—The article on page 1, entitled "The Truth Cuts," should have been credited to the *Christian Witness*.

—In Elder Callender's letter on "Christian Union" in Sept. 14th *Cynosure*, the types were unhappily made to say "ill bred views," when the word should have been *illiberal*.

—After the Worcester convention last week, which is briefly reported elsewhere, Secretary Stoddard visited Boston, New York, and hoped to reach Washington City before the Sabbath.

—Bro. Hinman is, with brethren Browne, Starry and Butler, also stopping in western New York to lecture. He preached twice and lectured three times, during the week after the Convention, in Varick, the home of brethren A. and H. Baldridge. After preaching again on Sabbath last he was expecting to visit Seneca Lake and at Altay to visit the blind veteran Enoch Honeywell.

—Mrs. E. D. Bailey was summoned by telegram from the Massachusetts State Convention, where she was nobly aiding her husband, to the bedside of her aged and dying mother at Wheaton. She reached her destination Thursday night. Mrs. Grant, her mother, yet lingered on Monday morning, yet patiently waiting for the call that should take her spirit home to God.

—With grief we learn of the death of Dr. S. A. Sterrett, of Pittsburg, last week. He was, we believe, an elder in Dr. A. M. Milligan's church and one of those "who seemed to be pillars."

THE MORGAN MONUMENT.

THE INSCRIPTIONS.

[South side]
SACRED TO THE MEMORY OF
WILLIAM MORGAN,
A NATIVE OF VIRGINIA,
A CAPT. IN THE WAR OF 1812,
A RESPECTABLE CITIZEN OF
BATAVIA AND A MARTYR
TO THE FREEDOM OF WRITING,
PRINTING AND SPEAKING THE
TRUTH. HE WAS ABDUCTED
FROM NEAR THIS SPOT IN THE
YEAR 1826 BY FREEMASONS
AND MURDERED FOR REVEALING
THE SECRETS OF THEIR ORDER.

[East side]
ERECTED BY VOLUNTEER
CONTRIBUTIONS FROM OVER
2000 PERSONS RESIDING IN
CANADA, ONTARIO,
AND 26 OF THE
UNITED STATES
AND TERRITORIES.

[North side]
THE COURT RECORDS OF
GENESEE COUNTY AND FILES OF
THE BATAVIA ADVOCATE
KEPT IN THE RECORDER'S
OFFICE CONTAIN THE HISTORY
OF THE EVENTS THAT CAUSED
THE ERECTION OF THIS
MONUMENT.

[West side.]
'THE BANE OF OUR CIVIL
INSTITUTIONS IS TO BE FOUND
IN MASONRY, ALREADY POWERFUL
AND DAILY BECOMING MORE
SO.*** I OWE TO MY COUNTRY
AN EXPOSURE OF ITS DANGERS.
WM. MORGAN.

Morgan Monument Fund.

Receipts for week ending Sept. 23, 1882:

A Friend, $5; F R Hill, W Parsons, 75 cents; H J Birt and A Crouch 50 cents each; J W Murray, 25 cents; A Williams 2 cents. Total, $3.02; Grand Total, $1,970.08.

Secretary J. P. Stoddard also reports the following sums paid to him:

D Kirkpatrick, Syracuse, $50; Thomas White, Brooklyn, $25; Missouri friends, $21.75; Mr and Mrs J Blanchard, Wm Corbet, Jos A Bent, Jr, Rev D Yant, Mrs T Bliss, Mr Jefferson, $5 each; Mrs S A Proctor $3; J Osgood, $2.50; Wm Woodward, Canandaigua. Reuben Gardner and wife, P D Miller, T Hudson, $2 each; L J Tuncher, S C Thompson, Mr. Croffut, Wm. Slosson, Elisha Davis, J Archer, Prof A C Rideout, Prof E D Batley, Elder J L Barlow, W Hopkins, L A Phillips, James Akson, A A Miller, F Miller, F D Parrish, Elder A D Freeman, Rev E Mathews, Hiram S Browne, Chas Browne, Jas Haire, Hiram Tiffany, each $1; C J Kephart, Elder J N Campbell, George Smith, George Perry, Alexander Baldridge, Wm Henderson, 50 cents each; Rev Mills and friend 30 cents; H N Waldo, F Balch, 25 cents each; Mrs S McConoughey, Mrs Waldo 10 cents each. Total $168.25.

There may have been some small sums handed me during the hurry of Convention that have been overlooked. If any error or omission is noticed by a friend it will be cheerfully corrected.

J. P. STODDARD,

[*Continued from 5th page.*]

be cast out and the old usages brought back? Why do we find that our children, when they grow up, get into these lodges? Many young men are made infidels in college. Infidelity increases, though we now have Sabbath schools all the year round. Why do we thus go backward? The reason she believed to be in the teachings of Freemasonry and other orders. A book was published in 1802 warning this country against the Illuminatti. This book the Masons wished to get away from her husband's father, who owned a copy. He refused to let them have it. A few months later his large new house was burned and two children perished, but they did not destroy the book. It was in another place. This book said that the best way to propagate Illuminism was by means of the first three degrees of Freemasonry, and in colleges.

Mrs. L. N. Stratton read a brief but excellent paper on the relation of our reform to the temperance cause, and at its close presented the following:

WHEREAS, We as Christian women and mothers assembled in the National Christian Association at Batavia, N. Y., believe that secret societies are antagonistic to the temperance work in our land, and that their influence on our work is like the simoon on the desert plain; therefore

RESOLVED. That a delegation of five ladies to represent this honorable body be appointed to attend the N. W. C. T. U. to be held in Louisville, Ky., in October, and present a petition asking that the relation of secret societies to the temperance work may be presented to their prayerful consideration and action.

President Collins requested Mrs. McPherson to preside while attention was given to this resolution.

After its adoption Mrs. L. H. Plumb, of Streator, Ill.; Mrs. J. S. Collins, of Washington; Mrs. M. E. Cook, of Chicago; Mrs. M. E. McPherson, of Washington, and Mrs. L. N. Stratton, of Wheaton, were chosen the committee called for, to visit the National meeting of the Womans' Christian Temperance Union.

Mrs. McPherson spoke in favor of female suffrage, and gave some account of her experience among the advocates of that movement, who were at first, she said, all infidels. The women suffrage meetings in Washington were well attended. She studied the people who attended these annual meetings for five years, and was convinced they were right. She gave an account of her personal sufferings through the agency of the lodge, and avowed her devotion to the reform which aims to destroy that system.

As the hour clased, President Collins thanked the ladies for the interesting manner in which they had occupied the time. Before the consideration of the resolutions yet unadopted, time was given for further subscriptions to the Extension Fund. The total amount raised was $325.25, the cash paid being $104.50.

The resolutions were then taken up and discussed with much freedom and ability. Some of those presented were tabled, some were replaced by substitution. The whole as adopted appears herewith:

RESOLUTIONS:

RESOLVED, That we take special pleasure in recognizing the valuable services to the anti-secrecy reform of the American Wesleyan, the American Freeman, the United Presbyterian, Our Banner, the Free Methodist, the Christian Instructor, the United Brethren in Christ, the Richmond Star, and other similar papers; and we commend them to the patronage of friends of this reform.

2. That we tender our sincere thanks to those who have favored the Convention with addresses.

3. That our sincere and hearty thanks are hereby extended to those citizens of Batavia who have entertained members of this convention.

4. That the managers of the Washburn House and the Hooper House are entitled to the thanks of this Convention for the unwearying care and attention bestowed upon the members.

5. That our hearty thanks are also due to Mr. R. T. Carter of Vermont, proprietor of the Ryegate Granite Works, and to his agent, Mr. R. W. Oliver, for the gentlemanly-business-like, and efficient manner in which they have executed the contract for the erection of a monument to Wm. Morgan.

6. That the committee of the National Christian Association, and particularly J. P. Stoddard, its Chairman, deserve the most earnest thanks of this body for their untiring and arduous labors in securing the erection of this granite memorial and in assembling this, the largest and most effective Convention yet held in the progress of our reform.

7. That the Free Methodist church which has entertained in its house of worship sixteen members of this body, deserves the thanks of our Convention and our earnest prayers to God.

RESOLVED, That those who favor our cause should patronize and aid by their money and patronage, such newspapers, churches and colleges as openly declare the truth respecting the secret conspiracies and idolatries of our day.

RESOLVED, That in the death of Samuel D. Greene, the companion and friend of Capt. Wm. Morgan in his struggles against the lodge, we feel the loss of a fearless, persistent advocate of reform principles and we cheerfully place on record this brief tribute to his memory.

RESOLVED, That secret associations are not adapted to promote the temperance or any other good cause, and that we earnestly request all our friends who are in these lodges to abandon them.

It should be stated that the first three resolutions which appeared in the report of the political meeting in the evening were adopted with the above, but were afterward stricken out, without disagreement.

A long session had been held, when the record was read and approved.

Adjournment was made to the early hour of 7 o'clock, and the benediction was pronounced.

Evening.

After the opening prayer by Rev. G. L. Paine, of Millview, Pa., president Collins spoke briefly upon the work and results of the Convention.

Pres. C. J. Kephart moved that the three resolutions referring to political action be omitted from the minutes. President Collins remarked that if he dealt strictly with the motion he should have to declare it not in order, but as it was a direct way of getting at what all were agreed upon and which would be adopted in another form, he would allow it. The motion was passed without dissent, and the Convention then took a recess, to resume business at the call of the chair.

The sitting resumed after the brief political meeting, and Bro. Clark opened with a song. Elder Browne was also called upon and responded with a Masonic Ode, "To the Mother of Masons," which was heartily received.

F. W. Capwell presented this:

RESOLVED, That this Convention present its hearty thanks to the owner of the Hall, to Rev. Mr. Newell, and to Mrs. Perry for favors extended, and to all who have in any way helped to make our visit to this city a pleasant one.

There was some desire to debate the matter. Bro. Foote called attention to the contrast between the ministry of Batavia and the hotels. None of the pastors, so far as he was informed, had noticed the Convention, although some had promised to so. He spoke of the dread of touching the matter lest some Freemason's feelings should be hurt. He referred to the unhospitable greetings some had received from friends residing in Batavia.

Mr. Newell, a boarding-house keeper, was permitted to make a statement which covered his own house. He would have gladly accommodated a large number of the delegates. He felt that he had been slighted, and that the people of Batavia were misunderstood. They were hospitable and friendly.

It was explained that the notices that had appeared in the city papers, requesting entertainment for delegates, had possibly not been seen by some who would have contributed to the success of the meeting by opening their homes, and the resolution was adopted.

The seceded Masons were then called to the platform. Four responded: E. Conkling, of Napoli, N. Y.; S. S. Cone, of Wapella, Ill.; S. E. Starry, of Clarence, Iowa; and R. B. Gardner, of Elyria, O. Several other seceded Masons had been present as is seen on the roll, but had left for home before this closing meting.

The first address of the evening was given by Elder H. H. Hinman, N. C. A. agent in the South. It was an able presentation of the needs of the Southern field and is well worth a wide circulation through the press.

Mr. Clark sang "Mr. Dash." With the witty sentiment of this song the readers of the *Cynosure* have long been familiar as it first appeared in our columns from the pen of Rev. Joseph Travis. But Bro. Clark's rendition awakened almost boisterous applause.

Elder J. F. Browne, of Kentucky, was then introduced and after a preface describing the particular educational work in which he was engaged, he spoke upon "Masonic Means of Grace," using a chart by way of illustration. His argument made a deep impression upon the Convention.

Each one of the renouncing Masons then told his experience in simple, unaffected language. This part of the Convention was one of the most enjoyable. A full report of these testimonials will be given hereafter.

The hearty expression of the Convention approved a motion of thanks to Dr. Collins for so ably providing over its sessions; and thanks were also tendered the secretaries. Pres. J. Blanchard wished also to thank the respected friends who had broken loose from the bondage of the lodge, and whose experiences had so thrilled every soul during the evening. If a thankful spirit is any evidence of the religious condition of this Convention it must be seen that none before have at all equalled it. It was, at least, with a feeling of devout thanksgiving to God that all arose and almost joined hands as we sang,

"Praise God from whom all blessings flow."

and then dispersed after the benediction by Pres. Blanchard.

AMERICAN POLITICS.

The Iowa American.

The arrangements have all been made to start the *Iowa American* on its mission. All that is necessary now is a list of subscribers to start with, which we must have to make the paper a success. Send all subscriptions to N. Bourne, Cedar Rapids, as he has accepted the position of publisher and office editor. Cedar Rapids is a railway center.

Bro. Bourne is a reliable and responsible man, and is known to many of the friends of this reform.

We would like to have five hundred bona fide subscribers to start with on the first issue; but would rather have the thousand. So please send on the names and addresses as speedily as possible. It will take promptness in this matter as October will soon be here. It would take but a little effort on the part of subscribers of the *Cynosure* to secure 1,000 names for the *American.* Where five can be sent to one address it will cost but twenty cents for a year. Then take hold in earnest and the work will be done. I have secured seven names and have not gone out of my way a foot.

I expect to be "instant in season out of season." Those persons to whom I spoke at Winterset about making up whatever monthly deficiency there may be will please send me their names to that effect, so we can be assured in going on with the paper in case we don't get the requisite number of subscribers. The October and November numbers are provided for. We ought to have ten more names. Who will be the next?

JOHN DORCAS,
Chairman Publishing Com.

Vote For Him.

Says the Albany *Freeman* on the issue in the Third Missouri District:

"After hearing, as well as conversing with men from nearly every part of the Third Congressional District, we are nearly unanimously agreed that it is best to announce M. N. Butler of Albany, Mo., as the American Reform candidate for Congress in said district. We now make the announcement, and if on his return from Batavia, New York, he accepts the nomination, he will enter the canvass, and try to secure a joint discussion on the issues of the day with Grand Master Dockery."

Iowa American Ticket for 1882.

For Secretary of State: A. W. HALL.
For State Auditor: WM. ELLIOTT.
For State Treasurer: M. SPRINGSTEED.
For Attorney General: JACOB W. ROGERS.
For Judge of Supreme Court: JOSEPH P. FERGUSON.
For Clerk of Supreme Court: W. P. NORRIS.

Michigan Fifth District.

For Representative in Congress: HENRY D. INMAN.

HOME CIRCLE.

The Last Words of Our Lord.

'To the uttermost parts of the earth,"
The risen Saviour said,
Speed forth, O friends, as my witnesses,
Proclaim that I left the dead
And ascended up on high,
Remission of all sins to give,
And repentance, too, and faith,
That perishing men may live.

"To the uttermost parts of the earth,"
Speed forth, O friends, and tell
Of the need of a new, a second birth,
To save mankind from hell.
Go; tell all men I was lifted up
On Calvary's cursed tree;
Go; tell what ye have seen and heard,
And draw all men to me.

"To the uttermost parts of the earth,"
Oh, mark ye well the bound!
The distant isles of the Gentiles—all
Must hear the joyful sound!
To my murderers preach it first,
At Jerusalem begin;
But linger not at that startling point,
For the world lies dead in sin.

For "the uttermost parts of the earth"
Eternal life I've won;
On the gloom of universal death
Shines now the risen sun.
Go forth! let every creature hear,
Let all the world be told,
That the woman's suffering seed has crushed
The head of the serpent old.

"To the uttermost parts of the earth,"
Friends, 'tis my last command,
My parting charge, that ye bear the words
Of salvation to every land.
Let every erring child of man
Be assured that God is love,
And freely offered to each and all
Is a home with me above.

"To the uttermost parts of the earth,"
O Lord, the words untold!
Thy heart how large, thy love how warm!
Our hearts how cramped and cold!
Full eighteen hundred years have passed
Since thy final accents fell,
But the uttermost parts of the earth are left
In death and darkness still.

—Selected.

Experience of Wm. Hazenberg, South African Missionary.

I was born in Netherlands, in the year 1840, and went to America in 1867. I am not aware of the time of my conversion, but served the Lord from my earliest recollection. My grandmother, being a very pious woman, told me already in my childhood that she expected the Lord would use me as a laborer in his vineyard, in which she has not been disappointed, though she did not enjoy the privilege of witnessing it.

Not later, perhaps, than the age of nine I commenced to ask the Lord to make me a preacher of the gospel, which I then already enjoyed as food for my soul. But I was early troubled with stammering to such an extent that it seemed almost impossible to me that my prayer in regard to the ministry should be answered.

I also had in my early days a presentment that I had to go to America, although very few left for it in my vicinity. After I had passed the age of twenty I became fully convinced that Christ was my Saviour, which made me exceedingly joyful. Shortly after the Lord plainly called me to make preparation for the ministry, for which I had been praying already many years. I commenced the appropriate study, though the said impediment in my speech had not yet been cured. I studied with pleasure, which had always been my delight, but recited with pain, because I could often not express what was in my mind on acount of my old trouble. After I had pursued my studies for some time, I heard of a man in Germany, who cured men from stammering. This man I considered as the probable instrument in God's hand to enable me to execute the ministerial office; accordingly I went, and after having been under his treatment about four days I was perfectly cured, and which has proven sufficient, under condition of being a little careful in regard to the method. Then I felt at liberty to go to America, which I vainly tried to do before. In America I continued my studies and finally became minister of the Dutch Reformed Church, and was minister of that denomination for five years, in two congregations, the first at Fulton, Ill., the second at Passaic, New Jersey.

While I was in America, but before entering the ministry, the Lord made it plainly known to me, that he would use me in South Africa for the promotion of his kingdom. Since that time I always believed this fact, yet it must happen at the Lord's own appointed time. Nothing could deprive me of the conviction that I had to go to Africa.

While being minister at Passaic, N. J., I became very sick with the typhoid fever, but I believed surely to survive because I had to go to Africa. And so it happened, however dangerous it appeared otherwise. During all this time, however, I did not understand the simple way of sanctification by faith. The old way of sanctification by means of resolutions, exertions, and unbelieving prayers, was yet my way, and which, of course led me to teach others also the same way of sanctification, by following which they must suffer disappointment as I did myself.

Some time after my sickness, which had created in me an increased desire for devotion, providentially some holiness literature fell into my hands, by which I was informed of my deficiency in holiness not only, but also how I might obtain it, and that immediately. By Scripture and experience they convinced me of the truth of their assertions. This was the first step in the way, and even an important one, but to possess it myself was another step which was yet to be followed. I now commenced reading and re-reading holiness tracts, prayers, and books, but I struggled on for some days before I obtained the blessing which I so much longed for. Finally I learned the way by means of a tract by Mrs. P. Smith: "A word to the wavering ones." In that tract, as well as in many others I had read, it was told that we have merely to trust in Christ for sanctification, but she said a person might ask, How shall I trust? This she answered by saying: "Trust Christ, that He will keep you trusting," and these very words were especially blessed to my soul, though such an experience may be often thought of as very insignificant. They appeared to my soul as a ray of light from the Sun of Righteousness. I immediately experienced that virtue went out of Christ into my inmost soul. I was obliged to stop reading, nor was there at present any more need of it, but I went up and down my room glorifying God, and rejoicing in Christ, and praising him for his abundant mercy, not only delivering me from the punishment of sin, but also from the power of sin, which I had so often and earnestly sought for in vain elsewhere. The fulness of the Holy Spirit and the sweetness of the communion with God I then enjoyed surpasses all description.

It happened in October, 1880, I think, that I attended a holiness meeting at Dr. Palmer's, at New York, while Rev. Wm. Taylor was there, who spoke about his missionary labors, and how the Lord supplied all his temporal wants, and enabled him to do so much in spreading the gospel without the aid of any missionary boards. This gave me more courage to go out to South Africa in the same way. A couple of days after this event, the desire came into my heart in a special manner, while reading the word of God, to be more generally useful in the vineyard of the Lord. This desire, as given by the Spirit, was immediately responded to by the Spirit, saying, to satisfy my desire I had to go to Africa. From this time we made preparation to go. We had to sell our furniture, which we expected might furnish the means necessary, in part at least, as also happened. My wife and I talked about a book-case of ours as being perhaps difficult to sell, but the same day a lady came and expressed the desire of buying said book-case, without knowing anything about our intention. This occurred to us as a very remarkable providence.

After we had decided to leave for Africa, trusting in the Lord for the supply of means, I came to the conclusion to write to Dr. C. Cullis, at Boston, about becoming connected with his Faith Work, knowing that missionaries were laboring in various parts of the world in connection with his Work of Faith, trusting only in the Lord for their temporal support. He, Dr. Cullis, accepted me as such, saying that he had been praying for some time already for a missionary to South Africa. The English language is here very useful, since the English speaking population is already quite numerous, yet to be of much and general use in this country the Holland language is essential, since the Dutch Boers are not only the most numerous portion of the population in South Africa, but also the colored people in Cape Town and elsewhere use almost exclusively the Dutch language, the Mohammedans included. The Mohammedans in Cape Town alone number about 6,000. We took passage with a sailing vessel from New York to the Cape. We did not dread the voyage, believing the Lord would bring us safely to the place of our destination. It took us sixty-five days from New York to the Cape.

We had a very prosperous passage in general, although many disasters occurred on the ocean while we were crossing. Only twice we had a little while strong wind. All the crew testified they never before had enjoyed such a passage, during which they had so little water on deck. We had also splendid accommodation on the vessel. We had the cabin of the captain for our use. When we got the first view of Table mountain, about 4,000 feet high, we rejoiced, and felt very thankful to the Lord for bringing us safely in this place. At our arrival we had little money left, but we trusted the Lord would supply all our wants, and so he did. The Lord brought us into contact with Christian people. They asked us sometimes how we got our support, expecting we were connected with some society, which was responsible for our maintenance, as generally is the case with those who go to foreign lands to preach the gospel. Then we told them how we trusted only in the Lord for that. Many could hardly understand how such a thing could be, as if the Lord had to make windows in heaven to accomplish this.

From the first I commenced visiting some of the most neglected people in spiritual things, especially the Mohammedans. Nobody cares for their souls. Their religion is a mixture of Judaism, heathendom and Christianity. They seek their salvation in prayers, five times a day, in fasting, a whole month in a year from sunrise until sun set, and in giving alms. Their manner of public worship attended only by males, is ridiculous. They are engaged in things, which are of a most superstitious character. These people I have visited a good deal during my stay in this place. Many before me have labored among the Mohammedans, but all with very little or no success. They are so hard to reach, principally because they have a false religion. They believe in Christ as a good man, but deny his divinity and atonement. Perhaps the Mohammedans would furnish a promising missionary field to the Unitarians, but such a church would not do them any good. They generally listen patiently when I talk to them about the way of salvation by faith in Christ, but sometimes they refused hearing about it, saying they have their own ministers. It also happens that they make objections to the Christian religion, in some respects, accepting the Koran Mohamud as their revelation from God, from which book they derive their objections. I hope, however, the Lord has blessed my labors among them, though I cannot tell to what extent.

My labor though has not been limited to the Mohammedans. I have preached in several congregations of the Dutch Reformed Church in this country. Some time ago I received an invitation to preach successively in several of their congregations, in each a week. This preaching was especially to be on the doctrine of holiness or sanctification by faith. This invitation I got it seems through the instrumentality of one of their ministers, who is also an excellent holiness man, and has much influence

in the whole church, on account of his talents and piety. Three of these seven churches I have visited, and the blessing of the Lord attended my labors.—*Highway of Holiness.*

CHILDREN'S CORNER.

One Way to Learn.

Rufus was but fifteen, yet he had been a year and more at work in Mr. Johnson's store. He came home very tired every evening—running upstairs and down so much, and handling over groceries of all sorts.

"I wish I had studied harder when I was in school, Uncle Edward," he said, one night; "but I don't feel much like taking up a book after my day's work is done. I don't know how those wonderful boys managed we read about who learned so much in their spare minutes."

"You may learn a good deal, Rufus, every day, and that too, without any painful application. It will not wear you out in the least; but, on the contrary, it will be rather inspiring and cheering. The way it is done is this: Get into the habit of reflecting well over everything that goes on about you. Events and people pass before the view of the majority, leaving as little impression as the rolling clouds. The only thing that seems to awaken this listless attention is the prospect of 'having some fun.' That is well enough in its place; but it cannot be made the business of life, nor of the spare moments of life, if we would ever amount to much here. A thoughtful boy is by all odds the one to make the most of himself and stand in the highest esteem. It will take a little while to form the habit; but every fresh effort will make your powers of mind more wide awake, and stronger for the next opportunity. You can learn even from things that are not pleasing in themselves. If a man comes into the store with a rough, coarse way of speaking and acting, you can take a mental note of that man, and determine that you will cultivate quite a different style. When a tipsy youth steps in, and talks in his maudlin, silly manner, there is a temperance lecture for you. If some one else manages a piece of work much more skillfully than yourself, take a sharp look at his method, and learn his 'sleight of hand.' It will be a great deal more profitable all your life than to learn a dozen funny tricks. If you hear people conversing upon subjects upon which it is well to be informed, give attention to their remarks, and store away the points in your memory. It is surprising how much one may gain from conversation if he will but learn to sift out the wheat from the chaff. You can learn much from thoughtful reading of good papers also, and it will rest instead of tiring you. So, don't give up the ship, Rufus, and conclude your education must stop because you work hard all day. You are acquiring an excellent practical education in your store work, and it will be easy to double its value, if you will but adopt the attentive, thoughtful habit."—*Selected.*

Both Hands Alike.

A person who has the equal use of both hands is called ambidextrous, as though possessed of two dexters, or right hands. A man in New York is a remarkable example of this, and he claims that it is not a born gift, but an acquirement within the power of any person. Recently he lectured upon the subject, and began his illustration by showing on the blackboard what he called the best test of ambidextry, the writing signatures. He wrote his own name with both hands at once, backward and forward, right side up and up side down, and in half a dozen different ways.

"This," said Mr. Woodward, "is a valuable accomplishment for a bank president or railroad official; for he who can write his name twice while another is writing it once deserves three holidays a week or double pay."

Then the lecturer wrote a love-letter in French with one hand, and a business letter in English with the other, simultaneously. Afterward, at the same time, he wrote such words as Fontainebleau and Constantinople. As an athletic exercise, club swinging and dumb-bell shaking sink into stupidity beside this. The most difficult thing to do is to draw a square with one hand and a circle with the other. Then he attempted the task. The ends of the circle did not meet, and it was not round; beside, the square looked like a parallelogram, but the audience applauded.

Finally, Mr. Woodward drew, with both hands, symmetrical geometrical figures, which he called decorative designs, employing the right hand on the right side of the figure, and the left hand on the left side. He sketched seven of these figures in a minute and a half, and said, "I will challenge the best draughtsman in New York City to perform this task in an hour and a quarter with one hand, and he may select his own design."—*Ex.*

SABBATH SCHOOL.

LESSON 8, October 1.—THE PASSOVER.—Mark 14: 12-21.

(1) And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? (2) And he sendeth forth two of his disciples and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. (3) And wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest chamber, where I shall eat the passover with my disciples? (4) And he will show you a large upper room furnished and prepared: there make ready for us. (5) And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. (6) And in the evening he cometh with the twelve. (7) And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. (8) And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? (9) And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. (10) The Son of man indeed goeth, as it is written of him; but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

GOLDEN TEXT.—It is the sacrifice of the Lord's passover.—Exodus 12:27.

NOTES.

(12) "And the first day of unleavened bread." That, is, the first day, namely, Thursday, the 14th day of Nisan. The feast of the unleavened bread, or the passover, properly began on the 15th (just after sunset of the 14th) of Abib or Nisan, and lasted seven days. But the preceding day, the 14th, was the one appointed for the slaying of the lamb; and on the evening of that day the paschal supper was eaten (Exod. 12:6. Lev. 23:5). It was, therefore, termed the first day of the feast.—*Abbott.* "Unleavened bread." The whole seven days of the feast was so called because leaven was rigidly excluded during the whole time.—This specially symbolized three things: (1) The haste with which they fled from Egypt, not having time to wait for bread to rise (Exod. 12:34-39). (2) Their sufferings in Egypt, hence called the bread of affliction (Deut. 16:3), and hence all the afflictions of the bondage of sin. But (3) chiefly their purity as a consecrated nation, since fermentation is incipient putrefaction, and leaven was thus a symbol of impurity.—*F. H. Newhall.* "The passover as a type of Christ and his Supper." (1) It was a *lamb*, as Christ was the Lamb of God. (2) A male of the first year. In its prime. (3) Without blemish, as Christ was perfectly pure, without spot. (4) Set apart four days before, the 10th of Nisan. Christ's triumphal entry was four days before the crucifixtion, the 10th. (5) It was slain, and roasted with fire, denoting the death and exquisite sufferings of Christ. (6) It was killed between the two evenings, three to six o'clock. Christ suffered at the *end of the world.* He died at this same hour, and at the passover feast. (7) Each person must have a slain lamb. So Christ died for all. (8) Not a bone broken. (9) It was eaten with bitter herbs of repentance. (10) Its blood must be applied to be effectual. (11) It looked forward to future deliverance, and became, after the death, a feast of hope and joy. (12) It was a feast of separation from the world; and (13) of protection as God's children.—*Chiefly from M. Henry.*

(13) "A man bearing a pitcher of water." A very unusual sight in the East, where the water is drawn by women. He must probably have been the slave of one who was an open or secret disciple; unless we have here a reference to the Jewish custom of the master of a house himself drawing the water with which the unleavened bread was kneaded on Nisan 13. If so, the "man bearing a pitcher of water" may have even been the Evangelist St. Mark, in the house of whose mother, and probably in the very upper room where the last supper was held, the disciples used at first to meet (Acts 12:12). The mysteriousness of the sign was perhaps intended to baffle, as long as was needful, the machinations of Judas.—*Cambridge Bible.*

(14) The circumstantial detail is not without a special point. Judas was watching for an opportunity: had he known in what place our Lord was to be found out of the temple, arrest would have been easy. But two disciples only were sent; and even they would not know where our Lord would be that evening, for the unknown guide was to meet them on their arrival. —*Cook.* Thus, when Christ by his Spirit comes into the heart, he demands admission as One whose own the heart is; and gains admission as One who has all power in the heart, and cannot be resisted.—*Henry.*

(15) "In the evening." It was probably while the sun was beginning to decline in the horizon that Jesus and the disciples descended once more over the Mount of Olives into the Holy City. Before them lay Jerusalem in her festive attire. White tents dotted the sward, gay with the bright flowers of early spring, or peered out from the gardens and the darker foliage of the olive-plantations. From the gorgeous temple buildings, dazzling in their snow-white marble and gold, on which the slanting rays of the sun were reflected, rose the smoke of the altar of burnt-offering. The streets must have been thronged with strangers, and the flat roofs covered with eager gazers, who either feasted their eyes with a first sight of the sacred city, for which they had so often longed, or else once more rejoiced in view of the well remembered localities. It was the last day-view which the Lord had of the Holy City,—till his resurrection.—*Edersheim's "The Temple and its Services,"* pp. 194, 195.

(18) Melanchthon declares that the three greatest marks of pity and compassion are (1) to tolerate the wicked for a season; (2) to abstain from exposing their sins as long as possible; (3) to warn them plainly and gently before leaving them forever. These are strikingly exemplified in Christ's dealings with Judas. —*Stock.*

(19) "Is it I?" Their language expresses in the original a much stronger negation than in our version,—*Surely not I, Lord?* Compare their strong assertion that they will not deny him (Matt. 26:35). To their questioning, Christ makes no response. Not one of them ventures to question the truth of the Lord's prophecy and each asks the personal question, "Is it I?" No one accuses, even by implication, his neighbor. Is not this a pattern for us in that self examination which should always precede our seasons of sacred communion with our Lord (1 Cor. 11:28)?—an examination which should look forward rather than backward; prepare for the future rather than attempt to measure the past; and always be a *self*-examination.—*Abbott.*

(21) After this, Judas, who probably had not heard the words about the sop, himself asks, "Is it I?" as if it would be suspicious if he only did not ask the question with the rest. Christ replies (Matt. 26:25) that he is the one; and bids him do quickly what he proposes to do. Then Satan entered into him (John 13:27). Satan whispered, "Be man enough to resent such exposure: your reputation here is gone, and you may as well go, and have your revenge—and your money."—*Cowles.*

A gentleman said recently: "The Republican party have no important issues in Massachusetts and are likely to suffer defeat." Now is a good time to take up some reform as an issue worth fighting for, as prohibition and anti-secrecy.

Reminiscences of Morgan.

As told at the Unveiling of the Monument.

Judge Moses Taggart, a hale old gentleman of 83 years, yet looking a dozen years younger, a resident of Batavia, and the legal officer before whom the Anti-masons gave their testimony in the third inquest over the body of Morgan, was first introduced. He said:

Ladies and gentlemen, I am asked to make some remarks of a historical character on this occasion, respecting the transactions of fifty-six years ago in this place, in which I personally participated. I knew Morgan well at the time of the abduction, and remember the incidents of those days with which you most of you are doubtless in some degree familiar. But I did not know of the lawless misdeeds of the Freemasons until after they had occurred. The uprising that followed was not only extraordinary but terrific. The whole country was aroused and Masonry sunk before the public indignation. I remember also the abduction of Miller. People suddenly came into town from Leroy and other places for miles around. They were armed with hoop-poles or something resembling bludgeons. Miller was carried off; but rescued by a company of his friends that followed. I was never connected with the lodge. Sixty-two years ago in talking with a brother in reference to Masonry, I told him that I would join when I became 21 years old. He referred me to Abbe Barruel's History of Jacobinism which was in my father's library. I there read that the Jacobins were protected by Freemasonry in their terrible work during the French Revolution. The writer also related some of the scenes of Masonic initiation. From that day I had no more desire to unite with the lodge. Some months after the abduction of Morgan there was organized an Anti-masonic political party which overrun New England, New York, Pennsylvania and other States, and from that party sprang the Abolition party, which gave life to the Republican party and destroyed American slavery, the brother system to the Masonic lodge.

The expositions of Masonry were sought after by the fraternity for the purpose of destroying them. David Bernard's book they would steal and burn or otherwise destroy. I obtained one of the early editions and have kept it for fifty-three years. It is hardly necessary for me to refer to the published documents of that day issued by Anti-masonic committees and conventions, which are all true. They give the sworn testimony before coroners' juries, court trials, etc. But then some Masons even in that day who were bold enough to deny them, in the face of facts as open as the day. The same arguments are in the mouths of Masons to this day. It is the only way they can see to avoid the public indignation, though the most of them know what is the truth. When a Mason says seriously that all these things are fabrications, he has not sense enough to keep his mouth shut. There is no doubt at all but that Morgan truly revealed Masonry. The forms of the lodge may have changed some since that day, but there is no doubt that there is no change in principles. It is not a universal fact that evil-minded men were in the order in that day. There were some men who went into it with an honest purpose. Some men in this village were inveigled into the lodge, but when the popular uprising came that suppressed Masonry such men renounced it.

Rev. C. C. Foote, of Detroit, said he wished to confirm one item of Judge Taggart's testimony. In nearly all our records of the Anti-masonic times of fifty years ago there is some account of the activity of Masons of LeRoy in the abduction of Morgan. Afterward 103 persons came out in a great convention held in that place and testified over their own names that Morgan's and Bernard's revelations were true. I had many intimate friends among that number, and might give you their names if desired. Seth M. Gates was one, the man who opened the first prayer meeting in Congress. In Leroy the lodge had built a temple of very beautiful and costly design. It was circular in form, a very costly building. The lodge in LeRoy gave up its charter, and its fine building was deserted and was finally sold for the purpose of Christian worship, and I afterward preached in it.

Rev. B. T. Roberts, editor of the *Earnest Christian*, Rochester, N. Y., Spoke briefly as follows: Among ordinary people who give any thought to the subject of Freemasonry but few give attention to the fact that it is an enemy of the Christian religion. Those who have investigated this matter are able to prove clearly, so that their evidence can carry any jury, that Masonry is a religion. It has religious ordinances, a baptismal service, a burial service, etc. Salem Town, a distinguished Mason who lectured before the Grand Lodge of New York when De Witt Clinton was Grand Master, claims that Masonry is a religion and that it will save the souls of those that trust in it in the world to come. It is high time that all Christians should awake to the importance of this subject. What right has any one to administer an oath except as empowered to do so by the Almighty God to whom that oath is addressed. But in the lodge we see men of every character administering oaths of the most binding form as far as language is concerned. General Sheridan when he went to Louisiana to suppress the disturbances raised there by the secret lodges, said of the White League, that a nation that will allow irresponsible bodies of men to drill and train themselves for the operations of war, is not worthy the name of a nation. But Masonry has its drill corps, trained to the highest degree; and yet no question is made to these men who meet by night and in secret to prepare for the exigencies of war when all the land is at peace! Study this subject and you will become convinced that the lodge system covers a dark and fearful combination against our government, our courts of justice and our holy religion.

Moses Pettengill, of Peoria, Ill., was next introduced. He said: I was a school teacher at Lewiston, N. Y., at the time of Morgan's abduction, and was present at the trial when Eli Bruce, the sheriff of the county, was examined for participating in that affair. I was also acquainted with Col. Jewett, who was, with me, a New Hampshire man. I went over to Fort Niagara, a few miles away to visit the place, and was shown all over the place but the magazine. The keeper said thet no one was allowed to visit that part without a special order. Morgan was confined in the magazine at that very time, and there was no other reason why I might not have inspected that part of the Fort with the rest. Besides attending the examination of Bruce at a later day, I rode on horseback over the very route taken by Morgan's abductors only about three days after they had passed. Hence in all the proceedings of this occasion I feel the deepest interest. Masonry says to us as the slaveholders did, "Let us alone." But we must no more listen now than we did before. The agitation of this subject must go on, and God will bring the evil to an end in his time. We all have a personal work to do in this matter. Mothers and sisters, you have a special mission, to keep your husbands, sons, brothers and friends from going into the lodge. We must keep the young men informed on this matter and if they keep out the old members will die off soon and the lodge die with them.

Secretary Stoddard said: It is fifty-six years ago this evening at about nine o'clock since Morgan was taken from Canandaigua jail by a band of Freemasons. After getting out of the jail he found that he was about to be forcibly seized by men whom he had every reason to fear were determined to take his life and he cried "Murder! Murder! Murder!" The woman who heard that thrilling cry is on this platform. Her name is Mrs. Evelina P. Mather, of Ellington, N. Y.; and she is 88 years old.

Calls from every side were made for her testimony as Mrs. Mather was aided by friendly hands to stand upon a seat that all might see and hear. She told in a clear voice how she saw the crowd running about the jail, and in the moonlight she saw they were disguised and had a living man dragging along in their midst. She heard him cry "Murder! murder! murder! Help, for God's sake!" and would never forget the piercing tones. There were few or none of the citizens to be seen, and the band of men hastened off in a carriage.

At this point Prof. C. A. Blanchard read the following extract, furnished by Mrs. M. E. R. Jones, of Boston:

"Extract from an address delivered before Constellation Lodge and the associate lodges at Dedham, Mass., June 24, 1829, by Nahum Capen:

"But hark! What discordant strains are those borne upon the southern breeze and echoed from the north, east and west? What means that dismal cry, disturbing this general harmony of the nation, state and village? In tones, from howling rage to whining pity, from the screaming yells of superstition to the base growl of bigotry, we hear the woe-begone name of Morgan—Morgan—Morgan! uttered and reuttered, echoed and re-echoed through the land. And who is Morgan? Alas! what words can the ingenuity of man seek out, meaning what this name conveys? Meaning, not exactly what we would call a man, but a being, that once was —or perhaps is—a needy, hollow-eyed, sharp-looking wretch, a living dead man—

"And with no face, as it were, out-facing us."

A being, the texture of whose character breaks at every touch and stands in eminent need of the mercy of God and the charity of man. But he was murdered—murdered by the Masons. This is a serious charge; a charge made against an institution dedicated to the care of the all-seeing eye of heaven; and moved by the spirit of man, by the love of a brother, and the precepts of Christianity.'"

Miss Sarah Stevens, of Batavia, was next asked for a statement of her recollections. She said she well remembered the rumors that were in many mouths about Morgan and Miller publishing the secrets of Masonry and what would happen. She was 16 years old in 1826 and was intimate with D. C. Miller's family and also knew Mrs. Morgan well. Went to her house after she came back to Canandaigua where she had been to find her husband, and heard her tell of meeting Ganson at Stafford. She remembered the attack of the "Hoop-pole brigade" on Miller's office. The office was armed, but Miller was seized. There were about 300 men in the crowd as near as she could remember. She saw the rescuing party going after Miller. She knew also that Miller, Morgan and Harris met together one evening not long before these events. Morgan spoke strongly of the evils of Freemasonry. He said, "I am determined to expose it. I shall die for it; but I want you to stand by me. I can see nothing before me but death which the lodge has sworn to inflict upon me. Give me your hands. Look after my little girl." Harris told me of this himself some years later. Harris married Mrs. Morgan some time after her husband was killed.

This lady, said Bro. Stoddard, when she was done, has cared for the graves of Morgan and Miller's family for forty years. When we asked her to point out the place she took us to the very spot.

"Shall Morgan's Murder be Forgot?" sang Bro. Clark with an emphasis that everyone appreciated.

[*Continued next week.*]

—Mr. Cook met with quite a severe accident on his voyage from Japan to Sydney, New South Wales, being thrown from an upper to a lower deck by the lurching of the ship during a storm and was severely bruised; but after surgical treatment and a week's rest, when he reached Sydney, he was ready for work. Says *Zion's Herald:* "He was received by the leading dignitaries of Church and State, and delivered four lectures to immense crowds amidst the greatest enthusiasm. Every possible attention and courtesy were shown him, enabling him to form correct ideas of the condition of the social, civil, educational and religious interests of the country. He certainly has gathered a wonderful store of material for very interesting lectures when he reaches his home again."

REFORM NEWS.

The Massachusetts State Convention.

By the aid of copies of the Worcester *Spy* kindly sent by president Cheever and secretary Bailey, we are able to briefly report the State Convention at Worcester last Tuesday and Wednesday:

The Massachusetts Christian Association in opposition to secret societies, says the *Spy*, began its annual session in this city last evening at Horticultural Hall, the president, Rev. Henry T. Cheever, in the chair. In opening the meeting, Mr. Cheever said they were convened as Christian patriots and reformers to bring their combined moral and religious influence to bear against the un-christian, oath-bound orders of secrecy with which the community was pervaded and demoralized. He said they were united and strong in the conviction expressed by a distinguished patriot and orator of the day, that every good citizen should make war on all secret societies till they were forbidden by law and rooted out of existence. This association is auxiliary to the National Christian Association, whose headquarters and publishing house are at Chicago, Ill. The language of the call for this convention was read. Gathered under such a call for united counsel and consideration, Mr. Cheever said it was meet and in order first of all to implore the divine blessing.

An address was made by Rev. J. P. Stoddard, agent of the National Christian Association, in exposition of the immorality and iniquity of oath-bound secret societies, especially the so-called "Masonic," debauching the conscience, and defying God's law. He closed by calling on all Christians and patriots to unite in their full strength and with the sword of the Spirit cast out and expel from the land so vile an institution.

On Wednesday the forenoon session was opened with prayer by Rev. E. D. Bailey. Letters were read from Rev. Dr. Howard Crosby, of New York, and Wendell Phillips, endorsing the movement. Statements from the paper of Thurlow Weed read at the unveiling of the Morgan monument at Batavia, N. Y., last week, were also read. The following officers for the ensuing year were elected: President, C. B. Knight, of Worcester; Vice-presidents, Rev. E. D. Bailey, of Worcester, Increase Leadbetter, of Auburndale, L. E. Lincoln and Mrs. M. E. R. Jones, of Boston; Secretary, Mrs. E. D. Bailey, and Treasurer, David Manning, Sr., both of Worcester; Executive Committee, A. F. Spaulding, Rev. H. T. Cheever and S. A. Pratt, of Worcester, Moses Morse, of Southbridge, Miss E. E. Flagg, of Wellesley. At the afternoon session Prof. S. C. Kimball, of Newmarket, N. H., made a statement of the progress of the work in his State, and brief speeches were made by Rev. J. P. Stoddard, of Chicago, and Rev. W. T. Sleeper, Rev. E. D. Bailey and Rev. Mr. Nordig, of Worcester, John Tanner, of Boston, Rev. J. L. Barlow, of Willimantic, Conn., and A. M. Paul, of Providence, R. I.

In the evening the speakers were Rev. Mr. Barlow and Prof. Kimball, who were very pronounced in their denunciation of the Masonic order, the former claiming that it was in league with Satan, and thought it the duty of every Christian to oppose its principles. He also gave a history of the Morgan murder in western New York in 1826, and referred to the proceedings of the recent dedication of a monument erected to his memory at Batavia.

RELIGIOUS INTELLIGENCE.

—The family of the late Deacon Whittin, of Whittinsville, Mass., who left an unsigned will, are carrying out its provisions as if it had legal force. The Massachusetts Home Missionary Society has received $20,000, the permanent fund of the American Board $25,000, the Church Erection Society $8,000, and the University of New Mexico $5,000.

—The Moravian Church lately celebrated the 150th anniversary of the beginning of its great foreign missionary work which dates from August 21st, 1732, when Leonard Dober and David Nitschmann, the first two Moravian missionaries, set out with $6 in pocket from Herrnhut, Germany, on their way to the West India Island of St. Thomas. The Moravians of Bethlehem celebrated the event with appropriate services, Monday, August 31st, when Rev. C. A. Thompson, D. D., of Boston, delivered the Jubilee Oration.

—The recent death of President Allen, of Girard College, Philadelphia, has called public attention to the provisions made in the will of Stephen Girard against Christianity being taught in the institution which he munificently founded. During Mr. Allen's illness neither his pastor nor any other Christian minister could visit him, and none could go within the college walls to take part in tho funeral services. But the exclusion of ministers does not seem to have accomplished what Girard intended. The *Sunday School Times* says: "President Allen had himself done the work of a clergyman in that college while living, and at his funeral Christian services were there held by Christian laymen. After this his remains were taken into a neighboring church, where Christian liberality gave freer air; and there a score or more of prominent Christian clergymen united with a large assembly in paying another tribute of respect to the life and work of this distinguished Christian layman." The Girard heirs and the trustees of the fund are said to be a unit as to the propriety of teaching Christianity in the college, while technically obeying the will by excluding clergymen.

The Christian Union Meeting.

Pursuant to a call in several papers a number of brethren attending the convention of the N. C. A. at Batavia met in the Opera House, Sep. 15th, to consider what could be done for the promotion of Christian union.

R. W. Lyman, of Arcade, N. Y., was chosen chairman, and C. C. Cone, of Wapella, Ill., secretary. After prayer communications were read from J. G. Fee, of Berea, Ky., and Rufus Smith, of Maryville, Mo.

Several meetings for consultation had been held during the intervals of the convention, and on the 15th the brethren met at the house of Bro. A. C. Newell, No. 24 Jackson street, where the following paper presented by H. H. Hinman was read and adopted:

Believing that the only authorized division among men is between the children of God and the children of the wicked one, and that this division ought to be far more complete and manifest than it now is, and believing that organized division in the body of Christ is sin against him and wrong to all mankind, and recognizing the fact that multitudes of Christians and many local congregations greatly deplore the evils of schism (called heresy in the Bible) and are groaning after deliverance from its power, and that Christian reformers are especially led to see that it is the greatest obstacle to the promotion of Christian morality either in the world or the church; therefore

RESOLVED, 1. That we favor the holding of a National Convention of the friends of Christian union to devise means for the more complete separation of God's people from all worldly and Christless associations and their unity and harmony in him.

2. That we recommend the formation of a Christian Missionary Society, not for the creation or promotion of any schism in the body of Christ, but to aid such faithful men and churches as are laboring to promote the purity and the unity of the people of God.

3. RESOLVED, That Bro. J. G. Fee, of Berea, Ky., R. W. Lyman of Arcade, N. Y., and Rufus Smith of Maryville, Mo., be a committee to call such a convention and to take the steps necessary to organize such a Missionary Society.

The Reformed Synod and Freemasonry.

GRAND RAPIDS, MICH., Sep. 6th, 1882.

I have just read the report of the General Synod of the Reformed Church at its meeting in Schenectady, New York, in June last, in reference to certain memorials on the subject of Freemasonry. In substance, this report declines any action on account of constitutional limitations, and refers the whole matter to the several consistories "upon whom alone the responsibility rests, and to whom alone the power belongs."

Without attempting to discuss the merits of the question as to constitutional authority, I wish to notice some things of a general character:

1st. The report carefully avoids all expression of opinion as to the character of Masonry, and its relation to the church. There is not one word which a Mason could construe as hostile to that institution, and not one word to those who, from no sense of duty, have done violence to the moral sense of their brethren by becoming Freemasons.

2d. It discourages all discussion of the merits of the question, and talks largely of Christian charity, of sacrificing prejudices, and studying those things that work for peace. Whether the author of the report was a Mason I cannot say; but it is just such a report as the Masonic party would desire, and reminds one of similar utterances in the days of slavery. Sin only asks to be let alone. It will be content to be very quiet in the church, if not opposed.

3d. The Synod did not feel restrained from discussing similar questions and expressing most positive convictions. They had no difficulty in saying what they thought about Chinese immigration. They discussed elaborately the question of the right of a local church to control its property, and found a large number of legal precedents to show that no property once belonging to, could ever be alienated from the denomination; but in reference to the Christless worships and profane oaths of the lodge it is evident that they had never formed an opinion, and felt bound to hold all Anti-masons under bonds to keep the peace with their brethren of the lodge and "let the dead past bury its dead."

In short, the report is simply an assumption that there is nothing morally wrong in Masonry and that it is simply a question of expediency about which men are expected to differ.

H. H. H.

MR. PENTECOST IN SCOTLAND.—Mr. Pentecost's letters from Scotland this summer, during what he terms his "half-holiday and half-work," have been exceedingly interesting and encouraging. In a recent letter he says: "I wish I could give you some idea of the very great work God has been doing in Scotland the past season, and how large and blessed a share he has been allowing me to have in it the last five weeks. For many nights past we have not been able to accommodate the ever-increasing crowds of people that have come to hear the Word. The after meetings have been so large that it has been impossible to deal with inquiries separately. One night there were more than forty men rose in their seats and avowed their conversion to God that night, besides many women and children." At another meeting there were twenty-seven avowals of conversions, etc., etc. Everywhere crowded meetings; everywhere immediate results. He speaks in glowing terms of the Christian life and service of families by whom he has been entertained. At one of the meetings he says a man found the Saviour, and immediately searched through the great audience for his sister, and brought her into the inquiry-room that she might find the same Saviour. The next night he brought five or six of his friends, and had the delight of knowing of the conversion of all. He has learned of more than three hundred conversions at the meetings he has been permitted to hold. As a natural consequence, it has been hard for him to get away from the earnest requests from all quarters for him to remain. In Glasgow he was seriously approached as to accepting the pastorate of a leading church there. But he says his home work—the Tompkins Avenue church, the Ellery Street Mission, the Academy of Music services, etc.,—to which he longs to return, did not permit even a thought of change. He went to Switzerland with his family, to spend the last days of his vacation, and then turned his face homeward.

J. J. O'Shea, of Albia, Iowa, writes: "In reference to the American Party I expect a very good vote here on the State ticket. We have had no county convention, and as it is too late for such a convention we can vote on the State ticket. Some of the county papers are getting badly scared at the projects of Anti-masons."

☞ Prayer will make a man cease from sin, or sin will entice a man to cease from prayer.—*Bunyan.*

HOME AND FARM.

Wealth in Walnut Trees.

JACKSONVILLE, ILL.—Mr. C. B. Wilson drove me out to his farm to-day to see some black walnut trees. "These trees," he said, "were planted from the seed twenty years ago. I saw them planted." I measured these trees and they were sixteen inches through. They would saw into timber a foot square. They would cut 300 feet of clear black walnut boards and then have the tops, limbs, and stump left. The stump itself would sell to-day for $5 to be sawed into veneers. The boards would be worth $30.

"What could you sell those trees for to timber men as they stand," I asked.

"I could sell them for $25 per tree, and ten years from now they will be worth $50."

From these facts I came to this conclusion: A black walnut tree will pay $1.25 per year for the first twenty years. A thousand of them will pay $1,200 per year.

Now, every Illinois farmer has it in his power to make more money off of a row of black walnut trees around his farm, than he can make on his farm if sowed in wheat. How can he do it?

This way: A farm of 160 acres would be 10,560 feet in circumference. Now plant walnut trees four feet apart all around it and you will have 2,760 trees; which will be worth $25 apiece in twenty years.

Again, a farmer can set all of his sloughs, low places, and all hog pastures into black walnuts. Two thousand handsome walnut trees growing on a farm would be worth $50,000 in twenty years, and would not interfere with the farm at all. Orange raising in Florida will not pay half so well as black walnut raising in Illinois.

"How should black walnuts be planted!" I asked Mr. Bates, a nurseryman at Whitehall, Ill.

"The easiest way." he said, "is to strike the gronnd with a common hammer in the fall, make a round hole two inches deep and drop the walnut in. It will cover itself with leaves and dust. The debris over the kernel will be so light that the sprout will have no trouble in finding its way out."

"What would you do after they come up in the spring?"

"I'd go around and put a shovelfull of sawdust, tan-bark, grain-chaff, or straw around each sprout. This will keep the roots damp and kill the grass or weeds around the roots. A boy could plant a thousand trees in a day in this manner. I'd plant them twice as thick as I needed them and then thin them out."—*Chicago Tribune.*

A Hint for Window Gardening.

A recent English writer gives the following, which suggests a way in which hardy wood-climbers might be made available for window decoration in winter or early spring:

"Some years ago, as I was passing through a room used only occasionally, I perceived an odor of fresh flowers that surprised me, as none were ever kept there. On raising the curtain of the east window, I saw that a branch of Dutch honeysuckle had found its way between the two sashes at one corner, while growing in the summer, and had extended itself quite across the window; and on the branch inside there were three or four clusters of well-developed flowers, with the usual accompaniment of leaves, while on the main bush outside there was not yet a leaf to be seen. The flowers inside were just as beautiful and fragrant as it they had waited until the natural time of blooming. Since then I have tried the experiment purposely, and always with the same result."

A heavy covering of the ground over the roots of the plants with leaves, and sufficient protection of the stem outside, would allow this method to be practiced in quite severe climates.

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Contributions for either of these brethren may be forwarded either through the editors of the *Cynosure* or the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

BIBLES.

We have recently exchanged a lot of Anti-masonic publications for Bibles which we offer at low rates POST PAID.

We have well bound pocket Bibles at $1.00, $1.35, $1.50, $2.00, $2.25, $2.50 and $3.00. Also some fine Oxford and Tract Society Teachers Bibles at $3.00, $3.25, $3.50 and $4.25.

Of the family Bibles all but two have already been disposed of, leaving one at $3.00 and the other at $6.75.

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Special inducements are offered you by the Burlington Route. It will pay you to read their advertisement to be found elsewhere in this issue.

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We now have at the *Cynosure* office a supply of well-executed card photographs of Captain Wm. Morgan, President J. Blanchard, President Charles G. Finney and Elder David Bernard, at 15 cents each, or the four for 50 cents, post-paid. Postage stamps received for amounts under $1.00.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars, for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists).

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part).

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference).

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch).

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.

Pleasant Ridge Congregational, Sandford county, Ala.

New Hope Methodist, Lowndes co., Miss.

Congregational, College Springs, Iowa.

College Church of Christ, Wheaton, Ill.

First Congregational, Leland, Mich.

Sugar Grove church, Green county, Pa.

Military Chapel, M. E., Lowndes Co., Miss.

Hopewell Missionary Baptist, Lowndes Co., Miss.

Cedar Grove Missionary Baptist, Lowndes Co., Miss.

Simon's Chapel, M. E., Lowndes co., Miss.

Pleasant Ridge Missionary Baptist, Lowndes Co., Miss.

Brownlee church, Caledonia, Miss.

Salem church, Lowndes Co., Miss.

West Preston Baptist church, Wayne Co. Pa.

Other local churches which have adopted the same principles are—

Baptist churches; N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist, Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans. State Association of Ministers and Churches in Christ of Kentucky

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NEWS ITEMS.

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—The accounts by telegram *M*onday morning of the flood devastation in the Eastern States show the destruction of property to have been enormous. *M*any cities in New Jersey sustained heavy losses by the tremendous rain-fall and the rapid rise of rivers, while from Waterbury, Conn., Philadelphia, and Fredericksburg, Va., reports are received of great destruction and damage. At New Brunswick the rainfall in 58 hours was over 13 inches. Washington was for a time cut off from the North. A gentleman was washed from the road with horse and carriage and swept over Pacific Falls.

—An ocean collision in a dense fog occurred Sept. 21 in the Atlantic between the steamers Lepanto and Edam, the latter being sunk, while the Lepanto, though badly injured. made her way to New York. Of the passengers and crew of the Edam all were safely transferred on board the Lepanto, but two officers, who were lost.

PUBLISHER'S DEPARTMENT.

The resolutions adopted by the late National Convention at Batavia, N. Y., will be on the 5th page of the *Cynosure*, this copy. Prof. Bailey writes, "I am perfectly satisfied that the cause demands an increase of circulation. * * I feel more than ever that *we must press that matter next.*"

If enough persons will allow this conviction to secure a firm hold of them, the paper will be lifted out of the rut of 4,000 subscribers or less, and made to pay expenses.

Friends, will you not all take hold new in season and "push the circulation of the *Cynosure*." Geo. Johnson, about three years since, secured one subscriber for the *Cynosure*. This one has since secured ten in his neighborhood. "Bread cast upon the waters."

C. C. Cousins, "I will try to raise a club in Arizona." When he was there last winter his copies of the *Cynosure* were considered a luxury by those to whom he gave them.

W. H. Chandler, Van Orin, Ill., expected, so he wrote, to offer a rousing resolution in favor of the *Cynosure* at the coming session of his conference. Thanks. Rousing resolutions followed by a rousing canvass resulting in rousing clubs of new subscribers should be the order of the day.

W. H. Ross sends in four Extension Fund subscribers, and will try to get more. He orders more subscription blanks.

A. Rice thinks "we can get subscribers for the *Illinoian* very easily. They will help keep the fire burning."

C. C. Brooks sends in six subscriptions, the Extension Fund helped secure two of them.

W. B. Stoddard brought in six from the Batavia Convention.

Mrs. M. E. R. Jones sends three. W. J. Phillips four.

Cynosure Extension Fund.

Statement for the week ending Sept. 23, 1882.

F W Capwell, $10; A Friend and B Williams, $5 each; A Friend, $3;. Mrs H M Cushman, $2.

Total cash received,	$440 32
Total cash used,	306 26
Cash available,	$144 06

This Fund is designed to aid in getting subscribers from among those who have never seen the *Cynosure*, and who may be induced to read it by paying themselves $1.00 per year. The Fund pays 50 cents, making up the club rate. It will now aid 239 new subscribers to get the paper for $1.00.

Subscriptions received during the week ending Sept. 23, 1882:

E D Bailey, S Brightman, N Bourne, C D Brooks, T K Bufkin, C D Brooks, D Bashford, S Bingham, M J Clapp, W H Chandler, C C Cousins, J A Conant, A G Cutler, J Collins, O S Chamberlain, Mrs H M Cushman, J. O. Doesburg, A DeBey, J D Barret, J P Donaldson, H T Ferguson, A Frost, Mrs. M D Gamble, H F Hexson, A Hartzell, F R Hill, G. Johnson, M E R Jones, M Jellill, H L Kellogg, J S Marshall, S S Martin, S H. *Mc*Eathron, *Mrs.* L *Mo*rse, J N Norris, F Nelson, *Mrs M* J Perry, S P Poole, O *M* Pike, W Post, E T Preston, *M* Plummer, W Parsons A Rice, H W Ross, J Roberts, *Mrs* A Rice, N B Sisson, L Strong, W B Stoddard, H S Laft, A Tuttle.

Books and Tracts sent during the week ending Sept. 23, 1882.

By Express.

F. P Marden, J Harris, J M Egan.

By Mail.

J M Hobbs, P N Clapsaddle, J S Hough, W J H Saunders, J J Hibelin, B Tunnicliff, R A Culler, W H Glasson, L B Shoenfield, A Hartzell, C H Diffenbaugh, E H Harr, G H Stakes, A E Hamilton, R F Rush, H F Snyder, J A Correll, O L Barnes, J G Gehring, J W Condermill, D Culbertson, M Schram, F Hewitt, F J Chadwrick, F Sanborn, R T Miller, C S Young, H M Ridenhower, G F Searles, Emma E Canfield, Mr. Sutfin, H Moor, Mrs M Springer, C Smith, T W Hacfer, A G Cutler, N Lawson, H J Altnow, Mrs W S Baker, Mrs Hines, H L Stevens, J E Worth, C C Cousins, C Doroas, M Plummer, A Carr, Mrs L Morse, H H Miller, G H Leonhart, Mrs H M Cushman.

IMPORTANT TO TRAVELERS !

Special inducements are offered you by the Burlington Route. It will pay you to read their advertisement to be found elsewhere in this issue.

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We now have at the *Cynosure* office a supply of well-executed card photographs of Captain Wm. Morgan, President J. Blanchard, President Charles G. Finney and Elder David Bernard, at 15 cents each, or the four for 50 cents, post-paid. Postage stamps received for amounts under $1.00.

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Freemasonry Illustrated, three degrees,
Knight Templarism Illustrated,
The Broken Seal,
Finney on Masonry,
Secret Societies, Ancient and Modern.

See description of these books on page 15.

Those who prefer them to books can have the photographs of President Charles G. Finney, President J. Blanchard, Captain William Morgan and Elder D. Bernard on the same terms as the fifty-cent books; one set of four for 25 cents extra if sent with a subscription for a year.

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Those who wish to know the character of Freemasonry, as shown by its own publications, will find many standard works in the following list.

No sensible Mason dares deny that such men as Albert G. Mackey, the great Masonic Lexicographer, and Daniel Sickels, the Masonic author and publisher, are the highest Masonic authority in the United States.

All the books advertised here are used by Masons, but Duncan's Ritual, Allyn's Ritual and Richardson's Monitor are not publicly acknowledged as Masonic authority because they tell too much.

General Ahiman Rezon and Freemasons' Guide. By Daniel Sickels, 33d degree. The most perfect Masonic monitor published in the United States. Embellished with many engravings and containing monitorial instructions in the degrees of Entered Apprentice, Fellow-Craft and Master Masons, with explanatory lectures, the ceremonies of consecration and dedication of new lodges, installation of officers, laying foundation stones, dedication of Masonic halls, burial services, Masonic calendar, ritual for a Lodge of Sorrow, Masonic trials, etc. Bound in fine cloth, extra large 12mo, $2.00.

Duncan's Masonic Ritual and Monitor. Profusely illustrated with explanatory engravings, and containing the entire ritual and work of the order for the seven degrees, including the Royal Arch. Scores of Masons have *privately* admitted that this is a standard text-book in the lodge and is strictly correct; but publicly it is not acknowledged as authority, though many officers of the lodge make use of it. Price, in cloth, $2.50.

Female Masonry. Manual of the Order of the Eastern Star. Containing the ritual, symbols, lectures, etc., of the five degrees of "Adoptive Masonry," Jephthah's Daughter, Ruth, Esther, Martha and Electa, profusely illustrated and handsomely bound. Price. $1.50.

Richardson's Monitor of Freemasonry. A practical guide to the ceremonies in the degrees conferred in Masonic Lodges, Chapters, Encampments, etc. Illustrated edition. In cloth, $1.25; in paper, 75 cents.

Although this Monitor is extensively used by the lodge, especially in conferring the higher degrees, it is *publicly* called an exposition, and not allowed as authority.

Sickels' Freemasons' Monitor. Containing the degrees of Freemasonry embraced in the Lodge, Chapter, Council and Commandery, embellished with nearly 300 symbolic illustrations, together with tactics and drill of Masonic Knighthood. Also forms of Masonic documents, notes, songs, Masonic dates, installations, etc. By D. Sickels; 32mo. In tuck, $1.50; cloth, $1.00.

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Mackey's Text-Book of Masonic Jurisprudence. Illustrating the laws of Freemasonry, both written and unwritten. This is the great law book of Freemasonry. 570 pages. Price, $2.50.

Allyn's Ritual of Masonry. Illustrated by a large number of engravings, and containing a Key to the Phi Beta Kappa, Orange and Odd-fellows' Societies Price, $5.00.

MARKET REPORTS.

CHICAGO, Sept. 25, 1882.

GRAIN—Wheat—No. 2		1 02½
No. 3		83
Rejected		62
Winter, No, 2		1 02½
Corn—No. 2		64½
Rejected		61
Oats—No. 2		31
Rye—No. 2		59
Bran per ton	11 50	12 50
Flour—Winter	4 50	6 75
Spring	6 25	8 25
Hay—Timothy	11 00	14 50
Prairie	7 50	13 00
Lard per cwt		12 52
Mess pork per bbl		21 45
Butter, medium to best	15	30
Cheese	05	14
Beans	3 35	3 90
Eggs		19
Potatoes, per bu	40	50
Seeds—Timothy		1 95
Clover	3 75	4 60
Flax		1 23
Broom corn	03½	12
Hides—Green to dry flint	7	15
Lumber—Clear	43 00	52 00
Common	15 00	22 00
Shingles	3 20	
WOOL—Washed	15	40
Unwashed	15	28
LIVE STOCK—Cattle, extra	6 40	7 40
Good	5 50	6 20
Medium	4 00	5 25
Common	2 50	4 00
Hogs	5 50	9 15
Sheep	3 00	4 75

New York Markets.

Flour	3 65	9 00
Wheat—Spring		1 26
Winter	76	1 12
Corn	70	75
Oats	33	48
Lard		12 60
Mess Pork		21 50
Butter	15	30
Cheese	06	10
Eggs		24½
Wool	12	46

THE CHRISTIAN CYNOSURE.

VOL. XV., No. 2. "In Secret Have I Said Nothing."—*Jesus Christ.* WHOLE No. 649

EZRA A. COOK, PUBLISHER, No. 13 WABASH AVENUE. CHICAGO, THURSDAY, OCTOBER 5, 1882. WEEKLY, $2.00 PER YEAR.

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NOTICES.

Indiana.

The annual State Convention for Indiana will be held at Carthage, Rush county, October 24th 25th, and 26th. Friends of the reform in the State are urged to make immediate preparations to attend. The place selected is a grand one for the convention. Friends from the West will leave the train (P., C. and St. Louis railroad) at Charlottesville, others at Knightstown.

Signed by Ex. Committee: S. L. Cook, J. W. Lowman, Benj. Ulsh, Wm. Small, E. Hansen.

Frinds of our cause and public advocates who positively intend to come from a distance to attend this convention, please send your names to Box 184, Carthage, Ind., as early as convenient. We wish to make arrangements as well as we may be able for your welcome and entertainment. J. M. CLARK.

New Hampshire.

The Sixth Annual Convention of the New Hampshire Christian Association will be held at Center Strafford Wednesday and Thursday, October 11th and 12th, A. D. 1882. Rev. H. T. Cheever and Prof. E. D. Bailey of Worcester, Mass., and other brethren will address the Convention. Friends coming on the Worcester and Nashua railroad please notify Deacon E. Smith, Center Strafford, N. H.; those coming on the Boston and Maine, Elder J. N. Bartlette, Center Barnstead, N. H.; and those on the Dover and Alton railroad, Frank Pugsley, Rochester, N. H. Teams will be waiting Tuesday the 10th at Barrington on the first named road, Dover on the second and Rochester on the third. Entertainment will be free. Friends in neighboring States are cordially invited to be present. Brethren in New Hampshire, come up to the help of the Lord against the mighty. Come praying that the Holy Spirit may rest upon our convention with power and blessing. By order of the Executive Committee.

S. C. KIMBALL.
New Market, N. H. Sec'y N. H. C. A.

The Illinois State Convention.

TONICA, ILL., Oct. 1, 1882.

Rev. D. P. Baker, Prest. State Christian Association,

DEAR BRO.:—We, the undersigned, members of the Tonica Independent Church, understanding that there is soon to be a State meeting of the Christian Association, cordially invite you to appoint said meeting at this place.

Although our own church is a unit against the lodge in all its forms, there are many outsiders, who, sympathizing with us, dare not openly avow themselves for the reform. The lodge also has many supporters here. We would like, therefore, the moral influence of a strong meeting to second our own efforts, to enlist silent believers into active service, to settle the doubts of those who halt between two opinions and to demonstrate to the lodge that its end is near. Pledging entertainment to visiting brethren and promising you our warmest prayers at the Throne of Grace,

We are for Truth and Righteousness, Dea. T. W. Baird, G. G. Gurnea, J. Morrison, J. Park, Dea. J. Haywood.
C. W. HIATT, Scribe.

Accepting the above invitation, with thanks to the brethren tendering it, and with gratitude to God that their hearts and homes have been opened to receive the truth as it is in Christ, the State Convention of the Illinois Christian Association is hereby appointed to meet in Tonica, November 1st and 2d next. Let there be a spontaneous turning toward Tonica. "Let the North give up and the South keep not back." Tonica is located on the Illinois Central railway near Mendota, a convenient highway for bringing the ends of our State together. Come then in the power of the Spirit to encourage the local brethren and carry back to every quarter renewed enthusiasm for the work before us. D. P. BAKER, Pres.

A POLITICAL MEETING will be held in connection with the Illinois State Convention, the time to be announced next week,—but probably on Thursday forenoon during a recess of the Convention. Tonica is in the center of a section of country full of old line Abolitionists. Benjamin Lundy's paper, the first Abolition sheet in the West, if not in the country, was published near by. This should be a grand rallying point for reform politics. American voters, come to the meeting.

The Frontier Children.

WHAT SHALL THEY READ?

The readers of the New York *Tribune* raised $20,000 for a delightful charity carried on for the city children. This money took a large number of them into the country and boarded them on pleasant farms for a week or two, returning them in health and happiness. Let us help a no less worthy and no less needy class of children, those of *our frontier*. Their parents are burdened with debts and cares which old settlers know nothing about. A gentleman—not a subscriber to the *Cynosure*—wrote to us from a village in Kansas, stating that if he could take subscriptions at one dollar each he would send us a club. The Extension Fund made it possible for us to say yes. And a club of twelve for a year each (all new subscribers but one) was promptly returned, with encouraging words: "I could have largely increased the club if I had had time to canvass more. May send in more anyway after a while. Several more want the paper whom I have not had time to see."

This suggests a fine opportunity for October work. There are hundreds, perhaps thousands, of young men and women and boys and girls too, all along our frontier, who would be happy to get and read the *Cynosure*. The Extension Fund would put it within the reach of their limited resources; and it would help their souls in a healthy development as the fresh air did the city children's bodies.

Will our readers see that the Extension Fund increases until we will be compelled to say as the New York *Tribune* did, Do not send any more; all is contributed that we can profitably use.

—There has been lately incorporated at Boston an association with the title of the "State Grand Council of the Massachusetts Order of Mystic Brothers and Orphans' Endowment League for Aiding the Families of Deceased Members." The only penalty for the folly of starting such incipient lodges is to compel the members to use the name of the order or the titles of their offices whenever they speak of them. The result would be dislocation or insanity or death to their weak natures and the order would be bankrupted in paying death rates.

His Kingdom.

BY ALEXANDER THOMSON.

O, sweet harp of David, wake out of thy trance,
All thy soul-stirring harmonies waken at once;
Like the gleam of a sunbeam athwart a broad river,
Break out of thy silence at once and forever.

O, hope of the wilderness barren and dry,
O, trust of the full heart and tear-brimming eye,
O light of the sad soul by wild trials tossed,
O sweet star of Bethlehem, thou art not lost.

The clouds may enshroud us, the day-light may wane,
The red lightnings gleam through the thick driving rain.
And tempests, like winter, stoop over our path,
But our Christ still controls all the chariots of wrath.

In vain to its depths black perdition is stirred,
'Gainst the light of the church and the sons of the word;
In vain roll its dark waves, malicious to drown
The seed of the woman and heir of the crown.

No longer now narrowed, contracted, confined,
Thine empire, O Christ, is the empire of mind;
And o'er it ascending triumphant, we see
The great Son of Jesse sit ruler in thee.

O now in the wilderness cold streams are found;
The bearded wheat springs from the hard fallow ground;
The lamb and the lion drink at the same river,
And the child and the serpent play kindly together.

See now where the leopard lurked low for his prey,
The bands of sweet children in innocence play;
From the dark isles of ocean hosannas arise,
And the children of death are the sons of the skies.

The pagan is vanquished and bends to the Cross;
The Crescent grows pale where the blood banners toss;
And dark superstitions, deep-rooted and hoary,
Take fire at the blaze of thine incoming glory.

Though suffering and sorrow should be in my lot;
Though Pain's cruel whip drive the chariot of Thought,
Yet shall I rejoice with mine own eyes to see
The kingdom! the kingdom! established in Thee.

The Temperance Movement in Britain.

BY REV. JOHN BOYES.

This movement, now fifty years old, has received an impetus of late years which has been very helpful. Good Templary was but a meteor flash. Whether the Blue-ribbon movement will be anything more time must decide. It is not, however, a secret order so far as we can learn. It is computed there are now over five millions of abstainers in Great Britain. The Ireland Revenue Commissioners report that temperance principles seem to be influencing certain classes of the population largely, the past year having been, apparently, one of unusual activity; in fact, they remark, there is a wave of enthusiasm in favor of teetotal principles passing over the country, which is especially attracting the masses of the people, who are being impressed with the notion that drink is sinful, and that, in order to become the preternaturally pious persons it is now the fashion to seem, the first and most important, if not the only step they have to take, is to abstain from all kinds of stimulating liquor. There is a good deal of banter which evidently originates in vexation. The banter results from seriousness. The amount received by the beer duty, was less by three hundred thousand pounds than the estimate, and this in despite of the growth of population and the general increased prosperity of the country. Mr. Gladstone tells us, that the only reason for this state of things that he can discover, is, that people are using more tea and increasing their deposits at the savings bank. The revenue in 1876 from the consumption of intoxicants was twenty shillings per head, but in 1881 it was 16.s 7d.

The visit of Cetewayo, the Zulu king, to this

country, was improved by a deputation from the National Temperance League, who waited upon him on the subject of temperance in his native land. He was assured that though there are many drinkers in this country, there are many who not only live without intoxicants, but also believe them to be pernicious. He was told that there is a temperance association on board every one of Her Majesty's ships, and in every regiment of the army. The King explained that he was an abstainer from spirits; but not from beer. It appears that the Zulu beer is thick, like gruel or broth, much like the ale of the Saxons of the 6th century, and of the English of the 15th century. Zulu beer is said to be but slightly intoxicating. However this may be, the missionaries find it to be a great hindrance to their work. The King expressed himself willing to co-operate with the Natal Government in making it as difficult as possible for the people to get hold of spirits. The native races of Africa, as elsewhere, have suffered greatly from the introduction of spirits, and it is desirable to counteract as far as possible their admission among such races.

The subject of temperance has been discussed this year by the British Association. It was discovered a few years ago by Pasteur that the particles of fine powder or bloom on the skin of the grape were essential to fermentation. When this bloom is carefully brushed off, no fermentation takes place in the expressed juice. These particles are a fungus. This fungi may be regarded as a parasite which floats round and clings to the grape. This fungi or yeast plant, separated from the albumen cells of the interior of the grape, while it remains there, produces no kind of fermentation. No such a thing is possible. When, however, the grapes are crushed with the fungi clinging to them, fermentation in a little while sets in. It is a general custom from all fruits, vegetables, and animals, before using to remove all parasitic growths; and why not from this? There is no such a thing as spontaneous fermentation; and the idea of something changing without a changer is pure absurdity. We do not think that the wine-drinkers gain much in favor of drinking from the discovery of the fermenting fungi on the skin of the grape, nor from any other aspect of the question.

Louth, England, Sept. 5, 1882.

Will the Masonic Lodge Bury itself under the Morgan Monument?

BY REV. X. A. WELTON.

The "Masonic Veteran Association" held its twelfth reunion at New Haven, "June 29, A. L. 5882." This was also called the fiftieth anniversary of the "Declaration of Freemasons of the State of Conn., adopted May 9, 1882." Omitting the Preamble the Declaration is as follows:

"WHEREAS, It has been frequently asserted that in the several degrees of Freemasonry as they are conferred in the United States, the candidate, on his initiation and subsequent advancement, binds himself by oath to sustain his Masonic brethren in acts which are at variance with the fundamental principles of morality, and incompatible with his duty as a good and faithful citizen.

In justice, therefore to ourselves and with a view to establish truth and oppose imposition—the undersigned, members of the Masonic fraternity, and many of us the recipients of every degree of Freemasonry known and acknowledged in this country, do most solemnly deny the existence of any such obligation in the Masonic institution, as far as our knowledge respectively extends. And we do solemnly aver that no person is admitted to the institution without being first made acquainted with the nature of the obligations to which he will be required to incur and assume.

Freemasonry secures its members in the freedom of thought and speech, and permits each and every one to act according to the dictates of his own conscience in matters of religion, and of his personal influence in matters of politics. It neither knows nor presumes to inflict upon its members, however wide may be their aberrations from duty, any penalties or punishment other than admonition, suspension and expulsion.

The obligations of the institution require of its members a strict obedience to the laws of God and man. So far as being bound by any engagements inconsistent with the happiness and prosperity of the nation, every citizen who becomes a Mason is doubly bound to be true to his God, his country and his fellowmen. In the language of the ancient constitutions of the Order which are printed and open for public inspection and which are used as text books in all lodges, he is required to keep and obey the moral law, to be a quiet and peaceable citizen, true to his government and just to his country.

Masonry disdains the making of proselytes. She opens the portals of her asylum to those only who seek admission, with the recommendation of a character unspotted by immorality and vice. She simply requires of the candidate his assent to one great fundamental religious truth—the existence and providence of God, and a practical acknowledgment of those infallible doctrines for the government of life, which are written by the finger of God on the heart of man.

Entertaining such sentiments as Masons, as citizens, and as moral men, and deeply impressed with the conviction that the Masonic institution has been, and may continue to be, productive of great good to their fellowmen; and having received the laws of the society and its accumulated funds in sacred trust for charitable purposes, the undersigned can neither renounce nor abandon it.

We most cordially unite with our brethren of Massachusetts in the declaration and hope, that should the people of this country become so infatuated as to deprive Masons of their civil rights, in violation of the written constitutions, and the wholesome spirit of just laws and free government, a vast majority of the fraternity will still remain firm, confiding in God and the rectitude of their intentions for consolation under the trials to which they may be exposed."

Signed (if the record is be believed), by 1235 Masons.

Past Master N. D. Sperry said at this reunion: "Your meeting to-day has a double meaning, the addition to the social occasion which we so much enjoy, we celebrate also the fiftieth anniversary of that Declaration made by our brothers concerning the principles of Masonry, who, amidst the storm of vengeance and persecution which at that time surrounded them, gave to the world over their own signatures, emphatic endorsement of the aims and objects of our time-honored institution. The language they employed gave no doubtful meaning—their utterances were loud and clear. They not only endorsed the institution, but the principles of Masonry, and most solemnly avered, that in them were embraced the principles of morality, faithfulness, loyalty to country, justice to our fellowmen, and belief in God. * * * Morgan's Exposition, so-called, was the cause of the wrath and excitement of the times, to which the declaration refers; but it did Masonry no harm. The institution to-day is stronger by far than when Morgan and others attacked it for political reasons. If Morgan's "expose" were true, then he was one of the most unqualified[ly] perjured villains that ever disgraced the pages of history; worse even than Benedict Arnold in one sense; for the vows taken by him did not compare in solemnity with those Morgan said he had taken in Masonry; and yet to-day even, we find good men, let us suppose, in the great State of New York, who propose to build a granite monument of great proportions in honor of William Morgan; and already, if the newspapers are correct, it has been begun.

"Build a monument to William Morgan! For what? *If he is to be believed*, it is built to honor crime and perjury; nothing more, nothing less. Do these men who propose to build this monument know what they are doing? Do they propose to make crime, falsehood and perjury, a virtue? Certainly they do, if they believe William Morgan told the truth. Poor, misguided men, we pity them! Build the monument if they will, but remember that every block they lay from the foundation to the top-most stone (if they believe the story of Morgan) is an endorsement of baseness, perjury and crime. I leave the matter here. Our order has increased beyond all calculation, both in numbers and influence, while our defamers grow less year by year. Our institution has outlived its own history; Morgan spasms cannot injure it; monumental piles will not destroy it, when they are built to honor crime. Firm are the foundations upon which we stand, and build, and they will remain forever!"

"The Secretary [Rev. A. N. Lewis, afterwards] remarked that though he abhorred the destruction of Andre's monument, he shouldn't sit up nights to mourn if the Morgan shaft should be overturned by an earthquake or any other agency!"

Of this "declaration," above quoted, I remark, that *if it is to be believed*, Masonic obligations are, at least, harmless and unexceptionable. If the signers of this declaration are to be believed, Masonry (i. e., the Masonic power,) secures to its subjects what the State had not already secured, namely, freedom of thought and speech. If this freedom was secured to Freemasons when they entered the lodge, then it was not secured to them while they were only American citizens. Freedom of speech is not, therefore, secured to non-Masons. Morgan was a Mason, and if "once a Mason always a Mason," then freedom of speech was secured to him, and if the "declaration" *is to be believed*, every lodge initiate secures his freedom of speech by voluntarily renouncing a part of it under Masonic oaths and penalties. Their "freedom of speech" is secured to them when they swear not to tell the truth about Masonry! Past Master Sperry was quite as logical and consistent, (if the printed record is to be believed). "Bro. Twiss" had said to the veterans of 1832: "By your example we have been taught that Masonry should seek to increase its influence by practicing a larger and more general *social* intercourse." [Italics mine.] An English Anti-masonic writer in 1847 insinuated that the Lodge was a "convivial club," whose object was to dine and wine, and make after-dinner speeches. And if those who say it *are to be believed*, the Masons of the former part of the 19th century went often "from labor to refreshment," and then refreshments were more noted for their exhilarating qualities than the lodge generally furnishes now. Yet if the New Haven "Veterans" *followed the example* of their brethren of "5832" may I not suspect that "Bro. Sperry's" "*freedom*" in "speech" was to some extent the effect of his libations. The Secretary says that "*all had been duly refreshed*," and the speaker's ideas seem to have been a little *mixed*. He says (if the record *is to be believed*) "if Morgan's expose were true he was a "perjured villain;" i. e., if he told the *truth* he was a liar and a perjurer; that is to say, "one who swears falsely." "One who wilfully takes a false oath lawfully administered."[Webster.] If he told the truth, the truth he told was a lie and the telling of it was perjury! The Past Master does not tell us what Morgan was if he *did not* tell the truth! I do not think the speaker was intoxicated. He only said what Masonic after-refreshment orators often say. They are continually declaring that if Masons reveal what they have sworn to conceal they are liars and perjurers.

It should be remembered that there is an essential difference between Masonic language and common English. If Masonic orators *are to be believed*, their definitions of lying and perjury, are substantially as follows:

Lying: Telling the truth about Freemasonry.

Perjury: Telling about Freemasonry anything one had sworn not to tell.

Treason: Violation of any Masonic oath.

Mr. Sperry did not use the word 'treason,' but he impliedly charged Morgan with being a worse traitor than Benedict Arnold—if he told the truth.

"The Cretan who by branding all Cretans as liars left his own veracity doubtful to all eternity, fell into a pit of his own digging." Masonic orators are continually telling the public what Masonry *is* and what it is not. If they tell the truth are they not *liars?* and if they lie are they not obeying Masonic law which requires them to "keep the world in darkness respecting Masonry?" History says it was the alleged abduction and murder of Morgan; Sperry says it was his Exposition "so-called," that "was the cause of the wrath and excitement of the times to which the declaration refers." This must not be set down as a "Masonic lie" for he is not *telling the truth about Masonry!* Yet in this case, the truth would, seemingly, have answered just as well as a falsehood. Every "Masonic veteran" *knows* that Morgan was abducted and executed by the lodge for alleged "perjury and treason," and treason can only be committed against a sovereign power or real government.

"The Morgan Shaft" is *history* embodied in granite. Will it unmake history or injure Masonry to let it stand? Would it do the lodge any good to destroy it? If it *is* overturned the act will be charged to the account of Masonry, and thus the monument in ruins will become the more eloquent as a witness to certain facts. I have believed from the first that the Masons would overturn the shaft and crush themselves beneath its ruins.

REFORM STORY.

Holden with Cords.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

Chapter XXIII—An Evening in the Lodge.

Though Captain Morgan's fate was by no means definitely settled in the popular mind, the suspicion grew stronger day by day that he had been foully dealt with; and the low muttered groundswell of that coming whirlwind of indignation which was to lay low every lodge and Chapter in the land, had already begun to make itself heard in the ears of the startled fraternity. As a result, a special meeting of Brownsville lodge was soon called,—about a week after Mark's unexpected home-coming. To this meeting the latter announced decidedly his determination to go.

"For pity' sake, Mark! What for?" I asked in surprise. "I should think you might have had enough of this confounded foolery by this time. I don't care if they summon me fifty times over, I am not going."

"Nor would I, Leander, were it not that I feel called of the Lord to bear my testimony against the abominable wickedness of Captain Morgan's abduction and murder. It is like a fire shut up in my bones night and day. And what better place than right here in Brownsville lodge among friends and acquaintances, to stand up and testify?"

Now this "testifying" spirit in Mark had already begun to make me uneasy, with the fear of what might follow if allowed to have its way unchecked by a little prudent advice; which I accordingly proceeded to administer.

"O, come, Mark; it won't do the least bit of good. You'll only stir up a hornet's nest about your ears. And as to there being old friends and neighbors in Brownsville lodge, you know precious little of human nature if you think it will make any difference with their reception of what you have to say. They will only be ten times more bitter and abusive on that very account."

All of which was hard matter-of-fact truth, but it failed to move Mark an iota. The Lord had given him a message to speak in the ears of the lodge that would probably make them tingle, that would alienate some and anger others; but of all such merely human considerations he felt that sublime carelessness which belongs to intense conviction. For wonderfully had Mark advanced in spiritual life since his soul burst the lodge fetters; and soared at one glad exultant bound into the full liberty of a child of God.

"Let them abuse me if they will!" he answered, his eyes kindling. "I shall go and bear my testimony. I know there are some in the lodge who will hear me."

"Now, Mark," said I, "I'll tell you just the way this matter stands. Brownsville lodge has its disaffected members who believe that Morgan has been foully murdered, and detest the crime; who feel just as I have felt many a night when I have been to the meetings of the lodge, glad from the very bottom of my heart to have seen the whole abominable thing blown sky-high the next day. But the mischief is, there won't be a soul of them there to-night. They are ashamed of their connection with Masonry, but are afraid to come into open collision with it. And the consequence is all such ones will stay at home just as I was intending to do, and only the part that are bound to stand by the institution through thick and thin that will be there to hear you."

But none of these things moved Mark. He rose with quiet determination and proceeded to put on his coat and hat, saying as he did so,—

"Anyhow I'm going. It is the only way I can free my mind and conscience. Silent withdrawal from the lodge is not enough. There must be a testifying; and whether they will hear or whether they will forbear is none of my concern."

"Well, old boy," said I, as his finger was on the last button, "it's no use talking I see, so I may as well make up my mind to go along with you. I'm no hand to make speeches myself, but I should be sorry to lose your's. And if I am not mistaken you'll find a friend to back you up and see that you have fair play before you get through. But I must tell Rachel that I am going. Accordingly I stepped to the door of the buttery where she was busied in some household avocation, and said,

"Rachel, you told me once that you could imagine circumstances that might make it my duty to go to the lodge. Now nothing will satisfy Mark's conscience unless he goes and 'testifies' as he calls it. Shall I go with him or stay at home? What do you say?"

Rachel covered up the batter she had been setting to rise over night, and was silent for an instant. Then with a look which I told her afterward was quite Deborah-like, she answered,

"Leander, I never wanted you to go to the lodge before, but I say now to you and Mark both, fear God rather than man. Go; and do your duty."

And thus strengthened for the fight as only the strong, brave words of a true woman can strengthen a man, Mark and I went forth, to find the brethren assembled ready for business as soon as the usual preliminaries should be gone through with. Which preliminaries, for the enlightenment of the unmasonic reader, I will state consisted in calling up the lodge by three distinct knocks of the Master's gavel, and a series of catechetical questions and answers between the latter and the two principal officers of the lodge in which might have been learned several instructive facts,—for instance that "his obligation makes a Mason;" "that the Junior Warden stands in the south like the sun at high meridian, the beauty and glory of the day;" "that the Senior Warden stands in the west like that same luminary at its close;" "and as the sun rises in the east to open and adorn the day, so presides the Worshipful Master in the east to open and adorn his lodge;—allusions which Mark had said were clear proofs that Masonry was identical with ancient sun worship practiced among the natives of antiquity under the name of the mysteries of Baal among the Jews and Canaanites, of Osiris among the Egyptians, and Eleusis among the Greeks. Then came a prayer to the unknown god of the lodge, the Great Architect of the Universe, at which some bowed their heads decorously, while others assumed all those curious varieties of attitudes congenial to the undevotional mind,—Mark himself sitting like a statue, his arms grimly folded, his eyes looking straight before him, and on his face such an expression of silent scorn and contempt as Elijah's might have had when listening to the prayers of Baal's prophets. And the lodge was declared open for the regular dispatch of business.

First in order came the reading of the minutes of the last meeting by the Secretary, which as it of course included Elder Cushing's report, naturally brought up the business of the present hour:—What should be said and done in relation to the widespread excitement about Captain Morgan's fate?

Deacon Brown was the first one who took the floor, and his views as stated to the lodge amounted in substance to this: "Let it alone and it would die down of itself. Our ancient institution had always been subject to the malice and hate of ill-wishers who did all they could to impose on the ignorant and bring the craft into disrepute. In his opinion the wisest policy for all Freemasons at this critical juncture was to preserve a discreet silence, remembering that a silent tongue was always and everywhere the chief jewel of faithful Masons.

Another old and respected member of the lodge then rose: "He was sorry to differ even slightly with the Deacon, but would like to express his view of the case. Morgan had forfeited his life by attempting to expose the secrets of Masonry, but whether or not the penalty of his violated oath had actually been visited upon him, there was one unanswerable answer for those who would charge his death upon the lodge. *Where was the proof?*"

Mark was on his feet in an instant, and a flattering hush of attention succeeded. For the lodge was inclined to take some pride in Mark Stedman as a rising young man of talent and worth, and a high Mason besides; and as his change of opinion had not yet become known, young and old prepared to give respectful heed to whatever he might say.

"I have proof, positive proof," he began, speaking with calm deliberate utterance, "that Captain Morgan of Batavia was murdered somewhere about the 19th or 20th of September, by being drowned in Niagara river. This proof I am prepared to furnish to any brother in the lodge who may not feel satisfied in his own mind that so great a crime has actually been committed. But for the majority of the members now present I believe that no such proof is necessary. Lodges and Chapters through this entire section of country, in conjunction with the Grand Lodge and Grand Chapter of the State have planned and plotted—not as distinct bodies, but in groups lyingly termed committees, in reality conspirators—the murder of Morgan and Miller. Miller has escaped, but the blood of Morgan is on the heads of the entire Masonic fraternity; and he who seeks to cover up this unholy work instead of exposing and denouncing it, but lays up vengeance for himself against the great day of final doom."

[*To be continued.*]

Reminiscenses of William Morgan,

As Told at the Batavia Convention.

At the unveiling of the Monument on Wednesday afternoon, Sept. 14th, there were other historical narratives given than those reported last week.

Mr. Gibbs, of Batavia, a son of Horace Gibbs, a prominent Anti-mason of the Morgan days was introduced, and said that this was the first time he had ever volunteered to say a word in this cause. When but a few years old he remembered the great excitement in Batavia. Our family expected my father would be carried away by the Masons, as they had done by Morgan and Miller, because of his activity in opposing the movements of the lodge.

When Morgan came to Batavia he worked at his trade as a mason. He was engaged by my father to build a brick chimney. One day he took my father aside and said, "I'm a stranger here and don't know who to trust. Can you keep a secret?" My father said yes. Morgan gave him the grip and sign of a Masonic degree. He was furnished with foolscap paper and writing materials which he asked for to write out the Masonic exposition. He wrote in a building on State street. I have yet a piece of wood from the room he occupied. I remember well how Miller was taken away. My father went with others in the pursuit. He also went for Morgan's body to Lake Ontario. After the body was buried when the second inquest had been held and the decision seemed to be unanimous that it was Morgan's corpse, several men came at night with the evident purpose to dig up the body. Father and others discovered them and drove them away. My father went to LeRoy with those who rescued Miller. Miller was a kind man. He used frequently to give me pennies to get candy. I remember the firing of his printing office, and also remember that my father grve Morgan a package of paper. My father was worth at one time, I suppose, $100,000; and I believe he was ruined by this devilish institution of Freemasonry. When Morgan came to him he needed help, for he was poor. Father furnished him means and took an interest in his plans. I have also a brick from the chimney that Morgan made.

I could relate circumstances respecting those times until sundown they are so vividly impresed on my mind."

Leroy F. Hammond, of Rochester, N. Y., said he was made a Master Mason in Salt Springs Lodge, No. 509, of that city. He had heard Bro. Mathews and Bro. Blanchard in their addresses give an exposition of Freemasonry which he could certify was correct. He had also read the different publications exposing the secret ritual of the lodge and knew them to be

accurate. The lodge he got into was a Jew lodge. There were probably Jews in many of the lodges through the country but this was one almost entirely composed of Jews. The Masons of Louisville, Kentucky, killed his brother some years ago. He went to that city, hoping to get redress for the crime, but could do nothing because the affair was all managed by the lodge. He went to the court in Louisville with two officers. None of them knew that he was a Mason. He found the Judge a Mason and all the men connected with the trial who were prominent. All he could do was to get away with his brother's body, and this he had to do at night. He told how a high Mason had told him as a Mason that Morgan was murdered by members of the order.

MRS. MATHER'S ACCOUNT OF THE THIRD INQUEST.

On the forenoon of Thursday, the second day of the Batavia Convention, after the reading of Thurlow Weed's paper there was a universal desire to hear the further statement respecting the alleged Mrs. Monroe, of whose character there had been grave doubts expressed. Mrs. Eveline P. Mather, of Ellington, New York, who was 88 years old last May, was the witness introduced by Secretary Stoddard. The aged lady showed great vigor of body and strength of memory, both on this occasion and on the previous afternoon at the Monument unveiling, when she testified to hearing Morgan's cry when his abductors seized and bore him from the Canandaigua jail. She was supported by a lady friend while the members crowded to the front seats, eager to seize upon every word.

She said that when Morgan was kidnapped she was living in Canandaigua, and was personally acquainted with a Dr. Lewis living in Wayne county. He was considered a rough kind of a man, and called himself an infidel. He was also a Freemason of seven degress, and was a profane man in his speech. The Anti-masons published all about his complicity in the Morgan abduction at the time and I can only tell such things as I did not see as they were reported in that day. It was understood that Dr. Lewis went to attend a great Masonic meeting in Lewiston soon after the abduction, and was engaged in the plot to dispose of Morgan. He was smart enough to deal in such matters. He knew well enough how to manage, and it would be very characteristic of him if he had changed Morgan's clothes while he was lying confined in the magazine of the Fort. When the body came ashore at Oak Orchard Creek the Masons were watching, and it was hastily buried. But the inquest was reported and the Anti-masons got word of the matter and held a second inquest and buried the body in Batavia. Then came the Monroe business. Dr. Lewis lived neighbor to an uncle of mine, Mr. Weed, in Clyde, and I learned that just as quick as word came of the burial the Masons were in a great flurry. Dr. Lewis gave out that he had a call from another town to come and perform a surgical operation. He had a coach boy, an ignorant fellow who would do anything to please the Dr. Well, he hurried off with this coach-boy; but instead of going to perform the operation, he turned up at the third inquest over Morgan's body in the person of Mrs. Monroe, and his hostler, Mike, as Mrs. Monroe's son. The latter when asked if the body was that of his father said "Y-a-a-s, it's *dad!*" It afterward proved not to be "dad," but Morgan. All these particulars I did not have personal knowledge of; but they were published at the time and I remember them well in connection with such things as I saw and knew by my own observation.

In connection with Mrs. Mather's statement, Secretary Stoddard said that it was known that the so-called Mrs. Monroe suddenly disappeared and was not heard of afterwards.

Mrs. Morgan, Greene and other witnesses testify that Morgan had on a blue frock coat when he was taken away. Mrs. Morgan did not recognize the clothing upon the body. Both she and Dr. Strong, of Batavia, gave Mr. Weed a minute description of Morgan's body before it was examined and the marks were found corresponding exactly.

Elder J. F. Browne said the question had been raised, How could Morgan's body be preserved so long and so perfectly as to be recognized, as it was over a year before the discovery at Oak Orchard Creek? During his last visit with Samuel D. Greene, the latter told him that he knew of a woman who was drowned in the Niagara river. whose body was recovered a year later in a good state of preservation. The water at the bottom was so cold that its qualities in this respect were peculiar.

Testimony of Seceded Masons.

Given at the Last Session of the Batavia Convention.

R. B. GARDNER.

I can but think it a shame that ever I went into a Masonic lodge. It was in Masaachusetts that I was led into this iniqnity. I was coming into Western Pennsylvania, and it was represented that to belong to the lodge would be of great benefit in that new country. I had learned about this time of the Morgan exposition and the excitement that followed his abduction. At Tioga, where I first stopped, I visited the lodge and was called on to pray, the regular chaplain being absent. I did not then know that it was contrary to the principles of Freemasonry to use the name of Christ, and so I prayed, as usual, in his name. As I closed I was called to account by some member, and then learned for the first time how jealous Freemasonry is toward the Saviour, and how his name cannot be endured in the lodge worship. This was the first thing that began to alienate me from the system. In Perry, N. Y., the Methodist Episcopal annual conference took up the matter of lodge fellowship in those days, and passed a resolution that ministers should have nothing to do with Masonry. I was much influenced by this action and observed it, seeking light from God. I now hate the system as an invention of the devil by means of evil men. Persons who have the misfortune to have the small-pox never have it again; so I feel about Freemasonry and the whole secret order system—I want no more to do with it. Masons were personally kind to me, but I learned how wickedly they treated others. Some who left them they even threatened with death.

S. S. CONE.

My Christian friends—such you are now, but I would not think of calling you such if I were yet a member of a Masonic lodge. But I am now free from the order and separate from it as far as the east is from the west. With regard to the system of Masonry I wish to forget it. I only took three degrees, and knowing from the word of God that sins once forgiven are no more remembered against us, I have resolved to remember Freemasonry no more.

When I had received the degree of Master Mason, the master of the lodge came to me and said, "Now, brother Cone, we want you to be a bright Mason. You go to the county-seat and at a certain place (which he named) you can buy a copy of a Masonic exposition, which you can study and get well acquainted with the ritual, and so become a bright Mason."

I did so; got the book and found it correct as far as I had gone in the order; and was led from this fact to believe that the explanation of the higher degrees which were given were also true, but found much in these which was contrary to my convictions. When I asked the master about this he said that as for the three degrees they are written out correctly, "but I am told," said he, "that as for the chapter degrees they are not correct." I had received all I desired of Masonry and resolved to have no more to do with the order.

It is natural to inquire of a man who has been in the order, What do you think of it? It is a child of Lucifer. In every particular it is "earthly, sensual, devilish," subversive of every element of life toward God in the human soul. Masonry tramples the idea of life in Christ under foot. The motto upon the wall yonder, "Masonry is a virtual conspiracy against the Church and State," omits an important fact. Masonry is also a conspiracy against the life of the human soul. It does strike a death blow to the spiritual life of the soul. No man with the life of God in his soul can stay thirty-six hours in the institution. I say of a man who is filled with the spirit of the order, moved by the love of it, bowing down to its gods, that there is not an iota of Christian life left in him. The Bible is explicit in its condemnation of secretism and in its command to be separate from such systems as the lodge. But I was once told by a Methodist Episcopal minister, who was a Mason, to whom I was presenting this view, that the Holy Spirit teaches men differently in respect to the word of God! What awful language to use in speaking of that Holy One! One of the most mortifying facts of my life experience is that I ever bowed at Masonic altars. But God knows that there is not an element of my being that is not now opposed to the system.

E. CONKLING.

This brother came forward with some hesitation, as the experience of addressing a large audience was evidently embarrassing to him. He said his business was that of a farmer, and his home was in Napoli, Cattaraugus county, N. Y. He was not used to public speaking, and the friends would be lenient with him. In 1865 he joined, as charter member, a lodge named Clinton F. Page. He had taken his place upon the platform by invitation, and because he felt it a duty to bear a testimony. He should everywhere denounce the institution of Freemasonry. When he entered the lodge he had promised to ever conceal and never reveal the secrets of Masonry; and while a member the Masons had used him well. But he found things which were objectionable. He resolved to search as far as possble into the boasted hidden mysteries of Masonry, and went on to the seventh degree, wherein the temple of Masonic life is completed. He found indeed the mysterious word there. At this point the brother seemed under the impress of deep feeling, and asked the prayers of friends in the audience. But he did not find anything in the degree or any of the degrees to make him better. He found no help for his inclinations toward a better life. He did not see the whisky barrel in the lodge, but he did see many things which were not for the glory of God. Three years ago he had experienced the renewing grace of God and received the blood of Christ to cleanse from all unrighteousness. Yet he could not get free from his load until he had given up Masonry and renounced the whole thing. He began to confess his sins before God, in distress of mind; and as soon as he touched this point he felt a blessing from God. Many encouraging responses from the eager listeners were given as the brother proceeded in this narration, with great simplicity, yet with deep emotion. He could but think, as he was here now before praying men who trusted in Jesus Christ, of the hypocrisy and Baal worship practiced before the Masonic altars. He could not speak well in public, but in his feeble way he denounced—he felt that he must denounce—the lodge system wherever he went. He urgently asked the brethren to pray for him, and he would rely on the God who cares for his children. He had refused to allow his name to be sent to the *Cynosure* for publication among the seceders, as a club to thresh the Masons with, but to-night he would freely give it.

This testimony was most interesting and affecting, since it was the most public confession the brother had yet made of his folly in joining the lodge, and was accompanied with the sincerity and humility of a young convert's first renunciation of his sins for a new life in Christ.

S. E. STARRY.

Bro. Starry's Masonic history is somewhat familiar to many friends of the reform, but his experience with the lodges at Lincoln, Neb., is unusual and interesting. He was born in Iowa and took the degrees in Springville Lodge, Springville, in the same State. The difficulty of adjusting his shirt to comply with Masonic usage, and also of removing a gold ring from one of his fingers, were incidents of the preparation room. When the hoodwink was removed

he saw in two rows a number of friends and neighbors, his minister, the class-leaders, a saloon-keeper, several church members, while an infidel and profane man was the master. At the conclusion the preacher came to him and, taking him by the hand, said, "This is the best step you ever took or can take." From that moment Bro. S. lost all confidence in that man. He seemed a hypocrite, and the church members little better, and the step was a long one toward infidelity. Masonry, said the speaker, tends to make more infidels than any other institution on the globe. He told the master in reply to a question as to his feelings, that the ceremony seemed in great part to be tomfoolery. He thought the second degree worse, and the third capped anything he had ever heard of. He was told to post himself, and he would be all right, and Dr. Newell, his family physician did post him on the Sabbath in a drug store. He got all there was in Blue lodge Masonry and was considered a bright Mason. But he could not understand where was all the good morals boasted of. He was urged to get in young men and boys and fill up the lodge.

In Cedar county, during a protracted meeting held by Elder Rathbun, I attended, and was soon under conviction for my sins. I went forward eight or nine evenings for prayers, but could get no light. Masonry hung over me like a dark cloud. At last I became almost desperate and determined to get rid of sin and accept Christ at any cost. I had grace given me to give up all—Masonry and all, and God forgave me and gave me peace. I have been trying ever since to show men the evil of Masonry. Only the grace of God can take the lodge spirit out of a man.

A year ago last June I visited Lincoln, Nebraska. I had about thirteen months before been in the town and worked the degrees publicly. During this last visit I got acquainted with a Mason. He tested me on Masonry, and finding I was posted invited me to the lodge. I went with him, but took a neighbor along to watch outside. I was introduced to a number of the members and applied for admission as a visitor, as I wished to prove to many who scout at my knowing Masonry that I have been through the thing and can testify truly of its character. A committee was sent out to examine me. I satisfied them, and then claimed the privilege of examining them. I found them poorly posted, and demanded to see their charter to know that they were a genuine lodge. They objected, with an oath, but it was my right, and they had to yield. I was reported as a bright Mason. I went in and saw a candidate initiated in the first degree. Gillette, Grand Lecturer for the State was present and acting as an officer. He called on me for some remarks. I told them their work was like that in Iowa with one or two variations in language. They said "enter the lodge in due and ancient form;" in Iowa we say "in the name of the Lord." Gillette explained that the Lincoln lodges struck out the clause "in the name of the Lord" because there were so many Jews who took exception to the language. He asked about the expositions he had heard of in Iowa. I told him that it was done just as in the lodge exactly and how Masons tried to ward off the opprobrium. He said the best way to oppose the Anti-mason exposer was to denounce him as a liar and a fraud. Church members whom I knew present *cheered this speech!* I attended lodge meetings five nights in Lincoln; was invited to assist in initiation but would not do so, as I will never again assist in making a man an idolater. I visited Lancaster Lodge three nights and Lincoln Lodge two nights, and my name appears on their visitor's register five different times.

Bro. Starry's wonderful account was heard with great interest, and gratitude both for his escape from this snare of the devil and for the ability God had given him to expose the snare and warn men of the danger.

—Rev. F. M. Foster, of Bellfontaine, Ohio, is contributing some excellent articles to the *Christian Instructor* of Philadelphia, discussing the principles of lodgery in a thorough manner.

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has it headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited. E. D. Bailey, N. E. Sec.

—There are thirty-eight churches, or religious organizations in Worcester, and 116 societies, most of the latter secret, and the number is increasing.

—A Philadelphia dancing master is trying to reform the waltz. Better give it up altogether.

—Christians have been fighting generalities and preaching over the heads of sinners long enough. Now it is time to specify evils. When preaching means something and hits somebody, more good results will speedily follow. Tell the people the evils of secret societies; load them with temperance arguments; reprove them for anger, wrath and malice; rebuke covetousness and Sabbath breaking—in short, specify prevailing evils so there will be no doubt what is meant and preaching will be fruitful.

—"When God lets loose an idea upon this planet we vainly set limits to its progress; and I believe that Gospel temperance shall yet transform that inmost circle, the human heart, and in in its widening sweep the circle of home, and then society, and then pushing its argument to the extreme conclusion—it shall permeate the widest circle of them all, that is Government."—*Francis E. Willard.*

—The cigar stumps thrown away in the stree are collected by boys and sold to manufacturers, who mix them with cabbage-leaves, lamp-black, and other vile ingredients, put the compound in small paper tubes, and they are then fashionable cigarettes. They are more pernicious than cigars. The paper is poisonous and many distressing diseases have already been produced by smoking them.

—One pastor of a Congregational church in Worcester is said to be a member of seven secret societies. He has sworn to support a deistical creed under no less penalty than to have his body severed in twain, his bowels taken out and burned to ashes, and the ashes scattered to the four winds of heaven, with much more of the same sort. The daily papers parade his name continually as attending secret-society banquets and celebrations, making speeches and otherwise countenancing the silly maneuvers and blasphemous ceremonies of these orders.

—What shall be said of a pastor who declares Freemasonry to be anti-Christian, anti-republican and anti-domestic, and yet never warns his people against the institution, while dozens of members of his church are affiliated Masons? Can he truthfully say, "I have not shunned to declare the whole counsel of God?" Such a minister lives in Worcester.

—Can an institution which intimidates the people do good? For some reason the community fears Freemasonry. Men do not dare to express their opinions freely concerning it and are astonished and frightened when they hear others speaking their opinions openly. No institution, unless it be slavery, has ever repressed public discussion and threatened the peace of church and state like Freemasonry. Let us destroy it before it destroys us.

—What is your home life saying to your children? Are they learning from their parents to seem one thing and be another? To judge the rest of the world hypocritical because they themselves are? To put business matters before religion, policy before truth, wrong that glitters before right that hurts? The daily education of home manners and conversation is the most powerful and the one used most carelessly. It makes or mars for all eternity.

—Give the children good temperance instruction now and the next generation will settle the question of prohibition. Teach them now that alcohol is poison, unfit for human organs. Show them that licensed liquor-selling is licensed robbery and murder; that the man who sells beer and whisky by the glass has bought for a trifle the privilege of filling the poor houses, jails and asylums, of making widows and orphans, of blighting lives and filling drunkards' graves. Show them that liquor selling takes from the treasury hundreds of dollars when it puts in only cents, that liquor drinking makes worse than human slaves, that God and the Bible are against it, and Satan and bad men for it and a life spent in destroying this enemy of souls is a life of honor and future reward.

—A correspondent in the *Christian at Work* offers a sensible criticism on the prayer-meeting: "Our meetings are made too unnatural and different from any other gathering. Where else except in an orthodox prayer-meeting do the women sit in stoical, irresponsive silence? How long could a church sociable or party exist if such were the case there? Are we not inconsistent in asserting, as some one has, 'the key to the hearts of the women of the heathen nations is in the hands of the women of Christian lands,' and then debar them from helpfulness in their own land? We mourn over the decline of interest in our churches and wonder at the few conversions. What else can we expect of a church where half of its working force is smothered into silence."

—The Sovereign Grand Lodge I. O. O. F. met recently in Baltimore in annual session. The treasurer's report shows receipts, $4,874,877.17; total relief, $1,813,171.38. Again it appears that this "benevolent order" has absorbed nearly three times as much as it has paid out for relief. For every one hundred dollars collected it has returned only thirty-eight dollars to its members. It requires no special financial ability to see that every Odd-fellow could do better by keeping out of the order. It is a shame to call such transactions benevolence. It is not even a fair insurance rate.

—"I am a Mason," said a government officer recently to an Anti-mason.

"Yes; I thought so," was the reply.

"Can you tell a Mason at sight?" said the officer.

"Generally."

"What are the peculiar marks?"

"There are several peculiarities, but in your case there is one conclusive evidence."

"What is it?"

"The fact that you hold your present position."

"Oh, I was a Mason twenty years before I held this office."

"Yes, I supposed so, or you couldn't hold it."

—The rapid growth of so-called "beneficiary insurance companies" called forth the statement from the Insurance Commissioner of Massachusetts last fall that it was only a question of a short time when the greater part of them would succumb. In keeping with this prediction is the statement recently published that the Foresters were in debt for the second time and that twenty-five out of thirty lodges in the vicinity of St. Louis, had withdrawn. It is strange that men will be drawn into such flimsy organizations which avoid the oversight of the Commissioners and have no financial guarantee back of them.

—In thirty years the Good Templars have grown from a halt a dozen lodges and a hundred members, to 6,500 lodges with a membership of 286,000. The amount of good they do for temperance is questionable, while their secrecy and silly ceremonies prepare their members for more dangerous secret orders. A gentleman said recently that he once attended a meeting of the Grand Lodge at Lewiston, Maine, and that they spent almost the entire time in drilling the members in the ritual, scarcely mentioning temperance during the entire day.

—An inquiry in Worcester as to how many of the city officers were Masons elicited the suggestive reply, "The city hall is full of them." Men of small caliber and great ambition join the lodge to learn how to become successful wire-pullers. Our city government is said to be run by cheap ward-politicians, who have come into power by secret manipulations. It is time sensi-

[Continued on 12th page.]

REFORM NEWS.

The Lake Region of New York.

Dear Bro. K.—Leaving Batavia on the 15th I reached at 9 P. M. the pleasant and hospitable home of Bro. H. Baldridge in the town of Varick, between lakes Seneca and Cayuga. This is a region of singular beauty and fertility, producing this year large crops of wheat, oats and grass, and moderate crops of corn. It is settled by a prosperous farming community and abounds in tasteful dwellings, churches and school-houses. Among the neat houses of worship is the Wesleyan church, built under the administration of Prof. L. N. Stratton, now of Wheaton, who organized the church here, and is held in grateful remembrance by the people. They have nearly completed a fine parsonage and their excellent pastor, Bro. Cook, is doing good service.

It was my privilege to preach to the people twice on the 17th and twice on the 24th, and to lecture on the 18th. They are holding up the standard of a pure Christianity amidst abounding obstacles. The lodge element here is strong and the piety of the people is low. This faithful people will prevail, for God is manifestly with them.

While here I lectured in the Baptist church at Romulus. The lecture room which we occupied is used as a grange hall, and the paraphernalia of the grange was lying all around. The amiable pastor had no convictions on the subject that I could discover, though he came in after the prayer, and left before he could be spoken to. There was a fair attendance and good attention. Bro. Baldridge added excellent remarks.

There is considerable anti-secret sentiment in this Romulus church, but it is not of a radical kind. One Freemason will do more to control a church than a dozen Anti-masons who are willing to be in fellowship with him.

I lectured also in a school-house near the Cayuga Lake and in spite of the storm had a good meeting. I was convinced that this State is an excellent field for labor and that the right man would not lack for support.

This morning I took passage on a fine steamboat on Seneca Lake for this place (Watkins) 30 miles distant. It is a beautiful sheet of water forty miles long, four wide and 1500 feet deep, with an average depth of 600 feet, so that but once in this century has it frozen entirely over. The country along either bank is very fine and there is much delightful scenery about this place which I have not time to visit. It is a great summer resort.

Altay, N. Y., Sept. 26.—I came here on the stage from Watkins, and found father Honeywell, ninety-four years old, failing but still remarkably vigorous for a man of his years. He is nearly blind and unable to read the *Cynosure*, but he does not abate one jot of interest in the good cause. It was a great pleasure to tell him of what we are doing, and listen to his recollections and counsels. The little village of Altay has but one church (Baptist.) They are probably all opposed to the lodge except the minister, who is an adhering Mason. The type of piety is about what might be expected in a church under such influences. "Woe be to the pastors that destroy and scatter the sheep of my pasture, saith the Lord." "Woe unto the shepherds of Israel that do feed themselves! Should not the shepherds feed the flock?" I leave tonight for New York city.

Yours in Christ, H. H. Hinman.

What Progress in Kansas?

Pearletie, Kans., Sept. 19, 1882.

Editor Cynosure:—I have read the "proposition" of brother H. Curtis in a late *Cynosure* with great interest. I have delayed answering, however, until others wishing to answer might have time to do so, before reading this article.

The following list of pledges corrected up to date appears to meet and more than meet the conditions of the "Proposition:"

Meade	County	Pledges	$5 00
Riley	"	"	5 00
Nemaha	"	"	5 00
Rice	"	"	5 00
Jefferson	"	"	5 00
Bourbon	"	"	5 00
Sedgwick	"	"	5 00

Riley and Nemaha counties pledge $10 if needed.

It is to be noted with pleasure that the liberality of the friends could not be bounded by a $5 pledge. May this liberality abound yet more and more.

Verily it is no work of an hour to redeem Kansas from the grip of the lodge. Verily no offerings "of that which costs us nothing" will serve the purpose. We must rally to the work with men and money and faith and prayer and enthusiasm lifting up our banner in the name of the Lord and in the name of the Lord we will conquer.

Yours Truly,
P. S. Feemster.

CORRESPONDENCE.

Bro. Tobey and the Chambersburg Church.

Dear Cynosure:—I am greatly interested in your report of the Batavia convention. The addresses, so far as already reported, are able and stirring. The monument exercises will mark an epoch in American history. We are reminded again of the truth that history repeats itself. After the lapse of fifty-six years we have again a well defined and active Anti-masonic movement—one not to terminate till the secret empire has fallen. May the God of righteous battles hasten the good day when the churches will be free from the dominion of organized secret orders! How it pains my heart to see the lodge tendencies and affiliations, the apologies and coquetting of the good and once pure United Brethren in Christ church! But God will move onward in the bright pillar of truth leading the brave and truth-loving hosts to victory and glory, no matter who may desert and betray him.

I regreted my inability to attend the Batavia Convention. I was prevented by a personal affliction. I was engaged by the editor of the *Cincinnati Gazette* to report for its columns the proceedings of the meeting. I was therefore doubly sorry to be deprived of the privilege of being among the good and honorable people who attended from all parts of our land.

I am now preparing to move with my family to Chambersburg, Pa., to live and work with the true and good people of King Street church. By the unanimous request of the official meeting of the church, I go to preach to the congregation, which is a large and active body of Christians. My friends will oblige me if they henceforth address me at that place instead of Dayton, Ohio. I regret to leave the kind friends of this city, but there is a call of God elsewhere, and duty and enjoyment tell me to obey.

The paper *United Brethren in Christ* will be issued as heretofore from that eastern headquarters of loyalty. You, Mr. Editor, have recollections of the time in your early career of reform when you delivered an anti-slavery address in Chambersburg and came near being mobbed. Well the town suffered for its conduct when the Confederates burned it. The lesson was not lost, and the beautiful new residences and business blocks are occupied by people who honor men of principle. Our King street brethren are held in high public esteem for their loyalty to their principles.

The recent campmeeting held by the loyal brethren in the Cumberland Valley was a great success for truth and right. I was permitted to attend and participate. The people of the region came in great numbers, especially on Sabbath, even though Sunday trains were *not* run, by request of the brethren. I preached on Sabbath morning to as many as could hear of not less than five thousand people.

But I must close this letter. May the good cause speed on till truth and right prevail everywhere. Yours truly, W. O. Tobey.

From a Praying Sister.

Philadelphia, Sept. 24, 1882.

Dear Cynosure:—I bless God for the National Christian Association. Bless him for that gathering at Batavia from various States of this Union. Bless him that not all of his people are altogether bound in chains.

I am crying in the wilderness,—in the night watches; in the secret chambers of my soul,—crying, being bound—for deliverance from these binding chains! And yet there is much cause for joy, that there is a bright spot beaming on the hill tops, and a cry of victory comes floating on the breeze.

The statue of Morgan is beautiful. In its silence, a speaking monument. This is God's work, and to him be all the glory! I am hoping to do more for this cause as I get stronger; meanwhile am praying most earnestly, and truly prayer is the great lever that "moves the arm that moves the world."

That tragic scene of fifty-six years ago is plain in my memory. God grant that this unveiling may be such a blow to this terrible "image" as it never has had before. I wish to say to every friend of this reform, so far as I can reach them, My heart is with you in this good work, and may the good Lord hold you safely in his hand and give you power with him to do his will, and may he keep us all sufficiently humble to be trustful and victorious.

Yours in Christ,
Mrs. A. B. Hubbard.

Rob. Morris Swindling Brother Masons.

Hiawatha, Kan.

Rob. Morris, I see, is alarmed for the welfare of the old "handmaid." The miserable old fossil was here a year or so ago exhibiting to the lodge here his "Masonic relics" which he found in Palestine! He gave an open lecture on the Holy Land. He told us of the very large oranges he saw there; many of them, he said, were as large as the globes on the lamps in the room where the lecture was held. (They were all of eight inches in diamater, as large as a pretty good sized watermelon.) A Mason told me that Morris took away $300 from this place. He said that ten members of the lodge paid him thirty dollars each for a *new degree*, a degree that Morris had found when off on his Holy Land trip. I suppose this was one of the "relics" he found in Palestine. J. W. Margrave.

Our Mail.

John Levitt, Apple River, Ill.:

"May God bless our cause and the Baal worship soon be ended."

Chas. Granger, Clarence, Ill., writes on Sept. 8th:

"I do not forget that this is fast-day." This kind goeth not forth but by prayer and fasting.

J. K. Glassford, Carthage, Mo.:

"Our cause is growing stronger here and it is only a question of time when the truth shall prevail. I am, by the grace of God, doing a great work here. Raising Hiram, telling the truth and battling for the right. The Cynosure comes every week with good news. Long may it live to divide falsehood from the truth."

I have opposition in abundance, but what of that? None of these things move me; for I am on a rock—the rock of ages. I am a soldier of Christ and expect to endure hardness as such. I still pray 'God bless the cause in which we are engaged. By the blood of the Lamb we shall overcome."

Alma Johnson, Byron, Ill., sends one dollar for the Morgan Monument, and writes that in all possibility he has voted for his last president, which was the American Party Candidate, and should his life be spared, will rejoice to see that party victorious, as the Abolition party has been."

E. D. Taylor, Greenville, Ala., who receives the paper on the Southern minister's aid fund, writes that the Cynosure is doing much good in that place."

Geo. Clark, Oberlin, O.:

"The Cynosure is treated with more civility than formerly. No better family paper. The Lord bless you in your good work to save your country and souls. The prohibition discussion here is red-hot. Party politicians scared. Riding the prohibition and whiskey horses at the same time. Conscience, a hard time, tending to the Masonic collapse."

J. W. Baldridge, Cherry Fork, Adams Co., O.:

"I would be glad if some good lecturer would give us a call, and spend a week in this county. I believe there is a good field here if it could only be cultivated. There are several congregations of United Presbyterians and United Brethren in this county. The United Presbyterian-

second synod of the west meets here at North Liberty about the middle of October. I believe it would be a good time for a lecturer to visit this county. He might be able to wake up some of our ministers on the reform work. We expect quite a number of ministers here at that time. Please do what you can for us."

Can the right person respond to this call?

Temperance.

THE KANSAS STATE CAPITAL.

The friends of Prohibition in Topeka have spent some $4,000 in suits against liquor dealers, and $5,000 more are subscribed for the purpose. The saloons have been run under what is known as the Soda-Water ordinance. The revenue from licenses has amounted to some $22,000 during the last fifteen months. The mayor of Topeka has lately issued a proclamation ordering the closing up of all places where intoxicating liquor is sold or manufactured. To prove the effect of the order, a reporter visited some of the liquor men, with the following result:

A reporter met Mr. Blackman, a well-known Democrat, and the agent in Topeka for Milwaukee beer. The press representative inquired: "What do you think of the Mayor's proclamation, Mr. Blackman?" "It is all right. We all want rest for a short time, and now have the opportunity. For myself, I want to do some building. Have resided here for five years, and have been busy all that time with this business." "Do the liquor men intend to obey the order of the Mayor?" "I think they will all quit selling liquor for awhile." "Will it not be permanent?" "I think not. You can't stop the selling of drink as long as so many persons desire it. The sale of drink will cause business to be dull, as it was when we quit thirty days a year ago or so, and may cause the defeat of the Republican party. The saloons will be closed until after the election." "How much beer was sold during the fair?" inquired the scribe. "Probably $20,000 worth." "Had the mayor issued his proclamation before the fair would the saloons have closed?" "No, sir. The saloon men had decided to keep open that week, and would have done so, no matter how often they were arrested."

At Boutell's place, it was said that they intended opening in Sedalia, Mo., Oct. 1.

Mr. Zimmerman was met at the door of his place of business and asked how he liked the mayor's proclamation. "First class. I have an American flag that I'll haul down and give to the mayor. I intend to close this business, of course. There is no money in it now, and I don't believe in spending $2 to make $1."

The reporter next called on Messrs. Straub & Co., the only wholesale liquor dealers in the city, and asked what they intended to do in view of the proclamation by the mayor. "I suppose we will have to abide by it," responded a member of the firm; "though I don't think it legal. We never paid the city any license, as we are wholesaling. I don't know whether the proclamation includes us or not, but presume it does." "How will the closing of the saloons here affect you?" "It will affect us greatly. All the saloons disposed of their stocks during the fair, and now instead of laying in new supplies they will cease selling."

Frank Durein, of the firm of Durein & Kriepe, was discovered seated in front of his establishment, the Topeka House. "What do you think of the mayor's proclamation?" "Oh, it's all right. I will close." "Do you intend building a new hotel, as you talked of some time ago?" "No, sir. Not under such a proclamation. I close out my saloon, let my other business here go on as usual, and will go somewhere; probably to Germany for two or three years."

Obituary.

Died, June 23d, of paralysis, at his home in this city, McClary Liscomb, aged 72 years, 2 months and 4 days. Born in Erie Co., N. Y., he well remembered the time of Morgan's abduction and the excitement which followed, and has ever been a life-long anti-secret man. His work is done on earth, though in the memory of many his efforts to reform his fellow man will be remembered. He was one of the early settlers of Michigan, coming here in 1837, with a wife and four small children, with small means to encounter the many wants of a growing family in a new country; but he struggled on through hardship and toil and accumulated means sufficient for the comforts of old age. He left his farm in 1877 and moved to this city, and was still active in business until sickness brought him low with fever for three weeks, and then paralysis set in, and for four weeks he suffered and died without a murmur or a groan. Of eight children born to him, five survive him. Two sons and three daughters, with their aged mother, mourn his loss. L.

Flint, Mich.

Books and Magazines.

THE ESSAYS OF LORD BACON form a beautiful volume just issued by the Useful Knowledge Publishing Co. of New York. Bound with it are a series of mythological fables entitled, "The Wisdom of the Ancients." The Essays cover a multitude of subjects on moral and philosophical themes which are the every day contemplation of observing men. To read a brief remark upon such topics from a mind which towered over those of other men with the powerful light of its intellect is both profitable and delightful. "Among the great spirits," says a biographer, "whose claim to undisputed empire over men's thoughts has been ratified by the concurrent testimony of ages and nations, Lord Bacon stands deservedly pre-eminent." A sentence or two from the essay on "Unity in Religion," will give the imagination an idea of what may be expected to follow on this and other topics: "Religion being the chief band of human society, it is a happy thing when itself is well contained within the true band of unity. The quarrels and divisions about religion were evils unknown to the heathen. The reason was, because the religion of the heathen consisted rather in rites and ceremonies, than in any constant belief: for you may imagine what kind of a faith theirs was, when the chief doctors and fathers of their church were the poets. But God hath this attribute, that he is a jealous God; and therefore his worship and religion will endure no mixture nor partner." The publishers have issued this volume in handsome style, half Morocco bound and excellent paper and print, yet sell at a price (60 c.) much out of proportion for cheapness.

Among the most noteworthy features of *The Century* for October are the two portraits of Abraham Lincoln, which have never before been published. The larger of these, the frontispiece of the magazine, engraved by Cole, is a fine copy of an ambrotype which was made two days after Lincoln was nominated in 1860. The smaller one is a copy of the last photograph for which Lincoln sat, and was taken on the balcony of the White House six weeks before the President's death. These remarkable portraits enable us to see the great change which was wrought in the features of Lincoln between 1860 and 1865. With the portraits are published letters giving the history of the originals, and a paper entitled "How Lincoln was Nominated," by Frank B. Carpenter, who throws new light on the inside history of that memorable contest. Other articles of practical or timely value are E. V. Smalley's third paper on the New Northwest, which describes the life and natural features of the country between the Rockies and the Cascade Ranges, including the new wheatfields of Idaho and Washington; an admirable statement of "The Growth of the United States," by Francis A. Walker, the Superintendent of the last census; and an account by Judge Farman, late Consul-General at Cairo, of his "Negotiations for the Obelisk," with much that bears on the troubles in Egypt of which the present rebellion is the grand sequel. The last mentioned paper is illustrated, as also "Life in a Mexican Street;" "The Corcoran Gallery of Art;" "The Gibraltar of America;" "A Georgia Corn-Shucking," and "Handwork in Public Schools."

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The Christian Cynosure.

CHICAGO, THURSDAY, OCTOBER 5, 1882.

ELDER NATHAN CALLENDER.—I was disappointed in not getting to see and greet this excellent man at Batavia. The only thing left me is to tell the readers of the *Cynosure* how good a man he is; so that whoever of them shall travel among the hills of northeastern Pennsylvania may be thankful to know that they are on ground consecrated by his labors. From the dawn of our reform to the present, his light has ever been seen at the mast head and always supplied with oil. Every word he has spoken or written, (and he has spoken and written constantly) has been marked by candor, good sense, and clear discrimination. Opposition does not irritate, nor does abuse discourage him or throw him off his balance. Happy is the people who have such a man for their pastor. The churches among those green hills and valleys will yet know that a prophet has been among them.

MOTES IN EYES.—Rev. D. F. Bonner, in the *United Presbyterian* of Sept. 28th, says of the Batavia Convention:

"It had its good and bad features. Of the former was the clear presentation by different speakers, of the salient objections to the lodge. Of the latter was the unmeasured denunciation of the membership of the secret orders by others. Men are not to be drawn away from the lodge by declaring that every adhering Mason must go to hell. The movement has some of this spirit about it, which must be cast out if it would gain the confidence of reasonable men. On the whole, however, the Convention was a good one."

This criticism on the Monument Convention is warranted by facts; though a Republican or Democratic convention would furnish more unmeasured and bitter denunciation of opponents in an hour, than the Batavia Convention during its sitting of two days, evenings included. We do not complain of such righteous smiting. It is "an excellent oil." But does this candid brother know that Freemasons are now in some United Presbyterian churches? That in those churches no word is ever heard from the pulpit against the lodge? That some United Presbyterian churches are wont to get high Masons to lecture for them to raise money for their church purposes; thus raising funds by Masonic popularity; in short, pitching their tents toward Sodom?" All this is true. And it shows that some measures more effectual than those employed by these churches must be resorted to or pirates will sink their Zion ship. Drs. Wallace, Collins, McMichael, Johnson, Carson, and McClurkin and their peers, having been under fire themselves, know that men engaged in a hot battle are not apt to be offended by a slight smell of sulphur in their powder.

The Democrats of Illinois.

These met in State Convention in Springfield September 7th ult., and in their platform they say:

"We declare that the prohibition by the Constitution or by general laws, of the manufacture or sale of vinous, spirituous or malt liquors, would be in violation of individual and personal rights, and contrary to the principles of free government."

This puts the Democratic party in Illinois square against prohibition. They will have the advantage of a definite, out and out policy. They will have all the Irish and all but the temperance Germans, besides that class of American-born voters who followed the party through its slavery record. They will, on the contrary, lose every convert to the doctrine of prohibition; and, when women get the ballot, as the saloons are not patronized by women to any great extent, the term "Democracy" will become a reproach, as it was at the time of Lincoln's second election.

The Republican party is following in the footsteps of the old Whigs, and will meet a similar fate that is, be swallowed up by the party of reform. That will not be called Prohibition, Greenback or any other name of a specialty. There were the Liberty party, the Abolition party, the Free Soil party. They all ended in a party, named from the Republic, Republican, and triumphed. So now the American party is the natural landing place of all parties of reform. The lodge "seeketh her own," and is the natural marplot of every good cause in which it hides itself.

The issue which underlies all other issues is, Christ vs. Satan: which shall be worshipped. This issue was made in Batavia, New York, fifty-six years ago, was staved off by the slave question and the war. The lodge serpent now hides his head under the temperance wave on which secret lodges are embarked, along with those who, like Christ, do not work in secret. When the temperance cause has shaken off its incubus of secret lodges, as the anti-slavery cause shook off the Know Nothings, it will triumph; and then we shall get down to the question, whether a republic can stand on secret oaths administered by and to able-bodied men, binding them by cut-throat penalties to a secret empire? And also whether a Masonic lodge can, in fact, regenerate a man's soul, and send him to heaven, or whether Christ alone can do it: that is to say, whether Christ or Satan is the legitimate God of this world? We know what the end will be. For "he must reign till he hath put all enemies under his feet." "Therefore he is able to save to the uttermost all those who come unto God by him." And there is positively no way for human beings to get to God but by him.

—The subscription to the *Cynosure* Extension Fund at the National Convention was erroneously reported last week as $325.25. The figures should have been $353.25. Another misprint made the convention occur on the twenty-sixth anniversary of Morgan's abduction instead of the FIFTY-SIXTH.

—Elder Barlow's "Facts for Earnest Christians," has reached the fifth paper of the series in the *Bible Banner* of Philadelphia. He takes up in this the charity of Masonry, leaving the lodge stripped of this comfortable robe. How unkind of you, Elder!

—After the monument ceremonies at the Batavia Convention, one lady who had been an interested spectator whether she had been able to comprehend much that had been said or no, remarked that she knew now why we were called "Anti-masons." "It is because," said she, "they can't even put up a monument without hiring some one to do it for them."

—At Mr. Weed's request his letter upon the Morgan abduction, read in the Convention, has been returned to him. He wishes to make some additions and make his affidavit to its truth, and thus forever stop the howling of the lodge about the terrible facts which it reveals. He wishes to add other names to those already mentioned in so honorable a connection. As Mr. Weed as just written to Judge Taggart: "I am too proud of my own record to be willing to let others be deprived of their share of the credit. I regretted that my health deprived me of the pleasure of being with you on the 14th."

—In connection with the statement of Mrs. Mather respecting the so-called Mrs. Monroe who appeared at a claimant for Morgan's body, Judge Taggart told one of the editors of the *Cynosure* that he believed the Mrs. Monroe was a man dressed in female clothing. His opportunity for observing the case was excellent, as the testimony of the Anti-masons was taken by him. This testimony was never published, but was in his possession until a few years ago when it disappeared, and was, he fears, accidentally destroyed. It is just to say that Judge Taggart is not convinced that Morgan's body lies in the Batavia cemetary. To an acute judicial mind like his, accustomed to giving full credit to any doubt which may appear in the case, there may be flaws in the evidence, but we believe that ordinary men who heard all the testimony at the Convention, were thoroughly satisfied. Whether the waters ever gave up the body or not, however, is a secondary consideration altogether. The fact that Morgan was taken and put to death by Freemasons is established by Thurlow Weed's statement beyond reasonable doubt.

The Freedmen and Secret Societies.

ADDRESS BY REV. H. H. HINMAN AT THE BATAVIA CONVENTION.

The Declaration of American Independence, the Emancipation Proclamation, and the adoption of the 13th, 14th and 15th amendments of the Constitution made it inevitable that the people, who were thereby changed from "chattels personal in the hands of their masters" into fellow citizens and joint rulers of this nation, should receive Christian education, or that our government shall be a failure and anarchy and misrule shall follow. In the mysterious providence of God the Anglo-American and the Africo-American have, for good or ill, been inseparably united. Coming here without their consent, a mere handful of the commencement of our nation, the latter are now more than six and one-half millions; more than twice our entire population at that time. They are a majority of the people in three States and are increasing faster than in the days of slavery, and faster than the white race. From 1870 to 1880 the entire population, including an immense white immigration, increased 30 per cent. The negro race, without immigration, increased nearly thirty-five per cent. Each year there are added to them by birth 227,500; nearly as many as the entire Indian population, and far more than the resident Chinese. In 1880 this people raised six millions of bales of cotton, worth $300,000,000, and the cotton production steadily increases. Every prediction of the enemies of emancipation has been proved false. They are steadily securing education, accumulating property, and becoming assimilated to our body politic.

But while there is much that is hopeful in the progress and condition of the negro there is also, much that is evil, and full of danger. The heathen always copy the vices of civilization rather than its virtues. The greatest obstacle to Christians has always been the evil example of those coming from Christian lands. So with the freedmen: emerging from thralldom, ignorant, and morally weak, he mistook the pompous titles, the showy parades, and the specious promises of the secret orders for a short road to wealth, honor and influence. What the stronger race thought good for themselves he inferred would be good for him; and the saloon and the lodge became his favorite resorts. In every State in the South there has been organized colored Grand Lodges of Masons, Odd-fellows, Knights of Pythias, Independent Order of Immaculates and many other modifications of modern heathenism, so that the power of the lodge has largely taken the place of the power of the lash.

The N. C. A., whose work is to expose and withstand these secret orders, can have no more important field than among this people, for the following reasons:

1. These orders tend to promote and perpetuate the spirit of caste. Freemasonry and Odd-fellowship profess to be bonds of brotherhood, joining in one all who have taken their covenants. Like most of their professions, this is false. Every American Odd-fellow must be a free white male. The following extracts from Chase's Digest of Masonic law will show the status of the negro: "The colored race do not possess the necessary qualifications to be made Masons." No Grand Lodge has authorized its subordinates to initiate negroes." "All lodges of negroes are clandestine." (See Chase's Digest, P. 212). All Masons are sworn not to recognize clandestine Masons, and hence must regard them as impudent pretenders. The I. O. of Immaculates excludes all of the white race, and in none of the secret lodges of American origin do the two races unite.

The effect of thus organizing races in opposing camps on the color line must be to prolong the oppression, the misrule and the political frauds so prevalent, and to intensify the bitterness with which they regard each other, and which so greatly retard the prosperity of the freedmen and the well-being of the nation. The 13th, 14th and 15th amendments of the Constitution were adopted on purpose to abolish race

distinction. They are the law of the land; but the lodges are organized in opposition to their letter and spirit.

2. The secret orders are a privileged class. It is for this purpose that they were organized. For this reason people unite with them. Undoubtedly it is convenient to have priveleges and immunities not shared by others. To belong to an inner-ring in a conference that can send a minister to a fat or lean appointment; to have the inside track in a political caucus; or to be able to make the grand hailing sign of distress to a juryman, is an advantage which it is not in human nature to despise. But surely such are most destructive to Christian purity and Republican equality. Especially will it injure a people struggling with poverty and prejudice to be divided into classes and seeking pre-eminence over each other. It was because these societies are anti-republican that Daniel Webster said, "It is my opinion that the future administration of all such oaths and the formation of all such obligations, should be *prohibited by law.*"

3. They interfere with the due administration of justice. Many Masons understand their obligations as binding them to conceal all the crimes of a brother Master Mason except murder and treason and to aid him in any difficulty, whether innocent or guilty. They not unfrequently say so, and give it as a reason why they have united with the lodge. Among bad men this is an argument in its favor. That Masonry is largely used for the perversion of justice none can deny. That it must work most disastrously to the well-being of any people must be manifest to all.

4. They prevent the development of self-respect and manly endeavor that is essential to the success of the freedmen. It was one of the worst evils of slavery that it made a slave a mere parasite. He lived for his master and depended on him for support. He had no inducement for earnest industry. The secret societies promote the same dependent spirit. They promise him aid in time of need, and burial when dead. Delusive as promises often are, yet he trusts in them, and leans on others when he ought to depend upon himself. The success of the freedmen in securing the peaceful enjoyment of their social and political rights depends largely on their success in the accumulation of property. Secret societies not only prevent this by removing the spirit of self-reliance and earnest endeavor, but by collecting a heavy tax with a very meager return.

What these societies cost the colored man may be inferred from some official reports made by the white lodges. It is not probable that the colored lodges are better managed than those of their white brethren.

From 1840 to 1849 the Odd-fellow lodges received $4,933,493, and disbursed $1,864,115.

From 1850 to 1859 these sums were respectively $12,857,453 and $6,064,397.

From 1860 to 1869 receipts $13,111,133, and relief $4,846,518.

From 1869 to 1873 receipts $17,387,424, and relief $5,812,611.

—*Grosh, Manual O. F., pp. 379, 380.*

For the year 1876, receipts $4,724,241.70, and relief $1,698,868.92.

The following official reports of Masonic Grand lodges show that in 1876 the Grand Treasurer of Missouri recived $19,864.45, and disbursed for relief nothing. The Grand Lodge of Illinois in 1872 received $25,015.59 and gave $100 in relief. In 1873 this Grand Lodge received $28,822.19 and gave nothing for relief.

These reports are exceptional. According to the most careful estimate about 15 per cent. of Masonic receipts are paid for relief. Odd-fellowship pays out from 30 to 33 per cent. Compare these with Christian benevolence. The Am. Bible Society expends in carrying on its work about 5 per cent.; the A. B. F. M. about the same; the Presbyterian Board of Missions 4½ per cent.; Masonry 85 and Odd-fellowship 66 per cent. The net cost of Masonry and Odd-fellowship in the U. S. for ordinary outlay is not less than $7,000,000 per annum, while the extraordinary expense is seen in the triennial conclaves of K. T., the one in Chicago in 1880 costing $4,000,000, from which sum no one received anything in relief.

A wealthy people may possibly endure such expenditure, but for the freedmen it is most culpable folly.

5. They destroy true Christian benevolence. They not only take away the means of benevolence, but they substitute for Christian charity the mercenary motive of giving to others that we may receive as much again. They exclude from their benefits the poor, the maimed and the blind, all objects of benevolence, and invite only the prosperous and strong.

Men who swear to help each other under penalty of death in its most terrible forms never love each other the more for taking such oaths, and when those who profess to be followers of Christ swear to do good to the members of a clan, rather than to their brethren in Him, they repudiate all true Christian love, and are simply mercenary in their relations to others. A colored pastor in Tuscaloosa, Ala., who for twenty years had tried the experiment of joint membership in the lodge and the church, told me that before the rise of the secret orders in that city he had only to make an appeal for aid to his congregation and they always responded. Now they had neither the means nor disposition to give to charitable objects. The Divine law to do good unto all men, especially to the household of faith, is set aside, and the harlot lodge is put in the place of the Bride of Christ.

6. These societies tend to destroy all sound morality and true religion. To bind men to always conceal what they know has been published and is accessable to all, is to teach them to lie. To sell pretended secrets of pretended value is to defraud. To swear to conceal all secrets except murder and treason is to swear to a guilty complicity in crime. An oath not to cheat a Mason or to violate the chastity of his wife is likely to be construed as a promise that he may do so to others with impunity. It is the almost universal testimony of colored pastors in the South that the cost of initiations, lodge dues, regalia, excursions and entertainments absorb so much of the means of the people as to very seriously interfere with the work of the churches. When we add to this the time and attention drawn from the service of Christ and given to, at best, mere human institutions, we cannot fail to see how evil the influence.

So strongly have these considerations pressed on the minds of the more devoted pastors in the South that through their influence many local churches have excluded from their membership all members of the lodge. But it is not the loss of money or time that is the real loss—Church discipline is undermined. When men swear to conceal from the church what they do in the lodge, they make all manner of iniquities possible and redress impossible. The Mason who is taught that the "common gavel" will fit him as a lively stone "for the house not made with hands eternal in the heavens," is likely to conclude that he has no need of Christ; and when he is taught that he may worship God acceptably while he does not recognize him by whom alone we may come to the Father, he is taught to deny both the Father and the Son. When he unites with the ungodly men in spurious religious ceremonies, borrowed from the heathen mysteries, he is fast becoming a heathen. Not only are the Masonic ceremonies a practical continuation of ancient Paganism, but they are strikingly similar to the Paganism of West Africa, from which a merciful Providence has rescued our colored brethren.

Patriotic and Christian men ought then to diligently prosecute this reform through the N. C A. Because there is an *open door*, the colored people of the South are of all people most ready to receive instruction when kindly presented. There is a growing reaction against the lodge system, which only needs our sympathy and aid to make itself felt throughout the land. The people in the rural districts have rarely gone into the lodge. They remember the horrors of the Ku Klux Klans, and believe in their practical identity with Masonry. The noble men and women who are devoting their lives to the education of the freedmen are *mainly in sympathy with us*, and their schools and colleges are generally *open for our instruction.* The A. M. A. gives us a practical endorsement, and seconds our efforts. The future teachers and legislators of this people are *now* within our reach, and we may save them and thus save our nation from the most appalling of its dangers.

The Indiana State Meeting.

Our annual meeting is near at hand, and are we ready for it? We are expecting the largest attendance we have had for some time. We hope to see all the friends of the American party at the meeting. Let all come prepared to work for the advance of the reform in our State. We must arrange to keep a lecturer in the field continually, and he must be supported, and funds must be had; therefore, friends, come and bring money with you and lend a helping hand once more. We must also arrange for the campaign work. Let there be a grand rallying of our hosts. I. W. Lowman, *Prest.*

Convention Notice.

The annual meeting of the Northeast Pennsylvania Christian Association, opposed to the lodge, will be held in the church at East Herrick, Bradford county, Pa., commencing on the evening of Tuesday, Oct. 24th, 1882, at 7:30 o'clock. The meeting will continue through Wednesday, the 25th. Brethren from all parts of Pennsylvania are specially requested to meet us there in conference to form tickets for the State election and plan future campaigns. Bro. S. E. Starry, degree worker, of Clarence, Iowa, can be had soon to conduct a campaign in Northeast Pennsylvania, and other points in the State. He has a good report and can be relied upon to work the degrees with accuracy and facility.

Brother Payne, of Millview, Pa., an efficient worker in the cause, will attend this meeting D. V. Other men, good and true, will be there, among whom are Barnettson and Richmond, of Jackson Valley, Bradford county. Let all in Pennsylvania interested in the purity of the church and of the State come to the meeting.

Nathan Callender, *Cor. Sec.*

—Brethren Butler and Starry called at the *Cynosure* office on their return from New York last week. They report the Warsaw meetings almost drowned out by a rain flood, but the meetings were, with this consideration, very good. One of the local editors in this place is a chivalrous and honorable Knight Templar. He therefore filled his columns with billingsgate falsehood and abuse of President Blanchard who spoke on the Sabbath evening preceding. The Wyoming meetings were all attended and very good; so also those at Attica where at first there was promise of disturbance. The Masons tried to break up the meeting, but finding it of good material to endure strain they failed in all but making themselves scandalous and the evening stormy within doors. Bro. Butler shall tell us of this next week.

—The wide publication of the proceedings of the National Convention especially in connection with the Monument, has roused the memory of another important witness, Marmont B. Edson of New York, whose letter to Judge Taggart that gentleman has most kindly forwarded to this office. Mr. Edson says: "Had I not been one of the proof readers of the publication [Morgan's book], and had never known David Cade Miller or William Morgan, I might be led to believe that the New York *Times* was correct in pronouncing the whole affair a 'myth,' etc. I only regret that the church to which I belong does not take the stand which the Romish church takes in the matter, against fellowship with those who are connected with secret associations." God grant that all the churches of Christ may take this stand, but from other motives than those of Rome. We hope Bro. Stoddard who was in New York last week may be able to see this brother and thus add another link to the chain of evidence that shall forever and in the eyes of all the world bind the hideous crime of Morgan's murder upon Freemasonry.

HOME CIRCLE.

Adoration.

All thy works shall praise thee, O Lord.—Ps. 114:10.

God hath his solitudes, unpeopled yet,
Save by the peaceful life of bird and flower,
Where since the world's foundation he hath set
The hiding of his power.

Year after year his rains make fresh and green
Lone wastes of prairie, where, as daylight goes,
Legions of bright-hued blossoms all unseen
Their cavern petals close.

Year after year unnumbered forest leaves
Expand and darken to their perfect prime;
Each smallest growth its destiny achieves
In his appointed time.

Amid the strong recesses of the hills,
Fixed by his word, immutable and calm,
The murmuring river all the silence fills
With its unheeded psalm.

From deep to deep the floods lift up their voice,
Because his hand hath measured them of old;
The far out-goings of the morn rejoice
His wonders to unfold.

The smallest cloudlet wrecked in distant storms,
That wanders homeless through the summer skies,
Is reckoned in his purposes and forms
One of his argosies.

Where the perpetual mountains patient wait,
Girded with purity, before his throne,
Keeping from age to age inviolate
Their everlasting crown;

Where the long-gathered waves of ocean break
With ceaseless music o'er untrodden strands,
From isles that day by day in silence wake,
From earth's remotest lands—

The anthem of his praise shall uttered be;
All works created on his name shall call,
And land and bless his holy name, for he
Hath pleasure in them all.

—Sunday Magazine.

The Broken Belt.

Little occurences are often sufficient to arouse a child of God from spiritual slumber, and call back to duty slighted or neglected. By the side of a stream, running along Vermont hills, lived Bro.——, the industrious owner of a saw-mill, and one who feared God with all his house. The heavily timbered lands around him made great demands upon his mill and several helpers were employed, who were of like precious faith in Jesus. The family altar was kept daily smoking with the sacrifices of praise and thanksgiving and every helper tarried at the service. On January 1st, an advance step was taken, and every member of the family, helpers and all, prayed around that altar every morning, assured by their employer that they should have plenty of time to worship God, as prayer never hindered work. That was a blessed household, and is still. But when spring came, and the logs piled up wondrously, and they must be sawed during the spring rains, as the summer stream was too low, Bro.——got anxious, and would send the boys to breakfast, while he stayed and filed the saw. The head of the family being absent, the helpers would eat and hasten back to the mill, and then Bro.—— would come, take his breakfast, and have family prayers, while the boys would run the mill. He did not feel that it was exactly pleasing to God, and a kind of inward unrest was his. One day, as he stood near the saw, without any warning the perfectly sound rubber belt, twelve inches wide, that drove the machinery, broke instantly, with the report of a musket, and had it not been for a strong iron rod, which it struck and bent to the floor, it would have killed Bro.—— on the spot. He stood a moment in amazement, and then said, "I understand. I have been saving time by robbing God of worship. This danger and this loss means 'pay your vows' and I will do it." Henceforth, the old mill has stood still, as if in silent reverence, while morning by morning the whole household kneel and worship, each calling upon God from a grateful heart. The logs seemed to saw faster than ever.

No wonder that that is a blessed home, and that the two aged parents, ninety years old, are younger than some at seventy. Brethren, if you neglect or hurry morning devotions to save time, look out for some "broken belt."—*Selected.*

Silenced.

A dancing professor felt it his duty to try to win many associates to Christ.

"O, ——," said he; "I long to see you a Christian; do come to Jesus, won't you?"

"What for?" was the blunt rejoinder.

"Why, for salvation. Don't you want to be saved?"

"Yes, I do; but what particular sins do you want me to be saved from?"

"Why, we are all sinners, you know."

"Yes, I know; but I do not cheat, steal, lie, swear nor use tobacco. What lack I yet?"

"Do you pray?"

"No; do you?"

"Yes," said the "Name to live," "I pray for you."

"For me! when, I'd like to know? Monday night you were at the dance; Tuesday night I met you at the ball, and we didn't get home you know, until four o'clock in the morning; Wednesday night I saw you at the sociable, and like the rest of us you 'carried on like sixty;' Thursday night I don't know where you were, but if cards could testify they would tell what you and I were up to, until nearly two o'clock on Friday night, and now it is Saturday, and for the life of me I can't tell what time you've had for prayer this week, or when you could have felt like it. O, I forgot. Your church holds a prayer-meeting every Thursday evening does it not?"

"Yes."

"And was that where you were last Thursday night?"

"Yes, certainly."

"Did you pray for me there?"

"I tried to," was the faint response.

"Well, I don't want to hurt your feelings, but for conscience' sake don't do that again. If you pray for anybody pray for yourself. You claimed, when you were converted, to have had more happiness in one hour than you had in your whole life before, and if that had been true I should have been a Christian long before now; but as far as I can see, you seek happiness just where I do—in the world; and if it is right for you it can't be wrong for me."

So saying, he departed, leaving his friend to ponder upon his ways, and wonder how effectual and fervent the prayers of one could be who was trying faithfully to serve God and mammon, or how much such prayers would avail in the salvation of lost souls.—*Ex.*

What Constitutes Respectability.

What constitutes respectability—money, social position, or genuine virtue? To be respectable is to be worthy of respect; and he deserves respect who has most virtue. The humblest man who bravely does his duty is more worthy of respect, is more truly respectable, than the covetous millionaire among his money-bags, or the arrogant monarch on his throne. The fine lady who backbites her neighbor is less worthy of respect than an honest washerwoman. The profligate man, though he may roll in money, is often not really as respectable as the shoeblack who cleans boots. That which exalts "the world" exalts the one and despises the other, but it does not make them respectable according to the real meaning of that word. Their respectability is but a hollow sham, as they themselves frequently feel, and those who worship them bow down to a fetish, a thing of feathers and tinsel. The selfish, idle drone, who wastes time in his own gratification, and dissipates the fortune of his progeny, is not and cannot be respectable; but the hard-working, self-denying father, who wears out his life to bring up his children, is, even though he be but a day laborer. The creed which exalts a man in proportion to his money bags is a false one. It creates an *imperium in imperio*, for, while the law declares all citizens equal, it erects a social standard which endeavors to ignore that great truth. The coarse, brutish, knavish, profligate, criminal—in short, all who fall short of their duty to themselves and their fellow men—are those who are not respectable; and this is whether they are rich or poor. While those who live honestly, and strive to do what they can, constitute in reality the respectable class, irrespective of the fact whether they eat with silver forks or steel ones.—*Selected.*

Words of Life for every Day.

SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH.

Thursday, October 5.—For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead. And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again.—2 Cor. 5:14–15.

Friday, October 6.—For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. —Gal. 5:6.

Saturday, October 7.—Now the works of the flesh are manifest which are these: Adultery, fornication, uncleanness, lasciviousness, and they that are Christ's have crucified the flesh with the affections and lusts.—Gal. 5 : 19–24.

Sabbath, October 8.—That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshiped.—Ex. 12:27.

Monday, October 9.—But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meakness, temperance: against such there is no law.—Gal. 5:22-23.

Tuesday, October 10.—If we live in the spirit let us also walk in the spirit.—Gal. 5:25.

Wednesday, October 11.—The grace of the Lord Jesus Christ, and the love of God and the communion of the Holy Ghost, be with you all. Amen.—2 Cor. 13:14.

UNWOUND CLOCKS.—In the hotel were a number of clocks, one at last for each room, but as they each told a different story, they were never depended on, and if you did believe them, you were sure to be deceived. The fact was that all these time-pieces were out of order, or had not been wound up. Nothing could be learned from them: they were ornamental apologies for clocks, and nothing more. Even so the example of professing Christians is of small service to the world if the real life and power of godliness is absent. Religion, when it ceases to be useful, and is only set up for decorative purposes, is an utterly vain thing. If we are not wound up by the divine hand we cannot *go*, and if we are not going we are useless, we contradict each other, and we teach the world nothing worth its knowing. It is a great pity when, for lack of the inward, the outward becomes a total failure. When force has departed from the mainspring, the face and hands of mere profession are a wretched mockery.—*Sel.*

DEPEND upon it, in the midst of all the science about the world and its ways, and all the ignorance of God and his greatness, the man or woman who can say, "Thy will be done," with the true heart of giving up, is nearer the secret of things than the geologist or theologian.—*Geo. McDonald.*

THE navigator looks at the sun and at his chronometer, and puts his finger on the chart and says, "There we are, and to yonder point we are sailing." The fog comes down upon him, and he cannot even see the prow of his vessel, and his log and the record of his compass assure him that he is right; and right onward he dashes, full of confidence and hope. With our past experiences of the Son of Righteousness—the assurances which we have had in our souls from him in the past, and with the compass and chart of his words in our hands, what if the darkness, and fog, and chilling rain do come down upon us, and his face is hiden from us, we know from former evidences and assurances that we are right. Let us push ahead in our Christian course with hope and confidence.

CHILDREN'S CORNER.

The Little Bird.

A little bird, with feathers brown,
Sat singing on a tree—
The song was very soft and low,
But sweet as it could be.

And all the people passing by
Looking up to see the bird
That made the sweetest melody
That ever they had heard.

But all the bright eyes looked in vain,
For birdie was so small,
And with a modest, dark-brown coat,
He made no show at all.

"Why, papa," little Gracie said,
"Where can this birdie be?
If I could sing a song like that,
I'd sit where folks could see."

"I hope my little girl will learn
A lesson from that bird,
And try to do what good she can,
Not to be seen or heard.

"This birdie is content to sit
Unnoticed by the way,
And sweetly sing his Maker's praise
From dawn to close of day.

"So live, my child, all through your life,
That be it short or long,
Though others may forget your looks,
They'll not forget your song."

—Selected.

Be Trusty.

Two little boys were sent one day by a gentleman to bring a basket from a railway station. It was given to them, and they started off to carry it back. As they walked along Jimmy said to Harry, "I wonder what is inside. How I should like to see! I think it is something alive, for I feel it moving about."

"Well," said Harry, "give me the basket and let me look." So he took the basket from his brother, and they both knelt down in the road to see what it contained.

Harry was in the act of lifting the lid, when Jimmy cried out, "Oh, Harry, we had not better look; the thing is not ours, and I think we shall get into trouble if we touch it."

Harry's conscience had been telling him this all the time, and as he was trying to lift the lid, his hands trembled much, for he knew he was doing wrong. So he popped the cover down, took up the basket, and off the brothers ran as fast as they could. They soon got to the gentleman's house, who took the basket from the boys, and gave them some pence for their trouble.

Whilst they were waiting for their money, he cut the string which fastened the basket, and opening the lid carefully, took out two beautiful pigeons. Oh, how glad then were the boys that they had not opened it! Had they done so, the birds would have flown out, and they would have been severely punished for their want of trust.

Little children, let this be a caution to you. When you are sent on a message, deliver it quickly and correctly. When you are entrusted with a parcel, remember it is not yours, and you must not touch or examine it. If you do, you may damage the thing which is given into your care; you will get yourself into great trouble, and you will never be trusted again. The Bible says that a "faithful messenger refresheth the soul of his master." Try always to act behind your master's back as you would do before his face, and then I think you will prove to be faithful little messengers.—*Selected.*

A Humane Horse.

A correspondent of the *Christian Union* tells the following, which shows that the horse was humane as well as intelligent. Some men might well go to a horse of the kind described, and from him learn how to be generous. A friend of mine told me a story a little while ago which interested me so much that I want to tell it to all my little friends. This gentleman owned a fine horse, which was very fond of him and would come from the pasture at the sound of his voice, and follow him about like a dog. Well, at one time the horse became lame, and was obliged to stay in his stable and not be used for many weeks, and it was during this time that my friend became interested to see how much the horse knew and how kind his sympathies were. An old cat had made her nest upon the scaffold just above the horse's manger, and had laid there her little family of five kittens, to bring them up under good tuition, I suppose. She and the horse got on nicely for some days. She jumped down into his manger and went off for food, and then came back and leaped up to her kittens again. But one morning she rolled off into the manger with her foot bleeding, and badly hurt, so that she could scarcely crawl; but she managed to limp away on her three feet and get her breakfast; but when she came back she was entirely unable to get up to her kittens, and what do you think she did? (My friend happened to be there at the time and saw this done.) She lay down at the horse's feet, and mewed and looked up, and mewed and looked several times, till at last, Pony, seeming to understand her wants, reached down, took the cat in his teeth, and tossed her up on the scaffold to her kittens, who, I doubt not, were glad enough to see her. This Mr. C. told me he saw repeated morning after morning. Kit would roll off into the manger, go and get her breakfast, come back, and be tossed up to her family by the kind horse, who must have understood cat language, and been willing to listen to it.—*Exchange.*

SABBATH SCHOOL.

LESSON 3, October 15.—THE LORD'S SUPPER.—Mark 14:22-31.

GOLDEN TEXT.—For as often as ye eat this bread, and drink this cup ye do show the Lord's death till he come.—1 Cor. 11:26.

22. And as they did eat, Jesus took bread, and blessed and brake it, and gave to them, and said, Take, eat, this is my body.
23. And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it.
24. And he said unto them, This is my blood of the new testament, which is shed for many.
25. Verily I say unto you, I will drink no more of the fruit of the vine, until that day I drink it new in the kingdom of God.
26. And when they had sung a hymn, they went out into the Mount of Olives.
27. And Jesus saith unto them, All ye shall be offended because of me this night; for it is written, I will smite the Shepherd, and the sheep shall be scattered.
28. But after that I am risen, I will go before you into Galilee.
29. But Peter said unto him, Although all shall be offended, yet will not I.
30. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.
31. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

NOTES.

Jesus was celebrating the Paschal Supper with his disciples. When was it first instituted? Ex. 12:1–14. Of what was it a memorial? Ex. 12:25–27; 13:8, 14. Of what was it a type? 1 Cor. 5:7, 8; 1 Pet. 1:19. This type of deliverance through the death of Christ is now to be superseded by a memorial of his death and of life and food coming to us through that death. Where was the Lord's Supper first celebrated? When? Under what circumstances? Who were present? What dispute arose? Luke 22:24. What important act did Christ perform? John 13:4–12. What deed was foretold? John 13:18, 30.

The Lord's Supper is in remembrance of Christ. Luke 22:19. It is the seal of the covenant of forgiveness in blood. Matt. 26:28. It is the symbol of partnership or communion. 1 Cor. 10:16. It is one method of preaching (see Rev. Ver.) the death of Christ. 1 Cor. 11:26. This must be continued until the second coming of the Lord. 1 Cor. 11:26. The real body and blood are not in the bread and wine, but represented to our sight and faith, for Jesus calls the contents of the cup the "fruit of the vine." Matt. 26:29; Mark 14:25; Luke 22:18. So also he speaks of bread. The whole process of making bread fitly represents the sufferings by which Christ became bread to our souls. John 6:33–35. The bread and wine are symbols of his body given, not broken, (Rev. Ver. 1 Cor. 11:24), and his blood poured out. 1 Cor. 11:24, 25. Who should partake of this Supper? None but true Christians. Because they alone can enter into the meaning of the ordinance,—they know forgiveness through blood, have communion with God concerning the value of the body and blood of Christ. Just as the body is strengthened and refreshed by eating bread and drinking wine, so the soul is nourished by feeding in the heart upon the body and blood of Jesus. John 6:49–56. Moreover, it is the Lord's table and Supper, and none besides his children have a right to its privileges.

Should there be any self-examination previous to going to this ordinance? 1 Cor. 11:28; 2 Cor. 13:5. What is it to partake of this Supper "unworthily?" 1 Cor. 11:27–32. It is plain that no reference is here made to *unworthiness* in those that come. In that case none might come, for none are worthy. But the reference is to the manner in which some may come. As in the case of these Corinthians, taking too much wine. 1 Cor. 11:21. For this cause some of them were weak and sickly, some had fallen asleep, or died. v. 30. They had not judged themselves and their sins, and therefore God judged them. vs. 31 32. We should therefore contemplate the death of Christ in our hearts, should trust in his blood for forgiveness, should judge ourselves and put away evil from our lives when we take the Lord's Supper. 1 Cor. 5:7, 8. While we look back to the cross as the foundation on which we rest, we should look forward to his coming as the crown of our hope.—*Notes for Bible Study.*

PRACTICAL.

1. As the passover celebrates the birthday of the Jewish nation, so does the Lord's Supper the birthday of each Christian soul.
2. Vers. 22, 23. The simplest and most common things of daily life remind us of Christ.
3. The two greatest needs of the soul—forgiveness of sins, and daily supplies for the soul's new life—are furnished by Jesus Christ.
4. The Lord's Supper, coming down to us through the ages, is irrefragable proof of the life and death of Christ.
5. Christ could give thanks, even in view of his own death.
6. Ver. 25. There is promise and hope, even in the symbols that remind of Christ's death.
7. Ver. 28. To Christ the future life was a living reality.
8. Ver. 29. Self-confidence is a sign of self-ignorance.
9. Those who boast themselves over others are often the first to fall.—Peloubet.

Acknowledgment.

FORT SCOTT, KAN., Sept. 16th, 1882.

MY BELOVED BRO.:—I wish to say through the *Cynosure* that I received $5 from Bro. S. Dean, of Waupun, Wis., through the kindness of Rev. W. W. Warner, for which he will please accept my sincere thanks. The Lord has blessed me in the past year, and some good I trust has been done for the truth, and against lodgery. Ever Yours, J. A. RICHARDS.

Masonic Charity.

A few years ago a man was very sick on Hanchett street in this city. He was a Freemason. After a length of time his mind began to wander, and he began to talk incoherently. His wild state did not seem pleasing to the craft, for his talk was all concerning a poor brother whom the lodge had cheated out of his rights. He continued to talk and matters grew worse; the poor sick man revealed some unrevealed secrets concerning Masonic treatment of some needy brethren, and Masonic benevolence bid fair to pass at a discount. This kind of thing would not do. So what do the craft do but send in a physician in great haste with opiates to quiet the revealer of secrets. The poor man became silent and died, and some of the valuable secrets which Masons say we do not know and cannot find out, were buried with him.—*W. G. in Michigan American.*

If believers are condemned by the world let them remember that they shall not be condemned with the word.

[*Continued from 5th page.*]

ble men put a stop to this sort of thing. One gentleman, in a position to know, said so far as he could learn there were only two prominent city officers who were not secret society men. We cannot verify the statement, but everybody knows that lodge men have crowded themselves to the front to the disgust of all honest people.

—"No man can serve two masters." The Saviour declares that the man who tries the experiment will certainly give the preference to one or the other. A good Christian cannot be a good Mason, nor can a zealous Mason be an active Christian. Some men think they are combining the two services successfully but if we call onto the witness stand the church and the lodge of which these men are members, one or the other will complain of neglect. Many pastors notice that the hearts of some Masonic church members do not seem to be in the service. A young man once told his pastor that he did not like to hear a certain deacon pray, for said he, "I meet him twice a week, once at prayer-meeting and once in the lodge; at prayer-meeting his words sound hollow and meaningless, while in the lodge he is all zeal and enthusiasm." This corresponds well with the remark of a Connecticut pastor: "My most active members are Masons, but they are not worth a stick for piety."

A prominent New England pastor who has not yet entered the list of open opponents of the lodge, sends us a private note containing some friendly words, which we are permitted to use anonymously: "I have before me a copy of your paper which has been kindly sent to me. Allow me to thank you for it and ask you to put me among your subscribers. I am grateful at the prospect offered of a general discussion of the subject of secret societies throughout New England. Evidently there is great need of it. I only trust that the discussion will be carried on in such a way as to attract the considerate attention and approval of our more cautious and conservative people and not repel and drive into immediate antagonism the great number of conscientious (if mistaken) men connected with the lodges. There are scores of such men in all our large towns and any movement in promotion of righteousness ought to have their support and co-operation—or at least not their avowed hostility—if this be possible. * * * I do not make the above suggestions in criticism of your paper, but only as a consideration that comes to me in view of the general subject. I heartily approve of your paper and its sentiments, except perhaps the proposal to go into politics."

We occasionally receive such letters as the foregoing from prominent men, but more frequently words like those are given us orally, lest undue use might be made of them. The feelings and sentiments expressed here prevail quite extensively throughout New England. Pastors feel that this subject must be met and fairly discussed, yet they dread the discussion as the pioneers used to dread prairie fires. The very caution which they show is an indication of the baneful influence of the lodges, as well as of their great strength. Conservative men owe some consideration to radicals at such times, for it is evident the public is so sensitive that even a mild discussion will provoke opposition, hence the mere fact that a man is strongly opposed should not be regarded necessarily as a condemnation.

We have no fears of the results if only the pastors of New England will investigate the real indictment against the lodges. It is not enough to oppose them because they take the time and money of church members. To put the opposition on such ground only weakens its force, for men will argue that if there is no vital wrong but some recognized good in the orders, then they have a right to the time and money of men as well as the churches have. The fact is there are vital principles involved and we must speak in defense of them.

A young man in Worcester was recently discharged from a factory to make place for a Mason. His employer told him if he would join the Masons he could have employment. Since then two manufacturers have said the same thing to him. It appears the Masons propose to secure the public offices for their men, to control the business of the city in their own interest, to frighten the churches into silence, and subsidize the press to advertise them. Could there be anything more selfish, more despotic, more clannish, than the principle of favoritism and intimidation thus practiced? The vigilance of the people must be aroused, ring-rule must be destroyed and fair and impartial government secured.

The New England Board.

This board was organized last year to promote reform work in New England. Since that time it has employed two men constantly and two others for part of the time to lecture and put into circulation reform literature. The work of these agents has been constantly reported and friends are informed of its value in the cause. The Board was called together Sept. 19th to hear a report from its Secretary and Treasurer and lay plans for the coming year. A majority was not present, but there were a number of other friends present and it was decided to proceed with the business subject to the ratification of a majority hereafter. The reports of the Secretary and Treasurer were approved.

After consultation it was decided that we must endeavor to continue the same kind of work. The Board authorized the Secretary to employ agents as the funds would warrant and to make every effort to raise funds for the vigorous prosecution of the work. It is hoped friends will respond promptly and cheerfully to the appeal for support. Hereafter monthly statements will be made of amounts received with the initials of the givers so that friends can know how the work progresses.

The South Worcester Meeting.

For many years a Sunday School has met in one of the public school buildings in South Worcester. The mission has been very prosperous, and has gathered to itself a good number of earnest friends, who have acquired a hearty sympathy and fellowship in their work.

Recently they have engaged a pastor and are now having preaching every Sabbath. They have purchased and paid for a lot on which to erect a chapel, and have pledges for a part of the amount needed to build it with. The building committee are pushing forward as rapidly as circumstances will allow, and it is confidently hoped the building may be finished this fall.

Methodists, Baptists, Christians, Congregationalists, Germans, Americans and Swedes are all deeply interested and warmly united in the project. A prayer-meeting of great usefulness is regularly sustained, and there is every prospect of a united, prosperous and useful organization in the near future. They are already practically united in genuine Christian fellowship. May the Lord bless the enterprise.

The Abduction Number

Of the *Cynosure*, Sept. 7th, can be supplied in large quantities or small at 3c. each. Remember this is the illustrated paper, and the same matter in an an ordinary pamphlet would be worth five times the amount. Send for this paper, and scatter it among your neighbors. Friends who are canvassing for subscribers send your names and get some copies free, so many as you can wisely use to bring back returns.

The first number of the *Iowa American* will be issued in October. Terms same as the *Illinois American*; 25 cts. per year for single subscriptions, five copies for a $1.00, etc.

Please send in your subscriptions *at once* to N. Bourne, CedarRapids Iowa, chairman of the publishing committee.

—It is proposed to abolish the spirit ration in the British navy, and to give a substitute "in the form of improved dietary or increased pay."

THE AMERICAN PARTY.

Nominations for 1884.

For President,
JONATHAN BLANCHARD,
of Illinois.

For Vice-President.
JOHN A. CONANT.
of Connecticut.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

Attention Voters!

POLITICAL ACTION IN MICHIGAN.

While attending the National Convention at Batavia, N. Y., it was deemed advisable, by a majority of Mich. State committee present to put in nomination a State ticket for the coming election, which important work was done with the following result:

AMERICAN STATE TICKET.

For Governor,
CHARLES C. FOOTE,
of Detroit.

For Lieutenant Governor,
LEWIS 1. WICKER,
of Oakland.

For Secretary of State,
JACOB O. DOESBURG,
of Ottawa.

For State Treasurer,
GEORGE SWANSON,
of Calhoun.

For Auditor General,
WILLIAM WING,
of Kent.

For Commissioner of State Land Office
GEORE W. CLARK,
of Detroit.

For Attorney General,
HENRY C. PRATT,
of Lenawee.

For Superintendent of Public Instruction,
WILLIAM H. ROSS,
of Allegan.

For Member State Board of Education,
HARDY A. DAY,
of Branch.

Iowa American Ticket for 1882.

For Secretary of State: A. W. Hall.

For State Auditor: Wm. Elliott.

For State Treasurer: M. Springsteed.

For Attorney General: Jacob W. Rogers.

For Judge of Supreme Court: Joseph P. Ferguson.

For Clerk of Supreme Court: W. P. Norris.

Michigan Fifth District.

For Representative in Congress: Henry D. Inman.

—Prohibitionists of the Fifth Michigan District cannot do better than to cast their vote for Henry D. Inman for member of Congress. He is as good a prohibitionist as there is in the district, and besides he is under no obligations secured by mortgage on throat, breast, brain or bowels to keep rum-sellers' secrets or extricate saloon keepers from their difficulties.

Inaction Means Death.

The editor of the Coldwater *Sun* sees something in the condition of things which he not improperly terms "Political Narcotism." He evidently sees that not a small proportion of the voting population do not vote at all, have not for years, and will not under the existing state of things. In all reformatory movements there has been trouble from this "narcotism," and it is not to be wondered at that it makes its appearance now. Neither of the old parties are fit for an honest man and a Christian to be connected with. Year after year we have voted in hope of seeing advances made in civil and religious progress, and year after year we were made to blush at the thought of having (as far as our vote went) given aid to some dastardly outrage which was in evry respect a disgrace to the nation and to the party in power. But while this may be true, indifference and inactivity is not at all the proper thing. Our fathers saw that it was a man's right both to be independent and to give expression to that independence. According to the plan wisely adopted by this government, expression is given to this independence by the ballot. The remedy for all our ills, politically speaking, is in the ballot. If a majority of the people are not pleased with the existing condition of things, they can at once bring about a needed reform. We say they can, for this is a people's government, and in a people's government the expressed will and desire of the majority is the coutrolling power. Now we submit it to be a fact, that the majority of the people are disgusted with the operations of the various divisions of governmental affairs, from the common justice court up through all to the great Congress of the United States. Why not bring about a remedy, since reform is the will of the majority?

We answer, indifference and inactivity. Men fear that by voting for a new measure they will lose their vote. We now submit the following query: Who loses his vote, the man who votes for an honest candidate and a pure principle, and is defeated, or the man who votes with a corrupt party, elects a dishonest candidate, and himself and fellow-citizens plundered as a result? The cry of thus losing votes is worn threadbare. In the anti-slavery struggle there existed a society called "Know-Nothings." There also existed another class which might be termed "do-nothings," and owing to the existence of these stumbling blocks victory for the right was long delayed. In the present struggle, if every voting citizen would study for himself, searching for the right, and having found the true policy, *act upon it*, reform would as naturally and easily follow as that harvest follows seedtime. But if we will not act, we must keep silent and suffer. —*Michigan American.*

RELIGIOUS INTELLIGENCE.

—The last United Presbyterian General Assembly at Monmouth appointed the third Sabbath of October (15th), to be observed as a day of prayer for all the Sabbath schools in the congregations of that church.

—A convention is being held this week, Oct. 3 and 4, in the First Presbyterian church, Pittsburgh, by the National Reform Association. In preparation for this convention meetings have lately been held in several places in Western Pennsylvania by Revs. J. C. McFeeters and J. H. Timmons.

—Rev. Martin L. Williston, son of the reverend J. P. Williston, of Northampton, Mass., and formerly pastor of the First church, Galesburg, Ill., is now preaching in Davenport, Iowa.

—Last Friday the corner stone of a new Episcopal Church of the Ascension was laid with great ceremony in Chicago in connection with the "feast of St. Michael the Archangel." Four "low" masses were celebrated in the morning and "high mass" toward noon. The procession about the church and on the street, the bowings, the repetitions, the fantastic dresses of black and red, the "invocation to St. Michael," and all the list of popish stuff gone through are described in the daily papers. The clergyman who led in this performance is one of the "high church" order. The Episcopal Bishop McLaren, who should have conducted the stone laying ceremony, refused to have anything to do with it. Whether he will wink at the innovation or no is not said.

—Rev. D. S. Kinney, publishing agent of the Wesleyan Connection is expecting to visit Dakota to dedicate a new church at Northville, Oct. 11, and organize a new annual conference for the Territory.

—Bro. E. Jones, pastor of the Wesleyan church at Syracuse, N. Y., was lately assailed in a brutal manner while going home in the evening from a church meeting. He was struck in the back by a large stone and was severely injured. There is no trace of the villain who attacked him.

—The Theological Seminary at Wheaton opens this week on Wednesday. Prof. Stratton has been improving his vacation in visits to a number of conferences, cheering the brethren by his presence, and being himself greatly encouraged by the purpose manifested to sustain his work. He is expecting a good class this fall and will be assisted in the labor of instruction by Dr. J. B. Walker of Wheaton, and Rev. S. F. Stratton of Downers Grove, Ill.

—The Rev. J. H. Hill, who has been appointed missionary to the Central American State of Guatemala by the Presbyterian Missionary Society of the Northwest, left Chicago on Monday to enter upon his work. At 4 o'clock Sabbath afternoon farewell services in his behalf were held in the Jefferson Park Church, at which there was a large attendance of those interested in his mission.

—One of the Catholic churches of this city opened a raffle for a house and lot on Sabbath afternoon.

—Bro. C. W. Hiatt, who for about a year has been preaching for the Tonica church, has found a change necessary for his health. He expects to go to Oberlin where he will resume his studies. Pres. Blanchard preached at Tonica last Sabbath.

—The Anglaize, O., United Brethren conference adopted the following upon the secrecy question at its late meeting:

"WHEREAS, We still see the demoralizing and corrupting influence of oath-bound secrecy upon society, biasing the minds of politicians and corrupting our courts of justice; and, *Whereas*, We should have in them examples of moral reform; therefore,

Resolved, That in teaching the great example of Christ to the people we should be careful to say to them, "Come out from among them and be ye separate saith the Lord, and touch not the unclean thing." And while ministers may entertain different opinions as to the best methods of opposing the evil of secrecy, they should never become nullifiers of law, or tolerate in any way this principle among church members."

—In Syracuse University there is a wealthy young Brazilian student, who intends to become a Methodist preacher and preach in his own land, and when he comes into his property to endow an American chair in the university.

—Twenty-three churches of the Illinois District of the Lutheran Synod of Missouri established an Orphans' Home at Addison, Ill., ten years ago. This institution is in a flourishing condition. During the time of its existence 154 orphans have been received. Receipts of last year: donations, $4,808; from other sources, $2,223.22; sum total, $7,031.22.

—Dr. Barnardo is one of the most active and successful city missionaries in London. His mission is to the most degraded, and he depends on voluntary contributions for the means with which to carry it on. Recently he was in a tight place for lack of funds. A lady who was an entire stranger to him called to make some inquiries about the mission. She expressed herself so well satisfied with what she learned about it that she asked Dr. Barnardo to accept of a 1,000*l* Bank of England note. This he gratefully consented to do. Before he had recovered from the astonishment consequent on the unexpected gift she asked him if he would accept of another just like it. He consented, just as gratefully as in the first instance. As she was going away she quietly slipped another into his hand, making altogether 3,000*l*, or about $15,000 in our money. The lady declined to give her name, but seemed to take pleasure in doing good for the love of it, and not for the sake of having her beneficence advertised in the papers.

—Of all Lutheran countries Iceland is the best provided with pastoral oversight. For every two hundred of its inhabitants there is a pastor, and there are some parishes where the number of souls is still smaller. Most of the pastors come from the peasantry, and the direction of the religious life of the people has hitherto been exclusively in the hands of ordained men. But now the lay element is beginning to move separately. In the northern district of the island, for example, lay preaching has been started and is meeting with considerable favor.

—The labors of the Protestant missionaries in benighted Spain have been productive of good fruit. Within the last twelve years about 13,000 Spaniards have joined the ranks of the Evangelical Church, and over 40 Sunday-schools have been established in which 7,000 children are instructed. The German Protestants have contributed about $2,500 to this noble work.

Elder Post and the Bridgewater Association.

MONTROSE, PA., Sept. 22, 1882.

DEAR BRO. BLANCHARD:—Having failed to attend the convention at Batavia, I think it proper that I should give to friends the reason. That is, in short, this: It so happened that the time of the meeting was the same as that of the annual meeting of our Bridgewater Baptist Association, held in this place. There seemed to be more important reasons that I should attend the latter, waiving all the gratification the former might afford, and I acted accordingly. A resolution, which embodies my articles of faith, had for several years, on my motion, been adopted by the Association. I thought it a matter of more importance than personal gratification, and I had no assurance that anybody but myself would see that it was brought up for action. Added to this, there were some considerations connected with my becoming a minister of the body at the Associational meeting forty-one years previous.

In relation to that as a matter of personal history, of more interest to me perhaps than any one else, I will here say that, after having some seven years been a member of the bar of our county, I had in the anti-slavery and temperance battles come to possess that indefinable restlessness which seemed to say, You have a different mission from that at the bar. There is a work for you in the oncoming time that you can better do in connection with the ministry. To this, after something of a struggle I yielded, and in accordance with Baptist usage, I was ordained to the ministry. Here commenced the part I have taken since in our denominational and national conflicts. Of course there is no room here for detail.

A few words in relation to the Association and the present anniversary. I must say for it that it was largely attended and full of interest. After the reporting and adopting of reports on the matters pertaining to the ordinary business, the second day I called up the resolution which on my motion had for several anniversaries previous been passed, remarking that it was a summary of my articles of faith, the body of divinity I had in the past endeavored to make practical, and hoped to during the time that remains to me beyond my three score and ten years. The resolution passed without debate or opposition, and with permission, I will here give it to the public through the *Cynosure*:

RESOLVED, That we continue to stand by our old Baptist landmarks, among which are Individual Soul Liberty; church Independence; church as distinguished from Christian Fellowship; New Testament, as distinguished from the prelatical title D. D., in the ministry; the equal right of all men to life, liberty, and the pursuit of happiness; to all of our former testimonies in favor of total abstinence from all intoxicating drinks; and finally against all oath-bound secret orders or so-called brotherhoods.

ALBERT L. POST.

HOME AND FARM.

Physical Development.

It is asserted that the average English girl of twenty is a finer creature physically than her American contemporary——larger boned, more muscular, fuller blooded, and in general more robust. The children's food at English schools is more digestible and nourishing. To eat regularly three hearty meals every day is a duty and a pleasure in an English family or school. Girls are required to bring luncheon from home, or buy it at school. English girls are more in the open air than American girls, and in-doors they live in rooms warmed by open fires. Girls are not allowed to study after eight o'clock in the evening, in order that they may have time to rest before bed time. If the pupil cannot complete her lesson within the time mentioned, she leaves it undone. An English girl of good family grows up until she is eighteen years old in an atmosphere of profound quiet; she sees very little of young men, besides those of her own family; does not go to parties or public entertainments of any sort, and knows little and cares less for the outside world. As fortunate marriages are what English girls desire, it is important that a young woman, in all classes of society, should be healthy and vigorous. In the language of Dr. Clark, "the English educate the body more than we do, and in this respect build better brains. There is no reason why we should not equal or surpass them in this respect as well as others. A republic should build the bodies and form the brains of its children with as much care and excellence as a monarchy performs the same task for itself." Let our girls heed this advice, and take plenty of exercise—out of doors as well as in the house.—*Christian at Work.*

SUNFLOWERS will be found profitable by all who keep chickens. The tall plants will grow in any waste corner and especially like a chip yard. One stalk (self-sown) by our wood pile matured 23 flowers. On another in a corner of the garden we found 36 flowers. The Batavia, N. Y., *News* tells of a prodigy: "Alvin Chamberlain, of Alexander, has a sunflower that is superior in all respects to the Bethany specimen of æstheticism. Mr. Chamberlain's is 9 feet above the ground and bore 43 flowers, the largest of which is 36 inches in circumference. Three flowers were cut from it two weeks ago that measured 6 inches in diameter."

SAVE THE STRAW.—The preservation of straw for feeding purpoees is very important. It is best secured at or immediately after threshing time. The chaff, especially of wheat straw, is most valuable, and should, so far as possible, be distributed through the stack. That which is left in rear of the straw carrier should be put under shelter, as it rots easy.

FEEDING HORSES.—The horse has the smallest stomach, in proportion to his size, of any animal. Fifteen or sixteen quarts is its utmost capacity. Horses are generally overfed and not fed often enough. A horse's digestion is very rapid, and therefore he gets hungry sooner than a man. When he is hungry he is inefficient, and wears out very rapidly.

AN Iowa farmer says that stalks from an acre of sweet corn are worth the cost of raising the crop if used as feed for milch cows. He gets $50 per acre for the green ears.

IN behalf of the fruit interest it is well to recall each year the pictorial remark of Horace Greely: "An apple tree is like a cow tied to a stake; you must carry food to it or it will die."

WHATEVER he has done or neglected to do in the past, the farmer who has land which can be properly devoted to that purpose should make it a point this year to set a few fruit trees.

Christian Workers

Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. ROWNE, Cabin Creek, Ky.

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Contributions for either of these brethren may be forwarded either through the editors of the *Cynosure* or the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

BIBLES.

We have recently exchanged a lot of Anti-masonic publications for ibles which we offer at low rates POST PAID.

We have well bound pocket Bibles at $1.00, $1.35, $1.50, $2.00, $2.25, $2.50 and $3.00. Also some fine Oxford and Tract Society Teachers Bibles at $3.00, $3.25, $3.50 and $4.25.

Of the family Bibles all but two have already been disposed of, leaving one at $3.00 and the other at $6.75.

Among the pocket Bibles are some Oxford edition with leather protecting edges at $2.00 and $3.00 each. Address,

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Special inducements are offered you by the Burlington Route. It will pay you to read their advertisement to be found elsewhere in this issue.

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We now have at the *Cynosure* office a supply of well-executed card photographs of Captain Wm. Morgan, President J. Blanchard, President Charles G. Finney and Elder David Bernard, at 15 cents each, or the four for 50 cents, post-paid. Postage stamps received for amounts under $1.00.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars, for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists).

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part).

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferenccs.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference).

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch).

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.

Pleasant Ridge Congregational, Sandford county, Ala.

New Hope Methodist, Lowndes co., Miss.

Congregational, College Springs, Iowa.

College Church of Christ, Wheaton, Ill.

First Congregational, Leland, Mich.

Sugar Grove church, Green county, Pa.

Military Chapel, M. E., Lowndes Co., Miss.

Hopewell Missionary Baptist, Lowndes Co., Miss.

Cedar Grove Missionaty Baptist, Lowndes Co., Miss.

Simon's Chapel, M. E., Lowndes co.. Miss.

Pleasant Ridge Missionary Baptist, Lowndes Co., Miss.

Brownlee church, Caledonia, Miss.

Salem church, Lowndes Co., Miss.

West Preston Baptist church, Wayne Co. Pa.

Other local churches which have adopted the same principles are—

Baptist churches; N. Abington, Pa.; Menomonie, Mondovi, Waubeek and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Lecsville, Henry Co., Mo.; Hoopeston, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist, Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans. State Association of Ministers and Churches in Christ of Kentucky

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Judge Whitney's Defense before the GRAND LODGE OF ILLINOIS. Judge Daniel H. Whitney was Master of the lodge when S. L. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each; per dozen. $1 25.

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Minutes of the Syracuse Convention. Containing addresses by Rev. B. T. Roberts, Chas. W. Greene, Esq., Prof. C. A. Blanchard, Rev. D. P. Rathbun, Rev. D. S. Caldwell, Mrs. M. E. Gage, Elder J. R. Baird and others. Unpublished Reminiscences of the Morgan Times, by Elder David Bernard; Recollections of the Morgan Trials, as related by Victory Birdseye, Esq., and presented by his daughter, Mrs. C. B. Miller; Secretary's Report; Roll of Delegates; Songs of Mr. G. W. Clark; Paper by Enoch Honeywell; Constitution N. C. A.; Reports of Committees and a Report of the Political Meeting. 25 cents each; per dozen, $2.00.

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Stearns' Review of Two Masonic Ad-DRESSES. In this scathing review the lying pretensions of the order are clearly shown. 10 cents each; per dozen, $1.00.

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NEWS ITEMS.

—A Baptist Association was holding its annual meeting at Hampton Cross Roads, Va., attended by a very large crowd, when two wild and reckless young fellows became involved in a quarrel, and began firing at each other. The worshipers were seized with a panic and rushed for a place of safety, several women and children being thrown down and trampled on in the confusion, while the duelists kept on firing until both had received mortal wounds.

—Ex-Commissioner Le Due, formerly Chief of the Agricultural Bureau at Washington, is out in a letter discussing the subject of foreign immigration, thinks the great desire in Europe to emigrate to the United States is universal, and that the exodus threatens disturbance there and disaster in this country.

—By the explosion of gas in a mine at Plymouth, Pa., two men were instantly killed and a third so badly burned that he will probably die. The explosion occurred previous to the hour for going to work, otherwise the loss of life must have been very great..

—A series of earthquake shocks, slight in force but distinctly perceptible, was experienced at St. Louis and a number of localities in Illinois. Beyond the usual sensations incident to the oscillation of the earth's surface no harm was done.

—While a responsive salute to the French frigate Minerve and the ram Chassen was being fired from Castle William, on Governor's Island, guns discharged prematurely, inflicting terrible injuries upon four men and slightly wounding two others. Two of the most badly hurt died during the day, and a third is not expected to live.

—Egypt is now again entirely under the authority of the Khedive, who made a formal entry into the Capital and took up his quarters at the Ghezireh Palace.

—Decrees have been decided upon by the Egyptian Ministry providing for the trial and punishment of persons engaged in rebellion against the authority of the Khedive. Amnesty will be granted to captains and lower officers who served with Araba Pasha, excepting those guilty of participation in the riots or who joined the army subsequent to the beginning of the campaign.

—Araba Pasha says the best thing the English could do for Egypt would be to send all the Notables and other leading men connected with the rebellion out of the country. If they do not do so vengeance will surely be wreaked upon them after their departure.

—The explosion at Cairo of a train of cars loaded with ammunition destroyed fifteen days' supplies for 25,000 men, besides a large amount of war material. The explosions at the railway station continued at brief intervals for over three hours. The passenger station was saved, but all the freight sheds, containing ten days' provisions for the army and about 200 trucks of ammunition, were destroyed. Five men were killed and twenty wounded. The fire was of incendiary origin.

—There is a rumor to the effect that an autograph letter will presently be sent in vermilion pencil from the Chinese Court to Queen Victoria, requesting her personal efforts in the suppression of the opium traffic.

PUBLISHER'S DEPARTMENT.

The testimony of some canvassers for the *Cynosure* is that it is delightful. The consciousness of doing good is a reward for the toil, loss of time, wear and tear of the work which often is great.

Wm. Babcock, Montreal, Can., expresses the sentiment held by many readers of the paper: "The *Cynosure* seems a Godsend every week that it comes."

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October is a delightful month for canvassing. One hundred and thirty-seven subscriptions expire this month. Will all please renew promptly?

Cynosure Extension Fund.

Statement for the week ending Sept. 30, 1882.

S. Hart - - -	50
Total cash received,	$440 82
Total cash used,	316 59
Cash available,	$124 23

This Fund is designed to aid in getting subscribers from among those who have never seen the *Cynosure*, and who may be induced to read it by paying themselves $1.00 per year. The Fund pays 50 cents, making up the club rate. It will now aid 248 new subscribers to get the paper for $1.00.

Books and Tracts sent during the week ending Sept. 30, 1882.

By Express.

D O Bradley, J L Abell, Rev. S P A Lindahl, L A Carroll.

By Mail.

E W Smith, S J Vipond, J O Johnson, J A Ahlstedt, Geo A Weilandt, J A Wolfe, W D Johnson, J H Dolzell, P Roeder, H Bro's, F Pierce, J C Talbott, G B Cook, A B Weymouth, D S Thornton, S M Ramsey, A G Stahl, A D Ensign, G H Stakes, Wm. Whitfield, L M Pippinger, T E Candy, C A Pattirson, D C Harmison, J B Collins & Co, C Fox, G W Fox, J A Miller, B F Joy, Box 76, S S Thorn, E A Pollock, B Marseth, C C Chandler, W D Guthery, J A Guthery, E Bascom, F G Harrington, J F Publow, Maggie Buckley, J Powell, J H. Link, J B Friedheim.

Subscriptions received during the week ending Sept. 30, 1882:

A M Association, J Brink, J C Bartholomew, G Barnett, J Barnes, E H Collins, Mrs M E Edgar, J C Card, J W De Paw, G R Darrow, N Eno, B Fuller, S Grover, H Harvey, J F Helin, J F Helin, H H Hinman, Mrs J S Hardie, S Hart, H Harkansen, W J Johnson, Mrs R A Linscomb, Rev. S. P. Lindahl, P A Lindahl, J D Laflame, J Morrow, G McEhamy, H O, O E Pratt, S Prentice, W I Phillips, I Simmons, G Taylor, W Vim, T Watson, M S Wood, H L Woodward, L I Wicker.

Morgan Monument.

Receipts for the week ending Sept. 30, 1882:

A. Munger, $1; Prof. Burr, 50 cts.; Mr. Dubrictze, 6c. and Mrs. Dubritze, 4c. Total, $1.60. Grand Total, $1,971.68.

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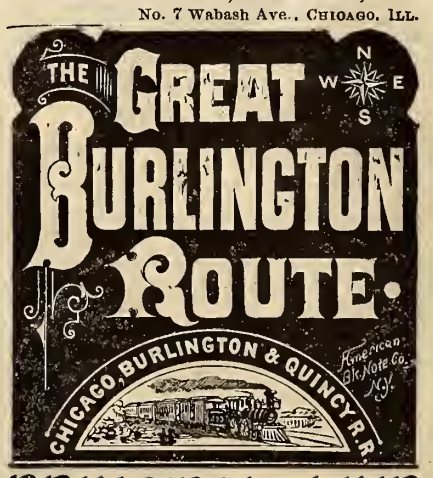
See description of these books on page 15.

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All the books advertised here are used by Masons, but Duncan's Ritual, Allyn's Ritual and Richardson's Monitor are not publicly acknowledged as Masonic authority because they tell too much.

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Duncan's Masonic Ritual and Monitor. Profusely illustrated with explanatory engravings, and containing the entire ritual and work of the order for the seven degrees, including the Royal Arch. Scores of Masons have *privately* admitted that this is a standard text-book in the lodge and is strictly correct; but publicly it is not acknowledged as authority, though many officers of the lodge make use of it. Price, in cloth, $2.50.

Female Masonry. Manual of the Order of the Eastern Star. Containing the ritual, symbols, lectures, etc., of the five degrees of "Adoptive Masonry," Jephthah's Daughter, Ruth, Esther, Martha and Electa, profusely illustrated and handsomely bound. Price, $1.50.

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MARKET REPORTS.

CHICAGO, Oct. 2, 1882.

GRAIN—Wheat—No. 2	1 05½	1 08
No. 3		80
Rejected		61
Winter, No, 2		1 08
Corn—No. 2	57⅝	58⅝
Rejected		57½
Oats—No. 2		35
Rye—No. 2		58
Bran per ton	11 50	12 50
Flour—Winter	4 50	6 75
Spring	6 25	8 25
Hay—Timothy	11 00	14 50
Prairie	7 50	13 00
Lard per cwt		12 70
Mess pork per bbl		22 30
Butter, medium to best	15	30
Cheese	05	14
Beans	3 35	3 90
Eggs		24
Potatoes, per bu	45	50
Seeds—Timothy		1 95
Clover	3 75	4 60
Flax		1 23
Broom corn	03½	12
Hides—Green to dry flint	7	15
Lumber—Clear	43 00	52 00
Common	15 00	22 00
Shingles	3 20	
WOOL—Washed	15	40
Unwashed	15	28
LIVE STOCK—Cattle, extra	6 75	7 50
Good	5 75	6 25
Medium	4 25	5 75
Common	2 50	4 00
Hogs	5 50	9 15
Sheep	2 75	4 75

New York Markets.

Flour	2 90	8 30
Wheat—Spring		1 26
Winter	90	1 07
Corn	62	70
Oats	33	48
Lard		12 60
Mess Pork		21 50
Butter	15	32
Cheese	06	10
Eggs		26
Wool	13	47

THE CHRISTIAN CYNOSURE.

VOL. XV., No. 3. "In Secret Have I Said Nothing."—*Jesus Christ.* WHOLE No. 650

EZRA A. COOK, Publisher, No. 13 Wabash Avenue. CHICAGO, THURSDAY, OCTOBER 12, 1882. WEEKLY, $2.00 Per Year.

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Do you accept the proposition? By so doing you will thus confer a favor on all readers of the paper by affording them a well pasted paper mailed one day earlier than it is at present. Whatever increases the value of the weekly organ of the National Christian Association augments the power and hastens the triumph of our great reform.

ONE HUNDRED CLUBS OF TEN

subscriptions paid for within the next thirty days would be an appropriate introduction to our annual campaign for *Cynosure* subscribers which we hope will this season be enthusiastic, thorough, prolonged and successful.

There are hundreds of thousands of persons who are really anti-secretists in the United States whose names are not on the *Cynosure* list. But suppose that of even its less than 4,000 subscribers every one should come to a just appreciation of the press as a means of reform and to a righteous determination before God to give and labor to the limit of his ability for the extension of its influence, what would be the result? Suppose that the friends of reform in every neighborhood should parcel off the territory and see that every household in the region was personally solicited to subscribe? Suppose that they should agree to take pay for the paper from poor persons in produce or labor, if necessary, or themselves should send it free for a year to some who would promise to read but would not subscribe for it? Suppose they should devote a portion of their income annually to sending the paper to friends who were entangled in the lodge? Suppose that they made a religious duty of such work for one year; what would be the result? If the circulation of reform books and tracts was not quadrupled and the *Cynosure* did not have twenty thousand subscribers and one hundred thousand minds were not directly reached and moulded by its truth, it would be a thing unheard of in the relation of cause to effect.

TOPICS OF THE TIME.

The Illinois Liquor-dealers Association, lately met in Rock Island, changed its name to the "State Protective Association," and promises by resolutions to be more useful in circulating temperance literature than the excellent *Signal* and Woman's Christian Temperance Union combined! The objects of their protection are the "dear people" who are being misled and befooled by prohibition fanaticism. Prohibitory laws being easily proven to be the cause of increased drunkenness and crime, as they say, it remains that these protectors of morals and good neighborhood should disseminate "by means of lectures, speeches, newspapers, pamphlets, statistics and other literature" the true temperance principles that will prevent murder, theft, rows, fights, wife-beating and the ten thousand miseries that flow in an unbroken tide from every distillery, brewery and saloon in the land. Certainly these gentlemen have made money enough in their iniquitous business to afford generous contributions in this direction. At their next annual meeting we hope they can report that one-half the saloons of the State are closed through this new temperance agency.

The secretary of the above meeting had a table showing the number of towns in the State which are scheduled as "license" and "no license" and the political coloring of their respective counties. This table he would not show to the convention, but that made no difference to the press reporter. It appears from this table that there are 260 of the latter to 267 of the former, omitting Chicago, Peoria, Quincy and three or four other large cities. There are twelve counties in the State in which no "license" towns are reported. If this table is correct the temperance people of Illinois have already the control of this question through the State laws now in force. How widespread and strong this "local option" spirit has become may also be seen in New York State, where it is reported that, out of about two-thirds of the towns from which reports have been obtained, 281 vote *no license.*

No reader of this number of the *Cynosure* will fail to read the letter of the general agent and secretary of the N. C. A. reporting his most interesting visit with Hon. Thurlow Weed in New York. They will also read with unfeigned regret that Mr. Weed was suddenly and severely attacked with illness last week, and for a time the gravest fears were entertained by the faithful daughters who make his comfort their constant care. Mrs. Alden, one of them, said on Friday evening that her father's physicians had forbidden him to see any one; "but when Gen. Simon Cameron called here yesterday father desired to see him. They have known each other and been intimate friends for fifty years. When told that the doctor had forbidden visitors to enter the sick room, Mr. Weed said: 'I must see Gen. Cameron.' I think the greeting between the two was the most affecting and touching that I ever saw. Gen. Cameron stepped to the bedside and kissed father tenderly on the forehead. He is the only person that father has seen since he was taken ill. The doctor told me an hour ago that he was greatly encouraged, and he said that father's vitality has shown itself to be very great. We are very hopeful." The latest report says that the attending physician is hopeful that Mr. Weed will soon be about again. In the last event, however, it is a solace to know that he will pass into the next world sustained and comforted by that Divine grace, upon which, as the gift of God through Christ, he rests unshaken faith.

On Monday afternoon the Knight Templar Freemasons had another display by way of prize drill in this city. It was attempted to make the United States army dance attendance to the doughty "Sir Knights," and Adjutant General Drum of Washington was to furnish the judges. But General Drum seems to have exercised a fine sense of the fitness of things and refused to have anything to do with the gentlemen of the ostrich feathers and long titles. Would that other departments of the Government had some of General Drum's sense of honor. But now, so far as possible every man who will not be made a miserable slave of the lodge is trampled under its feet.

Slavery--American and Masonic.

BY ELDER NATHAN CALLENDER.

Let us compare these kinds of bondage. Which is the worse? American slavery was sectional and involuntary. No one chose it who could see an inch beyond himself. The fetters were on the body mainly and on that against the will and wish of the subject. A person might be a slave and a Christian as well as a prisoner and a Christian. Paul, Peter and the beloved John who pillowed on Christ's bosom his head and soul, were as good when in prison as on the mount of transfiguration, or, "caught up to the third heaven." Bondage did not morally and spiritually effect the soul of the subject further than to circumscribe him by limiting him in knowledge and growth. Heaven will display her record of, perhaps, millions of those of "the church of the first born whose names are written in heaven," who lived, groaned and toiled under the cruel lash of the slave-driver.

How is the case when we turn to the other kind of bondage?

Masonic slavery is world-wide, while its fetters are all-embracing, not exempting, as we can see, one single faculty or power of soul or body. Like strong drink it debauches and enervates the whole being, and *beyond* that it takes him an oath-bound captive for time and eternity. "Once a Mason *always* a Mason." Surely he does not care to be a Mason in "the Grand Lodge above," not according to Masonic teaching. What part of a man's entire being is not put on the Masonic altar, when he devoted himself to the lodge? What is left to be free in "poli-

tics and religion" after swearing scores of times the "*ego*" of his existence and being to the lodge always? *Always* a Mason. Who promises? Who swears? I, I. Paul says "I was caught up, etc." Whether in or out of the body it was Paul who was there in the third heaven, in vision. But men while in the body swear their *being* to Masonry. Their bodies are of course tettered in Masonic oaths and covenants. The "cable tow" relates, perhaps, more to the body than to the soul, while it surely embraces it. No Mason could say that his covenant embraces the body only. It could not be true. Then man's entire being must be embraced by that covenant as all the symbolism of Masonry teaches. The symbols of Masonry alone demonstrate that it claims to be a religion. Then its standard authors claim that it is. No heathen system of religion that we know anything about ever claims less than the entire being of its devotees. Masonry to all intents and purposes does this. Look at the language of the first Masonic oath. The following clause will suffice: "To all which I do most solemnly and sincerely promise and swear without the least equivocation, mental reservation, or self-evasion of mind in me whatever; binding, etc." No document can be framed by any scholar or divine that binds the "soul, body and spirit" more firmly and completely. God himself can claim no more of his subjects than Satan here demands of the lodge-bound soul.

What then is Masonic slavery? It is the voluntary enslavement of the entire being forever. It can be nothing less by all the standards of the craft.

I would like, in that connection, to *advertise* for a document more pungent, more profound, more all-embracing than every part of the Masonic covenants, to enslave the whole man. Take it word by word and then ponder and see. What is there of man left for polities and religion after he becomes engulfed in an abyss of Masonic oaths and obligations? Absolutely nothing. The first obligation consumed him soul and body to all intents and purposes from all other claims of church and state, in case he keeps it inviolable. Imagine a cannibal with the power to consume you, utterly and fully, soul and body, who tells you before swallowing you that he does not propose to interfere with your politics or your religion. He is hungry for the souls and bodies of men but he will assure you on his sacred honor that you shall be left entirely free, to follow your own choice and convictions, on all questions of church and state if you will allow him to make a meal of you. Liberal and genial Christian gentleman he is, and all he asks of you is yourself.

Let us analyze a little.

First, then Masonry subjugates the *will*. "I of my own free will and accord, etc." What a stupendous falsehood is here! Free(?) will, going into the most abject slavery this side of tophet. Mainspring of the soul tying the hangman's knot around its own mysterious power and becoming the chief agent in its own enslavement under the guise of freedom!

Second. Nothing above the abyss of the damned, is more thoroughly fitted to bind, debauch and stultify the human conscience than the oaths and rites of speculative Masonry. They palsy the moral principle and render it dead to all its high and God-appointed functions, and leave it in bondage to sin and Satan.

Third. It enslaves reason. The man who will submit to the covenants and rites of the lodge is, morally, a maniac. His reasoning powers are subject to the emissaries of the wicked one.

Fourth. It lays on *memory* an unwieldly and endless tax. The first inspiration of the aspirant for Masonic honors is, to become a "bright Mason." To accomplish this, he must almost ignore all other relations, all other duties and all other truths that he may reach the "center of Masonic truth." Every shelf of this storehouse of his soul must be occupied by Masonic science(?). Thus enslaved, memory is like a cage of unclean birds. In fine, there is not a faculty or a power of man's being left free. Masonry enslaves him in detail. If there were adequate reasons for opposing American slavery there are reasons three-fold for combatting Masonic slavery.

Thompson, Pa.

High Places and Heathen Rites.

Every attentive reader of the Old Testament notices the frequent allusion to the idolatrous rites practiced on the hills and high places. Those who have noticed where modern Masonry meets, have noticed also their lodge rooms generally in the highest stories of the buildings, and the question arises, can this after all, be a proof of their great antiquity as worshippers of the Baal and Ashtaroth, the male and female gods of the Phœnicians and Tyrians?

Let us refer to a few verses on this subject. In Numbers 22d and 23d chapters, we have idolatry tampering with the prophet Balaam in a manner quite suggestive of the allurements in our day to preachers; as Balak then, so the lodge now, takes such into their "high places," "to curse Jacob and defy Israel." Again and again they try, but if Christians continue to cast their testimony for the Christ of the New Testament, Masonic anger will as certainly arise as Balak's did at the partial failure of his scheme.

Freemasonry has attained considerable popularity of late years, and having no Christ in its own lodge, it indulgently grants permission for an imitation Christ to be worshipped in its "secret inner chamber." So also it permits its Mohammedan or any other "sect," to have the same privilege. This counterfeit Christ (see Matt. 24:26) is a repetition of the old aberrations from the true worship.

This service of Baal is again and again condemned as a grievous sin, very similar to the idolatrous practices shared by modern Christians in the "high places" of the Masonic lodge. Jer. 19:5; 32:35. Numbers 22:41. It was a sin in Solomon "to burn incense in high places" for his heart was not perfect with the Lord (1 Kings 11:4–7), and so he built "high places" for Chemosh and Molech, the fallen gods of Moab and Ammon. Solomon, the greatest man of his day, yielded his duty to God for the praise of men, but he thereby entailed the penalty, and his kingdom was rent asunder. Thus with some popular preachers; they truckle to Freemasonry, but their churches must as a natural result be rent asunder by and by. Yes, Jereboams will rend such churches and carry away into Masonry probably ten to every two members who remain true worshippers! Christian, what fruit will your example yield?

Let the reader pursue this subject of idolatry in the Old Testament and learn its lesson in our own dispensation. The Jews were the chosen people, but they were only a type of the Christian community of believers who are a people as ready to go astray as were the Jews. Corruptions abound among the Catholics and Protestants, and we are at a loss to pronounce any greater seducer from the simplicity that is in Christ than is this modern Jezebel, Freemasonry, among the churches of Christ, and which pervades some of its otherwise most promising enterprises at home and abroad. H.

One of the great hindrances to right governmental dealing in Ireland grows out of the existence of secret societies. They are habitually plotting anarchy. It is so always in every place. Secret, hidden caballing among men for any purpose is one of the worst kinds of villainy, and it is to this that secretism inevitably leads. "Openly to the world," is the way of the Master. —*United Presbyterian.*

We trust that many workingmen have during the past summer had their eyes opened to the evils of the secret orders to which they have bound themselves. To undertake to break down one monopoly by establishing another more objectionable is folly. They have learned, in at least some cases, how much secret organizations destroy individuality and all manly independence, and make them the slaves of scheming leaders.—*Bible Teacher.*

REFORM STORY.

Holden with Cords.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

Chapter XXIII.—An Evening in the Lodge.

[Continued.]

Up to this point Mark had been listened to in perfect silence, but it was a stupefied silence. He had taken the lodge completely by surprise—the more so as his calm, slow utterance had at first acted as a partial disguise to the scathing denunciation contained in his words. But as his meaning fairly broke on the startled assembly, looks of contempt and anger took the place of satisfied complacency, and murmurs which broke at last into audible hissing, filled the hall. Mark had roused the lodge dragon. My prediction made before starting had been fulfilled with disagreeable exactness. What a comfort the mere sight of Luke Thatcher's honest face would have been in that sea of scornful, contemptuous looks!

Elder Cushing and one or two other members tried to quiet the disturbance, and so far succeeded that when Mark again rose to speak in response to a call half in earnest, half derision for his proofs of Morgan's murder, there was quite a profound silence.

"If I should bring forward my whole array of evidence, beginning with the first intimations that I received of the conspiracy against the life of Morgan last August, and the numerous conversations held with Masons on the subject who both acknowledged and justified his murder, I should trespass on the time of the lodge. My proof is nearer home. Sheriff Fox"—and Mark leaned forward with a look that was sword-like in its keenness—"you, a minister of the law whose business it is to punish the guilty and shield the innocent, you have helped forward this work of blood. Deacon Brown, you have done the same. And must it be said that against you, Elder Cushing, I have the same damning charge to bring? God knows that as my pastor I have loved and revered you, that I have been sincerely grateful for all your many kindnesses to me, but though every word I speak is like an arrow in my heart, God's truth must be uttered without respect of persons. On the night of the 14th of September there was held in Lewiston an installation of the Royal Arch Chapter. That meeting decided Morgan's fate. You were present and consenting to his death."

There was something in Mark's face and voice that seemed for an instant to awe the lodge. Even Darius Fox was content with silently looking his rage and defiance, while Deacon Brown, a kindly, well-meaning old man till his fanatical devotion to Masonry made him a murderer, fairly cowered in his seat. Elder Cushing flushed almost purple, but he rose to reply.

"Some allowance must be made for the rashness and presumption of youth. Brother Stedman in thus venturing to accuse his elders and superiors in the lodge shows his ignorance of the very first principle of Masonic law; unquestioning obedience, and the swift execution of its penalties when violated. Masonry has its system of laws and the right to punish their infringement as much as the State or the Church. And what crime more detestable than treason? To what government under heaven can you point, however humane or enlightened, which does not punish it with death? Morgan was a traitor to his Masonic vows, and if he has died the death of a traitor, if his throat has been cut from ear to ear, his tongue torn out by the roots and his body buried beneath the rough sands of the sea where the tide ebbs and flows twice in twenty-four hours, he could not complain of not having justice done him."

"Amen. Amen. So mote it be," was the response all through the room to the Elder's speech. Mark took in the scene with eyes in which a deeper fire was slowly kindling, and when he once more rose to speak, his voice was low and solemn as with a prophetic burden of approaching doom.

"Because ye have said, we have made a covenant with death and with hell are we at agree-

ment; when the overflowing scourge shall pass through it shall not come nigh unto us, for we have made lies our refuge and under falsehood have we hid ourselves. Therefore thus saith the Lord, your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through then ye shall be trodden down by it." From this unholy institution whose authority is based on deception and terror, whose morality is a lie, whose laws are murderous, whose oaths are high-handed blasphemy, I withdraw forever. God shall yet judge her, and if there be among you as I would fain believe, some who do abhor and detest this great crime which has been committed, I call upon all such to stand up and unite their testimony with mine against it, that they be not partakers in her doom."

I had sat in silence fairly appalled at Mark's daring till now, but true courage is always contageous; and amid the storm of hissings, hootings, cries of 'traitor,' and threats to send him after Morgan, which interrupted his speech, with one thought of Rachel I rose and stood beside him. But no one else stirred in the lodge. It was an awful moment. Neighbors, friends, with whom we had held pleasant social intercourse all our lives, glaring upon us with looks of scorn and hate, abusive epithets hurled at us from lips that heretofore had never anything but kindly greetings!—at this moment I can shut my eyes and see it all, then open them shuddering as if from a dream of hell. But Mark stood unmoved, brave as a lion; and when a slight lull in the clamor allowed his words to be heard he again spoke.

"Threaten us if you will; carry out those threats if you dare, but remember that there may be consequences you will not care to face. I have spoken freely against the principles of this institution. I believe it to be anti-Christian, and a dangerous foe to our republican government. For holding and expressing these opinions you murdered Morgan; but I shall not be deterred by his fate from holding and expressing them too. Freedom of opinion, the liberty of the press, and the right of free speech I will never surrender to the bidding of any earthly power. They are rights given to me of God, purchased by the blood of my fathers; I inhaled them with my first breath—I will only lose them with my last. Remove my objections to Masonry if you can, when these very threats you utter against me to-night prove their truth as no mere assertion of mine can possibly do. But till then, as I said before, I withdraw from all connection with the institution, and disavow every obligation taken in blindness and terror. I bow no longer at an altar defiled with human blood; I own no High Priest save him who has passed into the heavens; and no Worshipful Master but Jesus Christ my Lord."

Mark had said his say: the lodge had not. For two or three hours the stream of invective and abuse continued to flow, and then the meeting broke up after certainly one of the stormiest and most exciting sessions Brownsville lodge had ever known.

CHAPTER XXIV.

HE GIVETH HIS BELOVED SLEEP.

In spite of the lateness of the hour, Rachel was sitting up waiting for us; and as soon as she heard our footsteps, flew to open the door and light us in, the candle which she carried revealing mingled anxiety and relief in her countenance. Mark noticed it.

"We have been in a den of lions, Rachel," he said, "but we have come back safe. God has shut their mouths; we have received no harm."

"Shut their mouths for the present," said I, rather sceptically; "but I tell you Mark, if you keep on the rig you are running now there is no saying what the consequences may be. The fact is public opinion in this matter of Morgan is beginning to press so hard on the lodge that it is just like a wounded wild bull—ready to plunge its horns into everybody rash enough to stand in its way. What they have done to one man they will do to another, if they dare. That's all the question there is about it."

"I don't think my life is in any present peril," answered Mark; "nor do I intend to rashly endanger it. Half the battle is in taking a bold stand at the outset. They can expell me, 'derange my worldly interests,' 'point me out as an unworthy vagabond, and transfer my character after me wherever I go.' This I expect. But I have counted the cost. You see it is an easy thing for me to do who have only myself to count it with. But it is different with you, Leander. You, who stood up with me like a rock to-night against all the fury and abuse of the lodge, must have to count it over with another dearer than yourself. What do you say, Rachel?"

"That the cost shall never be made more through any selfish shrinking on my part," answered Rachel, with glowing cheek and sparkling eye. "Do you think that I will not help Leander bear all the persecution and reproach that may come upon him, loss of property,—anything if I can only have my husband back again?—none of these terrible lodge secrets between us. O Mark!" and Rachel's voice choked and her eyes overflowed.

I wonder how many Mason's wives have thought the same in the solitude of their lonely vigils, bitter of soul against the institution that robs them of the true wife's most precious treasure—the entire confidence of her husband!

To be continued.

The Batavia Convention.

ADDRESS OF PROF. E. D. BAILEY.

The story I am about to tell is not one of Æsop's fables. I never read it in the classics. Indeed, it I ever heard it before I have forgotten when. However, the story suits the occasion, and this will justify its use.

'Once upon a time' a half dozen men formed a co-partnership for manufacturing purposes. Their manner of organizing was mysterious. When the co-partnership was formed they bought a lot in a conspicuous place, and laid the foundation for a great factory. Passers-by asked what they were going to manufacture, but sealed lips, strange signs and mysterious glances were all the reply ever bestowed. The walls went up, the door was hung and closed, the windows were closely covered with shutters, and the mystery only deepened, till outsiders began to have a strange, weird feeling about the new factory, and to talk of its probable purpose in subdued tones and doubtful voices.

When all was in readiness for operation, the six partners formed in procession and entered the shop after sunset at night. Night after night, night after night, they repeated their mysterious entry into the mysterious shop. Those passing by at night could sometimes hear the heavy blows of the hammer, the buzzing of the saw, the squeaking of the lathe, and occasionally the sound of muffled human voices, but there was nothing to unlock the mystery.

In due time, however, the door was thrown open and a machine rolled out onto the street—a strange machine. Nobody had ever seen anything like it. It was all covered over with wooden boxes which were not wooden boxes at all; it had six cranks which were not cranks; it had a wagon tongue which was not a wagon tongue. In fact nothing was just what it seemed, and the mystery only deepened.

The six strange partners brought a man to examine the thing and become their agent for its sale. They offered him ten *per cent.* of the gross receipts for his services. "Well," said the agent, "What do you call the thing?" "O," answered the six in concert, "its name is secret." "Well, what is its use?" inquired the agent. "Ah, its use is also secret." "How do you suppose I can sell a nameless thing like that, without any known use?" "Why, don't you see," answered the mysterious co-partners, "don't you see *men will buy it as a curiosity, a sort of perpetual mystery*—a thing to make people stare, you know!"

The agent confessed there were a few fools left in the world who might be gulled with such a swindle but unfortunately such fools were generally without money or reputation and he couldn't make wages at the business. They offered him 25 per cent., 50 per cent., 90 per cent., —but nothing could induce him to undertake the agency. Finally, driven to necessity by stern facts co-partner No. 1 spoke up: "Well, if you must know, it is a *lawn-mower*. Turn that ar' crank on the left and it will do the most beautiful execution of any machine in the world—never was any lawn-mower equal to it." The agent tried but found there was no sickle and it was a complete failure. Partner No. 2, much disturbed at the failure, declared it never was made for a lawn-mower, of course it wouldn't work, they were fools for thinking it would. When pressed to tell its use he declared it was a town pump, destined to supercede pumps of all kinds and to do away with the present expensive system of water works—it could pump water out of dry land as well as out of a reservoir. But some way it didn't work as a town pump. One partner said it was meant for a wheelbarrow, one said a steam engine, another something else, but, being tried it failed till No. 6 almost in despair said it was a balloon, a magnificent balloon, capable of ascending to lofty heights, destined to supercede the ox team, the carriage, railroad cars and steamboats. While turning the crank, however, the thing began to swell, and swell, and swell, and swell—till it burst into a thousand atoms and every atom had a crank and every crank had a use—but its use must be left a mystery for the present.

In 1817, at Apple Tree Tavern, London, Freemasonry—a strange machine like this—was brought forth. It pretended to great mystery, alternately appeared like one thing and then another, never really being what it seemed to be, always pretending to be what it was not. It relied largely on its appeal to curiosity for patronage but has put forth a thousand claims and shifted from one claim to another as often as its boasts were proved vain. Let me remind you of some of these claims and of their conspicuous failure.

In a western town, after spending an hour with a gentleman, I inquired if he were a Christian, to which inquiry he replied, "No, but I am a Mason, and if I live up to my Masonry it is religion enough." Beginning with that little incident I have been at some trouble to inquire and find that this claim is being extensively made for the institution. A parishioner once called me into his shop to tell me that he was a Mason and had made up his mind to withdraw from the church because his Masonic religion was all he needed.

By way of furnishing an illustration of the failure of this machine in this respect let me digress a little to see whether the Masonic religion is, after all, a good one. A paper came to me recently with a letter from Rob Morris L. L. D., bearing recent date and containing some things helpful to the determination of the question in hand. Dr. Morris is evidently of some consequence in the order for he boasts to have been forty years a Mason, to have instructed his brethren of the lodge "in every State in the union except two," to have traveled around the globe, to have published seventy volumes on Masonry, and to have lectured several thousand times. This same man in his *Freemason's Monitor* p. 284 says: "The meeting of a Masonic lodge is strictly a religious ceremony." Here then is the assertion of one of the co-partners of this mysterious machine now before the public that it is a religious institution. After the manner of our agent of the fable let us give the thing a fair trial religiously. Let us see whether it works well. If it is better than the church, then no doubt it will sell well. Let co-partner Morris himself turn the religious crank and see how it works.

Alas! Rob Morris, L. L. D., himself sighs at the evident failure of the thing. In this new letter, this latest utterance from the oracle of the mysteries, there appears a sad confession. How the heart of Rob Morris L. L. D., 40 years a Mason, the world-wide Masonic traveler, the author of seventy Masonic volumes—how his heart must have sunk within him when he made the following confession concerning his "several

thousand" lectures. Hear his words: "My lectures to lodges were not Christian, because I found in the lodge Mohammedans and Jews. * * I do not mention the name of Christ as a historical character, because Freemasonry is more ancient than the Christian era." Now this Rob Morris, L. L. D., is said to be a Presbyterian elder. In his letter he professes great reverence for the Scriptures. He doubtless believes "There is no other name under heaven given among men whereby we must be saved." Yet he has delivered several thousand lectures before this religious body and has been unable to speak his mind concerning his beloved Savior. What is religion without Christ? Simply a deception, a fraud, a lie! Yet this man confesses Freemasonry excludes Christ. Better is a lawn mower without a sickle than a religion without a Saviour! Poor man. He claimed his mysterious machine was a religion, he tried it, he finds it wanting in the most essential point. How long will he continue to pawn off this fraud on the credulity of the people? How long will the people continue to tolerate the humbug? The fact is it does not satisfactorily work as a religion. It is defective. A thousand times has it made its boasts, a thousand times has the test proved it false.

How will this mysterious machine—the Masonic lodge—get along with the difficulty? Easy enough. No sooner have we demonstrated its failure as a religion than co-partner No. 2 steps forward. He declares that we have been wholly mistaken about the object of the machine. "Freemasonry has nothing whatever to do with religion." The same redoubtable Rob Morris in the same letter says: "I took no obligation until I had first been assured by a Christian(?) gentleman that it should not interfere with my duties to my God." His God cannot be the Lord Jesus Christ, for the same man distinctly said it did interfere with his duty to the Saviour. Never mind that, however. Rob Morris *now* tells us this does not interfere with religion. Others say it is not religious—has nothing to do with religion. "It is not fair," say they, "to test us as a religious institution—we are not religious." Very well, let us understand each other. This machine you say is not a religious machine, what then is the thing for?

"It is only a social club," says co-partner No. 2. Let us test it then as a social club. What advantages has it? "You always have good society there," says this new expounder of the mysterious machine. But you always have pirates, forgers, adulterers, highway robbers, libertines and drunkards also. There isn't anything particularly choice in that kind of society. A club composed of good, bad and indifferent sort of people is not exactly the kind a clean man would choose. Then we might add that a social club that strips a man of his outer garments, hood-winks and cable-tows him, swears him under cut throat penalties and kills him in a Hiram Abiff tragedy—a club that thus degrades manhood is beneath the society of the honorable. Social clubs are bad enough at best, but the swearing, smoking and drinking habits of this one; its blasphemy, expensiveness, arrogance and hypocrisy all mark it as a conspicuous failure.

Just here co-partner No. 3 interferes to inform us that we are not on the right track. Freemasonry is a *benevolent* institution. Yes, yes. Doubtless we have now reached the true solution of this mystery. To demonstrate the benevolence of this marvelous machine it was taken to New York two years ago. The co-partners declared that it was the most wonderful machine on the face of the earth to take care of widows and orphans. They were willing to submit it to a fair test. They dragged it the whole length of the State of New York. It was fully expected that it would scatter five dollar gold pieces like hail-stones to the poor and needy—especially the widows and orphans. A new era was about to dawn. The great need of the age was a machine to care for the widows and orphans.

It was a momentous occasion. People looked on with great expectation. Ministers went into their pulpits Sundays and scolded their congregations for their neglect of the poor, and declared that this mysterious machine was actually out-doing Christian benevolence. Well, as I said, they dragged the thing from one end of the State to the other and then met in the Grand Lodge to count the results and complete the demonstration. To their astonishment it was found the thing had actually squeezed out of the clerks, farmers and laborers $83,500, and had only dropped to the widows and orphans the paltry sum of $405!

They declared this was not a fair test. New York was not a good State for helping widows and orphans, so they took it to Massachusetts. They dragged it over the hills and through the valleys, from end to end, till they reached Boston, confident that the experiment would be a brilliant success. They were disappointed. The thing had actually drawn into its own treasury $107,000 in a single year, and paid out for charity and funeral expenses only $1600! There did seem some apology for this. Massachusetts is a rocky State. No machine would work well there. They begged for one more trial and proposed the broad prairies of Illinois. In 1872 the thing gathered in $25,000, and distributed to the poor $100, while (improving with use) the following year it drew to itself $28,000, and paid out not a cent!

The case was getting serious. If the machine wouldn't sell for benevolent purposes this hope of gain would be gone. Their agent was discouraged. The co-partners held a whispered conference. They proposed one more trial, and the State of Maine should be the place. They took a new course this time hoping for better results. They refused to pay taxes on the machine so as to test the question of benevolence in the courts. What they had failed to prove by actual tests they hoped to prove by taking advantage of the tricks of law. When they thought they had everything in the court room fixed up to turn out the proper results they submitted the question to the supreme court. But what was their astonishment to hear the decision announced by the highest court in the State that *Freemasonry is not a benevolent institution!* Confronted by the decision they had to give it up. The Grand Orator of Connecticut two years ago advised the co-partners no longer to claim their machine to be for charitable purposes. It is a fact that many Masons have become cautious about claiming their institution to be benevolent.

At this point co-partner No. 4 comes up. He appears to be much enraged at unfair treatment. He says Freemasonry is not religious, it doesn't claim to be a social club, nor does it lay claim to benevolence. It is a great moral teacher. It teaches that men should not get drunk lest they divulge the secrets of Freemasonry, they should never cheat nor defraud brother Master Masons, they should not violate the chastity of the relatives of brother Master Masons, they should shield the crimes of brother Master Masons right or wrong, and a multitude of similar precepts, all of which are wanting in true morality, and therefore become only licenses to crime. No, the machine will not operate as a moral teacher. Its religion is pagan, its society corrupt, its benevolence selfish and its morality immoral.

We are now informed that all these claims are misleading. Freemasonry never was designed for any of these things. It is the great perserver of secrets! It is in possession of valuable mysteries that the uninitiated cannot comprehend, and it has become the great preserver of the mysteries of all past ages. Now at last it is to be hoped we have found one point in which this mysterious machine will succeed. The first test of this point was in this very town (Batavia, N. Y.,) in 1826. Its merits as the great secret-preserver of the world were to be tested. To be sure no one could tell just what value there would be in such a machine, but that was not the important point. The question had arisen whether this strange machine had *any* use under the sun. Well, it was brought here for trial. It commenced its operations. Its maneuvers were strange. It was seized with a violent hatred of Captain Morgan. It dogged his steps, besmeared his character, threatened his life, abducted him, drowned him. As if enraged by its own fury it set Miller's printing office on fire, it destroyed Greene's hotel, and behaved so badly it seemed for a time as if the world would be destroyed. When the struggle was over the co-partners were astonished to find that the violence of its action had actually scattered its secrets from the St. Lawrence to the Gulf, and from ocean to ocean! They took it to Boston to test it and it turned men crazy, defied the police, threw rotten eggs at an old man ninety-four years of age, hurled brick-bats and defied all the laws of civilized society. It was thought this trial was a success, but instead of succeeding it was leaking its secrets all the time. At New Market, N. H., St. Johnsbury, Vt., Kellerton, Iowa, and other places, the thing was tested, and the more they tested it the more it leaked. It was a conspicuous failure. Co-partner No. 6 said it needed more "puffing," so they began the process of puffing. It swelled and swelled till the world was astonished at its marvelous size, and then, like the machine in the fable, it suddenly burst, when, for the first time, its true use was discovered. It proved to be a first-class lying machine! Never was anything like it. It lied about its history, it lied about its religion, its politics, its benevolence, its silly ceremonies, its blasphemy; it lied about its enemies, its secrets, its purposes—in short it turned out lies perpetually.

Well, my friends, it sometimes does us good to look at the ridiculous side of this complex subject, but were we to stop here we should be untrue to the great cause for which we labor. There is an awfully serious side to this discussion. There is a phase of it calculated to alarm the devout, to agitate the serious-minded.

Mingle with the business men of our city and you will hear them commenting frequently on the rapid strides which infidelity is making in this country. Some men will speak of it with satisfaction, some with deep and solemn regret, but whether with pleasure or sorrow, they will agree in the fact. Enter the studys of the pastors of the churches and you will hear a solemn, mournful confession of the same fact. What is the nature of this infidelity? What is the cause? As to the first question it may be said that men are becoming very skeptical about some of the most vital doctrines of Christianity. There is a disposition, in the first place, to ignore the Lord Jesus Christ and treat him as if he were not the Divine Saviour, but some imposter, unworthy the homage paid him. Then, in the second place, the Bible is being ridiculed as a relic of the dark ages, to be ranked with the Koran and other superstitious writings. Again, regeneration is mocked as a fruit of a morbid imagination, an unreal doctrine, a result of superstition and ignorance. Men are skeptical about the resurrection and all supernatural displays of the Divine power. Against this species of infidelity the ministers and churches are struggling. They wonder what has caused this state of things. They see no force in the country of sufficient greatness and influence to account for the wave of infidelity sweeping over them. They discuss at their conferences such questions as, How to reach the young men? How to overcome skepticism? What are the special domands of the age? But still the work of undermining the faith of the people goes on unchecked.

The Robert Ingersoll kind of warfare cannot account for this state of things. His following is small and uninfluential. At his recent convention a few spiritualists, free-lovers and libertines performed to the disgust of all sensible people. This is not the source of the infidelity of our time.

The fact is the Masonic lodge is the great school of infidelity. This is a grave charge. It is not made, however, without a knowledge of facts to prove it. There is more dangerous infidelity in the current literature of the Masonic lodge than in the writings of Tom Paine or Robt. Ingersoll. Analyze the infidelity of the time and compare it with the teachings of Freemasonry and you cannot fail to be impressed with a striking resemblance. For example, let

us inquire what Freemasonry teaches about our Lord Jesus Christ? It rejects him. It teaches that he is too sectarian for the universal religion of Freemasonry. It excludes him from its prayers, its symbols, its Scripture quotations; from its process of regeneration and from its Masonic resurrection; from its songs of worship and its entire ritual. What is this but organized infidelity? Before the young man enters the lodge he solemnly pledges to abide by all the ancient usages and customs of the fraternity. Now one of those "ancient usages" is to exclude Christ; hence he is pledged to reject him. In addition to the force of this pledge is the silent influence of the minister and deacon, who are engaged in the same covenant. They endorse the custom and thus lend their influence to entrap the unwary. But this is only the beginning. The doctrine of regeneration by Christ is set aside and regeneration by the foolish ceremonies of the lodge is substituted. The Bible is placed on a level with the Koran; it is called a mere symbol, an article of furniture; contempt, thrice cursed, is shown for it by actually misquoting from its sacred pages. All these facts may be proven from Masonic writings. The whole supernatural teachings of the Sacred Book are set aside, and page after page is written in defence of this course and in explanation of it. Where can more unvarnished infidelity be found than in the following quotation from Rebold's General History of Freemasonry, p. 418:

"Now what is the result of this examination? That the disciples of Christ have surrounded his birth, life and death, with miracles which never took place, but which are, rather, symbolized under solar appearances. * * * In a word, that the Christian religion came out from the mysteries of initiation; and that the creation, the gods, the angels, the occurrences, dogmas and ceremonies, such as we find them in the sacred books, are nothing but resemblances, more or less faithful, of the ancient gods, angels, dogmas and ceremonies of the Brahmins, the Magi, and the Egyptian priests."

It will be seen that this Masonic writer plainly and unequivocally denies the miracles of Christ and that he blasphemously attributes his sublime teachings to the heathen gods. We shall search the English language in vain for more rank infidelity than is here put forth, and yet this is only the logical conclusion of all Masonic ceremonies and instructions.

Now the influence of such teaching must be great in proportion to the power of the institution putting it forth. He makes a great mistake who ignores the strength of this institution. While the church of our Pilgrim fathers, with 250 years of uninterrupted growth now numbers less than 400,000 members, Freemasonry claims 600,000, the growth for the most part of only fifty years past. If the growth in numbers marks the growth also of its infidelity, we can readily account for what is otherwise mysterious.

Here is a powerful institution, wealthy and influential, steadily and stealthily imbuing its members with infidel sentiments, while those members, in their families and the communities, repeat the principles taught them in the lodge. Hence, our struggle is not merely against a foolish society, but against a powerful organization which is steadily undermining the faith of the people and destroying the religion of Christ.

If, like the prophets and apostles of old, we would fearlessly grapple with the foe of godliness, we must meet and destroy the enemy of Christ and his church ere it drinks the life-blood of our sacred worship. Ministers must be aroused to the greatness of the struggle and the importance of the issue.

It sometimes seems to me as if the church was never in a more exposed condition than now. There is a chapter in Jewish history, the details of which are only vaguely retained, but which furnish a fearful illustration of an impending danger. When religious worship among the Jews had run low and piety had perished, Jerusalem was disturbed by factional struggles within, which weakened her for defence. In this exposed condition the enemy found little difficulty in destroying her gates and desecrating her temple. The churches are in a period of exceptional outward prosperity. Never did money come so easily, never was the superficial popularity of the church greater, and seldom was piety at a lower ebb. The absence of outward fear has set the churches to striving for denominational supremacy. The zeal for sect (or faction) was never greater. Unhappily this struggle is not based on principle, nor is it an open struggle, visible to the naked eye. But each denomination is the rival of every other in courting popular favor by urbanity of manner and sacrifice of principle. The Methodists cannot meddle with unpopular evils lest the Presbyterians profit by their unpopularity, the Presbyterians must keep clear of reform lest the Congregationalists steal their popularity. The churches seem to exist less to battle for truth, than to secure their own greatness by diplomatic processes.

There are many of the smaller denominations which are nobly struggling against the current infidelity and ungodliness, but the lines of separation are too plainly marked to suffer them to become unreservedly fellow-soldiers. I remember to have read recently in an ecclesiastical history of the English churches that in the early days of the reformation, Presbyterians, Independents and Baptists made common cause against a common foe. To me the present struggle appears to be of that magnitude and importance which should fuse all hearts and unite all hands. Christ and his kingdom have been basely assailed; advantage is being taken of the separation of his followers to press the battle; let one rallying cry echo along the line and victory will soon perch upon our banners. One thing is certain, either the reform principles of reform churches must prevail or the churches themselves must sink into oblivion. The Wesleyan churches have already been nearly driven out of New England, and no one can account for the fact in any way except that the lodges have pressed them too severely. Other reform churches are now struggling to maintain themselves. If their reform principles triumph, they will succeed; if the principles fail, they'll fail also.

What a day of sorrow that will be, if it ever comes, when our enemies press heavily upon us and our cause fails; when the click of the type and the music of the reform press is no longer heard; when the hand of the venerable man, whose presence has become so familiar to us, no longer pens burning words of rebuke to sin; when the outposts of the reform churches are one by one driven in and their batteries silenced; when the secret lodge, unrebuked, unchecked, sways the sceptre of power and gloats in its unholy victory; when "freedom of speech" and "freedom of press" are only empty phrases that return from the memory of the past to mock the hideous present. Better we had never lived than that we should now be recreant to our trust. We cannot, we must not, we will not falter now. Every principle within us presses us forward, every voice from above impels us onward. God grant speedy triumph of his truth.

—A clerk in the War Department, from Philadelphia, has received three circulars from as many different campaign managers. One was from Hubbell, for $24, the rest from Chairman Cooper, of the Pennsylvania Republican Committee, for $24, and the third from a local organization in Philadelphia, taxing him $20—$68 in all. This man has a wife and five children, and in his reply to Hubbell and the ward committee said that he was compelled to look out for his family, and would therefore be unable to act as one of the saviors of the Republican party to the extent of the assessments mentioned in their circulars.

—The *Cynosure* editors are reviled for the good deeds of some brother in Washington City who sent a couple of Anti-masonic tracts to a lady with an anonymous note asking her to seek the Saviour. These are enclosed in a letter to us accompanied with unmentionable epithets. Amused and sorry for the writer, yet if all Masonic revilings will take the same course we shall be thankful. It will relieve many friends of an irksome load.

REFORM NEWS.

Thurlow Weed on Masonry in Political Management.

NOTES OF THE GENERAL SECRETARY'S EASTERN JOURNEY.

My trip East since the Batavia Convention has furnished some of the most encouraging incidents in my experience. The meeting at Worcester has already been briefly reported. My conference with the New England Board of the N. C. A. was to me highly satisfactory, and, as I have reason to believe, mutually profitable. I am convinced of the wisdom of the arrangement, and under the very able generalship of Bro. Bailey it is already a success.

From Worcester I went to Boston where I met a few friends and then turned back to New York city. Our journey was in the midst of the terrible storm that swept the N. E. coast, but we passed safely on without detention until reaching the tunnel in New York, where we were detained for an hour or so by that "railroad horror" of which the papers have already given an account.

Bro. Harrison not having returned from Synod I took a room at Merchant's Hotel on Courtland street, hoping to see light with the dawning of the morning. September 23rd, however, proved to be one of the darkest, most drenching days I ever witnessed. I called on a few friends and among them Thurlow Weed, whom I found in better health than I had anticipated. I was met at the door by his grand-daughter, who, on learning my name led the way to a room where Mr. Weed was quietly resting on an old-fashioned lounge. Mr. Weed received me cordially, and as Judge Moses Taggart had thoughtfully apprised him of my coming and of the object of my mission, no time was consumed in reaching the theme of greatest interest.

Mr. Weed inquired about the Convention at Batavia, and expressed regret at being too ill to accept the invitation of the N. C. A., and of friends to be present. He spoke of the monument and of the work of the N. C. A. with much satisfaction, and remarked, "This event has awakened a great interest in the public mind; but it will be more talked of, and its importance better understood fifty years hence than it is now."

Mr. Weed then related many incidents of the Morgan times, showing conclusively that it is in the very nature of things impossible to exclude this question from politics. Mr. Seward, Mr. Weed and their associates made a strenuous effort to avoid political Anti-masonry; but the Masons so incensed and alarmed the people by their foul and criminal proceedings in courts and on committees that they would endure no pacific measures but absolutely demanded that the whole system of Masonry should be abolished by law. Leaders were compelled to act in direct hostility to the "secret empire," or give place to others who would accept and enforce the wishes of their constituency. He was very explicit on this point, as he said the movement had been greatly misrepresented and the motives of its prominent actors misunderstood. In illustration he gave the history of the saying, "Good enough Morgan till after election;" but as this will appear in his revised and enlarged paper to the Convention, I omit all beyond a simple allusion to it here.

One incident will show with what tenacity Mr. Weed retains events of fifty years ago. I asked, "Do you remember Mrs. Morgan's testimony at the second inquest?" Without a moment's hesitation he gave me every material point. I then read a copy of the affidavit, and he gave me a detailed account of the whole affair. I then asked, "Do you think Masonry had anything to do with Mr. Seward's defeat and Mr. Lincoln's nomination at Chicago in 1860?"

He replied, "I thought Mr. Seward's nomination sure, and was deeply chagrined at his defeat. It is said Horace Greeley went to Vermont and packed the delegation from that State to defeat Seward. It is certain they were all Masons and went solid against Seward, but I

[*Continued on 12th page.*]

CORRESPONDENCE.

Notes from the Chicago Exposition.

EDITOR CHRISTIAN CYNOSURE:—At the request of Bro. Phillips I give some of my experiences while at the N. C. A. stand in the Exposition building. What I can say here is but a fragment, so to speak, of my experience; for I got it in quick and lively order. Odd-fellows, Masons, Knight Templars, way np (way down) in the order, here regard it their privilege to vent their wrath in unmeasured terms. Here, as usual, the question "Was you ever a Mason?" becomes a song. How long will it be, I constantly thought, ere secretists will abandon this "dodge?"

Among the things gained here was additional confidence in the accuracy of the lodge expositions—and this largely from actions of Odd-fellows, Masons and Knight Templars while examining the books. Ejaculations of unending variety, and whispered conversations, some of which were not of the tamest order; looks of scorn and unutterable contempt were almost constantly cast at the "vile mercenary" behind the stand. Some even had the audacity to express their pity for a young man who should venture to bring on himself the execration of the wide world. To them, the opinion of the world was the great standard of right and wrong, and this, to an extent I had scarcely before realized.

Another point I may notice was the call I had on two different occasions for books of finer binding. On one occasion two Knight Templars, after looking for some time at a book in cloth asked if I had any of different binding. I replied yes, and gave them one in paper, whereupon they straightened up as if amazed at my stupidity. "No—morocco; have you nothing in morocco?" whereupon and henceforth I observed that the bulk of my sales were to experts, or persons desiring to become such, in the ritual and work of the lodge.

On one of the occasions when my books were called a "stack of unmitigated falsehoods" my reference to this use of our works, as highly valuable to Masons, brought this question, "What do you think Masons do with them?" to which my reply, that it a man wants to buy a book to stick in the stove, he would hardly inquire for morocco, was quite effectual.

The chief obstacle, however, to my "mercenary" propensities, or rather to their gratification, was the openness and publicity of our stand. Secretists are not accustomed to this. If we could have a place where they could come, as Nicodemus "by night," when their purchase would not be noticed, even by some of their friends, our case would be different.

One colored Mason, who called American Masons "clandestine," rather than himself, became, nnconsciously, very cammunicative, and when departing remarked that previous to his marriage he could have some such books about, but that now he must forego the benefits of these aids.

An Odd-fellow, from Michigan, whom I found to be well advanced, on accepting a chair and spending some time in looking over the "Revised," in reply to several Odd-fellows who had tried in every way to abuse me and my books, candidly told me the book was all right, and that such wholesale denunciation was regarded by many of them as legitimate and proper; yet they did not meet with his approval, as they were a strong means of causing us (Anti-masons) to regard such as the fruit of the lodge system. He himself had hopes of reforming various abuses; although his own lodge had become so corrupt and distasteful that he had visited it but little for a year, still sending his dues, and hoping that some, even of their puerile, foolish rituals might be abandoned. I have since learned from a friend who is well acquainted in Michigan, and who talked with both him and me at the stand that evening, that *this* man is one of the reliable citizens in the Badger State. I desire to notice yet another point, the relation of secretism to the institution of marriage. That Masons and Odd-fellows are loyal to the spirit of their institution, which is borrowed from times and nations where women was and is a slave, was also painfully demonstrated more than once during the occurrences of which I speak. That Masons consider it proper to deceive their views, to the last, was also made very clear. Amid the throngs passing, and promenading around the great circle of the building, many of the couples, perhaps from being among strangers, seemed unusnally friendly and confidential toward each other. But on approaching our stand and examining our books a change invariably became manifest. The wife often, from her pitiable delusion, was seen to watch the face of the husband, as if to hear from him additional laudations of this (to her) matchless institution; but, was as invariably disappointed, in seeing him abruptly throw down the books, and, in (perchance) being taken by the arm, hearing from him, for not a short distance, the vilest epithets and denunciations as to the character of our literature and of the baseness of our cause.

On witnessing some such proceedings on the part of even young men who had already been ensnared into the lodge the writer was frequently struck with horror at the possibility and outlook of young people of whom the one was already characterized and possessed of such deceit and perfidy, to the utter ignorance of the other, whom he is constantly persuading that she is the idol of his heart, and that between him and her nothing shall ever come to break each other's confidence.

But such, alas! is Masonry. If these, in connection with other things that might be mentioned, are not an entering wedge; aye! a very fruitful cause of divorce, we would like to know what is? "Whoso is partner with a thief hateth his own soul; he heareth cursing, and bewrayeth it not." Prov. 29:24. What, but associations of the most heinous and wicked order, could ever make men so treacherous to their nearest earthly friends?

J. C. SCHOENBERGER.

The Gospel Masons Like.

St. P[illegible]decINN.

EDITOR CYNOSURE:—The annual meeting of the Royal Arch Masons is to be held in this city on the 10th of October. I observe these dark-lantern gentlemen are quite numerous in the city now, and withal quite bold, many of them wearing the devil's charm in plain sight as if they were honest men, and their institntion honest. But, that "charm" tells us, who know, that they and their institution are anything but honest. We know that they have sworn to be murderers, and have their bodies mutilated and torn, as a pack of raving wolves would tear them, if they fail to conceal the murder and treason committed by the brotherhood. The two horrible crimes of murder and treason being especially noted amongst all other things done by outlaws, Masonically. And this "charm" also informs us that know, that these dark-lantern gentlemen in their lodge worship do join the Jew in scorning the name and blood of Jesus Christ, by continuing the Aaronic priesthood in their unholy worship.

Yesterday in a M. E. church a minister took for his text, "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know them." Matt. 7:15. The preacher did the best he could to show the people that Masonic preachers by their fruits answered the description of the Saviour. Some saw it; some appeared wilfully blind; and some are so snared and blinded by the artifices of the lodge devices that they cannot see. At the close of the meeting another preacher in the audience was invited to preach. He arose and said, that although he was aged and infirm he would preach, and, that he would preach neither Masonry nor Anti-masonry, bnt the gospel. This of course excited my suspicions in regard to his character, and after the congregation was dismissed those suspicions were confirmed by his own declaration that he was a Mason, and proud of his obligation. Subsequently he told a young man that he did not remember Masonry to be anything like what had just been described. Now what was his design in telling the people that he would not mention Masonry, but preach the gospel? Perhaps, and very likely, he meant that the people should think that he was a forgiving, peaceable, quiet, loving preacher of the gospel. And in regard to his Masonry he would observe that indispensible requisite to make a good Mason, namely: "Silence and Secrecy," by keeping his "Masonic jewel," and at the same time observing that Masonic injunction, "you shall so conduct yourself that the most penetrating stranger shall not be able to discover your secrets, and you shall divert a discourse and manage it prudently for the good of the worshipfull fraternity." This, together with all the facts before us, confirms the aptness of the application made by the Anti-masonic preacher of the Saviour's words. May the Holy Ghost bring it home to the Masonic preacher. "Thou art the man!" Truth is marching on and sooner or later Masonic liars, in common with all other liars, will be cast into "the lake that burns with fire and brimstone which is the second death." Rev. 21: 8. Yours truly, W. FENTON.

Questions Answered.

EDITOR CYNOSURE:—Please publish the following questions with answers:

1. Did Christ when he descended come as mediator only, or as a pattern for all of his disciples to imitate as well? [We are to imitate "*all his imitable perfections.*"]

2. Is it necessary for those who would avail themselves of the pardon which he offers, to conform to his precepts and examples? [Yes.]

3. When the proclamation of "peace on earth and good will to men" was made, was Christ the author of those principles? [He was.]

4. Is the war system as practiced at the present time by Christian nations, in harmony with the proclamation? ["Wars and fightings come of our lusts."]

5. Why did John the Baptist who was the fore-runner of Christ, clothe himself in such plain apparel, and partake of such simple diet? [Because he was a desert prophet, and not a prince like Daniel.]

6. Is it obligatory on all Christians, so far as is in their power, to preserve the powers of body and mind which God has given them for their good and his glory? [*Yes; and quit tobacco.*]

E. B. THOMPSON.

Our Mail.

S. S. Martin, Delavan, Ill.:

"Truth is spreading around here."

He sends (aided by the Extension Fund) the Cynosure to a Mason who is sick of the order, who "will be useful in our cause when he gets the harness fairly on."

Mrs. M. A. Gamble, Denmark, Mich., congratulates the National Christian Association on their great achievements. She adds:

"Surely they are under the leadership of him who will bring the nations of the earth into subjection to his rule. Surely the prayers of God's people are being answered."

F. R. Hill, Wilbur, Oregon:

"I am now almost fifty-eight years old and have yet to find a man of good deeds ashamed to have others know it. Let thy light so shine that others seeing thy good works may be constrained to glorify God and accept his son Jesus. How is it with the Freemason's lodge? My opinion is that it is impossible to be an active Mason without denying the truth and tolerating evil of the very worst kind including murder and theft. The work already begun by the Christian Cynosure must triumph eventually. Let us not despise the day of small things but be faithful unto death. I live in a village that once was noted for Christian religion, now it is noted for backsliders and sceptics. Why all this change? Now we have a Masonic religion; then, the Christian religion"

Herbert Moor orders a copy of Knights of Pythias and writes:

"I may want some more of them before long as quite a few of the boys in the lodge (Mystic No. 1) have been talking of them but do not know where to send for them."

Secret society members want light and need it. Let us help them obtain it if we can.

Josiah Shaw, Eau Claire, Wis.:

"When I asked a man if he had heard of the abduction and murder of Morgan, he said, yes, but most people thought it a hoax. When I told him my oldest brother wss one of the eight who cast lots to see which of the three should be his executioner he seemed considerably surprised."

Geo. Johnston, Mt. Vernon, Dakota, sends a subscription and writes that he met the subscriber in Dakota on a visit to his son. "Gave him the Cynosure, showed him our platform which pleased him well. He said it was time for a new party to organize on principle. The old parties were so corrupt he would support them no longer. I gave him some tracts: found he had no correct information on the Masonic question. The good man argument was where he stuck. That is the bane of every reform at first. We must get them to understand the difference between this class of men and the institution of Masonry. Many of these good members in heart hate Masonry, but through a false idea of the binding force of their obligation together with the fear of the awful penalties they have invoked upon themselves, are held in chains of slavery as dreadful as any that ever existed in the world."

H. F. Hexson, Ashland, O.:

"We are strongly in sympathy with your views."

——— ———, Charlestown, Mass.:

"Here is a question which has been asked me, 'Where does the Master hang his hat?' Not finding the answer in the book I answered 'On his head in the East,' was it right? By the knowledge contained in the book I have been recognized as a Mason and I have circulated it. So it is becoming uncertain who is a Mason and who is not. I work for a large corporation where Masonry has always held full sway, but the back bone is breaking steadily."

Jas. Kilbourn, Racine, Wis., has written to the Secretaries of the American Missionary Association suggesting to them to get Dr. Roy's address reprinted in the Congregationalist and Advance if practicable. Can they not also put it into their own monthly magazine?

H. H. Miller, Warsaw, Ind., writes that many expositions can be sold there.

Geo. McElhaney, Darlington, Beaver Co., Pa.:

"The reading of the Cynosure of the last and present week must tell with thrilling power on all true friends engaged in the conflict with secret oath-bound organizations. The monument is at once a remembrance of a dark deed transcended by few in the annals of crime, and a sign betokening that God requires that which is past and that the throne of iniquity which frameth mischief by law shall not have fellowship with him who is righteous altogether."

W. M. Bowker, Herrickville, Pa.:

"I attended the Convention at Batavia; had a good time. I obtained one photograph of the Morgan monument; on arriving home I find there are others who want them. * * * Bless the Lord for the good indications. Truth is destined to triumph. One shall chase a thousand and two put ten thousand to flight."

Light from the East.

As the delegates were returning from the State meeting at Winterset, on board the C. B. & Q. train, the following private conversation took place between two gentlemen who had exchanged looks and signs, the one wearing a large Masonic and Odd-fellow's pin:

K.—Who is scattering these Anti-masonic tracts?

H.—I presume it is some delegates returning from the State Anti meeting just closed at Winterset. Where do you hail from?

K.—Lincoln, Nebraska.

H.—Are you in affiliation with the fraternity there?

K.—Yes, sir; I am Senior deacon, lodge No—.

H.—Well now, see here! I was in Winterset and improved the occasion by attending the Anti convention, and have thus far been in company with other persons in attendance. Now, I heard one of their men, Starry by name, a seceder who works the degrees publicly, say that he visited Lincoln lodges recently, and that, too, in connection with Grand lecturer Gillette two or three nights in succession. Is that the case?

K.—Yes, sir; that's the case.

H.—Well, what do you mean by giving the fraternity away in that style?

K.—Well, it was a mistake. Nobody was really to blame for it. He was examined by a good committee, and as we did not know him, he was admitted, and we knew nothing about it until we were notified by the lodge close to where he lives, saying that he was telling how he "took us in."

H.—And he told the congregation at Winterset last night that any one visiting the lodge would find his name on the visiting record. Are you going to allow that?

K.—That matter has been attended to long ago. We know nothing about him, sir! You understand?

H.—Yes, I understand. But Masons must be very careful or they will testify against themselves.

K.—That is true. But Grand Lecturer Gillette says he did not invite him; and as he passed the examination we could not tell but that he was all right.

H.—Well, be more careful in the future, and don't mistake an Anti for a brother. I change here.

K.—All right; if you should drop into Lincoln call on me. My name is K——. Good bye.

They shook hands and parted, the Mason little thinking he had been conversing with the Secretary of the State Anti-secret Association.

TEMPERANCE.

The Connecticut Legislature has recently provided that school-boards on the petition of twelve adult residents, may order instruction in the public schools concerning the effect of intoxicating beverages.

At the Mansion House in London, an innovation was introduced at the banquet given to provincial mayors, non-alcoholic drinks being provided for those who prefered them. According to the *Times*, nineteen of the twenty-nine temperance mayors in England and Wales were present at the banquet.

At a meeting of the Harveian Medical Society of London, Dr. Morton stated that from the records of the practices of a number of medical friends, and by an analysis of the Registrar-General's reports, he estimated the direct deaths from drink in England and Wales at 39,000, or 42,000 for the kingdom.

Illinois, the banner whiskey State, pays to the general government as tax on liquors about $6.50 per each man, woman, and child; Ohio, $4.50; Kentucky, $4.50; Indiana, $2.90; Nebraska, $1.80; New York, $1.45; Missouri, $1.25; Pennsylvania, .85; Iowa, under partial prohibition, .30; Kansas, under prohibition, .12; Vermont, under prohibition, .05; and Maine, where they say "prohibition has been a failure" for thirty years only, .03.

A dispatch from South Elgin, Ill., says: "Prohibition seems to have gained the victory here for the present at least. For several months past South Elgin saloon-keepers have been fighting law suits and paying fines for selling liquor against the law. They seem to be tired of this method of proceedure, and now announce it as their intention to 'shut up shop' and give the temperance advocates full sway."

Drunkenness in Switzerland.—A Geneva correspondent writes: Crimes caused by drink continue to be alarmingly frequent in various parts of Switzerland, but especially in Berne and Fribourg. Murders and suicides are numerous, and last week two men died from excessive drinking of schnapps. The amount of schnapps consumed is almost incredible. In Berne alone, there are 9,000 distillers, producing annually 550,000,000 litres of schnapps, the whole of which in addition to 150,000,000 litres of foreign spirits, is consumed in the canton. This makes the consumption of strong drink in the district, exclusive of beer or wine, which are also largely drunk, equal to fourteen litres per head of the entire population, or if men above twenty alone be reckoned, sixty litres per head per year. To make head against the terrible and growing evil of intemperance in Switzerland, a total abstinence society was started in 1877, but according to the report just issued, its success has not been very marked. It counts in all 350 members of whom six are at Geneva. Some good, however, appears to have been done in the Bernese Jura, and the society who are less discouraged than might be expected, are determined to persevere with the work they have begun. But it is safe to say that, so long as the present system of unrestricted production and sale is allowed to prevail, so long will excessive spirit-drinking continue. While schnaps and so-called cognac can be had at a franc a bottle, and public house licenses are issued promiscously, there will be little soberiety among the working classes of this country.—*Manchester (Eng.) Courier.*

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The Christian Cynosure.

CHICAGO, THURSDAY, OCTOBER 12, 1882.

Dr. Howard Crosby.

This gentleman is one of the most extraordinary persons this or any other country ever produced. When the doctrine of total abstinence from intoxicating drinks had become well-nigh universally popular, so nearly so that no respectable religious paper dared oppose it, Dr. Crosby went to the Tremont Temple, Boston, and gave a lecture which made him popular with every brewer, distiller, and saloon keeper in the United States. They printed and sold his lecture by thousands on thousands. He held that total abstinence was fanaticism, and temperance men fanatics; and still, admitting the evil of intemperance, he set about showing a more excellent way, which was to tax and license liquor-selling under stringent laws. Years before, he set himself to enforce such laws by forming a society and raising a prosecuting fund. He found the attempt like attempting to regulate yellow fever or small pox by statute.

When applied to for his opinion of the lodge, he assailed the whole army of secret orders as "calmly" as he did the army of temperance societies; and with equal disregard of the numbers and odds against him. The sneers of the press, Masonic mobs, the bitter taunts and revilings of Freemasons, all went with him for the buzz of so many flies; and he wrote to the Batavia Convention as freely as he had written his condemnation of the lodge years before! Of course his Boston anti-total-abstinence lecture brought down on his head the denunciations of the religious press; but he seems to think, "So much the worse for the press."

The temperance cause marched on. Kansas and Iowa by heavy majorities put the liquor traffic under legal and constitutional ban, and behold Dr. Crosby is out in another "Calm View." He tells the temperance multitudes that they have carried prohibition "in advance of public sentiment," and by "a contest against nature." This language is simply astonishing. How is Dr. Crosby certain that prohibition is "in advance of public sentiment," when it has carried by large majorities thus far in every State where the people have had a chance to vote on it? And Dr. Crosby himself writes by way of concession, "Much more would be the majority if the women should also vote." Who owns "public sentiment" then? Whose "sentiment" is it? Is it not the sentiment of the voting masses, and the women? Or is "public sentiment" that of a handful of liquor-sellers, liquor-makers, and liquor-drinking politicians!

And as if to astonish astonishment itself Dr. Crosby declares prohibition to be "against nature," because "men find a law of nature which their conscience fully approves, teaching them so to drink." They know that wine is a rich blessing from God to be enjoyed thankfully as much as corn."

This caps Vesuvius! Suppose Dr. Crosby can get some wine from the vineyards along the Hudson which is pure—though that will get men drunk enough—does not he know that his word "wine" to-day covers the wines of commerce, which are vile mixtures based on whisky and drugged with litharge, logwood and red lead; that there is more stuff sold as Maderia wine in any one of a thousand cities, than the Maderia Islands produce! And yet this vile compound, this wine of the people, is endorsed by "nature" and by "public sentiment." And yet Dr. Crosby is a scholar and a gentleman too learned to be ignorant of the meaning of his words, and above "the baseness of a lie."

Now turn his tapestry again. After showing to his own satisfaction that prohibition is against reason and "nature" he declares that if it gets to him *he will vote for it!!!* Yes, *vote* for it, as a choice of evils and the shortest road to a cure of the monster evils of the liquor business. His words are: "The other alternative of free rum is so horrible, that were we in a State where the question was put in this shape, we should unhesitatingly vote for the prohibitory clause." We put no exclamation points to close for a page would not hold enough to do Dr. Crosby justice. Let us rejoice that Dr. Crosby is committed to vote the prohibition ticket.

The Grand Lodge of Illinois.

This body, which meets annually in Chicago, last week occupied McCormick Hall, on the North Side. For two years the meeting place has been the fine new "Central Music Hall" on State street, but the vulgar Masonic manners and bountiful expectoration of tobacco juice have caused complaint from other occupants of the building. For this or some other reason the Masons have gone back to McCormick Hall, which is but little used for respectable entertainments.

The reports of this meeting give a comprehensive review of the state of the Masonic order in Illinois. Mr. Scott, a Methodist preacher, has figured as "Grand Master" during the year. He reports having licensed, or "granted a dispensation" to two new lodges and refused other applications, among which were propositions to start French and negro lodges. His annual report abounds in Anti-masonic argument, which must be considered at another time.

The center of interest in the meeting was the report of the Grand Secretary, L. L. Munn, of Freeport, on his examination of the books of his predecessor, who was a defaulter to the Grand Lodge.

When the *Cynosure* came into existence Harmon G. Reynolds of Springfield, Ill., was Grand Secretary; he also was publishing the *Masonic Trowel*, and was one of the bitterest enemies of this paper. In his office was a clerk, John F. Burrill, who succeeded Reynolds as secretary when the latter had to give up his office under charges of fraud and embezzlement, for he had collected funds after the fire which he failed to turn over. The matter was brought before the Grand Lodge but hushed up in its mysterious council chambers.

During last winter, we believe, Burrill suddenly resigned and left the State. His successor found that he had carried away or destroyed all the cash accounts since 1879, but from printed proceedings and receipts held by lodges, etc., he found defalcations beginning with 1879 and amounting to nearly $8,000. Burrill was arrested by a detective in St. Paul a few days ago and taken to Springfield where he was held for trial. His family affairs are hardly in better condition. Two years ago his wife appeared in this city and created some excitement by charges that he had clandestinely secured a divorce, and was guilty of very immoral conduct, if not un-Masonic. She was quickly suppressed by the Masons of Chicago, but it appears that Burrill did obtain a divorce in Kansas, where he swore that he had been a resident of that State a year and that his wife, who had borne him several sons, was guilty of adultery with Dr. Dixon of Springfield. Mrs. Burrill dropped out of the story at this point, but Dixon took the matter into court and cleared himself, at the same time proving the perjury of Burrill. The latter soon after married his housekeeper and left the State. His character is confessed by Guerney, who was "Grand Master" while he was Secretary, to be bad—ruined by whisky and bad women.

But though proved in court and by the Grand Lodge to be such a character, Burrill yet keeps his standing in the Grand Lodge. He was "Brother Burrill" in Munn's report; next day he came into the Grand Lodge and made a blubbering allegation of his innocence; and the Lodge finally ordered a stay of criminal proceedings to let him look over the books he had left.

An organization which continues for years to make such a record among its highest officers must keep its principles of morality under lock and key, for of them the "Grand Master" says: "If all men lived in exact accordance with its teachings this world would be changed into a fruitful field, and Eden would again appear in all its beauty and delight." If they be of so excellent character it were well that the members of the lodge begin their practice, and then let unfortunate outsiders have also some slight benefit from them. Eden is further off than the fixed stars if the Grand Lodge of Illinois cannot make a better record.

—Friends in Chicago were made glad last Friday morning to see again the face of Secretary Stoddard after an absence of about three months.

—Many readers of the New York *Witness* noted lately with surprise and shame a whole column of solid fine print given up to a report of a Good Templar Grand Lodge, most of which was laudatory of the order.

—The St. Paul daily *Dispatch* of October 5th published Thurlow Weed's letter to the Batavia Convention. The Chicago *Times* of Sept. 30, also reprinted a considerable portion of that remarkable document.

—While in Boston Bro. Stoddard applied to Wendell Phillips for an article for publication on the lodges. Mr. Phillips replied by note:

"DEAR SIR:—I have the warmest interest in the Anti-masonic movement, and wish to do anything I can to aid it. But just now my cares are too pressing to allow me to write anything on any subject.

Respectfully, WENDELL PHILLIPS."

This brief note will be read with interest as showing an unchanged aversion to the lodge on the part of this great man.

—Bro. Hinman's letter from Washington City we were obliged reluctantly to lay by for a week. He finds much enthusiasm among the friends in that city, and is himself moved by their spirit to hope much for future work in that center of power, lawful and unlawful.

—Rev. Warren Taylor's reply to Rob. Morris has been in our hands for several days and will soon appear.

—Other communications, long and short, are also waiting their turn while the Convention report is appearing. Some good friends seem to forget that our space is limited and many wish an opportunity of speaking, otherwise they would cut down articles that take up a column in describing local matters of little interest outside the circle of a dozen readers. Lay the Golden Rule alongside some of your letters, kind friends, and you will save editorial trimming and insure for them double the number of readers.

—It is reported that a lady teacher in one of our best literary institutions appeared during its last commencement with the pin of a college secret society displayed with ostentation in defiance of the principles of the college. She found that her bravado was appreciated, for a prompt dismissal followed to the honor of the faculty.

—Bro. Edward Mathews, on his way to the Free Methodist General Conference at Burlington, Iowa, writes that he expects to be at the Indiana State Convention at Carthage. His health has been impaired by severe outdoor speaking in New York, but he hopes that a naturally strong constitution will overcome the difficulty.

—M. N. Butler of the Albany *Freeman*, declines the nomination for Congress, tendered him by the American voters of the Third Missouri District, believing that he can accomplish more for the reform by continuing his work as State agent and lecturer. A number of the candidates already named for other officers, are known to have been always opposed to the lodge. Bro. Butler, in the same paper challenges A. M. Dockery, "Grand Master of Freemasons" in Missouri, and Congressional candidate for the Republican party in the same district, to clear the Masonic fraternity of the charges he makes against it; and proposes to push the contest in every direction to prevent this sworn tool of the lodge from securing a place in Congress by means of stultification and Masonic fraud.

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has it headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited. E. D. BAILEY, N. E. Sec.

—One of the M. E. churches in Worcester engaged an evangelist to aid in revival meetings. Last Sunday morning, after two weeks of labor with continual progress, he spoke against Freemasonry. In the afternoon he was informed that his services were no longer needed. The pastor of the church is a Mason. How long this course of suppressing the truth will be endured no one can predict, but it must certainly come to an end soon, or we will be beyond the reach of truth.

—An M. E. class-leader expresses himself as very much disturbed at the late State convention here and the persistent opposition to secret societies. He thinks the N. C. A. is doing great damage in the world. He says Freemasonry, in many respects, *is doing better than the church!* This very remark betrays the infidelity of the man to Christ, yet, it is said, if one were to attend this man's class he would suppose him a saint. Eternity alone will reveal how many such men are hypocrites and how many areblinded to the truth. To one who is jealous of Christ's honor, such a betrayer of his interests seems either unaccountably blind or immeasurably deceptive.

—Several New England papers have given notice of the Morgan monument, and some of them contain very fair historical sketches of the former Anti-masonic movement, with brief notices of the present reform. Occasionally paragraphs are seen which indicate the boiling rage of some belated craftsman, who has just awakened to the danger of the craft. It seems to be generally conceded, that the erection of the monument has commanded wide-spread attention, and general respect from those classes of persons not already forsworn.

—Mr. Spaulding's work last week was more successful than any previous week since he commenced. During the week he ordered fresh supplies of books twice, to fill orders. If only friends who have the means to spare, understood the importance of this branch of our work, we would enlarge it speedily, and reach all the nooks and corners of New England. During the past month, no less than four young, active, capable men have offered their services for the same work, at very moderate pay. Every one of these men is now employed at better pay, but they all are eager to enter the field for a cause which they value, and in which they have the fullest faith. A canvasser can be supported at less expense than a lecturer, and can reach more towns, and perhaps more people, while he leaves in print the arguments against the lodge, in a form that all can understand.

—One difficulty we labor under is what business men would call a lack of advertisement. Other causes receive occasional notices in the local papers. What transpires in one city, is spoken of in a dozen others. In our cause this is not so. An intimidated press fails to notice our movements. This lack we must supply in other ways. Men should visit towns where we have no representative friends, and leave tracts and circulars. The presence of these agents often causes a ripple of excitement, which sets new minds to reflecting. The rage of hot-headed Masons, indicates the value of that kind of work. The New England Board would send out half a dozen such men, if the means for their support could be furnished.

—In one town in Massachusetts the lodge at one of its meetings discussed our Mass. State convention, and authorized its two Masonic delegates to the Republican convention (in session here at the same time as our convention,) to observe our movements and report on their return. The two delegates attended our afternoon meeting, and went home to report. These statements come to us in a way to give us confidence in the truth.

The Sinews of War.

WORCESTER, Oct. 3d. 1882.

Our Massachusetts State convention, which survived more disappointments than any meeting previously held in New England, has already vindicated its right to exist, and demonstrated the truth, that no honest effort to do good goes unrewarded. We are hearing from various sources of good results from it, and no bad ones, and hence the conclusion is that it is one of the agencies, which the Spirit of the Lord uses to promote his cause. It was indeed cheering to meet with friends from other parts of this, and other States, and know that a true and abiding interest inspires them. Brother Zeph. Graves, from the extreme Southern portion of the State was present, while some brethern nearer home, whom we hoped to see were absent. But altogether we had a most enjoyable and profitable occasion, and are eager for the time when we can "try it over again."

Next week we are to have another chance to speak to the people at the New Hampshire convention. Rev. H. T. Cheever, Mr. A. F. Spaulding and perhaps two or three others from this State are expecting to go.

We have been forced to appeal to the friends of reform in New England, for offerings to this cause. If we were a missionary association, belonging to the same denomination, we could go to our churches, and make known the demands, with the reasonable expectation of help. There is not a church in all New England, to which we can thus appeal. We can only ask those individuals to whom God has given eyes to see the truth that they make this cause their own and divide the responsibility of it among themselves.

Every man who abandons his ordinary work, to engage in the reform becomes an additional expense of about $50 per month. He cannot get along for less than that amount. But as he will earn one half of it himself, his expenses to us are a little more than $25 a month to the Board—say $30 a month. Now this sum must be provided, and can be if all who are interested will make sufficient personal sacrifice.

I have felt it my duty to make known the facts and exert myself, to provide the support for as many men as possible. It is best that we should have a regular income, rather than an unreliable one. I have therefore proposed, in a circular sent forth this week, that as many as are willing shall make monthly or quarterly pledges. This will give us a steady income, and and we shall govern our expenses accordingly. If it be true that we can only raise a support for one man in all New England, we will settle down to that basis. It is not, however, as I believe, necessary to curtail our work. It seems to me we can enlarge it very much.

The cards sent to friends this week call for pledges for work in various States, enabling each one to pledge help from his own State. If friends respond promptly and liberally to this appeal, it will enable us to execute our plan more effectually, and with better results than if they delay and manifest indifference. The time has come to act promptly and vigorously. When fifty men have pledged a dollar a month, they have become surety for the support of one man for a year. But men who ought to give $5 a month must not stop with giving $1. Make your subscriptions according to the means God has placed at your disposal. Remember we want to raise $2,000 within the next thirty days.

After the New Hampshire convention, Mr. Spaulding is going to Portland to find a chapel if possible, in which to hold a State Convention. If a place can be found at small expense, we will call a meeting there in November, and organize for State work, trusting that Maine friends will take an interest in the effort, and both furnish means to pay expenses, and come themselves to start the ball rolling.

If any person in Vermont, conveniently located, will furnish a place to hold a State convention, we will also have a meeting in that State in November. If brother Zeba Smith can secure the refusal of a hall or a chapel in Montpelier, at small expense, we will issue a call and gather there, but other friends also should see what they can do about a place, and write me about it. Many friends are anxious for a meeting, but no place has yet been provided.

The *Cynosure* has already announced the sudden summons which Mrs. Bailey received to the death bed of her good mother. That saintly mother has closed her long and toilsome career. Another name is added to the long death-roll, another child of God has gone home. Her blessed influence will remain so long as the memory of friends endures. Her lot in life was not an easy one, and her last years have witnessed much bodily weakness and suffering, but she had an abiding faith in the promise of great reward hereafter. In the midst of many adversities, she has borne up triumphantly, leaving an example of heroism and faith as a legacy to her children.

The absence of my help-meet at this time, has imposed much additional labor upon me, and inclines me more than ever to report to the *Cynosure* readers the unsparing labors of one who has worked silently, but effectually, during the past year, without even the compensation of an occasional public acknowledgement. The office work, the book and tract business, much of our correspondence, and a good part of the N. E. department of the *Cynosure*, have been maintained and managed by the silent partner of our firm, and her absence now furnishes occasion for making note of the fact. E. D. BAILEY.

NOTICES.

Indiana.

The annual State Convention for Indiana will be held at Carthage, Rush county, October 24th 25th, and 26th. Friends of the reform in the State are urged to make immediate preparations to attend. The place selected is a grand one for the convention. Friends from the West will leave the train (P., C. and St. Louis railroad) at Charlottesville, others at Knightstown.

Signed by Ex. Committee: S. L. Cook, J. W. Lowman, Benj. Ulsh, Wm. Small, E. Hansen.

Frinds of our cause and public advocates who positively intend to come from a distance to attend this convention, please send your names to Box 184, Carthage, Ind., as early as convenient. We wish to make arrangements as well as we may be able for your welcome and entertainment. J. M. CLARK.

The Illinois State Convention.

TONICA, ILL., Oct. 1, 1882.

Rev. D. P. Baker, Prest. State Christian Association,

DEAR BRO.:—We, the undersigned, members of the Tonica Independent Church, understanding that there is soon to be a State meeting of the Christian Association, cordially invite you to appoint said meeting at this place.

Although our own church is a unit against the lodge in all its forms, there are many outsiders, who, sympathizing with us, dare not openly avow themselves for the reform. The lodge also has many supporters here. We would like, therefore, the moral influence of a strong meeting to second our own efforts, to enlist silent believers into active service, to settle the doubts of those who halt between two opinions and to demonstrate to the lodge that its end is near. Pledging entertainment to visiting brethren and promising you our warmest prayers at the Throne of Grace,

We are for Truth and Righteousness, Dea. T. W. Baird, G. G. Gurnea, J. Morrison, J. Park, Dea. J. Haywood.
C. W. HIATT, Scribe.

Accepting the above invitation, with thanks to the brethren tendering it, and with gratitude to God that their hearts and homes have been opened to receive the truth as it is in Christ, the State Convention of the Illinois Christian Association is hereby appointed to meet in Tonica, November 1st and 2d next. Let there be a spontaneous turning toward Tonica. "Let the North give up and the South keep not back." Tonica is located on the Illinois Central railway near Mendota, a convenient highway for bringing the ends of our State together. Come then in the power of the Spirit to encourage the local brethren and carry back to every quarter renewed enthusiasm for the work before us. D. P. BAKER, Pres.

—The Prohibitionists of the 11th Congressional District of Illinois met on the 28th ult. at Monmouth and nominated Rev. Richard Haney of Moumouth for Congress. Mr. Haney is a member of the Central Illinois Methodist Conference.

—Bro. J. F. Galloway of Okahumka, Florida, acknowledges with sincere gratitude the receipt of $13 from the "friends of the N. C. A."

—Peter D. Miller of New York, contributed $5 toward the Monument Fund which was acknowledged Sept. 28, as but $2.

HOME CIRCLE.

At Home.

"We are of good courage, and are willing rather to be absent from the body and to be at home with the Lord."—NEW VERSION.

For awhile it is ours to sojourn
Where the greenest pastures be,
Where we look at the silver sunbeams
Away on the fair blue sea:
We stay where the purple heather
Shines on the sunny slopes.
Where the mountains woo us higher
Like heaven and its hopes:
For we join in the glad thanksgiving,
And daily we pay our vows
In one of the "many mansions"
Of our Father's house.

But into the inner Home-place
We have not gathered yet,
Though our feet are going thither
And our eyes are toward it set;
We are only in the precincts
And we cannot see within,
Though we sometimes catch the echoes
Of the songs the hosts begin;
And soon when we hear the summons
Our feet will haste away
To the sanctuary of gladness
Where the best beloved stay.

It is but a narrow passage
That divides us for awhile
From the purer light and the joyance
Of the spirits without guile:
And each day brings us nearer
To the love and to the rest
In the presence of the Father
And communion with the blest:
Our hearts are full of longing
To see the Master's face,
To be at last with Jesus
In the glad Home-place.

And though the way be difficult,
And though the hour be late,
We are all of good courage,
With hope and joy elate:
We must cast off the dress we wear
And pass through deeper night
To reach the presence of the King
And live with Him in light;
For wherever the Master dwelleth
The glory is never dim,
And all ills shall cease in perfect peace
At Home with Him.

—Marianne Farningham.

The Bible Confirmed.

On the temple walls of ancient Egypt, among the figures of men and gods and many historical records, there frequently occur certain oblong parallelograms, with rounded corners, inclosing various hieroglyphics. These cartouches, as they are called, often stand over the image of some king, and being deciphered are found to contain his name, titles, etc., and seem to be somewhat like the coat of arms or the royal signet of modern princes. Each king has a cartouche of his own, and in some cases these kings are identified with kings known to us through history. Among these are Shishak, 2 Chr. xii. 1–9; Tirhakah, 2 Kings xix. 9; Pharaoh necho, 2 Kings xxiii. 29–35; and Sabaco II., or So, 2 Kings xvii. 4; mentioned in Bible history. This last king, So, was of the Ethiopian or twenty-fifth dynasty, and his cartouche is well known to the student of Egyptian antiquities.

Egypt lay at a distance from Assyria, and an army from one country could not reach the other without going through the Jewish territory, or traversing vast and almost impassable deserts. Yet the Bible informs us that at one period these two nations were frequently in conflict with each other. Thus we find the Assyrian armies in Egypt, Isa. xx., and an Egyptian army on the borders of Assyria, Jeremiah xlvi. 2; and the Jews were involved in the strifes of these powerful neighbors. King Josiah was defeated and slain by an Egyptian army on its march against Assyria, Hosea, king of Israel, made a treaty with So, king of Egypt, to help him throw off the yoke of Shalmanesar, king of Assyria; but the result was an Assyrian invasion and the first great captivity of the kingdom of Israel. This So, or Sabaco, II., was succeeded by Tirhakah in Egypt, and Shalmanesar in Assyria by Sennacherib, and hostilities existed during both reigns, 2 Kings xix. 9; wars alternating with peace—the campaign followed by the treaty. But who could have hoped to find any new verifications of these statements of scripture after the lapse of two thousand five hundred years?

Yet this has been done. In the mound of Kouyunjik, recently explored, on the site of Nineveh, the ancient capital of Assyria, are found the remains of a palace built, as its own record informs us, by Sennacherib. One of its chambers would seem to have been a hall of records, for it contained a large number of pieces of fine clay bearing the impression of seals. Such clay was used in those ages as sealing wax is used now, in sealing important documents, and manuscripts have been found in Egypt with these clay seals still attached to them. One of these pieces of clay in Sennacherib's palace presents us with two seals, one a royal signet of Assyria, and the other the well known cartouche of Sabaco, or So, king of Egypt, just as it stands on Egyptian monuments, thus showing the probability that a treaty between the two monarchs had been deposited here, and furnishing an unexpected confirmation of the Bible history. The document itself, and the cord by which it was attached to the seal, have long since turned to dust, but the seal with its double impress, though buried for ages, has come to light, and is now in the British Museum. The two kings affixed their seals to a document which had perished like themselves; but in their act the hand of the Most High affixed an additional seal to his holy word, which is true and abideth forever.—*American Messenger*..

Boiling Water by Direct Sunlight.

Professor S. P. Langley has submitted to the Chief Signal Officer an abstract of the results of the Mount Whitney Expedition to determine the amount of heat the sun sends to the earth, in technical terms, the solar constant. Mount Whitney, in southern California, was selected for the observation because it combined the advantages of great elevation, extreme dryness of atmosphere, and abrupt rise from the plain. The party of observation consisted of Captain O. E. Michaelis, United States Army; two non-commissioned officers of the Signal Service, six soldiers acting as an escort, four civilian assistants, and Professor Langley. Systematic work did not commence until the last days of August, 1881. Professor Langley summarizes the results ascertained as follows:

"The approximate estimate of the solar constant is from 2:6 to 3:0 caloric, by which is meant that the direct solar radiation before absorption by the earth's atmosphere would in falling for one minute, normally, upon an area of one square centimeter, raise the temperature of one gramme of water 2:6 or 3:0 centigrade. This implies its ability to melt annually a crust of ice covering the whole earth over 150 feet thick. This amount is one-half greater than the received value of Pouillet, and greater than the latest determinations of Messrs. Crova and Violle."

On the summit of Mount Whitney an ordinary black bulb thermometer *in vacuo* rose to 130 degrees Fahrenheit, while the temperature in a blackened copper vessel, covered by two sheets of common window glass, rose above the boiling point. With such a vessel water could be boiled among the snowfields of Mount Whitney by the direct solar rays.

While the influence of the atmosphere is to shut off from the earth's surface a considerable portion of the sun's heat by absorbing it, the capacity of the air to store heat and prevent its radiation into space serves to make the earth habitable. Otherwise, in Professor Langley's opinion, the surface temperature, even under the tropics, would be lower than the lowest recorded degrees of Arctic cold. Another effect of the selective absorption of the atmosphere is to change the apparent color of the sun. In a transparent atmosphere the now "golden sun" would appear blue.—*Scientific American.*

Christmas Bible Reading.

"The World" as well as the Church now celebrates with great joy the Lord Jesus Christ, on Christmas day. This celebration will appear a strange spectacle in the light of the following Bible reading:

1. How the world received the Lord Jesus Christ when he came the first time. Luke ii, 17; Matt. viii, 20; John xv, 18, 19; John xv, 25; John iii, 19; John xviii, 40; Luke xiii, 21.

2. How the world will meet the Lord Jesus Christ when he comes again. Matt. xv, 31–46; 1 Thess. v, 1–3; 2 Thess. i, 7–9; Jude 14; Rev. i, 7; Rev. iv, 14–17; Rev. xx, 11–15.—*E. P. Marvin.*

Marriage Engagements.

It is my opinion that marriage should not be too eagerly sought by either sex, but rather waited for until the certainty has come that one loves worthily and well. I mean that for a man to say to himself, in cold blood, that it is time he should marry, and for that reason to look about for a wife, instead of being aware that he loves and therefore desires to marry the one beloved woman, is to my thinking as unwise and in almost as poor taste as for a girl to discover that it is time she were settled in life, and in consequence to set about trying to attract a husband. In neither case is happiness in marriage likely to be the result of such a quest.

But let us suppose that the man's heart has really been touched, and he honestly believes that he has seen the one woman who could insure his happiness, and make his life complete—then, I think, he may still be in danger of imperiling his success by too great rashness. It is true that a girl does not like a timid or cowardly wooer; but if she be the "perfect woman, nobly planned," whom the poets have taught us to desire, she is not to be taken by storm, and a man must give her time to know her own mind. She must have found in her own girlish heart the "yes" he craves before he question her too rudely; or he may receive, instead, a "no" which might have ripened into "yes" under fostering and delaying suns.

It is a debatable question how far a father has a right to refuse his consent to a prayer to which his daughter has said amen. If she is too young to know her own mind, he may, surely, insist on a delay. If there is anything really wrong and ignoble in a suitor's character he will point it out and use his influence and even his authority to prevent the marriage. But, if it is a mere question of personal prejudice, or of worldly policy, and a girl is old enough to be quite sure of herself, it seems to me that a parent has hardly a right to interfere, and that a daughter is not compelled to accept a decision based upon a prejudice or ambition.

On the other hand, a girl cannot too carefully consider the objections made by her father. It is not probable that a parent who has filled his daughter's life with proofs of love and devotion will seek to cross her in the dearest wish of her heart without what seems to him good reasons; and to an unprejudiced mind it seems quite possible that a man of fifty should be as good a judge of character and of mutual suitability and the chances of happiness as a girl of twenty. Everybody would justify a father who should refuse his daughter to a gambler or a drunkard, or a man of known evil life in any direction. She herself would doubtless live to be grateful, or if she died it were better to die unstained by such an association.

Let us consider the happier cases, in which the course of true love meets with no such formidable obstacles, whose parents have consented and friends approved, and all goes merry as a marriage-bell. Then let the betrothed pair beware lest love should become what a French cynic has called it—"selfishness for two." Surely the influence of a great and holy joy should be to enlarge the heart and ennoble the life. Surely to be very happy should make one the more tender to the sorrowful. There is a great temptation to lovers to withdraw themselves from other interests, to make the parents and brothers and sisters who have loved a girl all her life feel that they are no longer necessary to her; that her heart is gone from them while her form is in their midst. But it would be a nobler love, and one that, to my thinking, would promise more for the future happiness, that would only hold the old ties more nearly and dearly because of this new one, dearer than them all; which would be sedulous to spare the home circle any slight, any sense of loss beyond the inevitable one of parted presence. Love is the best gift of God, but it should be crowned with honor—a sovereign who exalts his subjects, not a tyrant who debases

them. If I were a man I would prefer to marry a girl who would be careful in no least thing to hurt or slight the home hearts she was leaving, who could afford to wait a little even for her happiness rather than grasp it with unseemly eagerness.

I am old-fasshioned, you think? No, even now I know of such a love in two young lovers for whom the wind blows good fortune, yet who pause on the threshold of the new, bright life to leave tender memories of their sweet thoughtfulness in the life behind them.—*Mrs. Moulton in Our Continent.*

CHILDREN'S CORNER.

A Life Sketch.

Ten years ago two lads, footsore and weary entered a small village on the western bank of the Mississippi. The sun was nearly down. Each felt that he could go no farther, and, with a sense of depression and homesickness such as they had not before experienced, they dropped into a secluded place on the wharf and shed bitter, burning tears over the old home and the loved ones from whom they were so cruelly parted. At length James, the youngest, stammered forth:

"This won't do, Dick; night is coming on. We must eat and sleep and be ready for something in the morning. I promised mother that I'd do the best I could."

"Of course; but how can a fellow away from home, and no money to do with, help it?" was the tearful reply.

To see his comrade cast down roused James to his usual bright, happy manner.

"As to money, we've enough for to-night, and to-morrow we must try to find something to do," was the cheerful answer.

To-morrow came. The lads were from New England homes. Their manners and appearance spoke of thrift, economy and neatness. With a fair education and particularly quick in figures, they were ready for anything that might offer. Before noon both were engaged as clerks at what seemed to them really high wages.

Tipton was a small village, but the surrounding country was already taken up by farmers, and the river was at that time the only outlet for their produce; hence business was active and saloons abundant.

As the days wore on it became evident that the two clerks, quick and apt in their new surroundings, were actuated by altogether different principles. James Darcy attended church regularly, and every day found time to read the Bible his mother gave him at parting. He made few friends; but those were studious and soon there was a reading-room in the attic of the store, and a lyceum with an average display of forensic talent.

Dick Fraser worked faithfully through the day, but at night he wanted fun. To be shut up in the attic was too mean and poor for his views. The saloons were well lighted; there were pictures and singing and good companionship. James persuaded and even went so far as to appeal to his love for his mother.

"What are you afraid of, boy? What possible harm can come to me? I like a good time, and I don't like books and Sunday going, as you do."

"You ask what I am afraid of, Dick," said James, with a tremor in his voice. "To visit the saloon every night is to be induced to drink and gamble. Those who go there go for that purpose. Is it not so?"

"Some go for that, likely, and others go to look on. I have never taken more than one or two glasses; and as for play, why, I just begin to know the cards.

"Promise me you will not venture to learn more of them. I cannot bear to think of the sorrow you will bring to your old home, the ruin you will surely draw upon yourself," pleaded James.

"Fudge!" exclaimed Dick, turning on his heel. "What a fuss about nothing! Here, Throop!" to one of his associates who was passing, "just stop and hear the parson. In his eyes it's an awful thing to show yourself in a saloon. He's afraid!" was continued with a laugh.

"Afraid of what?" asked Throop derisively.

"Delirium tremens," roared Dick. "And I confess I shall be afraid too, if I sit and listen to him any longer."

"Then why do it? Edmunds and Ferrol are out, and Jack won't be far behind. Come on!"

James saw his old friend go out with a heavy heart. Then he leaned his head on his hand and thought of the dear old home. Many times he had been homesick, and many times he had felt that he must give it all up; but the promise that he had made his mother as he stood with his hand clasped in hers, nerved him, and the Bible she had given him was his comforter. Weary as he might be, it rested him to read.

"Commit thy way unto the Lord; trust also in him and he shall bring it to pass."

Tipton is no longer a small village, but a large commercial town. James Darcy is a prosperous merchant, with a home to which he has just brought the mother to whom he promised in every way to do the best he could and in no case ever to touch strong drink. Last week Dick Fraser was buried at the expense of his old friend, a victim of the very delirium tremens the bare idea of which made him laugh in his youth.

Every soul has right and wrong set before him. He must choose. Which shall it be?—*From Good Words.*

SABBATH SCHOOL.

LESSON 4, October 22.—THE AGONY IN THE GARDEN.—Mark 14, 32-42.

GOLDEN TEXT.—"Sure he hath borne our griefs and carried our sorrows."—Isa 53, 4.

32. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.
33. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy.
34. And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here and watch.
35. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.
36. And he said, Abba, Father, all things are possible unto thee: take away this cup from me: nevertheless not what I will, but what thou wilt.
37. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst thou not watch one hour?
38. Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.
39. And again he went away and prayed and spake the same words.
40. And when he returned, he found them asleep again, (for their eyes were heavy), neither wist they what to answer him.
41. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.
42. Rise up, let us go; lo, he that betrayeth me is at hand.

NOTES.

(32). Gethesemane–familiar place. John 18: 1, 2—"oil-press." Isa. 53:5. His bruising for our sins began in this hour of agony. He flees to the solitude of secret prayer for relief. The eight remain, an outer watch for the approaching foe. (33) The *three* who had seen his glory on the mount. Why selected? Because most intimate. God loves to use those who know him best. They have his secret. "Amazed"—the mind entering into the survey of the stupendous barrier sin, is, to God's favor. He approaches the burden about to be rolled upon him. Nature's protest. The heart is "very heavy." (34) This and John 12:27 only places in which Jesus refers to his human soul. For whom did he thus become sorrowful unto death? Isa. 53:3; Heb. 5:7. Who afflicted him? Ps. 22: 14; 116:3. How great sorrow? Luke 22:44. (35) Shrinking nature seeks relief in prayer. He suffered and prayed and was delivered, that we might find help, in time of trial and need. "Was in all points tempted like as we are, yet without sin." Heb. 4:15. (36) Will of Father his desire—Deliverance desired with importunity—subjection full and free. (37) Turns to his watchers—finds them overcome. What a revelation of his heart? "Couldest thou not watch one hour?" Are we watching with him? And for him? (38) We are commanded to watch and pray. Why? What is our present relation to Christ? Is the disciple above the Master? Mark his pity for them. How much greater for us. Are we afraid of the Tempter? Their flesh overcame them. His spirit conquered his flesh. So ought ours. (39) Repetition shows importunity—intensity of desire. Short prayers are sharpest. When full of necessity we cannot utter long prayers. Variation of expression by three evangelists, shows from the Holy Spirit three differing forms of expressing the same agony by our Lord, actually used. Probably there were many more in the importunate and pressing repetitions of the same agonizing desire. We may thus depend absolutely on the verbal inspiration of the original records. Luke 22:43, 44. Prayers answered (40) Again he finds them sleeping from grief. As on the mount overcome by the dazzling light—so now oppressed with the horror of darkness—"neither wist they what to answer him." (41, 42) The time for watching against the betrayer is ended. No longer has the Master need. The hour so portentious in its approach is upon him—and he rises in the afforded strength to meet it with majesty and with calmness. Thoughtful of them to the last. He now thinks of us. The hour of Satan's temptation is upon his Church.

LESSONS FOR APPLICATION.

1. Jesus had a place for secret prayer, where he always gained strength for conflict. So must we if victorious in him. Frequent resort to it—with importunate desire and essential. 2. Jesus' sufferings were vicarious. He bore in Gethsemane the sin of the world. John 3:16. 3. All sinners are called to believe this record God gives of his son. 1 John 5:12. 4. Whoever does not believe that God has put away all sin, by the sacrifice, "hath made God a liar." 1 John 5:10. 5. Sinners are now condemned, for rejecting this work of Christ for them. John 3: 18. 6. Condemnation implies sentence pronounced. Only one way of escape. Rom. 8:1. 7. Rejecting Christ is the greatest sin, that can be committed. It includes all others. It demands severe penalty. It will certainly receive all that he bore—and how much sorer punishment for trampling on such precious blood. It will abide on you sinner—rejecting him—forever! John 3:36.—*Notes for Bible Study.*

Words of Life for every Day.

SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH.

Thursday, October, 12.—If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.—Gal. 6 : 1.

Friday, October 13.—For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.—Gal. 6:8.

Saturday, October 14.—For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.—Eph. 2:8.

Sabbath, October 15.—For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.—1 Cor. 11:26.

Monday, October 16.—That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth all knowledge, that ye might be filled with the fulness of God.—Eph. 3: 17, 18, 19.

Tuesday, October 17.—For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.—Eph. 4 : 12–13.

Wednesday, October 18.—Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.—Eph. 4 : 29.

[*Continued from 5th page.*]

never could believe that Greeley, who was a staunch Anti-mason, would resort to Masonry for political purposes. Cameron pledged the Pennsylvania delegation to Seward, and when I proposed to visit Pennsylvania in Mr. Seward's interest, he objected, saying I would divide the delegates; but if left to him he would bring them in solid. The delegation headed by young Cameron, with two exceptions, went solid against Mr. Seward in the convention."

Mr. Weed thinks, however, that a pledge to Cameron by Leonard Swett and David Davis without Mr. Lincoln's knowledge, may have had its influence in procuring this act of personal and political infidelity on the part of Mr. Cameron, as it subsequently came out that Swett and Davis had promised Cameron his choice of cabinet offices if he would carry Pennsylvania for Lincoln. The delegates from Virginia were instructed for Mr. Seward, but went against him at the convention. Mr. Weed subsequently met two of the Virginia delegates who explained their course by saying, "We were not aware until we reached Chicago, that this was the same Seward who had so much to do with the Anti-masonic excitement in New York."

The "bargain and sale" of Pennsylvania doubtless had its influence in determining the fate of Mr. Seward at Chicago, but the lodge power may have been behind and responsible for this betrayal. It is not seriously denied that rebel and Union officers who met in hostility upon the battle field during the late war, sometimes met in friendly council as brothers in the lodge, and there decided the issue of the following day's conflict the night before the engagement, and this Cameron, Swett and Davis scheme has very much the same hue. Why was not Mr. Lincoln informed? Why was the thing kept a profound secret until, in the second day's consultation at Springfield, after Mr. Lincoln's election, it came out in arranging the Cabinet? Why was Cameron made Secretary of War after his unfitness for the position had been so strenuously urged by those best prepared to judge of his qualifications? Possibly a "Brother's bond" had been given "on the square," such a "bond" as is known to often outrank civil obligations, and the sacred ties of friendship or even kindred. It looks like it. It has on it the "mark" of the "secret empire," which knows no law but selfishness, and no higher code of honor than "You help me, and I'll help you, and we'll combine to help each other, at the expense of those who have never learned our Masonic 'Shibboleth.'" One thing is certain, the lodge never forgives, and seldom omits an opportunity to inflict a wound upon so formidable an adversary as Mr. Seward had shown himself, and it may have been these same gentlemen, who, busy in the interests of the craft, "posted" the Virginia delegation "after they reached Chicago."

An instance, given me on the cars within a few days, by a gentleman who was a delegate in that Chicago convention and in the late New York convention at Saratoga also, and who is not unknown among the successful journalists of the day, is so *appropos* that I will give it here withholding names at his request. Mr. ——, cashier in a savings bank at ——, was a defaulter to a large amount. He was a Mason. He had loaned a "brother" three thousand dollars "on the square," without security as required by rules of the bank, and when the assets were examined Mr. ——'s note was found for $3,000. He was insolvent and his paper worthless. But the honor of the "craft" was at stake and the impecunious brother's reputation must be protected. Six "brothers" of standing came forward and gave notes for the $3,000. The cashier was quietly removed and the whole thing "hushed." This was perhaps all well enough, but it is in the sequel that the gist of the matter appears.

Soon after the matter quieted down, a scheme was concocted by the "brothers" to put the defaulter in office. It was manipulated by those in the secret and brought to a successful issue by the joint efforts of Masonic and Odd-fellow lodges. The defaulter was elected county treasurer, and thus placed in position to win money enough to protect his Masonic securities and "preserve the honor of the craft!" This the defaulter did of course, and the tax-payers were blissfully ignorant of how the swindle was gotten up and managed. A detailed account of the whole affair was furnished to my informant, who was himself afterward nominated for an office in the same county. He learned by a friend that the secretists were planning for his defeat. Going to some of the *knowing* ones he said, "Gentlemen, I am willing to meet you in an open, honorable fight, but this packing in your lodges has got to be stopped or I'll publish that whole savings bank affair with names and particulars." The result was the withdrawal of the lodge pressure and my informant was elected by an unwonted majority.

This instance shows that the same power which defeated justice in the courts and manipulated politics in 1830, of which Mr. Weed himself gives an account in his letter, is still at work in western New York and in fact everywhere.

Calling again on Monday, Mr. Weed expressed great satisfaction at having an opportunity to review and add to the communication which he had hastily prepared for the Convention, and I agreed to call again in a day or two.

At the American Missionary Association rooms I met Dr. Roy and others who bade a God-speed to our reform work. Returning to Mr. Weed's I received the revised and legally attested paper which has in part already appeared in print. At Bro. Harrison's I met Bro. Hinman who was to leave by the midnight train for his Southern field.

On Friday morning I breakfasted at Syracuse and reached Batavia in time for dinner. I called on Judge Taggart, and am under great obligation to Elder Atwater who took me in his carriage to the monument and showed me much kindness. The evening and night I spent at Dale with Elder Hyatt, and on Saturday passed the day with Bro. Capwell and other friends. Sabbath morning Bro. Capwell took me to Pavilion where I met the venerable Elder Ewell and preached in the Baptist church in the evening. On Monday I visited Albion in Orleans county, and made a fruitless search for the original papers of the Morgan inquest. Called on my way to the Bridge at Lockport, and reached here (Detroit) at 7:20 this A. M., and have been consulting with Bro. Foote about publishing Mr. Weed's paper, etc., and am to leave for Kalamazoo at 4:35, hoping to reach Ligonier tomorrow morning and Chicago during the night following. J. P. Stoddard.

Old Times Renewed in Western New York.

FROM THE MISSOURI STATE LECTURER.

Albany, Mo., Sept. 30, 1882.

Editor Cynosure:—Since last writing we visited the Annual Fair at Maryville and distributed some three thousand pages of tracts and circulars. Next we were off for the National Meeting at Batavia, of which we need not speak to your readers, as they have read full accounts of the same already.

From Batavia Bro. S. E. Starry and myself began lecturing, degree-working and scattering literature in western New York. Saturday evening, September 16th, we had a good audience at Union Hall in the village of Wyoming. Sabbath evening thereafter, we listened to a very able and instructive discourse forcibly delivered to a large, select, and attentive audience by Pres. Jonathan Blanchard in the M. E. church in the village of Warsaw.

The following night we gave the first degree in Masonry, while Elder J. F. Browne of Kentucky, ably explained it, in Irving Hall at above named village. Tuesday we visited most of the dwellings, and leaving tracts invited the people to come out and although it began raining early in the evening and poured down in torrents until about ten o'clock still some sixty or more persons gathered and we killed "Hiram" in due and ancient form. One of our lodge officers was a Mason whom we had met and conversed with at the salt well in the fore part of the day. While swearing the candidate he threw aside his apron and fled from the clandestine lodge and left the hall. When we rushed in to seize and bind the three ruffians, behold one had also "vamoosed the ranche," and made good his escape.

Wednesday night the third degree was given to a crowded house back at Wyoming. Friday evening we held forth at American Hall in Attica. The Masons were out in full force and behaved nicely during our preliminary lecture but when the degree work came then "trouble began." They raged, foamed and pawed, shaking their fists at us and raising a row generally. But Bro. Starry is a little too much for forty Masons and a score of jacks. The demonstrations rebounded on the sore-heads with awful force, serving to clinch the work and bring out a large crowd the next evening to see the mock resurrection.

Sabbath, September 24th, we listened to Elder I. Hyatt's public renunciation before his congregation in Dale. His whole discourse was straightforward, manly and convincing.

We are now ready for renewed work for Blanchard and Conant and the American party.

Yours for truth and liberty,

M. N. Butler.

The Indiana State Convention.

Friends in Indiana, are you coming to the Annual Meeting at Carthage? If not, why not? The prospect now is that we will have a *very* good meeting. Come and hear Prof. Kinsey's sacred songs. Come and hear Bishop Wright and others. Come to hear, as we hope, Pres. J. Blanchard, Uncle John Richardson and Dr. W. L. Leister. Come to unite your presence and influence with a good cause. Come and enjoy the temperance rally on Thursday, the 26th. Come in the Spirit of our Divine Teacher. Make some sacrifice for God's sake. Come consecrated to the cause of truth and righteousness. Come, friends, to this annual gathering and I know you will go home rejoicing. *Come to Carthage.* S. L. Cook.

THE AMERICAN PARTY.

Nominations for 1884.

For President,

JONATHAN BLANCHARD,

of Illinois.

For Vice-President.

JOHN A. CONANT.

of Connecticut.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

Iowa American Ticket for 1882.

For Secretary of State:
A. W. Hall, of Page county.
For State Auditor: Wm. Elliott,
of Van Buren county.
For State Treasurer: M. Springsteed.
of Cedar county.
For Attorney General: Jacob W. Rogers,
of Fayette county.
For Judge of Supreme Court: Joseph P. Ferguson,
of Cedar county.
For Clerk of Supreme Court: W. P. Norris,
of Van Buren county.

Michigan Fifth District.

For Representative in Congress: Henry D. Inman.

Michigan State Ticket.

For Governor,
CHARLES C. FOOTE,
of Detroit.

For Lieutenant Governor,
LEWIS 1. WICKER,
of Oakland.

For Secretary of State,
JACOB O. DOESBURG,
of Ottawa.

For State Treasnrer,
GEORGE SWANSON,
of Calhoun.

For Auditor General,
WILLIAM WING,
of Kent.

For Commissioner of State Land Office
GEORE W. CLARK,
of Detroit.

For Attorney General,
HENRY C. PRATT,
of Lenawee.

For Superintendent of Public Instruction,
WILLIAM H. ROSS,
of Allegan.

For Member State Board of Education,
HARDY A. DAY,
of Branch.

A POLITICAL MEETING will be held in connection with the Illinois State Convention, on Thursday forenoon Nov. 2 during a recess of the Convention. Tonica is in the center of a section of country full of old line Abolitionists. Benjamin Lundy's paper, the first Abolition sheet in the West, if not in the country, was published near by. This should be a grand rallying point for reform politics. American voters, come to the meeting.

—The *Svenska Harolden* (*Swedish Herald*) of Kansas City, Mo., printed lately the fine cut of Morgan's statute with an accompanying description. It also printed on the same page the editorial on "Masonic Expositions" from the *New England American*. Get your Swedish friends to read this sound political paper.

The Republican Convention at Saratoga, N. Y.

Concerning the defeat of Governor Cornell at Saratoga, and the nomination of Judge Folger, as his successor, by means of Jay Gould's ducats and administration influence, George Alford Townsend makes some comments that are worth considering, for their analysis of the influences at work in New York politics:—

"Cornell's offense is two-fold—antagonizing Arthur and falling short of Conkling's expectations.

"Every body says that he has made a better governor than was expected, and almost all say that he has made a very good governor. He, therefore, is wiped out because he has not kept step with his masters, whom he served so long, He has made enemies in the interests of the public, and must go down because he considered that he ought to stand a peg higher as governor of the state than as a mere detective and enrolling agent for Mr. Conkling.

"No wonder that so many of our younger politicians start out servile and keep servile when they see the tumble a man can make by cultivating his self-respect and the public good, like the present governor of New York.

"General Arthur was walked out of his office, and, with an indignant letter to the President at that time, he quietly kept hold of his "machine," and, though he was beaten at Albany, and some thought humiliated, by Cornell one year ago, yet he believed that the machine would do good work at a later day, and it is now going to give Arthur that sort of triumph which these personal politicians love—a victory and revenge together, complete power in the machinery of the State, and that State more than ever the controlling State in American politics.

"Never having had an interest in our politics as an office-holder or expectant, I can afford to look on grimly at the vicissitudes of politicians, yet I do not think this victory will be attended with any blessing in the long-run. It ought to show the Democratic party the advantage of a complete understanding of itself, so that the neutral public can also understand it. The Democracy has not the same platform in all parts of the country, and where it has one strong leader, he is apt to have several rivals.

"The power of the New York machine lies in its complete self understanding. It can never be accused of hypocrisy in the Masonic councils of itself. Don Cameron knows that under no circumstances will Arthur sell him out; Mahone knows that the men he is trading with in politics will stick to the trade.

"Unfortunately the reformers, so called, in our politics do not observe faith in men, but allow themselves to drop a man the moment any charge is made against him, with the reflection of 'I am more holier than thou.'"

The Electoral Vote for 1884.

The Presidential Electoral vote of the States for 1884 will be as follows:

Alabama	10	Missouri	16
Arkansas	7	Nebraska	5
California	8	Nevada	3
Colorado	3	New Hampshire	4
Connecticut	6	New Jersey	9
Delaware	3	New York	6
Florida	4	North Carolina	11
Georgia	12	Ohio	23
Illinois	22	Oregon	3
Indiana	15	Pennsylvania	30
Iowa	24	Rhode Island	4
Kansas	9	South Carolina	9
Kentucky	13	Tennessee	12
Louisiana	8	Texas	13
Maine	6	Vermont	4
Maryland	8	Virginia	12
Massachusetts	13	West Virginia	6
Michigan	18	Wisconsin	11
Minnesota	7		
Mississippi	9	Total	411

RELIGIOUS INTELLIGENCE.

—The late meeting of the New York United Presbyterian Synod at Saratoga, re-elected Drs. Dales and Morrow and Elder Henry Harrison as trustees of Allegheny Theological Seminary, Pittsburgh.

—Twenty-three new members were added to the Fourth U. P. church, Allegheny, at the last communion occasion, Sept. 24.

—Rev. D. S. Kinney, agent of the Weslevan Publishing House writes to the *American Wesleyan* of the late Illinois Conference of that church: "The immediate and healthful effects of the Theological School at Wheaton, upon this Conference, are felt and prized by the churches. Three young men of education, piety, and much promise to our Connection, from this school of the prophets, were ordained Elders by the Conference, while the seal of Heaven's approbation to this cause was given, by sending gusts and floods of glory upon us during the services in which the church recognized the voice of the Holy Ghost, who said 'separate me' these 'for the work whereunto I have called them.'" The same Conference raised $412 for Wasioja Seminary.

—The Rock River M. E. Conference met in Aurora last week. Among the clergymen from other churches introduced were Revs. J. G. Terrell and M. V. Clute of the Free Methodist church. The lines separating the two denominations seem to be relaxing.

—At the last meeting of the Congregational ministers of Chicago, the name of "Rev." Jacob R. Shipherd, of Peruvian and other notoriety, was dropped from the roll by unanimous vote and without debate.

—Bishop Wiley of the Methodist Episcopal church lately engaged with the Masons of Cattanooga, in laying the corner stone of a new church building. A local paper, edited by a colored man, complains that Jews were of the number who took part in the ceremony but colored men were scrupulously ruled out.

—In the October number of the *Reformed Presbyterian*, Pittsburgh, Rev. N. R. Johnston, missionary among the Chinese in San Francisco, Cal., writes with sad misgivings of the effect of Anti-Chinese bill. He says:

"You would think that the Californians would now be satisfied. By no means. The malice of the Chinese haters will now be whetted to its keenest edge. Every possible plan and effort will now be resorted to and made to drive out these inoffensive people. Ostracism, abuse, cruelty with insult, all that leaguers and secret clubs, and labor associations, and secret orders can invent, will be attempted. The scholars of our Mission School, both night and Sabbath, have been more annoyed, insulted, and cruelly treated recently than for a long time before. Upon one of our good boys, coming to Sabbath school recently, a man hissed his large dog. The animal chased the boy, seized him by the chin and lacerated him terribly. To escape arrest, the demon fled across the bay to his own hoodlum city. Much of my time now is occupied in looking after such cases, and yet our schools are more crowded even to excess than for more than a year. The demand is greater than the supply, and we are hard worked. Very many of our scholars now are absolute heathen, and only recently from China. How we can reach them with the needed gospel is our constant problem."

—The United Presbyterian missionaries who have been sojourning in England during the troubles in their Egyptian field have returned to their chosen work. Their property at Alexandria escaped unharmed the ravages of pillage and fire. The buildings were closed during the bombardment, and when re-opened everything was found intact, except in the book shop. From this a few books had been taken. In the mission "home" the house-plants were fresh, and even the pet doves were alive and well. But the mission-work, in all its departments, had been seriously interfered with, and checked to a greater degree than at Cairo or other places in the upper country.

—One item of Senator Hill's will is as follows: "I now give and bequeath to my wife and children that which some of them now possess and which I assure them, in full view of death, is far richer than gold and more to be desired than all human honors. God is a living God, and Christ came into the world to save sinners. I beg them to have faith in Jesus, for by this faith alone can they be saved."

—At a meeting of the American Bible Revision Society, or that branch of the society known as the Old Testament Company, Sept. 29th the work of revision, it was reported, had progressed to Psalms, which had already been revised four times—twice in this country and twice in England. The songs of Solomon will come next, followed by Ecclesiasties, which will all but complete the work, and will take about a year to accomplish.

—For twenty-two years a Nestorian has been laboring independently among the Molokans of Russia, up and down the Volga and in Crimea, until more than 3,000 persons have been gathered into churches. He is a man of little learning, but good sense and genuine piety.

—The special religious interest manifested at the Sandwich Islands a year ago has recently received a new impulse, and the Holy Spirit seems to be moving upon the hearts of the native Hawaiians. Mr. Forbes, missionary of the American Board, writes briefly of an evangelistic tour, saying that a glorious work of grace is evidently in progress among the churches.

Good News from the Iowa Yearly Meeting.

LYNNVILLE, IOWA, Oct. 2, 1882.

Our Yearly Meeting is again past, and more than ever before both ministers and others spoke out in public against the "image of the beast." One of the assistant clerks, James P. Pinkham, was objected to on account of his connection with Masonry, but denied the charge of being connected with it at the present time. When the subject of oaths came before the meeting a few made remarks thereon and spoke of the Masonic oath now binding a few of our members.

Daniel McPherson, a minister, spoke very pointedly as to the impossibility of being a good Christian and a Mason at the same time. At the close "amen" was echoed from perhaps a hundred voices all over the house. So I bless God the leaven is working, and our "Quaker Boy" of Indiana, as well as others of us can say, They are not all dumb dogs on this subject.

T. K. BUFKIN.

HOME AND FARM.

It is not too late to fight insect pests.

In gathering fruit assort it properly.

Plant trees this Fall if neglected last Spring.

Harvest all crops at maturity to prevent loss.

Now clean out old ditches and dig new ones.

Utilize windfall apples in starting the porkers.

The Poultry Nation says that whole wheat is an excellent food for fowls.

Hogs should be allowed to have a heap of coal ashes. They will be all the healthier for it.

It is said by one of our interior farmers that two or three bushels of salt per acre will keep off or destroy the army worm. The salt is, besides, worth all it costs as a fertilizer.

It is stated that the best remedy for the cabbage worm is to sprinkle over the plants early in the morning, when the dew is upon them, cayenne pepper.

A few drops of ammonia added to a gallon of water and applied once a week to all pots of flowers will do much good and keep the pots and earth from souring.

Dr. Denker, of St. Petersburg treats diphtheria by first giving the patient a laxative, and when its operation has ceased he gives cold drinks acidulated with hydrochloric acid and then a gargle of lime-water and hot milk in equal parts every two hours. His method has been very successful.

The agricultural products of Kansas this year are estimated to be worth at present prices $138,385,315, and the other products of the farm, garden, and pasture, including live stock, will bring the total up to $176,000,000, or an average of $176 for every man, woman, and child in the State.

A woman was lately indicted in England for causing the death of her child by denying it adequate nourishment. Investigation showed, however, that the mother had fed the child regularly on cornstarch mixed with a little milk, ignorant of the fact that starch is unable to supply the necessary nutriment to young children. Under these circumstances the woman was acquitted.

A correspondent of the *Ohio Farmer* advises farmers, instead of burying their cabbages in the ground, thus running the risk of freezing, damage by mice and moles, or of finding it half rotten when wanted for use, to pull up the heads, shake off the earth well, pull off a few of the outside leaves and hang them up in the cellar by twine tied to the stems and nails driven into the joist. The cellar, of course, must be well ventilated.

Apples may be kept fresh a whole year by following this method of storing them away: A layer of dry sawdust sprinkled at the bottom of the box, and then a layer of apples placed in so that they do not touch each other. Upon this place a layer of sawdust, and so on till the box is filled. The boxes, after being packed in this way, are placed on the wall in the cellar, up from the ground, where they keep perfectly, retaining their freshness and flavor until brought out.

Apple Marmalade.—Peel and slice the apples; weigh and put into a kettle, and stew until tender; mash fine and add sugar in proportion of pound to pound; let them cook slowly, stir very frequently; be careful not to allow it to scorch; when the mass has a jellied appearance, it is done. About half an hour will generally be found sufficient for making the marmalades, after adding the sugar.

Donations to the National Christian Association.

During September, 1882.

For Prof. E. D. Bailey, N. E. Sec'y: L. R. Livingston, 75 cents.

For Rev. J. F. Galloway: L. R. Livingston 50c; Jas. Birchard $2.00.

For Southern Work: Moses Plummer and L. R. Livingston 75 cents each; D. Hyde, $1.; Jas. G. Laughlin, $10.

For Expenses Batavia Convention: Prof. L. N. Stratton, $5.

For Free Tract Fund: Geo. Hanson, 25 cts.; J. A. Young, $1.

For J. F. Browne, Cabin Creek, Ky.: H. J. Birt, $1.

For Eld. D. P. Rathbun, Anonymous, $1.00.

For Work in LaSalle Co., reported by E. R. Worrell: From J. P. Heister, $1.: S. J. White and John Morrison, $5 each; G. G. Gurnea, $6; John Heywood, $2; Mrs. S. Crimes, 50cts.; Peter Howe, $15.

WM. I. PHILLIPS,
Treas. N. C. A.

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Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. ROWNE, Cabin Creek, Ky.

ELI TAPLEY, Columbus, iss.

J. F. GALLOWAY, Okahumka Florida.

WM. HAZENBURG, Cape Town, S. Africa.

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G. H. FILIAN, Armenia.

Contributions for either of these brethren may be forwarded either through the editors of the *Cynosure* or the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

BIBLES.

We have recently exchanged a lot of Anti-masonic publications for Bibles which we offer at low rates POST PAID.

We have well bound pocket Bibles at $1.00, $1.35, $1.50, $2.00, $2.25, $2.50 and $3.00. Also some fine Oxford and Tract Society Teachers Bibles at $3.00, $3.25, $3.50 and $4.25.

Of the family Bibles all but two have already been disposed of, leaving one at $3.00 and the other at $6.75.

Among the pocket Bibles are some Oxford edition with leather protecting edges at $2.00 and $3.00 each. Address,

EZRA A. COOK,
7Wabash Ave., Chicago.

IMPORTANT TO TRAVELERS!

Special inducements are offered you by the Burlington Route. It will pay you to read their advertisement to be found elsewhere in this issue.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars, for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discha

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The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblics or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists).

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part).

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference).

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch).

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.

Pleasant Ridge Congregational, Sandford county, Ala.

New Hope Methodist, Lowndes co., Miss.

Congregational, College Springs, Iowa.

College Church of Christ, Wheaton, Ill.

First Congregational, Leland, Mich.

Sugar Grove church, Green county, Pa.

Military Chapel, M. E., Lowndes Co., Miss.

Hopewell Missionary Baptist, Lowndes Co., Miss.

Cedar Grove Missionary Baptist, Lowndes Co., Miss.

Simon's Chapel, M. E., Lowndes co.. Miss.

Pleasant Ridge Missionary Baptist, Lowndes Co., Miss.

Brownlee church, Caledonia, Miss.

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NEWS ITEMS.

—The U. S. signal office estimates that at least $13,000,000 of property and many persons remained safely in harbor on account of the warnings given just before a late cyclone, and that the saving in this one storm pays the expenses of the service for at least ten years.

—Two daughters of Mr. Rosecranz, residing at Lowell, Kan., were burned to ashes by the destruction of the house by fire. The oldest could have escaped, but in attempting to rescue her little sister met her fiery fate.

—Yellow fever is now ravaging Pensacola, Fla. The total cases to Friday were 1,111; deaths, 103. Among the deaths was the Rev. Z. A. Owen, a Baptist minister. Being away from the city when the pestilence began its ravages, he returned to his charge, which he has since steadfastly served with unselfish devotion. Until stricken down, he was ever to be found right in the heart of the suffering.

—The Boston Commercial Bulletin says that more deaths have occurred from accidents to passenger elevators in that city and its vicinity during the past twelve months than have been caused by the criminal negligence of the railroads in Massachusetts during the same period.

—The Grove shaft of the Midlothian coal mine, in Chesterfield county, Va., in which thirty-five miners lost their lives last February by an explosion, has just been reopened and partially explored, resulting in the finding of ten bodies. Others were in sight, but the debris prevented their recovery. Mining operations will be resumed after the shaft has been cleared.

—Alexander H. Stevens was on Wednesday elected governor of Georgia almost without opposition. His majority is estimated at 50,000.

—In all twelve negroes have died from wounds received at the political massacre lately at Lancaster, S. C. Rumors are already in circulation of an intended attempt by the colored people to burn the town. The negroes show a great deal of feeling over the slaughter of their brethren, and it is surmised that another attack on them is preparing.

—The Irish World, having come to the conclusion that there is now no land league in Ireland closes its fund for that organization and remits its balance, $17,424, to treasurer Egan. The World's total remittances amounted to $342,548.

—Illinois will show for 1882 an aggregate product of 9,115,653 tons of coal, an increase of 50 per cent. during the past two years, and is now the second State in the Union in the matter of coal production.

—An extraordinary atrocity is briefly chronicled in a dispatch from Shreveport, La. A festival was in progress at Carencro, and Adolph Marceaux, who had taken offense at something or somebody, went outside, formed into line a party of his friends, marched back into the hall, gave the command: "Halt! Aim! Fire!" and a young lady and her brother fell at the first volley, the former killed outright and the latter mortally wounded. The platoon of murderers then escaped, and at last accounts the sheriff and a posse were in pursuit.

—At Salem, Kans.. the switch, which was misplaced, caused a collision. When the engines met there was a terrible crash, and both engineers, the fireman, and a baggageman were buried in the wreck, which soon ignited from the engine fires and was fed by the fresh coal in the tenders. Six lives were lost.

—Chili refuses to abate any of her demands upon Peru for territorial and pecuniary indemnification, and as Peru declines to yield to these demands the peace negotiations are broken off.

—The police believe the murderers of Lord Frederick Cavendish and Undersecretary Burke numbered ten, and are still in Ireland; but that, unless the aid of an informer can be secured, the crime cannot be brought home to the guilty persons. The weapons used in the commission of the murders were found some weeks ago. Weapons found were four knives nine inches long, with blades three-quarters of an inch wide. They were quite new, and very sharp, and are evidently surgical dissecting knives. There were discolorations on them which, by chemical analysis, proved to have been made by human blood. It is hoped the murderers will yet be captured. Meanwhile the authorities observe the strictest secrecy.

—The feeling of Europe on the occupation of Cairo is much divided. The Germans and Austrians apparently intend to support British proposals, if they involve no annexation. The Russians, French, Italians and Spaniards are all bitter, loudly demand that England shall submit to Europe. These, however, are the opinions of journalists; the statesmen, M. Gambetta excepted, have not yet spoken.

PUBLISHER'S DEPARTMENT.

The proposition on the first page of this paper, addressed to one hundred readers who are able and willing to give the fall campaign for the *Cynosure*

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Books and Tracts sent during the week ending Oct. 7, 1882.

By Mail.

D M Kimball, H B Mullenixs, J L Kirk, L B Schoenfield, J MaGrail, F E Hurch, A W Smith, Geo C Singley, O Stevens, H Moor, H J H J Fall, M Furin, G H Stakes, H H Burlingame, V Meck, S Reilly, E J Chapman, J Ickler, B D Stafford, J W Dohmer Mrs F E Maloon, S Grover, E D Tillson, H V Spear, J Fenton, J Ernest W M Love, S H Rowley, D McFawn, H B Leadbetter, E L Gilliam, J H Chaperon, J H Smith, Box 76 J W Ruthiff, J B Lafferty, C O Warren, F Bowman, H J Dewel, F J Chadwrick, Rev. B M Kerr, J F Dillon, N G Young, D Reed, Miss S Grout. Mrs S G Reed, J T Gardner, W Wright, A L Burnham, A E Decker.

Subscriptions received during the week ending Oct 7, 1882:

M Ambrose, J S Baldwin, S Barker, T K Bufkin, R E Bird J L Buchwalter, J Barnes, J F Browne, S Blanchard, C Conkling, J J Cox, N Daniells, J Daboll, Mrs E C Eno, S H Edwards, S Groves, J T Gardner, W Heldman, A C Hall, S Hubbell, H Jennes, H L Kellogg, H B Mullenix, J J Macauley, J W Margrave, W Macherner, J Martin, I Mettler, M Myers, J N Norris, M Phillips, T Perkins, M Pettingil, J A Richards, J P Stoddard, E R Smith, E D Tillson, S Thomson, W Vine, Mrs E B C Washburn, Mrs G C Williston, Rev J White, J W Yeager, C E Zingler.

Morgan Monument.

Receipts for the week ending Oct. 7, 1882:

L. Rathbone and Mary Day, 50c. each; J. S. Baldwin, 12c. Total, $1.12. Grand total, $1,972.80.

Cynosure Extension Fund.

Statement for the week ending Oct. 7, 1882:

Rev. A. Osgood,	- -	$ 10 00
Total cash received,	- -	450 82
Total cash used,	- -	321 84
Cash available,	- -	$128 98

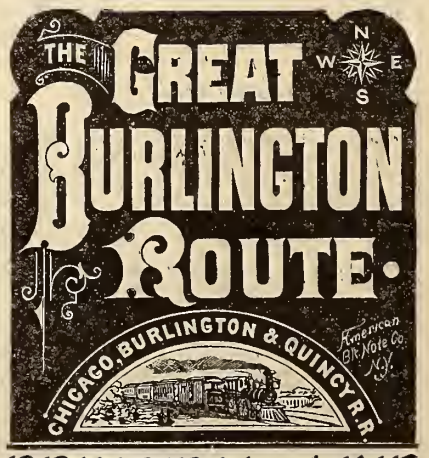
This Fund is designed to aid in getting subscribers from among those who do not take the *Cynosure*, and who may be induced to read it by paying themselves $1.00 per year. The Fund pays 50 cents, making up the club rate. It will now aid 258 new subscribers to get the paper for $1.00.

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Those who wish to know the character of Freemasonry, as shown by its own publications, will find many standard works in the following list.

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All the books advertised here are used by Masons, but Duncan's Ritual, Allyn's Ritual and Richardson's Monitor are not publicly acknowledged as Masonic authority because they tell too much.

General Ahiman Rezon and Freemasons' Guide. By Daniel Sickels, 33d degree. The most perfect Masonic monitor published in the United States. Embellished with many engravings and containing monitorial instructions in the degrees of Entered Apprentice, Fellow-Craft and Master Masons, with explanatory lectures, the ceremonies of consecration and dedication of new lodges, installation of officers, laying foundation stones, dedication of Masonic halls, burial services, Masonic calendar, ritual for a Lodge of Sorrow, Masonic trials, etc. Bound in fine cloth, extra large 12mo, $2.00.

Duncan's Masonic Ritual and Monitor. Profusely illustrated with explanatory engravings, and containing the entire ritual and work of the order for the seven degrees, including the Royal Arch. Scores of Masons have *privately* admitted that this is a standard text-book in the lodge and is strictly correct; but publicly it is not acknowledged as authority, though many officers of the lodge make use of it. Price, in cloth, $2.50.

Female Masonry. Manual of the Order of the Eastern Star. Containing the ritual, symbols, lectures, etc., of the five degrees of "Adoptive Masonry," Jephthah's Daughter, Ruth, Esther, Martha and Electa, profusely illustrated and handsomely bound. Price, $1.50.

Richardson's Monitor of Freemasonry. A practical guide to the ceremonies in the degrees conferred in Masonic Lodges, Chapters, Encampments, etc. Illustrated edition. In cloth, $1.25; in paper, 75 cents.

Although this Monitor is extensively used by the lodge, especially in conferring the higher degrees, it is *publicly* called an exposition, and not allowed as authority.

Sickels' Freemasons' Monitor. Containing the degrees of Freemasonry embraced in the Lodge, Chapter, Council and Commandery, embellished with nearly 300 symbolic illustrations, together with tactics and drill of Masonic Knighthood. Also forms of Masonic documents, notes, songs, Masonic dates, installations, etc. By D. Sickels; 32mo. In tuck, $1.50; cloth, $1.00.

Mackey's Lexicon of Freemasonry. Containing a Definition of Terms, Notes on its History, Traditions and Antiquities, and an Account of all the Rites and Mysteries of the Ancient World. 12 mo., 526 pages, $3.00.

Mackey's Manual of the Lodge, or Monitorial Instructions in the Degrees of Entered Apprentice, Fellow-Craft and Master Mason, with Ceremonies relating to installations, dedications, consecrations, laying of corner-stones, etc. Price, $2.00.

Mackey's Masonic Ritualist, or Monitorial Instruction Book. By Albert G. Mackey, Past General High Priest of the General Grand Chapter of the United States, Knight of the Eagle and Pelican, Prince of Mercy, etc. Price, cloth, $1.25; tuck, $1.75.

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MARKET REPORTS.

CHICAGO, Oct. 9, 1882.

GRAIN—Wheat—No. 2	94	1 01
No. 3		84
Rejected		64
Winter, No, 2		99
Corn—No. 2		61¼
Rejected		61
Oats—No. 2		32⅜
Rye—No. 2		58
Bran per ton	11 50	12 50
Flour—Winter	4 50	6 75
Spring	6 25	8 25
Hay—Timothy	11 00	14 50
Prairie	7 50	13 00
Lard per cwt		12 90
Mess pork per bbl		22 00
Butter, medium to best	16	32
Cheese	05	14
Beans	3 35	3 90
Eggs		24
Potatoes, per bu	40	50
Seeds—Timothy		1 95
Clover	3 75	4 60
Flax		1 23
Broom corn	03½	12
Hides—Green to dry flint	7	15
Lumber—Clear	43 00	52 00
Common	15 00	22 00
Shingles	3 20	
WOOL—Washed	25	41
Unwashed	18	30
LIVE STOCK—Cattle, extra	6 25	7 00
Good	5 40	6 00
Medium	4 25	5 95
Common	2 50	4 00
Hogs	7 80	9 25
Sheep	2 50	4 75

New York Markets.

Flour	2 90	8 30
Wheat—Spring		1 06
Winter	75	1 13½
Corn	68	74
Oats	37	52
Lard		13 00
Mess Pork		23 00
Butter	15	32
Cheese	06	10
Eggs		26
Wool	19	47

THE CHRISTIAN CYNOSURE.

VOL. XV., No. 4. "In Secret Have I Said Nothing."—*Jesus Christ.* WHOLE No. 651

EZRA A. COOK, PUBLISHER, No. 13 WABASH AVENUE. CHICAGO, THURSDAY, OCTOBER 19, 1882. WEEKLY, $2.00 PER YEAR.

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TOPICS OF THE TIME.

The Christian Convention held in Chicago last week was a memorable meeting in respect to attendance and the character of the speaking. Farwell Hall was filled for three days, morning, afternoon and evening, with most attentive hearers, upon whose convictions such speakers from England as Spurgeon the younger and Rainsford of London, and Mackay of Hull and from our own borders as McNamara, Brooks, Whittle, Smithson, Pierson and Erdman should have some measurable effect. It was emphatically a Christian convention. The eloquent exhortations were directed to the consciences of church members, and were pointed enough to have produced a deep humiliation and "purging from dead works" and a lively zeal for the souls of men. The addresses were reported *verbatim* and will be worth reading in every pious home.

The defeat of the Republicans in Ohio last week Tuesday by some 20,000 votes, and the election of a large majority of Democrats to fill the twenty-one seats in the House of Representatives belonging to Ohio, is a political earth-slip which astounds some good people, but will in the end encourage them. The Republican party had engaged to close the 15,000 saloons in the State on the Sabbath along with other business. They had already imposed a heavy though unconstitutional tax upon these dens, and had thus angered the keepers, who, joined with the Germans, turned away from the Republicans some 45,000 votes. The victory will be the Waterloo of the saloon system in Ohio; since it was obviously carried in the interests of free liquor without regard to times or seasons, and the perpetuation of such an iniquity by ballot cannot long stand in a community where moral sentiment prevails. The glory of their victory will lead the rum party to indulge in excesses that will tend to their extinction on the one hand, and to cause loathing on the part of peaceable citizens on the other who will soon see that political parties have assumed a new line of battle, and the old names Republican and Democrat will lose their charm over the ballot. Let us hope that the conscience of the Ohio Republicans will assert itself in this hour of defeat and trial, and that they will not be satisfied with a mere temporary and partial limitation of the liquor business, but placing themselves behind the bulwarks of prohibition, begin the battle anew with the certainty of victory in a few years.

The successful operation of refrigerator cars is opening a new trade in beef between Chicago and the Atlantic cities, allowing the slaughtering of animals to be done here, while the meat in excellent condition is transported to Washington or New York where it undersells the local rates and causes consternation among the butchers, with much the same effect as when last year the same product was shipped in ice-cooled vessels to England. Some of the largest packing houses of Chicago are turning their attention to this business and are investing heavily in it. It has these points in favor of its success: The cruelties of the transhipment of living cattle will be abolished, the freight on the waste parts of the animal will be saved, and the useful portions of these parts will furnish material for manufactories. The prospect opening before this business is setting afloat rumors, which may be correct, that companies in Texas and Colorado, with vast resources in money and cattle, are also preparing to go into this business, and thus solve the question of transporting cattle by a short process.

A few days ago at Syracuse the temperance organizations of New York combined in a "State Constitutional Prohibition Amendment Association." Beginning with a name which ought to be unconstitutional, the body proceeded to incorporate other elements of weakness in their organization, one article of the constitution making special mention of the secret temperance lodges, and taking them into the bosom of the society open-armed. Rev. N. Wardner, editor of the *American Wesleyan*, with others, made bold and brave battle against this bargain and sale to the lodge, but was defeated by resort to the "previous question" and a close vote. An editorial in the *Wesleyan* says it was evident there had been "secret manipulations of secret society high-titled functionaries behind the scenes," and in its organic paper the body "most clearly put its hands of benediction on the heads of the secret cabals." He well adds in confirmation of Dr. Jewett, and scores of other disinterested and successful men among our leading temperance men: "Since the great Washingtonian temperance movement was cooped up and smothered by secret societies, they have been the bane of the temperance cause. Hope and success to temperance is coming back just in proportion as those secret lodges die and God's methods of reform are adopted."

The Freemason Grand Lodges are disowning their offspring. Jo. Smith was a Freemason we are told; at least, he incorporated a large portion of the oaths and ceremonies of the first three degrees in his initiatory rites of Mormonism. The Mormons were all Masons in Nauvoo, and at the time of the killing of the Smiths and their general unpopularity throughout the State, they were cut off by the Grand Lodge of Illinois, as its official records show. Now, at last, when the nation is roused and in earnest that the abomination of polygamy shall cease, the lodges begin to condemn their Mormon waif. It might be thought of a society, which is so excessively virtuous and chaste that its members must swear horribly that they will preserve the virtue of certain females, that it would have been foremost to condemn a system corner-stoned on lust. But they forgot to pass upon this item possibly. The following from the Grand Lodge of California is the first declaration we have seen in print from any body of Masons; and we only have to say of it, if the truth had been told in the preamble there might be sincerity in the resolution. Read—

"WHEREAS, It is a fundamental principle of Masons to believe in and fear God and keep his commandments, and also to be true and loyal to the Government in which we live; and, whereas, we believe that Mormonism, as now existing in the Territory of Utah, is wanting in both particulars; therefore,

"RESOLVED, That we sympathize with the Grand Lodge and Masons of Utah in the stand they have taken against the abomination of Mormonism, and approve of their action in refusing to receive advocates and upholders of that system into the Masonic fraternity."

On the 9th inst. the steamship Herder of the Hamburg-American line, went ashore near Cape Race, Newfoundland, and with most of her cargo proved a total loss. On board were 170 passengers and a crew of 118, who were providentially saved with their baggage and the mails. The Herder was the finest vessel of the line and was rated at 3500 tons burden. No danger was apprehended until at 2 o'clock in the morning the great vessel rushed upon the rocks without any of the officers being aware of the near proximity to land. Subsequent dispatches from Newfoundland inform us that this singular disaster on a smooth sea was no mischance, but that those who had charge of the ship were in a state of intoxication at the time of the wreck and thereafter. The Herder was thirty miles out of her course, the log was never heaved and the most criminal carelessness is charged upon the officers. There was wit enough left, however, to get everyone off to shore; but had not the sea been tranquil the loss of life would have been fearful. An investigation of the case is demanded, and then we shall know how much to place over against the credits from the license of the sale of beer.

A Shot at the Pocket-Book.

A Proposition Worth Considering.

BY REV. A. J. CHITTENDEN.

It has seemed to me that we are not employing all the agencies that might be made effectual in checking the growth of secretism. Yet I am not fully decided as to the wisdom of that which is proposed in this letter. I offer it to your readers for their consideration; and if it seems to be according to good civil policy or Christian spirit, I shall be glad to see their responses; and if not, their objections will be valuable.

It is not over-stating the case to say that three-fourths of all the candidates for the favors of the lodges are induced to apply because of the business or professional advantages expected. If we add the expectation of office, nearly all the motives that make Masons or Odd-fellows have been stated. Now while we are exposing the trap, it is certainly a fair question to raise—Can we not remove the bait?

The American party is doing something to remove the bait of OFFICE. If all the voters in the land should decide to give no more offices to the lodge members it would be a move most effectual for the reduction of lodge interest in our country. In other words, to Boycott the entire set of office-seekers that come from the secret chamber would be an effectual stroke for

the relief of the country from the government of the "secret empire."

It will be a step nearer the thing to be proposed if I allude to another and parallel case. I suppose none of your readers would patronize a grocery or drug store where intoxicating drinks were sold to inebriates or to any one else. The refusal to trade with him might be called "evil for evil." And it would be returning evil for evil. And when any person becomes a criminal, in any sense, towards the community, he must expect that the community will punish him in some way.

In such a case the evil returned is not under the rule of private but public relationship. It is not a personal resentment but a social, public, commercial penalty. We are therefore at the place to ask, why should we continue to give our trade or patronage to men who are organized against our interests and against the interests of other business and professional men who need, under the circumstances, our entire patronage? It is my carefully formed opinion that since the lodge members are in effect organized outside of society general, and against society general, the society with which they are commercially at war should withhold its business support from such an outlaw element.

To state the reasons more orderly, I say—

First, on the ground of war policy, we ought to weaken the enemy. The lodge system is an organized war upon society. Why should we hesitate to carry the war into Carthage? The enemy allures to its ranks the young and vigorous who are entering business, and the promise is that the candidate for lodge favor shall have equal chances if he has their fraternal endorsement; which carries the implied threat that without such endorsement, the young man in business cannot compete with the member of the fraternity. But let it be known to him that only one-quarter of the people are in the lodge and that a large part of the outside element have determined to withhold patronage from traders in league, not one in ten of those who now feel compelled to join them would hear to the solicitation for a moment.

Why should we let the enemy fatten on new victims when we have it in our power to make it unprofitable to join the lodge? If Masonry has a great, good cause to further in the interests of men, let us see how long they will continue to maintain the lodge at a sacrifice. But we know what they are. Their character and operations are no longer a mystery. They are organized foes to society. Their commissary train should be captured as soon as possible. Withhold trade and professional patronage from the Mason and the Odd-fellow, and their bands will break in sunder as surely as selfishness rules their enterprise.

But secondly, I would withhold trade from the Mason and his kind because we owe it to the man who refuses to buy their indulgences to see that he does not suffer in trade by not being a Mason. Not every groceryman is a lodge man. It has often been a thought with me that such as are not lodge-bound might ask us, "Why do you strengthen the secret powers by giving them your custom, when we are suffering in trade for the sake of principle? We shall certainly get no more than our share of traffic if the anti-secret element give us the favor of their support." We owe it to the doctor, the dentist, the lawyer and the merchant who has not gone under the yoke of knavery, to see that he does not suffer overmuch for his manliness.

Thirdly, I would refuse to trade with the lodge man or employ him because the highest welfare of the man himself and of the uninitiated of our young men require some standing protest of this kind on the part of those who are enlightened. Then whenever the Boycotted merchant or professional enquired for the reason of our conduct there would be a self-made opportunity to witness a good profession before many who would not, in the ordinary way, hear a word from us. The pocket interest makes good hearers. Our enemy now feels strong, and he is therefore impudent.

Such a course would also make the best possible opportunity for rendering a more public reason for our course and calling the attention of the people to the hidden powers that are ratholing society. Nothing could be more seemly and reasonable than to address the business and professional men of any town or city in these words:

Whenever it is discovered in any society, that a portion of its members have conspired together to secure to themselves an unequal proportion of the advantages of that society, it becomes both right and necessary to counteract such a conspiracy against the community by making it unprofitable to become a party thereto. Whatever injury can be inflicted upon such a clandestine body of men without imparing the good order of society it is the duty of every good citizen to inflict. The power of bestowing business or commercial patronage is one of those powers reserved to the individual; and which should be exercised for the punishment of evil-doers and for the reward of them that do well. It seems to be the dictate of reason and common prudence to discourage the formation and growth of all clubs or leagues of commercial favoritism, in civilized communities; and it is the publicly avowed decision of the undersigned, and many more, to have no unnecessary business relations with those persons whose secret sworn obligations render it certain that they will work injury to others in trade and impair the healthiness and general integrity of any commonwealth in or under which they are encouraged to work.

Faith Healing at Old Orchard.

It is well known to those who care to know that Dr. Charles Cullis of Boston, has for many years been teaching to people sick with diseases incurable by human means, that Jesus Christ is still able and willing to heal the body, and that many have been permanently restored to health by the prayer of faith. Rev. Hugh Johnston, in the *Times of Refreshing*, gives the following statements in reference to the recent Faith Convention at Old Orchard, Me.:

Two women, who came with crutches, went away with the use of their limbs, and carrying their crutches. Another cried out "Glory! glory! God has heard my prayer! I am loosed from my bonds!" A lady who had been bedridden for eighteen years, and who was brought in a chair with attendants, next morning arose, dressed herself, walked down stairs and appeared at the open-air services, walking about the encampment, and giving glory to God. I had not the opportunity of conversing personally with those restored to health in answer to prayer, but, at the closing service of the Convention, nearly one hundred bore testimony that they had been healed on the grounds, during the week, by scriptural means and without the use of medicine. Why should it be thought incredible that God should, in these days display his power in physical healing, when through the ages, he has revealed himself a Jehovah Rophi, the Healer? when these signs shall follow them that believe, "They shall lay hands on the sick and they shall recover;" when there have been gifts of healing, breaking out at intervals, through all the Christian centuries, Mosheim declaring that they had not ceased in the fourteenth century, and, later still, such eminent saints as Luther, Baxter, Knox, Livingston, Wesley and Benson bearing testimony to the same power? Everywhere the Lord is awakening the attention of his people to the question; and even in cases where healing has not come in answer to prayer, there have been such rich spiritual manifestations attending the exercise of faith, that the Divine Father seems to have had some better thing for them than mere physical healing. The gift of faith for healing, and the prayer of faith that saves the sick, seem to be charismatic; but the believer who is unwilling to have his sickness removed by prayer, lest it should not be the Divine will, and yet continues the use of medicines, is quite as inconsistent as those Christians who first ignore the power of the Saviour, limit the Holy One of Israel by their unbelief, and then declare that the age of miracles is past, that the special powers were only needed in the beginning of Christianity!

REFORM STORY.

Holden with Cords.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

Chapter XXIV—He Giveth His Beloved Sleep.

[Continued.]

To my grandfather it seemed as if the murder of Morgan, revealing as by a lightning flash the hellish spirit of the institution, to which like many another honest Mason he had rendered a blind fealty only next to that he gave his God, was like a blow at his own vitals. He lost much of his old loquacity and cheerfulness, and as the cold weather set in he grew feebler but he said little—only once when he asked my forgiveness—my dear, blessed old grandfather!—for having persuaded me into the lodge.

"I never thought I was advising you for your harm, Leander," he said pathetically; "but you see I became a Mason when I was a young man, just before I sailed on my first long voyage. And the way it happened, Dr. Damon stopped at our house one day when mother was fixing me off. He was a great man in our part—Dr. Damon was. So mother bustled round and set out the decanter and sugar and hot water; and he stirred and sipped while she was telling how bad she felt to have me go off to the ends of the earth on a three years' voyage. I remember just how the Doctor looked. He was a handsome old gentleman with silver knee buckles and a great flowing wig, and just as stately and polite in his way of speaking, especially to women, as if he had been brought up at Court. 'Madam,' said he, 'your son ought to become a Freemason. I may say that I have heard of numerous well attested cases where inability to give the Masonic sign has cost a man his life. But I would not wish to be understood as referring entirely to its advantages in times of peril. Admirably as you have trained your son he needs the moral safeguard which joining such an institution will throw about him; and I trust, my dear Madam, that you will use all your maternal influence to induce him to take this step before he sails.' Well, mother—poor dear soul—believed what Dr. Damon said. Why shouldn't she? And so after he had gone she pondered it over for awhile, and then she said to me, 'Well, David, my son, perhaps you *had* better do as the Doctor says. It is because sailors are subject to such dreadful temptations that I worry about you so. There is nothing in the world that I want so much as to see you a Christian, for then no matter what happened to you, if you were shipwrecked or taken by pirates, I should know you were all right for the other world. Next to that I want to see you possessed of principles so strong that they will resist all temptation. A young man can have these and not be a Christian, but he can't have them and be far from the kingdom. So if becoming a Mason will help you to be more steady and moral and upright, why I want you to join them.' That was enough for me. I thought a good deal of my mother. Well, when I come to join, it was all as different as could be from what I expected. The oaths and penalties shocked me, but the charges and lectures all had such a good moral and religious sound to them that they helped to quiet my mind a good deal, and I never let mother know that I wasn't perfectly satisfied with it. When I came back from my first voyage she was dead. I only stayed at home a few weeks and then I was off again. It was on my second voyage that I experienced religion,—you've heard me tell about it, Leander. It was one awful night when a typhoon had struck our ship, and every man of us seemed booked for destruction. I kept thinking of mother, and how unfit I was to join her in the other world. I could see her just as she used to look going about her work and singing, 'When I survey the wondrous cross.' Why in all that awful noise of wind and water, and the crash of falling masts and parting timbers, I could seem to hear her voice, and it was just like an angel's telling me to repent of my sins and flee to Christ for refuge. Masonry didn't help me much then. It was Christ and Christ alone that I wanted.

Well, of course between my voyages there wasn't much time to attend the lodge, and when I give up the sea and settled down to a landsman's life I had got out of the way of going at all. But I reverenced the institution. I thought it must be good and according to the Bible, or else ministers and deacons wouldn't uphold and support it. My objections to the ceremonies and obligations I reasoned away,—you know how, Leander—till I really saw nothing in them inconsistent with my Christian profession. I thought it was a divine institution that could neither do nor teach anything wrong, till the murder of Morgan opened my eyes. Mark Stedman told me no news. I was already convinced in my own mind that Morgan had been killed, but I fought against the conviction, I wasn't willing to acknowledge it, till Deacon Brown in private conversation with me justified his murder,—only the day before Mark came home. Then I knew that the whole system was of him who was a murderer from the beginning. God deliver me from the stain of blood-guiltiness in this matter."

My grandfather leaned back exhausted in his chair, and I realized with sudden pain how pale and feeble he had grown.

Now one word with that large and respectable class of readers who "can't believe that Masonry is such a very bad thing after all when so many good men belong to it." It is true there are good men in the Masonic order. Remembering my grandfather's spotless life, his spirit of universal kindliness to all created things, his humble conscientious performance of every known duty, God forbid that I should deny it. But if we once admit the sophism that a system must be good because good men support it, where will it land us? Shall I tell you where, dear intelligent Christian reader? Into the days when so many good people believed religiously in hanging witches, and if pressed hard for a reason for the faith that was in them could have given chapter and verse in support of their sanguinary creed with refreshing promptitude; into the days when good Christian judges believed that the prison, the scourge, and the pillory were means of grace for enlightening the blind consciences of heretic Quakers; into the days when so many good people North and South upheld the system of human slavery, and wished reformers would stop all this disagreeable agitation, all this unpleasant talk about "coining the heart's blood of the oppressed;—it was so much better to let disagreeable subjects alone!" O my Christian brother, O my Christian sister, shame not the thinking mind and noble heart God has given you by any such fallacious reasoning! Accept like honest men and women this one square issue. Either Masonry is right or it is wrong. Either it is a false religion or the true one—a worship of God or a worship of devils. Is indifference to it compatible with loyalty to Christ? Can you be truly his yet care not whether he reigns over the world or anti-Christ? There are good men in the lodge, poor, hood-winked, cable-towed victims, Sampson-like shorn of their strength, and made to grind in the prison house of a secret oath bound organization. But these good men would come out of it by scores and by hundreds, walking open-eyed and unfettered in the full strength of their Christian manhood, if you bore your faithful testimony against it; if you refuse to fellowship Masonry in your churches or tolerate Masonic pastors in your pulpits.

Which reminds me that I have another word to say to a certain class of Christian ministers "who never were Masons, and don't believe in secret societies."

"My dear sir, I am glad to know that you have such decided views of the evils of secretism. Of course you sometimes preach on this subject from the pulpit?"

"O, no. In fact it wouldn't do. I have two or three Masons in my church, and quite a sprinkling of Odd-fellows, and other secret society men, and I should only stir up a rumpus and perhaps split the church. Besides I am set to preach the gospel, not Masonry or Anti-masonry.

"But Christ preached against the corrupt doctrines of the scribes and Pharisees. St. Paul preached against idolatry, Luther against the sale of indulgences. Didn't Christ and Paul and Luther preach the gospel? And you yourself, if I am not greatly mistaken have been known to allude more than once in your pulpit discourses to the sin of intemperance."

"Ah, well, that is a safe subject. It can't stir up strife nor hurt my influence as a public discussion of Masonry would be sure to do. A pastor must be careful not to give unnecessary offence, and so hurt the cause of Christ. I trust you understand me."

"My dear sir, I understand you perfectly. A certain old Hebrew prophet and reformer who was never afraid of hurting his influence by denouncing popular sins, has well described what the cowardly, time-serving pastor, too fearful of his bread and butter interests to wage any warfare against those same unpopular sins does *not* do. 'Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord.' Shame on such hireling shepherds 'who daub the walls of Zion with untempered mortar!' It may be more tolerable in the day of Judgment for men like Elder Cushing who, blinded by their fanatical zeal for the lodge, committed the unholy sin of Cain, than for you who acknowledge Masonry to be an evil yet will not lift up your voice when you see the sword coming."

Mark Stedman, since his renunciation of the lodge, had gone contentedly back to the most common drudgery of the farm, but that strange peace and joy which he had so vainly sought in the puerile traditions of men overflowed his soul like a river when all the windows of heaven are opened, and bank and dyke are powerless to keep in the swelling waters. And it was no surprise to us when a proposal came to him to preach. Mark after thinking and praying over it for one whole day as he chopped the wood and fed the cattle, chose his life work—to be a poor circuit preacher not always knowing where his daily bread should come from; and only sure of two things, poverty and the contempt of the world, on all whose honors and preferments he was now turning his back.

But poor Rachel seemed to profit but little from the spiritual help Mark was so eager to proffer her. There sometimes are souls that in their vain struggles after spiritual light and liberty are like birds that fly into a room and beat blindly against the windows when all the while the door stands open. The kindest endeavors to help them find their way out only adds to their bewilderment.

I have already mentioned that a peculiar attachment existed between my grandfather and Rachel. One day she was sitting by his side. His great print Bible lay open on his knee, but he was not reading. With spectacles pushed back he was gazing fondly on the tiny six weeks' old who represented his name and line in the fourth generation but whose advent I have hitherto neglected to chronicle.

"I don't know, Rachel, as you ought to have given him my name;" he said finally. "David is so old-fashioned."

"I don't care for that," answered Rachel, promptly. "I want my boy to bear the name of a good man and grow up like him. And I always fancied David. There is something so strong and brave in the sound. Who knows what Goliath my boy may have to fight when he grows up."

"That is true," said my grandfather gently.

"And I want to train him right," continued Rachel. "I am afraid I shall make mistakes. If I was only a Christian I should know how."

"But Rachel, why ain't you one?" asked my grandfather. "There is Mark now, I never saw anything like the boy. It almost seems as if he had seen the Lord face to face just to hear him get up and pray."

"Mark is so different from me. He could always understand and enjoy things in books that I never could. And it is just so in religion. When he talks to me I feel as though he was standing on a ladder of sunbeams and calling to me to come up. I see no earthly way of getting to the top. Now Leander and I would understand each other better I think, but there is another thing. When he went to the lodge that seemed to shut us off from talking about religion to each other. It seemed as if he was seeking salvation one way and I another. So the wall kept growing higher. I've seen the same thing in other women. They go to the prayer meeting and their husbands go to the lodge. How can they sit down together and talk of their spiritual interests? But I don't want to blame Leander; he never meant to make it any harder for me. And if I had been the right sort of woman I never should have let such a little thing hinder me. But it must be I am not one of the elect. If I was I should have been a Christian before this."

And poor Rachel, who felt that Mark's call to the ministry was only another proof that the same inscrutable will, which had made him a chosen vessel of grace, had only doomed her to be an heir of destruction, sighed as if the end of the matter was reached.

"Rachel," answered my grandfather, seriously, "I am a poor, unprofitable servant, not fit to teach the way of life to anybody; but my Bible tells me that the blood of Jesus Christ cleanseth from all sin, and I believe what it says. Now the way I feel about Mark is that the Lord is separating him to a special work, and that is why he is filling him so full of grace beforehand. He'll need it all before he gets through. But the free gift is for you and me just as much as for Mark. God makes his sun and rain to come down as freely on a blade of grass as on the tallest oak. And so I take this gift—this unspeakable gift, just as I take my daily bread without asking any questions whether I'm elected or not. I do as David did. I take the cup of salvation and call on the name of the Lord. O it's just wonderful, this free gift to poor sinners like you and me, Rachel!"

Rachel had listened with a new light dawning in her eyes which finally spread all over her face like the sun new risen.

"I'll try your way," she said slowly. "Somehow it seems common sense. I can understand it."

And then she put on her shawl and bonnet, kissed my grandfather and tripped home. But that night she sang snatches of hymns over her baby's cradle, she sang when she was getting tea and moulding biscuit; and the light did not leave her face. It never has left it, it never will; for it was the peace which passeth all understanding.

In the hours of the early morning between two and three there came a knock at our door. It was Joe.

"Come over, quick, Leander," he said, "*Grandfather is dying!*"

Quickly as Rachel and I obeyed the summons Joe's words were all too true. The shadowing presence of the dark angel had gone before us and filled all the hushed silent room as we entered it.

He lay breathing heavily, but smiled on us both, though it was on Rachel that his eyes slowly filming over with the mist of death, rested with the tenderest, longest gaze.

His lips moved as she knelt weeping by the bedside, and we just caught the low accents—Huldah. It was the name borne by the beloved wife of his youth, and in that hour of near reunion, with the shores of time fading away, and all the eternal realities of the unseen world ready to burst on his vision, he blended the sight of one with the memory of the other.

Joe had gone for the doctor. But his face when he came inspired us with no hope. He asked a few questions, then took a seat in silence as powerless as any of us in the dread presence of death.

The sun was rising when my grandfather passed away. He had been lying very quiet. Then all at once a strange rapt look came into his face. Who did he see, in that last solemn moment when the veil was rending which hid all that wonder of gold and jasper and emerald, of white-robed multitudes, and harping choirs from his view? "Who shall separate us? Who

shall separate us?" he whispered. And then a few deep breaths, and my grandfather was where in truth nothing should or could separate him from his Lord and Saviour. No lodge with its man-made traditions, its false worship, its anti-Christian rites, to come between and make his love wax cold. As a bird from the snare of the fowler he had escaped—into the immortal air of heaven.

* * * * * *

"Leander," said Mark, as we stood looking sadly down on the dear familiar face settled to it last long sleep, "I can't help feeling glad that he is now out of the reach of slander and persecution. The lodge would no more have spared his gray hairs, after he had renounced it, than it will spare us. But we are young and strong for the conflict, while he was old and feeble, and it would have broken his heart."

I could not speak for tears, but I knew that Mark was right. My grandfather had been taken from the warfare that was even then beginning; a slow, insiduous wearing warfare—that would only end when we laid our armor down forever.

Another Masonic Commentator.

BY H. H. HINMAN.

"The Key Stone of the Masonic Arch: A commentary on the laws and principles of ancient Freemasonry, by Chas. Scott, A. M., P. G. H. P., P. I. M., K. T., etc., etc., Jackson, Miss.," is the title of a work profusely recommended by many Grand Masters, including Rob. Morris, who says he learned his Masonry in Mississippi. The author claims Masonry is true religion, and all its symbols as so many types of the Christian religion. He seems especially anxious to have it established on a historial basis. He says that "Ancient Craft Masonry originated at the building of Solomon's Temple." "The degrees purport to be founded in the wisdom of Solomon, king of Israel, Hiram, king of Tyre, and Hiram, the son of the widow. * * * If they did not originate with these persons then the statements contained in our ritual are false, and the whole system, as revealed, a vile imposition on the credulity of men."—Page 18. Sage conclusion! A Daniel come to judgment! But A. G. Mackey, Daniel Sickels and Thos. K. Parvin affirm that this is not true, and that the Masonic story is only a legend, copied from the ancient mysteries, while the Grand Lodge of Illinois says the Master's degree was not manufactured till about the year 1721. Truly it is "a vile imposition on the credulity of men."

Our author says that Hiram Abiff was a type of Christ, and that he is the mediator of Masons. He says: "As the freed Mason enjoys in our solemn assemblies the symbolic presence of Hiram, the builder, and in all parts of the lodge beholds the unmistakable emblems of his being a mediator of the craft, so in God's holy church is the son of glory ever present, a living stone of singular beauty, thrown away among the rubbish, but at length found and erected to be a chief corner stone, etc. (Page 247.) He especially relies on Masonry to prove the doctrine of the resurrection. He says, "If there be no resurrection then the craft is under the law." (Page 281.) Again he says, "While the third degree met the wants of the workmen, the person in whom all their hopes centered, and through whose merits they were raised to that degree, was himself a beautiful emblem of the Messiah." (Page 285.) Again, "The great and chief design that was drawn on the Masonic trestle board was the design of atonement; without which the original covenant which was made by our Grand Masters would have been made in vain, and the knowledge of the mysteries forever lost. (page 293).

The remarkable feature of this author is that he makes the Master's word to be not simply the name of God, but the gift of the Holy Spirit, and the earnest of their inheritance in heaven. "In all the secret societies," says he, "there are certain words adopted for the purpose of distinguishing their members from the rest of the world. The words which are used in Masonic intercourse were chosen on account of their Spiritual references. "The word which is translated "pledge" in the Scripture is in the Greek *arrabone* (Mah-hah-bone). All who can produce this *arrabone* (Mah-hah-bone)—this pledge, this word, at the great day, shall be invested with the word of eternal life." (pp. 313, 315.) What a pity it is that Masons are forbidden to say this word aloud! How soon would all mankind be saved if they could only shout Mah-hah-bone from the house tops.

Again he says: "A Master Mason represents a raised and sanctified being. The deep mysteries lying in the forms and ceremonies embrace a powerful illustration of the earlier state of man, and that later state, when he shall stand in the presence of God divested of all the impurities of nature, a new and holy creature, redeemed by the costly blood of the Supreme Master." (pp. 350, 357).

We commend this especially to our holiness brethren who think that when men profess entire sanctification they ought to get out of the lodge, and are disposed to blame several Masons who profess holiness and still hold on to Hiram as a mediator.

Wisconsin State Meeting.

Rev. Enos Collins, president of the Wisconsin State Association writes asking the friends in that State to bestir themselves in preparation for their annual Convention which it is proposed to hold November 21st, but the place is not yet fixed. Friends who desire the meeting will please write immediately to Bro. Collins at Coloma, Waushara county. There are a number of good points in the State where the reform has a strong constituency enough to sustain and welcome. Let there be a little energetic canvassing so that the notice can be given in the next *Cynosure*. Let Wisconsin be roused for the best State meeting she has ever held. Act promptly and write directly to Elder E. Collins, Coloma, Wis.

Is Kansas Ready?

Olathe, Kan., Oct. 9, 1882.

Editor Cynosure:

My Dear Brother:—I see a notice in the last *Cynosure* from Rev. P. F. Feemster in regard to raising the $500 in Kansas for a good lecturer the coming year. He says the proposition is more than met. If so, I am ready on my part. My offer was to give $50 if $450 could be raised. Now, if that offer is met, let us have a lecturer at once and go to work. It is time now we had a man in the field. If the offer is not yet met it ought to be. There is much to do, and the time is short. I know of no way to meet the secret lodge question but to organize, agitate, discuss. Bring the whole question before the public. This cannot be done without money and organization. We must bring all our powers into order and form and then press the question. We must finally vote it down and out. We are organized in this city and county, and are meeting every two weeks in the Wesleyan church, in Olathe. The lodges are thoroughly organized too. They have some eight or ten intrenchments. They have organized the "Knights of Labor" in the last three months, and now they number over 200 names. So you see all of their forces are at work. Hence, we must needs work, or we shall not be guiltless if the truth suffers.

Yours for truth,
H. Curtis.

In 1881 there were expended in the United Kingdom, *for alcoholic drinks*, $635,000,000, an increase of $24,000,000 over the previous year. In ten years have been expended more than $7,000,000,000. The indirect costs and losses are believed, by Mr. William Hoyle, the great authority on this subject, to be nearly as much in addition. In the last 25 years, the resulting evils—pauperism, lunacy, and crime—have gained ground in spite of all opposing agencies.

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has it headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited. E. D. Bailey, N. E. Sec.

—Mr. S. A. Pratt, who is always finding some good way of scattering facts, has had printed a quantity of slips containing the letter of Dr. Howard Crosby to the Batavia convention.

—Mr. Spaulding is already in N. H., aiding about the convention, while Rev. H. T. Cheever and the N. E. Secretary start for there tomorrow (Tuesday,) hoping and praying for a great convention.

—Connecticut friends are moving slowly about their State convention. The delay is not through neglect but for temporary reasons. They desire to make it successful and hence are not rushing headlong into it.

—Brother Zeba Smith of Montpelier, Vt. writes: "The reform is what I delight in. I am with you in heart in this work. I am glad to read what you have done and are doing to spread light and truth in New England and that the Lord is blessing you and those other dear brethern who are laboring in the Lord. I hope you will live to see Masonry and all other secret societies done away with in our country."

—A new friend from Maine writes: "I like the platform that the American party has got up. Everything tends to reform. I abhor all secret societies."

—The responses to the appeal of the N. E. Board for pledges have commenced to come in. The promptness of some friends is certainly inspiring.

Congregationalists as a Sect.

Worcester, Mass., Oct. 9th, 1882.

Out of sympathy for the burden-bearing *Cynosure*, I have almost concluded to hold my peace about sectarianism. There is evidently such a degree of sensitiveness on the subject that the poor *Cynosure*, which has to suffer, whoever is to blame, needs to push chiefly the issue Christ or anti-Christ, unburdened with other issues. By the way, it is commonly supposed that reformers belong to the order of pachyderms, because of the thickness of their skin, but a close inspection reveals the fact that even *they* have tender spots where they must be touched lightly and when hurt no animal can scream louder! Since printing my thoughts on the subject of denominationalism, I have heard from various quarters facts and arguments which proved, if they prove anything, that there is no such thing in this country as sectarianism. We are all mistaken about it. One brother has proven to me that the Baptists are not sectarian, another that the Methodists surely are not, and now a brother has sent me arguments from a Congregational source which prove conclusively that Congregationalists are not sectarian; another has shown beyond a peradventure that the Disciples are not, while I have employed the same arguments used by these brethren and have demonstrated that the Presbyterians are not, *ergo* there is no sectarianism in the country. With this conclusion it is manifest that all our writings on that subject are useless. It is needless for me to add, however, that I am only strengthened in my conviction that we are guilty of a grievous error in dividing ourselves into sects—an error which must be corrected if we would see the complete reign of Christ hastening on.

My pen touches upon this subject this morning by the request of a venerable brother who asks for facts and arguments on the question whether the Congregationalists are sectarian or not. The source of the question, the important reasons for asking it just now, and the conviction that my answer will not provoke irritation and needless discussion, lead me to state my convictions publicly as requested, hoping to aid the brother in the solution of an important question and hoping also to contribute a mite toward the general dis-

cussion by which the truth will become manifest.

Of the Baptists, Presbyterians, (all branches) Methodists, (all branches) Freewill Baptists, Disciples, Congregationalists, and some others, it may be said, in general, that they have taught with great unanimity the vital doctrines of the Gospel—the Trinity, the Inspiration of the Scriptures, the Atonement, Regeneration, Future Rewards and Punishments and Christian morals, including Sabbath observance. They have separated on the ordinances and church government, both of which are temporalities, since in heaven we shall neither be baptized in water, nor be governed by synods and conferences.

Those, who are "endeavoring to keep the unity of the Spirit in the bond of peace," hold (1) that they only are entitled to church-membership who apprehend reasonably well the vital doctrines, who give evidence of being born again and whose morals are exemplary; (2) that whereas an honest difference of opinion exists concerning the administration of the ordinances (baptism and the Lord's supper,)each local church should act according to its own convictions and is the only ecclesiastical body authorized to determine the question; but a difference of method should not deter neighboring churches from Christian fellowship, and co-operation in missionary enterprises; (3) that all local churches are independent, self-governing bodies, not subject to the government or control of synods or conferences and that all ecclesiastical bodies which assume governmental control are extra-scriptural and therefore usurpers; (4) that all Christian bodies besides the local church should exist only to promote missionary enterprise or for mutual helpfulness, and that they should be supported by the churches only so far as their usefulness commends itself; (5) that all missionary enterprises should be conducted with a view to preaching Christ and not to the promotion of sectarian or denominational ends, whereby discord results; (6) that existing customs violate both the spirit and letter of these principles and render strife and discord inevitable.

I am not authorized to speak for others but the foregoing propositions embody the principle considerations on the subject, as held by me. There is much to be said in praise of the good done by all the denominations in the preaching of the Gospel, but their position on the subject of divisions or schisms is untenable and reprehensible. Now I am asked to show in what respect the Congregationalists are blameable, if at all. It may be affirmed of them as of others that everybody can see their fault except themselves.

(1.) When a man is converted he becomes a *Christian*, when he joins the church he is called something else,—Methodist, Baptist or Congregationalist. The signification of this is that he has now joined a sect. Before, he knew no fellowship but the fellowship of the Spirit, now he feels a denominational bond drawing him toward a certain class of Christians and away from certain other classes. While many local churches have avoided the error of adopting sectarian names the denomination as such has erred in this respect.

(2.) In theory the Congregationalists originally held to the independence of the local church, but their practice for many years has been strangely divergent from the theory. (a) They have, in many cases, used persistent and strenuous endeavors to prevail upon churches holding independent positions to submit to the denominational yoke, urging that the ecclesiastical union of churches was a duty and that independence was selfish. (b) The National Council was organized under the cry "We are a denomination." A few years ago that phrase was greeted in associational meetings with applause whenever used by the speakers (c.) Much of the money raised for missionary purposes is raised by an appeal to denominational pride, showing that the spirit of sectarianism has become of sufficient monetary value to avail in appeals for money. (d) It is not the general usage (there may be exceptional cases) to aid struggling churches unless those churches have submitted to the control of the denomination. This is certainly significant. If the prime object were to aid *Christian churches* without reference to denominational advantage, those churches which persist in independence would receive aid. The claim is that if they render aid they aught to have some control, but this claim discredits the very idea of independence and is a virtual concession that independence is good only as a theory while practically the only guarantee of safety is in this fact of *ecclesiastical control.* If the object be not to secure denominational advantage, why should not those independent churches in the vicinity of Berea College, for example, be freely aided in their needs, without requiring as a *sine qua non* the abandonment of their independence and submission to the denomination? The very effort made to bring them into the denomination shows that being *in* is something different from being *out.* The difference is in the one position they are non-sectarian, holding equal fellowship with all God's people, while in the other they become sectarian. (3.) The Congregational churches in New England manifest, at this time, as much denominational zeal as any of the other sects. The papers and pulpits land the spirit and cherish it as condusive to growth, while the associations offer no rebuke but vie with other agencies in promoting the same feeling. It is argued that the denomination has fallen behind the other denominations numerically chiefly for want of party spirit, and hence the new *cry* is "We are a denomination."

(4.) In conversation with ministers and intelligent laymen on the subject, they argue that the denominational spirit is useful in stimulating healthy (?) rivalry among the churches. This kind of argument seems to be in general use and is not being opposed by any leading Congregationalist in New England to my knowledge.

(5.) The Congregationalists, while having theories admirably adapted to the promotion of union, are making no effort in that direction. It does not seem to me that we can exempt them from the charge of sectarianism, in view of all the facts given. These things are not said in any spirit of hostility, nor yet for the purpose of wholesale denunciation, but solely for the discovery of their position on the important question of the unity of God's people.

It has occurred to me that it might aid the solution of the question under discussion to ask, What changes or charges would be necessary in the Congregational church to render it undenominational and unsectarian? (1.) The name should be changed to simply *Christian Churches* or *Church of Christ.* Where there are several such in a place their local appellation might be *first, second,* etc., or they might be called by the location. In this respect the Disciple or "Christian" churches are without fault and have set an example worthy of imitation.

(4.) The independence of the local churches should be fully recognized and the right be inviolate. The recent attempts at centralization should be abandoned and the church return to its mission of evangelizing the world.

(3.) Christian unity should become a principle constantly advocated and unremittingly practiced. No effort should be made to plant *Congregational* churches but every possible effort should be put forth to unite the people of new settlements in *one Christian church,* which recognizes no head but Christ himself.

(4.) The utmost liberty should be allowed such churches in the administration of the ordinances and the mode of government. If a church believes it to be its duty to allow none but its own members at its table, suffer it that liberty; if it is governed in its discipline by presbyters, do not interfere with it. It is not necessary to Christian union that there should be perfect uniformity in those things which apply only to the local church. These churches should be taught that the basis of their fellowship is not uniformity of outward forms, but *Christ in the heart.* Such a position on the part of any considerable number of churches would command the attention and respect of the people and shame the sectarian spirit now prevailing.

But, to me, the gravest objection to all the churches is that they have so far ceased to teach true godliness and are so far allied with the world. A reformation must take place in all the churches or we shall have no churches worth uniting. The man who at this time is defending the church when he ought to "Cry aloud and spare not" is making a serious mistake. The New England churches have adopted, one at a time, Christmas, Easter and Lent, they are now advocating that our annual fast day be put on "Good Friday" and last year the city schools of Worcester made "St. Patrick's day" a holiday. In all this the Catholics have yielded not an inch of ground but the Protestants have been walking over to the ritualistic churches, unmindful of the pit from whence they were digged. The worship in our large churches is almost as formal and unspiritual as that of the ritualistic churches, while revivals are few, and now the great American Board has been compelled to notice these facts because its treasury is suffering. Men who suppose that the sustaining of their denominations is the great business of life are mistaken. Let us pray that God will raise up men who care nothing for party ties but everything for Christ and his Kingdom. E. D. Bailey.

REFORM NEWS.

Bro. Feemster's Kansas Work.

RUSSELL COUNTY.

Kennebec, Kan., Oct. 9, 1882.

Dear Cynosure:—It is with pleasure that I am able to report having seen and heard an Anti-masonic lecturer. Rev. Paul S. Feemster came to this place late Saturday, Sept. 30th. Sabbath morning he preached from Psa. 104:34: "My meditation of him shall be sweet: I will be glad in the Lord." His sermon was very interesting and instructive. In the the evening he spoke on "The religion of the lodge compared with the Christian religion." His arguments were plain and powerful, and exceedingly interesting, which received the closest attention. I would to God every lodge-going professing Christian in Kansas could have heard him. It was the best thing I ever heard on the subject. I can cheerfully recommend Bro. Feemster to the friends in Kansas. Give him a call, and then do all in your power to get everybody to hear him. You will be richly rewarded.

On Monday evening he was to lecture on the educating power of the lodge, and show what it is training men to do. But for some cause or other there were but few out, and consequently no lecture. This I sadly regret; however, I trust good was accomplished. The people are generally indifferent on this subject.

For my part, I feel a greater interest in the cause than ever before.

This part of Kansas has suffered very much from the severe drouth. Corn, potatoes, and many other things are almost an entire failure. Of late we have been blest with delightful showers. Pasturage begins to look green, and fall grain is growing rapidly.

Respectfully, R. B. Landon.

RILEY COUNTY.

Manhattan, Kan., Oct. 11, 1882.

Editor Cynosure:—Rev. P. S. Feemster has been here and has gone. He preached Sabbath morning, the 8th, for Rev. Mr. Gale, pastor of the Baptist church, and in the evening in the same church, on the religion of the lodge compared with the religion of the Bible. I think he demonstrated clearly that Masonry was a religion and claimed to purify and save men without Christ, but wofully different from the Christian religion.

Monday evening he lectured in the Congregational church on the educating power of the lodge over its members. Tuesday evening in the Baptist church, on the power of the lodge in church and state. We had very good congregations considering rain, mud and darkness. Everything was quiet, and good attention given. A number have expressed to me their favorable opinion of the sermon and lectures and unfavorable opinion of the lodge. I think a good impression was made that will bring forth fruit. Bro. F. shows himself a true and devoted Christian, and carries the Christian spirit with him. Masons and lodge men generally took good care to be out of the way. Our trust, and hope for success is in God. H. S. Limbocker.

CORRESPONDENCE.

Reply to Rob. Morris.

DEAR SIR:—In a former letter, after briefly reviewing your "Monitor," and "Nature's Keys to Bible Truth," I expressed the suspicion your design in sending out the latter was to sow the seed of Freemasonry in the minds of Sabbath school children. I requested you to clear up the matter, if my suspicions were ill-founded. In your reply you have made no allusion to this matter; and as "cubic stones from the Masonic pavement" (with a tessellated border,) and stones from the late invented tomb of your mythical Hiram are not exactly "nature's keys," and are not specially fitted to unlock any obscure passage in the Bible; and as in the hands of a Masonic superintendent they may be used to awaken curiosity and draw the minds of the young towards the mysteries of the lodge, I suppose it fair to assume that such was your intention. You sell "Keys to Bible Truth," but you fold up in the parcel an advertisement of Masonic mysteries. The transaction, to say the least, savors strongly of Masonic art.

I also reproved you for offering to your fellowmen two religions, the one entirely formal with the promise of justification by Masonic rites and Masonic works, and the other spiritual, with justification by the grace of God through Christ, schemes entirely incompatible. This point you have not met directly.

1. You complain that I did not come to you privately, according to your views of 18th of Matthew. To this I reply that private offenses are to be dealt with in a private way. "If thy brother trespass against *thee*, go and tell him his fault between thee and him alone." But you have committed no offense against me in particular. The offense of a professing Christian in practicing and advocating and propagating Freemasonry, is an offense against Christ and his church, against the government which God has instituted, and against mankind. Your offense, therefore, is a public one. You have yourself flaunted it in the face of the world; and there is, therefore, no wrong or unfitness, in my dealing with you in a public manner.

2. You allude to the time when, having been "assured" that it was all right, you put your conscience and your soul into the hands of poor fallible men like yourself, and swore to uphold constitutions and obey laws and edicts of which you knew absolutely nothing; to keep the secrets of Masonry and Masons although the welfare and the authority of the State might require you to disclose them. And you say that you "went forward with much confidence, and found that the explanation of every ceremony was moral, sensible and Scriptural." Your language seems to be guarded here. The ceremonies themselves may be immoral, foolish, unscriptural and wicked; but the "explanation" is all very "moral," and even "Scriptural." You find no warrant in Scripture for submitting to the hood-wink and cable-tow, or for appearing in the semi-nude state in which you allowed yourself to be led into the lodge, or for ambulating around the altar and "with the sun" as an act of worship. And then as to the oath itself; is that one of the "ceremonies?" And if so, where is the warrant in the Bible for you to take, or for the Worshipful Master to administer to you, an oath such as that above cited? Or where is the warrant for his administering to you an oath at all? The government which he represents, and to which you swear allegiance, is a government unauthorized of God. God has ordained three institutions for the welfare, government and salvation of this world—the family, the church and the state. Any other is sheer usurpation and rebellion against God. But whilst on the *morality* of the order and its ceremonies, (other readers will pardon the violence of the supposition,) what would be thought of your morality, or that of the church in which you are an officer, if, on receiving a member or installing a pastor, you should administer the following as part of the "covenant:" "Furthermore you solemnly promise and swear that you will not have illicit carnal intercourse with the wife, mother, sister or daughter of a member of this church, you knowing them to be such?" That part of your Masonic "covenant" shows the morality which Masonry teaches, and also the measure of confidence which Masons really have in one another!

3. Your rejection of the name of Christ in the lodge. You do confess your belief in the Lord Jesus, and your hope of salvation through his blood. But you confess that you ignore him in the lodge "because Freemasonry is more ancient than the Christian era, and because it is cosmopolitan." Now if these claims were true, I can see no reason here why the King of Kings and the Saviour of men should be denied or ignored. Lying "is more ancient than the Christian era," and also "cosmopolitan." But must the Son of God, and the only Mediator between God and men, be therefore put in obeyance before the author of lying? Or, are the Lord Jesus and his religion to be put in obeyance before the heathen mysteries, because those mysteries were practiced before the "Christian era?" The Saviour has said, "Whoso shall confess me"—not before my friend, but "before men"—"in this sinful and adulterous generation, him will I confess." "But whoso shall deny me, him will I also deny." Why—O why, if you believe in and accept Jesus as your Saviour, do you confess him only before his friends, but deny him before his enemies? Do you think that he will not regard it? But as to the age of Freemasonry, you have no warrant in history for the antiquity you ascribe to it, unless you acknowledge its identity with the heathen mysteries, from which speculative Masonry is undoubtedly borrowed.

4. As if to make up for the dishonor done to Christ by the rejection of his name, you say that "sometimes the *Divine Man* is brought in as an exemplar of virtue," and that in a convention of seven lodges in the city of Smyrna you made this point with your utmost force, and all present, Mohammedans, Jews, Greeks, Arabs, Turks and Christians applauded. This, Dr. Morris, as a remarkable admission; and first, it is not quite certain whom those Masonic Jews, Greeks, Turks and Arabs supposed to be intended by the "Divine Man." In the legends of the Orient, from which Freemasonry is chiefly taken, Bacchus, Adonis and Hiram Abiff have all figured in that character. But supposing that they all understood you as referring to Jesus Christ of the New Testament, it was not as a Saviour, and the only Saviour of sinful men, but simply as "an exemplar of virtue" that you hold him up to their view. You had before you there seven lodges of your fellowmen, all in utter darkness as to the way of salvation for the soul, and all with you pressing on to the judgment seat of Christ. You had their confidence, for they had met for the very purpose of doing you honor. Had you had the spirit of Paul or Luther, or of many a more weak and humble believer whose heart had been touched by the grace of God, what an opportunity there was for you to have confessed yourself a disciple of Christ and to have pointed those ignorant men to the Lamb of God who taketh away the sin of the world. But no. There you stood before those enemies of the truth of God, taking their side in the great controversy about religion, denying the Lord Jesus as a Saviour, but offering or commending him as an "exemplar of virtue." To your American lodges you have done for Hiram Abiff just what you did in Smyrna before Jews, Greeks, Turks and Arabs for the Son of God, and in terms just as lofty. Thus in your Monitor, page 61, referring to the legend, you say, "It exemplifies an instance of virtue seldom equalled and never excelled in the history of man,"—putting Christ, the Saviour, and Hiram Abiff on the same level! I am inclined to dwell on this painful record which you have made of yourself, but I forbear. Peter, when in great danger as he supposed one night, denied his Master. But he did not justify and defend the denial for ten years after.

But you go on to say "When Freemasons desire to introduce Jesus Christ in his fullness into Masonry, we go into the commandery." That is, after you have gone through with seven degrees of heathen Masonry, and have promised *to adhere to it all*, you crown the whole, as you imagine, with a degree of Christian Masonry—putting Christ and Belial together. On this, I remark that Mackey says the Commandery "is no part of universal Masonry," but a mere side-show, and your own words imply as much. For you say "Freemasonry is cosmopolitan," and the religion of Masonry is "a religion in which all men agree." But be this as it may, however interesting to you may be the chamber of reflection with its skull and bones, the three years pilgrimage and warfare, the delta and the transparency of the ascension, and drinking wine from the human skull, with the horrid and blasphemous oath connected therewith, *the Christ of the commandery is not the Christ of the Bible.* It is not the Christ who said "Come unto me all ye that labor and are heavy laden," and "he that hath no money come." It is not the Christ who said, "To the poor the gospel is preached," and "in secret have I said nothing," but a false Christ foretold in Matt. 24, when the Saviour says: "For there shall arise false Christs, in so much that if it were possible they shall deceive even the elect, wherefore, if they shall say unto you, Behold, he is in the desert, go not forth, behold, he is in the *secret chambers*, believe it not." And you know very well that of the nine thousand beer-guzzling Knight Templars who gathered at Chicago two years ago not one in five made any pretentions to a personal interest in the Lord Jesus.

Having spoken of Adams, Seward and others, as "taking up other hobbies and seeking political power by other methods," you pass on to speak of Charles G. Finney and David Bernard as "renegades." I cannot credit you with ignorance or prejudice here. There is a degree of impudence in the application of such a term to such men for which corruptness of moral principles alone can account. According to such a use of language, Saul of Tarsus, after his conversion, was a "renegade," and if a man forsake the faith of a Moslem and becomes a Christian, he is a "renegade." Washington, when he renounced the government of George III., was a "renegade." And if a man joins a band of robbers, promising to stand by them, but coming under the influence of the gospel is lead to repentance, he is a "renegade." Mr. Finney says he was "converted from Masonry to Christianity." And when I asked Mr. S. E. Starry, of Iowa, "How did you happen to leave the lodge?" he answered as with a shout of joy, "Why, I got converted." And when the Holy Ghost takes hold of a man it takes him out of Masonry, and takes the Masonry out of him." Yet if a man has promised to continue in idolatry or to stand by a band of robbers, and then repents, forsakes his sinful ways, and enters on a life of godliness, he has, to your mind, "betrayed faith," and committed a "monstrous sin." But you proceed and say that had you found a company of Masons whom you describe "engaged in law-breaking and law-defying acts, you never could have gone out before the world and broken your sacred pledge;" but you would have covered their "law-breaking and law-defying" as the two sons of Noah covered the shame of their father. You would thus defy the law and disregard your civil oath; for you never could break your "sacred pledge" to the lodge. In your work on Masonic law (Monitor, page 140), you seem to have had this very case in mind when you wrote, "The covenant is irrevocable, no law of the land can affect it, no anathema of the church can weaken it." And you have shown here, not only the deep corruption of the institution you represent, but how deeply a man like yourself can be corrupted by it. I had much more to say on this point, but I forbear.

6. As to the falsehoods in Masonry, you say, "I have not found them." If my letter were not so long, I would point out a score or more of these; such as, that the Apostle John was a "patron of Masonry." But I will just refer to the words of the late Dr. Aydelotte, who, when asked why he renounced Masonry, replied: "Why, it is lie all over."

7. You finally refer to Salem Town, to whom you pay a short adoration, and say that with him

you wish to make Masonry the handmaid of the Christian religion. I attributed this language to him from a dim recollection; but on turning to such of his writings as I happen to have, I find that he makes Masonry a religion, and presents it as a saving religion. I met this gentleman some thirty years ago, and confess that I found him a person of pleasing address, entertaining and instructive; withal a scholar, and, like you, an elder in the Presbyterian church. But in his writings on the subject he certainly teaches that Masonry is a saving religion; and you, in your Monitor, have done the same thing. Thus on p. 21–2 you teach the "Entered Apprentice" that he is to fit himself for the house not made with hands, eternal in the heavens—not by coming to Christ and being sprinkled with his blood, but by works—breaking off the vices and superfluities of life with a gavel. On page 35 you make the lodge equal to the Christian church, when you say of it, "No institution was ever raised on a better principle or more solid foundation," and the same thing in a hymn composed by yourself, p. 332, when you speak of the Mason's home in the lodge as "The brightest scene that's found below"—brighter than the church of Christ, though illumined by his spirit and blessed with his favor. You certainly teach that the religion of Masonry is a saving religion, and by implication that Christ and his blood, or faith in him, are not necessary to salvation. You punish a man for passing counterfeit money. But Freemasonry is a counterfeit religion; the lodge is a counterfeit church, and its Christ is a counterfeit Christ; and with these men are cheated "out of their money and out of their character and out of their souls."

Dr. Morris, it is impossible for a man intelligently to embrace Masonry as taught by yourself, by Pike, Mackey, Sickels, and the great mass of Masonic teachers, and be a Christian at the same time. But just now I am disposed to look at you with an eye of charity, and say you are certainly deceived. But whether you are deceived as to the nature of Masonry or of Christianity I am unwilling to pronounce. It is difficult to conceive that a man of talent and learning like yourself should give forty years to the study of Masonry without knowing its character. But when I see that you are deceived as to the history and pretentions of the institution, and that you have taken and administered oaths thousands of times without ever once seriously inquiring into the nature of an oath, I dare not deny the possibility of your being deceived as to the whole thing. My fear is, however, that your personal Christian experience is a mere delusion.

My dear sir, eternity is real, and these things are not to be trifled with.

WARREN TAYLOR.

South Salem, O., Sept. 20, 1882.

Sectarianism.

A sectarian is one of a sect, and sectarianism is devotion to a sect. Sectarianism is of two kinds, a right and a wrong kind. The right kind is where a person is devoted to a sect for the sake of the truth represented by that sect. The wrong kind is where a person is devoted to a sect for selfish ends or from party pride. The words "sectarian" or "sectarianism" are seldom used in the first sense above, but almost always in the last sense, and as a term of reproach.

Who are sectarians?

Our Lord Jesus Christ was one, for he would have no fellowship with any of the numerous sects of his day, but organized a new sect. Paul was one, for he passed by all other sects and united with "that sect everywhere spoken against." Luther was one, for he left the Church of Rome according to the prophetic call in Revelation, "Come out of her, my people," and he formed a new sect. These were sectarian leaders. The College Church of Wheaton is a sectarian church, for it inscribes upon its banner, "No fellowship with the unfruitful works of darkness," and thus separates itself from all fellowship with churches united to lodgery. The Baptists are a sectarian denomination, for from the earliest Christian times they have held the truth against the errors of the Romish church. These are mentioned as illustrations, and many more might be mentioned, but these are sufficient. Even the N. C. A., working as it does for the advancement of one phase of the truth, is in spirit, although not in form, a sect. All these are sectarian in the right sense, and all are to be commended.

A few years ago a church member advised a young convert to unite with the Congregational denomination, as that denomination was the wealthiest in the place, and his business prospects would be materially improved thereby. That adviser was a sectarian in the bad sense, and worthy of censure.

Water and oil never will unite; no more will truth and error. A mixture of the two may be forced and all seem to be harmonious, but it will prove to be a grand delusion and snare; the pure water of truth will sink out of sight and the oil of error float on top. We find illustrations of this in the secret lodge where good men and bad men mingle; in the church which covers Freemasonry, and in the union church (so-called) where Methodists, Congregationalists, Baptists and what not are fenced in together (a sort of Barnum's happy family). Let some member assert his Christian manhood and speak his convictions, and at once an explosion follows. The truth is then set free, 'tis true, but how much better had it been if the truth had never been trammelled, for *through the truth* God's people are to be made one, and in no other way.

When truth meets error a separation or division follows, but when error has been vanquished, reunion and peace. The preaching of our reformers against lodgery has torn many a church asunder, and has separated us from a great portion of the Christian world, yet who among us doubts the ultimate triumph of our cause, and the reuniting of God's separate people on our side of the line. So it is with every struggle for the truth. The Anti-masonic cause seems to us of first importance just now. That is because objects near to us seem to be larger and of more importance than objects in the distance, and moral questions of this age seem to be of greater intrinsic value than moral questions of a past age. Anti-masonry, because we are in the midst of the struggle, assumes huge proportions, while other questions of equal or even greater importance (because the heat of the struggle has passed by) fade away into a misty cloud. And because this is so, some are disposed to underrate and even sneer at other issues, even to so far forget themselves as to call the contestants in such issues "sectarians," seemingly forgetting that they who live in glass houses should not throw stones, or that he who tosses a ball may have it rebound upon him.

Let us not forget that while many of our noble reformers have suffered much at the hands of Masonry, and may be called upon to suffer much more, so far at least the conflict has not been so costly in human sacrifice as some other issues not yet settled, but begun so long ago that the heat of the battle has passed away. Not a few articles in the creeds of the great denominations have paid the price of martyr's blood. They represent hard fought contests for the truth which are cherished in the memory of many of God's dear children. To ask these denominations to cast aside their laurels, to forget their triumphs, and to unite with a little band of reformers, who among themselves do not yet agree, is asking too much. Would any Anti-mason, after his cause has triumphed, yield his laurels at the asking? Then let him not demand of others what he himself would not yield under similar circumstances. ALBERT M. PAULL.

—Some people say, "Oh we know we are saved, because we are so happy." It is by no means a sure evidence, for joy may be carnal, unfounded, unspiritual. Certain Christians are afraid that they can not be in a saved state because they are not joyous, but are saved by faith and not by joy. I was struck with the remark of Ebenezer Erskine when he was dying, and some one said to him. "I hope you have now and then a *blink* to bear up your spirit under affliction;" he promptly replied, "I know more of words than of blinks;" that is to say, he had rather trust a promise of God than his own glimpses of heaven; and so would I. The word of God is a more sure testimony to the soul than all the raptures a man can feel. I would sooner walk in the dark, and hold hard to a promise of my God, than trust in the light of the brightest day that ever dawned. Precious as the fruit is, do not put the fruit where the root should be. Please to recollect that. Joy is not the root of grace in the soul; it is the fruit, and must not be put out of its proper position.—*Spurgeon.*

Obituary.

JOHN BOWMAN, father of Rachel Ulsh, was born Jan. 13th, 1793, married in 1815, died at the home of Benj. Ulsh, Silver Lake, Ind., Aug. 1st, 1882. Father Bowman lived a long quiet and amiable Christian life; for nearly half a century in meekness and steadfastness he walked with God in connection with the Baptist church. Fully equal if not superior to his surroundings in point of intelligence he seldom varied his deportment and hence his influence was permanent. He was a constant reader of the Bible and *Christian Cynosure*, and therefore was well prepared to vote the American ticket from first to the last. Father Bowman has gone to his rest as we believe fully prepared leaving us the testimony of a long life to encourage us to go on in the field of Christian work. "Blessed are the dead who die in the Lord." S. L. COOK.

Died at his home near Poplar Hill, Kansas, April 28th, JOHN ZIEGLER, in his 48th year. He was born in Ohio, in 1834. His parents moved to Indiana, when he was four years old, He married Miss. C. E. Wilson in 1865. He removed to Kansas in 1879 with his family. He was opposed to intemperance and sin. He liked to read the *Cynosure*. He delighted to read the sermons to his family on Sabbath. He voted the American ticket once in Indiana and once in Kansas. His trust was ever in the Saviour, knowing he does what is best. He leaves a wife and three daughters to mourn his loss: But we feel that our loss is his gain. Our prayer is that God will bless you in your efforts. C. E. Z.

Mrs. MARGARET GRANT, mother of Mrs. Prof. Bailey, died peacefully at her home in Wheaton, Ill. Sept.——, ult., in her 76th year. She was born at Argyle, Scotland, and removed to this country with her parents when 14 years old. For twenty years she resided in Wheaton, whither she removed for the purpose of educating her children, six of whom are living of the eleven born to her. Mrs. Grants parents were Presbyterians, and she was trained in the earnest and sturdy faith of that denomination, nor was the effect of that training lost either upon her or her children. For years confined by feeble health to her home yet her deep and constant piety was always an encouragement to other Christians who regularly enjoyed the blessings of public worship. She was in early and middle life a great reader, especially of history, and by this means became unusually intelligent, instructing her children, and finally placing them in a situation to secure a liberal education; this plan was somewhat disarranged when her three sons answered the call of their country during the war. Her death was calm and triumphant; longing for the presence of her God, she prayed that her Saviour would take her to himself, since her work here seemed to be done.

I cannot be satisfied with any small views of Jesus. He has revealed himself to me in such large proportions that small views of him are impossible. I have come to see that the Bible is a book—the book—for the soul. It is not a book calculated for the earth-bound, but for the heaven-bound; and to heaven I am bound. It is a journey sooner or later I must take. My heart rejoices at the thought. I contemplate with pleasure the proofs I am internally getting that the light and the love of the heavens are becoming mine.—*Morning Watches.*

The Christian Cynosure.

CHICAGO, THURSDAY, OCTOBER 19, 1882.

SECTARIANISM.—We print two strong articles in this number on the above subject. They are earnest, and our readers will be interested in them. But for reasons suggested by one of the writers (Prof. Bailey,) we must diminish if not discontinue the discussion. Two things in the matter are very obvious:

1st, that the names Presbyterian, Baptist, Congregationalist, Methodist, etc., must certainly pass away before Christ comes, and his prayer, "That they all may be one," is answered.

2d. That to form a new sect, whose creed is that there shall be no sect, though often attempted, has never tended to unite God's people.

Our idea of Christian union in this: Christ's church is as if wrecked and floating in fragments; if we all swim for the Rock, we shall be united when we get there. Ten thousand people in a tangle on a common, will all move in harmony if they start toward the same point of compass. We must put off all sectarianism ourselves, oppose all that opposes Christ; and hail as brothers all who manifest a living faith in him.

Theological Apostacy.

On the 20th of September last, Dr. Newman Smyth, who was rejected by the Board of Visitors as a professor in Andover Theological Seminary, has been installed pastor of the First Church of Christ (late Dr. Bacon's) in New Haven. He read a statement of his belief to the ordaining council in which he said: "The day of judgment for the individual is his confirmed self determination in good or evil." Answering questions he said: "Revelation in the word of God is progressive." "Conversion is bringing the person out of this inner wrongness back into rightness." "I do not think we have definite Scriptural authority for such a belief, [probation after death] unless we construe with that liberality with which we construe other passages," etc.

Question. "Are there any persons whose probation is necessarily not decisive at the end of this life?" *Ans.* "Yes; infants, idiots, some heathen, some of the spirits to whom Jesus preached in prison." These are specimens of his utterances. The council was large and the vote to ordain was unanimous, one member not voting.

The same week a large council voted to install Rev. F. A. Thayer at Quincy, Ill., whose ideas and views generally, resemble Dr. Newman Smyth's. Mr. Thayer is reported by the press to hold:—

"That there be those in pagan lands living without the light of the gospel, who have not had a moral probation, or those in Christian lands dying at any period of life without an adequate moral probation, such probation will be granted them."

This of course lays the foundation for prayers for the dead, purgatory, universal restoration, etc., etc. For if some are in probation after death we should pray for them. Their state is purgatorial and the finality is Universalism.

We have read some six or seven close-printed columns from these candidates and their large councils, and there is scarcely a text of Scripture quoted or interpreted in the whole mass. Dr. E. P. Goodwin thus characterizes this theological apostacy in his late sermon before the American Board:

"The doctrine of sin and its penalties explained away, the crucifixion only a picture, retribution hardly more than a figure of speech, and a bow of promise spanning even the pit of perdition—just so far as views like these prevail, there must inevitably result apathy in the work of missions. To preach such doctrines to the church, confronting as it does a lost world and an impending judgment, and expect thereby to arouse it to duty, would be like giving chloroform to an army on the era of battle, to inspire it for the struggle. Worse still, such doctrine not only stupefies the church, but it furnishes to heathenism weapons with which to resist the gospel."

The American Board.

The American Board of Commissioners for Foreign Missions held its seventy-third annual meeting in Portland, Maine, during the first week of the month. The anniversary was attended by several thousand persons, and an expenditure of $649,424 is reported for missions. The relation of the Board to the evangelization of Egypt is ably discussed in the speech of Rev. Henry T. Cheever of Worcester, on another page. The matter was considered of much importance, but for prudential reasons, lest the safety of the American missionaries in Asia Minor should be hazarded, the reference to a committee of investigation was deemed wisest.

It is also reported in the press dispatches that another question of some significance was presented, but not formally before the body. The harmonious flow of the meeting was interrupted by the distribution of a pamphlet entitled the "Controversy between the Missionaries of the American Board and the Evangelical Armenian Churches in Turkey," which is said to be written in opposition to the present methods of the Board in restraining the independence of the Armenian churches and keeping them so far as possible, under missionary control. One of these is to employ educated native preachers as helpers and subordinates only and not as missionaries, though by natural ability and the acquisitions of study they may be well fitted for such work. The young brother, G. H. Filian, lately ordained at Wheaton, is a young man of superior talent. Before coming to this country he was pastor of an Armenian church in whose membership were three American missionaries and their families. Every Sabbath these missionaries sat in the congregation, and refused his request that they should preach, by the excuse that "he could do it so much better." But the Board will not now employ him. Bro. Zaraphonithes, whose quiet efforts in the islaud of Andros, Greece, have been so successful, was also refused employment by the Board, although well educated and having much experience in Gospel labor in Western Asia. The objections of the Board, so far as they are made public, do not seem to answer the charges made against its management.

—Friends in New England, Michigan, Iowa and Illinois have some responsibility respecting the monthly papers now established for circulation in their territory. Being furnished at so low a rate they will form a kind of picket line, the *avant couriers* of reform lectures and literature. Let them be sustained and encouraged by every *Cynosure* reader.

—Secretary Stoddard spent the Sabbath near Morris, Ill., where he preached in a Methodist church, on the religion of Masonry. There was a very urgent desire that he should stay and lecture on Monday evening, but it was finally determined to wait until wider notice could be given and other more favorable circumstances transpired. He expected, as we go to press, to start for the East again on Wednesday at latest, visiting Washington City on the way, and arranging to permanently occupy the field opening in that direction as will be seen in Bro. Hinman's excellent letters. In regard to the latter let us pray that the whole season's work may follow with equal success its opening. Bro. Stoddard hopes to return in time to join Pres. J. Blanchard and Bro. Edward Mathews at the Indiana State meeting.

—A very interesting missionary meeting addressed by Profs. Blanchard and Stratton was held on Sabbath evening in the College chapel, Wheaton. The meeting was arranged in consideration of the fact that Bro. Henry M. Bissell and his wife, both of them graduates of the College, were paying a farewell visit to relatives in Wheaton before leaving for mission work in Mexico, for which they engaged during the late meeting of the American Board in Portland. Mrs. W. I. Phillips is sister of Bro. Bissell and Mrs. Prof. Stratton and Mrs. Bissell are sisters. It was expected that Bro. B. would speak, but he was unable to do so because of a very severe cold taken on the cars; a most excellent letter from him was read, however, and the prayers of al. were engaged for a baptism of the Holy Spirit to come upon these dear friends as they go to their distant and dangerous field.

—Bro. Bourne, pnblisher of the *Iowa American*, Cedar Rapids, Iowa, writes that subscriptions are coming in rapidly for the new paper; but he finds the post-office department objecting to the enterprise, or at least refusing ordinary passage through the mails, because it is printed in Chicago. The Cedar Rapids functionary must read again his orders and he will find every objection of this kind removed. The Iowa subscribers need not fear. Their paper will come all right, after a turn or two of the official screws fails to blanch their cheeks, and scare them from their enterprise.

—Bro. Wm. M. Love, editor of the *Banner of Truth*, Baker, Mo., announces that he will enlarge the paper beginning with the January number. The *Banner* has been the medium of many excellent arguments for the reform. We rejoice to see that it holds on through the trials of the first year, and hope Bro. Love will be amply sustained in his work for the purity of the churches of southwestern Missouri.

—The *Christian Witness*, of New Market, N. H., is also expecting to enlarge and its January number will come out with eight instead of four pages. These indications of prosperity are God's answer to many prayers. May he also give great enlargement to the faith and grace of all reform editors.

—Elder Nathan Callender, of Thompson, Penn., lately visited Cortland county, in central New York, to see old and dear friends and to do good as he had opportunity. He was greatly rejoiced to find a company of brethren all ready to receive the truth in Christ respecting the secret lodges. "God has opened the hearts," he writes, "of a band of live men and women to the indwelling of the Holy Spirit, and, of course, to the spirit of free inquiry on the moral issues in the church. This noble band feel compelled to break fellowship with the lodge power in the church." Bro. Callender wishes papers and tracts sent to these friends to inform them more perfectly of the work now being done for a pure and holy Christianity. On Wednesday evening of last week Bro. Callender had appointed to publicly address the people on "The Gospel of Jesus compared with the Religion of Masonry." From this good soil and good seed God grant may grow a rich harvest for his Kingdom.

NOTICES.

Indiana.

The annual State Convention for Indiana will be held at Carthage, Rush county, October 24th 25th, and 26th. Friends of the reform in the State are urged to make immediate preparations to attend. The place selected is a grand one for the convention. Friends from the West will leave the train (P., C. and St. Louis railroad) at Charlottesville, others at Knightstown.

Signed by Ex. Committee: S. L. Cook, J. W. Lowman, Benj. Ulsh, Wm. Small, E. Hansen.

Frinds of our cause and public advocates who positively intend to come from a distance to attend this convention, please send your names to Box 184, Carthage, Ind., as early as convenient. We wish to make arrangements as well as we may be able for your welcome and entertainment. J. M. CLARK.

Illinois.

The Illinois State Convention will be held November 1st and 2nd next in the Independent church, Tonica, La Salle county, on invitation from brethren in that church. Entertainment will be free and all who desire it will please send their names as soon as possible to N. Richey, Tonica, Ill. Let there be a grand meeting at this central point. Rev. D. S. Faris of Sparta, Elder N. E. Gardner of Haldane, and other able speakers will be present. The Convention will open on Wednesday afternoon, Nov. 1st.

N. E. Pennsylvania.

The annual meeting of the Northeast Pennsylvania Christian Association, opposed to the lodge, will be held in the church at East Herrick, Bradford county, Pa., commencing on the evening of Tuesday, October 24th, 1882, at 7:30 o'clock. The meeting will continue through Wednesday the 25th. Brethren from all parts of Pennsylvania are specially requested to meet us there in conference to form tickets for the State election and plan future campaigns.

THE SOUTHERN FIELD.

First Impressions of Washington.

WASHINGTON, D. C., October 3d, 1882.

DEAR BRO. KELLOGG:—Our Saviour and his apostles set us the example of making great cities the centers of reformatory influences, and as I sit here directly in front of the National Capitol, with its great dome rising before me, I cannot but think that they were wise, and that we may wisely follow their example. It was truly a "National Era," when Dr. Bailey established here a paper that plead for the rights of man, and the overthrow of oppression, and we have witnessed his wonderful success. The slave power had its seat here. So has the lodge power, and from here perhaps better than elsewhere should shine out the electric light which reveals its abominations and will overthrow its dominion.

I reached this city on the evening of Sept. 29th. Coming from New York, with its elevated railroads darkening some of the principal streets, and its constant roar and bustle, it seemed a little strange to see the hard, smooth asphalt pavements; the comparative quiet; the great government buildings scattered widely over the city; the great number of parks, all beautifully fresh from recent rains; a system of street railways more commodious and cheaper than I have seen elsewhere; and withal, a city of vast dimensions, but a population scarcely one-fourth as great as Chicago. Nevertheless it is a grand city, beautiful for location, laid out with surprising skill and adorned with every appliance that art could devise and unstinted wealth could purchase. I have little time for sight-seeing. I have visited the Capitol, walked through its rooms, viewed the paintings and statuary, but rejoiced more in the beautiful grounds which surround it. The Smithsonian Institute, the Washington Monument, and the White House I have merely seen from the outside but hope to have some time to view their wonders.

I have not forgotten my work. My first visit was to Howard University, which occupies five buildings on the heights on the western side of the city. It has 300 to 400 students with Theological, Law, and Medical departments. The last has about one hundred students. I met President Patton in his theological class, and listened to an able lecture on miracles. He has promised to arrange, if practicable, for a lecture for me this week. Prof. Fairfield tells me that none of the faculty belong to any secret society, but that many of the students are Masons, Oddfellows, etc., and he now writes me an invitation to address them on Thursday the 5th inst.

On Friday evening the Washington Christian Association met at the house of Dr. Gross, 311 East Capital street. The number present was not large but they were thoroughly in earnest. It was of such that the Lord said, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." By invitation I addressed them and some time was spent in considering ways to promote our reform. Two things were suggested: That we have an agency here like that in New England, and that one or more colporteurs be employed to distribute the publications of the N. C. A. It is believed that a considerable part of the expense could be raised here. In view of the great influence that Washington exerts as a moral and political center, it seems to me most eminently desirable.

Sabbath I visited the meeting of the Friends and in the afternoon the Free Methodists; and in both instances found them in hearty sympathy with our principles. At 4 P. M. I visited the meeting of the W. C. T. Union and was greatly pleased with the earnest and excellent spirit that was manifested and the good work they are doing. Since then I have called on many different persons more or less in sympathy with us. Among them Bro. T. F. Dolan, who publishes *The Sword*, a monthly paper that cuts right and left, smiting alike secretism and sectism and all other idolatries. His paper has attained a circulation of 7,000 copies and deserves the success that has attended it. Bro. G. W. Donaldson has, at his own expense, published and distributed a large number of tracts on Odd-fellowship, (he being a seceder,) Freemasonry, intemperance, etc. Bro. John Whiteford carries on a mission for the poor, the maimed, and all who are too miserable and wicked to get aid elsewhere. By him they are fed, clothed, admonished and comforted, till they can get on their feet and shift for themselves. He has two hand presses, writes tracts, gets them stereotyped, and then prints and distributes them. He never fails to bear testimony against the lodge. All sorts of people contribute to the support of his mission, and yet he never fails to rebuke even his warmest supporters. The world calls him a fanatic, but he is a remarkable man, and deserves the sympathy and aid of all who love truth and righteousness.

The next meeting of the Washington Christian Association is appointed for next Friday night. We hope for a full attendance. Pray for us, for "except the Lord build the house they labor in vain that build it."

THE WORK BEGUN—HOWARD UNIVERSITY AND TRACT DISTRIBUTION.

OCT 9th.—"All things work together for good to them that love God." This is always true, but not always apparent. Yet since I have been here I have indeed felt that the good hand of the Lord was with me, and that ways of profitable labor were being constantly opened before me.

On Thursday, the fifth, I met the faculty and students of Howard University. The hour from 12:30 to 1:30 P. M. was fixed on as the only one when all the students of the various departments could be together. There were present about 350. Some of them were Masons and members of other secret orders, but most of them, including the faculty and teachers, were not in sympathy with any form of organized secretism. I was introduced by Pres. W. Patton, who offered prayer. I spoke about an hour and had fixed attention. At the close I distributed a large number of tracts, which were eagerly sought for and a strong desire was expressed to know more of the matter. Pres. Patton and others expressed themselves as well pleased with what had been said.

Since then I have visited them and presented, for the College library, some of our standard publications, and spread on the table of the reading room a large number of tracts. I hope to furnish each member of the theological class with a copy of "Finney on Masonry." Last year some one gave each of them a copy of his Autobiography, a book that is incomplete without his last testimony against the works of darkness.

On Friday evening the sixth, our Washington Christian Association met at 311 East Capital street. Quite a number were present and brief addresses were made by Bros. Dolan, Wolfe, Whiteford, Gresham, Mrs. McPherson and myself; and steps were taken to secure an agency and regular colporteur work in this city.

Yesterday the Sabbath I attended Friends meeting and enjoyed great freedom in speaking. In the afternoon and evening I was with the Free Methodist people and enjoyed their earnest spiritual worship. To-night I expect, D. V., to lecture on the works of darkness in the Free Methodist church on Massachusetts Avenue.

This city is a most important field for the promotion of reform principles. There are quite a number of earnest Christian people who oppose secretism from Christian conviction and who will never rest day nor night until it is overthrown. There are many others who oppose the lodge because of the injustice which characterizes appointments and promotions. It is a common thing to see a mere novice, who is comparatively incompetent, promoted over the head of faithful and efficient men and women. It is utterly absurd to demand a civil service reform so long as there is a system of favoritism that sets aside everything that does not promote its own interests. There can be no civil service reform so long as the lodge rules in Washington. Some people are beginning to see it.

We have here quite a number of active tract distributors, and if we have the means we will "sow Washington knee-deep with tracts." I am satisfied that more good can be done by putting reform literature into the hands of Christian people, than by the same expenditure of means in any other direction. Who will aid us in holding up a standard of righteousness here at the heart of the nation?

LECTURES AND TRACT WORK.

OCT. 11.—The work here progresses favorably. On Monday the 9th I lectured in the Free Methodist church to a fair audience made up of radical Christian people. I spoke an hour and then listened for an hour to earnest remarks by the brethren present. Some had never given the subject any particular thought and did not know of the existence of the National Christian Association, but they were impressed with its importance and the duty of active opposition to the power of the lodge. Others are earnest workers in our reform and will do all they can to sustain the standard true Christianity. One brother of much note as an evangelist who had hitherto been but partly informed and partly awake to "the abomination that maketh desolate," expressed his determination in future to "cry aloud and spare not." He goes from here to Willimantic, Conn. I trust Bros. Barlow and Conant will find him a true yoke-fellow. A judge from East Tennessee who heard my lecture and has since read Finney says that he *renounces* the seven degrees of Masonry that he has taken.

Yesterday I went to Alexandria, Va. It is a delightful sail down and across the Potomac, and there is a very fine view of this city from the river; but Alexandria is a sleepy old town, only just beginning to wake up, and feel the pulsations of a renewed and better life than in the days of slavery. I expect to go there to lecture to-morrow night.

Last night I attended the Society for the Promotion of Arbitration at the Friends (Hicksite) meeting-house. They have a large neat house of worship, and though few in number seem to be zealous of good works. The address was given by Rev. Dr. Hicks (Gitteau's spiritual advisor,) and though able, was wholly irrelevant. Dr. Hicks is a *high Mason* and a so-called liberalist in theology. He went out of his way to tell us that he did not believe in any personal devil, and seems to be running an unequal race with Beecher, Thomas, and Swing. He has an independent church, the corner-stone of which was laid with Masonic honors. The president of the Peace Association is Hon. Fred. Saunton, territorial governor of Kansas, an able and amiable man, but destitute of faith in Christ as a Divine Saviour. The great mistake of the reformers here is that this class of men have been put in the lead. They have forgotten that Christ said, "Without me ye can do nothing."

The W. C. T. U. has acted more wisely and are doing an excellent work.

Much is being done here in the circulation of tracts. I have never been where they were more kindly received and read. I want to put some of our reform literature into every Christian family in this city. To-day I visited the Capitol and walked through the parks, and gave out a large number of tracts to the multitudes of people, who are largely persons from abroad, and are viewing the sights of the city. But two persons (one a white and one a colored Mason) treated me discourteously. I have great confidence in our ability (God helping) to do a great work in this city. Yours for Christ,

H. H. HINMAN.

—Almost the only College which shows any falling off in attendance this fall is Cornell University—supposed to be from a loss of confidence on the part of parents in the religious and moral influences which have hitherto prevailed there, especially under the administration of Vice-President Russell.

HOME CIRCLE.

A Storm At Sea.---The Rescue.

"Mother, you will let me go?"

A terrible storm is sweeping along the wild cost of North Devonshire. The Dynmouth life-boat is prepared to make its way to a foreign vessel, which, at some short distance from the land, is showing signs of dire distress. The life-boat crew is complete, with the exception of one man. Young Will Carew, a Dynmouth fisher lad and an expert sailor, is offering to fill the vacant place. At first he bends down gently to a woman, who stands beside him on the dreary shore, and in his clear, brave voice that we hear above the raging of the storm. "Mother, you will let me go?" The mother has been a widow only six short months. Her husband was a fisherman; he put out one bright day last spring, the last time in a fishing-boat, upon a delusively calm sea. A sudden squall came on; broken fragments of the boat were seen next morning on the beach, but the fisherman returned no more to home and love. And now the son asks permission to brave the horrors of the sea, which his father found so pitiless.

A fierce, passionate refusal rises to the woman's lips. But her sad eyes move slowly toward the distressed vessel; she thinks of the many loved lives in jeopardy within it, thinks, thinks with a sudden pang of agonized pity, of many distant, dear homes in peril of bereavement; she turns to the boy, and her voice is calm and courageous as his own: "Go, my son. And may God Almighty go with you, and bring you safe back to your mother's heart." Hurriedly she leaves the beach, hurriedly seeks her desolate home, and alone she wrestles with the pain of her old sorrow and her fear. Morning dawns again. The storm has spent itself. Sullenly the waves are tossing their haughty heads, but the sea's worst fury is over at last. A gallant vessel has gone down upon the waters, but the Dynmouth life-boat has nobly fulfilled its noble task, and all hands on board the vessel have been saved.

Why does young Will Carew linger in hesitation outside his mother's door? Bravest of the brave he has shown himself throughout the night. Why does he shrink from the proud welcome that awaits him from the heart nearest to his own? Beside him stands a tall, worn man; a man whom he has rescued from a watery grave; a man whose eyes full of tenderness never leave his own. Around the two throng Dynmouth villagers; many hands are thrust toward the man in happy recognition. "Who will dare to tell her?" So speaks a voice well-nigh choked with emotion. "I will." And Will Carew makes his way through the awe-struck crowd. Another moment and he is in his mother's arms. He feels and knows, for the first time, the whole depth of that wondrous maternal love, which Love Omnipotent has chosen as its best earthly token.

"Mother, listen. I have a tale for your ears. May God teach me how to tell it right. One of the men saved last night was a Dynmouth fisherman." The boy's voice is soft and grave, but it is evident that he steadies it only with a strong effort. "A fearful storm had overtaken him upon the sea, one day, not many months ago. He was observed and saved by a foreign vessel. The vessel was outward bound. Away from home, from wife, from kindred, the man was forced to sail; and by wife and kindred he was mourned as dead, He arrived at the vessel's destined port, only to set sail again with the first ship bound for England. Last night he found himself within sight of home; but a wild storm was raging on land and sea, and once more the man stood face to face with a terrible death. Help came in his need; help, God-sent, God-directed. And—" The boy breaks down now. On his knees, by his mother's feet, he clasps her hands convulsively in his, and his voice comes only through his thick sobs: "Mother, darling, try to bear the happy truth. When your brave heart, a heart which, in the midst of its own sorrow, could feel for the sorrow of others, sent me forth last night to the succor of the distressed, you knew not—how should you know?—that you sent me to the rescue of my dear father's life. God gave him to me. God has given him, mother, back to our grateful love."

Not another word is spoken. Locked in each other's arms, mother and son pour out their hearts in a flood of unspeakably happy tears. A step is heard; the rescued man stands by his own fireside, remembering with deep emotion, that his place there had been won for him by the skill and courage of his son. With a cry of wild joy, the mother rushes forward, and her head finds its long lost place upon her husband's breast.

Ah! Love, supreme, unutterable! Strange, indeed, are the paths through which Thy Divine wisdom leads Thy children to pure happiness! In mute reverence we bow before the mighty tenderness which crowns and blesses earthly love. —*Olive Leaf.*

Something to Hold on By.

The late Dr. Colver had great originality and quaintness of speech, and always adapted his language to the capacity of his hearers. As he was one day lecturing to a class of colored students of theology, on the composition of a sermon, in the presence of some white visitors, he said: "You should always be careful to have at least two mules' ears to every sermon."

The white visitors looked at each other in blank surprise, not knowing what to make of such a strange remark; but the colored students seemed to be in no such difficulty, and to enjoy it greatly, for as they were accustomed to ride mules without either saddle or bridle, they were compelled to hold on by the ears, and they knew the mule's ears were something to catch hold of and hold on by.

We are sorry to say that a great many sermons of white ministers do not have these mule's ears—there is no prominent feature in them—and it is hard for anybody to remember them, because there is nothing for the mind to catch hold of and hold on by. Moral: "Point your sermons."—*Ex.*

The Lost Opportunity.

Just before the great fire in Chicago, a western missionary bishop was pleading the cause of missions in one of the churches of that city. A wealthy gentleman listened to the appeal. His heart was stirred within him, and on going home he told his wife that he had made up his mind to send the bishop five hundred dollars. Something occurred on Monday to put the matter for the time being out of his mind, or rather induced him to postpone it for a few days. The fire came. The church was consumed, and the gentleman's wealth was swept away. Soon after, he met a former pastor who visited the city to see and comfort, as far as he could, his old parishoners. He told him with great emotion that, in the midst of his ruin, there was one thing which gave him more trouble than all the rest. This surprised the pastor, and he asked with much earnestness what could give him more trouble than the loss of all his property? The gentleman then stated the circumstances of the bishop's visit and address, and of his purpose to contribute. "But you had not made any promise to the Bishop, had you?" "No, he knew nothing about it, but I had promised God that I would do it, and I ought to have done it on Monday morning, as I intended to do, but I allowed something to divert my mind, and put it off, and the opportunity was lost! Lost forever! This gives me more trouble than all my other losses." What a lesson does this read to us all!—*A Christian Worker.*

—Some one has uttered a truth which ought to be engraved on the tablet of every Christian heart. It is as follows: "No man can do the best work that is in him without a certain amount of kindly sympathy." How applicable this is to the minister of the gospel! It makes all the difference in the world whether he has the sympathy and co-operation of his church members. If they do not take hold with them, they will be very apt to cripple him, and ten to one they will censure him for his inefficiency when they have been the main cause of it.—*Morning Star.*

CHILDREN'S CORNER.

Never Mind What "They" Say.

Don't worry or fret
About what people think
Of your ways or your means,
Of your food or your drink,
If you know you're doing
Your best every day,
With the right on your side,
Never mind what "they" say.

Lay out in the morning
Your plans for each hour,
And never forget
That Old Time is a power.
This also remember
'Mong truths old and new,
The world is too busy
To think much of you.

Then garner the minutes
That make up the hours,
And pluck in your pilgrimage
Honor's bright flowers.
Should grumblers assure you
Your course will not pay,
With conscience at rest,
Never mind what "they" say.

Then let us, forgetting
The insensate throng
That jostles us daily
While marching along.
Press onward and upward,
And make no delay—
And though people talk,
Never mind what "they" say.

—Palmer Journal.

A True Hero.

"Oh, to be a hero—a real hero!" sighed little Frank Fanning, as he closed the book he had been straining his eyes in the twilight to read, which told how a little drummer boy had kept up his rub-a-dub all through a fiercely fought battle—his little red coat seen here, there and everywhere, as he moved among the soldiery, cheering them with the gay sound, until the close of the day, when they had gained the victory, they noticed that the sound grew fainter and fainter, and fainter, until some one going up to the spot where he had sunk on the ground discovered that the brave little fellow's life-blood was ebbing through a mortal wound caused by one of the bullets of the enemy; but still his last, expiring effort was to keep up the rah-tah-too, and his last glance was for the flag in which they wrapped him as they laid him away to his final rest, while on the rude board that marked his grave they cut the words:

"HERE LIES A LITTLE HERO."

"That was worth dying for," thought Frank when from the adjoining room some one called his name.

It was his mother, and it was the third time she had called him.

"Yes, mother, I am coming," he answered, springing up.

"I wanted a glass of water, my son, I am thirsty."

Frank felt a little pang of reproach, for his mother was an invalid, and unable to move from the lounge on which she was carried every morning, and she depended on her little boy to wait upon her.

"I ought to have come before, mother," he said, "but I was reading such a splendid story. It was about a boy hero, mother. Oh, I wish that I could be a hero."

"And so you may be, my son! Do you know what heroism means? It means self-sacrifice. Always remember that. There is no man who entirely forgets self but is a hero. He may not know it himself, the world may never recognize it, but there is one who knows it, and who will one day reward it."

Somehow Frank could not forget his mother's words as he lay that night with wide open eyes, in his little bed. Whenever he closed them he seemed to see that soldier boy's grave, and the sentence written above it. But one might be a hero, and yet not die. He could not understand it, and so, wondering, he fell asleep.

How good Frank had grown! thought Mrs. Fanning, in days that followed. She had no longer to call but once, when, no matter what he was doing, he hastened to her side. How often she blessed him in her thought! but spite of his

loving care she felt herself growing paler and weaker every day. It was mental trouble, the doctor said, as much as physical. Her mind must be kept free from care. But this was the one thing that Frank could not do, though he well knew what was troubling her.

Every week their little hoard at the bank was decreasing, and Mrs. Fanning, who was a dressmaker, could do no work. Another month—if she continued ill—there would be hardly enough left to pay the rent.

On his way home one afternoon from school, bitterly revolving all this in his mind, Frank, glancing up, found himself opposite a large factory outside of which was a placard on which was written in great letters:

"HANDS WANTED."

The boy looked down at his own hands. They were small, and unused to work. "But they were made to use," he whispered to himself, with sudden inspiration. "Other boys make money—why may not I?"

Five minutes later he stood before the superintendent. In ten minutes the agreement had been made. He had to go to school one-half day, the other half he had to work in the factory, and for this he was to receive three dollars a week—enough to pay the rent.

True, it would take away the only hours he had for play—no more skating, no more sledding. But never mind that, Frank thought, gulping down a sigh of regret, and manfully trudging homeward.

At the door he paused.

"I won't tell mother," he whispered; "it would only trouble her. She will find it out soon enough."

One day, when she needed and missed him, she reproached him for thinking more of his play than his mother; but though he grew a little pale, he said nothing.

The month was drawing to a close. The time was approaching when she must learn the truth, else how could he account for the money.

Never mind. He would tell her how much happier he was, knowing he helped her, and how little he missed out-door sports. Next Winter, when she was strong and well again, he would enjoy them all the more.

It was the last day of the month, and Frank was on his way to the counting-room to receive his pay, which he had left in the superintendents hands, until the whole amount had been reached.

When passing some machinery, it was suddenly put in motion. Directly in his pathway stood a little girl, and as the great wheel slowly revolved Frank saw that it had caught a corner of her dress. The next moment he only knew that the dress was freed, that the child's life had been saved, and that his own right arm hung broken and helpless by his side. It had all taken such a little time he could scarcely realize it himself. He wondered what it all meant when they crowded around him.

"He is a little hero?" said a voice, and then it all grew dark, and the little fellow knew no more. When he recovered consciousness, his mother's pale face was bending over him.

"You're not angry, mother?" he whispered. "I could not help it."

"My precious little hero!" she answered, sealing his lips with her kisses.

Then he remembered all, and what that other voice had said. But what could this mean? He a hero? He who had never done anything heroic in all his life?

He had time to think it all over in the long weeks that passed before the broken arm mended and he grew strong again. But one day the factory superintendent, who had insisted upon paying all the expenses of his illness, so that he might get well in his own time, came in and handed him, with a smile, a little box.

On opening it a bright, gold medal lay before his astonished gaze, and on it was written:

"IN MEMORY OF A BRAVE AND NOBLE ACTION."

"Mother!" he cried. "See here! What does it mean?"

"It means," she answered, solemnly, "that my boy has forgotten self in others, and that he is his mother's hero."

Tears fell thick and fast down the boy's face. He had done so little, he thought, and they had made of it so much.

Nor was this all, for the next year the superintendent found a place for him in his own private office, where he might grow up a good and useful man.

To his mother health and strength had returned, and all was happiness in the little cottage; but Frank had learned a lesson he never forgot—that it was the quiet home circle, in the every day unselfishnes and thoughtfulness for others, rather than the battle field, where the first seeds are sown which makes the hero.—*Golden Days.*

SABBATH SCHOOL.

LESSON 5, October 29.—JESUS BETRAYED AND TAKEN.—Mark 14, 43-54.

(43) And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. (44) And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him and lead him away safely. (45) And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him. (46) And they laid their hands on him, and took him. (47) And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. (48) And Jesus answered and said unto them, Are ye come out as against a thief, with swords and with staves to take me? (49) I was daily with you in the temple teaching, and ye took me not; but the Scriptures must be fulfilled. (50) And they all forsook him and fled. (51) And there followed him a certain young man, having a linen cloth cast about his naked body; and the young man laid hold on him: (52) And he left the linen cloth and fled from them naked. (53) And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. (54) And Peter followed him afar off even into the palace of the high priest: and he sat with the servants and warmed himself at the fire.

GOLDEN TEXT.—The Son of man is betrayed into the hands of sinners.—Mark 14:41.

PARALLEL PASSAGES.—Matt. 26:47-58; Luke 22:47:55; John 18:13-16, 18.

HOME READINGS.

The necessity of being delivered up	Matt. 16:13-28
The fulfilling of all things written	Luke 18:28-34
The fulfilling of the prophets	Matt. 26:46-56
The cutting off of the Messiah	Dan. 9:20-27
The smiting of the shepherd	Zech. 13:1-9
The sufferings of Christ foretold	Luke 24:25-49
The necessity of Christ's suffering	Acts. 17:1-9

PROMPTINGS TO FURTHER STUDY.

On what previous occasions had Jesus escaped a multitude who sought to kill him? How can you give a scriptural explanation of his escape then and his surrender now? At what time did God send forth his Son to redeem them who were under the law? What fate threatens those who do not in sincerity kiss the Son? What two Old Testament prophets foretell Jesus' presence and work in the temple? Can you mention a place where Jesus' teaching is foretold in the Old Testament?—*Scholar's Quarterly.*

NOTES.

(43) "Cometh Judas." Between one and two o'clock Friday morning. The movements of Judas, after the last supper, we may readily picture to ourselves in the outline. Going immediately to Caiaphas, or to some other leading member of the Sanhedrim, he informs him where Jesus is, and announces that he is ready to fulfill his compact, and at once to make the arrest. It was not the intention to arrest Christ during the feast, lest there should be a popular tumult (Matt. 26:5); but, now that an opportunity offered of seizing him secretly at dead of night, when all were asleep or engaged at the paschal meal, his enemies could not hesitate.—*Andrews.* "One of the twelve." The evangelists do not conceal the fact that the traitor was one of their own number. Why was such a man chosen to be one of the twelve? (1) There was needed among the disciples, as in the church now, a man of just such talents as Judas possessed,—the talent for managing business affairs. (2) Though he probably followed Christ at first from mixed motives, as did the other disciples, he had the opportunity of becoming a good and useful man. (3) It doubtless was included in God's plans that there should be thus a standing argument for the truth and honesty of the gospel; for, if any wrong or trickery had been concealed, it would have been revealed by the traitor in self-defence. (4) It is a relief to modern churches to know that God can bless them, and the gospel can succeed, even though some bad men may creep into the fold.—*P.* (45) "Kissed him." The Greek word here is more forcible than the one signifying kiss in the previous verse,—kissed him with fervor, and frequently. The signal as arranged was to be simply a kiss. The signal actually given was kissing, accompanied with embraces; which was entirely in keeping with the excitement of Judas and the desire he felt that there should be no mistake as to the person intended.—*Meyer.* What was Judas' motive? (1) Anger at the public rebuke given him by Christ at the supper in the house of Simon the leper (Matt. 26:6-14). (2) Avarice, covetousness, the thirty pieces of silver (John 12:6). (3) A much larger covetousness,—an ambition to be the treasurer, not merely of a few poor disciples, but of a great and splendid temporal kingdom of the Messiah. He would hasten on the coming of that kingdom by compelling Jesus to defend himself. (4) Perhaps disappointment because Christ insisted on foretelling his death, instead of receiving his kingdom. He began to fear that there was to be no kingdom, after all. (5) Perhaps, also, Judas "abandoned what seemed to him a failing cause, and hoped by his treachery to gain a position of honor and influence in the Pharisaic party." (47) The bringing of the sword was part of the misconception which Jesus had not cared further to remove at the supper; and, if Judas had pressed into the inclosure, they may have been entirely unaware as yet of the number of the captors. Future years would teach them that Christ's cause is served by dying, not by killing. The full reply of our Lord on this incident must be found by combining Matt. 26:53, John 18:10, 11.—*Cambridge Bible for Schools.* This act of violence, indeed, not only compromised the safety of Peter, but even the Lord's cause. Jesus was all but hindered thereby from addressing Pilate in the words so important for his defence against the crime with which the Jews charged him (John 18:36).—*Godet.* How common is the conduct, even in good men, to run before they are called, to be very forward to set themselves on work in the greatest matter, but to be backward and diffident when God commands!—*Wogan.* If a man be zealous for Christ, he must be zealous within the compass of his calling; and not be zealous first, and then look for a calling; but first look for a calling, and then be zealous.—*William Perkins.* Christ's reply to Peter's act, as given in Matt. 26:52, 53, is full of instruction: "Put up again thy sword into its place; for all they that take the sword shall perish by the sword." There is no possibility of advancing Christ's kingdom in such worldly ways, by force, by depending on the rich, or on state patronage. And there is no need of such aid, either for Christ or his kingdom. God can always save them from worldly trouble if that were the best; for "thinkest thou I cannot now pray to my Father, and he shall presently give me twelve legions of angels?" (49) "Took me not." The offence with which he was charged was one of teaching, not of robbery or violence: it was open, public, unconcealed, and the time to arrest him was the time of his teaching; he had neither hid himself, nor surrounded himself with his followers for self-protection; the indignity of this midnight arrest was, therefore, gratuitous.—*Abbott.* (53) "To the high priest." We learn from John (18:13-15) that Jesus was first taken to the house of Annas, and, after a brief delay here, to the palace of Caiaphas, the high priest.—*Andrews.* It was the duty of Annas to examine the sacrifices, whether they were without blemish: there was significancy in it that Christ, the great Sacrifice, was presented to to him, and sent away bound as approved and ready for the altar.—*Lightfoot.* The actual high priest at the time was Caiaphas; but this Annas had been high priest, and as such enjoyed the title by courtesy. Being also a man of great wealth and influence, and of active habits, he took upon him much of the business of that high office, as a sort of assessor to, or substitute for, Caiaphas, who was his son-in-law. Hence the evangelist describes them both as "high priests" (Luke 3:2), as they were in fact.—*Kitto.* Caiaphas, we must remember, had already committed himself to the policy of condemnation (John 11:50).

THE AMERICAN PARTY.

Nominations for 1884.

For President,
JONATHAN BLANCHARD,
of Illinois.

For Vice-President.
JOHN A. CONANT.
of Connecticut.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

Michigan State Ticket.

For Governor,
CHARLES C. FOOTE, of Detroit.

For Lieutenant Governor,
LEWIS 1. WICKER, of Oakland.

For Secretary of State,
JACOB O. DOESBURG, of Ottawa.

For State Treasurer,
GEORGE SWANSON, of Calhoun.

For Auditor General,
WILLIAM WING, of Kent.

For Commissioner of State Laud Office
GEORE W. CLARK, of Detroit.

For Attorney General,
HENRY C. PRATT, of Lenawee.

For Superintendent of Public Instruction,
WILLIAM H. ROSS, of Allegan.

For Member State Board of Education,
HARDY A. DAY, of Branch.

Iowa American Ticket for 1882.

For Secretary of State:
A. W. HALL, of Page county.

For State Auditor:
WM. ELLIOTT, of Van Buren county.

For State Treasurer:
M. SPRINGSTEED, of Cedar county.

For Attorney General:
JACOB W. ROGERS, of Fayette county.

For Judge of Supreme Court:
JOSEPH P. FERGUSON, of Cedar county.

For Clerk of Supreme Court:
W. P. NORRIS, of Van Buren county.

Michigan Fifth District.

For Representative in Congress: HENRY D. INMAN.

A POLITICAL MEETING will be held in connection with the Illinois State Convention, on Thursday forenoon Nov. 2 during a recess of the Convention. Tonica is in the center of a section of country full of old line Abolitionists. Benjamin Lundy's paper, the first Abolition sheet in the West, if not in the country, was published near by. This should be a grand rallying point for reform politics. American voters, come to the meeting.

The altered tone of politicians in regard to reform questions is very noticeable. Governor Foster, of Ohio, says: "A discussion of what is to be done with the saloons and whiskey is what the people want to hear. * * It is crowding to the front." If Anti-masons stand by their principles they will soon see that *the lodge question is "crowding to the front."*

Political Meetings at Wheaton.

On Monday afternoon last week a convention of the voters of Kane and DuPage counties, Ill., was called to meet in the lower College Chapel at Wheaton to consider the nomination of a candidate for representative to the State Legislature who would stand by the principles of the American platform. There was a good representation of the American voters present and after a due consideration of the issues already presented to the voters of these counties, it was decided to nominate a representative. The honor fell upon J. P. Bartlett of Blackberry, Kane county, a man of worth and intelligence, well known for his position on the lodge question, and a life-long laborer for temperance. It was also voted to recommend to the voters of Illinois that they support in the election of November 7th: *For State Treasurer:* PETER HOWE, of Marshall county; and for *Superintendent of Public Instruction,* HERMAN A. FISCHER, of DuPage county. The political meeting at Tonica will doubtless ratify these nominations. The near approach of election day made the nomination seem advisable. Measures were also taken to hold a number of political meetings in favor of these candidates.

The first of these meetings was held in the Court-house at Wheaton on Wednesday evening last. Prof. O. F. Lumry presided and after prayer by Rev. W. W. Stewart addresses were made by Rev. J. P. Stoddard and Pres. C. A. Blanchard, of which it may be said by all who listened, whatever their political creed, that they have seldom listened to better speaking. It was voted to meet again this week on Wednesday evening when it is hoped that Gen. J. W. Phelps will speak, who has been a month in Chicago looking after his business interests here. Different parts of DuPage county will be reached this week and next, and every vote with a conscience behind it will if possible be gained for the American candidates.

Arbitration.

Judge Fanchier's Court of Arbitration in New York is peculiar. It has no lawyers, no jury, no costs, and no appeal. The usefulness of this Court is appreciated by the mercantile community, and it is hoped the next Legislature will greatly enlarge its powers and widely extend its already great benefits in settling important cases. So says the New York *Advocate.* If it is so beneficial in peacefully settling important commercial matters, why could such arbitration Courts not be made equally useful in settling differences between nations. One plank of the American Party platform advocates this way to avoid war. We hope the time is not very distant when every nation shall have such a Court of final appeal. In this country, townships, counties, commonwealths, some of the last as big as kingdoms of the old continent, settle their disputes in courts and that is the only way of it, and who will say that justice is not as often done all parties, in that way, as by appeals to arms. Yet what misery is avoided when settled in this Christian way! Our combination of great commonwealths is setting the other countries that delight in war a noble example of successful arbitration of public disputes that all might profit by and "learn war no more."—*Sandy Lake News.*

RELIGIOUS INTELLIGENCE.

—The United Presbyterian churches are meeting with much encouragement in their efforts to raise a memorial fund of $50,000 to celebrate the twenty-fifth anniversary of the union of the Associate Reformed and Associate churches.

—The Allegheny Presbytery has refused to allow Rev. John Ker permission to ride on a Sunday train to and from divine services, fifteen miles up the railroad. After a heated discussion, the vote stood eleven for and fifteen against.

—The *American Missionary* says: "One of our old friends writes: 'Do the colleges and literary institutions supported by the American Missionary Association prohibit the use of tobacco, as well as of intoxicating liquors, among their students, as Oberlin does?' We are happy to inform him and all other friends that this is the rule in all of our schools, and that they would be delighted to observe the freedom of all our school buildings from the pollution of tobacco. It is a fine element in the formation of character, as well as a matter of health and of economy."

—About fifty children of the four hundred missionaries that have been appointed by the American Board of Foreign Missions, are now laboring in the foreign field. The three classes in Princeton Seminary last year numbered 119. Of the 119, 31 were sons of ministers, 23 sons of elders and 6 sons of deacons.

—Brethren Moody and Sankey have begun their fortnight's work in Paris. The *Intelligencer* says: "It strikes us as a notable and significant event, calculated to excite the imagination and stir the heart. Moody in Paris!—the Paris of Clovis and Louis Quatorze and Napoleon III.; of Abelard and Voltaire and Eugene Sue; of Mirabeau and Philip Egalite and the Commune; of Richelieu and Coligny and McAll; of the Bastile, the barricades and the Bois de Boulogne. The voice of one crying in the wilderness, more waste and howling than that which rang with the summons of the Forerunner; a city as imperial and as profligate as that through whose streets the prophet cried: 'Yet forty days and Nineveh shall be overthrown!'

'And what will the proud and gay and infidel city go out to see? A greater than Jonah, a greater than John, by so much as he brings the fulness of the Gospel of the Kingdom. Yet whether they will repent at his preaching, and whether he will be a veritable forerunner of a still Mightier One, will depend upon the Spirit of the Lord. That the Spirit may be poured out on Paris, should enlist the faith and prayers of the Christian world."

The American Board and Egypt.

At the late meeting of the American Board of Commissioners for Foreign Missions, in Portland, Me., Rev. Henry T. Cheever, of Worcester, introduced a resolution amending the report of the committee on the missions in the Turkish Empire. The matter was referred to a special committee who may, if deemed best, visit Egypt and ascertain all the facts in the case to report next year.

The amendment to the report on Turkish missions offered by Bro. Cheever, and his speech upon it are as follows.

The amendment reads:

That the Secretaries of the Board be requested if in their united wisdom and that of the Prudential Committee it shall seem best, to address a memorial to the government of Great Britain on the part of this Missionary Board, and the united supporters of Christian Missions in all Mohammedan states, asking, in view of the significant success which God has lately given to British arms and intervention in Egypt, thereby putting it in the unquestionable power and right of Christian England to do whatever she will that is just for the hitherto oppressed people of that land, that the English premier and parliament will now use their providential opportunity to establish and secure perfect equality of rights as to religion, and the untrammeled profession and propagation of the gospel in those parts: so that henceforth, Moslem and Christian throughout all Egypt shall be alike free from restraint and persecution in the exercise and inculcation of their chosen faith.

Mr. Cheever said: It is not for me to take up any time of this great missionary assembly in arguing the friendly amendment I have offered to one of the reports here presented on Turkish missions. The proposition contained in this amendment is its own best argument and defence. It carries in itself and on the face of it its only leave to be. Its recommendation will, I think, meet the warm approval of almost every friend of missions and of humanity in all the Mohammedan countries to which we have access. But will the president allow me to say further, that in my judgment the Prime Minister of England himself will be glad of such a voice from the great missionary boards in America, as well as Great Britain, that have their evangelizing agencies, schools and churches in the wide region of country whose

destiny under God is now so wonderfully put in the hands of Protestant England. He will hail and be helped by the moral support that such a word will give him, in now securing as a prime condition of settlement in the East the most liberal guarantees of future protection and safety to all Christian confessors in the kingdom of the Khedive, and throughout the dominions of the Ottoman Porte. So shall the "dark continent" to which the land of the Pharaohs is the great northern gateway—rent asunder by what Dr. Storrs described so eloquently yesterday, as the tearing tornado of war, making a new way for the Gospel—so shall Africa be henceforth wide open to an aggressive and all-conquering missionary Christianity. Who knows, sir, but Gladstone will prove to be the English Cyrus of the 45th chapter of Isaiah, the anointed Shepherd of the British Israel, whom God hath raised up in righteousness at this latter day like the Persian Cyrus of old, and "has holden his right hand to subdue nations before him and to loose the loins of kings? For thus saith the Lord, (verse 14,) "The labor of Egypt and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine; they shall come after thee. * * They shall fall down unto thee: they shall make supplication unto Thee, saying surely God is in thee and there is none else. There is no God."

Now, Sir, is it not meet for us in republican America, guided by both prophecy and Providence, as the loyal subjects of Christ our only King, on the broad platform of this honored Board, with its personal history of noble heroes and heroines for the last seventy years as given in the paper of Dr. Alden to-day;—is it not meet for us that we warmly congratulate the English Premier upon the enlargement under him, if not of British Empire, yet better than that, of British opportunity to advance the glorious Gospel of the blessed God in the realm of the False Prophet, even in Egypt itself, so long the "basest of Kingdoms?" And without a trace of flattery, in the interest only of truth and freedom, may we not apply to him, with a generous enthusiasm, the words that Milton addressed to Cromwell in his day:

> Gladstone, our chief of men, who through a cloud,
> Not of war only, but detractions rude,
> Guided by faith and matchless fortitude,
> To peace and truth thy glorious way hast ploughed,
> And on the neck of crowned fortune proud,
> Hast reared God's trophies and his work pursued!

Yet much remains to conquer still. Peace hath her victories no less renowned than war! Those victories of peace let us help him to win by sending our word of lofty cheer under or over the great deep, and by imploring for him continued prowess and guidance from the great Head of the Church militant and triumphant.

And now let me add to what I have said, the plea of a corporate member of this body, Dr. George B. Cheever, of New York, late pastor of the Church of the Puritans, who says in a letter of date Sept. 30th, Englewood, N. J.: "I wish to suggest the propriety of sending to the Board in Portland some expression of opinion and interest in regard to the great crisis as to liberty of religious belief and Christian education in Egypt; and the wonderful providence of God in so suddenly putting it in the power of the British government to assert and establish the divine law of freedom; the freedom of preaching the gospel and believing it, and making confession of Christ and teaching his faith, without molestation, without penalty of property, of imprisonment, or life. The question is between the freedom of conscience toward God and Christ and the Christian Scriptures on one side; and the despotism of Mohammed and the Koran and the sword on the other. The English government has the power and the right, if its parliament and ministers please, to determine this question, at any rate for Egypt, justly; and to protect and secure every person and family from persecution for religious opinion. The liberty of teaching and preaching and believing ought to be made at least as broad and sure as it is in England. Never should a Christian be permitted to molest a Mohammedan, nor any Mohammedan a Christian on account of his religion, and if any one be pursuaded to change his belief and turn from either side to the other, he should be free to do it, and be protected by the law and the whole power of the government in doing it. This principle once established, (and at the present crisis the announcement of it as indispensableto a settlement of the country in peace, would be its establishment) this principle once settled there would be an end of the dreadful fanaticism of the Mohammedan Koranic cruelty in Egypt at least; and the way would be opened for the same Christian victory everywhere. It would be the beginning of the end of the Turkish dominion and of the ferocity of Islamism. God is offering to England the glory of this conquest, and if the government will but accept the opportunity and the mission it will make them the foremost nation in the world; and the deliverance wrought in Egypt, and the door there wide opened for the truth as it is in Jesus, that event may be followed with incredible rapidity through the whole Oriental world by similar openings and deliverances. Nations may be born in a day.

"Now ought not our great and influential missionary society to speak out? The proclamation of religious liberty by them, the demand for it in God's name, at such a crisis, would be a blow against the progress of Romanism as well as the power of the False Prophet. The effort is worth making, at any rate, and now is the time. England would be encouraged and animated by it. Well put, a united expression of opinion and desire might be wonderfully effective. So shall they fear the name of the Lord from the west, and when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

I pray God, Sir, that this Board may be fully up to the hour, and that no timid considerations of prudence and expediency may be allowed to smother a bold demand for present freedom for the word of God through the ancient realm now so grandly open to God's British Israel. Let it be proclaimed world-wide that the Christian world now expects of Protestant England what Lord Nelson said England expected of every man in his fleet—to do his duty.

Words of Life for every Day.

SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH.

Thursday, Oct. 19.—Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour.—Eph. 5:1–2.

Friday, Oct. 20.—But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. —Eph. 5:3–4.

Saturday, Oct. 21.—Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.—Phil. 2:3–4.

Sabbath, Oct. 22.—Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.—Isa. 53:4.

Monday, Oct. 23.—For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.—Eph. 6:12.

Tuesday, Oct. 24.—Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.—Phil. 2:5, 6, 7.

Wednesday, Oct. 25.—Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. 3:13–14.

COUNCIL-IATORY.—Rev. Dr. Newman Smyth has driven his couch and four into New Haven, spite of Westminster Confessions and Cambridge Platforms. And Rev. Mr. Thayer glides, four in hand, with equal facility into Quincy, Ill. One cannot help wondering, what all the fuss has been about; and who has been mistaken, or who has backed down. The Councils, in substance, find that the doubts or deviations of these brethren are only matters of "speculation;" and they, on their part, assure the Councils that these speculations will not influence their preaching.

Inasmuch as the said speculations are already well-known to their hearers, and affect the very practical question of a probation after death, we do not see how they can help affecting that "terror of the Lord," which the preacher must "know" in order to "persuade men." And inasmuch as these clergymen do not profess to find authority for their view in the Scriptures, we do not see why or where the rationalizing, —or "speculating"—process shall stop. In the case of Mr. Thayer, we notice that the Council took pains to declare itself sound on Probation, and its copartnership with the candidate only a "limited" one. Hereafter we trust if ministers must "speculate outside" of Revelation, they will consume their own smoke, and not puff their cinders into the public eye.—*Intelligencer.*

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HOME AND FARM.

STRAWBERRIES.—For the past few weeks I have had a great many postal cards and letters asking me to state in the *Advance Argus* what I think about fall planting of strawberries, and whether there would be really a chance of getting some fruit from these plants next June, and also, what I think are the best kinds to plant on the different kinds of soil, &c. Now, to make this subject as plain as possible, so that it will answer the most questions in the fewest words, I will just state to you what my experience has been. For instance, last season I planted out a piece of strawberries where I had a piece of early potatoes. The first plants were set on the first week of August, but on account of the drouth they did not amount to much, and only about a third of them lived until fall. The next rows I planted from the first week of September until the last of the month. You see I planted a few at a time, expecting every day that it would rain. Then I did not plant again until the end of October, and I even planted a few as late as the middle of November. Well, the patch being planted, nothing more was done until it began to freeze pretty hard; then I took some straw and went along the rows dropping a good handful on each plant; then got some corn stalks that had been thrown out of the barn after the cattle had picked it over, and threw a few stalks on top of the straw. This was to keep the straw from blowing away, which it did. Nothing more was done on this patch until spring, when I gathered up the stalks, letting the straw remain. The plants soon pushed themselves up through the small quantity of straw and made a rapid growth. I did not see much difference in their growth. Those which were set out first did not seem a bit more forward than those planted last. I suppose the drouth stunted them; anyhow, they grew first rate and bore what some would have called a good crop; but I will say near upon a half crop, and such fine berries too. Well, I just felt proud of this patch. Seeing that I had the start of those who claimed that fall set plants were of no account, I let them stand until they were dead ripe, just for people to see, and by the side of them were a few rows that were planted last spring, and when people would ask me which was the best time to plant, spring or fall, I would tell them to go and look at the two patches and judge for themselves, when they would always decide in favor of fall planting. The kinds that I planted on the above patches were chiefly of the Crescent Seedling variety, but it should be borne in mind that more depends on covering up the fall set plants than anything else.—*James Turner, in Advance-Argus.*

WEEDS ALONG THE ROAD SIDE.—Some farmers appear to forget that their land extends to the middle of the roadway, and that they have rights and duties in connection with the road sides. At this season it is common to find by the way side the largest weeds in the neighborhood. They have had it all their own way and this has been to ripen a large crop of seeds. Such neglect of the road side is a great mistake, as it not only gives a neglected appearance to the street, but is the means of propagating weeds that do much damage to the crops in the adjoining fields. It does not matter how clean the cultivated crop may be kept if weeds are left to grow just over the fence. It is too late now to do more than collect and burn these, but in doing this, the seeds should all be killed, to make the work of subduing these pests less burdensome in the future, besides adding to the attractiveness of the street.—*American Agriculturist for October.*

What all men everywhere need is the truth. It is the knowledge of the truth, says the Founder of Christianity, that makes men free. But men have to be urged to seek the truth and to prize it at its real value.

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Church of God (Northern Indiana Eldership.)
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Friends.
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Mennonites.
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Methodist Protestant (Minnesota Conference).
Moravians.
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Presbyterian—Associate, Reformed and United.
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Pleasant Ridge Congregational, Sandford county, Ala.
New Hope Methodist, Lowndes co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E., Lowndes Co., Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
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Morgan's Exposition, Abduction and MURDER, AND OATHS OF 33 DEGREES. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" Bernard's Reminiscences of Morgan Times," and Oaths and Penalties of 33 Degrees." 304 pages; cloth, $1.

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Light on Freemasonry. By Elder D. Bernard. To which is appended "A Revelation of the Mysteries of Odd-fellowship (old work), by a Member of the Craft." The whole containing over five hundred pages, lately revised and republished. In cloth, $1.50 each; per dozen, $14.50. The first part of the above work, Light on Freemasonry, 416 pages, 75 cents each; per dozen, $7.50.

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Bernard's Appendix to Light on Ma-SONRY. Showing the character of the institution by its terrible oaths and penalties. Paper covers: 25 cents each; per dozen, $2.00.

Discussion on Secret Societies. By Elder M. S. Newcomer and Elder G. W. Wilson. This discussion was first published in a series of articles in the *Church Advocate*, and afterward in pamphlet form. The *Evangelical Repository*, reviewing it, says: "This pamphlet consists of a series of articles originally published in the *Church Advocate*, Lancaster, Pa. Elder M. S. Newcomer opposes secret societies, and especially Freemasonry and Elder G. W. Wilson defends the system. We are free to say that Mr. Newcomer has thoroughly routed his opponent at every point. Mr. Wilson speaks by the book, as he is a Royal Arch Mason." 25 cents each; per dozen, $2.00.

A Masonic Conspiracy, Resulting in a fraudulent divorce, and various other outrages upon the rights of a defenseless woman. Also the account of a Masonic murder, by two eye-witnesses. By Mrs. Louisa Walters. This is a thrillingly interesting, true narrative. 20 cents each; per dozen, $2.00.

PUBLISHER'S DEPARTMENT.

Ninety-nine more Clubs of ten within the next twenty-three days! Shall we have them?

At this writing the majority of the readers have not had time to reply to our proposition to mail the *Cynosure*, folded, trimmed and pasted, one day earlier after Jan. 1st, 1883, if they will send us the cash for one hundred clubs of ten within thirty days from the date of the last issue of the *Cynosure*, Oct. 12th, 1882.

The first $15.00 was received to-day from C. Derbyshire, whose name is placed first on this roll of honor. The money is acccompanied with earnest prayer that the subscription list may be much enlarged.

Secretary J. P. Stoddard says, "I see the importance of an enlarged circulation for the *Cynosure* in a clearer light than ever before."

Mrs. Bailey, who favored us with a call to-day, says: "Mr. Bailey has always realized the importance of the circulation of the *Cynosure* in New England. There it is the basis upon which we work."

H. H. Hinman writes from Washington, D. C.:—"I think the improvement greatly needed and that it would greatly increase the value of the paper. I SHALL DO WHAT I CAN TO BRING IT ABOUT."

M. L. Worcester accepts the proposition, all but advancing the money, and goes immediately to work for subscribers prepared with *Cynosures*, containing the picture of the Morgan monument statue on the first page, also some of the last issue, tracts, etc. "I had purposed," he writes, "to spend about two weeks in the interest of this *very valuable paper*, but failing health and circumstances are against me. I trust that I shall be able to procure from ten to twenty subscribers notwithstanding these hindrances. I have but a little time to labor for the interest of Zion and welfare of our country; therefore with my might I shall do what I find to to do." So this brother may take two shares in the one hundred.

H. Curtiss will do something in this line.

W. I. Phillips, we have reason to hope, will soon have his name enrolled as one of the hundred.

Dr. Gross will be one of the hundred if certain arrangements are made.

S. M. Good will be one of the one hundred if he sells his farm this month as he hopes to.

J. S. Yaukey and others will bear this subject to the throne of grace. Certainly the cause of Christ will be greatly advanced by the enlarged circulation of the *Cynosure*. Will not many eagerly come forward and fill up the ranks of the

"ONE HUNDRED.

A subscriber away out on the frontier writes: "I am contented to be dressed in rags with my feet wet every day in consequence of shortness of means (having moved here two years ago, and my crop failed the first year,) but give me Jesus first, my Bible second, and the *Christian Cynosure* last and long as I live."

It will require self-denial to sustain the *Cynosure* on the part of many. It is a great enterprise.

L. H. Hull. "Am on picket duty all the time and canvassing too."

David Owens, "I think I can get two or three new subscribers."

Moses Ferrin.—"I now am going to try to get more subscribers for the paper."

Mary Pinkney; "I shall try to get subscribers if I can on the $1.00 plan. I am trying to spread the *Cynosure*."

So long as the Extension Fund holds out new subscribers may betaken at $1.00 each. But if persons are able and willing to pay regular rates it is well to allow them to do so and save the Extension Fund for those who cannot afford to pay more than $1.00 a year.

H. S. Limbocker sends two hoping to get one or two more soon.

J. N. Norris and C. M. Livesay send three for a year each.

H. C. Stegner sends four for a year each.

"WHO'LL BE THE NEXT?"

Books and Tracts sent during the week ending Oct. 14, 1882.

By Express.

J F Helin, G Williams.

By Mail.

W H Creed, B T Creed, A Swenson, J P Montgomery, N Countryman, J Stimson, W C Carden, W Massston, L D Jones, B F Worrell, F Campbell, G G Major, J A Morrison, H O Henman, I M Macomber, G VanRiper, Mrs. L Hull, J Voetsch, W G Eldridge, S Ranks, E T Harrold, C H Hoxie, G Hiner, J K Glassford, T H Nichols, J Ozier, C L Crowther, T H Nichols, B Taft, O H Dingman, A Donald, D Brown, J S Eaton, Mrs. M G Strong, J Tait, J Smith, J B Lipcott, W H Parker, W B Devore, A E Batlon, W C Ackert, H Anderson, J E Laner, J M Frencle, W J ONeill, H C Adams, T H Nichols W F Bates I J Bradley, J Sturm, A Jenkins, A A Weller.

Cynosure Extension Fund.

Statement for the week ending Oct. 14, 1882:

Thos. Gibb,	- -	$ 3 00
Total cash received,	- -	453 82
Total cash used,	- -	326 94
Cash available,	- -	$126 88

This Fund is designed to aid in getting subscribers from among those who do not take the *Cynosure*, and who may be induced to read it by paying themselves $1.00 per year. The Fund pays 50 cents, making up the club rate. It will now aid 253 new subscribers to get the paper for $1.00.

Subscriptions received during the week ending Oct 14, 1882:

F A Armstrong, D Archibald J Barnes, Sen. M RBritten, I J Bradley, W A Bartlett, N Countryman, S L Cook, R Cox, L Chittenden, H Clark, A Duncan, J Emmerson, H A Fischer, C D Ferguson, J Fordice, J J Griffith, I Green, T Gibb, H H Hinman, I Hyatt, Mrs. L H Hull, J Hunter, O Hanson, O Johnson, G W Keller H L Kellog, C M Liveray, H S Limbocker, J Mason, F M Mitchel, J N Norris, L H Plumb, Mrs. L E Packard, Mary Pinkney, W I Phillips, J Stoughton, S J Seger, J P Stoddard, J H Sloan, C Stegner Maria G Strong, J S Trask, W K Wright,

Convention and Monument Finance.

CONVENTION—EXPENSE.

Speakers (railroad fare)	$ 61 10
Printing and distributing bills	26 28
Hall rent	45 00
Entertainment of delegates	312 76
	$445 14

RECEIPTS FOR SAME.

Hat collection	$ 21 08
Other sources	291 17
	$312 25
Deficit	$132 89

J. P. STODDARD.

MORGAN MONUMENT.

For cemetery lot	$ 24 00
" monument per contract	2500 00
" extra lettering same	20 00
" grading lot	5 50
" veil (net)	1 23
	$2550 73
Cash contributions to Oct. 13	$2344 25
Deficit	$206 48

J. P. STODDARD,
Treas. Mon. Fund.

Donations

to Morgan monument since report of the Gen. Sec'y J. P. Stoddard and not before reported.

M. Merrett, Mrs. S. F. Skeel, H. J. Zeering, M. Moore, each $1; B. Cary 50c. A friend, 25c; Jas. Mathews, $2. Total, $6.75.

W. I. PHILLIPS,
Treas. N. C. A.

NEWS ITEMS.

—The Commissioner of the Land Office in his annual report states that the lands now embraced within the limits of the public domain amount to 900,000,000 acres, including Alaska. He recommends that the Pre-emption law be abolished, as the Homestead laws cover all cases now arising.

—Dickson, the foreman of the star-route jury, threatens to procure a Congressional investigation into the question of jury-fixing. The fact that he has delayed so long in swearing out warrants for the arrest of those he charges with approaching him corruptly has about destroyed all faith in his stories.

—Serious charges are made by Commander Pearson, of the United States steamer Wachusett, stationed at Sitka, against Gouverneur Morris, Collector of Customs for Alaska. Frauds on the Government through the importation and sale of liquor, drunkenness, the ruthless slaughter of Indian dogs, and conduct generally offensive to the natives and the naval officers on duty at Sitka, are some of the allegations.

—The 100th anniversary of the birth of Daniel Webster was celebrated Thursday the 12th, with peculiarly interesting exercises at Marshfield, Mass. President Arthur and Secretaries Lincoln and Chandler, Senators Hoar and Dawes, Gov. Long, Mayor Green, and other notables were present.

—Mr. Herbert Spencer the English philosopher, is now spending a few days in Philadelphia as the guest of Mr. G. W. Childs, after which he will return to New York, and then as soon as possible, set sail for his home in England. His health is so poor and the inevitable annoyances of travel are so great that he has given up all ideas of visiting the Far West.

—The recent Denver Exposition was a financial failure. It is stated that the grounds, building and furniture cost $235-000, and only $100,000 of the bonds issued were sold; while nearly every man who bought a special privilege in the building lost heavily.

—H. W. Beecher has formally withdrawn from the New York Congregational Association on account of his difference of theological views.

—A mob attacked the jail at Evansville, Ind., on Wednesday night and after a desperate fight with the officers secured a wife-murderer named Richmond whom they riddled with bullets. One of the lynchers was killed in the fight.

—The engineer's estimate of the cost of the great Brooklyn bridge was seven millions of dollars, and not to exceed that sum. The expenditures up to the present time have been $13,973,490. The general belief is that three to four millions have been stolen by the construction ring and the trustees.

—The indictment against the rebel chiefs of Egypt contain three counts. First, instigating massacre; second, directing the burning of Alexandria; and third, abusing a flag of truce. A list of the prisoners awaiting the court-martial is handed the British Consul-General. It contains 113 names, exclusive of the prisoners in the provinces, who number thirty.

—The Khedive received a deputation of the National Grand Lodge of Freemasons. He thanked the deputation for their kindly visit, and said that he could not be sufficiently grateful to England for the assistance she had rendered him.



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MARKET REPORTS.

CHICAGO, Oct. 16, 1882.

GRAIN—Wheat—No. 2	94	95¼
No. 3		85½
Rejected		64
Winter, No, 2		99
Corn—No. 2		68
Rejected		67
Oats—No. 2		37⅛
Rye—No. 2		59
Bran per ton	11 50	14 00
Flour—Winter	4 50	6 75
Spring	6 25	8 25
Hay—Timothy	11 00	14 50
Prairie	7 50	13 00
Lard per cwt		13 00
Mess pork per bbl		24 25
Butter, medium to best	17	33
Cheese	05	14
Beans	3 35	3 90
Eggs		23
Potatoes, per bu	40	50
Seeds—Timothy	1 58	1 60
Clover	5 10	5 25
Flax		1 19
Broom corn	02	09
Hides—Green to dry flint	7	15
Lumber—Clear	43 00	52 00
Common	15 00	22 00
Shingles	3 20	
WOOL—Washed	27	41
Unwashed	18	30
LIVE STOCK—Cattle, extra	6 10	7 00
Good	5 40	6 00
Medium	4 25	5 25
Common	2 50	4 00
Hogs	5 00	8 85
Sheep	2 75	4 75

New York Markets.

Flour	3 10	8 75
Wheat—Spring		1 06
Winter	80	1 14
Corn	72	79
Oats	36	52
Lard		13 40
Mess Pork		23 75
Butter	15	32
Cheese	06	10
Eggs		27
Wool	12	47

THE CHRISTIAN CYNOSURE.

VOL. XV., No. 5. "In Secret Have I Said Nothing."—*Jesus Christ.* WHOLE No. 652

EZRA A. COOK, PUBLISHER, No. 13 WABASH AVENUE. CHICAGO, THURSDAY, OCTOBER 26, 1882. WEEKLY, $2.00 PER YEAR.

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H. L. KELLOGG, MRS. EZRA A. COOK, } ASSOCIATE EDITORS.
E. D. BAILEY, CORRESPONDING EDITOR.

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TOPICS OF THE TIME.

Two hundred years ago last Sunday William Penn., the favorite of Charles II., landed at Chester, a suburb of Philadelphia, to begin the foundation of a free state—the scheme which had filled his mind for years. The Continent was full of English refugees, some for political reasons, but most for conscience' sake. It was nobly planned that a colony, where political and religious freedom might be secured, should be planted in America. No one else could have obtained from the luxurious Charles so broad a charter as Penn, who for various reasons held a place at court in spite of the obnoxious principles of George Fox which he had embraced. To Americans, Benjamin West's picture has made the name of Penn a household word because of his method with the Indians, which had never been fairly tried by any of the early colonies. It was fitting that the celebration of the founding of this new state should be of a religious nature. Thus the anniversary began in the churches. It will be continued through the week, but will close shamefully with the deepest insult to William Penn and the whole body of Friends, and no less to the nation which is proud in pointing to him as one of its founders. Thursday is to be given up to the Freemasons as "Knight Templar" day, and Friday will be "Military" day for the parade of citizen soldiery. The genius that would attempt to honor the name of Penn by introducing features so hostile to his well known principles might well become the infamous Jeffries, from whose courts Penn's colony received many innocent but plundered and scarred victims.

The Mormons are preparing for the approaching election, and on Saturday held, for the first time it is said, a political meeting. George Q. Cannon, the rejected Congressional delegate, spoke, denouncing the attempt to despoil the Mormons, and manifesting great concern lest the Constitution should not be violated. The meeting gave him a vote of confidence. The Gentiles are also active, Judge Van Zile, U. S. attorney, and other speakers are making a thorough canvass, and have large audiences, but not always favorable ones. The Mormon spirit is proud and unbroken, and there will be voters enough who will escape the charge of polygamy to carry the election. They will maintain the proclamation of Taylor, Cannon and Smith in August, which says: "In regard to our religion or our eternal covenants we have no compromise to make nor principles to barter away. They emanate from God, and are founded upon the rock of eternal ages. They will live and exist when empires, powers and nations shall crumble and decay, and with the help of the Almighty we will guard sacredly our covenants and maintain our interests and be true to our God while time exists or eternity endures." It is evident that the Mormon leaders mean to carry their case to the utmost, and fanaticism has made them eager followers.

The Star-route trial is a train off the track floundering in the mire. The interest in the main culprits has been skilfully diverted by them, and especially by Ingersoll, their lawyer, to the charges of bribery made by some of the jury against government officials. It is now found that the truth, so far as the public will be likely to judge, lies between Dickson, the foreman of the late jury, and a worthless fellow, who somehow had got employment on recommendation of Secretary Lincoln. Two other employees who are charged with offering bribes will be placed under arrest. This diversion, which promises to be not soon decided, raises the hope of the principal thieves that their cases will be put off till some change can be brought about in the Attorney General's office. If Brewster or his able assistant, Merrick, were disposed of they would look confidently for acquittal. Judge Wylie, they also have occasion to fear, and no untried means remain to prevent his again sitting in the case. The three jurors, Dickson (foreman,) Brown and Halmead, who make these charges of bribery are the men who, with one other, Martin, caused the disagreement of the jury. At every ballotting one of the four chief defendants was protected by the vote of one or more of these men. If an inquiry does not prove them to be Freemasons, and their oaths of secrecy the means by which the fraudulent verdict was obtained, we shall be much mistaken.

August 24th the New York *Witness* printed the unprepossessing likeness of Governor Buren R. Sherman of Iowa, accompanying his proclamation announcing the adoption of the constitutional prohibitory amendment. This proclamation simply announced the fact and closed by quoting the Masonic swagger "all persons will take due notice and govern themselves accordingly." Sherman is a Freemason. Unlike St. John of Kansas it was but a gingerly comfort he gave to the temperance men before the vote; and after it, when the legislature should have been called together to enact laws for enforcing the constitutional amendment, he failed to do so in order to give more time for his brother Masons, the saloon-keepers, time to make every cent in their ungodly traffic, and at the same time make profitable investments for the future when the new law should be enforced. Like McClellan at Antietam, the Iowa victory has not been followed up, and a correspondent of the *Witness* traveling in Iowa now finds "all the saloons open and doing a thriving business" while "the better portion of the citizens feel humiliated," and ascribe the trouble to the want of back-bone in the Chief Executive of the State." These good people will, alas, learn in time that a more positive influence than a pusillanimous governor—as much more so as the fearful Masonic oath can be—is behind all this betrayal of the temperance hosts of Iowa.

—An Odd-fellow of the Old Bachelor persuasion may become a Grand Sire, and remain unmarried.—*Sandy Lake News.*

A CARD

TO THE ONE HUNDRED PERSONS WHO UNITEDLY INTEND TO GIVE THE CYNOSURE CANVASS

A GRAND OPENING!

Oct. 26th, 1882.

Are there one hundred? We hope so. There are certainly six. The remaining ninety-four have not yet been heard from; but every day we are looking for their letters.

SIXTEEN DAYS

only remain for the fulfillment of the proposition, will you not be prompt? To refresh your memories the proposition is printed this week on the eighth page.

As a slight token of our appreciation of your efforts just at this time we hope to send each of the one hundred a cloth bound copy of "Holden with Cords," next March.

Yours in the work,
EZRA A. COOK.

An Appeal

TO THE OLD COUNTRY DISSENTERS NOW SETTLED IN THE UNITED STATES.

DEAR FRIENDS:—One of yourselves, a friend to good government in these United States now addresses you, conscious that the cause which prompts his pen is worthy of greater ability to advocate its claims, and to induce you to give to it the same intrepid courage and thorough earnestness which characterizes your warfare against the baneful connection of church and state in the land you have left.

The National Christian Association in this land of your adoption asks your support as a body now engaged in a conflict of arduous character against a power more injurious to the cause of a pure Christianity and the fair working of the civil institutions of this new but great and prosperous country, than is the corrupt connection of the churches with the state in the United Kingdom.

The cause of good government here needs you and your sons, every one, to help it. You are the true successors to the principles of the very founders of a free government, on this side of the Atlantic. Your contests in the land of your birth has given you clearer views of the principles which should prevail than any other class of immigrants. You have the character to

be relied upon; you have the honesty to avow your convictions; you have the courage to maintain them against organized social, political or religious forces. To what class of naturalized citizens shall Americans look for aid in the maintenance of good government if not to you? Shall they find support in Chinamen or in the tools of a despotic European priesthood? Shall they hope for ready support from men who cannot speak our common language or who are saturated with communistic ideas? All these have to be taught for a generation at least before they can be relied upon.

The National Christian Association respectfully invites every one of you who desires to maintain this Republic as a *nation of free men*, to unite with us against the insidious and dangerously subversive influences of the agents of the Secret Empire. If our country were a despotism there might be some reason for a degree of secrecy when reforms were proposed, but under constitutional government such as exists in the United States and in the United Kingdom, there is no need, no excuse for them. Where freedom exists their effect is to limit it, to restrict it, and to transfer it from constitutional safeguards to the control of secret cabals and to men who are responsible to all the dark obligations of the lodge.

And are not our colored millions in the South in danger of becoming victims to the cunning devices and plausible sophistries of error? They are free, but need instruction which could reach them through us and which you can give them by your language and your example. Nor is there a class of men whose words would be more gratefully appreciated than yours by that class of our people, for almost universally they know that from you their race has ever received a hearty support and cordial sympathy. Your power for good is thus immense among these millions in this your new country, and your trained minds can give assistance which will tell for the success of our government and preservation of a pure Christianity against the dangers which beset them from the secret empire—their direst and most dangerous foe.

There is danger to the institutions of the country from the secret societies which interfere with, and fetter their open, free, constitutional exercise. The influence of lodgery is felt in business, in politics, in courts of justice, and through official patronage. We need your aid to help us to purify and keep pure the free institutions of our great and prosperous country. Grander than the emancipation of the Southern slave will be the emancipation of oath-bound consciences, darkened and hardened thereby. The slavery of the South had its color line and was local. The despotism of secretism extends over men of every complexion, and of every creed, and of every land. It seeks a Universal Empire which shall rule over every government, and a universal allegiance to its creed which must dominate over every people, and over every other religion.

Englishmen by birth, if you would honor the memory of your heroic forefathers, who under Cromwell hurled a despot from his throne, and founded our nation; men of Scottish blood, if you would be worthy of the glories which cluster around your name and which your fore-fathers revealed in their self-denying struggles and victories for freedom of conscience; Irishmen, whose generous impulses and aspirations for good have so oft been thwarted,—here is now the field on which we can all unite for victory. Here all may unite to secure fame and blessing as great as any on record and as fraught with future good—and purer and nobler, because, as we trust, it shall be accomplished by peaceful and bloodless weapons.

We therefore beseech you to cast in your lot with us and so help to preserve and to transmit to posterity our free institutions, founded as they are upon the principles of our common Christianity. And may the God of providence guard and guide our beloved country in the future from the dangers of civil war and make it an instrument to bless the world by promoting peace on earth, and good will towards universal man.

T. H.

A Freeman's Honor.

A freeman host in days of old
Here struggled 'midst the forest lair,
'Gainst savage foe and rival bold
For scanty fare and hearth-stone bare;
But prayed for aid in battle fray,
And trembled 'neath a tyrant's sway.

Through heat and sleet and battle toil
They bore the flag of Liberty,
O'er fell and dell and hallowed soil,
To lasting fame and victory;
And hearts that true for country burned
A master scoffed and slavery spurned.

The soulless sons of free-born sire,
For sinful lust and lawless gain,
In fancied darkness now conspire
To bend the knee to despot reign;
And but the tyrant's time abide
Their freemen guise to rend aside.

T.

Lay Aside Every Weight.

The reformer is in an especial sense "compassed about with a great cloud of witnesses." Of necessity he is a "spectacle unto men and to angels" in just so far as the difference between his principles and those commonly held, and his energy in propagating them, entitle him to the name of one who re-forms. The apostle was speaking to Hebrew Christians, at a time when being such meant more of a sacrifice than it does in modern times. The words quoted are at the close of Paul's wonderful summary of the triumphs of faith in God over all the obstacles of Satan to Christian progress, from Enoch down through the ages to the martyred prophets. The figure used is that of the Roman arena, where Christians as athletes are about to start on the race to which the *active* Christian life is so like. Around and above them rise tier on tier of spectators, beginning with earth's varied population in the lower seats, rising through the long rows of the prophet and patriarch dead, who have already overcome the world through faith, and lighting up above into a fleecy cloud-belt rustling with wings and audible with murmuring voices of angelic hosts in anxious suspense, while yonder in glorious majesty sits as Governor, Judge and Aid, the beloved and adorable one who in the person of his Son has given his life that success in the Christian race might be possible. Pointing to the concoursed spectators of earth and heaven, and to the difficulties of the road, Paul calls out to the racers, "Lay aside every weight!"

So it is in reform work. Above is the Governor and Director of all real reform work; next, the angel watchers, and the spirits of those who in like labors have come off successful through faith and have gone to their reward; and nearest of all are the worlds' people whose admiration and imitation is one object of the race to win, as in the Christian race of which Paul directly spoke. And in the one as in the other, there are both "weights" to be laid aside, and a race that will be lost if weights are carried.

Supposing that of the athletes one should persist in wearing an artificial hump on his back; another should have his sandals half a foot too long, another should try to run with his long toga on, while others should be continually casting opprobrious epithets at those of the spectators who did not immediately shout approval of their course and begin preparations for a similar race? Suppose that during the race two of the athletes began to bandy words with each other? Suppose that one with a natural deformity should obtrude it upon the spectators' gaze at every opportunity, and that others should fasten bags of gold to their persons before starting? What would be the result, compared with what it might have been? The man who holds to his unpleasant, artificial idiosyncrasies will find himself a laggard at the end and disliked by the spectators he would win; the man with additions built on to the Gospel sandals of the "Preparation of Peace" will find that exaggerations, even of good doctrines, are neither practicable, beautiful nor true; he with the garment of ease and exclusiveness about him will learn too late that "striving" and Scriptural neighborliness are absolute essentials; he whose tongue is illy active will see that hard names make no admirers and wasted breath helps not in a race; they with the quarrel may lose sight of the goal altogether; he with the deformity will learn that hideousness is not attractive; and those carrying gold will find that in a race they cannot be bound to things of earth, however seemingly good in themselves. If these were all the contestants in the race it would be a failure. Some one of them would doubtless reach the goal first, but it would be a race of snails and turtles in place of trained, enthusiastic athletes; and instead of the audience being won to admiration and imitation it would disperse amid a hissing storm of disgust, wondering why the governor of the race permitted such things to be.

Is there not a lesson from these things for reform and other Christian work? Men who carry on reforms are apt to be men of strong individuality, which pushes into unpleasant prominence any disagreeable traits or habits they may have. They do very much good in spite of these, but how much greater would their influence often be without them! Again, reformers are sometimes extremists in good directions. Because most others wear only a heel instead of a sandal, some wear worse than a Chinese shoe to make up for the deficiency. This is not wholly bad, but the middle ground has truth and much the best success with it. This point is closely connected with the use of harsh characterizations in regard to persons not yet favoring the reform. It has not been an entirely unheard of thing for adhering Masons to be told that they were not and could not be Christians. Now, no man is the judge of that matter—God is. Masonry is a terrible evil, and objectively, always a sin; so, years ago, were slavery and the use and sale of intoxicating drinks, and either was probably as bad as Masonry; but no one thinks of saying either that because ministers and deacons were engaged in them they were good or that because they were wicked every one complicated in them was lost eternally. Until a man sees that he is wrong and then wilfully persists in his evil we are not warranted in saying that he is not a Christian. Just when that point is reached omniscience alone can tell; hence the fartherest men can go in condemning those who profess Christianity is to say that they are not living *consistent* Christian lives. Anything further than that is assuming God's prerogatives and forfeiting the confidence of men in our correctness on other points, as well as rousing their enmity to no good purpose.

It has been something of a question with some as to whether we did not occasionally go too far in making positive accusations, against even the lodge, without positive proof of them. Some have expressed such a belief, directing their criticism particularly towards items and articles which have sometimes appeared in the *Cynosure*. Unquestionably, self-evident and clearly-proven arguments and assertions are best, let them cut as they may; but accusations against or positive assertions about secretism which are not clearly provable have a smack of injustice about them which repels a candid mind, and sometimes makes prejudiced enemies of those who might otherwise be friends. A few clearly sound arguments are better and stronger than even the very same arguments with a mixture of additional ones not easily demonstrable. A carping spirit is not one that Christ ever manifested, nor is it one that will ever attract support or add strength to any movement. On the other hand, a truly and correctly broad view and Christian-neighborly spirit will disarm much of opposition and rally all the friends of any good cause. In the presence of such a "cloud of witnesses" and facing such obstacles as the reform Christian has to meet, it is absolutely essential, lest the work be hindered and God dishonored, that we do really "lay aside every weight" and press forward. And everything, whether in personal character, utterances or methods of labor, which are not found in kind, in the character, utterances and methods of work of Christ, would seem unquestionably "weights," to be laid aside. In him were no unpleasant idiosyncrasies, natural or acquired; seldom did he make an asser-

tion that did not carry its own credentials and was not accepted on sight; and never do we find a hint at unkindliness or acerbity, even in his most scathing denunciation. His instruction to us was to be "*wise* as serpents, *harmless* as doves;" "laying aside every weight," and then, with these characteristics, "running with patience" and "pressing forward unto the mark" of the final completion of the all-embracing reform which he, our Pattern in all things, began.

VISOR.

About Secret Associations.

The number of secret associations, or "orders," as they are often called, is largely increased within a score of years. They have well-nigh honey-combed society, and must have a great influence for good or for ill. Incidentally they must accomplish some considerable good; but taken together, their good appears to us to be eclipsed by a midnight darkness of evil. To go no further than this: does it seem right, when pursuing a lawful occupation, to find one's self secretly circumvented because he stands on a Christian manhood and citizenship, and not on some secret brotherhood?

There are sufficient reasons why these associations ought not to exist; yet, considering the corruptions of the natural heart, it cannot be wondered at that worldly men enjoy them, and seek the advantages that they together make to flow from them. But with Christian men the case is quite different. Being solemnly obligated to Christ—an obligation that necessarily admits of no rivalship—it must be wrong to so vitally obligate themselves beforehand to a society whose principles are avowedly in great measure unknown. If we cannot know these principles before assuming them, then we bind ourselves to what may prove to be wrong, and therefore to anti-Christ. We therefore unevenly yoke ourselves together with unbelievers.

These societies are not Christian. It is not wrong in every instance to associate with worldly men; but it is wrong to associate with them from a worldly stand-point. On this account we should let these secret associations alone. "What part hath he that believeth with an infidel?"

Many of the ceremonies in these associations are childish, puerile, and utterly objectionable to sanctified habit and taste. To touch them is to be defiled with them.

We understand that these associations are, the most of them at least, deliberately Christless. Some may have no prayers; but we know that others have prayers, from which both the name and atonement of Christ are purposely and carefully excluded. And yet, professedly Christian men—Christ's men—hold active membership in them; they become personally responsible for the Christlessness of these institutions. The fact is undeniable. The idea is monstrous.

Again: worldly men feel the need of moral support; so they seek it, on a Christless and worldly basis; and their professedly Christian brother-members stand by and tacitly and substantially bolster them up in a code of morals without salvation. "Am I my brother's keeper?" Of course you are.—*Christian Harvester.*

AN UNANSWERABLE REPLY.—An infidel Jew in the east of London not long ago interrupted an open-air preacher with the remark that "No such man as Jesus Christ ever lived." A working-man in the audience turned to the objector and said, "You brought me a bill for some things I bought of you the other day." "Yes I did." "At the top of it after the month you wrote 1881?" "Yes." "What do you mean by 1881?" There was silence; the Jew did not know what to say. "What does 1881 mean? You go back and back, till you come at last to the year 1. What happened then? It is the *first year of what?*" The Jew had to confess, "It was the birth of him you call Christ." "Then," replied the working-man, "don't say that such a man never lived. If he never lived, you have no business to put 1881 on the bill."—*Ex.*

REFORM STORY.

Holden with Cords.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

Chapter XXV—The Warfare Begins.

O, how we missed him! how hard it was to keep on missing him every day!—but over our loss, as over every other void that death makes, flowed the cold remorseless tide of plans and purposes for the morrow. Miss Loker had received a pressing call from a lately widowed brother to come and keep his house for him; and my mother, in her invalid state of health was only too glad to resign all her household cares into Rachel's hands, while I took my grandfather's place as head of the family. As Rachel and I prepared to move from the little home he had built and furnished for us with such loving care scarcely more than a year before, thinking doubtless, as we ourselves believed and hoped, that with his hale hearty frame a long, green old age might yet lay before him.

"He took such pleasure in planning it for us," said Rachel, tearfully. "Even that end window he had put in just because I happened to say that I always wanted a kitchen to have the morning sun. How I wish Joe might live here some day."

"Joe isn't one of the stay-at-home sort. By the time he is twenty-one he'll be striking out for himself in Kentucky or Illinois."

"Then Mark, perhaps, if he should ever get married,—and I suppose he will some time."

But any thought of marriage seemed at present far from Mark's head, which I privately considered was a lucky thing; for while I cherished the most profound respect for his talents and learning, I had an equally small regard for Mark's abilities in any such practical line of effort as the supporting of a family. And I only smiled at Rachel's last suggestion.

So in that immutable order of things which has ever been and ever will be while the human generations come and go, new hopes blossomed where the old had perished, and one morning when the snow lay thick and white over my grandfather's grave, I took his place, and conducted with faltering voice the family worship.

Rachel had told me the whole of that last conversation with my grandfather, keeping nothing back. The gentle Quakeress had uttered no false warning. Unwittingly I had put a stumbling block in the way of Rachel's salvation. Instead of joining her in her search after Him who is not far from any one of us I had tried to satisfy my conscience with the Christless prayers and rites of the lodge. But now we were in deed and in truth one:—fellow pilgrims together through a troublous world, and heirs of the same blessed hope, a far more eternal and exceeding weight of glory when we both should pass to an immortal reunion beyond the veil.

But I was not yet entirely free from the lodge fetters. Like Mr. Jedediah Mills, I considered that "an oath was an oath" under all circumstances, and any violation thereof a crime "to be punished by the judges." It was Rachel, who, with her clearer understanding of Scripture truth, gave the blow that finally knocked apart those shackling obligations too fully and completely for any earthly power ever to clench again.

"Leander," she said suddenly to me one day, "I thought at first it was a dreadful thing for Captain Morgan to break his oath. But I have begun to think differently. Now listen while I read this verse: 'If a soul swear, pronouncing with his lips to do evil or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.' Then it goes on to tell how he must bring a trespass offering for his sin. Now if there was any provision made under the old dispensation for rash and foolish oaths there must be under the new. Masons don't know what they are swearing to when they take these obligations, or in ninety-nine cases out of one hundred they wouldn't take them at all. It is hid from them."

"But Rachel," I said doubtfully, "Are you sure that is what the verse means?"

"Well, if you don't believe me, come and read Bagster's explanation of it: 'This relates to rash oaths or vows which a man was afterwards unable, or which it would have been sinful to perform.' I hope you don't doubt Bagster. There now," continued Rachel triumphantly; "what can be clearer? Shall a Christian keep a wicked oath that wouldn't have been binding even on a Jew?"

I did not reply at once, for I was reading the verses that followed. How graciously that old Levitical law stooped to the necessities of the poorest.—"He shall bring his trespass offering unto the Lord, a lamb or a kid of the goats . . . or if he be not able to bring a lamb then he shall bring for his trespass which he hath committed two turtle doves or two young pigeons . . . . but if he be not able to bring two turtle doves or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour." Should the blood of God's eternal Son be of less efficacy to purge my conscience from the guilt of these rash, blasphemous Masonic vows? To this day I feel the thrill of recovered freedom that tingled through every vein when I read that old Jewish law, and realized that once more I was a *man;*—no longer a cowering, shivering, faltering slave, bound with the self-forged manacles of a lodge oath.

Just then Mark Stedman came in. There are some natures that the first bugle note of any great moral conflict seem to rouse instantly to action. Like the war horse of Scripture, pawing in the valleys and rejoicing in his strength, they smell the battle afar off, and say ha! ha! to the sound of the trumpet. And Mark Stedman belonged to this class of minds, predestinated by their very constitution to fill the ranks of the world's martyrs and reformers.

"I have been subpœned to appear at the next sitting of the county court to tell what I know about the murder of Morgan;" he said, as he stood warming his hands at the fire. "I shall start early to-morrow morning. It really looks now as if the courts were going to take up the matter vigorously; and if so they can't help finding bills of indictment against some of the leading actors in this outrageous business."

"But what is the use of indicting if they don't convict? I wouldn't snap my finger for any chance of conviction with a Masonic jury to sit on the case. And what else can you expect but a packed jury when the sheriff who summons it is a Mason? Depend upon it the Masonic institution will shield Morgan's murderers to the uttermost. I am not enough of a prophet to say what the final outcome will be, but I am sure that law will be evaded and justice hampered in every conceivable way to clear the guilty parties."

"I know that," answered Mark, "but I believe in the final triumph of right."

"So do I—when there comes that grand general settling up in the other world," I returned. "By the way I saw a newspaper paragraph the other day which convinced me that the father of lies was busy at his usual occupation. It reported that Captain Morgan had been seen by a lately returned sailor in the streets of Smyrna, disguised as a Turk."

"As though anybody would be fool enough to believe such a silly falsehood!" said Mark, indignantly.

"There'll be plenty to believe it. Falsehood is the chief engine of the lodge. But here comes Joe with a letter—for you, Mark."

Mark tore open the epistle, gave a brief glance at the contents, and then handed it to me with a smile on his grave, resolute young face.

"You see the fight has begun, Leander."

It was a wretched scrawl—for the writer had evidently tried to disguise his hand—threatening Mark in scurrilous and abusing terms and ending thus: "I know four Royal Arch Masons who stand ready to dispatch you as a traitor against the most heavenly and benefice[illegible] institution on earth. ONE OF THE F[illegible]R."

"Quite an interesting communication, isn't it?"

said Mark, coolly; "but not the first I have received of like nature."

"Mark, you must go armed. You ought to carry pistols."

"No, Leander. I have thought it over, but the servant of the Lord must not strive. Shall I rely on an arm of flesh when Jehovah himself has promised to be my shield? Besides, men who will take the time and pains to write anonymous threats are usually too cowardly to dare do anything more. Nothing troubles me about these letters but the postage on them. It is rather too bad to have to pay for the privilege of receiving personal abuse."

"Mark;" said I, finally, "You are not going to start on this journey, short as it is, alone. I shall tell Rachel that I really want to hear the proceedings of the court, which is the truth. And having none of your conscientious scruples about the use of carnal weapons, I mean to go armed to the teeth. If anybody meddles with us it won't be for their health."

Mark demurred, but my mind was made up. I took Joe into confidence, however, for since our grandfather's death there had been a wonderful change in the lad. The maturity and steadiness of manhood was fast replacing his boyish thoughtlessness and mischief, and I knew I could trust him not only to keep the alarm I felt from Rachel, but to manage matters during my brief absence. So that everything was in readiness for my early departure with Mark the next morning; when, just as the candle was beginning to burn low in the socket, and the great kitchen clock stood on the stroke of nine, there was a rap at the door. As I opened it, to my inexpressible surprise the light fell full on the familiar features of Sam Toller.

"Why Sam!" I exclaimed. "Come right in. How do you happen to be in Brownsville?"

"Wall, I'm on kinder pressin' business," said Sam, as with weary, foot-sore tread, he followed me into the kitchen. "I've walked a'most from Rochester to let ye know about it. The Masons have laid a plan to kidnap Mark Stedman on his way to court so as to stop his giving testimony."

"How did you find out about it Sam," I asked after a moment's silence.

"Wall, ye see the way of it was I overheard accidentally enough of their talk to make me suspicion that they were up to some mischief. So I jest steps up to 'em and gives 'em the sign, and sez I, 'I'm yer man, ready to do anything ye set me to, ready to shed my last drop of blood in defence of the glorious institution of Masonry!' And after I had made 'em think by talking in that way awhile they could make a tool of me easy, I found out what they were up to. Their plans are all cut and dried. There's a lonesome part of the road, jest the other side of Savin's Bend where he'll have to walk a piece if he goes by stage; and they calkerlate to waylay him there. They'll all have masks on, so it can never be known who they be. Wall, I spoke up and sez, 'Gentlemen, I can help ye in this ere business. I know Mark Stedman and he knows me; and I can make him play into yer hands as easy as a woodchuck walks into a trap.' So they kinder debated over it awhile, and then the leader sez to me, 'The d———d villain's mouth has got to be stopped. We'll pay you fair for the job if you undertake it!' So we struck a bargain, and then the whole party of us went to the tavern to get a drink; and while they were treating each other, I contrived it to slip off by saying I had got to see to the horses. So here I be. Now what's to be done about it."

"Sam, you're a good fellow, worth your weight in gold;" said I, shaking his hand with a fervor of gratitude, as I realized how narrow had been Mark's escape. "But I don't want Rachel to know anything about this at present. And Mark need not be told of it till morning. Then we can take counsel together. Do you think any of the Brownsville lodge are in the plot?"

"I don't want to name names when I ain't sartin," answered Sam, cautiously. "Them that's got the job on hand don't belong in Brownsville. But I tell ye, Leander, Masonry is as full of long arms as that devil fish Tim Kendall was telling about seeing when he was off on his cruise. They keep swaying about ready to clutch ye, and once get a hold they never let go. The only way to do when they grapple a man is to chop off its arms and leave a part of the critter sticking to the flesh."

Rachel just then entered with that smile on her face which only mothers wear when they come from bending over the rosy sleep of their first born. Our little David was growing finely, a bright healthy babe; and we were so proud of all his little budding infantile accomplishments as most young parents who see in their eldest darling something they will never see in any child later born, for it is the first blossoming of their young hopes—as Scripture puts it "the beginning of strength."

She started at seeing Sam quietly domiciled in his favorite corner, but it had been a family prophecy that "we should see Sam Toller back some day when we least expected it," and after a few surprised inquiries, she hastened to set out a substantial supper of cold meat, brown bread and cheese; nor did she hesitate to cut a generous triangle of mince pie, to all of which Sam did justice in a way that would have appalled the dyspeptic generation of the present day.

But Sam seemed to miss something. His eye kept wandering to the empty arm-chair. There it stood in its old corner, just as my grandfather left it the night the death angel summoned him. Even his Bible lay on the stand with his spectacles beside, for Rachel, with that strange clinging of soul to the poor mute things its beloved will never again need, would not have them put away. Then he said hesitatingly:—

"The Captain—he's well I hope."

But when we told him with voices broken by tears that the kindly smile had vanished forever, and the eyes that never glanced sternly save at some story of wrong and oppression would beam on us no more,—that the Captain had reached a port beyond storm and shipwreck even the Eternal City of our God, with its pearly gates, its golden streets, its never ceasing fruitage—Sam Toller lifted up his voice and wept aloud.

Dover Academy is an institution founded many years since in the quiet village of Dover, Bureau county, Ill. It has passed through the usual vicissitudes of institutions of that class in our changing West, at times shut up, and then reopeniug under some vigorous hand. Bro. W. H. Chandler, presiding elder in the United Brethren Rock River Conference writes that at last session of that body it was adopted as a conference school. Dover was also made a preaching station. Bro. Chandler at present has charge of the latter. He writes: We intend God helping to build up a thorough anti-lodge school. I bespeak through the *Cynosure* an interest in the prayer of God's faithful ones. The lodge tide will be against us of course, but God is for us. We go forward trusting in him. The outlook for us at Dover is excellent." The prospect is truly more cheering for the prosperity of the school than for years past. President Allen of Westfield College visited Dover at its commencement in June and delivered an address. He was encouraged by the faith of the brethren in charge and regarded the outlook for the future as very promising.

—Rob. Morris writes with great suavity of manner to the *Cynosure* office, but he uses other speech in his letter to the *Voice of Masonry* and the lodge journals East. He was very punctual and verbose in his reports to them and maintained the reputation gained by cutting Masonic marks about Palestine. He lately wrote to his old Masonic friend, Macoy, of New York, that he has spent thirty years in trying to solve the Morgan mystery, and he has just been to Batavia to get the closing proof. Aha! thirty years vain search, but he has just been able to get "the closing proof." What conclusive evidence has he found which are not also open to Anti-masons. His thirty years hunt after Morgan reminds one of a ground mole burrowing through the earth to find the sun that warms him in summer.

Thurlow Weed.

The reports from the bedside of this venerable man, spared of God to give the most important testimony respecting the Morgan abduction, were early last week far from encouraging. Better symptoms prevailed later, however, and on Saturday Mr. Weed sent the following personal note to the editor of the New York *Tribune:*

New York, Oct. 21.—I am deeply sensible of the great kindness and sympathy of friends manifested to me in various ways. I am oppressed by my inability to make adequate acknowledgment. The members of my family have endeavored to do this in many cases, but there is very much that can be acknowledged only by grateful remembrances, such as calls of anxious inquiry and the sending of delicious fruits and delicacies from every direction—even from the hot-house of Alexander Mitchell, of Milwaukee. George Bancroft is only one of hundreds who have called and whom I was unable to see. I wish I could express my appreciation of the kindly interest which so many seem to feel.

While I am not without hope of improved health, I am far from sharing the confidence felt by those about me in my ultimate recovery. My thoughts necessarily dwell a good deal more upon the future than upon the present. A man who has lived more than four-score years has little reason to hope for length of days, and in that aspect of the case my thoughts are now much more fixed on the world to come than the world where I have enjoyed for so many years so much good and mercy and blessing. I am very thankful alike to my God, my Saviour, and my fellow-creatures for a world of kindness extending through a long life.

While I can never be indifferent to the welfare of my country, I have been too ill for several weeks to think as much as usual of political affairs. I can never be indifferent to the welfare of the Republican party—a party to which the country is indebted for the spirit which destroyed slavery and for the shield which prevented the destruction of the Union. In reference, however, to the methods employed in the campaign in this State, or to the prospects of their success, I have expressed no opinion.

Thurlow Weed.

—The lodge organs are beginning to talk of the Monument as they are wont to do (falsely) about Morgan himself. Says the *Herald* of Avon, N. Y.:

"It is said that the Morgan monument, lately erected in Batavia, when asked the question, 'Are you dead?' winks very naturally with the left eye. And it is also reported to have been seen coming out of a saloon before daylight one morning recently, with a bulge over the side pocket shaped like a bottle. It got into position in time to greet the morning sun and smile on the early A. M. passenger trains."

—The late Mr. Marquand, of Connecticut, one of the five corporate members of the American board, who died recently, once said of one who thought to do him a favor by preventing an applicant for aid from calling upon him: "I do not thank any man for coming between me and a solicitation for any worthy cause." The *Missionary Herald* appropriately says in connection with this: "A Christian should never be troubled because he is asked to give. If he *cannot* give, he may well be sorry; but if he does not wish to give, he ought to be more than sorry—he should be alarmed. Lack of money is by no means so sad as is the lack of a disposition to contribute of what one has. A man often shuts the door in the face of his best friend when he shuts off an appeal to his benevolence."

—All reforms are inaugurated and enforced by the people, by politicians never. They "catch on" behind when they feel very sure the people never meant business more earnestly and thoroughly than now.

—John A. Black, business manager of the Presbyterian Board of Publication, is making arrangements for establishing a Presbyterian book store in Chicago.

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has it headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited. E. D. BAILEY, N. E. Sec.

—A gentleman in Worcester supplied one of the M. E. churches with anti-secrecy tracts last Sunday morning, placing over 200 in the hymn books before the people assembled.

—A tract distributer met an Odd-fellow on the street and gave him a tract. The man was much enraged, and declared (as they usually do) that Odd-fellowship was "better than the church." This vain boast is the worst feature of the order—it "exalts itself above all that is called God" and thus betrays its anti-Christian character.

—Joel Holton, of Vermont, writes: "I have taken the *Cynosure* many years, and shall probably take it as long as I live. I am in my eightieth year. Have labored in the reforms of the day from early manhood, in the temperance cause, and anti-slavery cause—was made secretary of the first anti-slavery society ever formed in Vermont. Was Anti-mason from the early publication of Morgan's disclosure of its secrets."

—Another Vermonter is alive to the work: "May God prosper you in your work. It is a good work and you have Satan and his imps to contend with. I have seen the 'grand hailing sign of distress' given in the court room to prevent justice." Vermont has as much Anti-masonry in it as any State in New England and something must be done to develop it.

—A new friend, subscribing for our new paper and ordering tracts and books says: "I want your prices, for I want a lot of them. I am a seceding Mason, but do not mention my name in connection with it at present, as I am doing what I do as quietly as I can. I can give you some information of importance perhaps." When the reform progresses a little further the lodge will be surprised at the large number of men who are held in check by their cut-throat obligations, but who secretly hate the yoke and will rejoice at deliverance.

The New Hampshire State Meeting.

WORCESTER, MASS., Oct. 16th, 1882.

The New Hampshire sixth annual convention proved to be a most delightful occasion, and the expressions of thankfulness from the lips of those who had labored and prayed for its success were unmeasured and emphatic. The convention assembled at 9 A. M., Wednesday, Oct. 11th, and commenced its sessions with a devotional meeting led by Prof. S. C. Kimball. From the first it was evident the brethren were "in the spirit" and eager to follow his promptings.

After the business meeting, Elder J. G. Smith, of New Hampton, delivered an able address on the subject "Evidence of the near coming of the Lord." The address was listened to with profound attention and was highly commended even by those who took exceptions to the conclusions. It was expected that Deacon Increase Leadbetter, of Auburndale, Mass., would discuss the topic "Duty of a Christian towards Reform," but in his absence another good servant of the Lord, Deacon E. Smith, of Centre Strafford, N. H., discussed the subject with ability and was followed by others whose earnestness and enthusiasm were noticeable and augured good to the cause.

Rev. H. T. Cheever, of Worcester, who served as temporary chairman and remained in the chair at the request of the new president throughout the convention, gave a temperance lecture in the afternoon. His address was carefully prepared and ably presented. Mr. Cheever's presence and addresses added not a little to the strength of the convention and he well deserved the vote of thanks accorded him unanimously.

The second day, after the devotional meeting which lasted an hour, Mr. L. D. Bryant, of New Market, gave an address of great clearness and force on the "Sanctity of the Sabbath." Mr. Bryant argued forcibly for the binding nature of the decalogue, including the fourth commandment, notwithstanding the effort in some quarters to rest our Sabbath observance on other grounds alone than the command of God. He also included in his remarks some earnest exhortations and simple instructions about keeping the day *holy*. After his address others followed enforcing the leader's position upon the consciences of those present.

Prof. S. C. Kimball led the topic "The Relation of Christian Holiness to Moral Reform." Both the leader and those who followed advocated holiness of heart and life and made sad mention of the fact that many teachers of holiness are teaching only half the truth—they urge rightly the inner work but do not insist sufficiently upon a high standard of morals. Many of them show cowardice or culpable ignorance concerning what belongs to a perfect code of morals and refuse to bear witness against prevailing sin. Noticeably is this true of those who have been ensnared in secret lodges but prudently(?) decline to warn others against them.

Next followed a very interesting report of the progress of reform work in New Hampshire. No previous year has witnessed anything like the success of the past year. An entire change seems to have come over those parts of the State where work has been done. Heretofore the press, the churches, the ministers and the people, all joined with the lodge in its bold endeavor to destroy the reform and prevent agitation. Now three places sent invitations for the annual convention to be held *in their churches*, several secular papers courteously inserted the call for the convention, a leading denominational paper of the State did the printing for the convention and *donated it*, the people everywhere were respectful, while the church in which we assembled opened its house freely and furnished a local audience of sympathetic listeners. With these evidences of the favor of God and the success of the work we could do no less than sing "Praise God from whom all blessings flow."

The report on the State work was supplemented by an earnest appeal for an enlargement of our financial resources. It was stated truly that the reform waits in New England for nothing but the money to push forward with. Doors are opening on every hand. People are even eager to see the work progress but we are greatly straitened for means. No less than four capable young men have volunteered their services for work at small salaries, while every State is calling for workers, yet there is not the money at hand to warrant enlargement. It was stated that some men deeply interested in the reform were giving $10. a year when they could give $100, but their minds had not yet expanded to the urgency of the demand. It is a fact that some men, including some prominent ministers, are now secretly contributing to our New England work, not wishing yet to identify themselves publicly with us but earnestly praying for our success. Such a fact is significant and if friends only seize this favorable opportunity to press forward we shall gather great strength to meet the final struggle, when the lodge, infuriated by defeat shall turn on us again to make its last desperate effort to save itself. That time is coming and now is our favorable season to gather strength for it.

After the sermon in the afternoon the Lord's supper was celebrated at the request of members of the Baptist church in which the convention was assembled.

In the evening Rev. H. T. Cheever gave us a very able address on the anti-secrecy reform, urging with great force the duty of seceding Masons to publicly renounce their obligations, as in no other way could they atone for their complicity in evil or rid themselves of their yoke of bondage.

Dea. E. Smith, Aaron Foss, Garland Brown and their families, with others, are deserving of the highest praise for their interest in the work, but especially for their unbounded hospitality. Their houses became hotels which we used with the utmost freedom and we were made to feel ourselves perfectly welcome.

Bro. A. F. Spaulding rendered invaluable services in numberless ways, looking after little details which added much to the pleasure of the occasion. Elder Isaac Jackson and wife came down from their home in Maine to aid in the deliberations. Bro. Jackson several times addressed the convention with great acceptance. But "the time would fail me to tell of Gideon, and of Barak and of Samson" ('with the women also,') who "wrought righteousness."

A marked and important feature of the programme was the diversity of topics discussed, all of which had an important bearing on the general object of the convention, and were so treated as to enlarge our vision of the great reform in which we are engaged. The success of New Hampshire in combatting adversity and maintaining a State organization ought to unite its neighbors on the East and West side of it to go and do likewise. E. D. BAILEY.

Sixth Annual Meeting of the New Hampshire Christian Association.

The Sixth Annual Meeting of the New Hampshire Christian Association was held at Center Strafford, October 11-12. The following officers were chosen for the ensuing year: President, Elder J. G. Smith; Secretary, S. C. Kimball; Treasurer, Deacon E. Smith.

Vice Presidents: Belknap county, Elder J. H. Bartlett; Carroll county, B. M. Mason; Cheshire county, Deacon F. S. Wood; Coos county, Elder John B. Deering; Grafton county, Prof. J. K. Lord; Hillsboro county, Moses Sawyer; Merrimack county, A. H. Brown; Rockingham county, Rev. E. C. Cogswell; Strafford county, Darius C. Dargin; Sullivan county, Elder J. F. Varney.

Executive Committee: Elder J. G. Smith, Deacon E. Smith, Deacon Moses Pierce, L. D. Bryant, S. C. Kimball.

The following resolutions were passed:

1. That secret societies are a hindrance to happiness in the family, peace in the community, justice in our courts and purity in the church, therefore they should be discountenanced by all good people and prohibited by law.

2. That we commend the Christian Cynosure and Christian Witness to the public as faithful teachers of Christian truth and able defenders of pure morality.

3. That we will hallow the Lord's day, abstain from intoxicating liquors and tobacco, and labor to teach others to do so.

4. Thanks to Rev. H. T. Cheever and Prof. E. D. Bailey for able lectures and valuable counsel.

5. Asking the American Missionary Association to instruct their agents in the South to discountenance oath-bound secret societies.

6. Thanks to the people of Center Strafford for their ample and generous hospitality.

Able and effective lectnres on secret societies were given by Bros. Cheever and Bailey. Excellent sermons were preached by Elder J. G. Smith and Prof. Bailey. Mr. Cheever also lectured on temperance. Addresses of great value and interest were given by Elder I. Jackson of Maine, Deacon E. Smith of Strafford, and L. D. Bryant of New Market.

Upon the whole it was one of the best State Conventions ever held in New Hampshire. The glory of the Lord filled the house from the commencement to the close of the meetings. The Lord's supper was administered by Elders Jackson and Cheever with special blessing.

The attendance was good, the order perfect and the members of secret fraternities either stayed away or behaved like gentlemen. A new and better era has evidently dawned upon reform work in New Hampshire. Bro. Spaulding supplied the convention with Anti-masonic books and tracts. S. C. KIMBALL,

Secretary N. H. C. A.

—The Freemasons of Western New York find that the Morgan monument casts a heavy shadow. They are bolstering up by means of Masonic conventions. Such an one was held lately in Warsaw to drill rusty Hiramites in the fooleries and blinding worship of the three degrees.

CORRESPONDENCE.

A Cheering Letter from Michigan.

WESTON, Mich., Oct. 10, 1882.

DEAR CYNOSURE:—Perhaps some of your readers would like to hear from this part of the field again. Your weekly visits are warmly welcomed by myself and others here, and especially of late have been eagerly read the stirring accounts of the meeting at Batavia, and the erection of the monument to the hero William Morgan. Hero he was, daring to take his life in his hand, that his fellowmen might be warned of the dangers which beset the liberties of the Republic. Foully murdered by the lodge power, and his murderers shielded from the avenging hands of justice by the same power, a monument rises to-day to vindicate his fame and to enroll him among the heroes of the past who have died to bless their race.

But will the monument be permitted to stand? An institution that demands and takes the life of an offending member, no matter how pure his motives, will not hesitate to insult the moral sense of mankind by, if possible, pursuing their victim, Satan-like, beyond the grave. But there is one thing the lodge power cannot do, that is stifle the voice of the printing press and utterances of honest, earnest hearts. While it is heart-sickening to see so many bow the sycophantic knee to this Baal, still it is a matter of rejoicing and of devout gratitude that there are some Elijah's left in the land. I bless God for the National Christian Association and the noble men who have it in charge. May it take a deeper and wider hold of the public conscience and interest.

Some friends here last spring bought an Anti-masonic library advertised in the *Cynosure* and presented it to the library of Kalamazoo Baptist College. I have the pleasure of assuring the contributing friends, and all others, that the books are eagerly sought after by the students and read, and debated over with all the ardor of student life. This is like sowing good seed in prolific soil. A copy also of the *Cynosure* has been subscribed for and sent to the reading room of the College. The friends of our cause can do a great and promising work by supplying the college libraries of our land with reading of this character. Whereever truth is allowed to enter it should be sent. The nauseating neutrality of so many of our religious papers should be an incentive to our workers to aid in the circulation of such as refuse to make obeisance to "the image of the beast." Some of our secular papers open their columns occasionally to an article letting light into the lodge dens.

The following was prepared by me and sent to the Adrian *Daily Times* which published it, the editor supplying the heading:

A HINT CONCERNING THE STAR ROUTE VERDICT.

The Times, in its issue of Monday, in speaking of the verdict of the jury in the star route trials, says:

"The verdict has caused more wonderment and conjecture than any other that has been given lately."

To some minds there is not so much cause for wonder, when the influences which are brought to bear in such cases are considered. Whoever will take the trouble to consult Wendell's New York Reports, vol. 13, pp. 19–22, will find the following testified and sworn to:

"Furthermore do I promise and swear that I will aid and assist a companion Royal Arch Mason when engaged in any difficulty; and espouse his cause so far as to extricate him from the same if in my power, whether he be right or wrong."

The above is not rant, but truth wrung from reluctant lips. The following extract from a letter from Senator Sumner of the U. S Senate, to the Hon. S. D. Greene, bearing date Jan. 13, 1854, I subjoin as an interpretation of the above:

"I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and slavery; and they must both be destroyed if our country is to be the home of the free as our ancestors designed it."

In the light of the above it is not so much of a wonder that justice so often fails to get her dues. VERITAS.

I have no manner of doubt but that Freemasonry is used by rascally Goverment officers to cover their tracks, and that so few, so very few are ever convicted and such as are, like the whisky ring, are promptly pardoned.

But with every poison there is said to be antidote, so our antidote for the lodge virus is truth and light. That these blessed spirits may by sent everywhere on their divine mission is the prayer of yours, C. QUICK.

Chicago Exposition Notes.

While attending the Exposition book stand as relief for Bro. Phillips, there came along a young man, whose face was a benediction. He said he was pleased to see this good work going on in the way of enlightening the public on secret societies, stating that he had been strongly urged to join the lodge, and was at the point of joining, when he heard our self-denying brother Elder Austin lecture on secret societies. After investigating the subject further, he was perfectly satisfied as to the nature of the institutions, and was very grateful for the warning which kept him from getting into the clutches of the lodge.

On Wednesday eve. we had also experiences of an entirely different nature. A granger looking man stopped at the stand, and remarked, "Have you any of our lodge," "I presume we have. At least, the principal orders are represented here." He then began to assail our publications claiming their statements to be inconsistent with the truth. He also became much exasperated, and began to curse and swear, saying "these statements were all a pack of lies," seasoning his remarks with profanity, and unmeasured invectives. He was reproved for his indulging in oaths, but called in question my right to rebuking him; and, after a spirited discussion, he even denied that he had sworn, and tried to turn it off on the lodge oath. "No sir," we rejoined, "what you did was to break the third command of the Decalogue.

"Why no," said the lodgite, "I did not swear; at least I do not know what I said. What did I say? Mention the words I used, if you will?"

"No sir," we replied, "we dare not trifle with God's name in that manner."

"Well," he remarked, "it will not hurt just to state what I said; I beg pardon if I did swear."

We more and more see the truth of Paul's saying in 1 Cor. 15: 33: "Evil communications corrupt good manners." Also 2 Cor. 6:14,15:" "What fellowship hath righteousness with unrighteousness. What part hath he that believeth, with an infidel." JOHN SCHOENBERGER.

Sowing Beside all Waters.

SOUTH SALEM, O., Oct. 17, 1882.

The Presbyterian church in the United States of America, as a body, is not favorable to Freemasonry. The great body of its members have a strong dislike for it. Yet this large denomination, through ignorance and through fear, is, to some extent, though unwittingly to itself, made the conservator of the lodge anti-Christ, and tolerates in its bosom a viper which is poisoning its life-blood.

Yet here and there the light is breaking on this conservative body of Christians. An eminent minister and professor in one of our theological seminaries, lately said to me, "I do not see how an enlightened Christian man can go into a Masonic lodge." Some six years ago I was allowed to speak before Presbytery for half an hour on the subject of Freemasonry, and in course of my remarks characterized the lodge as a heathen institution. At this some laughed, and many opened their eyes. But the seed was sown. On my way home from that meeting an elder of three degrees, member of the Presbytery, who had already ceased to attend the lodge, said to me, "I see the evil. But Masonry is strong; it is not wise to oppose it." This year I met another elder in one of our churches, with whom I had never before become personally acquainted, and he said to me, "I am a Mason. I heard your speech at Hillsboro, and I agree with you. I found that the lodge interfered with my Christian duties, and I left it more than four years ago."

Yesterday another elder in one of our churches, living 20 miles distant, called on me and said that he heard my remarks at Hillsboro, and also got one of the tracts that more lately I had scattered in Presbytery, and he wanted more information. He took the "Scrap book," with a good lot of papers for distribution and subscribed for the *Cynosure*. I have also spoken on the religion of Masonry in half a dozen of our own churches. We move slowly. But "The world do move." WARREN TAYLOR.

From Bro. Tapley.

COLUMBUS, MISS. Oct. 5, 1882.

DEAR CYNOSURE:—I write to send up my hearty cheers for the completion of the Morgan monument. I could not be present at the meeting of the National Christian Association but rejoice that the Lord was there. Every friend of reform may well thank God and take courage.

From the friends of the colored people many thanks are due to Bro. Roy for his noble address, placing in its true light the need of great effort to shield them from the grasp of the lodge. It speaks well for the American Missionary Association.

Brother Innes, of the Second Congregational church of Memphis, Tenn., lately visited us. He spent no time in exalting Hiram Abiff, or giving due guards in the pulpit (as I have seen others do) but preaches "repentance toward God and faith toward our Lord Jesus Christ." I was glad to hear him and also to know that he is not under the dominion of secret orders.

There have been recently good opportunities to distribute reform tracts, which have been improved, at the meetings of different religious bodies. I hope that through the blessing of God currents of thought have been thus set in motion which shall result in good in many distant places. I bid brethren Hinman and Feemster God speed in their work. E. TAPLEY.

Our Mail.

Robt. Shemeld, St. Paul, Minn., sends for copies of Freemasonry Illustrated, which he intends to loan to reliable parties.

L. I. Wicker, Holly, Mich., asks

"Can you give me a receipt for corning beef so it will keep in hot weather or through the summer, the same as it does at the packers in Chicago?"

The Chicago packers keep their corned beef cold all summer with ice. Corned beef will spoil unless kept very cool. Make a strong brine, strong enough to bear up a potato. It is well to boil it.

Frank Bowman, Fairfield, Iowa:

"I think I can sell some of your works. * * Have had calls for them."

Christian reform literature is needed everywhere, wanted and called for when known. Circulate the Cynosure, books, and tracts. They come like cold water to a thirsty soul.

Mrs. S. G. Reed, Kinney's Corners, N. Y.:

"I feel to thank the Lord that he met his children at Batavia and so wonderfully blessed us. * * The brethren and sisters seemed to be filled with the Holy Spirit. It seemed just as though heaven was really begun here on earth."

Moses Pettengill, Peoria, Ill.:

"I enjoyed the Batavia meeting highly and trust that good will come of it."

J. A. Richards, Ft. Scott, Kansas:

"Batavia, glorious!

Words of Life for every Day.

SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH.

Thursday, October 26.—Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Cor. 6:17, 18.

Friday, October 27.—Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God. 2 Cor. 7:1.

Saturday, October 28.—Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. 2 Cor. 13: 11.

Sabbath, October 29.—And he cometh the third time and saith unto them, Sleep on now

and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Mark 14:41

Monday, October 30.—Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Eph. 4:32.

Tuesday, October 31.—For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Phil. 3:20, 21.

Wednesday, November 1.—Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and mind through Christ Jesus. Phil. 4: 6, 7.

Obituary.

Died on the 25th of August, 1882, at Bowensburgh, Ill., FRANK E. MATTESON, aged 29 years. The only child of Mrs. J. P. Richards, of Belmont, Wisconsin, a young man of rare qualifications and goodness of heart. Uniting with the Congregational church of Bowensburgh at the age of 18, he was a consistent member until his death. Active in the church and Sabbath-school, he will be greatly missed by both. While he firmly maintained his Christian principles, he possessed the rare faculty of retaining the respect and friendship of all. He was a reader of the *Cynosure*, and was interested in the cause it advocates. The afflictive blow falls heavily upon his parents although our faith tells us he is at rest. **

Books and Magazines.

The latest contribution by the celebrated William Taylor to missionary literature is a neat volume entitled, "Ten years of Self-supporting Missions in India." This is also probably his best work on independent or self-supporting missions. The opening chapters are devoted to an exposition of the principles upon which his very successful mission work is based, and the closing pages show that the application of them is practicable in contrast with the long established methods of missionary funds and societies; also the South American missions founded on the same principles have a chapter. A forcible illustration of the self-suporting plan is this:

"The cattle kings of Wyoming told me when I was laboring there, that from the severity of some of their winters, they lost from three to five per cent of their cattle. I asked why they did not keep a supply of hay to keep the weaklings through? 'Give them hay and they quit work, and their example tends to demoralize the herd—cheaper to let them die.' That was a rigid application of the principle of self-support but that is the way they develop the hardy herds which require no feed in the winter, and hence can be multiplied without any reference whatever to the limit of winter supplies of hay or grain."

Paul's method of planting the Gospel is thus analyzed by the author: 1. Plant nothing but pure gospel seed; 2. The entire responsibility of church work and church government Paul laid on native converts, under the guidance of the Holy Spirit, as fast as he could get them well organized; 3. He proclaimed "the laborer is worthy of his hire," taking it for granted that the Gospel was worth more to any country than the expenses of the messengers by whom it was promulgated; 5. He began in Jewish communities; 6. He remained in each great center of work long enough not only to effect a complete organization, with administrative elders, but to develop the Christian character of each member. These methods Mr. Taylor believes equally suited to the present work of evangelizing the world, and his interesting account of the Indian and South American missions confirm his theory. The reading of this book will do much to bring the church to a higher standard in respect to the great work of missions. Self-denial and faith are conditions of success too little considered in this age of money worship. The work is sold for $1.25, by W. C. Palmer, publisher of the "Guide to Holiness," 62 Bible House, New York.

"The Secret Society System," by E. E. Aiken, a Yale student, is a neat pamphlet of 110 pages comprising a series of five articles which appeared early this year in the *Yale Critic*. These articles have been revised and extended, and while they discuss the question with more direct reference to the college secret societies, yet the arguments and principles adduced are of general application. The writer, without venturing on ground not already traversed by other writers and speakers, has yet made industrious research and has drawn up an effective argument. The book is of peculiar interest from the fact of its being a Yale production and though viewing the subject from a student's standpoint, arrives at the same conclusions with thousands of clear-thinking farmers, mechanics, ministers and others in business and professional pursuits who have the courage of their convictions. We shall be happy to note that it has a large circulation and sale. Published by O. H. Briggs, Room 8, 289 Chapel St., New Haven, Conn.

The *North American Review* for November presents an unusually diversified table of contents, "English Views of Free Trade," by the Hon. John Welsh of Philadelphia, is a clear and forcible exposition of the difference between the economic situation of England and that of the United States, and of the considerations which make Free Trade imperative for the former country, if she would retain her present position as the world's workshop. Joseph Neilson, Chief Judge of the Brooklyn City Court, writes of "Disorder in Court-Rooms," a subject of interest to good citizens at all times. Dr. Wm. A. Hammond, ex-Surgeon-General of the U. S. Army, offers a "Problem for Sociologists," the problem being to determine the degree of responsibility before the criminal law, of persons affected by certain forms of insanity. "The Industrial Value of Woman," by Mrs. Julia Ward Howe, is a very able reply to an article recently published on "Woman's Work and Woman's Wages." "Advantages of the Jury System," by Dwight Foster, formerly a Justice of the Massachusetts Supreme Court, will command the attention of every thoughtful citizen, being a grave and learned defense of an institution which it is becoming the fashion to belittle and decry. The remaining articles are, "Safety in Theatres," "The Pretensions of Journalism," and a symposium on "The Suppression of Vice," by Anthony Comstock, O. B. Frothingham and Rev. Dr. J. M. Buckley.

The mystery of the authorship of the famous "Letters of Junius" is still unsolved. Attributed to Burke, Wilkes, Horn Tooke, Lord Littleton, Lord Shelburne, Sir Philip Francis, and others, they have never been proved to be the product of either. Their remarkable compression, point and brilliancy of language, their unrivaled sarcasm, boldness and tremendous invective, not only drew, at the time, such public attention as never before was given to letters of political controversy, but have won them a place at the head of the acknowledged classics in literature. In the beautiful and cheap edition, in which they are just issued by The Useful Knowledge Publishing Company, New York, they will be a temptation to which thousands of book-buyers will gladly yield.

A convention and an organ are a universal necessity for every new project among men. The young men who propose to straddle a bicycle and to make Dobbin an extinct animal have been holding yearly meetings and have now ventured upon a monthly magazine, *The Wheelman*, well edited, illustrated and printed, and published at 308 Washington St., Boston. These enterprising young riders suggest that their art will solve the question of good roads, since they are a necessity for bicycle traveling, and when this conveyance shall come into universal use, smooth and solid roads must follow.

Our thanks to the United Presbyterian Board of Publication for the voluminous report of the last General Assembly, held at Monmouth last June. The arrangement of this report is almost perfect and its compilers seem to have omitted nothing which could be properly included in such a document.

The Microcosm, the religio-scientific monthly magazine published by A. Wilford Hall, New York, whose original ideas on natural philosophy have aroused many indifferent thinkers, is now in its second volume. Lovers of scientific speculation will find much to occupy their spare moments in its pages whether they accept the conclusions reached or not.

The current numbers of *Vick's Magazine* and Purdy's *Fruit Recorder*, both devote some space to new berries—the James Vick strawberry and the Hansell and Souhegan raspberry—which promise to be valuable acquisitions to our list of small fruits.

—The beautiful incident of the orphans' journey from Germany to America is a most eloquent refutation of the Masonic boast of help in traveling. Read and make a note of it, to help undecieve men who are blinded by the lodge.

ANTI-SECRECY TRACTS

Published by the National Christian Association, 221 West Madison St., Chicago, Ill.

Orders filled at the rate of 50 cents per 1000 pages at the office, or 75 cents per 1,000 pages by Mail.

Contributions are solicited to the TRACT FUND for the free distribution of tracts.

In this series of Tracts will be found the opinions of such men as Hon. J. Q. Adams, Wm. H. Seward, James Madison, Daniel Webster, Richard Rush, John Hancock, Millard Fillmore, Chief Justice Marshall, Seth M. Gates, Nathaniel Colver, President Finney, President Blanchard, Philo Carpenter, Hon. J. B. Walker, Chancellor Howard Crosby, D. L. Moody, and others.

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AN ANTI-MASONIC LIBRARY FOR $12.

THE entire list of the publications of Ezra A. Cook, with the addition of "Stearns' Inquiry into Freemasonry," has been arranged in 16 volumes, neatly and substantially bound in cloth. These are sold singly at the prices below, or the entire library of 5,106 pages ($14.00 worth at retail) is sent express or post-paid for $12.00. These books have received the hearty endorsement of the Directors of the National Christian Association.

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3	The Broken Seal; or Freemasonry Developed	304	1.00
4	Finney on Masonry	272	75
5	Eminent men on Secret Societies; Composed of "Washington Opposed to Secret Societies, "Judge Whitney's Defence," "The Mystic Tie," "Narratives and Arguments," "The Anti-masonic Scrap Book," and "Oaths and Penalties of Freemasonry as proved in the New Berlin Trials."	332	1.00
6	Morgans Masonic Exposition, Abduction and Murder, Oaths of 33 Degrees; composed of "Freemasonry Exposed," "History of the Abduction and Murder of Morgan, "Valance's Confession," "Bernard's Remeniscences of Morgan Times," and "Oaths and Penalties of 33 Degrees"	311	1.00
7	Secret Societies Ancient and Modern, and College Secret Societies	328	1.00
8	Sermons and Addresses on Secret Societies; composed of "Masonry a Work of Darkness," and the Sermons of Messrs. Cross, Williams, McNary, Dow, Sarver; the two addresses of Prest. Blanchard, the addresses of Prest. H. H. George, Prof. J. G. Carson, Rev. M. S. Drury, "Thirteen Reasons why a Christian cannot be a Freemason," "Freemasonry contrary to the Christian Religion," And "Are Masonic Oaths Binding on the Initiate?"	237	1.00
9	History of the National Christian Association, and Minutes of the Syracuse and Pittsburgh Conventions	229	75
10	Hon. J. Q. Adams Letters and Addresses on Freemasonry	332	1.00
11	Odd-fellowship Judged by its own Utterances	175	60
12	Secret Societies by Revs. McDill, Blanchard and Beecher	92	35
13.	Knight Templarism Illustrated	341	$1.00
14.	Revised Odd-fellowship Illustrated	281	$1.00
15.	Rituals and Secrets Illustrated; Composed of "Temple of Honor Illustrated," "Adoptive Masonry Illustrated," "United Sons of Industry Illustrated" and "Secret Societies Illustrated"	356	$1.00
16.	Stearns' Inquiry into Freemasonry	332	.60

The Christian Cynosure.

CHICAGO, THURSDAY, OCTOBER 26, 1882.

A PROPOSITION TO ONE HUNDRED READERS OF THE CYNOSURE.

If one hundred persons will each send in the money for a club of ten subscribers for the *Christian Cynosure*, ($15.00) fifteen dollars cash, (send the names of subscribers at pleasure) within thirty days from date (Oct. 12th, 1882) the publisher will order a folding, trimming and pasting machine for the *Cynosure*, so that the paper can be well pasted and mailed a day earlier than it is at present. For some time we have been wishing to make the above mentioned improvement, but as receipts have not justified the expense it has been hitherto postponed. Will you not accept this proposition and forward the money promptly?

Each week we will report the clubs received and promised and also the money sent on in advance for clubs.

Do you accept the proposition? By so doing you will thus confer a favor on all readers of the paper by affording them a well pasted paper mailed one day earlier than it is at present. Whatever increases the value of the weekly organ of the National Christian Association augments the power and hastens the triumph of our great reform.

ONE HUNDRED CLUBS OF TEN

subscriptions paid for within the next thirty days would be an appropriate introduction to our annual campaign for *Cynosure* subscribers which we hope will this season be enthusiastic, thorough, prolonged and successful.

Editorial Correspondence.

RUTHLAND, ILL., Oct. 17, 1882.

I came down here on Saturday by request of the president of the Red Ribbon club to speak on temperance. Sabbath morning I aided Rev. Mr. Wiard in the Congregationalist church, which had been in past years injured here by some weak and worthless ministers, so that it has run low. In the afternoon I addressed the Band of Hope, which is presided over by a useful, capable and ambitious young woman, who says she should have no objection to her husband belonging to a Masonic lodge and concealing the proceedings of one evening in a week from her during their life. She is fearfully unacquainted with the nature of the lodge.

In the evening I addressed a full and very intelligent house on temperance, and gave notice that I would speak against secret societies Monday evening, which was last night; all day yesterday it drizzled and rained. So last night was dark, rainy and muddy. Yet we had full forty or fifty persons out and Christ was with us. But in our small audience we had the master of the lodge and several members. The lodge master is superintendent of the Union Sabbath school, and an excellent superintendent he is. He is a bright, capable man, and I cannot but think he despises the foolery and falsehood of the lodge. We shall see. I am much pleased with this people. I am stopping with a family whose father was the pillar of the Chrstian (Campbellite) church, and the children belong to it. They are a very interesting Christian family.

I see by the papers that the Prohibitionists are playing smash with the Republicans in every district but one in Wisconsin. The Manitowoc district is Democratic, and as the Democrats preach the "spoils" doctrine and practice what they preach, they have the respect of the people more than the Republicans who want to give beer to the Germans and temperance to the Prohibitionists, and so, like the man with his feet in two boats is sinking between them. The Ohio Republicans have lost that State, and right across the river West Virginia has gone Republican, which was before Democratic! A double summerset in opposite directions. The temperance folks did both.

But to think of Prohibitionists denouncing "rings" and "machines" while they are largely made up of secret lodges, the vilest and most dangerous rings and machines which Satan ever invented! It cannot, will not stand.

Yours, etc., J. B.

Memoir of Myron Holley.

Elizur Wright of Boston has sent us for notice a biography of MYRON HOLLEY, born in Salisbury, Conn., and buried in Mt. Hope cemetery, Rochester, N. Y., at the age of sixty-two. A monument was placed above his grave by the Liberty party, at the instance of Gerritt Smith, who addressed a crowd of six thousand people present at the unveiling, June 13, 1844.

Mr. Holley did more for the great Erie Canal than any other one man, not even excepting De Witt Clinton. He embarked in the Anti-masonic political movement, owned and edited the *Rochester Freeman*, and edited afterward the *Free Elector* of Hartford, Conn.; both of which papers went down under him, though he was an accomplished scholar, an able and beautiful writer, and as an orator seldom surpassed. His personal magnetism and manners attached political friends and opponents to him while he was living, and drew encomiums from all men when he died.

That two Anti-masonic papers should fail and go down under such a man and such a mind, would be disheartening precedents to the friends of the *Cynosure* if unexplained.

The first cause of the failure was that slavery seized the popular mind, superceded the lodge-discussion, and set it aside. Mr. Holley founded the Liberty (anti-slavery) party in 1840 and died in 1841 before it had achieved success. He was buried while the cannon were proclaiming General Harrison's inauguration in Washington. The Democratic party had held the country with slight interruption, during the whole of Mr. Holley's public life, and as he was an Anti-mason and an abolitionist, his success in public life was a homage wrung from political adversaries, while the "Albany Regency" governed New York, and New York the Democratic party, which party governed the Union.

This was not all or the worst. Garrison started the anti-slavery movement in 1832. With exceptions too slight for mention, the ministry and churches refused him a hearing. He was enraged. He assailed both church and state. The churches were "Synagogues of Satan," and the American Constitution a "Covenant with death and a league with hell."

"Whoever," says Junius, "cries out against established order will always find abettors." Mr. Garrison's abettors were non-resistants who abjured all civil government; abjured the Sabbath; and spoke of the Bible as "Those old parchments" translated by order of a king who was a tyrant and a fool. Infidels and deists, Universalists, Spiritualists and Unitarians, hailed the coming of Mr. Garrison as the star of their morning; and, though in England Mr. Garrison's aiders and abettors were orthodox loyalists, he so managed as to conciliate and unite these extremes of opinion in himself. While in a convention in Boston, Sept. 20, 1838, he and his friends voted that:

"As every government is upheld by physical strength, and its laws are enforced at the point of the bayonet; we therefore exclude ourselves from every legislative and judicial body, and repudiate all worldly honors, and stations of authority. If we cannot occupy a seat in the legislature or on the bench, neither can we elect others as our substitutes in any such capacity."

This disgusted the leaders of the churches; the members followed their leaders, and for years produced antagonism between abolitionism and the churches of Christ. This threw off from the churches a galaxy of minds, such as the world has seldom seen. Gerritt Smith, Myron Holley, Theodore D. Weld, Elizur Wright, Beriah Green, William T. Allen, Ichabod Codding, J. M. McKimm, Wm. H. Burleigh, Henry C. Wright, the Grimke sisters, Lydia Maria Child, and a host more became *come-outers*, and many became blatant infidels; while Smith and Holley continued praying men till they died.

When I first knew Elizur Wright he was a professor in Hudson College, Ohio. He was afterwards secretary of the American Anti-slavery Society when I was one of its lecturers, and wrote me very complimentary letters. He was one of the founders of the Liberty party, and censured Garrison for denouncing it. He was in Georgia when a young man; and I think he was the same young man whom he describes in Mr. Holley's memoirs, who went to a camp of negroes exposed for sale near Atlanta, and saw among others a mother with a babe but three days old, born on the spot, awaiting a purchaser. To see the mass of Christian churches kept by the silence of their ministers and papers in stolid indifference to such and similar scenes, common throughout the South, excited in bosoms like that of Prof. Wright an intense loathing which threw them into infidelity, which mars and disfigures an otherwise interesting and important book—this memoir of Myron Holley.

Slavery is out of the way, and the lodge is coming again under discussion. May God grant wisdom to the ministry and churches of the present day to avoid the rock of worldly indifference which wrecked the faith of so many noble spirits during the anti-slavery discussion. The reform against secret societies has as yet furnished no such excuse for shunning it, to sensible and patriotic men. There never was a reform more free from extravagances of opinion and doctrine than ours. May every true American learn and heed it in time.

Prof. Wright's memoirs of Mr. Holley is an octavo of 328 pages written with his old time vigor. It contains a just and full account of the Anti-masonic and anti-slavery parties, and would deserve and have a wide circulation but for the fact that throughout the work he sneers at the Bible, argues against a personal God, and apologizes for Mr. Holley's belief in both.

Astounding Falsehood.

There is perhaps no fact in history which so excites in the Masonic lodge the grevious spirit of lying as the Morgan murder. While the opponents of Masonry have had from the first but one theory of the case, sustained by incontrovertable evidence, the explanations of the Freemasons have been as various and utterly conflicting as could well be imagined. The latest and basest has lately come to us.

Bro. Shaw, formerly of this city but now preaching in Cincinnati, has our thanks for a clip from the *Enquirer* of that city which reprints from the New York *Telegram*, an interview with Robert Macoy, the Masonic author and publisher, and "Grand Recorder" of some Masonic body. Amazement may be pardoned while reading his statement, thus:

"Morgan was a blacksmith living in Batavia. He was a thief, a drunkard and a wife-beater. These facts were not known to the lodge that made him a Mason until some time after he had joined the order. As a Mason he was an impostor, working his way among Masons by the grossest falsehoods. He employed the then Grand Lecturer, Blanchard Powers, to instruct him. He was thus enabled to play the character of a mercenary dependent upon Masonic charity. He took the Degree of Royal Arch at Le Roy, and began immediately to prepare an 'exposition' of such of the esoteric Masonic matters as he could remember or as would best serve his purpose. It became known to the Brotherhood that he was employed upon this shameful task, and they denounced him through the newspapers. On September 12, 1826, he was arrested upon a warrant for theft, and taken to Canandaigua. Four days later he was released, and taken in a carriage to Fort Niagara, at the mouth of the river by that name, a distance of 115 miles. This journey was made with his own consent. He was confined in the fort a few days in a room formerly used as a powder magazine. There all traces of him disappear.

"A body was found in the whirlpool below Niagara Falls, and it was said to be that of Morgan, but the identity was never established. The theory is absurd that Eli Bruce, Sheriff of the county, and the men who assisted him would have publicly conveyed Morgan over one hundred miles to throw him over the Falls. There was an alarming excitement over the affair. Anti-masonic associations were formed. They worked in the political campaign that fall and carried the State."

Masons never "knew" that Morgan was such an infamous wretch until he had defied their

malignant hate and exposed their infamous system. Then no epithet was too vile to be heaped upon him. Such a statement might be expected of a person of Macoy's Masonic rank, but that a Freemason of ordinary sense should say his supposed body was pitched over the Falls is something new in their multiform stories. It is evidence seldom doubted of a man's good character when Freemason's unite to smirch it.

William H. VanDoren died in Indianapolis, Ind., on the 8th of September, age 72 years, after a protracted illness. He lived in Chicago for a number of years, removing to Indianapolis in 1878 to reside with a daughter. He was born in Orange county, N. Y., and graduated at Columbia College and Alleghany Presbyterian Theological Seminary. His first two years were spent in missionary labor at the West; and in 1839 he accepted a call to the Reformed Church of Williamsburg, Long Island, and was its pastor for nine years. He afterwards served the Church of Piermont, and the Livingston Church in New York. He then returned to the Presbyterian Church, and was pastor at St. Louis. In 1865 he removed to Chicago, and in 1878 to Indianapolis. He received the degree of D. D. from Rutgers College in 1869. He was, says the *Christian Intelligencer*, a genial Christian gentleman, of warm philanthropic impulses. He founded the Van Doren prize for the best essay on Foreign Missions by the students of the College and Seminary at New Brunswick. He was a scholar of wide reading, and a writer of great point and suggestiveness. His later years have been devoted to authorship. In preparing for this work he traveled extensively in the Holy Land and other countries of the East.

Some years ago he furnished to the Chicago *Tribune* the statement of the dying wife of the lawyer who defended the Morgan abductors and cleared them, recieving an immense sum for managing the case, though convinced of its injustice. In answer to a note respecting this statement Mr. Van Doren wrote us Aug. 1st, 1881, respecting Masonry and the Morgan murder: "Regretting that I cannot shed further light on that most malignant deed we will have to writ for the revelations of the last day. How many substitutes for Christ's holy religion has Satan invented."

—The editor of the *Cynosure* is attending the Indiana State convention at Carthage this week. He expects at its close to visit Gibson county in the south-western part of the State and speak at several points. Bro. E. Mathews is also expecting to attend the Indiana convention and Secretary Stoddard hopes to return from the East in time to look in upon the same meeting.

—The City Hall of Washington was engaged last week for an address from Secretary Stoddard on Tuesday evening.

—The pastors and other laborers in the employ of the American Missionary Association in the South have, we learn, received word from headquarters in New York asking them to have the subject of the secret orders brought before their congregations. This is significant and glorious.

—Bro. Hinman has been visiting all the ministers of Washington and distributing tracts to them and others. He finds great ignorance on the subject and is putting a copy of President Finney's book in the hand of every minister who will carefully read it. Some are awaking to the importance and necessity of our reform. The people of Washington City are as intelligent and conscientious as elsewhere, and free discussion is assured, which cannot be said of all of our Northern cities.

—The Band of Hope meeting with Mrs. E. A. Cook in this city are preparing a box to send to Mrs. Tapley of Columbus, Miss. This may be a useful example to other bands of little folks whose surplus vitality is usually spent in self-gratification.

—In a postscript to a late letter Bro. Wm. Fenton of St. Paul says that his mail is sometimes mislaid in the post office, and if his correspondents are sometimes unanswered it is because their letters do not reach their destination. Bro. Fenton wishes to correct his letter in the *Cynosure* of Oct. 12th, where he speaks of Royal Arch Masons as sworn to be murderers. "I meant," he says, "to write what was literally and exactly true, namely, that they have sworn to be murdered if they fail to conceal the crimes of assasins."

—Thomas Guard of Baltimore, the Methodist Episcopal divine celebrated throughout the country for eloquence and abasement in Masonry, has lately passed to his final account before the Judge whom he has so often denied in the council chambers of secrecy.

—A gentleman visiting the Exposition stand told Bro. Phillips that he had a document against secretism of great value and afterward wrote that it was upon the Church as opposed to Secret Societies; was written by Bishop M. Wright, D. D. and published by Beecroft in Reading. In answer to a note of inquiry Bishop Wright informs us that the work spoken of was his address before the Illinois Convention meeting in Wheaton in 1878, and printed in the *Cynosure* and *Telescope*. He gave a copy to a wealthy English Wesleyan who probably had it reprinted in pamphlet form in Reading, England. This winged seed of truth flew far before it struck and rooted. The harvest now preparing will doubtless be glorious, and in this hope our brother must feel doubly compensated for his effort at that meeting.

The Illinois State Meeting.

One week only remains before the Tonica meeting. Let it be a season of special prayer at every household altar for the outpouring of the Holy Spirit, and as prayers ascend let nothing be left undone by which the success of the meeting can be gained. See that every reform church has an opportunity to appoint a delegate; and especially let every auxiliary society be represented. The meeting will be an important one for a section of country where the old anti-slavery spirit prevailed. Reform principles have been taught in the households, and the young men and women need to be roused to emulate the virtues of their parents. Some of our ablest speakers, D. S. Faris, N. E. Gardner, L. N. Stratton, C. A. Blanchard, J. P. Stoddard, and others will be present. Come, expecting a blessing and to bless others.

THE SOUTHERN FIELD.

Washington Notes.

FREE SPEECH.

The Capitol building is daily visited by many people. It is a magnificent structure, and containes many fine works of art. I have frequently visited it and distributed tracts which have generally been kindly received. Yesterday I was giving out "what great men say about Masonry," when an official told me that what I was doing was in violation of law. I told him I would like to see his authority, for I was a law-abiding man. He showed me a notice that said that all selling of goods, distributing of advertisements, or soliciting of patronage, was forbidden in the goverment buildings. I told him I had done none of those things, and that I should not desist. He said, "we so interpret it," and that I must stop. I told him I knew my rights and should *not* stop, and asked him to bring me before a magistrate and let us see what is the law.

Moral: The Masons do not want to hear the testimony of Seward, Webster, Wirt and others circulated in the Capital; but they will have to try twice to prevent it.

A REFORMED MASON.

Last night I visited an old lawyer, who has been a judge in East Tennessee, and was a Colonel in the Federal army during the "late unpleasantness." He told me that in East Tennessee there used to be many lodges of "Pine Knot Masons," who held their lodges in the woods, by the light of pine knots. They always had a copy of Morgan's Expose to post on. They could always be depended on in any emergency to help a brother Mason. He said that when as a young lawyer, if he had a hard case to defend, he always managed to get some of these men on the jury, and it was sure *not to agree*. He said that during the war he had known many prisoners to escape by giving the grand hailing sign of distress, and that his command was once saved by Masonic information. As a judge he had endeavored to execute law impartially; but, though he had been for many years a R. A. Mason, he was satisfied that it was a *pernicious institution*, and that he fully sympathised with Mr. Finney in his views. He wished me *much success* in my work.

To day I called on a Baptist minister to whom I had loaned a copy of Finney. He told me that he is a Mason, but never expected to enter a lodge again, and that what Mr. Finney said about Masonry is *true*. He had known Dr. Colver and had heard from him his experience in Masonry.

WASHINGTON CURIOSITIES.

I had time to-day to look through the Patent office Department. There was much of great interest that I have no time to describe; but a few things I put down in my note book. There was in a case a specimen of hair from the heads of each of the Presidents down to Frank Pierce; the coat of arms of the Washington family; household furniture of Gen. Washington, including the dishes and plates used by Martha Washington; two suits of Washington's clothes, including the suit he wore when he resigned his commission. His camp chest, with knives and few plates; Gen. Jackson's coat worn at the battle of New Orleans; a fine coat worn by Gen. Santa Anna in Mexico; the identical printing press on which Benjamin Franklin worked in London in 1725 and 1726; and a cane owned by Major Powell, of Greenville, Tenn., marked "No." Major Powell was the only one in a large convention held in Greenville, Tenn., in 1861 who voted against secession, and said that he would sooner see slavery abolished than the Union destroyed. For this vote and speech he was denounced and barely saved his life. He put his "No," on the cane and sent it here. What power in a single vote! What a marked example of the retribution of Providence that this town of Greenville, Tenn., has been withering and dying ever since.

ADVERTISING THEIR MASONRY.

It would seem that a minister who has become a Mason for worldly advantage, would draw a veil over his lodge connection, or at least not flaunt his Masonry in the face of decent people; but alas, some men glory in their shame. Not long since the pastor of one of the large M. E. churches in this city repeated, as a part of his discourse, the penalties of the Entered Apprentice and Master Mason's obligations. He thereby tickled the ears of Masons and greatly pained the true friends of Christ. Last Sabbath another M. E. minister, "holiness" leader, took special pains to advertise his Masonry by introducing expressions that were purely Masonic, such as the "Trestleboard" and the "Shiboleth;" but, fortunately, instead of eliciting praise, it called out a sharp rebuke from a brother in the church who has learned to abhor the wickedness of the lodge. He has also written a strong letter to his pastor about his connection with Masonry. H. H. Hinman.

NOTICES.

Illinois.

The Illinois State Convention will be held November 1st and 2nd next in the Independent church, Tonica, La Salle county, on invitation from brethren in that church. Entertainment will be free and all who desire it will please send their names as soon as possible to N. Richey, Tonica, Ill. Let there be a grand meeting at this central point. Rev. D. S. Faris of Sparta, Elder N. E. Gardner of Haldane, and other able speakers will be present, The Convention will open on Wednesday afternoon, Nov, 1st.

HOME CIRCLE.

Let us go Forth.--Heb. 13:13.

HORATIUS BONAR.

Silent, like men in solemn haste,
Girded wayfarers of the waste,
We pass out at the world's wide gate,
Turning our back on all its state;
We press along the narrow road
That leads to life, to bliss, to God.

We cannot, and we would not stay;
We dread the snares that throng the way,
We fling aside the weight and sin,
Resolved the victory to win:
We know the peril, but our eyes
Rest on the splendor of the prize.

No idling now, no wasteful sleep,
From Christian toil our limbs to keep;
No shrinking from the desperate fight,
No thought of yielding or of flight;
No love of present gain or ease;
No seeking man or self to please.

No sorrow for the loss of fame;
No dread of scandal on our name;
No terror for the world's sharp scorn:
No wish that taunting to return;
No hatred can our hatred move,
And enmity but kindles love.

No sigh for laughter left behind.
Or pleasures scattered to the wind;
No looking back on Sodom's plains;
No listening still to Babel's strains;
No tears for Egypt's song and smile;
No thirsting for its flowing Nile;

No vanity nor folly now;
No fading garland round our brow;
No moody musings in the grove;
No pang of disappointed love;
With the brave heart and steady eye,
We onward march to victory.

What, though with weariness oppress—
'Tis but a little, and we rest.
This throbbing heart and burning brain
Will soon be calm and cool again.
Night is far spent, and morn is near—
Morn of the cloudless and the clear.

'Tis but a little, and we come
To our reward, our crown, our home;
A little space—yet more or less,
And we have crossed the wilderness,
Finished the toil, the rest begun,
The battle fought, the triumph won!

—Selected.

Pray with your Children.

The friend of a young mother was talking with her about her maternal responsibilities, and urged the duty of constant and believing prayer for the early conversion of her children. She assured him that it was her daily practice to carry her little ones to the throne of grace, yet complained of a want of faith and definiteness in asking for them the special influences of the Holy Spirit.

"Do you pray for each child separately, and by name?" inquired the friend.

"No; that has never been my habit," was the reply.

"I think it is of much importance, Mrs. H., especially as a help to our faith and to the clearness and intensity of our desires on their behalf. You pray with them, I trust, as well as for them?"

"Sometimes I do, but not often. They seem a little restless and inclined to whisper together while my eyes are closed, and so I have felt less embarrassment and more freedom in supplication by being alone at such seasons."

"Let me persuade you, dear Mrs. H., to try a different plan. Take your little son and daughter each separately to the place of prayer, and kneeling with them before the Lord, tell him the name, the daily history, the special want of each, and see if your heart is not opened to plead for them as you have never done before."

Tears were in the eyes of the young mother as she said with trembling lips, "I'll try."

As evening came she had not forgotten her promise, but as she saw that Sarah, her daughter, was unusually peevish, she thought best to take her little son first to the chamber. Willie was a bright and pleasant boy of five years, and when his mother whispered her wish to pray with him, he gladly put his hand in hers and knelt by her side. As he heard his name mentioned before the Lord, a tender hush fell upon his young spirit, and he clasped his mother's fingers more tightly as each petition for his special need was breathed into the ear of his Father in heaven. And did not the clinging of that little hand warm her heart to new and more fervant desire as she poured forth her supplication to the Hearer and Answerer of prayer?

When the mother and child rose from their knees, Willie's face was like a rain-bow smiling through tears.

"Mamma, mamma," said he, "I am glad you told Jesus my name. Now he'll know me when I get to heaven; and when the kind angels that carry little children to the Saviour take me and lay me in his arms, Jesus will look at me so pleasant and say, 'Why, this is Willie H. His mother told me about him. How happy I am to see you, Willie!' Won't that be nice, mamma?"

Mrs. H. never forgot that scene, and when she was permitted to see not only her dear Willie and Sarah, but the children afterwards added to her family circle, each successsively consecrting the dew of their youth to God, she did indeed feel that her friend's plan was "the more excellent way." So she resolved to recommend it to the praying mothers by telling them this touching incident. When they meet their children at the last great day, may Jesus own as his those whom they have told him about on earth!—*Zion's Herald.*

The Orphans' Protection.

I recently heard of a beautiful incident of three little German girls, whose friends were in America, and who wanted to go thither. They were somewhere from eight to twelve years old, and the question was how to get them across the great ocean, and away into the interior of America. There was no one to go with them, they must go alone; and no one could tell what troubles might assail them, or what dangers might surround them. But their friends had faith in God, and before they sent them out, they got a book, and on the fly-leaf of it they wrote a sentence in German, in French, and in English, and they told the little children when they started:

"If you get into any trouble, or need any help, you just stand still and open this book and hold it right up before you."

Then they started the children off on their long journey, by railway and by steamship, from place to place, and from port to port; and wherever they went, if any trouble occurred or any difficulty arose, the children would stop and open the book, and hold it before them, and they always found some one who could read German or English or French, and who was ready to help them on their way.

And so in due time they reached their friends far off in the interior of America.

And what were those words which proved such a talisman and protection to these children, among strangers, and in a strange land? What were the words that made the careless civil and thoughtful, and the rough and reckless kind? They were the words of One who lived on the earth long years ago, and who, though he has passed away from human vision, yet holds his grasp upon the minds of men. These were his words:

"And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto *one of the least of these* my brethren, ye have done it unto me." Matt. xxv. 40.

These words, written upon the fly-leaf of a New Testament, made them friends among strangers, gave them protection and help in every hour of need, opened doors before them, and made rough places plain and crooked places straight. And the safety of these children who travelled thousands of miles under the protection of these words, is an illustration of the immortal power and energy that yet resides in the words of him who spake as never man spake, and who, though unseen by mortal eye, yet hath "all power in heaven and in earth" given into his hands.—*Common People.*

"It will Light you Home."

Going two miles into a neighborhood where very few could read, to spend an evening in reading to a company who were assembled to listen, and about to return by a narrow path through the woods, where paths diverged, I was provided with a torch of light wood, or "pitch pine." I objected; it was too small, weighing not over half a pound. "It will light you home," answered my host. I said, "The wind may blow it out." He said, "It will light you home." "But if it should rain?" I again objected. "It will light you home," he insisted.

Contrary to my fears, it gave abundant light to my path all the way home, furnishing an apt illustration, I often think, to the way in which doubting hearts would be led safely along the "narrow way." If they would take the Bible as their guide, it would be a lamp to their feet, leading to the heavenly home. One man had five objections to the Bible. If he would take it as a lamp to his feet, it would "light him home." Another told me he had two faults to find with the Bible. I answered him in the words of my good friend who furnished the torch, "It will light you home."—*The American Messenger.*

THE LION SERMON.—Every year in a certain church in London a sermon is preached which is called by this name. It is designed to commemorate the deliverance of Sir John Gray in the deserts of Arabia 250 years ago. Alone and unarmed he was approached by a lion, and fell upon his knees and prayed to God. The beast looked at him a few minutes and turned away. In observance of this event this annual sermon is preached under this name. An exchange well remarks that every sermon should be a "lion sermon." We should never attempt to tell others the way of salvation without realizing that we ourselves have been saved from the jaws of the lion by an omnipotent, yet gracious Saviour.—*Bible Teacher.*

—Although Wesley found that his preaching did not greatly affect the mighty or the noble, still he numbered some families of good position among his followers. It was at the house of one of these that the incident here recorded took place. Wesley had been preaching and a daughter of a neighboring gentleman, a girl remarkable for her beauty, had been impressed by his exhortations. After the sermon Wesley was invited to this gentleman's house to luncheon, and with himself one of his preachers was entertained. This preacher, like many of the class at that time, was a man of plain manners, and not conscious of the restraints of good society. The fair young Methodist sat beside him at the table, and he noticed that she wore a number of rings. During a pause in the meal the preacher took hold of the young lady's hand, and, raising it in the air, called Wesley's attention to the sparkling jewels. "What do you think of this sir," he said, "for a Methodist's hand?" The girl turned crimson. For Wesley, with his known and expressed aversion to finery, the question was a peculiarly awkward one. But the aged evangelist showed a tact which Chesterfield might have envied. He looked up with a quiet, benevolent smile, and simply said, "The *hand* is very beautiful." The blushing beauty had expected something far different from a reproof wrapped up with such felicity is a compliment. She had the good sense to say nothing; but when, a few hours later, she again appeared in Wesley's presence, the beautiful hand was stripped of every ornament except those which nature had given.—*Selected.*

—The wholly sanctified will not compromise with Satan for love or gain. They are sin haters which necessarily makes them sin fighters, whether found in the church or the world.—*Happy Pilgrim.*

HE that waits for an opportunity to do much at once may breathe out his life in idle wishes, and regret, in the last hour, his useless intentions and barren zeal.

CHILDREN'S CORNER.

The Comet.

How many of the boys and girls who read the *Cynosure* have seen the great comet of 1882? Most of them, we hope, for you are bright, wide-awake and looking for the signs of the times, and such comets were considered, in days gone by when people were more troubled with superstitious fears than now. You happily look to other things as signs of coming events. This great comet can only be seen by people who wake early in the morning, and if any of our young readers have a bad habit of morning naps, let them use the comet to help break it up. This morning (Oct. 19) the wonderful visitor among the stars began to appear, tail first, about three o'clock just to the south of the sunrise point. From 4:30 to 5 o'clock its appearance was most magnificent, though hardly so bright as a week ago. So grand and sublime a sight seldom appears in the heavens, perhaps two or three times in a century.

This is the fifth comet astronomers have seen this year. In the clear atmosphere of Colorado it was first noticed about Sept. 18 very close to the sun. It is thought by men who have watched it, that it was so close as to pass through the sun's atmosphere without being burned up. The "coma," or tail, was first very short, and seen through a telescope, seemed to spread out on each side of the "nucleus," or head, like the wings of a bird. The tail is now of great length, covering nearly or quite one-fifth of the arc between the horizon and the zenith. The comet is rapidly passing into the southern sky and will soon be out of our sight, but will be a grand sight for people in Africa and South America.

As we look upon this mysterious wanderer among the stars we are filled with wonder and admiration at the power of God which guides this flaming mass on its way through a thousand whirling worlds without coming so near as to strike them, or turn them from their own paths.

Midsummer in Norway.—In Norway and some other countries the sun shines at midnight for a week or two in the summer, but such light is purchased too dearly by the long months of the dark winter in which the genial face of the king of day is never seen at all. Very odd you would find it to spend midsummer with the Esquimaux of Greenland. At first, the sun only shows himself for a few minutes daily, but they are all very glad to see him; and at last he stays all day and all night. Still his rays do not melt the snowdrifts on the hills, and for this the boys are not very sorry, for, as they have no village greens or commons to play on, the snow-field does duty as a play ground, and bat and ball is played, with a little round bone for a ball, and long sticks for bats. The Esquimaux bat and ball club is no less popular in Greenland than the base-ball or foot-ball clubs which your brothers delight in. When the lads grow tired of running about, they perch upon the black rocks by the sea shore, and watch for the white sea-birds, which they catch in nets with long handles—something like butterfly nets. The Esquimaux, who do not mind the fishy taste, think these birds make a capital supper. Every one in Greenland makes the best of the short midsummer holidays.

Our Great Inventions.—The fifteen great American inventions of world-wide adoption are:

1. The cotton gin.
2. The planing machine.
3. The grass reaper and mower.
4. The rotary printing press.
5. Navigation by steam.
6. The hot-air engine.
7. The sewing machine.
8. The India rubber industry.
9. The machine manufacture of horse-shoes.
10. The sand blast for carving.
11. The gauge lathe.
12. The grain elevator.
13. Artificial ice-making on a large scale.
14. The electric magnet and its practical application.
15. The telephone.

SABBATH SCHOOL.

LESSON 6, November 5.—Jesus Before the Council.—Mark 14, 55-72.

(55) And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. (56) For many bare false witness against him, but their witness agreed not together. (57) And there arose certain, and bare false witness against him, saying, (58) We heard him say, I will destroy this temple that is made with hands, and in three days I will build another made without hands. (59) But neither so did their witness agree together. (60) And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? (61) But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ the Son of the Blessed? (62) And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. (63) Then the high priest rent his clothes, and saith, What need we any further witnesses? (64) Ye have heard the blasphemy, what think ye? And they all condemned him to be guilty of death. (65) And some began to spit on him, and to cover his face and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands. (66) And as Peter was beneath in the palace, there cometh one of the maids of the high priest: (67) And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. (68) But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. (69) And a maid saw him again, and began to say to them that stood by, This is one of them. (70) And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto. (71) But he began to curse and to swear, saying, I know not this man of whom ye speak. (72) And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice thou shalt deny me thrice. And when he thought thereon, he wept.

Golden Text.—He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.—Isa. 53:7.

Parallel Passages.—Jesus' condemnation: Matt. 26:59-68; Luke 22:63-71. Peter's denial: Matt. 26:69-75; Luke 22:56-62; John 18:17, 25-27.

HOME READINGS.

Condemned for blasphemy.....Matt 26:59-75
Condemned out of his own mouth.....Luke 22:54-71
Expedient that one should die.....John 18:12-27
Numbered with the transgressors.....Isa. 53:1-12
His citizens hated him.....Luke 19:11-27
His own received him not.....John 1:1-18
Made to be sin, though knowing no sin..2 Cor. 5:1-21

PROMPTINGS TO FURTHER STUDY.

What was the penalty laid down in the law of Moses for bearing false witness? Out of what saying of Jesus was the false testimony, which Mark relates, manufactured? To what disciple did Jesus send word by name, after his resurrection, to meet him in Galilee? Where in the New Testament is the prophecy of verse 62 repeated? When had Jesus made the same prophecy before?—*Scholars' Quarterly.*

NOTES.

The Trial. The court convened to try Jesus Christ was the Sanhedrim, or Sanhedrin. It consisted of chief priests, that is, the heads of the twenty-four priestly classes; scribes, that is, rabbis learned in the literature of the church; and elders, who were chosen from amongst the most influential of the laity. Jewish tradition puts the number of members at seventy-one. The high priest usually presided: the vice-president sat at his right hand. The other councillors were ranged in front of these two in the form of a semicircle. Two scribes or clerks attended, who on criminal trials registered the votes, one for acquittal, the other for condemnation.—*Abbott.* The priests were there, whose greed and selfishness he had reproved; the elders, whose hypocrisy he had branded; the scribes, whose ignorance he had exposed; and worse than all, the worldly, sceptical Sadducees, the most cruel and dangerous of opponents, whose empty sapience he had confuted.—*Farrar.*

Throughout the whole course of the trial, the rules of the Jewish law of procedure were grossly violated, and the accused was deprived of rights belonging even to the meanest citizen. He was arrested in the night, bound as a malefactor, beaten before his arraignment, and struck in open court during the trial. He was tried on a feast-day, and before sunrise. He was compelled to criminate himself, and this under an oath of solemn judicial adjuration; and he was sentenced on the same day of the conviction. *In all these particulars the law was wholly disregarded.—Prof. Greenleaf's Trial of Jesus, in the Testimony of the Evangelists.*

"I will destroy this Temple." The utterance of words tending to bring the temple into contempt was regarded as so grave an offense that it afterwards formed a capital charge against the first martyr, Stephen (Acts 6:13).—*Maclear.*

"Answered nothing." With the sublime calm of one who is conscious of his own superior worth, Jesus meekly abstains from uttering a single word before this contemptible tribunal, in the way of self-vindication.—*Meyer.* It was no part of his duty, as a defendant, to unravel the contradictions of his unprincipled accusers.—*Morison.* Our Lord was silent; for in answering he must have opened to them the meaning of his words, which was not the work of this his hour, nor fitting for that audience.—*Alford.* Truth is never mute for want of arguments of defence, but sometimes silent, out of holy wisdom.—*Lake.*

"Art thou the Christ?" Caiaphas became desperate, and adopted a resource which our own rules of evidence would declare most infamous, and which was also wholly adverse to the first principles of Mosaic jurisprudence, and the like of which occurs in no circumstance of Hebrew history. It was that of putting the prisoner upon his oath to answer questions framed for his own crimination.—*Kitto.*

The difficulty on this question consisted in this: If he *confessed* that he was the Son of God, they stood ready to condemn him for blasphemy; if he *denied it*, they were prepared to condemn him for being an imposter, and for deluding the people under pretence of being the Messiah.—*Barnes.*

"Son of Man." Jesus, wishing to hasten a decision which he knew to be already taken, boldly and spontaneously passes in his answer beyond the strict contents of the question, and declares himself to be not only the Messiah, but at the same time the Son of man, sharing the divine glory (see Dan. 7:13).—*Godet.* No words in the whole Gospel records are more decisive against the views of those who would fain see in our Lord only a great moral teacher, like Socrates or Cakya Mouni. At the very crisis of his history, when denial would have saved his life, he asserts his claim to be all that the most devout Christians have ever believed him to be.—*Plumptre.*

"Rent his clothes." The act was as much a formal sign of condemnation as the putting-on of the black cap by an English judge.—*Plumptre.* The practice of rending the clothes on occasions of supposed blasphemy was based on 2 Kings 18:37. Originally it was a natural outburst of intense grief, and was involuntary; but at a later period it became a mere form regulated by special rules. The rent made in the garment was from the neck downward, and about a span in length. The body-dress and outer garment were left untouched.—*Lange.*

"Condemned him." This formal condemnation was, as they imagined, according to law (Lev. 24:16). Compare Deut. 18:20. The Sanhedrim was forbidden to investigate any capital crime during the night, and according to the Roman law a sentence pronounced before dawn was not valid. This test vote, however, they considered as settling the question.—*Schaff.*

The council now adjourned, to meet at daybreak, when they could legally pronounce the sentence. In the meantime occurred the maltreatment by his lawless enemies described in the next verse.—*Peloubet.*

"Did strike him with the palms of their hands." The hands they bound had healed the sick, and raised the dead; the lips they smote had calmed the winds and waves. One word, and his smiters might have been laid low in death. But as he had begun, he would end—as self-restrained in the use of his awful powers on his own behalf as if he had been the most helpless of men.—*Geikie.* Behold affronts and indignities which the world thinks it right never to pardon, which the Son of God endures with a divine meekness! Let us cast at the feet of Jesus that false honor, that quick sense of affronts, which exaggerates

every thing and pardons nothing, and, above all, thal devilish determination in resenting injuries. —*Quesnel.* Such treatment of our Lord shocks us; but so do we strike the Son of man when we scoff at his word; so do we buffet him when we show his cause contempt; so do we spit upon him when we take his name in vain.—*Anon.* Why does he not avenge these insults? Because his hands, though no longer bound with *cord*, are restrained by *love.—Tyng.*

(68) "I know not, neither understand." This was the grossest and most unblushing falsehood. —*Jacobus.* It appears that his first denial embraced also all knowledge of his Master. Thus his denials, from beginning to end, went beyond what was necessary for his exculpation; for he was only charged with being a follower of Jesus, whereas he denied that he ever knew him.—*Owen.* Note the steps leading to this denial: (1) Peter's self-confidence (Matt. 26:33); (2) his indolence (Mark. 14:37); (3) his cowardly compromise (Mark 14:54); (4) needless venturing into evil company (ver. 66). Startling as it appears, his heart had been preparing for it. It was the fruit of seeds that he himself had sown. Men fall in private long before they fall in public. The tree falls with a great crash, but the decay which accounts for it is often not discovered till it is down on the ground.—*Ryle.*

(71) "When he thought thereon," then he went out (Matt. 26:75) and wept bitterly. He went out, not as Judas into the night of despair, but, as has been beautifully said, "to meet the morning dawn." If the angel of innocence had left him, the angel of repentance took him gently by the hand.—*Farrar.* Contrast his repentance with that of Judas. His repentance he attested, (1) by the bitterness of his tears; (2) by his humble submission to his Lord's subsequent rebuke (John 21:15–17); (3) by his subsequent courage in confessing Christ in the face of threatened danger (Acts 4:8–12, 19); (4) by the thoroughness with which he learned the lesson of humility, as illustrated by his own subsequent epistles (see particularly 1 Pet. 1:5, 17; 3:15; 4:12).—*Abbott.*

THE AMERICAN PARTY.

Nominations for 1884.

For President,
JONATHAN BLANCHARD,
of Illinois.

For Vice-President.
JOHN A. CONANT.
of Connecticut.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

A Political Meeting will be held in connection with the Illinois State Convention, on Thursday forenoon Nov. 2 during a recess of the Convention. Tonica is in the center of a section of country full of old line Abolitionists. Benjamin Lundy's paper, the first Abolition sheet in the West, if not in the country, was published near by. This should be a grand rallying point for reform politics. American voters, come to the meeting.

Michigan State Ticket.

For Governor,
CHARLES C. FOOTE, of Detroit.

For Lieutenant Governor,
LEWIS 1. WICKER, of Oakland.

For Secretary of State,
JACOB O. DOESBURG, of Ottawa.

For State Treasurer,
GEORGE SWANSON, of Calhoun.

For Auditor General,
WILLIAM WING, of Kent.

For Commissioner of State Land Office
GEORE W. CLARK, of Detroit.

For Attorney General,
HENRY C. PRATT, of Lenawee.

For Superintendent of Public Instruction,
WILLIAM H. ROSS, of Allegan.

For Member State Board of Education,
HARDY A. DAY, of Branch.

Iowa American Ticket for 1882.

For Secretary of State:
A. W. Hall, of Page county.

For State Auditor:
Wm. Elliott, of Van Buren county.

For State Treasurer:
M. Springsteed, of Cedar county.

For Attorney General:
Jacob W. Rogers, of Fayette county.

For Judge of Supreme Court:
Joseph P. Ferguson, of Cedar county.

For Clerk of Supreme Court:
W. P. Norris, of Van Buren county.

Michigan Fifth District.

For Representative in Congress: Henry D. Inman.

New Hampshire State Convention of the American Party.

The friends of the American party held a State Convention at Center Strafford, October 12th, and made the following nominations:

For Governor:
Simon Rowe, of Gifford.

Representatives in Congress:
District No. 1, Benjamin W. Mason, of Moultonboro.
District No. 2, Franklin S. Wood, of Keene,

For Railroad Commissioners:
John H. Bartlett, of Barnstead.
Arthur H. Lamprey, of Belmont.
Moses Pierce, of Barrington.

S. C. Kimball,
Secretary of the Convention.

Illinois American Ticket.

For State Treasurer:
Peter Howe, of Marshall Co.

For Superintendent of Public Instruction:
Herman A. Fischer, of DuPage Co.

—The people of the United States ought to pray the Lord to raise up some statesmen worthy the name. The genuine article has well-nigh disappeared from American politics.

> "O God, for a man with head, heart, hand
> Like one of the simple great ones gone
> Forever and ever by;
> One still, strong man in a blatant land—
> Aristocrat, Democrat, autocrat—one
> ho can rule and dare not lie.

Iowa Voters who wish to obtain tickets to be voted Tuesday, November 7th, will please write at once to J. N. Norris, of Birmingham, Van Buren county, member of the State committee. Remember, friends, that Anti-masonic ballots are a long time getting through the hands of some post-masters, so let there be not an moment's delay. Iowa ought to poll 30,000 votes this fall, which is only the majority for prohibition in the State.

—The campaign has been pushed earnestly in DuPage county, Ill., where a full ticket, State, Legislative and county, has been nominated. Meetings were held last week at Wheaton, Bloomingdale, and Pleasant Hill and Christie's school-houses. This week appointments are made for Wayne, Warrenville, York Center, Lisle, Downer's Grove, and Bensonville. The speakers engaged for these points are W. I. Phillips, O. C. Bedford, C. A. Blanchard, O. F. Lumry, L. N. Stratton, Prest. J. Blanchard, W. H. Fischer and H. L. Kellogg. We shall see what a good ticket and a good platform can do among thinking voters on the 7th of November.

The Bible in Schools.

The following grand argument is taken from an address before the State Association of editors, met in Hudson, Wis., by Col. Charles Seymour of La Cross:—

In the treatment of educational interests of this country, a cowardly and ill-advised limitation of what constitutes "popular education," has marked the action of the press, and public school boards and managers.

The chief difficulty has been that those citizens who claimed to be most liberal in sentiment were the least tolerant in the application of the popular system of education.

While boasting of free and popular education, we have excluded from our public schools forty centuries of authentic history; and barred out the youth of the land from access to sources of knowledge which have never debased, but have always elevated mankind, when applied to intellectual development, social happiness, physical soundness, moral welfare, personal security, public tranquillity, material progress, and the general welfare and prosperity.

Whether this aversion to sacred history as an element of popular education is based on doubts as to its authenticity, or distrust in its big "fish-stories," or disbelief in miracles, it inculcates principles that embarras hide-bound skeptics, who, in vain attempts to account for a creation without a Creator, prefer the theory that elephants were evolved from clams and oysters, and that our ancesters were apes, evolved from atoms, or mullusks, or vegetable mush, and ignore, repudiate, and cast aside the Mosaic cosmogony and the established truths of physical science, because their finite powers cannot fathom the depths or comprehend the fullness of that unseen but Infinite Power that "meeteth out the heavens with a span," and maintains the harmonious operations of the universe by superhman wisdom.

We are living in an age whose discoveries and developments, if recorded by any historian of former times without palpable evidence to corroborate them, would tax public or personal credulity more than any miracle recorded in Holy Writ.

If it had been therein recorded that, upon escaping from the whale, Jonah had announced his safety by telegram across the continent, or by cablegram across the sea, to friends who had given him up as "lost," or if it had been chronicled that the braying of Balaam's ass was heard at a distance of 200 miles by the telephone; or that conflicting armies threw destructive missiles into each other's camps a league apart; or that iron ships laden with cargoes of iron had crossed the ocean between the continents; or that when David exclaimed, "The heavens declare the glory of God and the firmament showeth his handiwork" he had announced, with the astronomical precision of modern times, to all nations of the globe, years in advance, the day, hour and minute in which the transit of Venus and the cometic and ecliptic visitations would occur; or if the "foolish virgins" had been informed that their empty lamps could be replenished with oil flowing out of the bowels of the earth, which contains all of the elements for its own destruction by fire, the exacting school of critics would have filled the world with unbelief for many centuries. We must credit science, which assumes new phases at every step of its progress, with many valuable confirmations and discoveries. The need of a higher philosophy is imperative throughout the land.

The prevalence of lawlessness and crime in our country and the growing insecurity to life and property are largely attributable to the absence from our public schools of those precepts of wisdom, justice, and righteousness which should enter into the very foundations of society and of human character, and to the wanton desecration of a wisely appointed day of hallowed rest, whose beneficence, when duly observed and respected, is fully attested in the physical economy of mankind.

RELIGIOUS INTELLIGENCE.

—A series of union Gospel meetings were begun on Sabbath afternoon in Wheaton in the charge of Rev. John Todd of DesMoines, Iowa, an evangelist who has proven the excellence of his work by years spent in gathering souls into the Kingdom. The meetings will be continued through this week in the college chapel.

—The annual meeting of the American Missionary Association takes place this week in Cleveland, O. It promises to be of unusual interest, not only on account of the speakers who will be there, but because of the important questions to be considered.

—The Chicago West Side Woman's Christian Temperance Union Mission, at 98 South Halsted street is under the charge of Mrs. Ben Hogan, and accomplishing a good work. Over thirty persons have been converted lately. The hall is crowded every evening, and on a recent Sunday night more than 100 had to be turned away.

—The first annual meeting of the Presbyterian consolidated Synod of Illinois was held in Springfield last week. The Rev. Dr. Robert W. Patterson was elected Moderator. It was agreed that the representation in the synod hereafter should be one minister and one lay delegate for each eight Presbyterian ministers in the State.

—The Chinese Sunday Schools of New York have 610 on their rolls, with average attendance of 331. Forty are professors of religion, and twenty more give evidence of being Christians.

—Joseph Cook says he has been informed by the missionaries in Japan that a large proportion of the Japanese students sent to America had returned Christians, while not one such case had occurred among those sent to Germany, France, or England.

—The Peking missionaries, in memorializing the House of Commons on the opium traffic, says it takes $65,000 in bullion out of China, and impoverishes the people to that extent to purchase British manufactures. The import has increased from 12,000 chests in 1834 to 97,000 in 1880, while the native growth now equals, if it does not exceed the importation.

—In India within the last few years, native women have been able to travel on the cars in comparative seclusion, in what are styled, "zenana cars," and frequently our missionary women ride in them and have rare opportunities for conversation and mission work.

—The Presbyterians have eleven churches with over a thousand communicants each; Dr. Talmage's with 2,747 comunicants; Chicago, (Dr. A. E. Kittredge,) 1,894; Dr. John Hall's, 1,807; Brooklyn (Dr. T. L. Cuyler's,) 1,792: Dr. Crosby's, 1,896; Rochester (Dr. J. B. Shaw,) 1,321; University Place, New York, (Dr. Booth,) 1,208; Bethany, Philadelphia, 1,180; New York, Dr. J. R. Paxton's 1,032; San Francisco (Rev. John Hemphill,) 1,024; Brick, New York, 1,001.

The Missions Among Romanists.

NEW YORK, Oct. 10, 1882.

EDITOR CHRISTIAN CYNOSURE:—It affords me pleasure to-day to say that at present we are entertaining the Rev. Father Quinn., formerly a Roman Catholic priest, and to-day a fearless champion of the truth as we find it in Christian Protestantism. He came last week from Boston to give me a helping hand in my Canadian and Irish movement of Harlem, N. Y. Last Sunday evening he addressed a large and respectable audience in the hall which we use for our Canadian mission. He gave some of the chief reasons why many of the Roman Catholics are losing their faith and revolting against their church. He very opportunely alluded to the long appeal which the Roman Catholics of Cincinnati have been obliged to make in their behalf to Pope Leo XIII., as published in the New York *Herald* of last Sunday. This reveals the frightful injustice which prevails among arch biships, bishops and priests in their dealings with their deluded people, who, as a matter of course, almost worship them as gods, considering them incapable of the perfidy, deceit and dishonesty disclosed by the statement of this appeal.

Where is the evidence of godliness or God's grace in these and numberless other instances now scandalizing the Christian public. Is it right to allow this church to gain control of the people, treasury and the government of the United States, as these men are laboring to do? The time has come when all people of this country who appreciate life, liberty, prosperity, justice and the principles of Christianity, should unite and resist by every possible means, the influence and despotic power of Romanism. The best leaders for this work are men who have served in the priesthood, and who are willing to labor fearlessly, with sincerity and honesty. The want of proper support for many of these men, who are most worthy, prevents them from going forward in this noble cause.

Father Quinn, though most deserving in all respects, has suffered much, owing to the lack of assistance, which might be so easily given him, by those who are blessed with abundant means and who profess to be Christians. He desires to labor for the emancipation of people from the wicked control of the Romish priesthood. Should any persons wish to assist him, they may send their contributions to me.

P. A. SEGUIN, *Pastor*,
148 East 123d St., New York.

A Rebuke to the Baptist Ministry.

ST. PAUL, MINN., Oct. 14, 1882.

EDITOR CYNOSURE:—Having made a few observations in the Baptist State convention, held this week in Minneapolis; and these observations being unwelcome in Baptist newspapers, I seek a place for them in the columns of the *Cynosure*. I gave the delegates nearly all the tracts and papers you sent me. It was observed in one of the devotional meetings that there seemed to be a settled determination to have the joys of salvation without accepting Nathan's rebuke, or the putting away of sin. Like the Prodigal asking for the best robe, the ring, the slaughter of the fatted calf, the dancing and the merry making without leaving the swine herd or his bad companions. That it was a fact, well known to nearly all, and easily accessible to all, that some, members of that convention, members of Baptist churches, had sworn in Masonic lodges to be murdered in many different ways by assassins if they failed to conceal the crimes of lodge members; that, in defiance of God's commands, they continued the Aaronic priesthood, and that, in connection with the rites and ceremonies of the mythology of the ancient mysteries of Egypt; while they proclaimed the salvation of the soul with Christ rejected.

Some Masonic-Baptist preachers were present while the above remarks were made. But why should they care for such remarks as that? Surely they were sustained by the great Baptist denomination; and if they remain true to Masonic principles the denomination will tell them they are going to heaven, and even if they die without a ripple on a conscience stupified by Masonic hymns, Masonic prayers and Masonic oaths, that denomination will stand ready to avenge all who alone question their heavenly state. Recent facts justify the above assertion. A young pastor of twelve degrees by my side would be confidential with me until I told him that I had not taken the Masonic obligation, and then he said, "Masons under a sense of honor as gentlemen are conservative. When a man knocks at the door of Masonry he is at liberty to enter or stay out. And so at the end of every degree, he may stop when he pleases. If you see any of our leading Christian(?) men in the Masonic ranks you see them there under no compulsion. And if you wish to know the names or the number you can obtain them from public reports of Grand Lodges, commanderies, or councils instead of asking me or any private individual."

In regard to the sentiment of liberty we could in the days of slavery have some respect for the black man who was a slave against his will, but none for the man who freely sold himself into slavery. And as to stopping at the end of every degree the Mason finds himself in a worse condition than the tobacco sot who can stop when he overcomes his perverted appetite: for, when the Mason exclaims, "What have I any more to do with idols," the Grand Master taps him on the shoulder, and whispers, "Your obligation." "Once a Mason always a Mason." And he sees the head of an "Akirop" dripping with gore in the hand of "Joabert," and Joabert receiving "the highest honors King Solomon could bestow." (see Lexicon of Freemasonry, article Joabert.) Or he sees a Morgan monument, and he remarks that "the cable tow has a use, not figurative, well known to Freemasons," (see Lex., art. "cable tow.") So much for any consolation that he took that horrid obligation of his own free will and accord. The highwayman and the pirate may turn from his evil way, but the Mason needs more than his own free will and accord to turn from his idolatry; he needs the will of God, who, through Christ, said, "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." If Masons are deluded with the idea that it is a rank of honor as gentlemen that makes them true to their Masonic obligations that delusion will be dispelled when they find that it is nothing but a sense of that "fear of man that brings a snare." Many discover, when too late, that they ought to have feared "Him who is able to destroy soul and body in hell."

A lady in the convention, with a light happy face, remarked privately that she was very glad the subject of Freemasonry had been mentioned in the convention; for her children were attending a Baptist institution of learning where the leaders were Freemasons, and she was very much afraid her sons would be enticed into the secret lodges. Another lady said that her husband had been driven from the pastorate of a Baptist church by Masonic members of that church. An Odd-fellow member of a Baptist church tells me that their church is without a pastor. The Anti-masons of the church would not go to hear their old pastor preach, because that pastor was a Mason. A grey-headed Baptist minister would lead me to think that he was quite in sympathy with me, until I am amazed to find that he has all his life been a thorough-going secret society man, has contested the question with President Jonathan Blanchard, and is a Freemason! But, here is the evidence that the Anti-masonic movement is feared by the churches, he would have me understand that he has entirely abandoned Masonry, and I attempt to swing him on his obligation, when lo, I find him fast bound to the fraternity by that "tie stronger than human hands can impose," and his indignation is aroused at the thought of breaking that "tie,"—like Dr. Lorimer, of Chicago, who felt himself grossly insulted when I asked him if he regarded his Masonic obligation binding upon him.

There is a strong undercurrent of sympathy between the Baptist denomination and the Masonic fraternity. This is manifested by the manner in which Freemasons are treated by the denomination; they are placed in all positions of trust and honor. The denomination is united in determining that no public issue shall be made against secret societies. Non-Masons, who acknowledge the truth of Masonic expositions, regard a sacred silence upon this subject as paramount. And they, by their actions, and words too, if necesssary, do all they can to put down and silence all opposition to Masonry. Many who call themselves Anti-masons, consciously, or unconsciously, sympathize with the fraternity. This may be seen in the pathos manifested in obituary notices of great leaders of the Masonic fraternity who have served the denomination. The Baptist denomination has done a noble thing in contending for a faithful translation of God's word and an ignoble thing in upholding Freemasonry by patronizing the great leaders of the fraternity in the highest offices of sacred trust from God.

Yours truly, WILLIAM FENTON.

HOME AND FARM.

How an Iowa Man Keeps Warm.

A correspondent of the Chicago *Tribune* gives an account of an interview with a farmer near Fort Dodge, Iowa, named Ruggles, who has a 400 acre farm, and a splendid dairy, a coal mine under his farm, and a fine belt of hard timber within sight of his house.

"When I went into Mr. Ruggles's large sitting-room," says the *Tribune's* correspondent, "I noticed a very large stove. It was about four feet long, three feet high, and the same broad. It heated the sitting-room and hall nicely.

"'I see you burn wood, Mr. Ruggles,' I remarked, as I held up my hands to warm them.

"'No, sir, I can't afford to burn wood. It's too much work to cut it.'

"'Then coal, I suppose,' I continued.

"'No, sir; too much work to dig coal. I'm burning something that beats coal or wood—cheaper than either of them, though I have both coal and wood on the farm.'

"'Well, what can you burn cheaper than wood or coal?' I asked, desiring to solve the puzzle.

"'Why, I burn cornstalks, sir. Corn stalks are the cheapest and best fuel on earth. It is ten times as easy to gather corn stalks and tie them into bundles as it is to cut down those trees. Why, I can go into the cornfield with two men, and in a day bundle up corn stalks enough to warm my house all winter."

"'Let me see you put some corn stalks into the stove,' I said.

"Mr. Ruggles stepped to the door and brought in a bundle of corn stalks about three feet through. The bundle weighed about forty pounds. Then, lifting the top of the stove, he laid them in upon the embers, and closed up the front damper.

"'How long do they burn?' I asked.

"'Three hours. I don't let them burn with a flame. My stove closes air-tight. I let them burn slowly without a flame. I get all the heat there is in them. The stove is large, with an immense radiating surface. It dosen't have to be very hot. Now,' said Mr. Ruggles, 'five such bundles a day keep my sitting-room warm—or 600 bundles for the winter. I can bind up 600 bundles of corn stalks in two days alone. I couldn't chop the wood to warm this room in a week. Then, in the spring, I have a load of strong ashes for my wheat field, while my neighbors have to cut up the same corn stalks in the Spring to get them away from the harrow. It makes me smile when I hear about the idiots up in Minnesota, who have forty-acre corn fields, and still go cold or buy coal. Why, I'd rather burn corn stalks than cut maple wood within sight of the house.'

"'How would wheat straw do?' I asked.

"'Just as well, only the stove would have to be twice as large. I'd have it made of sixteenth-of-an inch boiler iron, four feet long and four feet high, with one little damper which could be closed air-tight.'"

USE OF RAWHIDE.—The skin of an animal, whether cow, calf, colt, or horse, that dies on the farm, is worth more at home than at the tanner's. Cut it into narrow strips, and shave off the hair with a sharp knife before the kitchen fire, or in the workshop, of stormy days. You may make them soft by rubbing. A rawhide strap an inch wide, will hold a horse better, and last longer, than an inch rope. It is stronger than hoop iron, and may be used to hoop dry casks and boxes, and for hinges.

Try it on a broken thill, or any woodwork that has been split. Put it on wet, and nail fast. Thin skins make the best bag strings. A rawhide rope is a good substitute for a chain. It is valuable to a broken link in a trace chain. For some purposes it is best to use it in its natural state. For other purposes it may be dressed soft.

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The Churches against Lodgery.

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Adventists (Seventh-day).

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists).

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part).

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference).

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch).

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.

Pleasant Ridge Congregational, Sandford county, Ala.

New Hope Methodist, Lowndes co., Miss.

Congregational, College Springs, Iowa.

College Church of Christ, Wheaton, Ill.

First Congregational, Leland, Mich.

Sugar Grove church, Green county, Pa.

Military Chapel, M. E., Lowndes Co., Miss.

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Cedar Grove Missionary Baptist, Lowndes Co., Miss.

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Brownlee church, Caledonia, Miss.

Salem church, Lowndes Co., Miss.

West Preston Baptist church, Wayne Co. Pa.

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Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist, Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.

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Minutes of the Syracuse Convention. Containing addresses by Rev. B. T. Roberts, Chas. W. Greene, Esq., Prof. C. A. Blanchard, Rev. D. P. Rathbun, Rev. D. S. Caldwell, Mrs. M. E. Gage, Elder J. R. Baird and others. Unpublished Reminiscences of the Morgan Times, by Elder David Bernard; Recollections of the Morgan Trials, as related by Victory Birdseye, Esq., and presented by his daughter, Mrs. C. B. Miller; Secretary's Report; Roll of Delegates; Songs of Mr. G. W. Clark; Paper by Enoch Honeywell; Constitution N. C. A.; Reports of Committees and a Report of the Political Meeting. 25 cents each; per dozen, $2.00.

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Stearns' Review of Two Masonic Addresses. In this scathing review the lying pretensions of the order are clearly shown. 10 cents each; per dozen, $1.00.

Stearns' Letters on Masonry. Showing the antagonism between Freemasonry and the Christian religion. Paper cover, 30 cents each; per dozen, $2.50.

Freemasonry Self-Condemned. By Rev. J. W. Bain. A careful and logical statement of reasons why secret orders should not be fellowshiped by the Christian Church, and by the United Presbyterian church in particular. Paper covers: price, 20 cents each; per dozen, $2.00.

Light on Freemasonry. By Elder D. Bernard. To which is appended "A Revelation of the Mysteries of Odd-fellowship (old work), by a Member of the Craft." The whole containing over five hundred pages, lately revised and republished. In cloth, $1.50 each; per dozen, $14.50. The first part of the above work, Light on Freemasonry, 416 pages, 75 cents each; per dozen, $7.50.

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Discussion on Secret Societies. By Elder M. S. Newcomer and Elder G. W. Wilson. This discussion was first published in a series of articles in the *Church Advocate*, and afterward in pamphlet form. The *Evangelical Repository*, reviewing it, says: "This pamphlet consists of a series of articles originally published in the *Church Advocate*, Lancaster, Pa. Elder M. S. Newcomer opposes secret societies, and especially Freemasonry and Elder G. W. Wilson defends the system. We are free to say that Mr. Newcomer has thoroughly routed his opponent at every point. Mr. Wilson speaks by the book, as he is a Royal Arch Mason." 25 cents each; per dozen, $2.00.

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NEWS ITEMS.

—The United States Rolling Stock Company are about to build immense shops just south of Chicago for the construction of cars and engines.

—Two new railroads are about entering this city to connect with New York. One is an extension of the Erie railroad. The other a new line to Buffalo parallel with the Michigan Southern road, connecting at Buffalo with a new road parallel with the New York Central.

—George Scoville, the counsel of Guitteau, and his wife are having a disgraceful time in the Chicago courts. It is charged that Mrs. Scoville is insane; but the evidence so far fails to prove the fact.

—Some captures have just been made in Chicago by R. W. McAfee, general agent for the Western Society for the Suppression of Vice. The chief leper is J. M. House, wholesale dealer and manufacturer of the vile cards, and three retailers were also taken.

—The Michigan Crop Report for October states the average yield of wheat in the State to be 18 41-100 bushels per acre, and the aggregate product is estimated at 31,683,445 bushels.

—A car-load of sixty Mormon missionaries passed through Cheyenne on the Union Pacific Road, bound for Europe. The men are mostly ignorant, and apparently low characters.

—A car of new corn was received at St. Louis from Parsons, Kansas, Wednesday, and sold at auction for 75 cents per bushel. It is in fine condition, grading No. 2 readily.

—Five negroes, including one woman, were hanged at Eastman, Ga., Friday, for complicity in a terrible riot which occurred at a camp-meeting at that place in August last. A negro gambler, upon resisting an officer and attempting to escape was shot and killed. This inflamed the negroes to a furious pitch, and they wreaked their vengeance in the most horrible manner upon a young man named Harvard, whom they killed and mutilated. In an encounter which followed between the white citizens and the riotous negroes three of the latter were killed. Six of the negroes were condemned to death and five others sentenced to life imprisonment—all on account of the death of one white man.

—As the result of an old family feud which had already been the cause of numerous fatal affrays a remarkable tragedy took place Thursday at Knoxville, Tenn. All the parties to the affair were men of marked prominence in that part of the State, one of them being the possessor of a fortune estimated at $10,000,000. Gen. Joseph A. Mabry and Maj. O'Connor were both shot dead.

— George Otto Trevelyan, Chief Secretary for Ireland, in a speech at Selkirk, Scotland, last evening, said the resident magistrates in Ireland in their last reports were singularly unanimous in stating that the relations between landlord and tenant were improving; that rents were being fairly paid, and intimidation decreasing.

—The indictment against Arabi Pasha embraces numerous counts of a serious character. It is charged that in violation of the rights of nations he displayed a white flag in Alexandria as a cover under which to retire his forces and give the city over to fire and pillage; that he incited the Egyptians to engage in armed rebellion against the Khedive; that he continued the war after peace had been declared; and, in a general way, that he incited civil war, massacre, devastation, and pillage in Egyptian territory.

Cynosure Extension Fund.

Statement for the week ending Oct. 21, 1882:

Rev. C. C. Foote $25.00, W. H. Layton, and Rev. Isaac Bancroft $10.00 each, L. Geshwiller 70cts. Mrs. C. H. Richardson 50c.	
Total cash received, - -	$500 02
Total cash used, - -	332 22
Cash available, - -	$167 80

This Fund is designed to aid in getting subscribers from among those who do not take the *Cynosure*, and who may be induced to read it by paying themselves $1.00 per year. The Fund pays 50 cents, making up the club rate. It will now aid 336 new subscribers to get the paper for $1.00.

PUBLISHER'S DEPARTMENT.

NINETY-EIGHT CLUBS OF TEN WANTED IN THE NEXT SIXTEEN DAYS.

The second $15.00 is received from W. H. Layton, who expects to secure and forward the names of subscribers. We are ready for the next.

W. I. Phillips promises to be one of the hundred. B. Tunnicliffe also writes: If others in sufficient numbers respond to your recent proposition I will advance the $15.00, etc.

"H. Woodsmall, Selma, Ala., sends the names of seven colored ministers who are earnest in their opposition to the secret orders, to receive the *Cynosure* from the colored ministers aid fund. There was more than enough money in that fund to pay for them at $1.50 each which is all that is charged in such cases. J. Stratton sends four for four months each. Mrs. E. D. Bailey, J. T. Brennan and Wm. Oburn each send two for a year each. N. E. Jennings.—"Bro. Smith Kindley sent for the *Christian Cynosure* for me which I have read with great profit. Some have promised to subscribe for it soon."

J. Stratton: "We will do our best to get subscribers for the *Cynosure*."

H. E. Dull, "I will try to get you some subscribers." J. F. Brennan, "I am going to make an effort to get subscribers for *Christian Cynosure*, as I firmly believe it is a work that the children of God should engage in."

Two have paid and four others have pledged on the proposition made in the *Cynosure* of Oct. 12th. It is republished on page eighth this week.

Do you not want the *Cynosure* after Jan. 1st. 1883, one day earlier, pasted nicely instead of being stitched. Join the one hundred. The first company that is enlisting for this season's canvas for subscriptions. Begin in time! Do not sing next April:

"Late I found a barren field,
The harvest past my search revealed
Others golden sheaves had gained
Only the stubble for me remained."

Morgan Monument Fund.

Philo Carpenter telegraphed to Batavia $200.00 in addition to what he had already given which amount was recorded in the total amount paid on the monument, but it has not before been mentioned among the individual donations.

C. Y. Jones, $2.00; Jesse Vanfossen, M. Vanfossen, 50cts each. T. Humphries, 25cts, A. S. Bryan 50c.

W. J. PHILLIPS, Treas.

Books and Tracts sent during the week ending Oct. 21, 1882.

By Express.

J A Rice, P Miller, L Streepy, L Wood.

By Mail.

E M Sellon, H O Henman, T H Nichols, F Henderson, W A Chase, L Ring, M L Worcester, H Moor, Mrs I M Stewart, W W Lombard, R J Jones, H W Lee Russell, R Fardon, H N Holdsworth H G Palmer, G A Chambers, Mrs S J Mahan, C Crossland, L M Chitton, G O Howard, E D Green, W J Shewey, F W Loomis W B Munford, W H Prescott, J W Rupert, G F Merrill, J Moltz, A F Chase, F Ellison, J B Lipaett, B Taft, G Adams, A H Martin, H Jackson, C H Salisbury, A H Burke, W A Talbott, J W English, I J Eggleston J J Bolin, M M Ames.

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See description of these books on page 15.

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Those who wish to know the character of Freemasonry, as shown by its own publications, will find many standard works in the following list.

No sensible Mason dares deny that such men as Albert G. Mackey, the great Masonic Lexicographer, and Daniel Sickels, the Masonic author and publisher, are the highest Masonic authority in the United States.

All the books advertised here are used by Masons, but Duncan's Ritual, Allyn's Ritual and Richardson's Monitor are not publicly acknowledged as Masonic authority because they tell too much.

General Ahiman Rezon and Freemasons' Guide. By Daniel Sickels, 33d degree. The most perfect Masonic monitor published in the United States. Embellished with many engravings and containing monitorial instructions in the degrees of Entered Apprentice, Fellow-Craft and Master Masons, with explanatory lectures, the ceremonies of consecration and dedication of new lodges, installation of officers, laying foundation stones, dedication of Masonic halls, burial services, Masonic calendar, ritual for a Lodge of Sorrow, Masonic trials, etc. Bound in fine cloth, extra large 12mo, $2.00.

Duncan's Masonic Ritual and Monitor. Profusely illustrated with explanatory engravings, and containing the entire ritual and work of the order for the seven degrees, including the Royal Arch. Scores of Masons have *privately* admitted that this is a standard text-book in the lodge and is strictly correct; but publicly it is not acknowledged as authority, though many officers of the lodge make use of it. Price, in cloth, $2.50.

Female Masonry. Manual of the Order of the Eastern Star. Containing the ritual, symbols, lectures, etc., of the five degrees of "Adoptive Masonry," Jephthah's Daughter, Ruth, Esther, Martha and Electa, profusely illustrated and handsomely bound. Price, $1.50.

Richardson's Monitor of Freemasonry. A practical guide to the ceremonies in the degrees conferred in Masonic Lodges, Chapters, Encampments, etc. Illustrated edition. In cloth, $1.25; in paper, 75 cents.

Although this Monitor is extensively used by the lodge, especially in conferring the higher degrees, it is *publicly* called an exposition, and not allowed as authority.

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MARKET REPORTS.

CHICAGO, Oct. 23, 1882.

GRAIN—Wheat—No. 2		94½
No. 3		84½
Rejected		64
Winter, No, 2		96
Corn—No. 2		70⅜
Rejected		69
Oats—No. 2	34¼	37
Rye—No. 2		60
Bran per ton	11 50	13 00
Flour—Winter	4 50	6 75
Spring	6 25	8 25
Hay—Timothy	11 00	14 50
Prairie	7 50	13 00
Lard per cwt		11 85
Mess pork per bbl		22 75
Butter, medium to best	18	36
Cheese	05	14
Beans	3 35	3 90
Eggs		25
Potatoes, per bu	40	56
Seeds—Timothy	1 58	1 70
Clover		5 70
Flax		1 21
Broom corn	02	07¼
Hides—Green to dry flint	6¼	15
Lumber—Clear	43 00	52 00
Common	15 00	22 00
Shingles	3 20	
WOOL—Washed	27	41
Unwashed	18	30
LIVE STOCK—Cattle, extra	5 90	6 75
Good	5 25	5 70
Medium	4 25	4 90
Common	2 50	3 90
Hogs	4 50	7 85
Sheep	2 75	4 75

New York Markets.

Flour	3 10	8 75
Wheat—Spring		1 06
Winter	82	1 12¼
Corn	72	79
Oats	36	52
Lard		13 40
Mess Pork		21 80
Butter	15	36
Cheese	06	12
Eggs		28
Wool	12	47

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VOL. XV., No. 6. "In Secret Have I Said Nothing."—*Jesus Christ.* WHOLE No. 653

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We want to mail the *Cynosure* a day earlier than we now do, without putting it onthe press any sooner. We want to mail it nicely pasted and intend to if you will help us. Please read the proposition on this subject which is republished this week on the sixteenth page of the *Cynosure*. The money should be sent in before November 11th, as it takes we understand about two months to build the machine and our readers would be glad to have it ready to commence the new year with.

If it will help you to secure subscribers, send us the names and addresses of those whose subscriptions you intend soon to solicit and we will send them each a sample copy of the paper free before you call. This will give them an opportunity to examine the paper fully before making up their minds.

NEXT WEEK.—In the next *Cynosure* we expect to print a fine cut of the Morgan Monument. There will be also several valuable papers: one from Rev. Wm. Johnson, of College Springs, Iowa; another a historical review of the Chaldean Mysteries and their relation to the lodge system. Canvassers will find this a good number to take with them.

TOPICS OF THE TIME.

The great meetings of the Christian Convention in Farwell Hall during the middle of October, addressed by McKay, Rainsford, Spurgeon, Pierson, Whittle and Brooks, have been continued in St. Louis, Indianapolis, Cleveland and Buffalo by Dr. Brooks, Mr. Spurgeon of London, Mr. Smithson and Major Whittle of Chicago, Mr. and Mrs. McGranahan conducting the singing. These meetings have been widely instrumental in promoting a revival spirit among the churches through a renewed and deeper consecration of the membership. We cannot understand how he could be a Christian who could listen unmoved and unblessed by the eloquence of these brethren as they unfolded the Scriptures. The pulse of Christian zeal has been stronger in a thousand pulpits and ten thousand homes as a result of these meetings.

A hero died on Thursday last in Jersey City, August Sieg, a railway engineer. Five days before, while his engine was drawing a crowded passenger train between New York and Newark, the cab took fire and he was driven with his fireman back to the cars for safety. But that safety might be only for a moment, and the whole train was exposed to imminent danger. The brave engineer crawled back over the tender into the flames and stopped his engine, but was taken off fatally burned. There has been a great deal of sentimental eulogy of engineers who stood at their posts, when by doing so they could by no means save the train, but only sacrifice themselves. But the heroism required in this case is deserving the highest praise, and the railway company will not be excusable if their sympathy does not substantially assist any persons dependent upon the dead man.

The haters of temperance in Kansas are acting as if there remained some hope of turning back the page of progress in morality and righteousness, reversing the action of the people against the drink system, and submitting the constitutional amendment to a new vote. But the stars in their courses fight against the Sisera of rum. They will not turn back and sink amazed at their rising place, for from no saloon can be heard a voice like Joshua's to bid them stand, much less to turn back the chariot wheels of truth and right principle, which roll but one way. But to accomplish so dark and hellish a design, if it were possible, to what agency of all do they resort first and with most confidence? *To the secret lodge.* A secret political organization is being extended through the State. It is known as the "Liberal League." It is said that this order has 600 members in the single county of Sedgwick. This number is improbable, but if it were true it proves that members of other lodges are very ready to combine secretly to effect so dark an end. In Kansas as in Iowa, whatever reverse or check the cause of temperance may sustain, the lodge can furnish the reason for it.

The Republican campaign in New York has the unusual assistance of the President of the United States in person, together with backing to the amount of a million dollars from the railway magnates and monopolists, which will be increased to five millions if necessary. It was reported that Jay Gould sent one of his best henchmen to the Saratoga convention with instructions to defeat the nomination of Cornell if money could do it; since railway monopolies found that they had everything to fear from him. But the administration politicians were more base in their frauds than Gould even; and the disposition of thousands of the better class of Republicans to repudiate the ticket, though personally esteeming Mr. Folger, has alarmed President Arthur, who sees the greatest humiliation in the defeat of his candidate. He is expecting to be in New York until after the election. He has had large experience in managing the ward strikers of that city and his personal presence may turn the battle at its crisis. As for the contempt which he brings upon his great office by this management, he is past feeling it. When Garfield was smitten, he, the Vice-President, was away in Albany making every effort to secure the return of Conkling to the Senate where he might make open and haughty war upon the President. A good Providence ordered the humiliation at that time of a clique who had no higher aim than to misuse the public offices for wicked and private ends. Next Tuesday may reveal another like lesson.

Secret societyism in Europe has broken out again. Lyons, France, perhaps from its proximity to Geneva, the headquarters of the whole family of political secretism, is chosen as the point of attack on established systems of government and society. The French Minister of Justice says that the government has knowledge of a vast revolutionary organization which has local branches, managed from Geneva. In one of the anarchists meetings near Lyons the speaker openly threatened the life of President Grevy. Placards recommending the assassination of leading politicians have been posted on the walls of Marsailles and other cities in the south of France. Attempts have been made to blow up recruiting offices, and numerous threats are made to visit newspapers with the same fate. At Lyons the mobs of revolutionists were augmented by 20,000 strikers and vigorous measures were taken by the authorities. Troops fill every point of advantage in the city, and forts commanding the city are prepared, at a word, to lay any portion in ashes. Some of the Parisian journals see in these periodical outbreaks of secret communism one result of the evil of standing armies, and openly discuss the disarmament of France as an example to Europe. Beside taking away from productive pursuits 3,200,000 men these armies cost $595,600,000 in taxes upon the people, a very considerable proportion of the whole tax. In France every inhabitant bears an average tax burden of 109 francs, or $22. It is no wonder there is revolution in the air.

The Grand Lodge of Pennsylvania and Our Government.

BY H. H. HINMAN.

"Freemasonry is an institution subject to no other laws than that which it makes itself. To stop for a moment to consider if profane governments can exercise control, over Freemasonry recognizes a question that would imperil the very foundations of the craft. * * * The exercise of any power, either protective, adverse, or hostile, is an assault on the organic structure alike formidable and fatal. * * * If the permission of the government of any nation is asked to sanction, or that government is permitted to prescribe, the manner of organization, or assumes or usurps authority over the administration of a body of Freemasons, it is not a Grand Lodge." (Adopted by the Grand Lodge of Pennsylvania, 1876, as published in the *Voice of Masonry*, June, 1877, p. 459.)

Here we have the true spirit of the order. It reminds me of another evil power "Who opposeth and exalteth himself against all that is called God or is worshipful, so that he as God sitteth in the temple of God, showing himself that he is God" (2 Thess., ii: 4). If these two powers are not the same, they are at least remarkably alike. No other institution speaks thus. No other dare be so arrogant. All others ask, at least, the protection of the government, and acknowledge a subjection to its laws. No other assumes entire independence of our nation. Mormonism is a possible exception, but then Mormonism is but a modification of

Masonry. When the members of the Grand Lodge of Pennsylvania, some years ago, were summoned by the legislature, and required to tell what was true of Masonic obligations, and what they knew of the Morgan murder, they refused to obey, and the fraternity *sustained them.* When the United States courts have required Mormon "saints" to tell about the mysteries of the Endowment House, they have disobeyed and the Mormons gloried in their contumacy. Surely these orders are much alike, and surely such institutions have no right to be. Their very existence in a free government imperils it. In the language of Seward, "They trample on every government they cannot control."

Readings from the "Milky Way."

Though Masonry is as old as Nature herself, and our mystic brethren have even striven to establish its great antiquity, they have utterly failed to get one record back of A. D. 1717. Dr. Dalcho and other standard authors concede that the proofs of an earlier existence are wanting. When Lieut. Gorringe, of the U. S. Navy, made known his discovery of Masonic emblems under "Cleopatra's Needle," we were made to rejoice till the evidence was exploded by our own authors and the assumptions of Lieut. Gorringe were scouted by the well-informed public. Long have we puzzled our heads to decipher Egyptian hieroglyphics to prove our antiquity; but all in vain, because we did not look up instead of down for our record. Masonry should not look to earth for the readings that are found in the heavens. Why should we be so stupid as to look for the records of our celestial institution down here? Come with us and see readings from the "Milky Way" which no cowan can call in question.

Many times in our boyhood have we wondered at that luminous highway in the starry heavens, and in our ignorance conjectured that the "Grand Architect" had put it there for ornament or variety, or, perhaps, to compensate for the absence of the full moon. But after becoming a Mason and thus arriving at "the center of truth," I applied my telescope of unequalled magnifying powers to that mysterious handwriting of Nature's God, and lo! all was plain. What a wonder that none of our lodges ever dreamed of this before! Here is our celestial record as plainly written as the child's A. B. C. With the unassisted eye we see only the blendings of thousands upon thousands of emblems and inscriptions written with the golden light of heaven. With our telescope we behold immense volumes of Masonic readings to the glory of our divine order and the warning of our Anti-masonic foes. Let our waning cause revive and the enemy beware. In the back-ground as if written by the light of ten thousand suns, is the sentence: "*Masonry is and ever was.*" Before this blazing sentence stand in awful reverence twenty-four angelic forms bowing in a circle around. Just above this scene is the Grand Master of a lodge with mitred head, and regalia more gaudy than language can depict, while above all, in letters outshining the sun, in semicircle, is printed "*Mystery, Babylon the great, behold thy King.*"

Next we are attracted by ten thousands of lodge titles, such as "All Puisant," "Grand King," etc. These seem to be spread out in infinite variety and profusion. It is rumored that a certain angelic dignitary often mentioned in a certain ancient book, who "lost" his first estate, (being unfortunate,) is the general superintendent of these endless titles, and that his opinion is, that the Milky Way is too limited to accommodate all the high names of lodge dignitaries, and that he is about to dictate an extension of billions of leagues to this highway to Masonic glory. Our telescope does not settle this question.

One other thing may here be mentioned which must greatly interest our fraternity. Looking into the infinite expanse beyond, which seems to border on the Milky Way, on the south, there seems to be a shoreless sea of slime, sparkling in the light and showing signs of life. This is the lodge laboratory. From this sea spring up annually vast quantities of lodge bioplasts, which culminate with supernatural facility into new lodge formations of all names and types. There are rumors that this sea of celestial slime overflows its banks about twice a year and sends its embrionic lodge progeny clean over our little earth. Who with such facts before his eyes can fail to see both the antiquity and the divinity of the lodge? In conclusion let us sing the doxology of our sublime order:

"Hail! Masonry divine," etc.

Let *all* the lodges join in the chorus, as all owe their origin to one father.

Behold! new scenes burst upon my bewildered sight! The universe is tributary to Masonry, and the celestial canopy is but one ponderous book of Masonic, symbolic lore. Our next reading will come from Aurora Borealis.

PIKESPEAK.

"Don't Know and Don't Care."

BY GEORGE H. WILLIAMS.

"I don't know anything about it, but I don't approve of it," say some church members, speaking of Freemasonry, as an excuse for not giving their testimony against it; and in some cases they add, "And I don't care anything about it," when often the truth is, that they think that to oppose Freemasonry and other secret societies will expose them to the displeasure and opposition of members of these orders, and perhaps to loss of pleasant social intercourse with their families, and perhaps to loss of popularity, and of pecuniary gain. Therefore it is that some of these do not wish to read or hear reliable information of the anti-Christian and immoral character of these societies, and of their utter antagonism to all righteous human governments, and, above all, to the government of Jehovah. Either for lack of this information, or because, perhaps without thinking of or seeing it, they are more anxious to please the members of these orders than to please Jehovah. They "don't know" and "don't care" to know that many faithful ministers of the gospel of Christ, and many other faithful believers in Christ, have been grievously persecuted by members of these secret orders, especially by Freemasons, because in their conscientious obedience to the will of God, and according to his word, they have renounced their obligations to these orders, and exposed their wickedness. For this they have been slandered, mobbed, stoned, beaten, knocked down and stamped upon, shot, killed, their property destroyed, their business broken up, and all this has been done to them in accordance with the letter, or the spirit, or both, of the oaths which the members of these orders have secretly sworn; which oaths have been published often and fully; so that who will may know what they are, and see their wickedness. Some of these who "don't know" and "don't care" will impudently rebuke those who *do know* and *do care*, because they charge upon members of these orders the sin and danger of adhering to them; and they will sooner believe men of their acquaintance, members of these orders, who have *secretly sworn to conceal these oaths*, than they will believe those godly men, who, having been ensnared into these secret orders, do, in the faithful discharge of their duties to God and man, and at the risk of almost certain persecution of some kind, and often at risk of life, renounce these oaths and expose them, that others may see the wickedness to which these men obligate themselves by these oaths.

The man, or the woman, who so treats these servants of God; who either persecutes them, or who is *willingly ignorant* that they are persecuted, and hence "don't know" or "don't care" that they are persecuted, will do well to consider the words of Christ in Matt. xxv: 41, "Inasmuch as ye did it not to one of the least of these, my brethren, ye did it not to me"; and also to consider the word of God in Prov. xxiv: 11, 12, "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou say, *Behold, we know it not;* doth not he that pondereth the heart consider it? and he that keepeth thy soul doth not he know it? and shall not he render to every man according to his works?"

REFORM STORY.

Holden with Cords.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

Chapter XXVI—Freemasonry vs. Justice.

I will now drop the thread of my narrative to give a brief statement of the general situation a few months after the murder of Morgan, lest some reader finding history so silent on the events of those thrilling times should accuse me of a tendency to romance. Hitherto Masonry had held her own unchallenged by church or state, but now she was undergoing a metamorphosis similar to that of the fair maiden in the witch story who suddenly turned into a loathsome, wriggling serpent. But her power was nowise abated. Though she could no longer captivate good men by her harlot beauty she could intimidate and appal. Under her basilisk eye the press quailed and was silent, or sounded false notes to baffle public inquiry; and even the majestic Muse of History succumbed to the same withering spell, and expunged alike from the ponderous tome of the student and the text-book of the school-boy all record of those exciting years with their far-reaching political effects, their strange thwarting of justice, their vivid lights and shadows of personal experience; for it is a fact that many a Mason who chose to obey the voice of conscience rather than the mandates of the lodge, trembled under a fear of its secret vengeance, and rumor told of more than one who dared not stir out at nightfall for dread of the assassins knife at his throat.

For as these things were talked over in store and tavern, and round the kitchen fire, and the conviction gathered force that Morgan had met his death at the hands of Masonic executioners, ugly tales began to start up. Men remembered Smith of Vermont, who undertook to re-publish Jachin and Boaz in this country, and was believed to have shared the fate of its original author; as well as Murdock of Rensselaerville, New York, who likewise rendered himself obnoxious to the lodge by an attempt to betray the secrets and was found mysteriously murdered soon after. It was therefore no wonder that my fears had been seriously excited for Mark's safety before they were so disagreeably confirmed by Sam Toller's tidings of the plot against him; no wonder that I passed a sleepless night thinking of his peril, and vainly trying to answer Sam's inquiry, "What is to be done about it?" But a strong brave soul that has cast out of its calculations every factor of self-interest, fully resolved to follow truth wherever she may lead, even to martyrdom if so be, has a wonderfully direct way of settling all such difficulties.

"My duty is plain, Leander;" was Mark's answer, when I communicated to him his danger, the next morning. "I must tell what I know, but I shall certainly give good heed to Sam's warning. I shall take one of the farm horses, and by making a detour from the direct road both in going and coming foil as I trust all their plans. But I must go alone. Nobody shall be involved in any risk that I may run."

But my resolution was unshaken to accompany Mark. I could not let my chosen friend from boyhood, Rachel's brother and mine, take the perilous trip alone. And we accordingly set out under circumstances that recalled with curious vividness to my mind the memory of another journey,—a vision of dim silent woods with the same unseen foe lurking in my track—the same that betrayed me at the Stovers' cabin, that struck me down without warning and left me for dead under the covering veil of solitude and night.

"I never thought it was going to turn out such a lucky thing for you, Mark, when I learned Sam the grips and signs," said Joe slyly as we were about to ride off. For he alone of all the family had been told the latter's real errand to Brownsville.

"So *you* initiated Sam Toller;" said Mark with a quiet smile. "I have always rather suspected that was the way of it. But don't you

ever intend to let us into your secret."

"Well, that depends," answered Joe coolly, "on how a certain individual who shall be nameless at present minds his ps and qs."

And with one glance backward at Rachel as she stood smiling her farewells in the open door-way, and a furtive look at my pistols to see that they were in order I rode on after Mark. And thus like two palladins of old, with this notable exception that they met their giants and fire-breathing dragons in fair open fight, while our enemy was a snake lurking in ambush whose deadly presence could only be known when we felt its fangs, we set forth for Ontario court house.

"It is my belief that the lodge in Brownsville has something to do with this plot against you, Mark;" said I, during one of the brief intervals when we allowed our horses to indulge in a walk.

"Very likely," was Mark's quiet reply. "And a lodge fifty miles away may feel just as much interest to suppress my testimony. Masonry is not only a complete despotism, but it is a perfectly organized system, and under it men are like figures on a checker-board with neither will nor volition of their own except as the lodge may choose to handle them. Nothing shows so much the terrible power of the institution as the fact that men who had never seen each other's faces, or heard each other's names, who were separated by long distances and could not possibly have held any personal communication with each other acted in perfect concert in this matter of the murder of Morgan."

"I wonder who that man could have been who mistook me for one of his fellow plotters when I was coming down on the canal boat last fall. I shall always think he was the one who made the attempt to burn Miller's printing office that Sunday night when I was stopping at the Park Tavern."

"You are right, Leander," said Mark. "That man lurking in the shadow of the stairway was Richard Howard, a Knight Templar, one of the chief conspirators against Morgan, and one that drew the lot to murder him. He was then acting in concert with Daniel Johns, the spy from Canada, who wormed himself into the confidence of Morgan and Miller, and by absconding with the Chapter degrees a few nights before his abduction, made, as the fraternity then supposed a fatal break in the publishing of the work. But I understand that Morgan kept duplicate copies of the three first degrees, which were taken from him under cover of a civil process in August last and that they are now in the hands of Colonel Miller all ready for issue from the press. If these things are so Blue Lodge Masonry will soon be published to the world."

"Mark," said I, solemnly, "I believe this cursed institution killed my grandfather. That long inward struggle wore his life away. I am glad Colonel Miller is brave and patriotic enough to go on and publish, and may it prove a final death-blow to the lodge."

"The end is not yet, Leander," said Mark significantly. The institution whose secret plottings made the streets of Paris run red with blood in 1789, whose subtle schemings undermined the power of the Puritan party in England, and placed Charles II. on the throne, will not down without a fierce struggle. And it will be a struggle between light and darkness; between the liberty our fathers crossed the seas to win and old world despotisms; between Christ and anti-Christ. I think I see it dimly shadowed forth in Revelation where John says,—'And I saw the beast and the kings of the earth and their armies gathered together to make war against him that sat on the horse and against his army.' It may not come in this generation. Other issues may rise and stave it off for awhile but come some time it surely will."

"But what do you think the beast represents? Papal Rome?"

"Papal Rome, you remember, is the woman who sits on the beast. How can the two be identical? To my mind the beast rising out of the sea is the old Roman Empire, savage, cruel, despotic, so that 'the image of the beast' must refer to some organization of modern times which reproduces its spirit and character. And what is more like it than Freemasonry, with her aim at universal empire, her despotic government and savage laws, her Baal worship, her hatred and contempt of Christ's name. No parallel could be plainer."

I always liked to hear Mark talk even when I did not understand him, or was disposed to think him mystical. For his mind had that rare balance of faculties—on the one side the logical and on the other the poetical—which seems necessary to the full enjoyment and understanding of that strange book of Revelation. In pondering over its wonderous imagery, its panorama of ceaseless conflict with the dragon forces of evil, Mark felt his own earnest, intense nature kindle into a new zeal and fervor; while for the outward poverty and bareness of his life, the Apocalyptic splendors of the New Jerusalem with its glorified inhabitants, its endless chants of victory, its perfect freedom from all that can vex and annoy, was the same that it has been to God's sorely tried ones in all ages, a glorious "recompence of reward."

It was expected that bills of indictment would be found at this sitting of the court against some of the chief actors in the terrible tragedy, as a number of witnesses were to be examined, some of whom were supposed to have important testimony, and thus a more than ordinary interest had been excited. But several curious circumstances attended the sitting of this court of law.

"They may question and cross question till they're gray; they won't get the truth out of witnesses that are bound not to tell," remarked one of those obligingly communicative individuals who are as ready to dispense information as a spring to send forth its waters. "Now that last chap that was on the witness stand, he knew all about their taking off Morgan, and he perjured himself when he swore he didn't. In my opinion there's been an agreement beforehand among a good many of the witnesses not to know anything worth telling. Things look suspicious when a man comes into court and swears to tell the truth, the whole truth and nothing but the truth, and has his counsel all the while by his side to advise him when to answer and when not."

"That's a fact," pronounced another in the group; for this conversation took place during an adjournment of the court, when tongues wagged in busy and not over favorable comment on these palpable obstructions thus laid in the way of justice.

"Well now," went on the first speaker, "my brother was witness once in a trial for murder, and he's told me that he see Masonic signs pass between the prisoner and his counsel and members of the jury. And the upshot of the matter was the man was never convicted, hain't been to this day, though nobody had the least doubt of his guilt. Talk of Morgan's being alive! They'd better tell that to the marines. If Morgan is alive why don't they produce him and stop all this fuss?"

"That's hitting the nail on the head square," assented another with an approving nod. "But some of the come-outers are going to testify this afternoon. Them are the ones I want to hear, especially that young Stedman. They say he's going to be a hard witness agin 'em."

And a hard witness Mark Stedman proved himself, but no harder than one or two others, among whom was Mr. Samuel D. Greene, our old friend of the Park Tavern. His part in the dark and terrible drama was now fully revealed, for the unknown divulger of Masonry's murderous plottings, the man who nobly dared to stand in the breach and warn its defenseless victims of their danger, who would have saved Morgan if the public apathy had not refused to believe such things possible, and who did save Miller by finally rousing a band of citizens to start in pursuit of his abductors, was one with that grave, silent inn-keeper, who had moved so quietly about among his guests during those memorable days in Batavia.

I remember how he looked standing there in the old court room in the prime of his manhood, his strong, squarely built frame telling of generations of sturdy yeoman ancestry, as well as I remember him half a century later when the waves of Masonic hate in every conceivable shape and form had dashed over him and left him—grand, heroic old man that he was, unmoved at his post, and penning such words as these:—

"I am an old man and I shall soon be gone; But I leave it as my last injunction to my countrymen that they watch this institution with a jealous eye. It is an enemy to their liberties. It has no thought of the general good. It is not founded and worked upon any such idea. It is built upon the principle of tyranny in all ages, *the good of the many at the expense of the few.*"

As he unfolded the whole history, the secret plans of the lodge and his own efforts to baffle them; as in clear, unvarnished language his scathing testimony branded names before unimpeached for respectability with the murderer's stigma, a shiver went through the court room. Men looked in each other's eyes questioning if it were possible that under all our free institutions lay a quaking Vesuvius ready to overwhelm and destroy the right purchased so dearly for every American citizen to "life, liberty, and the pursuit of happiness."

[*To be continued.*]

The Sermon.

PREACHED BY E. D. BAILEY AT THE UNION SERVICES, SOUTH WORCESTER, SEPT. 24TH, 1882.

"Take these things hence; make not my Father's house an house of merchandise."—John 2:16.

The circumstances under which these words were uttered are familiar. The Saviour visited the temple and found men there selling sheep, oxen and doves, and carrying on a banking business. The custom began as an innocent matter of convenience and increased so gradually that the people had become familiar with it and had probably ceased to regard it as an evil. The probable origin of the custom may be given about as follows:

People gathered to the Passover yearly from remote parts of Palestine to make their customary offerings. It was not convenient to bring doves or drive live-stock so far and hence traders in Jerusalem exchanged stock for money. These transactions were not regarded out of place in the temple. Men from remote parts could only bring Roman coin, and because Jewish coin only was received in the temple men made a business of exchanging, and this was the origin of the money-changers. Both these customs grew to mammoth proportions, and when the Saviour came he found them strongly intrenched, with no disposition on the part of the dealers to forego their occupation. Our Lord acted with promptness. The scourge of small cords did its work, and the cowardly hypocrites fled from the temple.

No oxen or sheep or doves are used for offerings in Christian churches, and hence no places for selling them have been opened. Roman coin does not need to be changed into Jewish, and hence there are no banks in our churches. But the things made use of in modern worship are subject to commercial value and liable to the same sordid traffic. It seems to me not inappropriate to employ the analogy of the text to censure some marked abuses of modern days. Let me say then first that we have made merchandise of our

MINISTERS.

The church committee takes the sum of money at its command, one, two, three or five thousand dollars, as the case may be, and enters the market. The minister inquires what is expected of him and what the price is, and then decides whether he can be had or not. Now let us not misunderstand this transaction. If there is any wrong in the process, it is not in the fact that the church seeks a minister. Just as surely as our Lord ordained churches he ordained also ministers, and the church does perfectly right in seeking one suited to the circumstances. Neither is the wrong, if any there be, in the fact that a minister accepts a call to the church. Under any circumstances, if the church has a minister,

some man must have a call and accept it. Neither is there any wrong in the fact that the church tenders a given salary and the minister acquiesces. Each of these transactions, so far described, may occur and involve nothing out of place; each of them may occur and involve an important wrong. The worshiper might have gone to Jerusalem with his money and he might have bought his offering without involving any party to the transaction in sin, but what might have been done without sin became a most grievous wrong.

The commercial value of a minister is not to be regarded, nor should the minister be governed by the commercial value of the church. There are more important considerations that should weigh and deeper motives that should govern. Here precisely is the point complained of—they make merchandise of the minister. When a man is called to preach the gospel his call comes from the Lord. It is not enough for a man to look over the various professions and callings of life and decide which, all things considered, will be most advantageous to him. If his call is only the voice of an unconsecrated inclination he has no business in the ministry.

When a man is genuinely called of God to preach he is not in the market to be bought and sold with a paltry price. He becomes an ambassador with a solemn message and he must beware that he does not degenerate to the position of an hireling. With prayer he inquires of the Lord whither he shall go, and in the name of God he goes. Men, as they look upon the true servant and the hireling may not discern the difference, but God knows the difference, and eternity will reveal it.

But the church may also grievously err. The transaction on their part may often be analyzed about in this way: We have this sum of money with which to obtain our man. We want as smart a man as the money will buy. The first point to weigh is whether the man is an attractive orator, whose silvery words will draw the crowd. The second point is whether he is urbane in manner and pleasing in society. In the third place we want a man thoroughly orthodox at heart but wise enough not to wear the unpopular points of orthodoxy on the outside—prudent in the selection of themes and careful in their treatment. We wish it were possible to give the congregation strong meat, but under the circumstances only diluted milk will be acceptable. These considerations are put before the candidate in language that means more than it says.

Now good men are being repelled by the ministry by just such facts as these. They look upon these transactions and say the ministry is an article of merchandise and not the sacred thing it ought to be, and we will not make a solemn mockery of life. The reform needed is evident. On the part of the ministers a deeper consecration is required—a consecration that leads them to ask counsel of God and not of men, a consecration that brings with it a deep personal experience and calls down the power of God upon the ministration, a consecration that fears not self-sacrifice, that dreads nothing but the disfavor of the Master.

On the part of the churches there should be less of the feeling that we pay a man to do our work and we expect him to do it in our way. They should look for the man whom God has called and then pray for his enduement to proclaim the whole counsel of God. Nothing curses our churches to-day so much as the bondage of the pulpit, nothing would prove so great a blessing as the unsealing of closed lips in the proclamation of unadulterated truth.

It is the custom to make merchandise of the

PEWS.

This custom has become so universal in the cities and is defended by so many good men that I should doubt my own judgment in the matter did not observation furnish many serious objections. The gospel was evidently intended to be free. Above all things it was never intended that money should buy special favors in the sanctuary. To illustrate the working of this custom let me suppose two cases—and the supposition shall conform to facts known to me: Here is a man, now sixty years of age, whose entire life has been spent in the church. So long as I can remember he has held the office of deacon—has been deacon since he was a young man. With meekness and devotion he has served his Master faithfully, and now, though stooped in form through hard labor, though wrinkled in brow by reason of old age and many cares, he still attends to his duties at prayer meeting and Sabbath-school.

Here is another man whose life and character are wholly unlike this: In the prime of life he is the steward of wealth and with wealth has come pride and the love of ease. When the pews are being selected his money brings him the best the church affords. In broad-cloth, followed by rustling silks, he is ushered with great attention into the place of honor. We look for our good deacon. He has modestly dropped into a back pew, yonder, under the gallery, unattended, unnoticed, unhonored. His hearing is a little impaired, so that a seat in front of the minister would gratify him, but the aristocracy of the church is there, and uncomplainingly he takes what is left. Am I mistaken or is this transaction described by the apostle James, 2d chapter, 2d verse: "If there come unto your assembly a man with a gold ring, in goodly apparel, and then come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing and say unto him 'Sit thou here in a good place; and say to the poor, Stand thou there or sit here under my foot-stool: are ye not then partial in yourselves and become judges of evil thoughts." It seems to me if anything will build up an aristocracy in our churches this will, and hence we may say "Take these things hence." There is much trafficking in

MUSIC.

The legitimate uses of music in the church are two, (1) for worship and (2) for instruction. When we come into the house of God, full of reverence, we long to give expression to our feeling of devotion. Prayer and music are the two accepted modes of worship. In the prayer one leads, but in theory the whole congregation join him, the soul the while pouring itself out in praise and adoration. Then we "make a joyful noise unto the Lord" in which all the congregation to which God has given voices should join.

Mr. Sankey has employed music for the second legitimate purpose. He preaches the Gospel in verse and harmony. The vital doctrines of the Gospel are set to music, and in sweet strains he pours them into the ears of the people. The modern screeching style of singing has no such purpose in it.

A third purpose is now recognized for the use of music—entertainment. Choirs are employed, not to worship God, not to preach the Gospel, but to entertain the people. You may sometimes go into churches where a choir is hired to furnish entertainment and notice the whole congregation silently watching the performers, not to be instructed by the words of the hymn for they hear no words; nor yet for the purposes of worship, for God is not in all their thoughts; but simply to be entertained as at an opera. The minister announces the hymn

"All hail the power of Jesus' name."

The choir commences to render it, but if the spirit of the rendering were put into language we should have to paraphrase the first verse about in this fashion:

"All hail the power of my sweet voice,
"Let singers prostrate fall,
"Bring forth the choirs latest choice
"And crown me Star of all."

When the churches commence to arrange their services with a view to entertainment, they have given place to an evil far-reaching in its results. The necessary limit to the amount of entertainment a church can furnish without becoming ridiculous in the eyes of the world makes it impossible to rival other classes of entertainments. The danger is that the church shall cultivate a taste for mere entertainment which after a while becomes so pronounced in the congregation that it is unable to gratify it. In time we begin to hear murmurs that the churches are dull. Things which once entertained have become insipid. The young people need other amusement, and since the church has gone to its full length the young people must be allowed to attend the theatre, the circus and the new garden. If we once concede that entertainment is the end sought we have opened the way for demands we cannot gratify, for we cannot with safety introduce devils, clowns and circus performers into the pulpit, however much the people may clamour for it.

Already the churches have gone to too great length in this direction; they have cultivated a taste which they cannot gratify. The Gospel appeals to more substantial motives and we make a mistake when we base our appeals upon other and more trifling grounds.

There seems to be no more suggestive title to the next article of merchandise than to call it the traffic in

NECKTIES.

This business is something the apostles knew nothing about but it is a very important article of commerce in the modern church. When the apostles needed money they appealed to the hearts of the people; they reminded them how much they owed the Saviour but always insisted that only cheerful offerings were acceptable. Now when we need money we get our women to make some three-cent calico neckties which shallow-pated selfish men will give half a dollar for, and thus the coffers are filled again, and we all feel funny over the nonsense.

If such things are calculated to give dignity to our worship and death to our characters, then all reason fails and things are not what they seem. Money that does not come from consecrated hearts and hands is of no value to the kingdom of heaven. He who owns the cattle on a thousand hills, and to whom belongs the gold and the silver, has never yet stooped to such transactions for pelf, and it is certain he has never authorized his children to do so. Put this illustration for those thousands of devices resorted to for money and you have the idea which is in my mind. When the church needs money it should call for the cheerful offerings of loving hearts and cease from the practice of tricks fit only for State prison subjects.

But there is yet another article of merchandise before which all others are as the dust in the balance. We have made merchandise of vital

PRINCIPLES AND DOCTRINES.

Of the Saviour it was said, on the occasion when he drove out the money-changers, "The zeal of thine house hath eaten me up," meaning that his devotion to the kingdom of heaven had absorbed his entire being to that extent that he became wholly oblivious to every other consideration save the purifying of the worship. Such a conception of the vital importance of abating sin and establishing righteousness had taken possession of him that he became, as it were, forgetful of all things except the one thing, and with unwavering zeal he rushed into the temple of God, holding the scourge of small cords, to drive from the sacred place the hypocrites, the covetous dealers, the corrupters of truth, the deceivers of men. When the church of God becomes corrupt, society has no guarantee of safety from the violence of error and the rot of decay. No one understands the value of pure and undefiled religion as God does, no one has shown the zeal for its promotion that he has.

The method by which our worship is to be preserved in purity is chiefly the preaching of the Gospel. Men, from being students of the Bible, become its expounders to teach the people vital godliness. It is safe to say that in the eyes of God no office entails upon man greater responsibilities than the office of a Gospel minister. The past history of our race is one long chapter of disasters to humanity by reason of the ravages of error, taught by false prophets and sustained by selfish monarchs, while the bright spots of history bring to light bold prophets of God, whose souls abhorred evil, whose lips declared truth, and whose martyrdom attested their sincerity.

It does no violence to fact if we say that the

evil days, so frequently and so plainly foretold by the apostles, when men should 'heap to themselves teachers, having itching ears,' are upon us, and truth has fallen in the street. A visit with the pastors of the land reveals the alarming fact that their congregations have become sensitive concerning the things to be said from the pulpit and that the pastors feel themselves compelled to proceed very slowly in their instructions, taking great care not to offend the notions of their people, knowing that speedy dismission would follow the grave offence. It is said that in New England many pastors for prudential reasons have ceased to say anything about the future condition of the wicked; they have ceased to speak of the unregenerate as *lost*, they have ceased to characterize sin as exceeding sinful, they have ceased to specify by name various sins and misdemeanors practiced by members of their congregation, they have suffered discipline to run down, they dare not warn the young against some pernicious habits popular in the community because by so doing they would also rebuke influential members of church or congregation, they have diluted unpopular doctrines and mollified popular sins—all these things are currently reported, and as Paul said, "I partly believe it." Some of the things which make me partly believe it are the following: Many ministers in New England have confessed to me that it was so in their cases; some have written private notes affirming the same thing; members of churches have said so, also, and have given specifications, which bore the marks of truth; it is a matter of common report both by friends and enemies of Christ. With such evidence and the witness of my own eyes there is scarcely room to doubt the fact.

Will it seem too severe to say that we have made merchandise of our principles? Because the men who have the money and the men who have the power refuse to countenance the preaching of the whole truth we have hired out to preach so much as they want, vainly excusing ourselves with the plea that it is better to hold a position in which we can preach a *little* truth than to be cut off from all opportunity. Is the arm of our God shortened that he cannot help in time of need? Must the servant of God ask his enemies how much of God's truth may be preached on this earth? Such doctrine "I cannot away with." If ever there is a time when a man should be a Christian hero, when he should "walk worthy the vocation wherewith he is called," that time is when iniquity comes in like a flood, when the enemies of truth wax bold and defy the armies of the Lord. "Take these things hence; make not my Father's house a house of merchandise."

Let me say a few things briefly in

CONCLUSION:

(1) The two phrases, "My Father's house," and "house of prayer," mark the veneration which the Saviour felt and which we ought to feel for the sacred things of God. (2) The zeal which our Lord manifested, even using the "scourge of small cords," furnishes a striking example of the power and determination which we should use in driving these evils from the church. We may use gentleness toward the timid, love toward the erring, patience toward the blind, but only severity and firmness toward the wrongs themselves and toward the heartless defenders of wrong.

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has it headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited. E. D. BAILEY, N. E. Sec.

—Abner Tuttle, in making his subscription for the coming year says: "I feel the importance of your making a stand in New England." Should this effort to make a stand in New England fail it must inevitably have a very depressing effect on the whole movement. It is to be hoped there are many men of Mr. Tuttle's mind.

—Two Connecticut correspondents allude to the sermon preached by Rev. W. P. Corbit in the George street Methodist Episcopal church, New Haven, as a most blasphemous production. If any one has a copy he will confer a favor by forwarding us one. The sermon is evidently one of the upheavals caused by the Batavia Convention and is an evidence of the rage of the lodge. The Rev. gentleman has been roughly handled by one able to do him justice.

—Bro. I. J. Gilbert says: "What a curse to the church is the Masonic Methodist minister! By the infidelity of the lodge they have robbed the church of its vitality and where are the revivals of religion? The fact is the lodge has superceded the church, as they occupy every evening in the week except Saturday."

—A Worcester pastor called on a delinquent member of his church to exhort him to return to his duty; but, said he, in telling of it, "I found him wholly absorbed in the grange and a perfect enthusiast in secret orders. It is just another instance where secret societies have spiritually ruined a man." This is the pastor of one of the largest churches in the city. It would seem as if such an experience would induce him to devote at least the sixteenth part of a sermon to warning his members, but it has not thus affected him.

—"I have read the doings of the Batavia Convention with much delight," says a correspondent, "and think it has brought about a new era in the Anti-masonic cause. Nothing has stirred up the craft so much, and their leading ones say the monument should be blown down. We need not be disappointed if it is done, their wickedness is so great."

—Elder I. C. Welcome sends us substantial assurances of interest and these words of encouragement: "There are but two points to be kept constantly in mind in order to maintain an unflinching, indomitable position as a reformer. Is the work the Lord's? If so, he is the bottom rock, the guide, the shield, the buckler, the strong tower, and while we work with his wisdom we have nothing to fear from the hosts of wicked men, whether in masses as mobs or gathered into lodges."

—A Connecticut brother, who has never yet failed to respond promptly to every appeal made for help, although possessing only limited means, writes: "I am doing what I can for the cause by distributing tracts, sermons, etc. Am wonderfully helped by the Lord in conversation with secretists. Am thoroughly disgusted with the practice of professing Christians here, many of whom are governed by the god of this world, with whom I have no fellowship. Glory to God, amen."

—A correspondent from Vermont gives us a number of very interesting incidents and facts of recent occurrence, among them the following: "Mr. ——— has a brother, an M. E. preacher, living in New York. Another brother living in Michigan, also a preacher of the same denomination, went to a town in Iowa to preach. He went to the place a perfect stranger. He met one of the leading members of the church in the place, introduced himself, and the man asked him if he was a Mason. Mr. —— replied, 'I am not a member of any secret society.' The M. E. brother said, 'You may pass right along. We want no minister that is not a Mason!'"

—What becomes of the reform papers lost in the mails? Does the lodge interfere with the postoffice department? Every reader may judge for himself if he will carefully notice the following remarkable coincidences. When Mr. Tanner started for Tennessee he ordered the *New England American* sent to him there. The paper was securely folded in a wrapper and mailed to him in Tennessee the day before he left Boston on his Southern trip, having probably one day the start of him. The rest of the story Mr. Tanner shall tell for himself: "We came from London, Tenn., here (a distance of 25 miles) on a boat. On that boat the following incident occurred, which will explain itself. My wife and I took seats on the forward end of the boat in order to enjoy the beautiful scenery, and were soon joined by two gentlemen and the mail agent that runs on the boats. These three began to discuss political questions and parties. The mail agent (whose name is Turner) spoke of the American party that was 'down on Masonry and all secret societies.' One of the gentlemen (who as the Captain told us at breakfast was an 'old Reb') said, 'I am not a Mason.' The mail agent replied, 'I am.' The third gentleman said, 'So am I.' The mail agent then went inside where he keeps the mail and came out with two copies of the paper of which you are editor, viz: *The New England American*. [One copy was probably the supplement.] He handed one copy to his brother Mason who read aloud an article that I judged was an editorial and then read the platform, each of them commending or condemning the different planks. The 'old reb' endorsed all by telling them he thought they would come around to it in a few years. * * * Now if I am right in my supposition I am the only subscriber for your paper in this county, if not in the State, and if so those papers were mine and they are being withheld from me either at the postoffice or by the above mentioned mail agent." Mr. Tanner is unquestionably right in his conclusions and there is not the least doubt but the man Turner has robbed the mail. What safety have we when Masons thus tamper with our rights?

A Duty yet Undone.

WORCESTER, MASS., Oct. 23, 1882.

We are waking up none too soon to the importance of circulating our reform tracts, periodicals and books. No part of our work yields such quick returns for so little expenditure as this. Men who cannot lecture can spend their money to pay for *Cynosures* or other printed matter for their neighbors, and they will aid the reform more than in almost any other way. This is a kind of work in which all of us may bear a part.

It has seemed to me as if one important duty remained undone by us and we shall suffer loss until we give attention to it. In the promotion of every new feature of our work the *Cynosure* has been an indispensable agent. Without its help every effort would have been paralyzed. Its stated publication has been a standing menace to the lodge, and the fifteen years in which it has moved steadily forward have been and are a guarantee that it is rooted where the lodge cannot destroy it. Every Anti-mason takes pride in being able to answer the jeers of over-confident Masons by pointing to the steady growth in influence of this paper. It has been the pole-star of the reform. Hated by its enemies, envied by its rivals, and neglected by its friends, it has made its weekly appearance in our homes with the regularity of clock-work and has been to the nation like a piece of leaven in the measure of meal. Can any one tell us why, with the rapid progress of the reform, the circulation has not yet reached ten thousand? If the publisher is to blame let us "speak out in meeting" and tell him wherein; if the editors are to blame let us not spare them; but if *we* are to blame let us "confess our fault one to another" and forsake our neglect.

We have passed several mile posts in the progress of the reform, why not make the next objective point the success and triumph of the *Cynosure*? When that proposition to improve the paper came, even before we had given it any marked token of interest by increasing its circulation, it seemed to me as if we ought to respond with joy and thanksgiving. Such an offer from the publisher is a guarantee of fidelity in making the paper all that its income will warrant and more too. If the *Cynosure* readers do not show their appreciation of these efforts we cannot help but suffer for our neglect. For one I shall do what I can, not only in response to this new proposition but in other ways also, to make the paper a great success.

E. D. BAILEY.

CORRESPONDENCE.

Secretism in Coldwater, Michigan.

For over a year past our city has been more or less moved by certain demonstrations from certain quarters. The summer and fall of 1881 will be remembered by our citizens, as a year of fire. Week after week the alarm would sound, and upon investigation the fires proved to be the work of incendiaries. Until December last, no clue seemed to be found to the perpetrators of these outrages. At the time above mentioned, certain members of the fire company of Coldwater, came forward, and confessed themselves as parties to these crimes, claiming to have been urged forward and assisted by the chief of the department. At the time of these confessions, the confessors made statements substantially agreeing one with the other. Of course the city was stirred from center to circumference, by these confessions. And certain circumstances seemed to corroborate these statements, circumstances and occurrences in themselves very mysterious, until these confessions were made, when matters began to grow light which had hitherto been dark. Loyal citizens were beginning to congratulate themselves on being able to bring the rascals to justice. When lo! the startling announcement was made that all but one of the confessors had *filed a new information*. That is, they had appeared a second time, with altogether a different tale to tell. Only one of the confessors held to his first statement, and he holds to that statement still. Our best information is, that he is a member of none of the many secret orders of this city. In the second appearing of these changable confessors, they plead "not guilty" to charges they had made against themselves only a few hours before. What power had been brought to bear, to change those statements, we leave the reader to decide. It is known that prominent citizens conferred with them, but what was said, or arranged to be said, is not so clearly known. Sometimes members of these devilish orders, becoming conscience-smitten, feel as though it would be a relief to their burdened souls to make a clean breast of the whole, and take the consequences, rather than bear about a secret the keeping of which may be satisfactory to the few, but is extremely dangerous to the many. So doubtless it was with these poor men. Was there whispered in their ear a repetition of the penalty which they pronounced upon themselves with their oath? Perhaps. We cannot tell. Enough, however, had been confessed, so that the arrest of all parties implicated immediately followed. (We forbear calling any names, since "discretion is the latter part of valor.") And now began an examination, which lasted for months, until the people were tired and disgusted. Such a conglomeration of silly questions and evasive answers, were given as was a disgrace to bearded manhood. Meanwhile all parties implicated were allowed their liberty, on small bail, *save that lone confessor*, who languished in jail for nearly six months, the only support of his mother, and she a widow. There was no bail for him. When some fair-dealing citizen proposed to go bail for him, and give him a chance with the rest, *he was denounced and threatened in strong terms by leading citizens*. At last the lengthy and expensive examination came to a close, and the supposed leader in the firing business was bound over to the circuit court, for trial. The case was decided last Saturday forenoon, Oct. 4th, the jury bringing in a verdict of "not guilty," much to the satisfaction of the few, and to the consternation of the many. The few cheered when the verdict was given, the many hung their heads. The few brought out the band, and paraded the streets with music and cheers, the many went home doubting in themselves whereunto this will grow. And now, the leading organ of the city, publishes that many will doubtless yet believe the acquitted party guilty, but "let the verdict put the whole matter at rest forever." This is the outcome of nearly a year's tedious and expensive suspense. In nine cases out of ten, (setting secrecy aside,) with such a preponderance of evidence against the accused, the verdict would have been otherwise. In every step of both examination and trial, clear eyes have seen the power "behind the scenes." Some see it now, who did not at the time, others will, who do not now. Oh Michigan awake! or sleep on till thy doom! More anon. X.

Notes from the Letters to the Batavia Convention.

George Clark, Oberlin, Ohio—"The memorial stones placed by divine command in Sheehem, told the story of Egyptian bondage and deliverance from it—that story was the *reason God gave for the monument*. The shaft on "Bunker's Hill" ever more repeats the history of foreign invasion, its repulse and the birth of the American Nation. In like manner this monument of Wm. Morgan will tell the history of the "Secret Empire"—its conspiracy against free speech,the mariage covenant, equal rights of all citizens before the law—and its unlawful oath and deeds. If sacriligious hands shall mar it—the scars that malice leaves will but prove the truth of its indictment of the evil spirit of the lodge.

Absent in body we will be present in spirit with the convention, and daily pray especially for all who take part in it that they may be endued with power from on high and the people see their peril and duty and have the courage of their convictions."

S. Wright, Glens Falls, N. Y.—"I was glad to read of your visit to the venerable Thurlow Weed, and the kind reception he gave you, as recorded in the *Cynosure* of the 10th of August. I do hope he may be able to be at Batavia with you, or to *write something worthy to be read* on the occasion. His *presence alone* would be an inspiration. I remember when he came to my father's house in Cambridge, Washington Co., N. Y., in the summer of 1830. I think he took the name of Ebenezer Wright, as a subscriber to the "Albany Evening *Journal*," just started as an Anti-masonic paper, which I read for years, in the formative period of my character.

And there is another name I would mention for you to invite earnestly and kindly to be there if possible, or to send you a letter for the occasion. I allude to the Hon. Erastus Dean Colver of Greenwich, Washington Co., N. Y., though for years judge of the County Court in Brooklyn, N. Y. His father, Rev. Phineas Colver, was an older brother of the late Nathaniel Colver, D. D., of Chicago.

"Judge Colver, graduated at U. V. M. in 1826, and was a successful lawyer for years at Fort Ann, and Greenwich, member of Congress from the Washington county district in 1846-7, afterwards minister to Venezuela, &c. He is a Baptist, and at the age of about 78, lives in retirement among his old Greenwich friends, is a man of property and worth, morally and religiously,and could aid our monument fund if he understood its needs, I presume. In our "Washington Union Association," formed in 1835, which was then Anti-masonic by its constitution, he bore a part and still hates the 'Beast' of Masonry."

Ex Bishop Milton Wright, Richmond, Ind.—"I am glad to know that a monument has been erected to the memory of Captain William Morgan, that noble, brave martyr of truth and reform. Well has this martyr of free speech earned an abiding place in the hearts and memories of the children of light. Great honor to this Sampson, who in his death struggle shook the pillars of the Masonic temple. I hope your Batavia Anniversary may be a most enjoyable and profitable occasion, and that its deliberations may hasten the defeat and overthrow of organized secrecy. For this end, it shall have my best wishes, my prayers, and my earnest labors. God reigns, and the defeat and overthrow of organized darkness can be only a question of time. The Lord hasten the hour of complete victory."

C. Reynolds, Hillsdale, Mich.—"I lived in that town [Batavia] when Morgan was murdered and was there for some years before and two years after. Worked in different places, a part of the time in the village. Worked the summer of 1828 for Deacon Benj. Porter in the village at the carpenter's trade. He was a son of old Deacon Porter, the man whom you mentioned as being buried near Frank Miller's grave. I knew them all. Indeed, a majority of the inhabitants in the whole town. I made the acquaintance of my wife there.

"I am now seventy-seven years of age, or shall be the 20th of the present month, and there are a great many who will be there who are identified with this reform work, which I look upon as emphatically the cause of Christ, whom I would like to meet once on earth. And I also want to see that *monument*. The event which that is to commemorate is what under God saved me from being drawn into the most wicked and prolific source of evil (as I look upon it) of all the devices of his Satanic majesty of the infernal regions."

Notes from the Chicago Exposition.

As is not unfrequently the case, we were encouraged to day by a Christian Anti-mason, who resides near Rochelle, Ill., on his way as a delegate to the Presbyterian convention at Springfield. After being shown the puerile and unchristian ceremonies of the lodge he took the writer by the hand, saying: "Go on with your good work." "What is to be deplored and regretted is the fact that *Christians* and especially ministers belong to these secret societies." After speaking of the excellencies of the *Cynosure*, I gave to him a copy and urged upon him to become a regular subscriber, thereby having a better understanding as to the work which is being done.

A lady called at the stand, and on looking over our books remarked, "My husband is a Mason." After being shown some of the puerile ceremonies she said, "If I should show these to my husband he would deny them;" adding that she has had these expositions and has shown them to him. To shake her confidence in the truth of the expositions and their authorized publication, he would flatly deny them. It was a pitiful sight, a helpless wife calmly submitting to the wrongs heaped upon her by this perpetuating system of paganism.

On looking over our books, a lady remarked, "my husband is a Mason, but I do not take much stock in it." On further inquiring, it was ascertained that her husband has been a Mason for some twenty years. Though knowing it to be wrong, she preferred keeping quiet, and if possible have peace.

We can safely say that if wives were as insensible as their husbands, the divorce mill would be by no means less active. Hence we maintain that if the social reformers were to turn their attention toward this branch of the subject, the difficulty might be more easily solved, instead of writing volume after volume as to the cause of marital infidelity.

While controverting with a pantheistic phrenologist, there came along a man who resides at Joliet, who has been taking the *Cynosure* for some ten years, and was much pleased to see our book-stand in the Exposition, stating that this is the way to do the work. When interrogated as to the pulse of Anti-masonry, remarked that if each adhering Mason would disclose to the other his real sentiments, that lodge would not be longer wanted.

As a refutation of the assertion that our expositions of secret societies are a pack of lies, we were convinced in several particulars of the three links order on examining our books, seemed very much pleased to be permitted to see their constitution in print. "Why, how did you get this?" I did not know it was allowed to be published. Then he had quite a soliloquy, very much pleased, so much so as to be unable to contain himself.

Infidels think it their privilege to assail our motto,which reads,National Christian Association opposed to *secret societies*, at once championing the lodge through thick and thin.

When we maintained that lodgery tends to the extinction and annihilation of the Christian church, they say, "Well that is just what we are working for. That is just what we are aiming at; and if lodgery will be the means to that end, we glory in lodgery."

If any one doubts these statements as to lodgery being antagonistic to the *Christian religion*, also that it is a school for infidelity and atheism, let him attend the N. C. A. book-stand at the Exposition, we are very certain, he will not ask additional proof. JOHN SCHOENBERGER.

The True Idea of Christian Union.

MARYVILLE, Mo.

DEAR EDITOR:—In your paper of Oct. 19, referring to sectarianism, you have given us, your readers, your idea of true Christian union. I feel deeply impressed to say to you, and to all who read the *Cynosure*, that I am sure you have the true idea of the all-important subject now before the church and the world, which has but just commenced to awaken in a more general sense the best, the most devoted men of the church to make the solemn enquiry, Where are we? In our wrecked and floating condition, with a fragment here and one there, and many on beyond—in our confused and dangerous state—you have told us just what to do. And I bless the name of our dear Master. It is just what I have been doing for sixteen years. 1st. You say, "Let all swim for the Rock." Amen. 2nd. "When on this Rock we are united." O, how true. 3rd. You say, "If thousands are in a tangle on a plain, and each one start for the same point of compass, they will all move in harmony." The Lord Almighty must have put that argument in your heart, my brother, for it is a divine truth. We must practice this blessed truth to know its importance. 4th. Truly, as you say, "We each one must put off our own sectism;" "Oppose all that opposes Christ;" "and hail as brothers all who manifest a living faith in him."

Beloved in the Lord, editors and readers of the *Cynosure*, all we need to do is simply to practice as above stated. Then the world will know "our *Rock* is not as theirs." The secret powers will tremble and soon fall. The Lord help all to see the true idea of becoming one in Christ. Yours ever, R. SMITH.

Our Mail.

Jesse Hunter, Beman, Kansas:

"My heart has been warmed and my hands strengthened in the cause of reform while reading the account of the National Convention at Batavia, at the unveiling of the Morgan monument, and the able, eloquent addresses delivered on that occasion, I believe that God's presence was with you upon that occasion and that his Spirit did enlighten the hearts of true reformers at that long to be remembered meeting. Oh, how I longed to be there, but not having that blessed privilege I did pray for the presence of him who has said, Fear not little flock for it is your Father's good pleasure to give you the kingdom."

Geo. D. Reigel, Adelphi, Ohio, whose health is very poor, writes:

"Thanks be to God that I lived to see the day that Capt. Morgan should have a granite shaft placed over his grave."

Russell Park, Denmark, Iowa:

"Thank you for printing Rob. Morris' letter. Hope you will print all such replies. Let Masons show for themselves how weak is their cause."

Sanford Ward, Adams, N. Y., writes:

"I attended the Convention and was exceedingly interested in the exercises. It seems to me that the Convention must awaken conviction in the hearts of every opposer. The ranks of the fearless and brave are being filled up and the Lord is leading them on to victory. The battle is strong but victory must and will come in answer to prayer."

N. E. Jennings, Avon, Dakota:

"The reform movement has some friends even in this remote corner of civilization. Our awakening on this subject was brought about in a providential way. We had been wishing and praying that some one would come among us capable of exposing the evil of secretism. Bro. Smith of Iowa (though infirm with age) came and gave a series of lectures exposing the blasphemy and false worship of the Masonic order. It was a satisfaction to us to meet and converse with one who was with Bro. D. P. Rathbun at the time of his being mobbed at Kellerton, Iowa."

Obituary.

Died, of cancer, at her home in Atlas, Genessee county, Michigan, Oct. 2d, after a long and painful illness, MRS. CATHERINE KIPP, consort of Hon. Geo. Kipp, aged sixty-eight years. She was born Feb. 14, 1814, in Clarence, Erie county, N. Y. She was the daughter of Mathias and Catherine Cantine, and the ninth of a family of eleven children, six sons and five daughters, who have all gone before her except two brothers, one of whom resides in Corunna, Mich., and the other on the old home farm in New York. Her parents removed to Clarence when that country was but a howling wilderness, and having but limited means, their children were early taught to rely mainly upon their own exertions for support. She early imbibed habits of industry and economy, which virtues she practiced faithfully through life. She was married at the age of twenty-three, in the town of her nativity, to Mr. Geo. Kipp, of the same place, where she resided until the fall of 1846, when she removed with her family to their present residence. Her parents were Presbyterians, but she with her husband united with the Congregational church, after coming to Michigan, since which time it was her great desire to live to the honor of her dear Redeemer. She was the mother of three sons, who have all grown up to manhood, and who are deeply indebted to her for her moral and religious precepts and example. She died as she had lived, without an enemy in the world, beloved and respected by all who had the pleasure of her acquaintance. She was devoted to the reading of the Scripture and the *Cynosure*, to which paper she had become very much attached. She passed quietly away in the bosom of her family, apparently in the full enjoyment of the Christian faith. She leaves a husband and three sons to mourn the loss of a dearly beloved companion and an affectionate mother. K.

Words of Life for every Day.

SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH.

Thursday, Nov. 2.—Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. Eph. 4:31.

Friday, Nov. 3.—Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. Eph. 6:18.

Saturday, Nov. 4.—Finally, my brethren, be strong in the Lord, and in the power of his might. Eph. 6:10.

Sabbath, Nov. 5.—He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearer is dumb, so he openeth not his mouth. Isa. 53:7.

Monday, Nov. 6.—And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption: Eph. 4:30.

Tuesday, Nov. 7.—Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Who is a wise man and endued with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom. Jas. 3:10, 13.

Wednesday, Nov. 8.—But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.—Jas. 3:8–9.

—It is related that Secretary Evarts was once one of a party who were visiting the Natural Bridge in Virginia. As is usual, after tarrying at the top they descended and viewed the wonder from below. While there the story was told that George Washington had once stood there and thrown a silver dollar completely over the bridge. Some of the party pooh-hoohed this assertion, but Mr. Evarts gravely rebuked them, saying: "You forget how much farther a dollar went in those days."—*Boston Commercial Bulletin.*

—The *Appeal*, published in Carson, Nev., records the birth of a male baby in that bailiwick, of poor but honest parents, which weighed but eight ounces. Its face is about the size of a horse-chestnut, and the size of the baby's limbs can be judged from the fact that a ring worn upon the little finger of the mother was easily slipped over the foot and up to the knee. The account states that the father weighs 190 pounds and the mother 160. The babe is well formed and likely to live.

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No.	DESCRIPTION	No. Pages.	Price.
1	Freemasonry Illustrated. Exposition of 7 Degrees	640	$1.00
2	Rituals of Odd-fellowship, Knights of Pythias Good Templarism, The Grange, Grand Army and Machinists and Blacksmiths Union	428	1.00
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4	Finney on Masonry	272	
5	Eminent men on Secret Societies; Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defence," "The Mystic Tie," "Narratives and Arguments," "The Anti-masonic Scrap Book," and "Oaths and Penalties of Freemasonry as proved in the New Berlin Trials."	332	1.00
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10	Hon. J. Q. Adams Letters and Addresses on Freemasonry	332	1.00
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REFORM NOTE-PAPER AND ENVELOPES.

AS a needed means of spreading the truth regarding secrecy, a collection of the utterances of Scripture and various noted statesmen and ministers has been prepared and printed in tasteful form at the top of note-paper and on both sides of envelopes (the matter on the paper being entirely different from that on the envelopes.) A blank line for date is also printed in. The envelopes can be furnished either white or colored; both envelopes and paper being of the ordinary size and of good quality.

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The Christian Cynosure.

CHICAGO, THURSDAY, NOVEMBER 2, 1882.

Again the auspicious time for securing *Cynosure* subscribers is here. We think never before was it so easy a work as now. The erection of the fine monument to the memory of Capt. Wm. Morgan; Thurlow Weed's recent contribution in regard to the secret orders; Wendell Phillips attitude and that of the public generally, show that the people want just such reading as the *Cynosure* supplies. Will you give it to them? So far as possible will you not see that every reader within five miles of your home is invited to subscribe for the *Cynosure*? The Topics of the Times, Editorials, Religious and Secular News, Home Circle, Children's Department, Home and Farm, Correspondence, and last but not least our thrilling story, "Holden with Cords," adapt it to almost every class of readers, while many, who seek the purity of the church and improvement of politics consider it an aid that they must have.

All who will accept the one hundredth part of the proposition made in the *Cynosure* of Oct. 12th, 1882, republished Oct. 26th, will receive a cloth bound copy of "Holden with Cords," as a slight token of our appreciation of their interest in the present *Cynosure* canvass.

Editorial Correspondence.

THE INDIANA CONVENTION.

CARTHAGE, IND. Oct. 25th, 1882.

DEAR CYNOSURE:—The Indiana State Christian Association met here last night in the large, new and beautiful Friends Meeting-house, which was well filled with an intelligent congregation, beyond our hopes even. Dr. S. L. Cook, State agent, had stirred up the people in this neighborhood, and he conducts the meeting ably. He and Dr. J. M. Clark (the "Quaker Boy" of the *Cynosure*) met us at Charlottesville on the rail road, five miles away, and the people open their houses to receive all that come. Rev. S. T. Miller of Union county, and Elder Lowman, President of the Association, spoke to the people. Dr. Cook and I added some words and the audience were apparently deeply interested. I am put down for a set speech to night. I hope we shall do something for the *Cynosure* and start an *Indiana American* before the meeting closes. We shall meet for consultation this morning.

As the people came out last night they seemed delighted and I heard one man say with an emphasis, "I shall bring my children tomorrow night." If the weather keeps fair as it is the house will be full to-day and to-night crowded.

OCT. 26th,—Yesterday Rev. Edward Matthews came and has spoken very effectively, adding much to the interest of the meeting.

The Friends had a funeral in the afternoon which we adjourned to attend and several of us spoke. It was of a little boy who looked beautiful in the coffin. The large house was filled, all the school children attended, and a finer looking, better behaved set of boys and girls I never saw together. The Quakers surely excel in the training of children, and in the neatness and good taste of their houses and house-keeping. The people here, so far as I have heard them, are in favor of woman suffrage, and with such a set of women as they have here they may well be so.

The State Executive Committee voted yesterday in favor of starting an *Indiana American*, and appointed Elder Lowman the State editor of it.

The meeting last night was very interesting. All the seats in the large house were filled with an attentive and interesting audience. Elder Lowman and Mr. Matthews spoke. I also spoke much better than I have spoken before since my illness. In Indianapolis I called on U. S. Senator Ben Harrison, but he was gone to speak for the Republicans. The old parties are shivering under the batteries of Prohibition.

SPICELAND, HENRY CO. IND. OCT. 28.—The State Christian Association closed its sessions on Thursday night, and the last day was the "great day of the feast." We joined with the Friends in their meeting in the forenoon and it was as good or better against the lodge than our own. Mr. Marshall and Mrs. Eustis, both ministers in the Friends church, spoke calmly, clearly, and distinctly against the lodge and the meeting was filled with the Spirit of God. Rev. Mr. Wilmore, Dr. Cook, and myself also spoke and we were all *Friends*. At night the large meeting house was full and many chairs were set in the aisles. Dr. S. L. Cook, State agent, made a very effective speech against the Odd-fellows especially, which he backed up by their documents. Elder Lowman took up a fair collection, and Edward Matthews then made the closing speech which was long and well received by the entire crowd. His closing story of Alvan Jones produced a profound impression. I am out twelve miles and have conversed with many who say the convention has produced a strong impression on the entire community. Dr. J. M. Clark told the friends to collect what they could for expenses and send the deficit to him and he would cover it with his check. There are more wealthy and able business men in Carthage than in other towns around and they were all out for the first time and deeply interested.

At the request of Dr. Cochran and Mr. Lewis Wood, I came down here to Spiceland to spend the Sabbath. Tonight Gen. Tom. Brown, member of Congress (Rep.) speaks here, and there is also a Greenback orator to speak in a hall at the same time. A Greenbacker has just called and asked me to divide the time with his speaker, and represent the *American party*, which I have consented to do. I have told them that we are so far Greenbackers that we want only Government money; and we also agree with them in the opinion that the people have no more use for the Republican and Democratic parties. They think we shall have a good crowd out tonight. Tomorrow (Sunday) the Friend's minister, Mr. Pennington has invited me to share the Friends meeting with him. He seems a pleasant, sincere man; says all the Penningtons, himself among them, had been drawn into the lodge. But, like President Finney, when he was converted to Christ, he quit it. Tomorrow (Sunday) night I am to speak at large on the reform.

Since I came to this place I have visited and addressed the schools under the principalship of Mr. Thomas Newlin, an interesting and able young man and teacher. There are some three hundred or more pupils in attendance. I am more than pleased, delighted, with these schools. No children are excluded by reason of "color, race, or the previous condition of servitude" of their parents. And there are thirty children of poor parents supported by the county, among the little pupils. There is a building in the grounds, owned by the county, with an extemporized mother, to watch over this extemporized home, for children deprived of parentage and home by liquor and other causes. These parents, excluded from the lodge, because they have no visible means of support, are supported by an American county, and their children educated by the people's taxes; but Freemasons have no objection to hold the offices and handle the taxes which support them. Thus in these Indiana counties Christ's constitution and that of Christianity prevail every where except in the secret lodges, which exclude from their privileges on account of poverty, color, etc., while in Christ there is neither nationality or color line. I hope to speak on politics tonight and on the Christian religion tomorrow.

Yours in Christ. J.B.

—Another result of the management of the secret orders is said by the London *Athenæum* to be the defeat of a successful negotiation between England and the United States for a copyright convention. The printers' union prevented it.

Our Platform.--Art. 6.

"That arbitration of differences with nations is the most direct and sure method of securing and perpetuating permanent peace."

Such an "Arbitration" was the Amphictyonic Council, which for centuries held together twelve turbulent, restless Grecian tribes, from their early existence down to the second century after Christ. Their leading object was "to determine questions of international law." It centralized and unified all Greece, excepting twelve little towns in the north of Peleponesus which were called Achaia. These little States were held together by the "Achæan League," as the rest of Greece was by the Amphictyonic Council. The Achæan League fell, B. C. 140, along with Grecian liberty, by the power of Rome.

Now that the telegraph and telephone have made every man on the globe next door neighbor to every other, it is amazing that arbitration as a substitute for and preventive of national wars, has not been adopted by Christian nations long since. The peace societies and philanthropists of Europe and America have earnestly plead for the abolition of war by arbitration these many years, and with a measure of success. But the governing politics of nations are the politics found in party platforms; and the parties of the United States have omitted religion and morals which Washington and Jefferson both declared to be fundamental to our Republic, and they have left out national arbitration along with the rest. The American party has adopted it as above, thus making it a part of the living politics of the United States.

National debts are war debts. Of these, the statistics would break down the minds of ordinary readers. War taxes, as I have seen, have closed the front windows of thousands of houses in London to avoid Robt. Peel's "window-light tax." They construct Nileometers along the Nile, which gauge taxation by the annual rise of the river, by which the tax-harpies can tell just how much money can be wrung from the hovel abodes of Egyptian peasants. War robs every able bodied young German of the best three years of his life, and sends his peasant sister in heavy wooden shoes to cultivate the fields till her brother comes home, too often by war habits to spend the family savings on drink and tobacco.

Our domestic war-tax is a mere bagatelle; but is thus footed up by a Boston paper, the *Christian:*

"It is estimated that the United States, in fourteen years, from 1865 to 1879, expended $22,680,000, in fighting a few poor Indian savages; in nearly or quite every instance the wars being caused by the rascality of United States officials, the violation of solemn treaties made by the United States government, and the evil conduct of the whites who came in contact with the Indian tribes. These influences, combined with white men's whiskey, roused all the devilishness in the Indian nature, and brought upon the helpless and unfortunate frontiersmen all the horrors and savagery of Indian wars. This system of oppression and treachery, with its consequent indiscriminate slaughter and revenge, has gone on for more than half a century, and untold millions have been expended in the prosecution of Indian wars.

In 1870, two millions of dollars were appropriated for the civilization of the Indians, and for ten years this fund has been drawn upon to assist in civilizing the Indian tribes and teaching them the arts of peace. Many of them have thus become peaceable and industrious citizens, and not a few of them have learned the way of salvation as revealed in the gospel.

Statistics show that it probably costs more to kill an Indian on the frontier, than it would to civilize him, clothe him, educate him, and board him all his days in a first-class hotel in New York. So much for the gunpowder policy."

The American party proposes to look war facts and all other facts in the face which bear on the nation's destiny, and the welfare of the American people: and we shall soon force every other party which dares to ask the suffrages of Americans to do the same. Parties without principles "are dead while they live." On last Sabbath, October 22d, the Methodist pulpit of Chicago opened powerfully for a new political party. Four leading Methodist churches heard discourses in which the merits and demerits of existing parties were handled without gloves. They all spoke the same things, summed up by the Rev. Wm. Fawcett, thus:

"Many have thought for years, and think to-

day, that the old parties have become so corrupt and are so fully under the control of unprincipled leaders that the only way to bring the desired purity is to destroy the old parties and build one new and clean."

When the Methodist pulpit came ont for the Republican party against the slave power, the nation soon followed them and slavery fell. This sun-burst of prohibition was Shrove Sunday for the Methodists of Chicago. Bnt the lodge stands behind the dram-shop and comes next.

Let us hail this sixth article of our platform. Let us study it as people rise from their beds to gaze on a new and beautiful comet in the heavens. Let Americans wear it as a frontlet between their eyes; for war is the prolific mother of secrecy, liquor, taxes, and every political corruption and vice. The American party being the first National party to put an anti-war article into the living, moving, voting politics of the nation, will yet be hailed as the harbinger of "*Peace on earth and good will to men.*"

—A neat bill containing opinions from Sumner, Phillips, Seward, Adams and Crosby was circulated abont Washington city last week announcing an "Illustrated Lecture" on the first and third Masonic degrees by brethren Stoddard and Hinman, to be held in the City Hall on Friday evening.

—Bro. W. H. McChesney, corresponding Secretary of the Minnesota Christian Association, is now absent from his home visiting friends in New York. As his absence from Minnesota will continue for some weeks he desires all friends wishing to correspond with him in his official relation to write to Rnfus Johnson, Blue Earth City, Minn., who will act in his absence.

—Archbishop Feehan and his Vicar General and other priests laid the corner stone of a new Romish church in Chicago the other day. They were assisted by several Romanist societies among which was the secret lodge of Ancient Order of Hibernians 500 strong.

—The Knights of Pythias of Chicago are abont to begin their annual ronnd of dances. It is of some interest to know by what authority the armory of Battery D., Illinois State Militia, is given up to this lodge for its immoral amusements.

—The Odd-fellow statistics for Ohio are thus reported: Number of lodges, 699; initiated during the year, 3,214; admitted by card, 794; contributing members, 44,557; total revenue, $323,435.50; amonnt paid for relief of brothers, $85,675.59; for widows and orphans, $8,491.71; for education of orphans, $261.13; charity and special relief, $4,801.91; total relief $99,229 34, or less than one-third of the revenue. There remained: Cash on hand of the general fund, $146,392.50. Amonnt invested, $1,171,666.67; widows and orphans' fund, $192,701.65. Total cash on hand in Ohio, $1,510,780.82. If any one says this order is accumulating such a vast fund for the sake of charity it is safe to say he is lying or is too ignorant to judge of affairs. Bnt what is it for?

—The colored Grand Lodge of "Ancient Free and Accepted Masons" for Missonri and its jurisdiction, embracing the States of Missouri, Nebraska and Iowa, lately met at Keoknk. A Past Grand Master boasted that he was recognized Masonically by English, French, German Irish and Scotch Masons.

—Here is a suggestion worthy the attention of the tract committee: "I think there ought to be a tract written especially for the Y. M. C. Associations of the country, for the Masons are locating their halls in or near as possible to the Y. M. C. A. buildings. Here in Manchester and in Lynn, Mass., they are in the same building and the first thing that greets the young man on entering is "Masonic Hall," and a lot of their emblems; then, when they parade they are just in the right place to entice the best young men in the community."

REFORM NEWS.

Minnesota.

By request of the friends in the southwestern part of the State, the fifth annual convention of the Minnesota Christian Association will be held in the court house in Blue Earth City, Farribault county, on Wednesday, Thursday and Friday, December 6th, 7th and 8th, 1882. Blue Earth City is the terminus of the Blue Earth City branch of the C. St. Paul, M. & O. railroad. The friends offer free entertainment and invite a full attendance. Those intending to come will please send their names to Rufus Johnson, Blue Earth City, Minn. Reduced railroad fare returning, on all roads, to those who pay full fare coming. Opening lecture, Wednesday evening at 7 o'clock, by Rev. J. P. Stoddard. President C. A. Blanchard is expected to deliver a series of lectures.

E. G. Paine, President. Thomas Hartley, Rec. Secretary.

[Wesleyan, Free Methodist, and Telescope please copy]

From the General Secretary.

Washington, D. C., Oct. 23d, 1882.

I reached this city on Friday morning last, and am becoming slightly acquainted with its geography, its national buildings, and a few of its many citizens. Every thing here is on a grand scale, and gives the impression of effort to spend rather than to save money. I attended four church services yesterday and took part in three. Bro. Hinman preached an able discourse last evening to an African Congregationalist church, under the pastorate of Rev. Mr. Smith, and I am advertised to speak in City Hall tomorrow evening.

"A brief call on Senator S. C. Pomeroy was very satisfactory. His counsels and those of Mr. Gibson and a few other practical business men, whom I have met, have been of great service to me. They enter heartily into our plans and I hope to report matters of interest before the week ends."

Bro. Hinman has done a faithful work and won, as he deserves, the love of reformers and advanced Christians here. It may be God's will that he should remain for a time to follow up the good begun openings. If so this will be shown in his own time and way.

Dr. Gross, at whose house we are stopping, was called away on Saturday and has not returned. The Dr. is a reformer of much experience and I am anticipating much assistance from him when we can have a good sit-down talk over matters. "My own conviction and that of Bro. Hinman and all the friends I have met here is, that we should take a permanent stand and maintain it. Much care is required in laying foundations, but it will pay in the end."

J. P. Stoddard.

Kansas is not Ready.

No doubt the readers of the *Cynosure* are perplexed about the condition of Kansas. My memory is that brother Curtis's "proposition" *as it appeared in the Cynosure*, some time ago was, that he would be one of ten to pay $5.00 each for a State lecturer, and that the remainder could be raised at the meeting of the State Association this fall.

I thought at the time that brother Curtis had very limited ideas of what would be needed, or was quite sanguine of large results from the State meeting. I wrote to the *Cynosure*, stating that brother Curtis's proposition was more than met already, and to show that fact gave a statement of what had been pledged, corrected up to that date. The types played truant with me as they had before with brother Curtis, and failed to correct the reported pledges. It appeared, therefore, from the printed statement that no progress whatever had been made since my previous report, and that brother Curtis's proposition, even as published, was not met.

And next brother Curtis comes ont, as well he might, with an article of inquiry stating that his proposition was to raise, not only $50.00, as reported, but $500.00, and asking if his proposition had been met. I answer no. The amount pledged up to date is $155.00, if I may include Johnson Co., at $50.00. The pledges are as follows: Riley, Rice, Jefferson, Bourbon, Meade, Sedgwick, Brown, McPherson and Douglas, $5.00 each; Washington, $10.00; Nemaha, $50.00 and Johnson, $50.00. Total, $155.00.

I take this opportunity to say that I am exceedingly pleased with brother Curtis's proposition. Surely there are nine men beside him in the State of Kansas, both able and willing to pledge $50.00 each for this purpose. In the meantime let the $5.00 pledges, and $10.00, and $15.00 go on. Let us not wait one for another, and thus fail to be ready at the coming State meeting.

P. S. Feemster.

Report of the Iowa State Lecturer.

Clarence, Iowa, Oct. 26, 1882.

Editor Christian Cynosure:—Since the Iowa State meeting I have preached and lectured thirty-nine times, forcing my appointments on the people, with seemingly good results. My first work was in Crawford county, near Vail Station. From there to Paradise where I lectured and worked the degrees to full houses; this was something new in this place.

My next work was in Soldier where I lectured to a congregation that received the truth gladly; from here I went to Dow City and lectured two evenings in the Mormon church. My next work was in Guthrie county, over fifty miles from Dow City, bnt Bro. Baleh's little mules took us there in time for my appointment, and God gave us his royal presence and the work seemed to tell. To God be all the glory. From here I went to Sac City and lectured in the Martin settlement for two evenings; then to Marengo, the seat of the Iowa Conference. Preached twice during the Conference. The Conference was one of the best I ever attended.

My next work was in Quasqueton in the M. E. church. The church was crowded each evening. The last evening I had a debate with Prof. Parker, of Independence, Superintendent of schools of Buchanan county. He was sent for by the Masons, I was told, to defend their institution. The Professor did his best bnt failed to carry the audience. It was evident that he was on the wrong side of the question. I was to speak in the church again, but it was closed against me. Hiram did not look well to the Masons when brought to public gaze.

My next appointment was in the Congregational church at Winthrop, Rev. Brintnall, pastor, a graduate of Oberlin College. He spoke quite earnestly against the lodge the first evening of my lecture. The lectures seemed to have an excellent effect and fair congregations were in attendance. My next appointment was at Masonville; here Masonry goes begging for a place to lay its head. The Rev. T. F. Blair, a fearless Anti-mason is their pastor, who aided me much in my work, and is the only one who has invited me to lecture since the State meeting except Bro. Balch. My next place of work was at Hoover's Settlement. Had a short debate with an Odd-fellow the first evening, then all went quietly until my work closed in that place. I next went to Walker, where I met Mrs. Rathbun, and staid over Sabbath, and on Monday returned to onr home in Clarence to rest a little.

I expect to start on another trip on Saturday, Oct. 28th. I have had no invitations, but have sent on my appointments, and expect God will open the way. There has been but little call for degree work as yet. The good Lord never gave me more help with his constant presence than he has since the Iowa State meeting.

Dear brethren, arrange for work, I desire to put in a year's work in Iowa that will tell here and in eternity. You may ask, Who pays for the lecture? I have taken collections, the same being more or less, and went on my way; and I intend to do the same in the future. If there are any who would love to help on the work by sending my family means it will be thankfully received and prudently applied. Any wishing to aid me in my work can send to Mrs. A. A. Rathbun, Clarence, Cedar county, Iowa, and it will be acknowledged through the *Cynosure*, and reported to onr State Treasurer. It will be remembered that I am not working on a stipulated salary; when my year closes whatever is received will be my salary, and the Association will not be in debt to me. Now, friends of reform, do as the Lord directs you, and I trust I shall be able to spend all my time in the work.

D. P. Rathbun.

HOME CIRCLE.

William Penn.

Poem written by John G. Whittier for the bi-centennial of his founding the colony at Philadelphia.

The tyrant on his gilded throne,
The warrior in his battle dress,
The holier triumph ne'er have known
Of justice and of righteousness.

Founder of Pennsylvania! thou
Dldst feel it, when thy words of peace
Smoothed the stern chieftain's swarthy brow
And bade the dreadful war-dance cease.

On Schuylkill's banks no fortress frowned,
The peaceful cot alone was there;
No beacon fires the hill-tops crowned,
No death-shot swept the Delaware.

In manners meek, in precepts mild,
Thou and thy friends serenely taught
The savage huntsman, fierce and wild,
To raise to heaven his erring thought.

How all unlike the bloody band
That unrelenting Cortez led
To princely Montęznma's land,
And ruin round his pathway shed.

With hearts that knew not how to spare—
Disdaining milder means to try
The crimson sword, alone was there
The Indian's choice to yield or die.

But thou, meek Pennsylvania sire,
Unarmed, alone, from terror free,
Tanght by the heathen council-fire
The lesson of Christianity.

Founder of Pennsylvania's state,
Not on the blood-wet rolls of fame,
But with the wise, the good, the great,
The world shall place thy sainted name.

What Shall Christians Wear?

BY MRS. D. DE WOLF.

These are days of gaiety. Fashion rules the world. This is felt painfully by many and acknowledged as true by all. The sick and poor alike are its votaries, and are enslaved by its ever varying styles. It is true that we have the power to dress accordingly and well on a little if we possess the skill and taste to do so, for every fabric, no matter how ancient, can be made to do duty at the present day, though it may need a little help to complete the garment, for woman's dress-making of to-day is one of the fine arts. But what if some butterfly stands before us in richer or tastier attire. Shall we envy her, or spend our precious time in following this will-o'-the wisp fashion? "Is it right to follow her at all?" asks one who remembers the day when certain church members doffed the plain close bonnet that had been becoming to one. I answer, "Yes, *as far as convenience and good taste dictates.*" For of all people Christians should recommend their religion by their beautiful and attractive appearance. I do not wish to be understood to say they should go into all the frivolities of the present, *far from it.* Let me illustrate this: While a teacher in a city public school, many years since, I overheard two little misses talking of their teachers, "I perfectly long," said one, "to go into Miss S's room, she always looks so neat and sweet, but my teacher never looks well, if she has got a gold watch and lots of jewelry." "Why, your teacher is pretty enough, I'm sure," was the quieting reply. I often met these teachers in the lower rooms and contrasted their dress and work. The one beautifully neat and consistant in everything, though very plain; the other always dashey and pretentious, yet lacking in moral and intellectual power. The first one was was a lady of Christian principle, and carried it out in her daily duties, the other's work and life were a failure.

"How shall I dress," asked a young Christian girl of her devoted father. "Dress, my daughter, so that you will not be noticed either for your extravagance or plainness." "Dress," said a friend, "so that no one can tell what you have on." "Dress neatly and becomingly," said a Catholic gentleman to his Christian cousin, "*neatly and becomingly* as you wish to gain all the influence possible over others." These wise words of the thoughtful are worth more than a passing thought. They embody sentiments to be regarded by every lover of true influence. God has endowed his creatures with the love of beauty, this is a strong element in the young, and grows into our very characters as the months and years of life go on. We learn correct taste—unconsciously it may be—from the flowers of God's own creating; we tend and watch them carefully, analyze, classify, and even try to copy them for our own adornment. With the microscope we find hidden and untold loveliness in their frost-work, their fringes, their flutings and satin edges and their wonderful shadings, showing that the master mind has been occupied with these minutiæ. It makes the question arise at once to the lover of nature, does God care also how his children are clothed? *Would he care if we were not becomingly clad?* Would he, who has taken such infinite pains with the flowers, love us less or more for what we wear? Let us see what he has already spoken: Consider the lilies of the field how they grow; they toil not, neither do they spin, and yet I say unto you that even Solomon in all his glory was not arrayed like one of these. He here shows us in his own work the perfection of beauty, and how vain it is to attempt to rival him. And adds that we should take no thought, or rather, not the first thought, for outward show, since the clothes he offers us, and that are the most prized by him, are the Christian graces which he somewhere commemorates in his Word. Over these we should "be clad with zeal as a cloak," and above all that the world may see and understand us aright, we should have the "garment of salvation" ornamented with a meek and quiet spirit, "which is in the sight of God of great price."

A Peacemaking Power.

When Miss Martineau visited America she was introduced to Mr. Clay, and during the conversation she is reported as sneering at practical religion. To which Mr. Clay replied:

"Miss Martineau, I do not know practically about what the churches call religion. I wish I did. But I do know of its effects. In the neighborhood of my home were two very estimable families who in years past fell into what is known as a 'Kentucky feud,' which means that as often as any of the embittered parties met at a fair or public meeting there was a probability that the fray would begin: and it was as likely to kill the innocent, as those in the strife. The neighbors did everything in their power of reconciliation. I did all in my power with the rest; but all in vain. The killing went on until one of the denominations known here as the Baptists, held what they called a 'basket meeting,' and had what they call a 'revival,' and these belligerent families were converted, as they say, and they have lived on the best terms ever since, a blessing to the whole community. I tell you Miss Martineau, that whatever will change a Kentucky feud into loving fellowship so soon and effectively is of God. No power short of his could do it."—*Presbyterian.*

A Good Mother's Plan.

A lady gave us a rule, not long since, by which she had succeeded in interesting her lively, fun-loving boys, so that they preferred to remain at home evenings, instead of seeking amusement elsewhere. She said:

"I must remember that children are children, and must have amusements. I fear that the abhorence with which some good parents regard any play for children, is the reason why children go away for pleasure.

"Husband and I used to read history, and at the end of each chapter ask questions, requiring the answer to be looked up if not given correctly. We follow a similar plan with the children; sometimes we play one game, and sometimes another, always planning with books, stories, plays, or treats of some kind, to make evenings at home more attractive than they can be made abroad. I should dislike to think that any one could make my children happier than I can, so I always try to be at leisure in the evening, and to arrange something entertaining.

"When there is a concert, lecture, or entertainment, we all go together to enjoy it; for whatever is worth the price of admission to us older people, is equally valuable to the children; and we let them see that we spare no expense, where it is to their advantage to be out of an evening.

"But the greater number of our evenings are spent quietly at home. Sometimes it requires quite an effort to sit quietly talking and playing with them, when my work-basket is filled with unfinished work, and books and papers lie unread on the table; but as the years go by, and I see my boys and girls growing into home-loving, modest young men and maidens, I am glad that I made it my rule to give the best of myself to my family.—*Sel.*

Religious Machinery.

There are some people who have an undue amount of faith in religious organizations. They suppose that when they have endowed an institution, or organized a society, they have laid the foundation for permanent and continuous working. But machinery creates no power. An engine will not act unless it is acted upon; a society will not work unless it is worked. There must be force, energy and intelligence behind all machinery or else it is useless.

We are not to worship organizations or machinery, nor are we to suppose that when an organization has been accomplished our work is done. If anything desirable is to be effected, there must be the constant pressure of the firm, strong hand, and the constant guidance of the wise and prudent mind, in order that the facilities provided may not be abused or suffered to drop into idleness and uselessness. The engine must be supplied with fuel and water, and, moreover, must have an engineer who knows how to guide it, or else it will soon become a mere mass of dead matter, useless and cumbrous. In like manner institutions, unless managed by living men, full of faith and of the Holy Ghost, will soon become comfortable resting places for salaried idlers, if not cages of unclean birds and foul and hateful things. God only knows the falsities and hypocrisies that are covered up under eminent names and respectable organizations, where light and ventilation never is allowed to come. And such institutions frequently hinder the causes which they were designed to serve by crushing competition and preventing competent and faithful men from performing the labor to which God has evidently called them, and also hindering them from receiving the encouragement and assistance which their work demands.

A live man will often accomplish more than a dead society, and the wisdom requisite to win souls is quite as likely to be found in the single-handed worker whom God has endowed for his work and thrust forth into his vineyard, as in the religious politician who has succeeded in getting elected and re-elected to an office for which he has no special talent, but which affords him an easier living than the same amount of effort in any other direction would be likely to secure for him.—*The Safeguard.*

Interest and Labor.

Interest is a tax gatherer.

It enters into every workshop, field and mine, and gathers labor's profit.

Labor has a wife and family to support.

Labor needs food, clothing and rest.

Labor works six days out of every seven, and ten hours out of every twenty-four.

Labor gets sick and has doctor bills to pay.

Labor gets old and wears out and cannot be repaired.

Interest works seven days in a week and twenty-four hours each day.

Interest needs no clothing or food.

Interest never gets sick or tired.

Interest has no family to support or doctor bills to pay.

Interest produces nothing but consumes every thing.

Interest gathers where labor reaps, and reaps where labor sows.

Labor erects itself a house, and pays interest's rent on it.

Labor produces bread and interest eats it.

Interest is master and labor is a slave.

Moral.—Keep out of debt.

CHILDREN'S CORNER.

Boys Wanted.

Boys of spirit, boys of will,
Boys of muscle, brain and power,
Fit to cope with anything—
These are wanted, every hour.

Not the weak and whining drones
That all trouble magnify;
Not the watchword of "I can't,"
But the nobler one "I'll try."

Do whate'er you have to do
With a true and earnest zeal;
Bend your sinews to the task,
Put your shoulder to the wheel.

Though your duty may be hard,
Look not on it as an ill;
If it be an honest task,
Do it with an honest will.

At the anvil or the farm,
Wheresoever you may be,
From your future efforts, boys,
Comes a nation's destiny.

—Selected.

Down Hill.

Down it goes! When first it was set a-going it went slowly, rolling over and over gently, for the slope was not steep at first; but as it rolled it got going faster and faster, and now look at it! It is tearing down the hill, bounding off the rocks, and crashing through the bushes, nothing can stop it now; another minute—and now you can see it no more. It has gone right over the edge. But hark! now you hear the splash! It's in the torrent, the river, and that's no less than a thousand feet below where we stand. The boys little thought what they were doing when they set that big stone rolling. They had hard work to turn it over. They did it in fun and without thought; but it would have been no fun to anybody on the hillside. Let us hope it hurt nobody before it got to the stream.

Are you going down hill, too? Have you begun? Have you taken the first roll—the first step?

You did it without much thought. The slope was not steep. What they persuaded you to do did not seem any thing very bad. They had some difficulty, perhaps, at first, for you could not forget what you had been taught at home; but they tried again—and over you went! It was your first step downward. You thought you could stop when you liked. You would just go that once to see what it was like; but you did not mean to go again.

But you will find it harder and harder to stop. It is harder already than if you had never given way. And unless you stop now it will become harder and harder and harder still. The slope will be steeper, and there will be many ways to precipitate you downwards.

You are doing harm as you go; you are hurting some, for your example is evil. And there is a precipice below. You cannot see it from here. You cannot see what you will fall into if you go on down hill. Such a terrible fall! Such destruction! You cannot see it, but the slope leads to it—the steep slope of a sinful life—and the downward course, doing harm all along, will get faster and faster till the bottom is reached.

Oh, what can stop you? Nothing but grace; nothing but God's almighty hand stretched out. He can do it.

But will he? How can I expect him to do it now? He would have stopped me, no doubt, at first, when I was just beginning to go wrong, if I had prayed to him then. But I never did. I knew I was doing wrong, and yet I went on. I went from bad to worse with my eyes open. I was not like the stone. The stone had no sense, but I had sense, I know. I felt I was going down hill, but I hardly ever tried to stop, and I never asked God to help me. Now, when I have gone so far will he help me now?

Yes! He will. You may have done much harm, you may be going down faster and faster, you may be nearer the precipice, yet cry to God, and beg him even now for Jesus Christ's sake to forgive you, save you, stop you and turn you. Only a miracle could have stopped the stone as it dashed down the precipice, and it would be nothing short of a miracle that would stop you—a miracle of grace. But such miracles as this God works still. Cry to him. Cry mightily to him. While yet you may, while the short time lasts, cry to him to stop and save you.—*Selected.*

To the Chicago Christian Association Band of Hope.

FROM MRS. E. TAPLEY, COLUMBUS, MISS.

DEAR CHILDREN:—I am glad to hear of your Band of Hope. I wonder how many of you are Christians and love to pray. How sweet it is to think that Jesus loves every one who loves him. * * The colored people ask for a great many things, but they are willing to work and pay for them. One little girl came to ask me for a sunbonnet. She said she had none and the sun made her sick, and she could sweep the yards for it. A little boy wanted a slate to go to school, but failed to get it.

A colored preacher's wife said to me this week: "I do not mind holes in the clothes if I have anything to patch them with, but I have got out of patches. She had three pair of pants that needed mending, and she wanted a piece of cloth to put in the front of her little girl's striped cotton dress, to wear to school. I did not have it, but I tried to encourage her. * *

I am not teaching day school, but I am teaching the word of God as I have opportunity.

SABBATH SCHOOL.

LESSON 7, November 12.—JESUS BEFORE PILATE.—Mark 15, 1-15.

(1) And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. (2) And Pilate asked him, Art thou the King of the Jews? And he answering, said unto him, Thou sayest it. (3) And the chief priests accused him of many things; but he answered nothing. (4) And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. (5) But Jesus yet answered nothing; so that Pilate marvelled. (6) Now at that feast he released unto them one prisoner, whomsoever they desired. (7) And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. (8) And the multitude, crying aloud, began to desire him to do as he had ever done unto them. (9) But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? (10) For he knew that the chief priests had delivered him for envy. (11) But the chief priests moved the people, that he should rather release Barabbas unto them. (12) And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? (13) And they cried out again, Crucify him. (14) Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. (15) And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

GOLDEN TEXT.—He is despised and rejected of men, a man of sorrows and acquainted with grief.—Isaiah 53: 3.

HOME READINGS.

Trials before rulers predicted.....Mark 13:5-13
Illustrated in Peter and John..... Acts 4:1-31
Illustrated in Stephen.....Acts 6: 8-15
Illustrated in Paul.....Acts 25
Paul's triumph through God.....Acts 26
Appeal from man to God..... .....Ps. 7
God our trust .....Ps. 12

The following are a few of the important teachings which our lesson clearly illustrates.

1. *The deadly hatred of the natural heart against Jesus.* The Jews were determined to put Jesus to death. They would let nothing frustrate their purpose. They had declared him guilty of blasphemy. But now they know that another charge must be preferred if Pilate could be induced to pronounce sentence. But they hesitate not to change their indictment after they have proceeded thus far in the mock trial, unjust as such a course plainly was. The deadly character of their envy and hatred is evident at every step. But we are disposed to call them monsters of iniquity, and conclude that such evil does not now reside in the heart. But how much better would unbelievers of to-day treat Jesus if he were with us in the same manner? They refuse him a place in their hearts. They refuse to accept him as their king. Would they be willing to see him gaining great power over the multitudes about them? The human heart has not changed with the centuries. Once an orator concluded an oration with these words: "O Virtue, if thou wert embodied, all men would love thee." That same day a minister of the Gospel stood on the same stand and said, "My friend has said that if Virtue was embodied all men would love her. But she has been embodied, and how was she treated? She was despised and rejected of men, who after defaming, insulting, and scourging her, led her to the cross where they crucified her."

2. *Jesus is worthy of our fullest confidence.* When asked by Pilate if he was a king, he replied that he was. He is a King, too, whom we need never fear to trust and obey. Never was man put to such a test as was Jesus when before the council and Pilate, yet he preserved his holiness undimmed. It shone out then in its brightest splendor. We love to hear of Jesus as the merciful, compassionte High Priest. But it is just as cheering to hear that he was "yet without sin." A little boy once fell into a well. His screams soon brought his mother to its edge. He was trying to cling to the slippery stones of its walls, but his mother said, "Let go and stand on your feet." "But I will be drowned, mother," was the answer. "No," said his mother, "the water is only about four feet deep." "But I will sink in the mire." "No, there is a rock at the bottom." He obeyed and found it as she said. Years afterwards, when heavy sorrows threatened to crush her, he asked if she remembered what she said to him when at the bottom of the well. Then she saw that she was clinging to slippery human props, that she needed to stand firm on the bottom rock. We all need a Saviour who may be called "the Rock;" mere compassion would not save us if he had no strength and firmness. But he is mighty to save.

3. *The weakness of indecision.* Pilate wished to shield Jesus, yet he was not brave enough to firmly refuse to grant the clamor of the Jews. He resorted to different devices to evade the responsibility of a decision. He sent him to Herod, he proposed to scourge him as a compromise measure, he then gave them the choice of Jesus or Barabbas, but all these devices failed to secure his end. Nothing but a bold, positive stand for the right could have availed anything. So it is always with those who try to compromise good and evil. The agents of evil are quick to detect the slightest tokens of yielding to them, and take courage to press their demands afresh. The old story of Parley the Porter might well be retold here. The only safe way is not to yield to Satan one inch.

4. *By Christ's sufferings Barabbas was allowed to escape the cross.* In a far higher sense all who trust in him will escape a more terrible sentence. On the night of the arrest, Jesus said to his captors, "If ye seek me let these go their way," referring to his disciples. He says to the sword of justice which is drawn against every sinner, "Let your strokes fall on me, but let every one who takes shelter in me escape."

5. *We cannot avoid deciding either for or against Jesus.* After Pilate had employed every device he could think of without effect, he cried out, "What then shall I do with Jesus which is called the Christ?" He could not shake off the responsibility of a decision. Jesus is offered to us as our Prophet, Priest and King. The responsibility of deciding what we shall do with him cannot be evaded. We may flatter ourselves that we have done so, by taking what we call neutral ground, but at the last great day the question which will confront us will be, "What *have you done* with Jesus who is called Christ?"

6. *Lack of firmness as well as a malicious intent often leads to great crimes and evil consequences.* Pilate tried to wash his hands from the blood of Jesus. But such washing could not reach his heart. Without his consent Jesus could not have been put to death under the Roman law. He gave that consent, and though he gave it reluctantly, the responsibility rested upon him. Tradition says that he afterward committed suicide—if so, doubtless in the spirit of remorse, as did Judas. Every boy and girl should learn from this lesson that much of their prospect for living a happy and upright life depends on their ability to say "No," and stick to it to the end.—*U. P. Bible Teacher.*

THE AMERICAN PARTY.

Nominations for 1884.

For President,
JONATHAN BLANCHARD,
of Illinois.

For Vice-President.
JOHN A. CONANT.
of Connecticut.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

Michigan State Ticket.

For Governor,
CHARLES C. FOOTE, of Detroit.

For Lieutenant Governor,
LEWIS I. WICKER, of Oakland.

For Secretary of State,
JACOB O. DOESBURG, of Ottawa.

For State Treasurer,
GEORGE SWANSON, of Calhoun.

For Auditor General,
WILLIAM WING, of Kent.

For Commissioner of State Land Office
GEORE W. CLARK, of Detroit.

For Attorney General,
HENRY C. PRATT, of Lenawee.

For Superintendent of Public Instruction,
WILLIAM H. ROSS, of Allegan.

For Member State Board of Education,
HARDY A. DAY, of Branch.

Illinois American Ticket.

For State Treasurer:
PETER HOWE, of Marshall Co.

For Superintendent of Public Instruction:
HERMAN A. FISCHER, of DuPage Co.

New Hampshire State Convention of the American Party.

The friends of the American party held a State Convention at Center Strafford, October 12th, and made the following nominations:

For Governor:
SIMON ROWE, of Gifford.

Representatives in Congress:
District No. 1, BENJAMIN W. MASON, of Moultonboro.
District No. 2, FRANKLIN S. WOOD, of Keene,

For Railroad Commissioners:
JOHN H. BARTLETT, of Barnstead.
ARTHUR H. LAMPREY, of Belmont.
MOSES PIEROE, of Barrington.

S. C. KIMBALL,
Secretary of the Convention.

Iowa American Ticket for 1882.

For Secretary of State:
A. W. HALL, of Page county.

For State Auditor:
WM. ELLIOTT, of Van Buren county.

For State Treasurer:
M. SPRINGSTEED, of Cedar county.

For Attorney General:
JACOB W. ROGERS, of Fayette county.

For Judge of Supreme Court:
JOSEPH P. FEROUSON, of Cedar county.

For Clerk of Supreme Court:
W. P. NORRIS, of Van Buren county.

Michigan Fifth District.

For Representative in Congress: HENRY D. INMAN.

ILLINOIS VOTERS can be supplied with tickets from this office.

IOWA VOTERS who wish to obtain tickets to be voted Tuesday, November 7th, will please write at once to J. N. Norris, of Birmingham, Van Buren county, member of the State committee. Don't delay.

MICHIGAN VOTERS, send to H. A. Day, Coldwater, Mich., for your ballots; also for copies of the *Michigan American*. Send on also a contribution to help pay for the extra edition of 20,000 copies of the paper, which is being sent all over the State. Take your pen and write as soon as you read this and then the duty will not be forgotten.

EIGHTH ILLINOIS CONGRESSIONAL DISTRICT.—Through misinformation the *Cynosure* has not published the name of the American candidate for Congress in this district. T. W. BAIRD, of LaSalle county, was nominated at the same time with Messrs. Howe and Fischer. His name will appear on all the tickets. He is a worthy and true-hearted gentleman who, if elected, will introduce into our House of Representatives something of that integrity of character which is of late years sadly lacking in that body. See that every vote is polled for him possible.

—J. P. Bartlett, Esq., of Blackberry, Kane county, is the American candidate for the State Legislature for Kane and DuPage counties. He is a life-long temperance man and prohibitionist, and an original Anti-mason in politics, since he voted for Wirt and Ellmaker in 1832. Let every foe of the secret lodge see that their three votes are counted for him. As he is the only pronounced prohibitionist nominated for the Legislature, temperance voters should stand by their convictions and put in three votes for him.

Questions for Voters.

Do you believe that legal suppression of liquor-selling in the saloon and secrecy-selling in the lodges is right?

Do you remember that John Quincy Adams, one of our greatest Presidents and ablest statesmen, and Daniel Webster, the great expounder of the Constitution, said that lodge oaths should be suppressed by law?

What principles, more vital, can you vote for?

What vital principles are you willing to vote for?

Do you reckon on accounting to God for your ballot?

Do you think more of your party than of your political principles? If so, why?

Is it not always right to vote right?

If you do your duty by your country at the ballot box, will you be to blame if it goes to destruction?

Is it not the duty of every man to vote for what he feels is right and to trust the country to that Providence which has hitherto taken care of it?

Is not a fear to vote right an evidence of lack of faith in the superintending providence of God?

Is a vote ever lost that is cast for the right?

Does reason or revelation warrant a voter to defer to vote right to a more convenient season?

Do you hope for the suppression of these two enormous evils of intemperance and lodgery?

Do you pray that this may be done?

WILL YOU VOTE, NOV. 7TH, TO HELP PUT THEM DOWN?

A Lost Vote.

The master stroke of the politician is to cry out, "You are losing your vote." John Quincy Adams said, "Young man always vote your principles, and then you will have the sweet consciousness that you didn't lose your vote." The patriots vote should be an expression of his best thought, purpose and sympathy for his country. Is the sincere man expressing the best in him, when he sustains drunkards in office? When he sustains men who, though as men, are temperate, yet are indifferent concerning the advocacy of the principles which he holds dear? when he sustains at the polls temperance men, who fear to tell the world they are temperance men? If I avow prohibition as a principle, do I not lose my vote when I vote for men who fear to advocate what I, in a private way advocate? Do I not trifle with my own best self, practically use my ballot power to repress the cause I profess to have at heart, instead of using that weapon of power to advance it? My vote is lost—or rather my ballot power is lost—whenever I do not use it to give honor, prominence and strength to the principles which I wish to become effective, even though it be some time in the future before that can be realized. My life work, my influence, my ballot, has a reach into the future—yes upon generations to come. A vote is lost, when it does not advance and promote professed principles.—PROF. H. D. PATTON.

A New American Party.

We call special attention to four sermons on Sabbath, October 22d, in the leading Methodist pulpits of Chicago, and printed in the Chicago *Times* of Monday following. The burden of the sermons is prohibition, but it is plain that some of the speakers had the American platform in mind. Rev. Mr. Fawcett says:

"No temple is large enough to hold the ark of the Lord and Dagon at the same time. If the ark remains, adjust Dagon as you will, his head and hands will be broken and God will be supreme. Mount Carmel voices the Elijah call to choice and decision, assuring us that there is not room enough in the hearts of the people or in the wide nation for Jehovah and Baal at the same time. 'There is no middleground,' said Jesus. 'He who is not for me is against me; he that gathereth not with me scattereth abroad.'"

Some of this eloquent clergyman's people are heart and soul with the *Cynosure*; and the above paragraph seems inspired by it. How long before he will see that while liquor is but a figurative "Dagon," the lodge ritual is actual, literal Baal worship, which was the mother worship of all the old idolatries.

But we come now to the crown. In closing this remarkable sermon, Mr. Fawcett proposes a new party with a platform containing prohibition, civil service reform, five years' residence for foreigners to vote, the voter must be able to read his ballot, compulsory education, and profits of criminal labor go to those suffering by crimes. And then names his new party thus:

"I would name this 'The American party.' The name is not new to you. You will remember that there was a party by that name organized in 1852, and but for its sympathy with the slave power it would have swept the nation. As Democrats are Republicans and as Republicans are Democratic, I consider such a name more expressive of American thought."

Here we have an eloquent prohibitionist, in a popular Chicago church, proposing a new party and naming it

THE AMERICAN PARTY

This is significant. The "National Prohibition and Home Protection Party," is the name adopted by the great Chicago Convention in August. We then told our readers that the party would never succeed with such a name. so long, so special, and so unstatesman-like. We told them also that the American party not only has a popular name, but it is the natural and sure landing-place of all true political reforms. When this gentleman's new American party is launched, if it ever is, as its principles are included in ours, the two parties with one name and the same principles, must of course be one party. We think the intelligent gentleman contemplated this when he omitted the name of his own party and took ours. He may not have wished to alarm his people by advising them to join our American party in a body; but only wished to put them on a road which would lead them into it. At any rate it is a glorious tribute to the wisdom, propriety and popularity of the name, AMERICAN PARTY.

—The *Michigan American* distributes 20,000 copies among the voters of that State this month.

RELIGIOUS INTELLIGENCE.

—The Presbyterian Church of Canada is raising $100,000 to build churches for the immigrants who are pouring into Manitoba.

—The Presbyterian Board has opened a mission in Guatemala, under care of Rev. John C. Hill.

—Archbishop Wood (Catholic) of Philadelphia recently forbade his people to take part in a Sunday excursion, because he "regarded it as a violation of the Lord's day, and of the religious quiet and repose appropriate to that holiest of the holy days of the year." The excursion did not take place.

—Y. M. Christian Associations are now established in Cairo, Beyront, Smyrna, Damascus, Jerusalem, Nazareth, Calcutta, Hong Kong, Yokohama, etc.

—A brewer in London confesses that the "Salvation Army" has diminished his receipts over $15,000 in one year, through their work among the lower classes.

—A recent traveler in Bible lands says. "Of all 'the seven churches in Asia,' Smyrna alone is living still. It was with considerable interest I worshiped at the 'English church, and saw written over the communion-table the message. 'To the angel of the church in Smyrna,' closing with the thrilling promise, 'Be thou faithful unto death, and I will give thee a crown of life.'"

—If is reported that during the three years in which Mr. Henry M. Stanley has been conducting his exploring expedition on the Congo, in Africa, he has never had a quarrel with the natives, and has established four trading stations. This affords additional evidences that intercourse with savage nations can be conducted on Christian principles.

—The Paris *Register* has this to say of the meetings of the American evangelists in that city: "Messrs. Moody and Sankey began their conferences in the American chapel, 21 rue de Berri, Sunday afternoon last. The church was crowded in every part, as was that of Pasteur Bersier in the evening. Doubtless many came from curiosity to see and hear the men whose power to attract the multitudes and vivify and impress religious truth has made them famous throughout the Christian world. But in the audiences were many personal friends who had been associated with them in Christian work in the United States and Great Britain, or who had heard them with delight elsewhere, and wished to hear them again. During the week the meetings have been well attended and religious interest has been deepening day by day. Thursday evening between thirty and forty declared their determination to begin a religious life, and asked for the prayers of Christians."

—The Free Methodist General Conference lately met at Burlington, Iowa. A re-organization of some conference limits, the alteration of the rule against tobacco, making it more stringent, and the election of an editor for the *Free Methodist* of this city, were among the important transactions. The election of an editor was made at the request of Rev. D. P. Baker, publisher of the paper and its able conductor heretofore. The conference chose Rev. Joseph Travis, of Philadelphia, to fill the position. His accession will be of great value to the paper, but we do not wish to hear of Bro. Baker's retiring.

—The committee appointed to select the international Sunday-school lessons for the next course met last week in Philadelphia. The importance of their work, and the interest manifested in the result of their deliberations, makes this meeting one of the most eventful in the religious world. They legislate for 84,000 schools in this country, with a membership of 7,000,000, and 900,000 teachers, while a total of nearly 15,000,000 persons throughout the world use their lessons.

—The issues of the American Bible Society during sixty-six years amount to 40,407,584. The work of the society last year shows that there were manufactured at the Bible House 1,174,893 copies of the Bible. Imported from abroad, 5,801. Printed abroad, 449,136. Purchased abroad, 93,868. Total, 1,723,698. Copies issued at home, 1,094,108; abroad, 430,665. Total, 1,524,773. Of the volumes issued from the Bible House, 45,887 were sent to foreign lands. The foreign work of the Society was last year as follows: Printed during the year 2,500 copies of the Gospels, Acts, and Joshua in Ponape; 2,000 Mark Luke and Acts in Mortlock; 2,000 Genesis, several of the Epistles and a few Psalms in Ebon; 300 of John in Kusaien; 1,000 of Romans in Muskokee; 600 of Luke in Japanese raised letter for the blind; 1,000 of Psalms and Proverbs in Zulu.

—The Wisconsin United Brethren conference, held Oct. 4th, at Rutland, Dane county, resolved thus on the secrecy question:

"WHEREAS, We highly prize the clause of our Discipline treating on secrecy; and, *Whereas*, We disapprove of all pretense to worship God without recognizing the name of Christ; therefore.

"*Resolved*, That we, the members of Wisconsin Conference, do hereby pledge our utmost endeavors for the defense of the law against all opposition."

—The Friends Mexican mission was begun in 1872 by Samuel A. Purdie and his wife in Matamoras. This work was begun independently, and it was not until 1875 put in charge of the Foreign Mission committee. In 1880 a meeting house was built and this year there are 189 members reported to 14 seven years ago.

A Marvelous Faith Cure.

The following is the testimony of one who has recently been healed by faith:

"Jesus Christ is the great physician and friend of sinners, and as I have lain a suffering invalid for seven years and seven months, I thought it my duty to recommend him. I have been under the care of a dozen different physicians, and tried almost every remedy I could think of, but everything failed and I grew worse all the time. This summer I grew more helpless and nervous than ever. My little boy, who had been such a comfort to me all through my sickness, became so annoying to me by his playfulness. I prayed for grace all through my sickness, and the Lord always did grant me grace, but it seemed as though I could bear my sufferings no longer. One day I asked the Lord to take my life away that I might not be a burden to my friends. I had no hope of recovery, for my last medicine seemed to hurt me more than any I had taken. I think the last physician tried as far as he knew to cure me. Some say he claims he did, but it is a mistake, for I was worse after taking his medicine than before, and I had not taken any medicine of any kind for over a month when I was healed.

For six years and a half I have not been able to walk across the house, nor sit up for more than ten minutes at a time. This summer something seemed to say, 'There is a balm in Gilead.' But it was hard for me to believe the Lord was going to heal me. Early this spring a kind minister came to see me and he spoke about Jesus healing me, and read some of the promises. Through his prayer my faith grew stronger, and I tried to plead his promises. But I grew worse. I discontinued taking medicine in June.

After I quit it seemed as though I must do something. I asked my husband to read the passage of Scripture in James, 'Is any one sick,' etc. While he read I felt the Lord had directed me to it. We sent for the minister I spoke of, and others, and had a prayer meeting. When one of the ministers read, 'The prayer of faith shall heal the sick,' my faith increased, and I believed God would heal me. About a week after this first prayer meeting, while having family worship, Jesus came and rebuked the disease and I became so strong I could lie in bed no longer. I commenced praising the Lord. I got up from the bed and walked to my husband. I felt strong enough to carry him in my arms. My little boy, who had never seen me walk before, was afraid, he thought I had gone crazy. I told him Jesus had healed me. I have been gaining steadily in strength. I can ride in a carriage or wagon, and do almost all my housework. I will praise Jesus while I live."

LIZZIE COCHRAN.

College Springs, Iowa.

—There are said to be 110,000 members of the United Workmen lodges in this country. They pay an initiation fee of $10, and the aggregate insurance they expect to get at death is $226,000,000. But if they should stop taking in members, how much would they get?

NEWS OF THE WEEK.

—Hon. Thurlow Weed's condition did not improve last week. There were on the contrary indications of another chill, which would seriously retard his recovery.

—Mrs. Scoville, sister of the assassin Guiteau, has been on trial for insanity in one of the Chicago courts, her husband having inaugurated the suit. Although the evidence was very favorable for her case the jury gave a verdict of insanity and that she had been in this condition six months.

—A reception was tendered the widow of John Brown at the residence of Dr. Talbot, Boston, last Thursday to which were invited a few old anti-slavery people, including Wendell Phillips and the poet Whittier. It is proposed to raise a fund, from the income of which, Mrs. Brown may receive a pension.

—A mob at Grand Forks, Dakota, made a most determined assault upon the jail in which was confined a negro who had ravished two women, and although the jail was stoutly defended the doors were at length battered down and the wretch taken out and hanged from the railroad bridge.

—At the reassembling of Parliament Wednesday, the Tories attacked Gladstone fiercely for violating historical precedents by calling an autumn session. Lord Randolph Churchill moving an immediate adjournment as a protest. The motion was defeated by a vote of 142 to 209.

—Gladstone announces that the government had under consideration the important questions of the freedom of navigation of the Suez Canal in time of War; the best method of securing to the people of Egypt control of matters of legislation and expenditure in their nation, and the extinction of slavery.

—England proposes to the Egyptian Government that an international indemnity commission be established; that England and France have only one representative, the same as the other powers; that America and Greece each send a representative, and that the minor States have a collective representation.

—The private correspondence of Arabi Pasha for the last two years was seized at Cairo. It is said to contain voluminous correspondence with Constantinople seriously compromising the Sultan.

—Arabi Pasha says he desires to quit Egypt as soon as possible, and will accept a sentence of exile to any part of the British dominions. He does not wish to see Egypt again. He thinks Egypt will shortly lose the Soudan, unless the English army stops the False Prophet. The Perfecture of Police has obtained 400 depositions, the greater part of which are from European residents, sustaining the accusation of Arabi Pasha, that Toulba was alone responsible for the burning, pillage and massacres in the city last summer. This fact increases English and European sympathy for the chief rebel, which has been steadily on the increase since his capture was effected.

—A widow whose husband was executed in May, 1878, by order of King Milan of Bulgaria, fired twice at the Servian ruler in the cathedral at Belgrade, but did not succeed in hitting him.

—The police have made a discovery that torpedoes have been placed in the river Danube, and that they were intended to blow up the steamer upon which King Milan was to come to Belgrade from Rustchuk.

—The largest lumber yards of Europe, those of Gromoff in St. Petersburg, have been destroyed by fire, the loss being 2,500,000 rubles, or about $1,750,000, with insurance for one-half that sum in Russian and English companies.

—Further reports tend to confirm the news of the massacre of Egyptians in the Soudan by a Musselman uprising. According to the latest private advices from Khartoum the Egyptians are preparing for its defense, throwing up forts, digging ditches, etc. The prospects are desperate the garrison being composed of only 1,000 men, while the new prophet is leading the assault at the head of 6,000 men. The whole of Egypt south of Khartoum is in possession of the False Prophet.

—It is reported in New Bedford that a letter from the captain of the lost schooner Surprise, which was wrecked at Basket Island, in the Straits of Magellan, says the boat's crew that he left at the Island were subsequently massacred by the natives, with the exception of a Portuguese boy. He also says a boat's crew belonging to the British bark Rosencath, which foundered at sea, containing the mate and four men, were also murdered by the natives excepting the mate.

HOME AND FARM.

Laws of Digestion.

1. Food for the supply of the daily wants of the system is most rapidly and thoroughly digested when taken early in the day, ere the nervous and secretive forces are exhausted by toil.

2. Rapid digestion in the early part of the day contributes to the immediate demands of motion and enervation.

3. Food for the repair of the continuous wear and tear of the tissues is in less immediate request; the completeness of its solution is of more importance than the rapidity, and it is best taken toward the evening, when an opportunity is afforded for its leisurely absorption during sleep.

4. The duration of digestion bears a proportion to the quantity of food eaten.

5. In youth the digestion is quicker, and the stomach sooner emptied than in grown-up persons.

6. Rest before meals makes digestion more complete. Exertion immediately before meals retards digestion,and exertion immediately afterward deranges it.

7. Sleep retards digestion, but makes it more complete.

8. Alcohol retards digestion, and renders it also incomplete.

9. Earnest preoccupation of mind retards digestion, and may even quite annul it.

10. Water weakens digestion and encourages the absorption of fatty and saccharine matter; but its effect on the complete solution of albumen is doubtful.—*Housekeeper.*

How to Get Well.

A lady has just left my rooms whose case illustrated an important idea. Ten years ago she was an invalid. Her malady was obstinate, and at the end of a year's treatment, a consultation resulted in the opinion that her case was cerebro-spinal iritation, from which she would probably never recover. Six years ago her husband died. His state proved insolvent. The wife engaged in an occupation to support her three children. In a year she was well, and has remained so ever since.

There are two million dyspeptics in America. Nine in ten of them could be cured by work.—*Dio Lewis.*

—We rise every morning with a certain store of strength, which should be expended on the most important work of the day, whether of body or brain, by riding to business and walking from it. Both brutes and birds rest after eating.

Hints for Poor Sleepers.—Poor sleepers will find it advantageous often to raise the head of the bed a foot higher than the foot, and then to sleep on a tolerably thick hair pillow, so as to bring the head a little higher than the shoulders. The object is to make the work of the heart in throwing the blood to the brain harder, so it will not throw so much. A level bed, with the head almost as low as the feet causes an easy flow of blood to the brain and prevents sleep. Persons who find themselves restless and unable to sleep at night would do well to place the head toward the north, as it is undoubtedly greatly conductive to health. A hot mustard foot bath, taken at bedtime, is beneficial in drawing the blood from the head, and thus inducing sleep. Sponge the entire length of the spine with hot water for ten or fifteen minutes before resting. This will often insure a good night's sleep. A hearty meal and a seat near a warm fire after a long walk in the cold wind will induce sleep in the majority of persons, no matter how lightly they ordinarily slumber. Active outdoor exercise and avoidance of excessive and long-continued mental exertion are necessary in all cases of sleeplessness. When these means fail, such remedies as are known to diminish the amount of blood in the head should be resorted to—of course under the direction of a competent physician. Opium, chloral, etc., increase the quantity of blood in the head, and are highly injurious. Their use should never be resorted to.—*L. H. Washington, M. D.*

IMPORTANT TO TRAVELERS !

Special inducements are offered you by the Burlington Route. It will pay you to read their advertisement to be found elsewhere in this issue.

Christian Workers

Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. Browne, Cabin Creek, Ky.

Eli Tapley, Columbus, Miss.

J. F. Galloway, Okahumka Florida.

Wm. Hazenburg, Cape Town, S. Africa.

A. D. Zaraphonithes, Andros, via Syra, Greece.

G. H. Filian, Armenia.

Contributions for either of these brethren may be forwarded either through the editors of the *Cynosure* or the Treasurer of the N. C. A. Please designate to which one such funds shall be sent.

BIBLES.

We have recently exchanged a lot of Anti-masonic publications for Bibles which we offer at low rates POST PAID.

We have well bound pocket Bibles at $1.00, $1.35, $1.50, $2.00, $2.25, $2.50 and $3.00. Also some fine Oxford and Tract Society Teachers Bibles at $3.00, $3.25, $3.50 and $4.25.

Of the family Bibles all but two have already been disposed of, leaving one at $3.00 and the other at $6.75.

Among the pocket Bibles are some Oxford edition with leather protecting edges at $2.00 and $3.00 each. Address,

Ezra A. Cook,

7 Wabash Ave., Chicago.

HANDSOME MARRIAGE CERTIFICATES.

Lithographed in black and gold, with a place on each for two photographs.

Price, post paid, $2 25 per dozen; by express, charges not paid, $14 00 per 100. Sample sent postpaid on receipt of 25 cents. Size, 12 by 18 inches.

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New Hampshire, L. D. Bryant of New Market.
Wisconsin, Thos. Lowe, Coloma Sta.

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J. H. Baird, Templeton, Pa.
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D. B. Turney, Bird Station, Ill.
J. F. Browne, Cabin Creek, Ky.
E. Barnetson, Jackson Valley, Pa.

The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship.

Adventists (Seventh-day).
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists).
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch).
United Brethren in Christ.
Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Congregational, Sandford county, Ala.
New Hope Methodist,Lowndes co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E., Lowndes Co., Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Missionary Baptist, Lowndes Co., Miss.
Simon's Chapel,M. E.,Lowndes co., Miss.
Pleasant Ridge Missionary Baptist, Lowndes Co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes Co., Miss.
West Preston Baptist church, Wayne Co. Pa.

Other local churches which have adopted the same principles are—

Baptist churches; N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist, Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans. State Association of Ministers and Churches in Christ of Kentucky

NATIONAL CHRISTIAN ASSOCIATION

221 W. Madison St., Chicago.

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Vice-President.—Thos. H. Gault, Chicago.

Sec. Sec.—John D. Nutting, Chicago.

Cor. Sec. and Gen. Agent.—J. P. Stoddard, 221 W. Madison Street, Chicago.

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THE NATIONAL CONVENTION.

President.—Rev. S. Collins, Washington, D. C.

Secretaries.—H. L. Kellogg, W. H. Ross and M. N. Butler.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars, for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

STATE AUXILIARY ASSOCIATIONS.

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No. 3		82½
Rejected		68
Winter, No. 2		95½
Corn—No. 2		68
Rejected		66
Oats—No. 2	34¼	34½
Rye—No. 2		57½
Bran per ton		13 00
Flour—Winter	4 50	6 75
Spring	3 00	4 80
Hay—Timothy	9 00	13 50
Prairie	7 00	10 50
Lard per cwt		11 85
Mess pork per bbl		22 75
Butter, medium to best	18	38
Cheese	05	14
Beans	3 35	3 90
Eggs		22
Potatoes, per bu	45	50
Seeds—Timothy	1 58	1 70
Clover		5 70
Flax		1 20
Broom corn	02	07¼
Hides—Green to dry flint	8¼	15
Lumber—Clear	43 00	52 00
Common	15 00	22 00
Shingles	3 20	
WOOL—Washed	27	41
Unwashed	18	30
LIVE STOCK—Cattle, extra	6 00	6 50
Good	5 15	5 65
Medium	4 50	4 90
Common	2 50	4 00
Hogs	4 50	7 85
Sheep	2 75	4 75

New York Markets.

Flour	3 10	8 75
Wheat—Spring		1 06
Winter	84	1 13
Corn	83	85
Oats	35	48
Lard		12 55
Mess Pork		23 35
Butter	15	37
Cheese	06	12
Eggs		28
Wool	18	47

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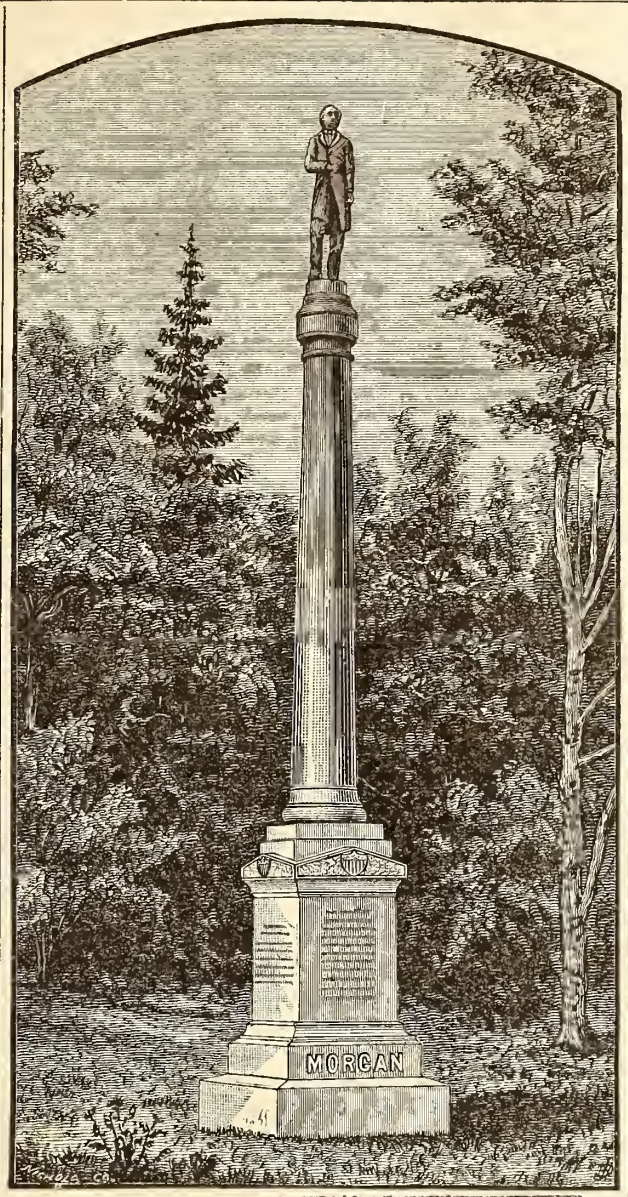
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TOPICS OF THE TIME.

The kind of politics in vogue in Chicago is thus represented by Mayor Harrison, who is undeniably a leader and representative of the Democratic party. In a mass meeting speech the other evening he expressed himself thus: "I think the best plan is, since you are going to let men drink, to let them have good stuff. [Applause.] Kentucky, where I was raised, is a great State for making whisky. Up to the time I was twenty-three years of age I never saw a man who had the delirium tremens. I knew a great many men who drank too much, and a good many of them were not often sober. They were a nuisance, but they were not poisoning themselves, for good old Bourbon don't give one the delirium tremens. A fellow would drink it, go to bed, sweat it out, get up in the morning, do his work, go to drinking again, drink all the evening and sleep well at night, and yet he was a tolerable good sort of a fellow after all. [Applause.] You can go into a brewery and drink, and it will do you no harm unless you make beer barrels of yourselves. Then it is no good. I don't like to see a fellow drink until he rounds out so." (Increasing the size of his stomach with his hands.) Kentucky whisky may have all these excellent qualities, but its effect upon ordinary men as seen in the notorious Kentucky feuds, brands the stuff with the devil's mark; and no less must be said of the slops that "round men out."

The above proceeds from the head of our Masonic city government. Chicago was probably never so lodge-ridden in its municipal affairs. Harrison is a Mason of many degrees, and next under him are T. T. Gurney and D. C. Cregier, both "Past Grand Masters," one a reprobate church member, the other simply a "Hiramite" in religion, or, in respect to Christianity, an infidel. This judgment is based on statements of business associates and in the *Voice of Masonry*. Now, with such men at the head of her affairs, whither is Chicago drifting? In the election which will be over before this comes to



The Morgan Monument.

The above cut forms the frontispiece of the pamphlet containing Hon. Thurlow Weed's letter to the Batavia Convention just issued by the National Christian Association. Price 10c.

our readers *the* issue, *the* question that interests our business men is, whether Mike McDonald, the dictator of the Chicago gamblers, shall also be dictator supreme in the next City Council and the Board of County Commissioners. The great daily papers represent this rich villain as having already a controlling voice, and that the whole force of the Mayor's influence is given to secure him more power. This, then, appears to be the outcome of a few years of Masonic rule in Chicago—it has been a preparation for the rule of gamblers and cutthroats; and the step from one to the other is easy to take.

The examination in the Star-route bribery cases in a Washington police court compels the comment that "there has either been some very desperate swearing in the case, or the government has rascally agents in its employ." A government detective swore that he had obtained a great deal of information which he had given Dorsey "because he was his friend" and had not informed the government. Mr. Wells, government counsel in these cases, reports upon the affidavits he has taken, that these attempts at bribery were not undertaken with the knowledge of, or in the interest of the prosecution, but were "a deliberate and carefully prepared conspiracy against the administration of justice." Dickson, the foreman of the jury, who first started the bribery scare in Judge Wylie's court, held highly improper conversations with an alleged briber, but he had no proof that bribery was made or attempted, only that somebody wanted to know whether the jury could be bought. He, however, exaggerated this into a bribery scare, and supported it by his oath, just at the time when court and jury could be most influenced in favor of the thieves. The further the light of day penetrates this mass of official corruption the more do the secret tricks of the lodge unfold themselves. If the government will appoint an investigation of the Washington lodges we believe the whole plot would be laid bare.

The Friends of Rush and Henry counties, Ind., will be deeply interested in the letters addressed to them in this number of the *Cynosure* and the next. Will not some of their number in Carthage and Spiceland see that these letters are well circulated?

Masonry and Babylon.

Hislop, in his work "Two Babylons," tells us that "the Chaldean mysteries can be traced up to the time of Semiramis, who lived only a few centuries after the flood, and who is known to have impressed upon them the image of her own depraved and polluted mind." He assures us also (p. 36, note) that "the mysteries of Isis" were but "a branch" of the Chaldean, and (p. 13) that "in character," and "in all essential respects," the mysteries of all the Pagan nations were the same. Of that character, of the design of those mysteries, and of the instrumentality by which that design was to be accomplished, he says (p. 7, 8) "The grand, distinguishing feature of the Babylonian system, was the Chaldean mysteries. Their primary objectwas to introduce, by little and little, under the seal of secrecy and the sanction of an oath, what it would not have been safe, all at once, and openly, to propound."

He says their ultimate object was, "to bind all mankind in blind and absolute submission to a hierarchy, entirely dependent on the sovereigns of Babylon. It was therefore a matter a vital necessity, if idolatry was to be brought in, and especially such foul idolatry as that of the Babylonian system, that it should be done stealthily and in secret." Otherwise, "though it were done by the hand of power," its hideousness would have disgusted and alarmed the uncorrupted among mankind, and provoked not only disapproval, but determined and even violent effort to put it down, and so have defeated the very object for which that "power" was used (p. 8, 11).

Thus, the grand instrumentality by which the mysteries were to operate, and did operate upon the minds, and even the destinies of mankind, was the introduction and propagation of the great Babylonian system of paganism, which was inaugurated chiefly by that "paragon of unbridled lust and licentiousness," the Babylonian queen, Semiramis, the wife of Nimrod, or Ninus, the founder of Nineveh and the first king of Babylon.

This was several centuries before even a word of the sacred oracles had been written, yet the great truths of the evangelical faith were, even then, well-known and acknowledged by the mass of mankind—particulars even, concerning Christ, his birth, his character as a Saviour, Mediator, Priest and King, his atonement, including his death, resurrection and ascension;

man's character and condition as a sinner, condemned, lost, wholly destitute of that holiness without which no man can see the Lord, and who, therefore, "must be born again—in short, the whole system of truth as it is now revealed in the written Word. This, no doubt, was the result of the preaching of "holy men of God, who spake as they were moved by the Holy Ghost." Of those men, the Scriptures tell us of "Noah, a preacher of righteousness;" of "Melchisedec, a priest of the Most High God;" of Abraham also, and Lot, both just men and faithful witnesses for God.

Such universal knowledge of "the things of the kingdom" must be certain evidence, that, besides those "holy men" there were many competent and faithful embassadors for Christ, men who taught the people knowledge and the fear of God. This accounts too, for that strange medly of incongruities and even antagonisms which ran through and through the whole Babylonian, pagan system. The leaders in that great apostacy from the true faith, and their successors, admitted those great truths, and, in their mysteries incorporated them, in a distorted and perverted form, as part and parcel of their pagan abominations. These facts will hold a conspicuous place in the history of the "mysteries we are now considering.

We will now turn again to Semiramis. She was called by many other names, both in Babylon and other nations, where, after her death, she was deified and worshiped—Astarte, or Ashtoreth (in the Bible, Ashtaroth), Rhea, Ops, Cybele, Venus, and many others. The last four of these, were names by which she was worshiped in pagan Rome and in many parts of the Roman Empire. In Egypt she was called Isis. By this name she was also worshiped in Greece and Rome. She was the Diana of Ephesus, and the Aphrodite of Greece. In all these and other nations, almost every attribute by which absolute divinity could be described, was ascribed to her.

The other great feature in the Babylonian system, thus clandestinely propagated by the mysteries, was her assumption that the birth of her illegitimate son, whom she called Tammuz, one of the many names of her husband—was miraculous, and that, therefore, he was the son of God, the long and oft promised Messiah! (p. 113). This was but the logical outcome of the claim set up by or for her, that she was the "Bride of the Supreme Father," "The Mother of the gods and the Being who was to bruise the serpent's head!" (p. 128, 131-2).

During the lifetime of the great harlot queen and her son, none dared openly to espouse or even defend, any of her blasphemous assumptions, either for herself or him. All advocacy of them was sedulously confined within the sacred precincts of the mysteries. But after their death, when nearly all the adult males in Babylon had been initiated in the mysteries, and time had somewhat obscured the history of the great "mother of abominations," her son's birth was boldly declared to be miraculous. (p. 123). Both mother and son were now worshiped with an enthusiasm that was incredible, and their images were everywhere set up and adored. (p. 112.)

Here we find the origin, the very beginning of the worship of the "Virgin Mother and Son," in the Roman church. The titles and attributes by which Rhea and Nin (Ninus), the Babylonian "Goddess-mother and Son" were worshiped, in Babylon, are precisely those now bestowed upon Mary and her Son by the Roman church! The "Madonna" and Son of that church, then, is not Mary and Jesus, but the old Babylonian "Madonna" Astarte, and her son Tammuz, the false Messiah of Babylon and the ancient pagan nations. (p. 122, 135, 433, 435).

The Son, thus worshiped, was looked upon as invested (in the mysteries) with all the attributes and called by almost all the names of the promised Messiah. In Babylon he was worshiped as "God the Son, as "Mediator," and as "Lord of the Covenant." Among "the nations," as Egypt, Greece, Rome, India, Japan and many others, he was worshiped as the predestined heir of all things, as King of kings and Lord of lords, "the Sin Bearer," the "Great Victim Man," "the Saviour of men." Many other kindred titles were also bestowed upon him. In India, Thibet and Japan, he is thus worshiped to this day. (p. 113-14-17-18-19.

IDOLATRY OF THE "MYSTERIES."

"It was an essential principle of the Babylonian system, that the sun, or Baal, as he was called, was the one only God. When therefore Tammuz was worshiped as God incarnate, that implied that he was an incarnation of the sun. (p. 156). Devil worship, also serpent worship and the worship of images, are traced to the same vile fountain and source,—the Chaldean mysteries. (pp. 159, 370, 112). Thus, by her vile queen, and through the agency of the mysteries, which she had a chief hand in forming, Babylon became the mother of all the paganism which has since overspread and cursed the world. There is not a spot upon God's green earth where their blighting, withering influence has not been felt. However rude or even barbarous the paganism of any people or nation, the principal agent in the propagation and working of that paganism, is some *secret organization*, of the stamp, more or less, of the ancient mysteries, around which hangs a pall of mystery dark and impenetrable!

The Egyptian, Grecian, and Roman mysteries took up the same system, as they were all "essentially the same," and all, essentially, branches of the Chaldean, (p. 36, note) each adopting its own separate and particular, yet substantially the same, names for the Babylonian divinities, maintaining in every case the same Babylonian paganism. Says Hislop (p. 365) "It can be proved that the idolatry of the whole earth is one; that the great gods of every country and clime, are called by Babylonian names!"

The above facts illustrate and confirm that Divine verdict, by the ancient prophet (Jer. 51: 7): "Babylon hath been a golden cup in the Lord's hand, which made all the earth drunken. The nations have drunk of her wine, therefore the nations are mad!"

No doubt it was the pagan mysteries that suggested that fearfully significant saying of the Master, "Men loved darkness rather than light, because their deeds were evil." (John 3:19.)

No words could declare more plainly or more explicitly, that the secrecy which always shrouds "the Mystic Tie," either ancient or modern, openly pagan, or professedly Christian, is a sure declaration, by those interested therein, that "their deeds are evil!"

MASONRY.

Says Hislop (p. 69), "It is admitted that the secret system of Freemasonry was originally founded on the mysteries of the Egyptian Isis." This, in connection with that other fact, that those Egyptian mysteries were but a branch of the Chaldean, that noisome fountain of all the abominations of the earth, identifies Masonry as one of that fountain's polluted streams! From the very nature of the case, therefore, Masonry must derive its inspiration, and its character as well, from that same abominable source!

We have Divine authority for saying that "no fountain can send forth, from the same place, sweet water and bitter." (Jas. 3:11.) And again, "Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt." (Matt. 12:33). This rule, made by God himself, admits of no exception, no evasion, no compromise. It shows that any system, built upon a corrupt foundation, must be itself corrupt; and therefore, no system, founded upon pagan principles, and for the propagation and extension of paganism, can at the same time, that is, from itself, send forth institutions or principles of any other character than its own. As therefore "Masonry was founded upon the mysteries of the Egyptian Isis," its true character, despite its pretended affiliations with Christianity, must be, in every essential feature of it, the same as that of those mysteries—anti-Christian, simply and only pagan! This, of course, places Freemasonry, Odd-fellowship, and the whole fraternity of secret, oath-bound "lodgery" under the ban of the severest Divine condemnation.

SENEX.

Report on Secret Societies.

To the United Presbyterian Synod of Iowa.

BY REV. WM. JOHNSTON.

Secret oath-bound societies are contrary to the profession of the United Presbyterian church, as they are declared in our Testimony to be contrary to the Word of God. The law of the church on this subject has been re-affirmed more than once by her General Assembly, and at times under considerable pressure, she has steadfastly refused to lower her Testimony. At the last meeting of the Synod, our trumpet gave no uncertain sound. The attention of our people was called to the aggressive movement of secret orders, the Synod declared its attachment to the position of our standards on this subject, and exhorted ministers and elders and people to testify against and expose the evils of said associations by word and by deed.

In view of these things, it is certainly not necessary that I argue the unscriptural and Christless character of these associations, their abuse of the oath, and their use of oaths that might chill the blood of a savage, or the unholy and unlawful associations into which they tend to bring the disciples of the Lord Jesus. By the ministers and people in our church these things are generally known and admitted, and I presume no one would wish to re-open the discussion of our position as a church. The question of the hour, as I apprehend it, is rather what should be the attitude of the church toward these man-made institutions, with their barbarous oaths or unlawful vows, their false pretentions and their Christless worship; and how shall the church most effectively counteract their influence.

Now the position of our church on this question is of long standing. It is commensurate with her existence. The two churches which twenty-four years ago flowed together and formed the United Presbyterian church, had alike unfurled the banner of opposition to secret societies. They stood by their colors when there were few to stand by their side. Many of their sons, who were valiant for the truth, longed for the time when other churches would come to their help against the growing power and the corrupting influence of secrecy. As years rolled by ever and anon an angel has been troubling the waters, which has resulted in giving health to some poor soul, and light to some who were truly seeking light. The United Presbyterian church has largely increased in numbers and in capabilities for effective work. Some other branches of the church have come prominently to the front, and are bending their energies to counteract the influence of the lodge, while some in almost all the churches have become convinced that secret orders are antagonistic to pure Christianity and are praying for their overthrow. A vast amount of information has been disseminated during these years. The principles of the leading secret orders have been thoroughly discussed, and their anti-Christian and anti-republican character made manifest. The things that are done of them in secret, have been dragged to the light, and published to the world. The old hush cry, "You don't know anything about secret societies," can no longer be raised, and the expositions of Masonry and Odd-fellowship can no longer be pronounced a farce. If a farce they be, the farce is in the original, the travesty of things sacred and holy, and not in the expositions. A National Christian Association has been organized with eighteen subordinate State associations, and local associations, running through all parts of the country. The publishing house of the National Association is sending out streams of anti-secret literature, and agents supported by the Association are carrying to all parts of the country a gospel uncorrupted by the traditions of the lodge. Still it must be confessed that the number who take an open stand against these orders are few in comparison with the multitudes who are either allured by their gorgeous display, or in dread of their power to crush an antagonist, or who, like Gallio of old, care for none of these things. Furthermore, we may rest assured that the lodges of the country will not surrender their charters at the bid-

ding of a few, whom they regard as cranks, and fanatics. If they go down, it will be before a tide of public sentiment, such as promises to crush out the blasting influence of the brewery and the still. That tide of public sentiment will only be put in motion by earnest agitation, and there is need for all who are in sympathy with the anti-secret reform to come up to the help of the Lord against the mighty. The lodge is strongly intrenched in the ignorance of some, in the selfishness of others, in the ambition of others and in the irreligion of others; and worst of all has encouragement and moral support from some of the churches and many ministers of the gospel. Now what shall we do? What is our duty as a church? Some say just let it alone. But it won't let us alone. It will oppose us so long as we keep that stripe on our banner. If no other way, it would worm itself into our congregations; it would exalt its rites to a level with our God-appointed forms of worship. It would eat out the spirituality of some of our members. We can't let it alone without striking our colors, and making a surrender. But do you say, Let it alone and it will die of itself? I answer I don't believe it is one of the things that will die that way. There are some things so inherently silly that they will eventually fall for want of something to give them coherency. But the lodge is not of that nature. There is silliness in it, it is true; but there is much more. There is a glamour in its heraldry as fascinating to many as dress parade to the small boy. There is evil in it; the spirit of anti-Christ is there. Now sin is self-perpetuating. Darkness will never scatter by any inherent law or principle. Light must come to dispel it. Satan does not propose to cast out Satan. His kingdom will stand forever if a stronger power is not brought in antagonism to it. And so it seems to me, the lodge is likely to go down, only before a rising tide of enlightened Christian public sentiment.

The United Presbyterian church then, as one of the respectable and influential bodies which testify against secrecy, has a mission to fulfill in creating this public sentiment and swelling the tide of active opposition. A silent testimony will accomplish but little; there must be consistent action to make our testimony effective.

Allow me then to call attention to a few things, which seem to me to be demanded of us, by virtue of our position as a church:

1. Faithfulness to our standards in the admission of members. It is charged that members of secret orders are to be found in some congregations of the United Presbyterian church. We hope there are none within the bounds of the Synod of Iowa. We would incline to think that this Synod stands solid on this question. And surely the present is no time to lower our colors. The tide is rising. The forces are mustering for the coming conflict. Out of Ephraim, Benjamin, Zebulum, from different tribes of Israel they gather under the banner of the cross to oppose the powers of anti-Christ and the unfruitful works of darkness. Even some, who like Reuben abode for a time among the sheepfolds to hear the bleating of the flocks have at length heard the trumpet call of Messiah the Prince and are girding on their armor. It is no time then for us to waver. All the indications of God's providence seem to me to call upon us to be loyal to our principles.

2. Let our pulpits proclaim the truth of God in all its bearings on this subject. We would be sorry to see our ministers make their pulpits a platform for dealing in low billingsgate and coarse vituperation. We have no sympathy with the cry of "cut throats" and "bowel burners" which seems to be the martial shout of some who have espoused the anti-secret cause. But we deprecate moral cowardice as well. We would have our ministers proclaim the truth in love in opposition to this, in common with every other evil with which we come in contact. If I may be allowed to express an opinion, it would be, that as ministers we do not give that prominence to this principle of our profession, in our public ministrations to which it is entitled. Some perhaps make an occasional reference to it, some perhaps have preached for several years and never named the subject from the pulpit, while only the few have made it the subject of thorough discussion. Prohibition would never have carried in Iowa under such treatment as this. The whiskey and the beer power would have held the State beneath their iron heel and continued to spread their blasting influence without let or hindrance. Now without riding a hobby, the pulpit may frequently bring the truth of the Gospel to bear against the evils of the lodge, and thus enable our people to give a satisfactory reason of the faith that is in them.

3. We should contribute our influence as we can in the circulation of anti-secret literature. We all recognize the press as wielding a tremendous power, and that power can no longer be monopolized in the interests of secrecy. Books are published in opposition to the lodge that may be put into the houses of our people at much cheaper rates than those which are generally circulated by the peripatetic agent. Tracts are published which if put into our Sabbath-schools may give the right bent to the minds of the young and save them from being bound in the coils of secrecy; and papers also are published in the interests of the anti-secret reform which are worthy of a place in the Christian home. On ministers and elders largely devolves the duty of making these agencies effective in our congregations and communities.

4. There is a National Association and a State Association that have claims upon our sympathies and our active co-operation. We recognize the church, indeed, as the great human agency God has ordained to reform the world, and know that God will not give his glory to another. But in the present divided state of the church these associations afford an opportunity for Christians of like feelings and sympathies on any given subject uniting together and presenting a solid front against what may be regarded as a common foe. However some men may fly in eccentric orbits, these associations as a body do not propose to rob the church of the glory God would put upon her. It is the spirit of the church breathing in them and through them that clothes them with moral power and makes them mighty through God in pulling down strongholds. Let us recognize this truth, and they will neither dishonor God, nor make us less loyal to the church. But some say, I don't like the spirit of some of these conventions, nor the animus of some who are prominent in them. Very well, let us go in and breathe a little more United Presbyterianism into them and perhaps they will come more to your likings. They will not utterly resist assimilation. They will give United Presbyterians as prominent a position and as candid a hearing as they will give to others. They will be glad of your company and your co-operation. They will enjoy your counsels and your prayers. In their devotional meetings they will sing your psalms with a gusto, as they did at the National Convention at Galesburg last winter, if you are as familiar with your Psalter, as some others are with their hymns, and if you have enough of music in your soul to start the tune. They are evidently going to do something, and if they are not just as good as some would like them to be, let them go in and help make them better. True, our church had a higher representation than any other in the National Convention at Galesburg, also in the State Convention lately held in Winterset. Yet the attendance at the State Convention has been largely local and it has not yet received that general attention from the people of our church, to which it is justly entitled. Our position as a church demands of us active, effective work. Let us not be deceived by the cry that is sometimes raised, that by agitation you only make Masons and Oddfellows. There is no doubt but agitation has made members of some persons, but it has unmade others, and prevented a still larger number from being ensnared by these false systems and led away after these false lights. If the anti-secret principle is right, agitation must be a help rather than a hindrance. No reform ever yet has been carried forward without agitation, nor ever can be. If we deprecate agitation, we may as well take in our bunting, and bid secrecy hold the earth beneath the sweep of her dragon wing. But let us rather awake to a higher sense of duty, and make our influence more widely felt against a system that refuses the crown to our Divine Redeemer.

REFORM STORY.

Holden with Cords.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

Chapter XXVI—Freemasonry vs. Justice.

[*Continued.*]

Mark's testimony; in spite of the efforts made by the counsel on the other side to shake it, was full, clear, and convincing. Legal cunning with all its artifices was no match for simple truth. And when as the last weapon in a closing fight he sneeringly asked if all the information Mark had been detailing was communicated to him Masonically, the venomed point of the inquiry which was plainly to prejudice the minds of the jury by holding him up as a foresworn witness revealing secrets he had been solemnly pledged to keep, was so palpably evident that it met with a prompt over-ruling from the court as irrelevant to the case. But he was a wily lawyer; as people said of him, a "deep fellow," and as after developments showed had been given an immense fee by the lodge to clear Morgan's murderers. And in his closing address to the jury he made free use of those weapons of falsehood and inuendo so popular with the institution which had chosen him to defend her from the serious charges of kidnapping and murder.

He cautioned them not to be influenced by the excitement then prevailing;—an excitement he assured them "got up by ambitious demagogues to serve their own political ends." Language that received its proper rebuke from the Judge in his address from the bench. In grave and dignified words he portrayed the aggravated nature of the outrage committed, and then alluded to the spirit of indignation which it had excited in the breast of every patriotic citizen "as a blessed spirit which he hoped would not subside but be accompanied by a ceaseless vigilance and untiring activity until every actor in the conspiracy had been hunted from his hiding place, and received the punishment due to his crime."

Well, it is all over now. Judge, jury and counsel have gone to their final reward. That same judge afterwards Governor of New York, sullied his bright record, and from the Governor's chair bowed to the Masonic power which he had battled with from the bench. As for the lawyer, who Judas-like, betrayed the truth for gold an avenging Nemesis followed in his track. God hath requited him.

"I believe things are in train now for a speedy ferreting out of Morgan's murderers," said Mark, hopefully, as we turned our heads homeward. If so terrible a crime goes unpunished after so many of its details have been laid bare, and so great an excitement has been created it will be something new in the annals of justice.

Could we have foreseen that four long years would drag away while case after case was tried before Masonic grand juries which failed to convict on the clearest evidence; that witnesses would be secreted, bribed, threatened; that even the Chief Executive of the State would be corrupted, and confidential communications exposed to the gaze of the lodge thus thwarting every design to arrest the murderers; that in short the shield of a vast secret irresponsible power would always interpose at the most critical moment between them and the sword of justice; and furthermore, could we have known as lodge after lodge surrendered its charter, and the whole dark system seemed to be in its last death throes, it was only feigning to die, that the popular attention turned to another question it might recuperate its strength, and under a hundred protean disguises secretly and silently seize the places of public trust, muzzle press and pulpit, and cause even the watchmen of Zion to be dumb dogs;—what should we have thought?

what should we have said?

But it was well that we did not foresee the future, that as we rode homeward, urging our horses to a swifter gallop as the shadows of night fell darkling around us, we believed that the end was near, or our hearts might have sunk within us at the seeming hopeless nature of such a struggle with such a foe.

Mark Stedman had escaped for this time the trap laid for his feet, and the only resource for his baffled enemies of the lodge was to plan some other and subtler scheme—if they dared.

But would they dare? We shall see.

CHAPTER XXVII.

THE SWORD OF DAMOCLES.

Among my private papers is one yellow time-stained document which reads as follows:

November 30th, 1826.

BROWNSVILLE LODGE, No. ——

BROTHER LEANDER SEVERNS: — Whereas sundry charges have been preferred against you, of unmasonic conduct in falsely accusing brother members, aiding and abetting the enemies of the order, and otherwise deporting yourself to the general injury of the fraternity, you are hereby summoned to appear at the next regular meeting of Brownsville lodge to answer said charges, and show good and sufficient reason why you should not be expelled for the same. By order of the lodge.

BAXTER STEBBINS,
Secretary of Brownsville Lodge.

I put the summons in my pocket to show to Rachel. It may as well be stated in passing that I had just received a certain wifely reproof, which on looking the matter over seriously with the golden rule for a measure and guide—which same old-fashioned rule by the way is just as admirably adapted to married people as any one else—I came to the conclusion was deserved.

"Leander;" she said, laying down her sewing, and walking up to me with the flush on her cheek decidedly deepening, "I thought there were to be no secrets between us any more. Do you think I would have said a word to keep you back from sharing Mark's danger? Don't you know yet what kind of a woman you have married?"

"A woman as fair as her name-sake and brave as Deborah, and—" but here Rachel put her hand over my mouth and stopped me.

"Don't be silly, Leander. I don't want compliments. I want you to promise when you or Mark are in any danger again not to keep it from me."

"I thought it would save you from worrying, Rachel."

"If that isn't just like a man!" replied Rachel, the laughter coming back into her eyes. "Don't you think all this mystery about Sam Toller's coming worried me any? As soon as I saw your face I felt it all through me that he wasn't here for nothing. You see we women shut up at home grow to have a kind of sixth sense, and it isn't quite so easy keeping things from us as you men seem to imagine. Now don't you ever do so again, Leander." And with a little imperative shake of her finger Rachel went back to her sewing. But her words bore fruit as was evidenced by my showing her the lodge summons, and asking her advice what to do about it.

"Do nothing, of course. Pretty business to suppose they have any control over you, a free man under a free government!" And Rachel's eyes glowed with an indignant fire.

"Well, shall I burn it up?"

"Yes. No; give it to me."

And as Rachel dropped it into her work-box I think there was a subtle sense of triumph in the action. And who can blame her if she did take a certain fine revenge on the institution that had wronged and insulted her womanhood just as it wrongs and insults womanhood everywhere, by consigning its most dreaded weapon to ignominious imprisonment among needle-books, hooks and eyes, and skeins of sewing cotton!

Though not so shining a mark for Masonic obloquy and persecution as though I had been a Mason of higher degree, I did not escape a series of petty insults and vexations from members of the craft, which is not to be wondered at when it is considered that Masonry solemnly swears its devotees to "take vengeance on all traitors." And as this lovely creed had no stronger supporter in Brownsville than Darius Fox, it followed naturally that he should be chief among my persecutors. Like many another man of small moral caliber he loved the lodge for the very things that would make honest-minded men shrink from joining it. The obligation to keep all secrets of a companion, the vows to a negative morality that is absolute license;—all these he rolled as a sweet morsel under his tongue. What wonder then, when he saw the imminent danger that threatened his beloved craft, he was filled with rage and fury.

Ways of annoyance are easy enough to find when all one's powers are set in that direction. Bars were mysteriously let down, giving my cattle the freedom of the neighboring cornfield with the result in a heavy bill for damages; an old debt of my grandfather's, paid long before his death, was hunted up and made the basis for a claim on the estate that could only be settled by submitting to the wrong, or by wearisome and costly litigation. And finally an action for trespass was brought against me for laying a new stone wall a trifle outside of what was alleged to be the true boundary line between my own farm and the one adjoining.

"The hand of Joab is in this thing," said Luke Thatcher, significantly to me. "They say Fox threatens to drive you out of Brownsville."

Joe happened to be standing by and heard him.

"I've got a small account to settle with Joab first," he remarked coolly. "I think of going over to-night to see him about it, and taking Sam with me."

"Wall, I reckon ye've let him go about to the end of his tether," Sam put in with a grin, as he whipped the dust from the knees of his trousers with one hand, and give a satisfied thump to the crown of his hat with the other. "It won't hurt him nor nobody else if ye tie him up a grain closer."

For Sam was once more installed as general factotum in and about the house, the same queer shiftless, good-for-naught, whose shortcomings had so often roused the ire of the much-enduring Miss Loker. He always alluded to my grandfather with a kind of tender, touching reverence.

"I tell ye the Captain was a Christian. Some folks never care how they treat a hired man, but yer grand'ther now was one of the kind that allus wanted his men to hev as good victuals and drink as he had himself. And when I think about him I like to remember that verse in Revelations about their all sitting down together to the Marriage Supper up above. He'll hev good fare there, no mistake."

O, it is a blessed thing when the poor and lowly keep our memories green after the places that knew us once know us no more forever; when their kindly thoughts follow us like attending angels as we pass into the eternal mysteries of the life beyond.

[*To be continued.*]

"If the churches would do their duty there would be no need of secret societies." This is a pet assertion of secret society men. Others have taken up the remark, assumed its truthfulness, repeated it and thus offered an apology for these societies. Let us see what the remark implies: (1) It implies that the churches have ceased to fulfill their mission, that they have become neglectful of duty and good men have been compelled (reluctantly, of course) to resort to other institutions. (2) It implies that Freemasonry and Odd-fellowship are supplying the lack of the churches, that there is a necessity for their existence, that therefore men are justifiable in neglecting the churches and patronizing the lodges. What is the effect of such talk? (1) It brings reproach upon the church. It teaches young men that the churches have ceased to do their duty and therefore have no claim upon them. (2) It teaches that the lodges are doing the most practical good in the community and therefore it is a religious duty to support them. If the remark is true let us abandon our churches and go where we can do the most good. But the remark is false, misleading and deceptive.

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has it headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited. E. D. BAILEY, N. E. Sec.

At the late Conference of churches held in Paxton the divorce question was ably discussed and awakened much interest. Now why not discuss the secret society question at the next session? Such a discussion, properly conducted, could not fail to produce good results. Will not the programme committee make provision for a paper on the subject at the next meeting?

There was never more interest in the discussion of secret societies. The erection of the Morgan Monument, the growth of the American party, the multiplying of the number of agents at work, the scattering of tracts and the circulation of reform papers are all awakening a deep interest in the public mind and causing unusual activity.

It is a very significant fact that the Masonic lodge, while making every possible endeavor to parry the blows of Anti-masons, has scarcely in fifteen years, made the semblance of an answer to our arguments. They have called the army of seceders "perjured villains," they have sworn at our editors, rotten-egged our lecturers, cursed the monument, insulted our canvassers, threatened the ministers and closed the churches; they have boasted of the great, who patronize them, of their antiquity and strength; they have spun five yarns about charity, morality and Masonic science; but the indictment drawn against the lodge is in every particular sustained and wholly unanswered.

A young M. E. minister, who has become interested in this movement, recently inquired what we were aiming to accomplish. What is the practical end to be reached? *First*, we wish to inform the people of the true character of the secret orders. There is a popular ignorance on this subject which can only be accounted for by remembering that the lodges have all along forbidden a public discussion of their profession and claims. We wish the people to know that secret orders are by their nature pagan in religion, schismatic in society, partial in the business of the country, dangerous in politics and therefore to be condemned by all good citizens. *Second*, we wish to make it as disreputable for a man to be a church member and a Mason, as to be a church member and a Mormon or a Mahommedan. We wish to make it as unorthodox for a man to be a minister of the Gospel and a Mason, as to be a minister and a Catholic or Buddhist. This will be a legitimate conclusion when the people understand the true character of these orders. *Third*, for the safety of our government we wish to pass laws forbidding the existence of secret oath-bound societies. They are a dangerous element in the country and unless suppressed will ruin our government.

What a practical theme it would be for a minister to demonstrate to his congregation that in the matter of benevolence the churches far outstrip the most benevolent of the so-called benevolent orders. Why do not the ministers see that when the lodges boast superiority to the churches they are producing more infidelity than all the infidel lecturers combined. Let a man take the figures of church benevolence and compare them with the treasurer's reports of these secret orders and see how far the latter fall behind the former. It is a shame for the ministers supinely to submit to the false claims of secret orders and leave the charges against the churches unanswered. To clear up this one point alone in the presence of an audience on Sunday morning would save many a young man from being beguiled away from the church into the lodge.

Let the comparison of lodge benevolence and church benevolence proceed as follows: The items of church benevolence are, church buildings, hospitals, colleges, academies, maintaining preaching, Sunday-school expenses, caring for the poor of the church, caring for the poor out-

side of the church, for foreign missions, for frontier missions, for southern missions, endowments of colleges, support of hospitals, homes for old women, for orphans, etc., etc. The items of Masonic and Odd-fellowship benevolence are, building lodges, for the accommodation of their own members only, buying regalia for foolish displays, expenses of banquets and dances, paying limited amounts to sick members whose dues to the lodge are paid—and here it ends. If we consider the single item of caring for its own members the church can make a better showing than the lodge, while this is positively the smallest item of the benevolence of the churches. In all its other vast benevolent enterprises, the lodge has nothing whatever to compare with it. It is a shame for the churches to rest under this perpetual charge, when the publication of a few figures would show the absolute absurdity of this Masonic boast.

"No institution was ever raised on a better principle or more solid foundation; nor were ever more excellent rules and useful maxims laid down than are inculcated in the several Masonic lectures." (The True Masonic chart, p. 70.) Masonic books abound in such panegyric as this. Not even the church of Christ is excepted, nor his doctrines—Freemasonry excels them both. Suppose a young man reads books containing such statements, and suppose (as is the case with the book from which we quote) the names of distinguished men are referred to in endorsement of the claim, what is going to be the effect on his mind? When he chooses the institution to which he wishes to ally himself it is likely to be the lodge instead of the church.

A Baptist and a Congregational pastor have each contributed towards our funds for supporting colporteurs in the reform. They thus show an appreciation of the work beyond that of most ministers. Other ministers wish well to the reform, but they neither advocate it in their churches, nor support it with their means. We hope and believe that they will soon take a more favorable attitude. Meanwhile we must continue to scatter tracts, secure subscriptions for the paper, furnish means for the expenses of the agents and otherwise show our faith by our works.

Would it seem proper for a minister of the Gospel to divide a funeral service with a Mohammedan priest? Snppose the family of the deceased desired a Chinese funeral ceremony would it be proper to mix a Christian burial service with it? If not, what more propriety would there be in mixing a Masonic and Christian service? The former ceremony excludes Christ and is dishonorable to him. Why should Christian ministers submit to such indignity? The time will come when ministers will scorn to do so. They will insist that those who love paganism shall be buried with its rites and those who wish Christian burial shall be entitled to it.

Odd-fellowship Benevolence.

The Odd-fellows plume themselves much on the advantages to be obtained by members in being watched with in sickness, paid a stipend when disabled for work, and buried at the expense of the order when dead (not before). These three points constitute the staple inducement to join them. To read their arguments on these points one would conclude that the majority of the world sicken and die without having watchers at their bedside or friends to soothe them, that they go unburied because too poor to buy a coffin or hire a grave digger and that neighbors are generally too hard-hearted to get dinner for the widow and children when they return from the grave. The number of unburied corpses of men who were not Odd-fellows is not shown by the census bureau, but it is presumed to be very large. The thousands of poor benighted human beings who die for want of somebody to watch with them and give them medicine, all because they were not Odd-fellows, is simply alarming. The earth is being rapidly depopulated by this one pest alone. While the number of children who have wasted away to skin and bones for want of the $50 promised to widows on the death of their Odd-fellow husbands is beyond all computation.

And the worst of all is, this untold indescribable suffering is all unnecessary. If every husband would only blindfold himself, put a chain about his neck, kneel over a human skeleton in a mahogany coffin, learn to twist his fingers and arms into peculiar shapes, play Jonathan and David, pay the Odd-fellows $40 for it, keep up their annual dues regularly, wear a collar and be a fool generally, they would have the pleasure of a weekly call from a tobacco-chewing "Noble Grand," they could have a few dollars a week while sick (if they do not take too long a time to die in) and their widow might have a small sum of money, if no flaw should be found in the title.

The strange thing is that the human race got along so many years without the Odd-fellows. It is a wonder the race had not become extinct before. If a young man joins the Odd-fellows, pays his initiation fee, keeps up his dues and never tells what a fool they made of him, when he is old and has paid hundreds of dollars into the order he may possibly receive back one-third as much as he has paid. The chances are, however, that he will receive back a much less ratio. The case with which men may be beguiled into such foolish investments of time and money is simply wonderful.

A Year's Experience in Utah.

One of the teachers of the New West Educational Commission is giving in the New England churches an interesting account of the planting of Christian schools among the Mormons. The recital of her own work is thrilling in the extreme, and it is inspiring to see how the grace of God can lift a timid woman, alone and unprotected, into a state of faith and courage that is truly sublime. Though she trembled inwardly at the obstacles, persecution and trials she encountered, yet she set herself like an adamant to maintain her position, relying only upon God for help. And she triumphed. Her school was a success and the problem of Mormonism helped to a solution.

Some of her incidents were amusing, others pathetic. A prominent man in town was a Mormon bishop who had five wives with sixteen children apiece. A bright young grand-daughter was among the first to enroll her name as a pupil. The bishop met her soon after and asked her, "Are you going to that Gentile school?"

"Yes," was the answer.

"Well, you leave that or I'll disinherit you."

"Well, grandpa," she replied, "you've got a hundred and sixty-seven grand-children, and I'd rather have an education than my share of the old adobe house."

There was a lad of sixteen who was greatly interested in the school and did chores for the teacher. To reward him she would sing one of the Gospel hymns. At one time it was "Who's on the Lord's side?" When she finished, she turned and said, "N., are you on the Lord's side?" He was confused but interested, and she proceeded to instruct him, urging him to give himself to the Lord. He went away promising to decide soon. The next Sunday morning the young people gathered to sing as usual, and the same hymn was called for. She looked at the boy to see if he had thought of his promise. He was watching her intently and nodded his head. She wondered if he meant it, and seeing the look in her face he smiled and nodded again. At the close he lingered till all were gone, then he said, "I believe I'm on the Lord's side, only it seems like bragging to say anything about it."

"Why," said the teacher, "if you and I were the children of the same father and way off here together wouldn't we like to talk to each other about him?"

He burst out with a laugh, "Why that sounds as though I were your little brother."

Then she explained to him that those who love our Heavenly Father are his children and are brothers and sisters. Through the months after that she watched his life and it showed an appreciation of what it meant to be a child of God. The teacher came East and two letters had came bearing the same piece of news, one from his mother, the other from the teacher who took her place. It was this: "N. is dead. He died of typhoid fever. He left a message for you, but he seemed to be delirious, for we didn't know what he meant by all he said. The message was, 'Tell Miss ——— good-bye. Tell her I'm so glad she came here.' Then after awhile he said, 'Tell her I'm on the Lord's side and I'm her little brother.'"

The teacher knew well the meaning of the message and it glorified that long year of toil and pain and thrilled her heart with a joy she never felt before. Does it not give us all a glad key note for future work? How many more such brothers and sisters might be won to the Lord's side had we the courage and devotion to win them?

Mr. Bishop's "Anti-Masonry."

Robert E. Bishop was nominated for Governor of Massachusetts by the Republican party, after a heated campaign in which Mr. Cross, a Congressman and (we believe) a Mason, was his competitor. The Democrats again nominated Ben. Butler, a 33° Mason, who has several times before been nominated against Gov. Long, himself a Mason. Heretofore Butler has stood no chance for election, but immediately after the nomination of Mr. Bishop word went forth that he was an Anti-mason and his defeat was quite generally predicted. The Republican leaders, most of whom are Masons, manifested no enthusiasm over Mr. Bishop, but talked sadly over his probable defeat. The Boston *Journal* and other papers published the fact that Mr. Bishop was an orthodox Christian and an Anti-mason and the announcement had a very depressing effect on the political "blowers." Things have continued after this manner till within ten days of election, when Mr. Bishop succumbed to political pressure and published the following card under the title, "Mr. Bishop's Anti-masonry," with an explanatory paragraph by the Worcester *Gazette* editor:

"Among the campaign thunder which has been circulated as a part of the still-hunt against Hon. R. R. Bishop's candidature for Governor is a story that he is a rabid Anti-mason, a supporter of the anti-secret society movement, a contributor to the Morgan monument fund, etc. This story has been industriously circulated among secret society men, and has had some effect. It has also found its way into print, to a limited extent. What of truth there is in the story appears by the following letter by Mr. Bishop to a personal friend in this city, under date of Oct. 23, '82.

"My Dear Sir,—Soon after the nomination I heard of an absurd story going round with reference to myself, and have heard the same eight or ten times since from various sources, and now I hear that it has reached you.

"It is all pure invention from beginning to end. There is absolutely nothing in it. The story is, as it has been reported to me, that I belong to an anti-secret-society league, that I have given money to it, and have refused to attend Masonic celebrations on principle. The fact is that I never contributed one cent towards any such society; I never refused to attend a Masonic celebration or any other secret society celebration, and have attended plenty of them.

"The whole story is an absolute falsehood, without a particle of foundation for it in any manner whatever.

"Yours very truly,

"Robert R. Bishop."

It will be noticed that Mr. Bishop does not claim to be a member of any secret order and this fact confirms us in the belief that he is at heart an Anti-mason, as he is also said to be a consistent Christian. But like Peter of old, who feared arrest, Mr. Bishop is unwilling to become a political martyr and he therefore denies his principles. Just as Sumner found in Washington the Masonic power predominant; just as poor Garfield discovered that he could not rise till he had bowed to the Masonic Dagon, so Mr. Bishop finds the lodge hedging his way to that political preferment which he so nobly earned in his manly course in the legislature last winter and he is now compelled to make obeisance to the Secret Empire, which governs the commonwealth or sink into his political grave.

Thurlow Weed told us at Batavia that the Anti-masons did not "go into politics" in 1830 till the Masons defeated a popular candidate, even after he had been endorsed by both political parties, and actually elected a Mason to the office by a secret conspiracy without a public nomination. For similar reasons the American party now is compelled to take the field against a secret conspiracy which governs all our elections and for the most part dictates our nominations.

CORRESPONDENCE.

Among the Ruins of Romanism.

EDITOR CYNOSURE:—To show you the superstition which exists in the minds of Roman Catholics I will make a statement of facts which transpired in a city in New Jersey, nearly three years ago. A physician showed me a small scrap of paper and asked me what it was. I told him it was the first fourteen verses of the first chapter of St. John in Latin.

Laughing at the ridiculous imposition of Rome, he said, "A lady handed that to me, asking me what it was; and told me a young lady, a member of the Roman Catholic church, had mislaid it, and she was anxious to have some one tell her what it was, for the priest had told this unwary female she must wear it constantly, and if she should at any time lose it some great calamity might befall her; and she was anxious to return it to the place where it had been mislaid, to avoid any extended expectation of woe on the part of the owner."

We may think, Mr. Editor, of the African savages wearing ornaments made of some part of an animal or bird, which they had killed, that they might in the future be more successful in hunting, and by being thus reminded of their former bravery and accomplishments they truly might be stimulated to more courage and activity. But when a person of intelligence advocates the wearing of a paper, on one side of which is something printed, and the person wearing it not knowing whether it is the Sioux or the Telegu language, that the said person might be spiritually benefitted thereby, there is a gross deception.

It might be said that this wearing of paper on which is printed an unknown language, is according to one of the rules of the Romish church. But that does not change the case one particle; it is of human origin. And this final cause is the guilty party. Again, if this were the commencement of the imperfections of Roman theology, where would be the end? "Teaching for doctrines, the commandments of men."

C. W. HIGGINS.

A U. P. Preacher's Dilemma.

ADDRESSED TO THE "CHRISTIAN INSTRUCTOR."

GALT, ONT.

Can you instruct a preacher of your church how he can live by the altar, and not wander from the fold of the U. P. church? During the last six months the writer of this got six dollars from a wealthy congregation for preaching one-half day in their pastor's absence. But they mean to secure the patronage of the lodge. He did not show much favor for that institution of the "god of this world." So they would rather be vacant than offend Baalites.

A preacher of another denomination asked the writer to be his substitute for one day. Believing that it is his duty to "preach the Gospel to every creature," he did so. Was he right? The writer does not believe in the logic of Dr. Harper and the extreme anti-organists. They prove too much by *their* logic against us:

1. "All that was Jewish passed away at the death of Christ;" say they.

2. But the moral law, the Sabbath, the judicial law of Moses, the forbidding of marriage to your deceased wife's sister, or to your deceased husband's brother, the psalms of David, instruments of music in the worship of God, dancing to the praise of God, supporting the ministry of the church by the voluntary tithing of the people, the death penalty for murder, etc., etc., were all Jewish, and passed away at the death of Christ.

3. Therefore it is sinful to use any of the above sinful practices in the New Testament church.

Besides, see page 30th of the Doctor's "Counter-blast to the Organ." He will not, if I am not greatly mistaken, have any of his "sons of the prophets" use instruments in the worship of God. Yet they may get others to carry them before them, get extraordinary illapses of the spirit through them, use them only offering the sacrifices that remain in the Christian church-offerings of praise at the sacrifice of thank-offering, hang the instrument up in the church or on the willows, etc. Is this the way he would have them act extraordinary "illapses" of the spirit? Perhaps. If so, why not worship them? Why not praise God by proxy? Why not get the Philistines to give us music, since they hold the "hill of God," and give us place. But since I do not believe in such logic I must starve, or go somewhere else, amid the jeers of mockers.

It is lawful for me to use instruments in the worship of God, if able to use them, if not able, it is not expedient. Therefore let me preach the Gospel to every creature. If Christians can use the organ—good. If they have none—better. If they praise God with the heart, and understanding, with the voice only and the help of the Spirit—best. Let this be my place.

If there is any church vacant, which shall not be ashamed to have its pastor tell the lodge men who may come in to spy out our liberty in Christ Jesus, of their sin, my humble services are at their command. But no U. P. church that has opened its doors wide for the lodge and that has made up its mind that Rob. Morris and not Jesus Christ shall reign there, need apply.

JAMES DONALDSON.

How Anti-Slavery Overcame.

GILROY, Santa Clara Co., Cal., Oct. 2, 1882.

EDITOR CYNOSURE:—In a conversation with a person here, I said I believed every secret society was wrong. The reply was: "How can you help it? What are you going to do about it?"

I did not answer the questions then, but if I were to answer the questions I would say, "I will tell you what I am going to do about it. I am going to do just as I did in anti-slavery times when I took up against that sum of all villainies, negro slavery. I talked against it; I read against it; I wrote against it; I prayed against it without ceasing; and every time I had an opportunity I voted against it. What can any of us do more? We know that we are battling for the right on the side where God always is, and by his help we must succeed; and may the Lord hasten the day.

In anti-slavery times the Whig party and Democratic party sold themselves to the slave power. The Whig party died and the Democratic party got whipped. The Democratic and Republican parties here, in not putting a temperance plank in their platforms have sold themselves to the whisky power, and must die. So may it be. Yours respectfully,

ROBERT W. CHAPMAN.

Planting Anti-masonry in Dakota.

EDITOR CYNOSURE:—With two sons and a son-in-law and some twenty others, I started for Dakota, Oct. 2d, to see the country and take some of the land that Uncle Sam offers to the boys. Arriving at Highmore, on the C. N. W. R. R., fifty-seven miles east of Pierre, at 5 P. M., we found a few buildings, consisting of a hardware store, postoffice, two hotels, land office, and some dwelling houses. There was a livery barn, and one well 160 feet deep not yet curbed, and one dug sixty feet and no water in it.

In due time fifteen of our party retired for the night on the hay loft of the livery barn, the hotels not being able to accommodate all of us. Next day the same number went to find homesteads; several of them were suited. My party of four concluded that water was too far below the surface, and granite and gravel too abundant on and near the surface; so we went back to St. Lawrence where we were much better suited in these respects. We went twenty-two miles and found plenty of good land and we think plenty of water in Wolf creek, and only a few stone, which are not objected to. We took claims, went to Huron on the 7th; stopped over till the 9th, when the land office for that district opened for the first time, and O, such a rush and determination to get in first! Could such an interest be awakened in the minds of men to press their claims to a heavenly homestead, there would be a revolution in this world that would make it unnecessary to put forth so much effort to obtain a homestead here, as none would want to take advantage of his brother.

Well, we put in our papers; but the crowd being so great we could not know what we got as there was not time to compare the papers with the entry books. After making the selections and putting some marks on them by digging some pits and piling up the sod and placing a stone on top, I put a *Cynosure* in place and a stone on it to keep it there. Some one may see it and get light.

I made the acquaintance of a young M. E. minister at Huron; heard him preach twice; inquired of him whether many of the ministers of his conference were Masons; he thought there were none. He said he knew but little about the order, and would be glad to learn something concerning it. I gave him some tracts, two or three *Cynosures* and an *American Freeman*; gave him my address and took his; thus I planted a little seed of this reform in Dakota which I pray may become fruitful and multiply to the honor and glory of God.

It is my present intention to go to Dakota next spring and take a homestead and undergo some privations by which to secure means to be more able to further the cause and kingdom of Christ as well as to help shape the growing population of at least one locality. I trust the friends of this reform will pray for the blessing of God upon me and mine, and upon the effort, if it is to be for his glory. There are some difficulties in the way of this enterprise. I hope and pray they may be made insurmountable if it is not to be for the honor of Christ and the promotion of his kingdom. Should God favor my going to that land of homesteads for a shorter or longer stay I shall take my principles with me and trust in God that this reform shall lose nothing by the change. JOHN DORCAS.

Our Mail.

Mrs. Irene Stoddard, Galva, Ill., sends $2 for the Cynosure Extension Fund and writes:

"I cannot expect to need earthly treasures much longer myself, being already far advanced in my eighty-eighth year."

G. N. A. F. T. Dickson, Tilsonburg, Ont.:

"My venerable grandfather was a Freemason. He was a good man, noted for his honesty, integrity and the fear of the Lord. For many years before his death he would not meet with them, receive or return their signs. He warned all his grandchildren never to join the fraternity. They have all faithfully complied with his wishes. A few days ago I prevented the eldest son of one of the most prominent men in our county from becoming a Mason. I read him the oath he would have to take and he was literally horrified. I spoke to a Christian friend of mine from New York about two weeks ago on the subject. He is a Mason. Stoutly denied the murder of Morgan. * * * He said Masonry was purely a religious institution. When I reminded him that all men were eligible to enter the lodge room, atheists excepted; that Turks, Jews, infidels, etc., were active members, he felt ashamed and replied, 'I do not meet with them any more. I joined when a young man, being entirely ignorant of Masonic oaths and obligations, and for years I have had no fellowship with any lodge.'"

Jas. Donaldson, Galt, Ont.:

"I am glad that the Morgan monument is an historic fact. It is an eloquent appeal to the eye of a nation's wrongs and her sense of outraged justice."

J. L. Barlow, Willimantic, Conn.:

"J. E. Wolf, the Evangelist Hinman spoke of in his letter in last Cynosure, is doing a fine work here, for God and souls. My heart rejoices in the prospect of salvation for this wicked people."

ON duty always a true Christian must be. He cannot sort his actions into sacred and secular, and so avoid the charge of inconsistency. The late bishop Blanchard when once called to reprove one of his clergy for immorality of of conduct, received as an excuse the reply, "My Lord, I never do it when on duty." "On duty?" replied the bishop. "When is a clergyman ever off duty?"

DOVES and serpents breathe the same air and flourish in the same climate, and bask in the same sunshine; and still the serpent is unchanged. Its healthful surroundings do do not eliminate its poison. So sinners in the church, are not made good by church privileges.

SABBATH SCHOOL.

LESSON 8, November 12.—JESUS MOCKED AND CRUCIFIED.—Mark 15, 16-26.

(16) And the soldiers led him away into the hall called Praetorium; and they call together the whole band. (17) And clothed him with purple, and platted a crown of thorns, and put it about his head. (18) And began to salute him, Hail, King of the Jews! (19) And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshiped him. (20) And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. (21) And they compelled one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. (22) And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. (23) And they gave him to drink wine mingled with myrrh: but he received it not. (24) And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. (25) And it was the third hour, and they crucified him. (26) And the superscription of his accusation was written over, THE KING OF THE JEWS.

GOLDEN TEXT.—"For dogs have compassed me; the assembly of the wicked have enclosed me; they pierced my hands and my feet."—Ps. 22:16.

HOME READINGS.

The First Sin and First Promise of a Saviour.—Gen iii.
The Nature of Sin Manifested.—Gen. iv. 1-5.
The Spiritual Condition of Man Typified.—Ex. i, 8-22 & 23-25.
Our Saviour Typified.—Ex. xii, 1-28.
Christ our Efficient High Priest.—Heb. ix, 11-14.
His Suffering Foretold.—Isa. liii, 4-8.
A Voice of Lamentation.—Lam. iii, 1-36.

SUGGESTIVE QUESTIONS.

1-5. *Pilate's perplexity.* cf. Matt 27: 1, 2, 11-14; Luke 23: 1-15; John 18: 28 38. Who composed the Jewish council? Luke 22: 66. What was the object of their consultation? Why did they send Jesus to Pilate? Luke 22: 2; Jno. 18: 31, 32. Did this release them from the responsibility for His death? Acts 2: 22, 23, 36, 37. What was the Jewish mode of punishment by death? What charges were brought against our Lord? Luke 23: 25; Jno. 19: 7. Which one did the Jewish rulers urge before Pilate? Jno. 19: 12. What answer did Jesus make to Pilate? Jno. 18: 33-36. What does "My kingdom is not of this world" mean? (That neither its origin or authority would be derived from human institutions.) The expression "not of this world" is the same as in Jno. 17: 16. Is Christ's kingdom to be a real, literal kingdom, or merely what is called a "spiritual" one? See Dan. 2: 44; 7: 13, 14; Ps. 72; Luke 1: 32, 33; Acts 1: 6, 7; 15: 16; Rev. 3: 21; 20: 6. Why did not Jesus reply to the accusation of the Jews? What prophecy did His silence fulfil? Isa. 53: 7. What other things astonished and perplexed Pilate?

6-11. *The Dreadful Choice.* cf. Matt. 27: 15-21; Luke 23: 16-20; Jno. 18: 39, 40. What custom prevailed at the Passover? Did the multitude come on purpose to ask for Barabbas? Who proposed the choice between Barabbas and Jesus? Did Pilate gain anything by his cowardly policy? Who stirred up the people to choose Barabbas instead of Jesus, and so defeated Pilate's well-intentioned but cowardly effort? What prophecy did this fulfill? Isa. 53: 12; Luke 22; 37 (Mark 15: 28 is rejected by the Revision.) How would you account for this fearful wickedness of the Jews? Is it not always the sinner's choice to prefer Barabbas to Christ? Is the sin any less when any one deliberately chooses the world, or business, or pleasure, or anything, in preference to Christ?

12-15. *Messiah Rejected.* cf. Matt. 27: 22-26; Luke 23: 21-25. In what did the sin of the Jews culminate? Did they insist on Christ's death? What was Roman scourging? Do the Jews as a people still reject Christ as their Messiah? Will they ever come to see their guilt and repent? Acts 2: 37-41; Zech. 12: 20; Rom. 11: 25-27. For whom and why did Jesus suffer all this? Isa. 53: 4-8. Has the thought of Christ and His claims ever troubled *you?* What is *your* choice? What will *you* do with Jesus?—*Notes for Bible Study.*

LESSONS.

It is no uncommon thing for people to make sport of better people than themselves (v. 17.)

Jesus accepted injury and insult for our sake; what do we endure for his (v. 19)?

Jesus was maltreated by his generation; should we think strange if we suffer at the hands of ours by faithfully following him (v. 19)?

Every Christian ought to be like Simon, bearing his cross after Jesus (v. 21).

"Bear ye one another's burdens, and so fulfill the law of Christ" (v. 21).

The most unwelcome service sometimes bears the most precious fruit. We go with reluctance on some unpromising mission and return refreshed ourselves or rejoicing in the good we have accomplished (v. 21).

The very place of crucifixion implied reproach. "Let us go forth unto him without the camp bearing his reproach." Heb. xiii, 13 (v. 22).

Till life ends our work is unfinished, and we ought not to unfit ourselves for it (v. 23).

The cross of Christ is the great theme of the Gospel. "We preach Christ crucified," etc. 1 Cor. i, 23 (v. 25).

Fellow sinner, Jesus alone can atone for your sin and reconcile you to God; will you not receive and rest on him for salvation (v. 25).

Jesus is your rightful King. Do not say, "I will not have this man to reign over me" (v. 26).

—*U. P. Bible Teacher.*

Thanksgiving.

President Arthur has issued his first Thanksgiving proclamation, which is certainly devout in expression and full in its enumeration of the blessings for which we should be grateful. It reads:

In conformity with a custom the annual observance of which is justly held in honor by this people, I, Chester A. Arthur, President of the United States, do hereby set apart Thursday, the 30th day of November next, as a day of public thanksgiving. The blessings demanding our gratitude are numerous and varied: For the peace and amity which subsists between this Republic and all nations of the world; freedom from internal discord and violence; for increasing friendship between different sections of a land of liberty, justice, and constitutional government; for the devotion of the people to our free institutions and their cheerful obedience to mild laws; for the constantly increasing strength of the Republic, while extending its privileges to the fellow-men who come to us; for improved means of internal communication and increased facilities of intercourse with other nations; for the general prevailing health of the year; for the prosperity of all our industries, a liberal return for the mechanic's toil, affording a market for the abundant harvests of the husbandmen; for the preservation of the National faith and credit; for a wise and generous provision to effect the intellectual and moral education of our youth; for the influence upon the conscience of a restraining and transforming religion; and for the joys of home. For these, and for many other blessings, we should give thanks.

Wherefore I do recommend that the day above designated be observed throughout the country as a day of National thanksgiving and prayer, and that the people, ceasing from their daily labors, and meeting in accordance with their several forms of worship, draw near to the Throne of Almighty God, offering to Him praise and gratitude for the manifold good which He has vouchsafed to us, and praying that His blessings and mercies may continue.

And I do further recommend that the day thus appointed may be made a special occasion for deeds of kindness and charity to the suffering and needy, so that all who dwell within the land may rejoice and be glad in this season of National thanksgiving.

Words of Life for every Day.

SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH.

Thursday, November 9.—Hatred stirreth up strifes; but love covereth all sins. Prov. 10:12.

Friday, November 10.—Better is a dinner of herbs where love is, than a stalled ox and hatred therewith. Prov. 15:17.

Saturday, November 11.—He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends. Prov. 17:9.

Sabbath, November 12.—He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised and we esteemed him not. Isa. 53:3.

Monday, November 13.—Open rebuke is better than secret love. Faithful are the wounds of a friend; but the kisses of an enemy are deceitful. Prov. 27:6-7.

Tuesday, November 14.—In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them and carried them all the days of old. Isa. 63:9.

Wednesday, November 15.—The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee. Jer. 31: 3.

—The vote in the Ohio State election stood. Republican, 297,759; Democrat, 316,874; Prohibition, 12,402. Last year the prohibition vote was 16,597, and in 1880 the three votes were respectively: 375,048; 340,821 and 2,642. The vote this year was nearly 100,000 less than in 1880.

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7	Secret Societies Ancient and Modern, and College Secret Societies	328	1.00
8	Sermons and Addresses on Secret Societies; composed of "Masonry a Work of Darkness," and the Sermons of Messrs. Cross, Williams, McNary, Dow, Sarver; the two addresses of Prest. Blanchard, the addresses of Prest. H. H. George, Prof. J. G. Carson, Rev. M. S. Drury, "Thirteen Reasons why a Christian cannot be a Freemason," "Freemasonry contrary to the Christian Religion." And "Are Masonic Oaths Binding on the Initiate?"	397	1.00
9	History of the National Christian Association, and Minutes of the Syracuse and Pittsburgh Conventions	229	75
10	Hon. J. Q. Adams Letters and Addresses on Freemasonry	332	1.00
11	Odd-fellowship Judged by its own Utterances	175	60
12	Secret Societies by Revs. McDill, Blanchard and Beecher	92	25
13.	Knight Templarism Illustrated	341	$1.00
14.	Revised Odd-fellowship Illustrated	281	$1.00
15.	Rituals and Secrets Illustrated; Composed of "Temple of Honor Illustrated," "Adoptive Masonry Illustrated," "United Sons of Industry Illustrated" and "Secret Societies Illustrated"	356	$1.00
16.	Stearns' Inquiry into Freemasonry	388	.50

The Christian Cynosure.

CHICAGO, THURSDAY, NOVEMBER 9, 1882.

PERSONAL.—To those friends who are able to respond to our call for one hundred clubs of ten, who have not already done so:—

As soon as you have read Secretary Stoddard's Washington letter on the 9th page of this paper, will you not send us immediately fifteen dollars for a club of ten under our proposition of October 12th?

TWO MORE DAYS

remain of the thirty for the collection of the one hundred names, and your remittance may be the very one needed to make the plan a grand success. If not it will help towards securing the rest of the ten thousand which is needed in order to provide a "home" for our work in the capital city of our great Republic.

We call special attention to Secretary Stoddard's Washington letter, and the reference to a Washington headquarters by Mr. Peter Howe. Next week we hope to give a carefully considered paper, the result of much consultation and prayer, on the subject of nationalizing the *Cynosure*.

The American party is this year merely getting its guns in battery. We have another whole year, 1883, to marshal our troops and get them into line before the campaign opens in 1884.

A beloved brother of the Reformed Presbyterian church (Covenanter,) attended our political meeting at Tonica, and warmly commented our American platform as the only one recognizing God. He invites the State Association to Sparta next year, and promises a large house and well filled, with hospitality for all who come.

The Tonica Convention.

Tonica is a little village of a few hundred people on the Illinois Central in LaSalle county. Satan has rent the Congregational church and "hardly departed" from it as he did from the boy whom he rent and left. The "stedfast" brethren and sisters who stood firmly for reform, have given us a truly glorious meeting. The lodge, and the Baptist and Methodist pastors who fear the lodge in their flocks, staid away, and our meetings were small, in consequence, till the last night when there was a good house out. Brethren Gurnea, Morrison, Baird and others drove in several miles, back and forth, to keep things up at home. The women of the village came out, and the men increased to the last. But, as the dying Wesley said: "The best of all is God with us." I have seldom heard better speaking. Messrs. Stratton, Phillips, Gardner, Faris of Sparta, and others, all seemed to "speak with other tongues as the spirit gave them utterance. The hearts of the people were open to large and noble hospitality. The only trouble was, there were not as many guests as they wanted.

The political American Party meeting was excellent. I have often heard of Prof. Stratton, but his exposition of our platform excelled all his former efforts. A Prohibition and a Republican candidate were present before our opening and spoke earnestly for reform. We endorsed the nomination of Peter Howe for State Treasurer, Herman A. Fischer for State Superintendent, and T. W. Baird for Congress. Some of our Wheaton girls acted as enrolling Committee; and, in short, we were an active and joyous company. Mr. Howe came up from Wenona and left ten dollars toward expenses; and, being told that in Washington, D. C., they were trying to buy a $20,000 headquarters he said, "*tell them to raise* $100,000 for Washington *and I will give one thousand or more!* Mr. Stoddard, please mark this.

An Open Letter.

TO THE SOCIETIES OF FRIENDS IN CARTHAGE, RUSH CO., AND IN SPICELAND, HENRY CO., INDIANA.

TONICA, ILL., Oct. 31, 1883.

BELOVED IN THE LORD:—While your courtesy and kindness are fresh in my mind, in allowing me to address you several times last week, to-wit: at a funeral, at your fifth day meeting in the schools, and on the Lord's day, I wish to write you a letter and give to you, perhaps, some little encouragement in serving Christ, and some useful counsel.

You welcomed us to your meeting houses, and our best meetings, opposing the secret lodge, were when we united in Friends meetings. The serene and well-considered remarks of brother Marshall and sister Eustis, at Carthage, gave us much joy and strength; and these, with your schools, Sabbath-school, and meetings for worship, in, perhaps, the largest particular Friends meeting in the world at Spiceland, filled me with thronging memories of an acquaintance pleasant in past years; when, the guest of Levi Coffin, I attended large meetings at New Garden, Ind., during the grapple of the country with the slave power. And, beloved, now I am to meet you, perhaps, no more on earth. "Though I be absent in the flesh," yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. Col. 2:5.

But, beloved, there were errors crept into the seven churches of Asia, which John, the beloved disciple, reproved; and we are to "follow those who through faith and patience have inherited the promises." Some of your ministers and members, both men and women, have joined in secret brotherhoods, which are not the brotherhoods of Christ, based on regeneration and love; but on oaths, imprecation and terror. They are Freemasons, Odd-fellows, and yoked in lesser orders, all of the same dark character, and fashioned alike. Those secret orders are an organized deism, which omit Christ to take in his enemies, who neither love nor worship him. Some of your ministers who sat by my side in meeting last Sabbath, were members of these orders. Now "I wot that through ignorance they did it," but, being conscious of the oaths and blasphemies they have taken, they must repent of them, and "repentence includes renunciation."

Think of your beloved ministers, now in fellowship with "the unfruitful works of darkness," which the Word forbids. Think of Friends swearing twenty-eight oaths to become Master Masons. And these oaths all begin with, "Furthermore I promise and swear," and end with, "so help me God!" I do not think any of the brethren, caught in these "man-traps of Satan," will deny that they have taken these oaths. If they should, or, if they should even prevaricate, and thus "make a lie," by prevarication, quibbling, or even by silence, they will exclude themselves from heaven, which shuts out "Whatsoever loveth and maketh a lie."

What then are you to do? "I beseech you suffer the word of exhortation," and I give you this counsel in the name of Christ:

1. Pray earnestly in the Holy Ghost for the brethren who have erred in this thing, considering yourselves lest you also be tempted.

2. "Thou shalt in anywise rebuke thy brother and not suffer sin upon him." See Lev. 19:17. If you feel unable yourself, do it by another. Get some minister or elder to do it.

3. Do not "do the work of the Lord deceitfully." Be satisfied with nothing but repentance and renunciation.

4. Inform yourselves. Get the little book of the sainted Finney, who was himself a Mason. Or get Morgan's revelation, and ask your beloved minister, Pennington, who has been in the lodge. He will tell you that Morgan's revelation is true. You will

(5) See that your erring brethren have not only sworn oath after oath, in the face of the Saviour who said, "Swear not at all," (Matt. 5:34,) but they have sworn to conceal Mason's crimes; sworn to "obey" Masons who may be wicked men; and sworn consent to have their throats cut, which involves the guilt of snicide!

Now if you do these things in the fear of God, and love of your brethren, God will deliver your souls from the sin of suffering sin in your holy communion. And he will deliver your church from these dark and dreadful abominations, as your societies were delivered from the guilt of the slave system, when Anthony Benozet and Benjamin Lay plead successfully with your fathers to cease from holding, as property, the bodies and souls of men.

In another letter, God willing, I will advise you concerning your political duties, as citizens. Last winter about two hundred good men met in a national capacity and nominated me to be voted for as President of the United States. I replied, that the utmost they could expect, without the special providence of God, was, to make me a stone for others to step over, into that high office; and that I would undertake to be that stepping stone; and I am now consecrating my life to that work. For a country can no more live with conflicting oaths in its courthouse than it can live "part slave and part free."

Very respectfully, your brother in Christ,

J. BLANCHARD.

"The Two Babylons."

A word of explanation will make more clear the article on onr first page this week and show that the statements of the writer are of profound interest. Babylon real was the head of the Assyrian monarchy, built upon the site of the Babel tower and by the descendants of the Babel builders. The latter set up on the plain of Shiuar the first human "confederacy," against the command of the Most High to scatter abroad and people the earth. Nimrod, "a mighty hunter before (margin, *against*) the Lord" was the first ruler of this great kingdom, which was ever the great enemy of the church of God. Jerusalem was destroyed and her people taken captive, and the ten tribes were wiped out of national existence by the triumph of this Babylonish world monarchy. This is historical. Babylon mystical, begun in the confederacy of the plains of Shiuar, was formed into a system of false worship in the Chaldean mysteries mentioned in the article referred to, and will finally be destroyed as prophesied in Revelations 16th, 17th and 18th chapters. The relation of Freemasonry with both the historical and the mystical Babylon is proven by every investigation; to nothing do lodge writers of every class give more explicit testimony; and there is no subject more nearly affecting the existence of the churches of Christ in America.

—Bro. H. H. Hinman's Washington address, is now 1413 Eighth St., N. W. He is still at work in that city, and reports a good meeting on Friday evening with another appointed in a week. Secretary Stoddard returned on Friday to Chicago.

—In announcing a change of editors in the *Free Methodist* of this city, the extent of the change was not fully known. The last issue of the paper informs us that Bro. Baker, whose hand has been at the helm for some years, retires altogether from it on account of overtaxed health. He has divided the business of the office with his partner, T. B. Arnold, retaining the job department, leaving Bro. A. sole publisher of the *Free Methodist* and the Sabbath-school publications associated with it. Our prayers and sympathies go with Bro. Baker in his retirement. The *Free Methodist* has grown both in size and excellence under his hand, and has become an agency for the truth far outside denominational lines. He has also been an able counsellor on the N. C. A. Board, and has rendered every assistance his other duties would allow in maintaining our reform. We hope he may be able to continue this valuable aid in the future. Bro. Travis comes to his new duties after long and varied experience as a preacher of the Gospel, a clear and forcible writer and a sincere devotion to Christian reforms.

REFORM NEWS.

Shall We Take Washington?

THE WAY MAPPED OUT.

WASHINGTON, D. C., Oct. 31st, 1882.

I have now been in this city eleven days, and am becoming somewhat familiar with its geography and public buildings. Every thing is national in dimensions and unlike any other city I have visited. Commerce seems to be only an incident in the minds of the people and the one absorbing thought is the Treasury and how to draw from its coveted contents. The population is transient in large measure, and values of real-estate fickle, and depend on "lighting on" the man who *want* to sell or buy. Desirable locations are in demand, but I have been offered property a little back from the center at prices which in Chicago would be mere nominal figures, less than cost of erecting buildings. The Masonic Temple at the corner of F and 9th streets is the "hub" of business, and is really a fine structure, built in good taste. The first floor is for business and, unlike any other superb structure of the craft with which I am acquainted. Be it said to the credit of the fraternity, there is neither saloon, liquor store, or billiard hall advertised. The second floor is a public hall and one of the finest and most tastefully furnished and neatly kept I have even entered. It was well filled Sabbath evening in the intrest of temperance, and a reformed drunkard, son of Senator Nye, made a grand plea for total abstinence, and eloquently plead with the unfortunate victims of drink to trust in the Lord Jesus who only could save them. Above this are two stories where the feet of the "profane" are not permitted to tread, or unhoodwinked eyes to behold the "things that are done of them in secret," in the chambers of their "imagery."

I have held three parlor conferences, two Sabbath services, two public meetings in City Hall, and am to give a third lecture this evening. Bro. Hinman has worked quietly, faithfully and successfully, and his influence increases with each day's efforts. A few men of means here are willing to co-operate with the National Christian Association in establishing permanent quarters and they, with others who will be found, would contribute quite a sum in support of any judicious plan based on "rock bottom," that gives reasonable promise of healthy growth, however slow. In my judgment there is not another point in the whole land at which so many can be reached from all parts of our own and other countries. If a tithe of what I hear of the mysterious doings in courts, and the strange escape from prisons and officers of the law is true, there is great need of vigilance on the part of every good citizen, and a discreetly conducted department in the *Cynosure* by a Washington correspondent would add greatly to the value of our organ.

Here as elsewhere we shall be disappointed if we expect from pastors more *at the first* than a private admonition to move cautiously and not involve their names in so unpopular a movement; many express sympathy and really wish the lodges were abolished, but are too "prudent" to antagonize so formidable an opponent. One or two thousand dollars, added to what could be raised here, would buy and equip a tract and book depository with rooms adjoining suitable for a small family and furnish a nucleous around which to gather. I do not know that this would be the wisest expenditure of means, but it is worth considering. The friends have completed the Morgan Monument, and the *Cynosure*, which was a most efficient agent in consummating this work, and which, under God is the right arm of power with the people, is restricted in its circulation far beyond what it ought to be; and I, with many others, feel that our effort should be to carry the list of subscribers up to at least ten thousand before embarking in other enterprises that will tax the thoughts and draw upon the resources of our friends. If we could each take hold with a *will* as we did with the monument enterprise and run the list up to ten thousand paying subscribers *before* Congress meets, it would be an act of justice to the publisher and a noble work for the cause and country. I think we could then see the way clear to enter Washington with both safety to our finances and profit to the cause. With ten thousand *families* in weekly expectancy of news from Congress, the White House, the Cabinet, the departments, the courts and the interests of our whole nation centered here, that was *not* "*strained through a Masonic sieve*," a correspondent would feel an inspiration in gathering and reporting facts that would make a deep impression on the whole country. My thoughts are led out in this direction, and I submit the case for your consideration and, if you approve, *for your action.* The time is short but the cause is pressing.

As I write Long Bridge across the Potomac is before me. When pressed by the enemy our forces were not long in traversing the entire length of that structure. It was an emergency in which every man did his best. Is there not an emergency in our cause requiring quick and decisive action, in which every man shall do his best, *not* in retreating but in advancing to plant the banner of victory over 10,000 happy homes emancipated from the galling servitude of the lodge, made possible in most instances by a want of that knowledge which the organ of the National Christian Association contains? The shadows thicken and I must soon go to my appointment, in the building and in a room adjacent to that in which Guiteau was tried and sentenced. Think of this matter, brethren and sisters, fellow workers, and pray for divine guidance and help to do your whole duty. J. P. STODDARD.

The Struggle in Kansas.

Bro. Feemster at Sabetha.

Bro. Feemster lectured in Sabetha, at Slosson's Hall, Thursday evening, Oct. 19. Although the lecture had been well advertised, the audience was not as large as was expected, about 150 being present. The secret societies were well represented. The subject of the lecture was, "The Educating power of the Lodge on its own Members."

Bro. Feemster is a clear, logical speaker, at times truly eloquent, with now and then a flash of wit, which brings down the house. For example, in describing and partly working the Entered Apprentice's degree, where the candidate, kneeling at the altar, after having taken the oath, the Worshipful Master says, "In your present blind condition what do you most desire?" Candidate.—"Light in Masonry?" Bro. F. turned to the audience and said, "Do you suppose that is so? If he really told what he most desired wouldn't he say, Give me my pantaloons and let me go home?"

The lodge men behaved themselves very well while Bro. F. was speaking, except that they cheered rather more than gentlemen would have done, which, however, did not seem to embarrass him. After the audience was dismissed one of the Masons lost his jewel. He is mayor of the city, also justice of the peace. He walked up to Bro. F., followed by a crowd of Masons. For a short time he undid his long back, and by sheer force of his bean-pole majesty tried to awe into subjection all opposition to secret societies in Sabetha. It didn't awe worth a cent. He accused Bro. F. of making a hundred statements which he knew were false. Bro. F. asked him to specify. He fixed on one, and when asked for others he told him to call at his office to-morrow and he would point them out. The next night Bro. F. proved by Masonic authority that he was correct. "Whom the gods would destroy they first make mad."

The second evening Bro. Feemster delivered his lecture on "The Power of the Lodge in Church and State." About three hundred were present.

The city mayor, etc., did not come to the front this time, but took a back seat with a crowd of small boys, his own and other Masons' boys among the number. It soon became evident that they came with the express purpose of breaking up the meeting. They kept up an almost constant stamping, whistling and talking out loud, the mayor taking part himself and encouraging them. This, remember, was a man who has twice sworn to enforce the laws of the land, which he now openly violates and encourages others so to do. No perjury about that? Does it not look well for Masons to call men perjured villains?

Bro. F. was often obliged to stop because they drowned his voice; but made good use of time between, though he was not able to do as well as he did the evening before; indeed, not one man in a hundred could have spoken at all. The Masonic mob argument was after all the best; we gave them rope and they hung themselves.

One of the Masons finding that the mob business did not "pan out" as was expected, thought he would propound a "masher." He asked Bro. F. "if he was talking for money, and if he did not receive pay?"

Bro. F. said, "Of course I do, I could not live if I did not. Do your ministers receive pay?"

Cries of "Yes!"

Do the officers of your lodge receive pay?"

Cries of "Yes," and "No!"

"Does your secretary receive pay?"

Cries of "No!"

"Strange! Does your tyler receive pay?"

Cries of "No!"

"Well, what do you do with all this money?"

A voice.—"Pocket it." No disturbance was made after this meeting.

On Sunday afternoon Bro. Feemster delivered his lecture, or sermon "On the Religion of the Lodge," at 3 P. M., Oct. 22d. About two hundred were present. Good order was maintained throughout. Those who came to scoff were silent, daylight and the light of God's truth was too much for them. This lecture was Bro. Feemster's best effort, and much good was done.

Whether or no the lodge power is weaker, one thing is sure, the opposition is stronger. Kansas people are not slow to take hold of reforms, but when they do get hold they are like the back-woodsman's dog, heaven and yarth can't make them let go." H.

The Illinois Convention.

The cordial invitation of the brethren at Tonica to the State Christian Association met with a very inadequate response from the friends of our reform throughout the State. Instead of twenty or thirty, a hundred delegates from abroad would hardly have taxed the large-hearted liberality of the good friends of Tonica. Their devotion to the cause, well proved in years past, must be esteemed one of the features of the State meeting.

On Wednesday afternoon at 2 o'clock the convention was begun with a devotional meeting led by Pres. J. Blanchard. The convention then organized by electing N. E. Gardner and C. W. Hiatt temporary chairman and secretary. The records were read, and the following committees were constituted: *On Business*: C. W. Hiatt, L. N. Stratton and T. W. Baird. *Enrollment:* Misses Eaton and Swan. *Nominations*: W. I. Phillips, O. Sholes, Geo. Gurnea. *Resolutions*: L. N. Stratton, A. Osgood and J. Blanchard.

A portion of the afternoon was now given to reports from the different parts of the State represented, while committees were preparing to report.

President Blanchard spoke of the Indiana Convention which he had just attended. The interest manifested by the Friends at Carthage and Spiceland in reform questions, the hospitality of their homes, the multitudes attending the meetings were very hopeful indications. Dr. Hawkins and Bro. O. C. McCord reported from Granville, Ill., considerable local interest. The Congregational church, now without a pastor wishes to secure the labors of a man who stands true for Christ against all evil without compromise. Bro. W. I. Phillips, N. C. A. Treasurer and assistant Secretary, spoke of the hopeful word just recieved from the labors of brethren Stoddard and Hinman in Washington City; also of the Chicago tract work and of some interesting experiences in College Springs, Iowa. H. L. Kellogg of the *Cynosure* referred to interesting cases of self-sacrifice for truth

[*Continued on 13th page.*]

HOME CIRCLE.

A Marriage Hymn.

BY THE AUTHOR OF "CHRONICLES OF THE SCHOENBERG-COTTA FAMILY.

"From henceforth no more twain, but one,"
Yet ever one through being twain,
As self is ever lost and won
Through loves own ceaseless loss and gain;
And both their full perfection reach.
Each growing their full self through each.

Two in all worship, glad and high,
All promises to praise and prayer.
"Where two are gathered, there am I";
Gone half the weight from all ye bear,
Gained twice the force for all ye do –
The ceaseless, sacred Church of two.

One in all lowly ministry,
One in all priestly sacrifice,
Through love which makes all service free,
And finds or makes all gifts of price,
All love which made life rich before,
Through this great central love grown more.

And so, together journeying on
To the Great Bridal of the Christ,
When all the life his love has won
To perfect love is sacrificed.
And the New Song beyond the Sun
Peals, "Henceforth no more twain, but One."

And in that perfect Marriage Day
All earth's lost love shall live once more:
All lack and loss shall pass away,
And all find all not found before;
Till all the worlds shall live and glow
In that great love's great overflow."

—Selected.

Help to Read the English Bible.

REV. W. J. ERDMAN.

It is not generally known that in the Bibles of the American and British Bible Societies, and also in those of some publishing houses, at least *three* different names of God in the old Testament are indicted by a *difference of type.*

Let any one read the Bible with a knowledge of the meaning of these names, and of the hint given in the kind of type, and many passages will shed forth more light. Especially will this be found true of many psalms and prophecies wherein different persons are heard either as speaking or as spoken to, as in Ps. ii, and cx, and in Is. vi. The full force of certain quotations or allusions in the New Testament will then be felt; and the identity of Christ with the God of the Old Testament will be clearly proven.

Elohim is the general name of God as God. By it He is related to Creation and Providence. It is the plural of El which radically signifies force or strength. El as a name of God is often used in poetry, and elsewhere usually with an adjective or epithet. The plural form suggests a fullness of powers, though scholars differ as to its origin and import. Kindred to these two names are two more Eloah and Elah, the latter being Chaldee, and all these are translated by the one name God.

The name *Jehovah* is explained in Ex. iii, 13-15; vi, 1-8; Rev. 1, 4. Jehovah is God as the eternal unchanging One. His special relations under this name are to grace and redemption. He is the God who promises the covenants. Being the everlasting God He will keep the everlasting covenant, no matter how many centuries of seeming forgetfulness and delay, or apparent impossibilities come between the promise and the fulfillment.

As Jehovah He is the God of Israel.

"Jehovah is thy Elohim."—

Jah is a contraction of Jehovah.—

The name Adonai or Adon signifies Lord, Master, Owner. Adon is rarely used for God and is applied generally to men. Under the name Adonai, God is related to His people as one who owns and disposes, judges and delivers, rebukes and helps, and all, it might be said, because they are His possession through redemption.

This name is peculiarly illustrated by what Jesus has done for and is to the church as His Body, His Bride, His Servants, His House, His Own. He has all power and is Head over all things to the church, and He is the Savior of the body. In brief, He is "our Lord Jesus Christ." On comparing Psalm cx, 1 with Rev, iii, 21; and Isa. vi, 1 with John xii, 41, and on reading what follows in that psalm and in that prophecy, it is evident that Jesus is the Adonai, and as the Adonai He is addressed by the name Jehovah, and Jehovah is the Elohim. Exod. xxxiv, 23. Amos v, 16.

The following is the help to recognize each name:

LORD—Jehovah. Lord—Adonai or Adon.
God—Jehovah. God—Elohim, Eloah, El, etc.
Lord GOD—Adonai Jehovah.
Lord GOD the God of Israel—
The Adon, Jehovah Elohim of Israel. Ex. xxxiv, 23.

"Trust ye in Jehovah forever, for in Jah Jehovah is a rock of ages." Is. xxvi, 4.—*The Watchman.*

Wisdom of two Centuries Old.

Let us not flatter ourselves; we can never be the better for our religion, if our neighbor be the worse for it. Our fault is, we are apt to be mighty hot upon speculative errors, and break all bounds in our resentments; but we let practical ones pass without remark, if not without repentance; as if a mistake about an obscure proposition of faith were a greater evil than the breach of an undoubted precept. Such a religion the devils themselves are not without; they have both faith and knowledge; but their faith doth not work by love, nor their knowledge by their obedience. And if this be their judgment, can it be our blessing? Let us not then think religion a litigious thing, nor that Christ came only to make us good disputants, but that he came also to make us good livers; sincerity goes further than capacity. It is charity that deservedly excels in the Christian religion; and happy would it be if, where unity ends, charity did begin, instead of envy and railing, that almost ever follow. It appears to me to be the way that God has found out and appointed to moderate our differences, and make them at least harmless to society; and, therefore, I confess I dare not aggravate them to wrath and blood. Our disagreement lies in our apprehension or belief of things, and if the common enemy of mankind had not the governing of our affections and passions, that disagreement would not prove such a canker as it is, to love and peace in civil societies.—*William Penn.*

The Romish Aggression.

The *Illustrated Christian Weekly* calls attention to the fact as "a sign for the times worthy of note that a great Roman Catholic society has taken a step in advance in the line of sectarian and proscriptive political action. The German Roman Catholic Central Society, numbering three hundred and forty branches, with thirty thousand members, in twenty-three States, held its annual meeting last week in Milwaukee, Wis. It passed strong resolutions denouncing the prohibitory temperance movement 'as contrary to the interests and principles of the Catholic church,' declaring that all its members are in duty bound to send their children to Catholic parochial schools only, and favoring an organization of Catholics for the purpose of electing candidates to political offices 'who will protect Catholics in their constitutional right of unimpaired religious worship.' To say nothing of the fact that this 'constitutional right' is nowhere impaired, this action gives evidence that the hirearchy of that church intends to use its monstrous power for the advancement of its political designs. Forewarned is to be forearmed."—*Christian Statesman.*

QUESTIONS FOR QUIET MOMENTS.—Have you invited any one directly to come to Christ this week?

Do you love the Lord with all your heart, strength and soul, and your neighbor as yourself?

WHEN God would educate a man, he compels him to learn bitter lessons. He sends him to school to the necessities rather than to the graces that, by knowing all sufferings, he may know also the eternal consolation.

CHILDREN'S CORNER.

Our Wonderful House.

A wonderful house have I,
That God has made for me,
With windows to the sky,
And keepers strong and free.

The door has a tuneful harp,
A mill to grind my bread,
And there is a golden bowl,
A beautiful silver thread.

A fountain is in the house;
A pitcher lies at hand,
And strong men God has given
To bear me o'er the land.

The keepers must work for God;
The harp must sing his praise;
The windows look to heaven;
The strong men walk his ways.

And when this house shall fall,
And death at last shall come,
The good have a better house
Above in Jesus' home.

ANSWER: Ecclesiastes 12:1-7.

How Totty Boiled the Egg.

Mamma was sick. Every one said so from the doctor way down to Bridget, the cook. Totty knew it must be so, because Katie, the nurse, wouldn't let her go upstairs—not even when she promised to walk on the very tip of her toes. Oh dear, oh dear, it really seemed as if the world were coming to an end. Mamma sick! Why, the sun itself might just as well not shine at all.

Totty went into the kitchen, but Bridget was busy, and didn't want her there.

"I'll go out the back yard and look at the chicks, I guess," said Totty to herself. So she took down her sun-bonnet from the hook in the entry and went out. Just then the old speckled hen jumped on the edge of a barrel and cackled with all her might.

"I declare," said Totty, "she's laid an egg; I wonder where it is? I hope it isn't in the shoe-box nest, way up high." But it was, and Toddy almost tumbled off the ladder trying to reach it.

"Why! There are two; I can feel 'em. I tell you what, I'll boil one for my sick mamma."

Putting one carefully in her apron pocket, she crept down the ladder, and then went across the yard to the kitchen. Bridget wasn't there, so Totty looked around. There was the tea-kettle puffing away, with boiling water all ready. What could she want better than that? She reached the holder and took off the cover, and dropped her egg in. Now, I'm sorry to say, Totty couldn't tell time by the clock. She knew perfectly well that the egg must boil for three minutes, but although the clock was a very large one, she couldn't make anything out of the long hands and straight figures.

"I'll run around the kitchen seven times, and I guess that'll take about three minutes," she said. Of course she had to do it very softly, so that no one up stairs should hear.

"There! It must be done now, because I'm so tired."

She had counted one every time she went by the clock for seven times. There was the egg dancing up and down in the kettle. How to get it out was a question. Totty tried the poker and the tongs, but the egg tumbled back every time. The shovel! Of course, why didn't she think of that before? Now she has the egg, safe and sound on a little saucer. It was Totty's own saucer, because it had A B C's in blue letters all round the edge. "I'll carry my spoon too," she said, "and then mamma will know who fixed it." Carefully up the back stairs she went, and through the long entry to mamma's room. The door was shut. She could just reach the key-hole, and she whispered through it, "Please can I come in; it's burning my fingers." Some one said "hush," but some one also said, "That's my baby-girl; of course she can come in."

The door was opened and Totty walked up to the bed.

"It's an egg for mamma, and I fixed it all alone."

"But she can't eat it," said the doctor, "because she's sick."

"But I can see how nicely it's done, baby," and mamma took the spoon and struck the egg. But it didn't break; then she struck it again very hard, but no, it wouldn't crack a bit; and all the time the doctor was laughing as if he never would stop.

"What's the matter, doctor?" said mamma.

"Just look at your egg," said the doctor. So mamma took up the egg, and then she laughed too, so very hard that the egg rolled off the bed and clear across the floor, but it wasn't hurt a bit.

For (what do you think?) it was nothing but the glass nest egg that Totty took from the nest! But even if mamma didn't eat it, the doctor said it made her well, for she laughed so that she was ever so much better the next day; and as for the egg, why, mamma thinks it the very best in the world, and you couldn't buy it—no, not for all the money in your savings bank.—*N. Y. Tribune.*

Zero.

Few of our readers, it may be, are familiar with the origin, or hardly with the definition, of the term, "zero," which is in constant use upon the Fahrenheit thermometer. Coming into our speech from the Arabic through the Spanish, it perpetuates its original force, which is "nothing" or "empty." There is a manifest solecism in the use of the word *force* as thus applied, though, in another sense, our readers have need only to appeal to their very recent experience to realize that there is a decided fitness in its practical significance. The inventor of the zero scale upon which the zero point is marked, was a Prussian merchant, who lived upon the borders of the Baltic Sea, and whose name was Gabriel Daniel Fahrenheit. A hundred and eighty years ago he availed himself of a bitterly cold day, of a memorably cold winter, to experiment with mingled salt and snow to produce artificial cold. He supposed he had thus found the very lowest point of cold, and constructed a rude thermometer with "zero" at the lowest point, and graduated from that to the boiling point, 212 degrees above zero, while he fixed the freezing point at 180 degrees below the boiling point, both these degrees being estimated by the supposed contraction of quicksilver, the thirty-second part of its bulk in sinking from the freezing point to zero, and by its expansion the one hundred and eightieth part in being heated from the freezing to the boiling point. Of course, this was unscientific and entirely arbitrary; and as soon as this became apparent, other scales were devised upon true principles. These are Reaumer's and the centigrade, which are accommodated to Fahrenheit's by agreement. The latter is used in Holland, in England and in our own country, and its continued use is in proof of the power of habit, which in early days gave this cumbrous system of the Dutch philosopher a hold upon the public mind.—*The Standard.*

Some ingenious lovers of puzzles have made a lot of sentences, in each one of which all the letters of the alphabet are to be found. Nine of these sentences are presented this week as follows:

J. Gray, pack with my box five dozen quills.
Pert fellows vex Jack by quizzing him.
Quickly draw fat Jumbo's vexing phiz.
John was quickly vexed by Fritz's magpie.
Five big Jews whacked six queer lazy potmen.
How quickly John got a box of prizes moved.
Prim Quaker Job exchanged vows with lazy Flo.
Joseph, bring my adze, quick; I want Levy to fix it.
Be careful of extremes; love knowledge; prize quiet more than joy.

WITHOUT the way, there is no going; without the truth, there is no knowing; without the life, there is no living. Christ is the way which thou oughtest to follow; the truth which thou oughtest to trust; the life which thou oughtest to hope for.

TEMPERANCE.

—A young Virginian has invented a machine called the "lung destroyer." It turns out 150 cigarettes a minute.—*New York Sun.*

—The natural result of Henry Ward Beecher's declaration that he does not believe in prohibition was the ejectment of a drunken man from his church, by the ushers, last Sunday.

—The legislatures of New York, New Jersey and Missouri now have bills pending before them to establish the whipping-post for the punishment of wife-beaters. Kansas covered the entire ground by banishing liquor saloons. It is the use of bad whisky that makes wife-beaters. Wife-beating, children beating, and penitentiary-filling are all the legitimate fruits of whisky drinking.

—A man returned to his home one day drunk. His little girl toddled to meet him with childish welcome. Had the father been sober, he would have clasped the little child to his breast. As it was, he took hold of the little thing by the shoulders and threw it through the window. There lay the little head among stones and dirt and broken glass covered with blood, and both thighs broken.—*Gough.*

—"The State Committee of Massachusetts Prohibitionists" have lately said, "the London Economist estimates the cost of all the great wars of the world for twenty-five years, from 1852 to 1877, including the Franco-German war and our own civil war at something over $12,000,000,000. The cost of intoxicants in the United States for the same period is more than $15,000,000,000, or $3,000,000,000 more than all the wars of the world." And political parties ignore this tremendous iniquity. Of the masses before the Deluge Christ says, "*They drank.*" And Noah's case shows one of their great sins to have been drunkenness. Gen. 9: 21. The last days of this age were to be like Noah's days, (Matt. 24: 37, 33,) and such days are now swftly passing. Surely God will punish this vast people for their awful vices.

—SIR GARNET WOLSELEY leaves his glass untouched at dinner. For many years he has been a teetotaler, and he long ago gave the soldiers of Great Britain this very sound bit of teaching: "The old superstition that grog is a good thing for men before, during, or after a march, has been proved by the scientific men of all nations to be a fallacy, and is only still maintained by men who mistake the cravings arising solely from habit for the promptings of nature.

—QUEEN MAKEA of the South Pacific, one day called her officials together and said: "You constables were directed to put down drink. You have winked at it. In truth, you are of no use whatever, except to eat on feast days and share fines! I am a woman. Let the staid, middle-aged women of this village be enrolled as a policce force; perhaps they will have some regard for my word." This novel plan, so says William Wyatt in *Sunday at Home*, has been tried for some months, and so far succeeds remarkably well. Nothing escapes the eyes of these women constables. The drunkards are in great consternation; several of them have turned over a new leaf. One day a drunken man on horseback was surrounded, but succeeded in beating off the women with a long whip. Next day, now perfectly sober, he unwisely showed his face, and of course was heavily fined. A striking outward reformation has been effected. A day or two ago a good old man said in his prayer, "Lord, we have been told that such a plan was never before hit upon in any part of the world. Are we in this matter sinning against the? Any way, let the strong drink that occasioned the murder of my only son be put down effectually. May Ngaunu's prayer be answered!"

CONTEMPT of God and indifference to the toil and pains of fellow-men have a common root. Both are products of selfishness. They go often together.

IF a man draws near God an inch, God draws near him a mile.—*Eastern Proverb.*

RELIGIOUS INTELLIGENCE.

—The Free Methodist Susquehanna Conference at its late meeting adopted the following strong paper on secret societies:

It is a startling fact that all secret organizations are at war with the best interests of our common humanity and dangerous to the well-being of both church and state.

That they infringe upon the honors and prerogatives of Almighty God, in assuming titles which belong to him only. They administer solemn oaths which none but civil functionaries have the right to administer, and claim the forfeiture of human life of such as fail to meet their requirements and observe the regulations of their selfish clan.

They interpose their combined agency to protect the guilty and thwart the ends of justice in the enforcement of civil law. Unlike the compassionate Saviour, they pass by the helpless poor and bestow their benefactions on such as have contributed to fill their coffers and adorn their gorgeous temples. By their teaching and practice they slight the Son of God and turn men away from trust in him to a dependence upon an arm of flesh. They bring in the temples of the Most High which have been consecrated to his worship, their pagan rights and forms, thereby desecrating all that is sacred and divine in our holy Christianity. Therefore

RESOLVED, 1. We, as a conference, will strictly enforce the apostolic injunction: "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

RESOLVED, 2. That we believe that all men's intelligence, industry and virtue should be their passport to success in the activities of life.

—The Wesleyan conference this fall have spoken in decided terms against the lodge. Thus the Kansas conference, and the Illinois conference, at the close of an able paper.

"*Resolved*, That we are satisfied with the stand we have taken as a connection of churches, that we will not tolerate our ministers or members in joining or holding fellowship with secret societies.

Resolved, 2d. That we will not cease to cry aloud, and spare not, until the branches of the visible church, that indorse the christian character of those who are yoked with unbelievers in the carnal brotherhoods and who wickedly refuse to come out and be separate, as God commands, are shown their sin in justifying the ungodly and perverting the doctrine of Christ."

—The *Christian Advocate* has looked up the status of the wine question, as related to Christian communion in the Protestant churches of Chicago, and gives the following as the result: "The Methodist churches everywhere in the city have discarded fermented wine, and use in the sacramental services only unfermented grape juice. The Baptist churches have almost unanimously abandoned the use of fermented wine. All the Congregational churches except two have gone in the same direction. The Presbyterian churches, however, still stick to the old ways, and alcoholic wine is dispensed in all of them with two or three exceptions."

—Mrs. Booth, wife and active coadjutor of the Generalissimo of the Salvation Army, is the daughter of a lady of rank who was banished from friends and home in early life because she resolutely chose to marry a Methodist lay preacher in preference to a man of wealth and position who was a suitor for her hand. The story of this painful epoch in her mother's life, and the years of devotion that followed, appears, more than anything else, to have inspired Mrs. Booth to enter upon the remarkable career she is now pursuing. Accordingly at the age of 16 she dedicated herself wholly to religious work, and since then, for nearly twenty-five years, she has been speaking in public three or four times weekly, and doing a large share of the general executive business of the army. On being asked how she could do so much public work consistently with her duties as the mother of a large family, Mrs. Booth replied: "I did no visiting, and had no parties. I never left my children for any other purpose than to preach, and I therefore spent more time with them, after all, than mothers usually do." The training of the family had unquestionably been a success, the eldest five children being already among their father's most prominent and valuable helpers, and the younger ones being as thoroughly imbued with the one idea of the household—devotion to God and mankind.

—Bro. John Todd of Des Moines, Iowa, is beginning a series of Gospel meetings at the N. C. A. building in this City. He is visiting families in that part of the city and hopes that a good work may be done. Pray, reader that such may be the result.

—The United Presbyterian congregation of Northfield and Stowe, Ohio., Rev. J. W. Logue, pastor, are the first to contribute to the half million Quarter Centennial Fund of the denomination. The former gives $791, and the latter $130; or a total of $931. Westminister College Pa., is named as the object to which their gifts shall be applied.

—Darwin, in a letter written three years ago, says: "Christ and science have nothing to do with each other. I do not believe that any revelation has ever been made as to the future life. Every one must draw his own conclusions from vague and contradictory probabilities." This ought to settle the question of his theological opinions.

—There are 1,000 charitable institutions in London, with an aggregate income of no less than $20,650,000. Eighty-two are hospitals and forty-seven dispensaries..

—The Freemasons can now have a Bible, so-called, which can be used in all their lodges, and is only good for "a piece of furniture." An enterprising publisher has gone through all the so-called sacred writings of the world and collected the good things from all into one volume, which is named the Eclectic Bible. No religion has been left out, and ancient Paganism, the Christian faiths, and the different beliefs of the Indians and Mound-builders are all mixed up together.

The laymen of the Worcester churches are asking why the "Congregational club" holds its meetings regularly and takes its supper at the Bay State House, a notorious saloon? Surely this cannot be considered a very good example to set before the public. We preach temperance Sunday, and during the week patronize the most noted saloon keeper in the city! It may be said that there is no immediate connection between the parlors and the bar-room, but homely common sense cannot fail to detect the unsavory character of the whole establishment. Let us hope for a change—or better yet, for the abandonment of the banquet itself.

Holy Ground.--Take off Your Shoes.

MARYVILLE, Mo.

To Bros. Lyman and Fee:

I see at your meeting at Batavia, N. Y., Sept. 15th, that I with you constitute a committee to call a Union Convention, and to organize a missionary society. Beloved, I want the church and the world to understand that this is *Holy Ground.* That we who claim to be the Lord's alone, must take off, even down to our *shoes*, every thing that has the appearance of sect or party, and remain firm in God's mode, or order in saving a lost world as well as to follow our Leader in his own blessed way of reclaiming a fallen and divided church. God's ways are far above our's. We must look to him only.

1. As to a union convention, as soon as the Lord shall raise up 120, who have one mind and want to meet in one place for the outpouring of the Holy Ghost and the salvation of sinners, I think the time and place will be revealed to his church.

2. As to forming a missionary society, I think Jesus organized this society himself (see Acts 8. 1-4) to continue till time is no more. Hence let every one called by him go everywhere he may direct, and preach his word *only.*

As we go preaching the pure gospel we must set aside all secret and sect powers, as not only being in the way of the gospel, but directly opposed to the spirit and object of the true gospel of Christ. We must always remember as we oppose sects and parties, to watch close that we do not run in to some mild form of human bondage. I am one with all the church, even as the Father and Son are one. I can not join a union party, however pure and holy, for that is not God's order. RUFUS SMITH.

THE AMERICAN PARTY.

Nominations for 1884.

For President,
JONATHAN BLANCHARD,
of Illinois.

For Vice-President.
JOHN A. CONANT.
of Connecticut.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

REPORTS from last Tuesday's work will now be in order. The *Cynosure* will endeavor to give early and honest returns.

THE TONICA political meeting was one of the best. N. E. Gardner was chosen chairman and W. I. Phillips secretary. The ratification of the nominations for State officers and Congressman made at Wheaton was the first business. Speeches were made by W. I. Phillips, J. P. Porter, C. W. Hiatt, J. Blanchard, H. L. Kellogg, Henry Hawkins and L. N. Stratton. The speakers seemed at their best, and if party rewards were to follow them Bro. Stratton should be nominated for governor or senator at least. His exposition of the platform was a most able effort.

—It has never been substantiated, to our knowledge, that President Arthur is a Freemason. But the *Intelligencer* says that he retains a lively interest in his college secret society, the Psi Upsilon, and lately gave to Union chapter $100 toward the erection of a lodge hall.

—T. K. Beecher in a letter to the New York *Independent* gives this advice to voters:

"If counsel might avail in these unsatisfactory days, I would advise every patriot to forsake the two old parties and join the prohibition army, or the Anti-monopoly League, or the Greenback party. Join anything, anywhere, that entertains and proclaims principles of which you can make yourself an enthusiastic advocate, year after year, no matter how the election goes, nor which Senator controls the Penn Yan post office. There is a pure and bright political enthusiasm which, next after the inspirations of home and the hope of Heaven, is the noblest stir possible to man."

Talmage on the New Party.

Extract from a sermon preached by Dr. Talmage in Brooklyn Tabernacle Sunday Oct. 8th, 1882. Subject. "*Degradation of modern politics.*"

"Oh! we want in this land—and I shall live to see the day if God spares my life a few years longer—we want a party in this country that shall first of all recognize, as its dominant principle, the presence of the eternal God in the affairs of men and governments. The trouble is, we have no God in American politics. We have a devil, a cohort of bad spirits: the devil of office seeking, the devil of fraud, the devil of injustice, the devil of wastefulness, but no God. We have plenty of gin, and plenty of old rye and plenty of schnapps, and plenty of Congressional infamy, and plenty of Congressional outrage, but no God. I am far from wanting to see a union of church and state in this country, but I would like to see a party that would recognize openly and above-board, and without disguise and without cant the God in whose name Columbus took possession of this country, and in whose name Washington achieved our independence, and in whose name so many blessings have come to us. * * * * There is overwhelming victory to that party which shall come up and have courage enough, and enough worshipfulness to say in a preamble: 'Whereas: This nation has been blessed of God as no other nation has—blessed in its harvests, blessed in its health, blessed in its civilization, blessed in its protection against foreign enemies; therefore we in convention assembled, acknowledge his goodness and pray for a continuance of his mercy, and in the name of our God we now set up our banners.' A party that has the strength to say that establishing such a preamble, followed by commonsensical and righteous resolutions as to what you will do for the agricultural, the commercial, the manufacturing, the mining, the literary, the artistic, and moral interests of the country, will sweep this whole land with an overmastering triumph. * * * I wait for the foundation of such a party, I wait for the coming of such a man. Where is the Moses? Where is the Joshua?"

A Few Samples.

Despite all assertions to the contrary, secret societies are meddling with our politics. Every secret order is a political machine which is secretly conspiring to attain political control. The proof of this assertion is ample if we seek for it. We have repeatedly asserted that the Grand Army of the Republic was kept up by the leaders for political purposes. Repeatedly the members of that order have denied the charge and declared that its existence had nothing whatever to do with politics. The following despatch shows who told the truth:

THE G. A. R. IN POLITICS.

NEW YORK, Oct. 14.—A meeting of the Representatives of the State Posts of the Grand Army was held here last night, and resolutions were adopted urging that soldiers should have preference in government appointments.

Designing men make use of such secret orders to control the votes of the soldier element of our country and by this means keep themselves in power. Such scheming in a republic cannot be healthy but begets clannishness and consequent strife.

It is well-known that

FREEMASONRY

is constantly plotting for the political preferment of its members. In Massachusetts, the nomination of Mr. Bishop, a supposed Anti-mason, has for the first time given Ben. Butler, a 33° Mason, a fair show for election. So long as Gov. Long was candidate his Masonic brethren rallied to the Republican standard and defeated Butler, but now, when an Anti-mason is before the people, the indifference of politicians (or positive hostility) threatens to curse the commonwealth with a Butler administration. Occasionally a Mason, who is not familiar with all the uses of the craft, displays his disgust. Here is an instance:

EDITOR CAMBRIDGE TRIBUNE:—When I look at the candidacy of Mr. Bowman for Congress my heart grows sick. To see a man professing to be a Mason, visiting lodges, as he has done, and delivering political speeches to influence "the brethren," it is time an exposure of such conduct was made public. The Masonic institution is not a political one and when a candidate stoops to such measures it is time a protest was entered. Out upon such unmanly and unmasonic conduct. A MASON.

WALTHAM, MASS., Oct. 11, 1882.

Mrs. Livermore calls attention to the fact that women don't go marching around in torchlight processions, and she says has never seen them parading by daylight, clad in abbreviated aprons, ornamented as to the shoulders in what seemed exaggerated horse-collars, their heads supporting an immense amount of "fuss and feathers," and their padded coats over their swelling bosoms nearly bursting with ecstatic delight. If there is any pie left in the cupboard, Mrs. Livermore is entitled to a slice.—*Louisville Courier-Journal.*

[*Continued from ninth page.*]

among young men and their eager desire to learn the facts respecting the dark principles of the secret lodge system. Prof. L. N. Stratton of Wheaton called attention to the secret temperance lodges and their decline before the increase of genuine temperance sentiment. The Good Templars of New York State, who numbered once 100,000 members, were only 23,000 at the last report he had seen. In other places he had heard of the decline of the lodge before the growing light of Christ's Gospel of freedom.

The committee on nominations presented their report which was thus adopted:

President, N. E. Gardner.

Vice-presidents: D. S. Faris, Henry Hawkins, Moses Pettengill, Joseph Travis.

Secretary, C. W. Hiatt.

Treasurer, J. C. Schoenberger.

Executive Committee: H. L. Kellogg, Jos. Travis, W. I. Phillips, J. P. Stoddard, Mrs. E. A. Cook, Mrs. D. P. Baker, Mrs. L. N. Stratton.

The Treasurer made a verbal report, that although the amount in the treasury was small during the year, it was enough to pay for one month's work of Rev. E. Mathews, and leave a small balance. The verbal report was accepted and the Treasurer was instructed to present his written report to the Executive Committee.

In the evening Bro. Orin Sholes of Morrison led the devotional meeting, and Dr. Hawkins occupied the chair. The addresses of the evening were made by Rev. N. E. Gardner and Prof. L. N. Stratton. Their arraignment of Freemasonry and other orders was able and convincing, and the good effect was remarked on the subsequent day.

On Thursday forenoon the brethren and sisters enjoyed a season of prayer for a half hour, this being succeeded by a political meeting, the convention having adjourned until afternoon.

At 2 o'clock on reassembling after prayer by Bro. D. S. Faris the questions of the location of next convention and of the State agency were brought up. Bro. Faris, in response to the suggestion that the meeting be in the south of the State, said that a cordial welcome would be extended at Sparta or Coulterville, and great audiences could be gathered at either point if good speakers from the north would attend. It was voted to recommend that the Executive Committee provide for the next meeting to be held in one of these places. The matter of State agent was referred to the same committee. It was suggested that instead of employing a man who should work only within State boundaries that there might be a co-operative arrangement made through the N. C. A. whereby an able man might pass through a section of country tributary to each great railway line.

Space was also given for presenting the *Cynosure* by brethren Kellogg and Stratton. The result was another evidence of the devotion of the friends of our cause in LaSalle county. Several subscriptions were raised for the 100 club fund, others gave smaller amounts to the extension fund; a number of subscriptions were taken and more promised. When it is remembered that the whole county was canvassed by Bro. Worrell only two or three months ago, the result was greater than could have been expected.

The report of the committee on resolutions was presented, discussed and adopted as follows:

Resolved, 1. That we hail with joy and gratitude the multiplying tokens of the prevalence of Christian principles against the secret lodge system in this country.

2. That the platform of the American party, recognizing the supremacy of God and the equality of man and excluding the haughty despotism and titles of the secret orders, is the only platform entitled to the name American and worthy the support of the American people.

3. That ministers of the Gospel who belong to secret lodges are unworthy of the confidence and support of Christian people, until they repent of their departure from the example of Christ; and repentance includes renunciation of the lodge.

4. That membership in a Masonic lodge is incompatible with a credible profession of Christian religion.

5. That we will do our best to inceease the circulation of the Christian Cynosure and the Illinois American.

6. That we thank the Christian people of Tonica who have so cheerfully entertained this State Association.

7. That we hail with joy the spread of temperance and prohibition, and will support none but temperance men as candidates.

8. That we are in favor of giving the ballot only to such citizens as read it; and we believe that women are citizens and are entitled to impartial suffrage.

On the last evening Bro. Stratton in leading the devotional exercises read the 8th of Ezekiel and commented with marked effect. The addresses of Rev. D. S. Faris of Sparta, Ill., and President Blanchard followed, and it is safe to say that neither speaker has been lately more happy in pleasing and instructing an audience.

The convention closed amid the best of feeling. Though not the largest it was one of the best in the history of the State Association. It was well remarked of some of the speakers that they were never known to speak more effectively and eloquently, and this is no light commendation. On the part of the Tonica friends as much may be said in honest praise. Whole families attended day and night, driving in from their farms three, four and six miles away, and making little account of difficulties which in most communities would be thought great enough to excuse their attendance. We pray that their zeal may have a well deserved effect upon the other churches of the village, which are not so much indifferent as scared upon the question of the lodge. These may learn that the sincerity of their neighbors is not misplaced, but the evil against which they testify must be overcome if our country and our homes will be preserved to us happy and free.

The Iowa Convention.

[The president of the Iowa State Association sends the following communication written for a local paper by one of the delegates present:]

As the court room, which had been engaged for the convention some weeks before, was undergoing a renovation at this time, the convenwaa held in the United Presbyterian church. The exercises were introduced with praise, reading the Scriptures and prayer. After these devotional services, an impromptu welcome was extended to the delegates, in which the desire was expressed that they would enjoy themselves while among us, and do good to our community by their visit. The opinion was also expressed that the people of Winterset and Madison county, though they might not all be convinced by the arguments which would be presented in the convention against secret societies, were still so far up with the spirit of the age and country in which they live, as cheerfully to accord to the members of the convention the same privilege which they claim for themselves of holding and propagating, in all proper ways, their own opinions.

The President, Rev. C. D. Trumbull, then made some introductory remarks, stating that the Association had been organized seven years before, for the purpose of discuesing the evils and dangerous tendencies os secret societies, espacially such as are oath-bound, with the view, eventually, of the entire overthrow of all such institutions in the land. He did not deny that they were numerous and powerful, yet he firmly believed, that by the use of proper means, the God of truth would bring about the desired end. Great and apparently immoveable systems of evil have often been overthrown in the past, and truth is still mighty and destined to prevail.

During the progress of the convention in addition to interesting conferences, able addresses were delivered by Rev. C. A. Blanchard, President of Wheaton College, D. P. Rathbun and R. C. Wylie. These addresses showed that whatever a superficial observer might think of secret societies, they are really opposed to the best interests of the church, the state and the family.

Rev. Rathbnn spoke particularly of the religion of Freemasonry, showing that while it has a religion, it is no more the Christian, than it is the Jewish, the Mohammedan, the Mormon, the Buddhist, or any other system of heathenism. It makes no acknowledgement of our Lord Jesus Christ, through whom alone sinners can be saved. And in this resp ct it is closely copied by Odd-fellowship. Neither admit into their religious services anything which would be offensive to Jew, Mohammedan, Mormon or any other false religionist.

Rev. Wylie spoke of the relations of secret societies to civil government, showing that their influence is often contrary to the principles and spirit of republican institutions.

President Blanchard spoke both evenings, showing the erroneous claims of secret societies to be charitable institutions, and pointing out many of their evil tendencies. His eloqndnce, logic, and suavity of manner, made his addresses intensely interesting. During the afternoon of Wednesday the association took a recess in order that a convention might be held of the Americrn Reform political party for the nomination of State officers. This party has an excellent platform, the principles of which are destined to prevail, either by the continued growth of the new party, or by their advocacy by one of the old political parties, as was recently done on the snbject of prohibition. Let the attention of our people be properly directed to any subject by a free and open discussion of it, and they will seldom fail to come to right conclusions.

C. T. M.

—There's no music in a "rest" that I know of, but there's the making of music in it. And people are always talking of perseverence. and courage, and fortitude; but patience is the finest and worthiest part of fortitude, and the rarest too.—*Ruskin.*

NEWS OF THE WEEK.

—The reduction of the public debt goes on at the rate of half a million dollars per day. For the month of October the reduction was $15,629,180.

—It is expected that the new trial of Brady, Dorsey, Vail, Miner and Rerdell, the star route defendants, will begin Dec. 1, and that no delay will occur on account of the prosccution of the jury-bribing cases.

—There were in operation on the 30th of June 1882, 46,231 post-offices in the United States—an increase of 1,719 during the year. Free delivery is carried on in 112 cities, employing 3,115 men at an expense of $2,625,000 the average cost per carrier being $835.75.

—Mrs. Scoville and her child Bertha fled to London, Canada, in anticipation of a verdict by the jury pronouncing her insane, and where she evidently intends to remain so as to be beyond the reach of attempts to take from her the custody of the child.

—A loaded coal car, on which there were a number of workmen, dashed down an incline from McIntire's mine, twenty-five miles from Williamsport, Pa., Thursday evening, resulting in the instant death of three persons, the mortal wounding of two, and the severe injuring of many others.

—Neal and Craft, two men supposed to have been accomplices in the murder of two young women and a boy at Ashland, Ky., Wednesday were transferred from Catlettsberg, Ky., to the scene of their new trial in Carter county. The prisoners were under the escort of a company of State militia as it was believed an effort would be made to lynch the two prisoners. As the steamboat was passing Ashland a party of boys, who had seized a steam ferryboat, made a silly attempt to intercept the other boat and was fired on by the militia, and three of the boys wounded. The river bank was densely crowded with Ashland people, and for some unaccountable reason the militia turned their rifles upon the populace, killing five, seriously wounding seven, and slightly wounding thirteen.

—Turkey is in a bad way financially. Next year's budget will show a deficit of fifty millions. Things are shaping toward the possibility of another foreign control for a a part of the Sultan's domain.

—The anarchist organ in Paris states that out-casts will soon be placed in the houses of the bourgeoise, where they will find food and clothing, and destroy important documents, particularly deeds, bills, and titles to property so that the owners can make no claim for compensation, and will besides lose trace of papers connected with their estates.

—Fires in Russia have been so disastrous and plentiful recently that the insurance companies have raised their premium rates 40 per cent.

—In the Bundesrath, at Burlin, there has been introduced the draft of a law prohibiting the importation of American swine, pork, and sausage-meat.

—A riotous demonstration of a serious character occurred recently in Vienna. Three hundred members of the Shoemakers' Union, which the authorities dissolved a few days ago, gathered in the high street, shouting, "We must have blood!" "We must have a blaze!" The police were badly used and several wounded. Troops dispersed the mob.

—The devastation by floods in the Tyrol and in Corinthia has been very disastrious. In upper Italy the terrific floods are abating, but in the Tyrol roads, railways and bridges are submerged, and in many instances have been swept away. Dikes have also been destroyed at Dollschack, and thirty men are reported as having been killed. At Salsburg whole houses were swept away, and at Nickerdorf the station of the Southern Railway has been destroyed. The damage will reach twenty million florins, while the destitution among the inhabitants is very great.

HOME AND FARM.

The Potato Rot.

Fortunately the potato disease, (Perinosnora infestans,) is not one of the afflictions of this country; if it were, the fight with that and the potato bug would probably be an unequal war. But it has visited us at times, and perhaps, if we ever finish the bug, we may be called upon then, if not sooner, to devote some of our skillful care to that predaceous visitor. In Great Britain it has never wholly disappeared since it was first known there. Last year was a particularly favorable season, the blight doing but little damage compared with its usual ravages. The large potato crop of that country last year was a great boon; and a new trade sprang up with this country, supplying us with potatoes which we were lacking on account of the very general drouth. For years the British agriculturist has been trying with little avail almost numberless methods to prevent or mitigate the attacks of the deadly potato fungus.

It has long been an accepted theory that the spores of this fungus effect an entrance into the potato plant through the leaves. In fact, this position is not controverted. That this is true there may be undeniable proof; but it has also been held that the spores did not and could not enter the tuber directly through the skin. Mr. J. L. Jensen of Copenhagen, claims that the spores do enter the tuber through the skin, and, by a great number of careful tests made for the protection of the tubers from the spores brings weighty evidence to the support of his position. The fungus first effects the leaves of the potato plants, causing brown and black spots on them, and if the attack is severe enough finally destroys them altogether. The spores fall from the leaves to the ground and Mr. Jensen states that they are carried by the rains down to the tubers, germinate on the skin and penetrate to the interior. In this manner he claims that the injury to the tuber is mostly affected. If the spores from the diseased leaves could be prevented from falling where they would reach the tubers the disease would be controlled to a great extent. This Mr. J. has succeeded in doing, so that his success is indeed very marked. The process is a simple one, and consists in earthing up the potatoes, which are planted in drills, so that a sharp ridge is formed over them; and this is done before the disease manifests itself on the leaves, or at its commencement. The following is Mr. J's. account of the process:

"The usual moulding hitherto practiced in all countries is a flat moulding, by which the uttermost tubers are only covered by a layer of one or two inches of earth, but my protective system requires—after a preceding flat moulding—a high and sharp moulding, by which the upper surface of the uppermost tubers is covered with about five inches of earth. To effect this it is necessary that the ridge be so high that the top of it is from ten to twelve inches above the surface of the adjoining furrow, or ditch, whilst the ridge must be very broad at the bottom. My system also requires that the tops of the potatoes shall be moderately bent to one side, with a view to prevent the rain water from running down the stems and thus carrying the spores to the tubers. By this contrivance also more spores will fall between than upon the ridges."

In five places in Denmark last year eight experiments were made with the common flat moulding, and eight others with the high or protective moulding, and the result was that there was an average of twenty-three and a half per cent of diseased tubers in each of the former, and one and a half average per cent of diseased tubers in each of the latter experiments. In eight other similar experiments tried at Antvorskov there was an average of nearly forty-one per cent. of diseased tubers in the flat moulded rows, and only a small fraction of one per cent. in those high-moulded with the tops bent down. This is an exceedingly interesting statement and the difference in the two practices is sufficiently appreciable.

Care is necessary in digging the potatoes to preserve them from the spores. After the leaves are withered the tops are cut off and carried away out of the field, and this is done a number of days before lifting the tubers.

So many experiments carefully carried out as these were, and the details of which our space does not admit to give in full, all without exception, showing results of the same kind, almost establish with certainty the theory that the spores enter the tubers through the skin. — *Vicks.*

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The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists).
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Congregational, Sandford county, Ala.
New Hope Methodist, Lowndes co., Miss.
Congregational, College Springs, Iowa.
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Pleasant Ridge Missionary Baptist, Lowndes Co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes Co., Miss.
West Preston Baptist church, Wayne Co. Pa.

Other local churches which have adopted the same principles are—

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Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist, Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.

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Nov. 6th, 1882.

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Dr. J. Cochran, we understand, promises to be one of the one hundred.

C. C. Foote sends the $15.00 pledged last week and writes: "I prize the *Cynosure* above gold."

P. S. Feemster sends $15. Geo. B. Hopkins, N. E. Gardiner, J. C. Heywood, John Morrison and A Friend, enroll themselves among the one hundred from the state meeting at Tonica.

John Hepburn; I have been very busy this last few months, but will have time soon to work for the *Christian Cynosure.* I am satisfied I can get up a club. We regard the *Cynosure* as a necessity. N. P. Eddy, Sheffield, Bureau Co., Ill:—With aid pledges himself as one of the hundred men: "I am anxious" he says "that thousands more should take the *Cynosure.* I have gotten up clubs every year since I knew about the paper, and I expect to get subscribers as long as I am able. I am now most seventy-eight years old." Later M. Eddy remits the cash for his pledge and encloses five dollars towards another. Dr. J. A. Bingham, sends $15.00 enrolling his name among the one hundred. His wife writes. Wish we could do more. We shall be very glad to have the Reform Story.

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W. R. Morley, Brush Creek, Iowa, pledges $15.00 to help secure the folder.

Mrs. R. Schnellbocher; "Am trying to get subscribers."

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C. W. Allen, will try and see what he can do toward getting a club of ten.

Mrs. D. R. Keir, "will try and get some more subscriptions."

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Be sure to read Secretary Stoddard's letter.

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Total cash received, - -	$524 62
Total cash used, - -	342 60
Cash available, - -	$182 20

This Fund is designed to aid in getting subscribers from among those who do not take the *Cynosure*, and who may be induced to read it by paying themselves $1.00 per year. The Fund pays 50 cents, making up the club rate. It will now aid 364 new subscribers to get the paper for $1.00.

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By Express.

U P Board of Pub, G Hartmann,

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GRAIN—Wheat—No. 2	92¼	
No. 3		81
Rejected		68
Winter, No, 2		95½
Corn—No. 2		71½
Rejected		68½
Oats—No. 2	34¼	34⅜
Rye—No. 2		56½
Bran per ton		13 50
Flour—Winter	4 50	6 75
Spring	3 00	4 80
Hay—Timothy	9 00	13 50
Prairie	7 00	10 50
Lard per cwt		11 50
Mess pork per bbl		20 00
Butter, medium to best	18	37
Cheese	05	14
Beans	3 35	3 90
Eggs		26
Potatoes, per bu	45	50
Seeds—Timothy	1 58	1 60
Clover		5 75
Flax		1 16
Broom corn	02	07½
Hides—Green to dry flint	8¼	15
Lumber—Clear	43 00	52 00
Common	15 00	22 00
Shingles	3 20	
WOOL—Washed	27	41
Unwashed	18	30
LIVE STOCK—Cattle, extra	6 00	6 50
Good	5 15	5 65
Medium	4 50	4 90
Common	2 50	4 00
Hogs	4 75	77 5
Sheep	2 50	4 75

New York Markets.

Flour	3 10	8 75
Wheat—Spring		1 06
Winter	90	1 14
Corn	84	88
Oats	38	48
Lard		12 25
Mess Pork		23 25
Butter	15	37
Cheese	06	12
Eggs		28
Wool	12	47

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The Supplement,

Which we give to our readers this week, may be accepted by our many readers as a token of the good will of the *Cynosure*, and of the gratitude of editors and publisher for the honest effort of many of the friends of the paper to increase its circulation. We cannot promise a supplement often unless, with the abundance of matter sent in for publication, there is a corresponding interest in having it widelyread. Suppose that now we have 20,000 readers, every one can see that the value of their writing would be much more than five times multiplied if the readers were 100,000 and the list 20,000. So when we say that a press of matter demands an extra sheet, we mean not that there should be less writing but more readers. Let us all work on and pray on for this end. In our added pages may be found interesting reports from Indiana and from the National Reform Convention in Clarinda, Iowa; and some political reading which will be looked for with some anxiety.

TOPICS OF THE TIME.

Occasional "off-year" successes had prepared the Democratic party to expect a few victories in the elections of last week, but to find their candidates receiving majorities of 200,000 in New York; 35,000 in Pennsylvannia; 13,000 in Massachusetts, 10,000 in Kansas, etc; while the next House of Representatives will have a large Democratic majority and possibly also the Senate—these facts permit their condition to be described as the intoxication of success. Probably no man feels more keenly the defeat than President Arthur. He has so unwisely staked his political fortune on this election, by personal interference in favor of Conkling and other friends in New York, that no future excellence in his management of his great office can restore him to the favor with which he entered it. To the party which supported his administration also belongs the River and Harbor bill steal, the infamous political assessments, managed by Hubbell of Michigan with the greed of a Jeffries, and the "spoils" system and "boss" rule. Some of these abuses are common to all parties, and only sunk the Republican ship because she was under the necessity of carrying the load. But the emphatic voice of the people to the President, is a demand that he shall cease trying to be a President and a ward politician at the same time. He made a fatal blunder by attempting to thrust Conkling into the Senate while Garfield lay between life and death; he insulted the intelligence of the people by nominating him to the Supreme Bench; and he aroused their indignation by opposing the renomination of Cornell. If he did all this in haste, he may repent at his leisure. An opposition Congress will occupy henceforth all his attention, and the ward politicians of New York may mourn that he no longer leads them to victory.

Our New England editor provides some reading which should be of gloomy interest to the voters of Massachusetts, and to all, since who may say that the same dark and powerful agency of the secret lodge is not everywhere working for the same result, only more secretly. The press attributes Mr. Bishop's defeat to his want of "personal popularity"—a very convenient term to disguise the absence of a lodge oath from his conscience. Butler's sportive audacity, which has brought him to the front of the losing party for three or four successive elections, and has popularized him with the unthinking multitude, had his private millions of money and thirty-three degrees of blasphemy, outlandish titles and gew-gaws, and ten million oaths to back it. Perhaps the Old Commenwealth thinks herself happy that her ruler is a Sovereign Grand Inspector-General, and has been also a Sovereign Prince, a Grand Pontiff, a Prince of Jerusalem, a Prince of the Tabernacle, a Prince of Mercy, a Knight of the Sun, a Grand Inspector-Inquisitor Commander, and a Sublime Prince. It may also be a matter of compliment, if the New York papers say truly, that all the leading liquor firms of Boston contributed $300 each to elect this mighty governor. But when the lodge and liquor interest combine we have yet to learn that it was with any intention of promoting the happiness, peace and prosperity of a community or a State. Let Americans mark this election and see in it a fretting leprosy, that will spread through all our national structure, unless men anointed of God shall stand up to stay and cleanse the plague.

Hon. Thurlow Weed has a letter in the New York *Tribune* of Nov. 4th, dictated to a stenographer, in which he comments upon the political prospects with a caustic humor. "Spoils," "bosses," Hubbell committees, and Presidential junketing are shaken together in the bag which hung about the neck of the Republican party while it buffetted vainly with the tides of election. The force of his criticisms are widely appreciated, and his letter is everywhere reprinted and noticed by the editors. We want to tie fast one fact—the proof of Mr. Weed's vigor of mind which this letter supplies. In a few years after he is gone to his rest, we shall hear the author of the powerful letter on the Morgan abduction and murder decried as unfitted by reason of decrepitude and age to prepare such a document, or to testify to its truth. But the Thurlow Weed who can write so ably on politics a few days later is not regarded as an imbecile by the ablest political editors of the nation, by any means.

The report of the Post-office Department this year will interest the public generally more by its small figures than its great ones. To explain: The revenue of the Department has doubled since since 1871, in which year on June 30, it was $20,037,045. On the same date, 1882, the annual revenue was $41,876,410, or $10,000,000 more than the receipts of the United Kingdom, and greater than the receipts of the mail service of any other country in the world. While the receipts have been increasing at the rate of 14 per cent per annum, the expenses increase at the rate of less than 2 per cent. The net surplus of receipts this year were over $1,500,000. These are the great figures. They show so promising an increase in the revenue of this Department that it is believed a reduction of letter postage to 2 cents may now be made. A deficit might result for two or three years, but the revenue would soon again exceed expenses. Let Congress give us the 2 cent stamp.

The "closure" resolution now before the British Parliament is the next reform to mark the record of the great English statesman. This is a measure to guard the body from vicious obstruction by a minority, and answers to the "previous question" of our Congress. That such a measure has been so long delayed is a grand testimony to the patience of English majorities or to the obedience of minorities. But Parliament once had the "previous question." Macauley speaks of its use definitely in the time of James II. The Tory opposition has been considerable, and appeared strongest in the effort to amend by making a two-thirds vote necessary to close debate. That party could always muster more than one-third the members and prevent the action of the rule. They were defeated, and the measure is as good as passed which will prevent Parnell from stopping the transaction of Parliamentary business for weeks together.

—I. H. Jones of Jamestown, Mo., for four years an Odd-fellow, and occupying the highest office in a subordinate lodge has lately seceded forever from the order.

Condemned Out of their Own Mouth.

A Further Reply to the Assumptions of Rob. Morris and Others.

BY WARREN TAYLOR.

When Anderson and Desaguilliers, in 1717 got together the laborers in brick and mortar in the city of London, and proposed to them to form a grand lodge and receive from them a new, philosophical and speculative masonry, they certainly dug up the buried Mysteries; modified the ceremonies of the old sun worship so as to retain the square, compass, trowel and apron; and to make the whole thing more imposing, more captivating and more acceptable to Christian people, they ascribed to it great antiquity and connected it with Solomon and the temple; and gave these mysteries to those simple and superstitious men as the new fashioned Masonry. As Masonry is the practice of sun worship in the Mysteries "it is more ancient than the Christian era. But, as speculative Masonry, it is just one hundred and sixty-five years old, and so the more candid of learned Masons are free to confess. Thus Albert Pike is quoted in the Catholic *Review* as saying, "All attempts to prove that it (Masonry) existed at an earlier date than the 17th century are nonsense." We have also been told in the *Masonic Trowel* that a reliable author "assigns the origin of the Freemasonry of the present day to the year 1717." The Cyclopedia of Freemasonry, as quoted, and the British or London Cyclopedia, both affirm that. "Speculative Freemasonry originated in

1717." In the minutes of the Grand Lodge of Ohio for the year 1877 there is a long article read by one of their most learned members, on the question, "Whence came we?" And the writer affirms that having resided in London, "and made all the research which it was possible for him to make, he could find no evidence of any degrees in Masonry prior to 1722." And that before that time apprentice masons and craft masons were made such not by any ceremony whatever, but were simply recognized, the one as a learner and the other as a workman; and that the masons who formed the first grand lodge at the Appletree tavern, were *craft* masons and had not a Master Mason among them.

All this testimony is found on the minutes of the Grand Lodge aforesaid without objection or demur.

Plain Preaching.

BY PROF. E. D. BAILEY.

What is plain preaching? It is not a wholesale denunciation of everybody and everything except the preacher. It is not necessarily loud preaching. It is not always "smart" preaching. It is never "dull" preaching. It is preaching which so plainly portrays the way of salvation that all who are in it recognize the description and all who are out of it become aware of the fact. It is preaching which so plainly describes sin that every sinner feels the truthfulness of the description and recognizes his own errors. Plain preaching makes the way of holiness seem most desirable and the way of transgression most hateful.

In order to preach plainly the preacher must be filled with the Word and the Spirit—he must feel the power of a divine inspiration. In describing the kingdom of heaven he must not be filled with constant fear lest the skeptical, the scientific, the philosophic portion of his audience shall dissent; and in portraying sin and calling it by name he must not fear lest sinners present will take exception to his remarks. Indeed he cannot preach plainly until he has risen above all care or anxiety for the reception of his preaching, until he has a sublime confidence in the truth and an unswerving faith in its triumph.

The man who cannot tell, with plainness and without fear, what he knows about intemperance, dancing, card-playing, covetousness, secret societies, and every other prevailing wrong, has not yet got beyond trimming his preaching to suit "itching ears." It was said at the late Board meeting in Portland that it was under the powerful preaching of Edwards, Payson, Finney and others of that class that the greatest missionary enterprises had their origin. Dr. Gould, at the late Paxton conference exclaimed, "O for an hour of Finney! O for an hour of Payson!" Such men were fearless in denouncing sin and determined in upholding truth. But preachers now apologize for trimming their denunciations and excluding some themes by arguing that they are not doing it through fear, but only because it is best to be wise! Away with such wisdom! It is the curse of the church. The people do not need soft sermons. They need to see boldness in their ministers. Courage is catching. Let us have more of it.

The Symptoms and the Disease.

BY H. H. HINMAN.

The whole head is sick, the whole heart is faint, from the sole of the foot even unto the head there is no soundness in it, but wounds and bruises and putrefying sores. They have not been closed up, neither bound up, neither mollified with ointment.—*Isa. 1:56.*

History continually repeats itself. Isaiah lived in a time of spiritual declension. So do we. Then they "drew near the Lord with their mouths, and with their lips did honor him, but removed their hearts far from him, and the fear of the Lord was taught by the precepts of men." —*Isa. 29:13.*

So it is to-day. Then it was said, "Yet ye seek me early, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinances of their God. They delight in approaching to God."—*Isa. 58:2.* Surely this is *more* than could be said of the church now, yet it was to this people that the Spirit said, "Cry aloud. Spare not. Lift up thy voice like a trumpet, and show my people their transgressions and the house of Jacob their sins.—*Isa. 58:1.*

To-day God says this to his ministers, but some of them are blind watchmen. They do not see the sword coming. Some are dumb dogs that *cannot* bark; sleeping, lying down, loving to slumber."—*Isa. 56:10, 11.* Some seek to build up the walls of Jerusalem, but they continually say, "Peace, peace, when there is no peace: and one hath built a wall and others daubed it with untempered mortar."—*Ezek. 10:13.* "They have strengthened the hands of the wicked that he should not return from his wicked way by promising him life."—*Ezek. 13:22.*

Why do we write thus of the church? Because she thinks herself "rich and increased in goods, and hath need of nothing, and knoweth not that she is wretched, and miserable, and poor, and blind, and naked.—*Rev. 3:17.* Symptoms are not the disease, but they indicate it. Notice one of the symptoms:

A large share of the ministers here in Washington are Freemasons. They are in sworn fellowship with some of the worst of men. They have taken blasphemous oaths. They practice rites that, if done openly, would cause their arrest for indecency or lunacy. They practice a religion that denies the Lord that bought them. They have sworn conformity to a system that perverts justice, corrupts morals, and destroys true piety. "Were they ashamed when they had committed abominations? Nay, they were not at all ashamed, neither could they blush." —*Jer.* 6:15. They glory in their shame. "They rebuke him that reproveth in the gate. They abhor him that speaketh uprightly."

I see ministers here flaunt their Masonic jewelry, and advertise their Masonry in their prayers and exhortations, while they denounce those who in Christian fidelity expose the evil. What is the matter with these false prophets? Freemasonry? Nay, verily. That is but one of the symptoms. It only *indicates* the disease. There are other symptoms, unseemly ulcers, constantly coming to the surface. The disease is *in the heart.* "The whole heart is sick." Nevertheless there is balm in Gilead. There are true prophets who will not hold their peace day nor night till he establish, till he make Jerusalem a praise in the earth.—*Isa.* 62:6, 7.

Washington. D. C.

REFORM STORY.

Holden with Cords.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

Chapter XXVII—The Sword of Damocles.

[*Continued.*]

I have previously mentioned the fact that Darius Fox kept a distillery. It was to this place that Sam and Joe when the evening shadows began to gather and the farm chores over for the day, directed their steps;—an ancient, smoke-stained building much frequented by the men and boys of Brownsville, either because they liked the odor of the still, the chance of imbibing stray drops of the sweet liquor through a straw, or for some social charm inherent in the general atmosphere of the place.

Joe sat down nonchalantly on one of the big casks beside old Ezekiel Trull, who was partially deaf; and drawing a small volume from out his pocket inquired in the loud tones rendered necessary by the old gentleman's infirmity,

"Have you seen one of Morgan's books yet, Mr. Trull? I heard Miller had got it out so I sent for one the other day."

"Morgan's book out! the one they murdered him for trying to get up. Dew tell. I'd give a sight to see it;" answered the old man eagerly, fumbling for his spectacles, and speaking himself in that high key natural to the deaf, so that the general attention was attracted precisely as Joe meant it should be.

They crowded round to see the book, some scornful, but all curious. Even Darius Fox drew near with the rest. The thing to prevent which he and so many others had united to murder Morgan had not been prevented after all. Here was the work for which he gave his life, rising phoenix like from his martyr's grave under the cold waters of Niagara, ten fold more potent through his death. And this was what they in their mad rage against him had accomplished.

He took the book, shuffled the leaves over; then threw it from him with an oath.

"It's just a pack of lies, but they'll do to fool Anti-masons with."

"If that is the case it ain't worth swearing about, seems to me," said Joe, coolly, as he stooped to pick up the book, a trifle the worse for the rough treatment it had received. His retort was followed by a laugh from one or two who saw the point. It angered Darius, who fiercely repeated,

"I say it again. The book is a vile imposition. I don't want to see no more of it than I have." And Darius turned away, but not so quickly that he failed to hear Sam Toller drawl out,

"Say Joe, ain't it a good deal like that book ye borrowed once. Or I dunno as ye 'zactly borrowed it. Kinder fell in yer way, didn't it? Maybe Morgan copied from that."

"If he did he has altered one or two things. That was J. B. This is B. J.," replied Joe.

"B. J.? That ain't the title of the book, is it?" asked one of the company not posted in lodge lore, while Mr. Fox, trembling at the idea that Joe might be on the brink of revealing what would certainly make him the laughing stock of the whole neighborhood if it should ever get out, was for once in the unpleasant predicament of not knowing what to do or say. But to make peace with his dangerous adversary, in the words of Scripture "while he was in the way with him," seemed the only discreet thing to do under the circumstances.

"Sam," he said, "I wish you would help me a minute out here. And you too Joe, if you will. It's only a hand's turn I want." And Sam and Joe accordingly followed Mr. Fox who led them into a small unfinished room in the rear of the building, and pouring out two glasses of his own liquor he presented one to each, saying in an injured tone as he did so,

"This is confounded mean business to go and blow on a fellow after you've given your solemn promise to keep mum."

"Now look here, Mister," answered Joe, scornfully refusing the proffered peace-offering to which Sam, on the contrary, had due respect. "When I heard that you were throwing out hints to the lodge that Leander had been letting out the secrets, I went to you and I warned you pretty plain that the real traitor would be exposed if that talk wasn't all taken back. When Jachin and Boaz tumbled out of your pocket and I picked it up one night when you were going home from the lodge too drunk to know your right hand from your left, I had no thought of making you ridiculous and hurting you in the lodge by telling the story round how I come by the secrets. I only wanted a little fun and I had it, by teaching them to Sam, so that he could pass himself off for a Mason. But now the secrets are all out my little game is up, but I see yours isn't. Because Leander knows that Masons murdered Morgan, and ain't afraid to say so; because he left the lodge like an honest man when he found out what Masonry really is, you've persecuted him every way you could think of. You've used tools and tried to keep your hand hidden, but what is the use when everybody in Brownsville knows as well as I do that you are at the bottom of all this mischief. Now, Mr. Fox, unless you give me your solemn pledge with Sam Toller here for a witness, to have all legal proceedings against Leander dropped, and not to trouble him any more, that story shall be spread all over the neighborhood. And I mean what I say. You had better be careful, Darius Fox, just for your own good.

Folks say that you know all about Morgan, and they say some other things that are not exactly to your credit, but I ain't called on to repeat 'em. Just give me that promise. That's all I want of *you*."

Darius Fox stood for a moment in silence, but he had enough good sense to accept Joe's alternative.

"You're too hard on me, Joe. But that matter about the wall—if I can get Joel Barnes to drop it I will. I was only in the way of my duty serving the writ. A sheriff has to act without respect of persons, you know."

"Oh, yes; Mason or Anti-mason," answered Joe, sarcastically, as he marched off in company with the chuckling Sam. "Good-night, Mr. Fox, I hope you will remember the little talk we've just had and govern yourself accordingly."

One more scene and Darius Fox fades from my story.

CHAPTER XXVIII.

THE MYSTERY OF OAK ORCHARD CREEK.

The appearance of Morgan's book deepened the public agitation and excitement. To many in the Masonic ranks it came like a decree of emancipation. The secrets were out; if not actually proclaimed from the house-tops they were freely sold to the simplest cowan who chose to invest a part of his day's wages in learning the august and sublime mysteries of Freemasonry. Why were they bound to keep secret what was no secret? And some bolder spirits, among whom was Mark Stedman went farther. Why not tear away the veil that hid the higher degrees?—and show Masonry personating Jehovah in the burning bush, or seated as the All-Puissant on his throne of judgment; thus literally fulfilling the New Testament prophecies of the Man of Sin; show Christ's Holy supper profaned in horrible burlesque by deacons and drunkards, ministers and libertines;—and finally the veil entirely withdrawn, show her swearing her devotees "to crush the head of the serpent of ignorance—a serpent which we detest, that is adored by the idiot and vulgar under the name of RELIGION!"

This will surely be the death blow to Masonry. So said and thought the band of patriots which met at Le Roy, and placed on record for all future time their independence as Christian men and American citizens. So thought every honest man and woman who read or heard their testimony. So thought Joe who concluded it was time to surrender his secret. And accordingly one day I found a bundle of foolscap laid in convenient reach for my inspection, all written over with the first three Masonic degrees.

"What under the sun have you got here, Joe?" I exclaimed.

"Only something for Rachel to kindle her fire with," was the cool reply. "That is all it is good for now. Say, Leander, do you remember that old book I was looking at the night you joined the lodge?"

"To be sure I do. Now, how did you come by it?"

"Easy enough. I was walking home from Jake Goodwin's party—"

"Who with?" I interrupted, with that teasing freedom in which elder brothers sometimes indulge.

"Come, Leander," answered Joe, coloring, "that is no business of yours. If you ask impertinent questions I shall stop. Of course I went home with somebody, but we had parted company, and I was just coming over the hill there by the widow Tappan's when I overtook Darius Fox coming home from lodge just half seas over. I never saw him really drunk before but folks say since the Morgan affair happened he's been getting into drinking ways fast."

"I've noticed it myself. Well Joe, go on."

"His gait was very unsteady, and once he nearly pitched over, and in the jerk he give to save himself or some way that book fell out of his pocket. There was a good bright moon and I stopped a minute to examine it. The title Jachin and Boaz sounded as though it was some kind of a religious book, but that kind of reading is not quite in Darius' line; so I looked a lit farther. When I see it was something about Masonry I slapped it into *my* pocket quick as a wink. 'So ho,' thinks I, 'this is the way you lodge members post yourselves. What is to hinder my learning the signs and grips and initiating Sam Toller?' You know Sam is always ready for a joke, and he was just as much tickled with the idea as I was. But learning it by heart was such a job Sam told me I had better copy it off. So I bought a quire of foolscap and we sat up two whole nights out in the barn to do it."

"I wonder you didn't set the barn on fire, Joe."

"Well, we did come pretty nigh it once," confessed Joe; "when we thought we heard Miss Loker or somebody else coming. Sam scrabbled so to hide our light he tipped it over, and I thought for a minnte we should be all in a blaze. When we got it nicely copied off I had a fine chance to return it on the sly. Miss Loker sent me over to the Fox place for some kind of dried herb she wanted, and while Aunt Subrey was rummaging over her collections up stairs, I clapped the book right back again into the pocket of Darius' coat that was laying over a chair in the keeping room—the very same one he had on that night. And the joke of the matter is Darius had never missed it, so he never thought *he* was the leaky vessel till I come to blow him up for calling you a traitor. You should have seen his face. But I had the staff in my own hands, and I've kept it there ever since. Darius is like an alligator, bullet proof except in one particular spot. He don't like to be laughed at. Now I know just as well as I want to that he set Joel Barnes on to make trouble about that wall. And you may just thank me that it has all ended in smoke. And another thing Sam tells me, these men that were going to carry off Mark Stedman bragged that Sheriff Fox would never arrest them. 'He's a Royal Arch,' said one, 'and knows as much about Morgan as anybody except them that pushed him into the river.' I'm glad I don't stand in his shoes."

And Joe went off after letting in this flood of light on more than one hitherto mysterious point; among others the sudden stay of proceedings in the before mentioned trespass case. Though one reason may have been that Darius himself was before long in the grasp of that law which under guise of administering he had violated and defied. At the next sitting of the county court a bill of indictment was found against him for procuring a carriage in which to convey Morgan one stage of his journey and otherwise helping on the work of kidnapping and murder. But the trial was put off on account of some technical irregularity, and the same strange difficulties appeared that had beset the way of justice in the case of at least a score of others, formally indicted, but somehow impossible to convict. The hood-wink over the eyes of Masonic juries blinded them to the clearest evidence of guilt. Witnesses were counselled beforehand by Masonic lawyers to withhold the truth; and when examined the questions were so adroitly put that they could be answered without revealing anything on which to frame indictments or prove criminality. And when most important links in the evidence were wanting, witnesses who had knowledge of the desired facts were strangely spirited off nobody knew whither, thus baffling all efforts to forge a chain of clear and decisive proof.

It was plain to see that the whole Masonic fraternity had an interest in stifling investigation; that it intended the fate of Morgan should remain forever one of those shrouded secrets to which the years only add a deeper mystery as they bear them farther and farther on. towards the light of God's great Day of final revealing. But since the time when the earth refused to cover the blood of Abel, there has been a deep seated belief in the human mind, borne out by many a strange and curious fact that subtle agencies are continually at work to dog the murderer's steps and drag his secret into human view,—as if the heart of our great Mother Nature herself rose, in shuddering revolt to cast it out of her bosom.

[*To be continued.*]

The Sermon

PREACHED IN THE COLLEGE CHAPEL, WHEATON, BY PRES. C. A. BLANCHARD.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongues and people.—Rev. 14:6.

I desire this morning to call your attention to the work of visiting every family in the United States, for the purpose of supplying the whole nation with the Word of God. This work has been undertaken by the American Bible Society, and in its prosecution all Christians are invited to assist. It is an immense undertaking, and should receive our hearty sympathy and co-operation. It involves the visitation of fifty millions of people living in ten million houses, scattered over three and one-half millions square miles of territory. It insures that the question: Have you a Bible? shall be asked hundreds of thousands of times, and that multitudes who have been destitute shall be supplied with some portion of the Word of God. This work demands more than the attention of our minds and the labor of our hands. The Bible put into the hands of one who knows not God, requires the power of the Holy Spirit in order that its truths may be impressed upon the heart and wrought out in the life. Without this, circulating the Scriptures is like putting healthful food into the mouth of a dead man, or playing beautiful music to a statue of stone. It is our duty, then, to give as we are able, money, time, and prayer to this task, and my purpose this morning is to recall to your minds some of the reasons which should cause us to perform this labor with enthusiasm.

THE BIBLE AND MAN'S TEMPORAL INTEREST.

Men, as rational creatures, have interests which the Bible conserves. Let a man be an infidel, and if he be not also lacking in humanity and patriotism he must feel a hearty sympathy for this work. Examine any two countries you please, in one of which this book is generally circulated and read, while in the other it is comparatively unknown. Leave entirely out of the account the truth or falsehood of their respective religions, and consider them with reference to this life alone. Question them as to morality, intelligence, social life, civil order and financial prosperity. You will find, in the one case, virtue, common schools, happy communities, empty prisons, or prisons filled with those who do not use the Bible, valuable land, well painted houses, improved implements, and all the comforts of civilization. On the other hand you will find polygamy, infanticide, ignorance, insecurity of property and life, neighborhood brawls and feuds, a few cheerless palaces and thousands of cheerless hovels, alternating gluttony and starvation, a few colossal fortunes and an ocean of hopeless misery.

It may be denied that the difference in question, which is evident and cannot be disputed, is the result of the Bible's presence or absence. But it would seem that the case of the tribes of Africa and islands of the sea had settled that dispute for all candid minds. Here were people sunk in the deepest depths of savagism. They were universally deceitful, licentious, and bloodthirsty. Dwelling in regions as fair and productive as any in the world, surrounded by all possible sources of material wealth, they were more degraded than the beasts of the forests about them. The Bible came in the hands of missionaries, and in its train followed all the blessings of a Christian civilization. This is the more wonderful when we remember that the same ships which carried the words and men of God, also conveyed the means of spiritual and temporal death. American whisky, English opium, and the dishonesty of traders, who, coming from Christian lands, were supposed to be Christian; these have hindered the progress of both civilization and Christianity in these dark corners of the earth. But notwithstanding these

HEATHEN MERCHANTS FROM BIBLE LANDS,

the result has been so wonderful that no unprejudiced observer can behold it without astonishment and delight. If this were all, it were sufficient to warrant all the expenditure of time and money which is proposed, and it is clear that men who are not at all Christian, but who

are simply patriotic citizens should be deeply interested in the work. It requires four policemen to take one determined brawler to the calaboose, it sometimes costs several lives to arrest one law-breaker. But a single New Testament has subdued the inhabitants of a whole village so that officers are needless and violence is unknown. Churches are better than jails; preachers of the Gospel are better guardians of the peace than constables; men must be taught to restrain and control themselves or society is impossible.

To those who are believers in our holy religion, however, there is a far more important reason for interest in this work than that it makes the little life which men live in this world better and happier. We believe that the life to come is longer than this; that persons in it do not change their condition, but continue on in endless happiness or endless punishment. And we believe that the Bible is God's chosen instrument for revealing to men both their need and their supply, their condition and their remedy. Our desire then to see the word of God generally circulated will be measured by the interest which we have in the salvation of men. Unbelief will of course see a thousand excuses for inaction. Many of those who receive the word will no doubt trample it under their feet. When seed is sown some will fall by the wayside, some on stony ground and some among thorns, but the faithful keeps scattering the good seed, knowing that some will fall on good ground and that in harvest sower and reaper will rejoice together.

LET US HOWEVER LEAVE THE GENERAL

and come to the specific,—leave the subject of the Bible and its distribution and take a view of our text. We find in it three main lines of thought. First, the manner in which the Gospel is to be proclaimed,—the flying angel. Second, the character of the good news delivered,—it is everlasting; and third, the number to whom the good news comes,—every nation, kindred, tongues and people that dwell on the earth.

Already the first portion of this prophetic verse is fulfilled, the word is proclaimed by a flying angel. The messengers, steam and lightning are girdling the world with the everlasting Gospel. Over or through the mountains, over or under the sea, the click of the sounder or the puff of the engine are carrying the news of free salvation to the ends of the earth. In more than two hundred languages and dialects the nations of earth may now read that beautiful prayer to Our Father, which art in heaven. Millions of copies dropping from the press in London, millions dropping from the press in New York. In boxes, bales and bundles, by elevated railroads and railroads that are not elevated, by steamship and sailing craft, on the backs of donkeys and in the bundles of colporteurs the good news is flying through heaven. It was a long time the world had to wait for the fulfilment of this word. One hundred, five hundred, a thousand, fifteen hundred years passed and still the Gospel seemed creeping. Then a German boy whittled out a letter of wood, dropped this into some dye stuff, picked it out and laid it on a piece of parchment, lifted it from the parchment and saw its impress—the art of printing was invented. A Scotch boy was lazily watching the tea kettle cover rise and fall with the pressure and escape of steam. His mother blamed his idleness, and his father wished that there was some practical common sense in the lad, but the idle, worthless lad discovered the power of steam and the stationary engine. Another boy put this stationary engine on wheels, and an American put it into a boat. Another American drew down lightning from the clouds and another still put it into a jar and sent it along a wire, and now the Gospel is threading the rivers, climbing the mountains, and diving under the oceans. I see an angel fly in the midst of heaven having the everlasting Gospel to preach to them that dwell on the earth.

IT IS AN EVERLASTING GOSPEL.

Everything that you can see is not everlasting. The hills wear down, the rivers run dry, the forests are cut away, the coal is burned up, fashions change, science is renewed day by day, advances are made in the art of government, and the implements of mechanic trades and agriculture. On the grave stone you often find the word, "Resurgam"—I shall one day arise. On all the works of nature, and the labors of man's hands you may truly write: I shall one day grow old and perish. But there is a rock which stands firm, there is a place where the heart may rest without fear of disturbance or change, it is the everlasting Gospel of the eternal God. Oh you, my friend, weary and worn with attaching your heart to perishing things, give attention. You need not longer continue that foolish and painful proceeding. You need not say,

"Oh, ever thus from childhood's hour
I've seen my fondest hopes decay."

Your fondest hopes need never decay. There is some everlasting good news for you. God, whom you have so deeply offended is willing to be reconciled; the purity of soul that you have lost can be regained; the peace of conscience that fled from you when the first wilful sin was committed, may come back; there is propitiation made for sins that are past; the water of life is flowing fully, freely, and whosoever will may come and drink. You may not believe this, you may ridicule it, you may neglect it, you may scoff at it, but it is everlasting. It is true now; it will be true to-morrow; it will be true forever that Jesus Christ by the grace of God tasted death for every man, and that all who will may come to him and find life and pardon.

Oh, backslider, you who once knew the joys of salvation, delighted in communion with Jesus, loved the prayer room and the house of God and found the Bible a feast of fat things, it is not well with you to-day. A vague sense of unrest affects your soul. You have not the Spirit witnessing with you that you are born of God. You do not know that your sins are blotted out. You are neglecting known duty. Return to your father's house. But, you say, how can I return? Return as you first came. Your need is the same, the promise is unchanged, the Gospel that you believed was an everlasting one. So long as there is one heart in the world or the universe which broken-hearted and contrite turns to God crying, "Pardon mine iniquity for it is great," so long the good news of full and free salvation will remain.

Let us turn now to the third fact of the text, viz., that this everlasting Gospel is for

EVERY NATION, KINDRED TONGUE AND PEOPLE.

Why so many words? Why not say, for all men and stop? I do not know unless it be that this idea of providing an everlasting salvation for everybody was so pleasing to the heart of the great Father of us all that he loved to linger on it, to turn it over, to state it in many ways, so that it should become clear and distinct even to the mind of a child. For whom did Jesus Christ taste death? For every man. Who may drink of the water of life? Whosoever will. To whom will God return? Unto all those who return to him. Who is it that obtains power to become a child of God? As many as receive Jesus. To whom is the everlasting Gospel proclaimed by the angel that flies in the midst of heaven? To every nation, and kindred and people and tongue.

This is the place where the everlasting Gospel compares to such wonderful advantage with the false and lying gospels of earth, such as Masonry, Odd-fellowship and the like. These lodge gospels are for able bodied men, of a certain age, who are not deformed, and who have money. The Gospel of Jesus is not only for every nation, but for every kindred and tongue, in every nation. High and low, rich and poor, learned and ignorant, sound and maimed, seeing and blind, popular and despised, happy and miserable,—for every one. The orphan beggar who lies on his cot in raging fever with not a friend in all the earth to care whether he live or die, has as large a place in the heart of God as any king who ever sat on a throne, or general who led uncounted hosts to battle.

THE FIRST PRACTICAL SUGGESTION

arising from this theme is the complete excuselessness of those who hear and yet refuse the offered salvation. If there were any hard and unreasonable conditions attached to this redemption, above all if there were any impossibility required of men, we might go on without Christ and challenge his justice at the bar of judgment. But when the command is, look and live, wash and be clean, buy wine and milk without money and without price, if we fail we shall be like the one who ignored the provided garment at the wedding, speechless.

Another thought is that we shall be far from guiltless if we, having heard this good news, fail to extend it to all our fellows whom we may reach. If it were a partial offer we might excuse ourselves on the ground that those whom we meet may possibly be not included in the scheme, if it were not an everlasting Gospel, we might imagine that at some particular moment it was not in full force and effect. But now, we can never meet one who is not expressly included in the great proclamation of liberty to the captives and the Gospel is of full force and validity at all times.

Still another blessed thought is that this Gospel will be an everlasting source of strength and consolation to all who will accept it. It will not be like a suit of clothes that can wear out, or like a beautiful apple that must be eaten lest it rot, or a piece of gold that may be stolen from us, but it will be in our hearts a well of water springing up into everlasting life.

OUR TEXT SAYS THAT AN ANGEL

was sent to fly through the midst of heaven proclaiming these good tidings. So likewise we read in Luke that the angel of the Lord appeared to the shepherds, but afterward we are told that there was present a multitude of an heavenly host praising God. So may it be with us. May God so fill us with gratitude and thanksgiving for this good word that we shall go through the world personally or by our agents preaching this Gospel, the declaration of which is the most delightful occupation of the hosts of heaven.

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has it headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited. E. D. Bailey, N. E. Sec.

—"A vote for principle is saved, and the voter with it. A vote for evil, or for a party winning on grounds of evil, is thrown away and the voter with it."

—The fear of speaking about secret societies is wearing off and people are beginning to mention the subject more freely. The "courage of one's opinions" is contagious.

—Mr. Spaulding will spend a part of this week visiting towns in the vicinity of Worcester and then goes to Vermont for a campaign of a few weeks.

—Said a gentleman the other day who had just confessed to being both a Mason and an Odd-fellow, though he seemed ashamed to confess it, "I never heard of the opposition to secret societies till you came here. But then, I don't care anything about them, I don't go near them now." This is the position of many good men who are pointed to triumphantly as the pillars and supporters of the lodge.

—A young man distributing some reform tracts in a Methodist church in this city, one evening before service and soon after attempted to do the same thing in another Methodist church. The janitor saw him and angrily forbade it. He went out in front of the door and gave them to people coming in and was ordered away from there. So he walked down the pavement and distributed them. He got a fresh supply and intended to try it again at the same place as there was evident need of "more light."

—We frequently see the results—or their beginnings—of the spread of reform literature among the people. Mr. Spaulding sold a book to a gentleman in Connecticut, who loaned it to his brother. The latter became deeply interest-

ed and ordered several books of us. The other day he called with a friend to get more books. He said he had been importuned to join both the Masons and Odd-fellows, and was inclined to do it, but now he was too well posted to be drawn into their net. What further results may follow from an enthusiastic young man with half a dozen reform books to read and lend time will show.

—Mr. Spaulding was exhibiting the "Revised Odd-fellowship" in a town in Maine, to some men in a shop. One of them looked it over and expressed his delight to see it, said it was correct, but didn't seem to understand that it was an exposition. He inquired if the encampment degrees were in, looked for it and declared it to be correct too. Then a sudden thought struck him. "Why, you won't sell these to the fellows that haven't taken the upper degrees, will you? Now, there's my son, he hasn't taken the encampment. He oughtn't to have this. If you sell these around generally, Odd-fellowship is up in this town."

Massachusetts under the Lodge Heel.

WORCESTER, MASS., Nov. 6, 1882.

Tomorrow is to decide the issues of an important political campaign in this State. It is specially interesting and important to Anti-masons on account of the bold and unblushing interference of secret societies with the primaries and the prominent influence they have exercised in the canvass. The nomination of Mr. Bishop against Mr. Crapo for governor was the triumph of a new and growing element in the Republican party over the wing of the party which has held the reins for many past years. Governor Long was a Mason and by urbanity and diplomacy he has been a most popular governor.

Mr. Bishop's nomination gave Butler renewed hope, for it became at once evident that he could count on a largely increased support from the fraternities, who received the Bishop nomination as a direct affront, because he was currently reported to be an Anti-mason and publicly "charged" with having contributed toward the Morgan monument! Of course the crime of such an act was unpardonable in the eyes of the Masons and the opinion was at once freely passed from lip to lip that he would be defeated Then came the cringing letter already published in the *Cynosure* from Mr. Bishop, giving a sop to the fraternities by denying that he had contributed toward the Anti-masonic movement.

At a large ward-meeting in this city composed mostly of Irish and other foreigners, a bolt was made from the regular nominee of the party because he had been forced upon them by a combination of secret societies. This charge was openly made in the ward meeting. In another case in the northern part of this county the daily despatches announced that the secret societies had bolted the regular nominee and would support a Democrat.

But now, in Worcester, comes the most remarkable case of all. At the urgent demand of friends (presumably of Senator Hoar himself) Judge Dewey, a retired judge, of great ability and untarnished character and an Anti-mason, was nominated from this county for State Senator to help Senator Hoar to a re-nomination to the United States Senate. Forthwith a club, styling itself the Young Men's Republican Club, invited a Democratic ex-mayor of the city to be its candidate. The president and secretary of the club are both Masons and it is said the club is notoriously Masonic in its membership, while the only fitness of their chosen candidate for the place is the fact that he is a Mason and that he has money, while his unfitness in all other respects, renders his nomination against Judge Dewey a travesty on common sense.

After the Democratic caucus had selected the ex-mayor which a Masonic club proposed, a card was published summoning members of the fraternity and other friends to a meeting to consult about methods to be employed for electing their candidate. The club deny that they issued the card, but it was doubtless put forth to influence votes.

This series of events is an eye opener to many unsuspicious citizens. They have actually seen the cloven foot of the beast in our State politics and their suspicions are fully aroused. It is impossible to predict what the outcome will be, but it is certain that in this State secret societies are sufficiently emboldened by past successes to venture an unblushing public display, backed by unparalleled secret plotting.

I have recently had the pleasure of attending three ecclesiastical meetings in this vicinity, affording me an opportunity for enlarged acquaintance with ministers and laymen, and of introducing to their notice our reform. We have sent out to the ministers of this section so many circulars, papers and tracts that they are now becoming acquainted partially with the work and some of them manifest a fair degree of interest.

Among the most hopeful events which can be recorded is the success of our mission in the southern part of the city. From the first there has been evidence of vitality and the influence has spread as the work has progressed. There is a very general feeling that is a favorable spot for the growth of a large church and the mission has already attracted considerable attention. "Yes," said one of the pastors, when he heard of the growing interest, "he can build up a strong reform church there." It is a token of the special favor of the Lord that our efforts to raise money for the erection of a chapel have been so signally blessed. First the lot was bought and paid for, then we took breath. Now reliable pledges have been made to erect a chapel with a seating capacity of 250 and prayer meeting room and the frame of the structure is already up. We lack less than $300 to cover the contractor's price for the building if we complete it throughout. A strong force of carpenters are at work and unless extremely cold weather comes on early we shall have the use of the building this winter.

Since the New Hampshire meeting my work has all been in Worcester and vicinity and has been of an important character though it cannot be easily described. If my judgment is not defective, however, our cause has been set forward not a little and the ground work of future operations made more secure. Yesterday it was my good fortune to conduct four services and this morning I have risen "a great while before day" to despatch business so as to leave on an early train for Vermont, where, if there is no hitch in our arrangements, several lecture engagements await me.

Mr. Spaulding has worked for three weeks in Maine with fair success. He went directly to Portland and remained there except during the convention of the Y. M. C. A at Lewiston, when he exhibited and sold books at that meeting. He found many interested persons in Portland and sold books with considerable readiness, taking also a goodly number of subscriptions for some of our reform papers. It does not seem to me that all the friends in New England are yet awake to the importance of sustaining this work. The pledges received fall far short of sustaining the work on its present basis, whereas it seems to me almost a necessity to enlarge it still more as a matter of prudent investment if on no other principle. Some have responded nobly, some have as yet made no response whatever, and the pressure here at headquarters is growing all the time more and more intense.

E. D. BAILEY.

S. GARDNER, Mass., Nov. 6, 1882.

When I hurriedly wrote my letter to the *Cynosure* this morning, I had not before me the circular appealing to the Masonic fraternity to elect ex-Mayor Pratt, of Worcester, to the State Senate. The *Saturday Evening Gazette* contains the following card, which is too significant to be overlooked:

AN ILL-ADVISED CIRCULAR.

A manuscript letter, of which the following is a copy, has been circulated among the Masons in this city within a few days to a considerable extent:

"WORCESTER, Nov. 1st, '82.

"BROTHER AND FRIEND:—We appeal to you as a member of the Masonic fraternity to do all you can for the election of Charles B. Pratt. Knowing you to be a true and loyal Mason, we appeal to you to help elect him. We ask you to lay aside all other issues and give him your support.

"We have organized an independent movement in his favor at Room No. 4, Bay State House, where we should be happy to meet you. Your position in the order and in the community in which you live are such that you can do good work in this movement, and with your help and co-operation we hope to succeed.

"Resp. yours, ——"

The *Morning Spy* contains a card from a member of the club denying the authenticity of the foregoing, but the effort to cover the tracks of the lodge comes too late. Much indignation is felt over the circular.

The bolt against the secret society nominee in Ward VII. (alluded to in my letter) is backed up with a circular, published this morning, signed by some of the best citizens of the city. These things are of interest to *Cynosure* readers, because they disclose so plainly the hand of the lodge. E. D. BAILEY.

In the statistics of crime in Massachusetts the figures given for the county of Suffolk, which is an average of the State, show that sixty per cent. of the convictions are for direct liquor offences, such as drunkenness, etc., while twenty per cent. of the sentences were for other offences committed under the influence of liquor, making eighty per cent. of the convictions the result of rum.

"What objections have you to Freemasonry?" asks an honest inquirer. Will such an one hear an abbreviated answer and then take steps to learn the proof of our assertions? We charge Masonry with lying about its age, with practicing puerile and blasphemous ceremonies, with requiring blind conformity to unknown usages and customs, with imposing upon its members sinful obligations, with enforcing those obligations by horrible penalties, with teaching the accursed doctrine that an obligation blindly taken to commit sin *must be kept*; we charge it with practicing religious rites borrowed from the pagan idolatries, with rejecting Christ, with dishonoring the Bible, with inculcating infidel sentiments and doctrines calculated to destroy the Christian religion, with mocking regeneration, the resurrection and sanctification, with claiming to be an all-sufficient religion and thus misleading blinded devotees at its shrine; we charge it with making a boast of benevolence unwarranted by facts, with absorbing the money and employing the time of men in a vain pursuit and thus robbing the church of Christ of the devotion of its members; we charge it with teaching immorality, with furnishing a cloak for crime, with unjust interference in politics and with partiality in business and in society. All this and much more is laid to the charge of Freemasonry and amply demonstrated by facts furnished us by Masonic writers.

"What regeneration by the word of truth is in religion, initiation is in Odd-fellowship." *Grosh's Manual p.* 90. It is strange that secret orders should always be apeing Christian virtues and doctrines but never equaling them. If the Odd-fellows called their benefits "insurance" the fraud would at once be detected because they only pay out one third as much as they receive. They call it "charity!" If they called their initiation "boys play" there would be nothing fascinating about it. They call it "regeneration." They blindfold a man, put him in chains, lead him around the room, kneel him over a coffin, swear him to secrecy and say that it corresponds to regeneration in the Christian religion! Yet good men see no harm in Odd-fellowship. So much the worse for the judgment of the good men. They are incompetant judges, for they are blinded to the blasphemy of such proceedings. If the young people of one of our churches should play prayer-meeting, should dress up one of their number and after making fun of him all the evening say they had "regenerated" him and he was "born again;" if they should take $3.00 from him, return one and say they were practicing benevolence; if they should then boast that they were doing better than the churches, all this would be harmless as compared with the blasphemous assumptions of the Odd-fellows.

CORRESPONDENCE.

Conservatism.

When you can obey God consistently with your duty to men always do it. Some men are everlastingly blundering by getting this grand old rule reversed and, like Daniel, Paul and Peter, running their heads against the "powers that be." Why not better to be like Naaman of old in the house of Rimmon, a "genial Christian gentleman?" Some folks think God is such a tyrant as to make his own will *the* law for all intelligences in the universe; and others think they have a special mission to vindicate the Supreme One from such tyranny as they would call it. The old Book that some, even in this advanced age, revere, and suppose that it teaches the sovereignty of God is not very popular in this conservative period.

All conservatives are not far seeing enough to know when to get on the right side of a moral issue. Lyman Beecher and the editor of the *Christian Cynosure* kicked and pounded Prince Alcohol and slavery when it cost something to be anti-wrong. Of course persecution and danger were the result. Just so the prophets acted with like results. The son of Lyman Beecher, who seems now about to evolve into a transparency, was shrewd enough to know when to take sides with a reform movement as opposed to slavery and intemperance. The Erasmus of this 19th century (smart man that he is) now that liberal Christianity (?) is going it rampant, has just broken connection with his church and denomination and now declares his distellowship of the Westminster declaration of faith. Will not the scientists be glad? We might hope were he not now an old man that he might live to see the day when he could prudently take sides with the anti-lodge reform. When he was requested by the venerated man of God, C. G. Finney, to publish against Masonry, he knew quite well that the auspicious time for a shrewd conservative had not arrived to commit himself to this unpopular reform. He knew the lodge was Lucifer's pet, his anointed, and to touch it would at least be bad policy. See H. W. Beecher's new (?) departure as published to the world. Now it is just as easy to please the flesh and have all men speak well of us as to be like the Old and New Testament saints who so often met with grief just because they failed to be such conservatives as now adorn our churches, our ministry and our religious papers.

The New York *Weekly Witness* has sweetly ignored the N. C. A. and its annuals. Do you, Mr. Editor, know whether the *Witness* knew of the Batavia anti-secret convention? Possibly he may have noticed the convention in question yet I have seen no such notice, though a constant reader of the *Witness* for the past ten years. Did not that paper take notice of many things of less magnitude, I might conclude that the editor in the day of prosperity had come to "despise the day of small things." Fearless and outspoken as he has been in the past, against the secret crafts, and faithful as he is now on all other moral issues, it would be uncharitable to think he is getting conservative on the question of "the orders." Yet how he could overlook the Batavia convention in his own State and then put in a long notice of a Good Templar convention, with seeming endorsement, when a few years ago his testimony against the lodge was frequent and unequivocal, is to me not clear.

N. O.

From Elder Austin.

GOSHEN, IND.

To my friends of the reform work:—It having been some time since I have appeared before you in the columns of the *Cynosure*, and feeling that I have many friends who would like to know that I am still alive, and alive in the reform work, and have not turned my back upon the cause nor upon the cause of Christ, I write. I am still endeavoring to fight the good fight of faith, and lay hold on eternal life, and also to declare the whole counsel of God. I am often assured that Freemasonry and secretism has abated none of its malice or persecution towards me. I was assured but a few days ago from an Oddfellow that the Masons and Oddfellows of this place had combined together to prevent my getting business. He told that he considered it the meanest thing he ever knew, and that he had resolved to have no more to do with them.

I have no compromise to make with them, and no retreat from the warfare, it is victory at the end. I want to say to my friends that I have never done more I think for the cause than since I have been here. About three months ago I secured the use of a column in the *Independent*, published at Goshen, Ind. It has a circulation at present of about four thousand copies weekly, and through that column I have been able to give light on the darkness of Masonry. When I came here last winter the Masons were proud and defiant, now the Masons are long favored and silent. Now we have a county ticket in the field. I have canvassed nearly the whole county, and lectured. Have sent a circular to nearly all the churches addressed to the Christian voters. The German Baptists in this county are quite numerous but non-voting, they are opposed to secretism. God is with us and we feel that victory is drawing nigh. Your fellow laborer in the cause of Christ.

JOEL H. AUSTIN.

Bro. Bancroft's Tour.

MONROE, Wis., Oct. 30, 1882.

EDITOR CYNOSURE:—I am home once more and suppose you have been wondering what has become of me and the big bundle of *Cynosure* tracts you kindly furnished me for my Eastern tour. I passed through Michigan, Canada, New York, Pennsylvania, New Jersey, Connecticut, Massachusetts, New Hampshire and Vermont. I scattered a few on almost all the trains I rode on, but most in the cities where I stopped. I attended the county fair at Keene, N. H., spent about two hours in distributing tracts; no one refused to take them. I also had to wait about two hours in St. Albans, Vt. I spent the time on the principal streets, handing tracts to every one I met; a few refused to take them. I was detained also in Belleville, Canada, for several hours after I had made my visit, and I distributed all I had ready. I finished up all I had at Kalamazoo, Mich. I was sorry that I had not taken a few more, for afterward I found a man on the train who said that he believed the saloonists were going to rule our country. I told him I could tell him of a power that ruled them—secret societies. He said he had never thought of that; but after talking awhile to him he said he would like to know more about the secret order. I told him of your publishing house, and that you would send him a list of your publications and price if he would write you; he took your address and said he would surely write.

I expected ere this to be out on a lecturing tour, but I was thrown from my horse and hurt, so I am not able to at present, but shall be, I presume, ere long. I was not hurt much, only brused, and am rather sore and lame yet.

I was well paid for going to the Batavia Convention. It was a grand success—great good will come out of it. Let us press forward until victory is inscribed on all our banners.

Yours for the war, I. BANCROFT.

From the Outlook of a Sick Room.

DEAR CYNOSURE:—Through your highly-prized columns I wish to give my testimony of the wonderful dealings of God with his unworthy handmaiden.

For the past two years the furnace fires have been seven times hotter than their wanted heat, and through misfortune and sickness of self and family, I was brought almost to the day, as I thought, when my Father would say, "It is is enough; come up higher."

But his ways are not our ways. He sent a loving brother in the flesh, to lift us from our little Laban post-office, out of our sickness and poverty and lay us gently down in the lap of luxury, and bade us "lay aside *every* care, and get well." Feeling it was God's will we have quietly submitted, and are obeying to the best of our ability.

I take it *all* as from the hand of the Lord, in verification of his many precious promises to those who are on promised ground. I know that long since every faculty of my being was wholly submitted to his will, and I have and am living in sweet communion with him.

Though I have so long been shut almost entirely within four walls, I have not been unacquainted with, nor uninterested in the great battle going on between light and darkness in our land.

Such informants as the *Cynosure*, *Wesleyan*, *Bible Standard*, *New York Witness*, and other like messengers have brought faithful and truthful reports from all our borders.

These, again, have been sent out as seeds scattered to the wind, and I expect to keep them going, even here in Beloit, Mitchell county, Kas., where lodge rule is triumphant, and the M. E. minister goes at midnight to address the Oddfellows at their grand ball. "Have no fellowship with the unfruitful works of darkness." As far as my ability and opportunity goes, the whole weight shall go right in the face of those who dare stand in the sacred desk, handling the Word of God deceitfully by having bound themselves to other gods, and serving *them* most faithfully. If I had money of my own to back it up with, I would send out one long, loud Macedonian cry for help for Kansas, especially in this town, to break the power that binds men, and women, too, for here *they* have a secret lodge.

MRS. L. T. MCKUNE.

Our Mail.

L. Prentice, Easton, Kansas:

"Am thinking strongly of devoting my time to the sale and circulation of anti-secret literature, hoping thereby to aid in arousing the masses who are sleeping like Samson while being bound by the lodge power. * * * My zeal is getting up to white heat. * * I might lecture perhaps occasionally. * * I take six or seven papers but read none with more interest than the Cynosure."

Active Christian workers are much needed. Death is thinning our ranks. New avenues are opening for work. Will be glad to welcome you to the ranks of our noble army.

Laura L. Thompson, Lockport, N. Y.:

"I do not like to lose a chapter of the Reform Story. I shall want the book when it is published. I will also pray for a blessing on your labors. I am a friend of fourscore years. Three score years in the Holy War."

John and Lucy Hepburn, Silver Creek, Oreg.:

"We hear plenty of men talk against Masonry here that we did not hear a word from when we came here four years ago, and begin to take courage. Thanks be to God for all the light of the gospel. * * We love to read the proceedings of the Batavia Convention. Think H. H. Hinman's writings and instructions excellent. The privilege granted to women at the Batavia Convention we regard as a giant step in reform. When men become as little children in Christ Jesus, they are willing to receive woman as an equal."

John B. White, Chandlersville, Ohio:

"Success to the work."

Geo. Brokaw, Washington, Iowa:

"I never expect to vote for a secret order officer knowingly."

Mrs. R. Schnellbecker, Mankato, Kan.:

"There are a good many anti-secret folks, but we need organization, I hope and pray that the time when secrecy will be done away will soon be here. I will do all I can for the reform."

John Whiteford, missionary to poor prisoners, Washington, D. C.:

"Brothers Stoddard and Hinman are evidently men of God, filled with the Holy Ghost. They will puncture the devil's mock figure of light and the world will be astonished at the emptiness of the follies they admired."

D. D. Gibson, Springville, Ia.:

"Our town is cursed with two lodges, one Freemason and one Odd-fellow. * * In walking about town one can feel the chilly atmosphere. I see no great difference here between the church and the lodge."

Wm. M. Bowker, Herrickville, Pa.:

"We had an anti-secret convention at our church in East Herrick. Some accuse us of raising a disturbance. Well, be it so. Christ and the disciples raised the greatest disturbance of any in known history, and yet it needs the Master and the scourge, as when he drove the traders and noble grands out of the temple."

Nathan Callender, Rush, Pa.:

"Permit me to say to our reform friends that our meeting at East Herrick was a success. Noble men and women testified to the truth against the lodge worships in the churches. * * * There are at East Herrick a noble band of live men and women, full of enterprise and of the Holy Spirit. One Odd-fellow, brother Saunders, of Clifford, Susquehanna Co., Pa., gave us his renunciation of the order with very good reasons for his course."

A new book, which the *Nation* deems, from the circumstances of its production and publication, worthy a place among the "curiosities of literature," has been published in Reykiavik, the capital of Iceland, by Emar Thordarson, the leading publisher of that distant land. Its title is "Brynjolfur Sveinsson," and the author Mrs. Torfhildur Thorstimdottir Holm; who resides in Selkirk West, Manitoba, Canada. It is the first historical novel ever published in Icelandic, and the first novel ever written by an Icelandic woman. The scene of the story is in Iceland, about the middle of the 17th century.

"In The Coils" is proving to be the fastest selling and most popular book ever published in our church. Nearly 1,000 copies have been sold in the four worst book months of the year. A new edition will be issued soon. Evidently the Omaha parson has "struck oil."—*Christian Instructor.*

Good Literature is growing into a place among the valued and popular literary papers. Its selections from foreign publications are generally good, while its reviews and notes are choice and timely.

Vick's Magazine for November, tells to prune grapes and lay them down for the winter *now*. Even the hardy Concords are better off for some protection. Parasitic plants, sunflowers, and flowers in school grounds are part of the good things of the number.

St. Nicholas Magazine, (a better name should be found for so rich a periodical), presents one of its most brilliant numbers for November. The sketch of Tad Lincoln and the description of torpedoes are good.

The December number of the *North American Review* is to contain two symposiums, one on the health of American Women, by Dr. Jas. R. Chadwick, Mrs. Elizabeth Cady Stanton and Dr. Dio Lewis; and the other on Success on the Stage, by John McCullough, Madame Modjeska, Joseph Jefferson, Lawrence Barrett, Maggie Mitchell and William Warren.

Words of Life for every Day.

SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH.

Thursday, November 16.—And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. Matt. 24:12-13.

Friday, November 17.—But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done and not to leave the other undone. Luke 11: 42.

Saturday, November 18.—A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. John 13:34-35.

Sabbath, November 19.—For dogs have compassed me: the assembly of the wicked have enclosed me; they pierced my hands and my feet. Ps. 22:16.

Monday, November 20.—If ye keep my commandments ye shall abide in my love, even as I have kept my father's commandments and abide in his love. John 15:10.

Tuesday, November 21.—Ye have not chosen me but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. John 15:16.

Wednesday, November 22.—O, righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me, may be in them, and I in them. John 17:25-26.

THE British Women's Petition in favor of Sunday Closing contains 159,000 signatures, and is about a mile in lenth. 5,009 of these signatures were obtained by the Women's Union of the C. E. T. S.

Islam's Messiah.

The vague reports which come to us from the upper Nile of the military operations of the so-called "False Prophet," convey but little idea to the average reader of the importance of the wide spreading revival of Mohammedan piety, or fanaticism, of which these operations are the most formidable manifestation. The situation is at least interesting. The danger of the future, whether immediate or more remote, arises from the growing power of the Khoman, or semi-political, semi-religious fraternities, which seem destined to cover all north Africa with a web of *Moslem Freemasonry*. This powerful brotherhood is less than thirty years old, but already threatens to overshadow, if not absorb, other older but less militant organizations. All these orders differ in form, but claim to be founded on the pure tenets of Islam as expounded in the Koran. Each also claims to have had its origin in a dream of its founder, who is supposed to have had a revelation from Mohammed as to the most acceptable way of salvation. Each order has a Supreme Director, or Khalifa, and the seat of the order in any locality is called a Zaouia, which seems to be at once a chapel, a school, a place of refuge, a hospital, a library and a political debating club. Further, the brethren are charged with the task of preserving a complete record of contemporaneous events. The most celebrated and important of all these Zaouas was that founded by Senoussi, about thirty years ago, at Djarbub, an oasis about twenty-two days' journey inland from Benghazi and not very far, therefore, from the western frontier of upper Egypt. He then established no less than 300 of these convent sanctuaries in every considerable place between Morocco and Mecca, and appointed mukaddemin, or vicars, in every part of Islam.

Senoussi died in 1800, leaving two sons, of whom the eldest bore the name of El Mehdi, or the director. Before dying he sent out many emissaries among his followers, telling of a glorious future in store for his son. Four years ago El Mehdi withdrew from his followers and became a hermit, which greatly increased his influence among them. Then their attention was called to a prophecy that on the 12th of November, 1882, El Mehdi, or Messiah, shall appear. He will be exactly 40 years old, have one arm longer than the other, his father's name Mohammed, his mother's Fatina, and he will be hidden for a time before his manifestation.

The old Senoussi's name was Mohammed, and the right hand of the elder son, El Mehdi, reaches to his knee. But El Mehdi has not waited for the 12th of November to manifest himself. Possibly he found matters ripe in the interior sooner than he anticipated. Possibly events were precipitated by the Egyptian crisis. Be that as it may, he appeared at the head of an army a few months ago at Darfur, and, marching upon the upper Nile, utterly defeated the Egyptian general who, at the head of 2,000 men, went out to meet him. His later operations are surrounded by a good deal of doubt, and it is hard to distinguish new intelligence, now coming down the Nile, from information which started before the interruption of communications by Arabi which was stopped on its way, and now with the removal of the obstructions, is finding its way to Cairo and to Christendom.

Meantime, the Turkish papers at Constantinople always speak of El Mehdi as the "False Prophet," but, though that may be the view taken of him by the Moslems in European Turkey, it remains to be seen how far it will be adopted by the rest of Islam. No doubt much will depend upon his success and upon the sanction he receives from the mosque of El Azhar in Cairo, from the spiritual authorities in Mecca and from the various colleges of Ulemas scattered throughout the East.

All this means that the defeat of Arabi is but the beginning of the contest with the reviving spirit of Mohammedan fanaticism which is arming itself in North Africa for a death-grapple with Christian civilization.—*St. Louis Evening Chronicle.*

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The Christian Cynosure.

CHICAGO, THURSDAY, NOVEMBER 16, 1882.

"We all vote the American Ticket."—This was fretfully said, over and again, on election day by Republicans and Democrats. It was said in our hearing where four out of six county candidates and the Republican and Democratic nominees for State office were members of the lodge which makes no secret of owing supreme allegiance to the laws of the lodge when they conflict with the laws of the United States! The cry, "We all vote the American ticket" is but a confession of what Americans ought to do, but do not when they vote for Masons who are sworn aliens, who have again and again openly defied and still defy our laws, courts and Legislatures.

Elder Eli Farnham.—We give, in another column, a sketch of one of the founders of Galesburg and Knox College. The picture, though given by his youngest child, is not overdrawn; and though longer than we usually publish will be read with interest by the old, and with profit by the younger citizens of Galesburg. Mr. Farnham was a reader of the *Cynosure* and a friend of the reform which it represents. I have known him long and intimately, and I never knew a more blameless disciple of Christ, or clearer-headed man. He reared an excellent family of children who "rise up and call him blessed." "Mark the perfect man and behold the upright; for the end of that man is peace."

The Cynosure.

It is hoped every reader of the *Cynosure* has wondered deeply at Secretary Stoddard's proposal, in last week's issue, to "Take Washington;" and *will* ponder with equal zeal and earnestness, his article in the present number; and also, (for he is not through) what may yet follow from his "pen" concerning the paper.

This is the substance: That the lodge dragon is not yet awake, but *will awake* when his den is invaded and his craft is endangered by our descent on Washington; and that we have no adequate defence against him but to nationalize the *Cynosure* by a national subscription list. When Mr. Butler was asked, "Is there room for the *Cynosure* and the *Freeman* (of which he is editor) in Missouri?" he replied, "Yes, indeed! When you have *fifty thousand* subscribers, *we shall have ten thousand.*" Mr. Butler comprehends and takes a stateman's view of the relation of a national to State organs for the reform. Each aids the other.

I have written seldom and but little on this subject. I wish now to anticipate and answer all possible objections, and aid, as I may, Mr. Stoddard's plan for raising a subscription list.

And first: "*The Cynosure* is *private property.*" *Ans.* So was the *Anti-Slavery Philanthropist.* Yet we raised several thousand dollars to keep it running in Cincinnati; and when Lewis Tappan raised five thousand dollars and sent it to Washington, it paid handsomely for a time; but was battered by the Know Nothings, and left the owner's family poor. But, under God, it saved the nation.

"*It is higher than the New York Witness.*" *Ans.*—It is lower than its neighbors. The *Weekly Witness* began by using the type of the daily, which failed after sinking tens of thousands. But the weekly saved a good list and survived. It prints now 120,000 copies. Give the *Cynosure* one half as many names and we will give a better paper as cheap.

"*Why has it not a large list now?*" *Ans.*—Because it has had neither church nor political party behind it; but has lived on crumbs from denominational and political tables. Because reform papers grow slow. The *Religious Telescope*, with a church behind it, and every preacher an agent, received *eighteen thousand dollars* in donations and legacies, which swelled the amount to near *thirty thousand* before it sustained itself. Again, because it has for years helped to raise the publishing fund; for other years, the monument, etc.; which engrossed Secretary Stoddard's time and thoughts. It had no elections and church meetings to make it a necessity, and thousands have taken it and liked it, but dropped it for their church and party papers.

"*But the Cynosure needs improvement.*" *Ans*—Give it a national subscription list, and it shall have it. No paper shall excel it.

"*How has it lived thus far?*" *Ans.*—Mr. Carpenter virtually sustained the whole movement for several years. Since then, it has lived by the severe economy and self-devotion of Mr. and Mrs. Cook, and the indomitable energy and toil of comparatively a few devoted friends One moderate farmer in Indiana, viz., Benjamin Ulsh, self-moved, has gotten one hundred subscribers. There are others like him, God's heroes, and he has their names in his book.

"*Is Chicago the best place?*" *Ans.*—An attempt is now being made to bring *Our Union*, now published in New York, (women's temperance paper;) and unite it with the *Signal* in Chicago. Neither of those excellent papers sustain themselves even now, though the wave of temperance floods the whole land. You learn more of Congress from the Chicago dailies than from Washington dailies, and as soon!

"*Can the thing be done?*" *Ans.*—We are beginning to vote now. And there are hundreds of thousands in the United States who wish the lodge dead.

"*But how can the thing be done?*" *Ans.*—Read Mr. Stoddard and see. Faith conquers all.

The Elections.

Our readers will have learned by telegram before this writing can reach them, that majorities in the thirty-one States which voted Nov. 7th, have "tossed from hand to hand" like Byron's thunderbolts in the Alps; and the hopes and aspirations of politicians have brightened, faded and flitted like the imposing mockeries of a dream.

Republican States have gone Democratic, and at least one Democratic State has gone Republican. The good St. John has been defeated by Republicans in Kansas; while all the other Republican candidates there are elected. This is the work of "The true Temperance party!" The candidate for governor, Bishop, who got on his political knees before the lodge, has gone down before "Sublime Prince" Ben Butler, in the strong Republican State of Massachusetts. Ohio had gone to the Democrats before the great Republican land-slide. The party there went for the Sabbath and against prohibition, and met the fate of trimmers. Nothing looks and fares worse than a man or party whose principles are good and practice bad. Such has been the Republican party between the temperance voters and the voters for liquor. Both sides distrusted it.

If we may venture to generalize results, they teach the following lessons:

1. That both parties, as we have taught, were "dead while they live." They had no principles and no issues; and hence the voters broke loose.

2. The only constant forces in the canvass have been *lodge* and *liquor*. The gentlemanly and capable Joseph Hart of LaSalle county, Ill., was Republican candidate for the State Senate of Illinois. In his own Republican town he was beaten by a Democrat, five hundred and upward to 193. The explanation is, he was known to be opposed to both liquor and the lodges, though he took no part with the Prohibitionists or Americans. "The silent hog eats the swill;" and in this canvass, the lodge has proved to be *the silent hog* fed on still-slops.

3. The results are auguries for reform. In 1844, Clay went down before Polk, when there were Anti-slavery and Whig votes enough to have elected him. So it is ever. The party which has most reformers in it, suffers first from a rising reform. Webster said, "The Whig party is the true liberty party." But, refusing to go for liberty, it sunk and its very name was blotted out.

The Republicans have now nothing to do but to join the American party as the old Whigs went to the Free-Soilers, along with reform Democrats, and called themselves Republicans new naming the Anti-slavery party. The Republican party as such, can never rise from its present fall. It has nothing to rise by or stand on if arisen. There is no more a Democratic party than there is a Republican party. The conquerors of Nov. 7th, are "The Independent Scratchers." The name Democrat is popular, and will live; but that name has succumbed to principle for the last twenty-two years, *and it will yield again,* to principle and nothing else. The American people may continue to drink wine and cider of their own making; but the still, brewery, and dram-shop are unpopular, and the *lodge is unpopular.* It has never dared to put itself upon issue before the American people. It has carried thousands of elections, but never one in its own name! It is un-Americau and anti-American. It is coward, sneak, thief, and liar; and lives as they do. It sinks before popular discussion. In Morgan times, it lived, only by feigning dead, like cowards on battle-fields.

When the American people come to see that politics can recognize us without coercing conscience, or oppressing men; that the Bible taken from American children robs them of forty centuries of authentic history; and takes from them the only standard of law and morals; and when they see that the American party platform is the only one which will sweep off Mormonism from marriage, give the laborer his rest-day, and shield him from monopolists, and that this platform consists of the very identical principles in which the United States of America were "born and brought up," men's hearts will turn to it as steel turns to loadstone.

A Political Letter.

TO THE SOCIETY OF FRIENDS IN SPICELAND, IND.

Tonica, Ill., Nov. 1, 1882.

Beloved in the Lord:—A letter from my wife speaks of "your fragrant letter from Spiceland." Your town is certainly fortunate in its name, and equally so in its inhabitants. Having, according to a wise prayer, "neither poverty nor riches," you have health, comfort, and intelligence beyond the ordinary lot of men. And judging from my observation in your schools and religious meetings, you ought to be a grateful and happy people.

It is natural that you should be Republicans. In our country's great agony, Democrats, misled by their party name, nearly sold us to national disunion and destruction. But parties like men should die when their work is done.

Your eloquent member of Congress who addressed you in your meeting-house last Saturday night, erected to the Republican party a proud monument, built of broken fetters and restored rights. But it was not an exception to other monuments—it was built for the dead. Gen. Brown's strongest appeal for your votes was based on the fact that *he had voted against his party* on important bills! Notably the Chinese bill which violated, he said, the fundamental doctrine of the Government, viz., the equality of man. He had also voted against the "River and Harbor Bill," which he denounced as a "*steal.*" It appropriated, he said, millions to improve streams, one of which ordinarily lacked water to swim a goose. But he said this corrupt measure was paped by Republicans and Democrats alike; one reason surely why both the old parties should give way to a third, or new party as the existing parties fell before Republicanism.

But your representative's speech was most significant, for what he did *not* say. He knew that the party platform ignore and omit God, the source of civil power, from our living politics. He knew that the Bible, with its forty centuries of authentic history, is being pushed from our schools, leaving the national education without a standard of law or morals. He knew that a day of religious rest is being taken from the laborers. Above all, he knew that Mormonism and Masonry are supplanting the civil oath by the strange oaths of the Endowment House and the lodge; yet, as your political adviser, he omitted and left out of his long speech nearly everything which you need to know and which

an upright statesman would have said.

The country is reeling and rocking under the question of suppressing the manufacture and sale of intoxicating liquors; and Gen. Brown told you he was in favor of submitting that question to the people, but he did NOT say whether you should vote for it, or whether he would himself. He said if a majority of the people voted to put prohibition into the Constitution, they had a right to do so, and the minority should acquiesce. But he did not tell you whether his vote would help make the majority for or against liquor, which is what the movement is for! Douglas did not care whether slavery was voted up or down; and Gen. Brown did not tell you whether, in his opinion, liquor or its prohibition should be voted up or down!

But while Gen. Brown would allow the people to have prohibition if a majority should vote it, the Republican party, as such, is against it. Republicans refused to make St. John's nomination unanimous. Leading Republican papers denounce prohibition and local platforms declare it unconstitutional.

There is a swing in nations as there is a libration in planets, and our politics are returning to the recognition of God, in which our Government began. Will the respected friends addressed in these letters—those, at least, into whose hands the paper may fall, turn to "*the Platform of the American Party*," in another column, and read this mirror of reform, join the American party and vote for its candidates. If, in 1884, we poll no more than fifty thousand votes, in 1888 this party can elect St. John, or some statesman of like principles; intemperance and idolatry will perish before discussion, and the United States become that "*happy people whose God is the Lord.*" J. B.

—Secretary Stoddard says of the proposed Wisconsin convention: "A notice from Rev. E. Collins, President of the Wisconsin State Association, calling their annual convention at Oshkosh, Nov. 21st and 22d inst., has just been received. I have written Bro. Collins that, D. V., I will be present and make an effort to secure the attendance of other speakers. This meeting is very important, and every friend of the cause in Wisconsin who can should be present. Bro. C. premises free entertainment and the public introduction of our work into this center of influence should be attended with numbers of friends and demonstration of the Spirit's power."

—Although our supplement this week relieves in a degree the pressure upon our columns several dear friends whom we dislike to put off are waiting their turn. Good letters from Bro. S. C. Kimball, in New Hampshire, Prof. P. S. Feemster in Kansas, Mrs. J. F. Browne in Kentucky, Bro. A. D. Zaraphonithes the missionary in Greece, now laboring in Smyrna and vicinity in Asia Minor, and others, will be read in the *Cynosure* next week.

—President J. Blanchard, the editor of the *Cynosure*, is under promise to go to Oshkosh, Wisconsin, on the 21st and 22nd inst., to help on the State Convention. Friends in Wisconsin, the time is short, but you have brave and earnest spirits. Let there be a good record made at this meeting.

—Attention is called to the circular of Wheaton College on the 13th page of this paper. Among the best equipped of our Western colleges and foremost in the inculcation of those great moral principles which must ever be the bulwark of the Christian church, however unpopular it may be to urge them, the institution at Wheaton deserves the patronage of hundreds of homes that are either neglecting the education of their children or are sending them where there can be no gain of strength to their moral convictions. Read the notice.

—The *Vanguard*, of St. Louis, has just come under the management of Rev. C. W. Sherman, Rev. W. L. Ellis retiring to resume the work of an evangelist. The paper, a while since, made a sore charge against C. W. Wilson, who has with singular ability and amid many discouragements conducted the *Gath Rimmon* in the same city. We are glad to see the charge withdrawn in the last *Vanguard* as erroneous and unjust.

Shall we Plant a Standard in Washington?

CHICAGO, Nov. 10, 1882.

It is easy to say yes or no, but that will not determine the matter. There are costs to be counted and facts to be considered before entering upon an undertaking of such magnitude. Are we able to take a stand and *maintain* it in the stronghold of our adversary? Our cause does not demand a failure, and it would be perilous, if not ruinous, to make an effort and not succeed. That it is the strategic point of the nation we may learn from the children of this world, who are wise in their generation. The "chief apostate" knows where to intrench and where to strike. Take the "back track" of any important secret movement you may find on the remote frontier, and follow it to its source, and you will land at the corner of Ninth and F streets, Washington, where Freemasonry has erected its "TEMPLE" of worship, the citadel of its strength, the watch-tower of its sentinels, and the bastile of its inquisitorial retribution. Here, too, is the abiding place of the chief executive in the "secret empire," whose simple endorsement has secured lucrative appointments in instances where the recommendations of Congressmen had utterly failed. To meet such an antagonist in his own fastnesses and disarm him of his power, is not a work of simple impulse or a matter of brave resolve, but it requires solid shot and a steady aim. Scattering tracts and making speeches to a few curious listeners or consecrated men and women, will not draw the fire or rouse the energy of the lodge in Washington, but when a sure foundation is laid, and the "roll-call" of anti-secrecy is heard under the shadow of the Capitol, andat the very citadel of secrecy, every "masked battery" from one end of the land to the other would open fire and such an onslaught as would follow the *planting* of our reform in Washington, no temporary expedient or ill-advised measure could stand for a single year. Better never to make the attempt than to expose our cause to almost certain failure; but better still to *take a stand*, "trusting in God," use discretion and succeed.

To do this, in my judgment, two or three things are indispensable.

1. The fee-simple of suitable headquarters must be secured, so as to avoid the possibility of being driven from the field or seriously annoyed by timid or unfriendly landlords.

2. The people away from the center must be reached and constantly informed of what is going on at the headquarters of the nation and of the "Secret Empire."

3. Prof. E. D. Bailey, or some other capable, judicious man, must be equipped and stationed where he can gather facts and report regularly every week through our Chicago organ.

The first may be secured by the safe investment of a few thousand dollars; the second by increasing the circulation of the organ of our reform, and the third by the appointing and annointing of the man whom God shall choose, as he chose Dr. Bailey to speak to the nation's conscience through the *National Era*.

How shall the money be raised to buy or build a home for our reform in Washington? I answer, that it is doubtful if a man can be found who will do for the cause at the national capital what Mr. Carpenter has done for it in Chicago. There are men of means, however, who have expressed a willingness to co-operate in any feasible plan that gives promise of permanent success, and others will be found.

The second point: How to reach the people, is first in importance and ought, perhaps, to be put first in order of time. A successful farmer once said to a young man in my presence, "Clear your land; cultivate your fields; and your farm will build you a fine house, but the fine house won't make the farm." There is truth in this remark of a practical man, that applies to the case in question. Readers whose hearts are enlisted and who are in possession of facts make a good cause strong on the human side, and the cause in turn sustains the paper that furnishes the facts, and the paper builds the house in which the cause may live; but the house won't subdue the fields or develop their resources unless communication is open and kept up between the two. There are two ways in which, as it seems to me, this may be done: First, by employing and paying agents to canvass for subscribers; and second, by the united efforts of all present readers and friends of our organ, in extending its circulation. The first involves an expense which ought if practicable to be saved to the cause, and besides it is less efficient and of necessity more local than the second method. There are now on the *Cynosure* list 4,153 names of persons who are scattered over a wide range of country, and brought in daily contact with persons who might be enlisted as readers and active workers in reform. I have examined the question of expenses and am clear that the cause is honestly indebted to its organ and that its publisher has born an undue share of the burden of its maintenance. No one wishes him to do so and each by adding one or more names to the list may bear a share in the payment of an honest claim upon the cause, forestall the accumulation of further indebtedness, and at the same time reach homes and hearts that are needing the facts and truth contained in each weekly issue of the Association's organ. The expense thus saved to the cause by volunteer rather than paid canvassers would soon liquidate all claims for past services and put this indispensible agency of our work on a sound basis.

This obstacle removed we could look the next question of entering Washington "*to stay*" in the face without a quiver. The channels would then be open from the center to the circumference of our country, and as the currents passed through the channels would widen and deepen, until the land would be flooded with light and and the "night lodge" and its twin brother the dram shop flee away as slavery was cast down and is being speedily consumen by the advancing intelligence of the people. Very much will depend upon the ability and skill of the man at Washington in gathering facts; more on the mechanical execution of the work rendering the appearance of our paper attractive; and most of all upon its intrinsic excellence as a teacher and reporter upon the living questions and vital issues pending. Increased circulation will give corresponding increase of names, and make much needed improvement possible. I believe it can be done, and that now when finances are comparitively easy is the time to do it.

J. P. STODDARD.

—The Illinois Royal Arch Masons report their number at 11,260, an increase of 853 during the year. There are 165 active chapters, but to these the proportion of dead chapters is more than 1 to 9. The suspended members number 201; demitted 370.

—Bishop Wright prints a powerful editorial in his paper. the Richmond *Star*, with the title, "Should Secretists be Disciplined?" He will publish it also as a tract for wide distribution, especially through the United Brethren church, to whose case it particularly applies.

Wisconsin.

The Wisconsin State Convention will be held at Oshkosh on the 21st and 22d of November. We want every county in the State well represented. Let the friends of reform make a general rally. Little reform work has been done in this part of the State and we wish to make a strong impression in favor of the truth. Let us make some sacrifice to be present. Bro. Stoddard and other able speakers will be present. Ample arrangements will be made for entertainment of delegates. Come then, one and all.

ENOS COLLINS,
President.

Minnesota.

By request of the friends in the southwestern part of the State, the fifth annual convention of the Minnesota Christion Association will be held in the court house in Blue Earth City, Faribault county, on Wednesday, Thursday and Friday, December 6th, 7th and 8th, 1882. Blue Earth City is the terminus of the Blue Earth City branch of the C. St. Paul, M. & O. railroad. The friends offer free entertainment and invite a full attendance. Those intending to come will please send their names to Rufus Johnson, Blue Earth City, Minn. Reduced railroad fare returning, on all roads, to those who pay full fare coming. Opening lecture Wednesday evening at 7 o'clock, by Rev. J. P. Stoddard. President C. A. Blanchard is expected to deliver a series of lectures.

THOMAS HARTLEY,
Rec. Secretary.

E. G. PAINE,
President,

HOME CIRCLE.

Live with God.

Begin the day with God:
  Kneel down to him in prayer;
Lift up thy heart to his abode,
  And seek his love to share.

Open the book of God,
  And read a portion there,
That it may hallow all thy thoughts,
  And sweeten all thy care.

Go through the day with God:
  Whate'er thy work may be,
Where'er thou art—at home, abroad,
  He still is near to thee.

Converse in mind with God:
  Thy spirit heav'nward raise;
Acknowledge every good bestowed,
  And offer grateful praise.

Conclude the day with God,
  Thy sins to him confess,
Trust in the Lord's atoning blood,
  And plead his righteousness.

Lie down at night with God,
  Who gives his servant sleep;
And when thou tread'st the vale of death,
  He will thee guard and keep.

—Selected.

The Puritan Theory of Amusements.

The questions of amusements was to the Puritans a representative question, in which was involved the whole spirit of Christian living. They brought to its discussion the whole force of their intense religious nature. In their very make they were intense men. They were anthracite on fire. Without flame, or crackle, or smoke, their's was solid heat, burning still day and night. Such intensity of moral being they brought to all questions of practical life.

Such men felt no need of amusements. How could they? They were not born, as some men appear to be, at hap-hazard, without an aim in living, and with no power to create one. Their happiness did not depend on cat's cradle and push-pin. They did not know the meaning of the word "ennui." They came into this world as apostles. They came because they were sent. The echo of the voice which created them always sounded in their ears, and heralded their steps. Their's was a great mission. Their souls were straightened till it was accomplished. When invited, urged, bribed, cajoled, commanded, threatened, browbeaten, to induce them to dance around a Maypole on the village green, they calmly said. "Wist ye not that I must be about my Father's business?"

That which seemed to weaker natures a harmless or needful recreation seemed to them frivolity. When charged with excessive precision, said one of them for answer, "I have a precise God to deal with." They saw no record that Christ danced around poles, or amused himself with a jack-of-spades, or laughed at clowns and harlequins, or figured at masquerade balls. As they read his life they saw him seeking relief from life's burdens in the companionship of brothers and sisters, in the homes of Bethany, in the society of angels, in communion with God. They saw that to him midnight prayer took the place of midnight revels. They honestly tried to live as Christ lived. Why should they not?

Right or wrong, they believe this to be the true theory of life; and, what is more, they in good measure lived it. They enjoyed it. As a class, they were the happiest of mortals. If ever in this world men enjoyed life, they did, whenever tyranny would let them alone. And when it would not, they entertained each other with songs in prisons, and broke out with doxologies at the stake.

It may be well enough to revise their theory of amusements for later times and new generations. The constitutions of states rarely last a century without change; still less should a popular theory of recreations. We may wisely let up somewhat of Puritan pressure upon the modern conscience. We may bid Godspeed to anybody who thinks he can improve in this respect the usages of a Christian people. By all means, let us give him a hearing. Specially may we extend the law of Christian liberty in this thing. We may trustfully leave it to every man's conscience to say what recreations, in themselves innocent (as almost all recreations are,) will be a help to him in godly living.

But, after all, who can fail to see that the spirit of the Puritans on this subject was the Christian spirit? Who can help seeing that improvement, if it comes, must come from the same spirit? This was the spirit of a live conscience. It was the spirit of humble inquiry; it sought wisdom from God. It was the conservative spirit; it leaned to the safe side of moral questions. It was the profound spirit; it sought happiness in duties rather than in rights.

It is very easy to fling at the Puritans in this matter, but it is very weak. Every dog must have his bay at the moon, but healthy men sleep through it. So disparagement of the Puritans does not disturb sound thinkers. The world has outlived the wit of it. The libel of the "Blue Laws" has ceased to be amusing. If we could stay long enough to answer such disparagement, our answer would be to point to the *men* whom the Puritans' theories of life created. Not till the improved theories give us better women can we wisely believe that they *are* improvements. Not till children trained under such improvements turn out to be more Christlike men and women, more prayerful, more self-denying, more useful, happier, too, in the profound sense of spiritual joy, can we safely admit that their fathers are wiser than *our* fathers. For that proof the world must wait awhile—must wait long enough for us to do some things which the world is in more pressing need of than of an increase of amusements and of idle time.—*From Dr. Phelps' "My Portfolio."*

Pray in Secret.

Five minutes for reflection and self examination, ten for reading the Scriptures, and fifteen for prayer, daily, is about as little as most Christians can live upon. Many, it is true, have no special time or place for secret prayer, and therefore do not live. It can be spared as the ever-recurring time for our regular meal, and every consideration, temporal and eternal demands it. I was once profitably impressed with the importance of uniformity in this duty by that venerated ruling elder, the late John Alexander, of Lexington, Virginia. Soon after leaving his bed, and before he had fully dressed, and while others were talking around him, he took his Bible and sat down to enjoy the hidden manna.

The preaching of Larned and the preaching of Payson were pre-eminent for that unction which secret prayer alone can impart, and hence the peculiar power of the men. One of the richest prayers I ever enjoyed was by an eminent merchant in the prime of life, and immersed in business. Nothing but faithfulness in private prayer kept his spirit in this frame. This he intimated in reply to a question on the subject.

The question often arises, as to whether we shall kneel down in the presence of others, or pray mentally or literally in secret. Some feel that the one savors of ostentation, and some that the opposite indicates a fear of man. It is evident that either method is right, and that the one is best that most effectually subserves the great end for which secret prayer was enjoined.

Any Christians who succeed in wresting an hour a day, or possibly half-an-hour from the world, will experience the richness of those promises made in the Apocalypse to him that overcometh."—*Presbyterian.*

John Ploughman's Wisdom.

Good stuff is often twisted into queer shapes.
Don't spare the butcher and fee the doctor.
Sunday is the summer of the week.
Have no friends you dare not bring home.
Water plants before they wither.
One man's fault should be another man's lesson.
Soft words scald not the mouth.
Mind the corner where life's road turns.
It's no use mending the tank when the water is gone.
When prayers are strongest, mercies are nearest.
Care makes a man old before his time.
Flowers smell sweet whether men are near or not.
One tale is good till another's told.
He who gives before we ask, will give when we ask.
The goodness of news half lies in the hearer's ear.

CHILDREN'S CORNER.

Why a Kerosene Lamp Bursts.

BY A CIVIL ENGINEER.

Girls, as well as boys, need to understand about kerosene explosions. A great many fatal accidents happen from trying to pour a little kerosene on the fire to make it kindle better, also by pouring oil into a lamp while it is lighted. Most persons suppose that it is the kerosene itself which explodes, and that if they are very careful to keep the oil itself from being touched by the fire or the light there will be no danger. But this is not so. If a can or a lamp is left about half full of kerosene oil the oil will dry up—that is, "evaporate"—a little, and will form, by mingling with the air in the upper part, a very explosive gas. You cannot see this gas any more than you can see air. But if it is disturbed and driven out, and a blaze reaches it, there will be a terrible explosion, although the blaze did not touch the oil. There are several other liquids used in houses and workshops which will produce an explosive vapor in this way. Benzine is one; burning fluid is another; and naptha, alcohol, ether, chloroform may do the same thing.

In a New York workshop, lately, there was a can of benzine, or gasoline, standing on the floor. A boy sixteen years old lighted a cigarette, and threw the burning match on the floor close to the can. He did not dream there was any danger, because the liquid was corked up in the can. But there was a great explosion, and he was badly hurt. This seems very mysterious. The probability is that the can had been standing there a good while and a good deal of vapor had formed, some of which had leaked out around the stopper and was hanging in a sort of invisible cloud, over and around the can and this cloud, when the match struck it, exploded.

Suppose a girl tries to fill a kerosene lamp without first blowing it out. Of course the lamp is nearly empty, or she would not care to fill it. This empty space is filled with a cloud of explosive vapor arising from the oil in the lamp. When she pushes the nozzle of the can into the lamp at the top, and begins to pour, the oil, running into the lamp, fills the empty space and pushes the cloud of explosive vapor up; the vapor is obliged to pour out over the edges of the lamp, at the top, into the room outside. Of course it strikes against the blazing wick which the girl is holding down by one side. The blaze of the wick sets the invisible cloud of vapor afire, and there is an explosion which ignites the oil and scatters it over her clothes and over the furniture of the room. This is the way in which a kerosene lamp bursts. The same thing may happen when a girl pours the oil over the fire in the range or stove, if there is a cloud of explosive vapor in the upper part of the can, or if the stove is hot enough to vaporize quickly some of the oil as it falls. Remember that it is not the oil but the invisible vapor which explodes. Taking care of the oil will not protect you. There is no safety except in the rule: Never pour oil on a lighted fire or into a lighted lamp.—*Christian Union.*

The Bridle of the Tongue.

"How have you prospered to-day, my son?" said Mrs. Stone.

"First-rate, mother; and I think it is because I remembered the verse you gave Sadie and me this morning. You see, we were playing at 'blind-man's-buff,' and the boys would peep so as to see us. I was so provoked that I wanted to speak right out sharp; but every time I began I could see that verse real plain: 'He that is slow to anger, is better than the mighty, and he that ruleth his spirit, than he that taket ha city;'

and I did not say a word. It was hard work, though, to keep from speaking."

"I do not doubt it, Willie; but I am very glad that my little boy was so brave. I think it often requires more true courage to hold the bridle of the tongue, than that of a horse."

"That verse helped me, too," said Sadie. "I was hurrying along, so as to call on Julia Howard before school, but just as I turned the corner, old Mrs. Lane opened her window and asked me if I would go over to Mr. Pinkham's store and get a bundle for her. I was so disappointed I wanted to say 'No;' but that verse came into my mind so quick, I said 'Yes'm,' and ran along."

"You did quite right, my children," said Mrs. Stone, "and have each gained a victory that is better than taking a city."—*Well-Spring.*

Scripture Problem.

Set down first the number of men who went to seek Elijah when he was carried up to heaven. Multiply this by the number of days during which Job's friends sat by him without speaking a word, when they came to comfort him. Multiply again by the number of days which Jericho was compassed by the Israelites. Subtract the number of men that Samson killed with the jawbone. Divide by the number of stones which David carried with him when he went to kill Goliah. Subtract the years of the Babylonish captivity. Add the number of furlongs between Bethany and Jerusalem. Add the age that the Psalmist said is generally the limit of the life of man in this world. Multiply the number of Jacob's sons by the number of years in which Solomon was building the temple, and subtract the product from the above sums. Add the number of years in which the Israelites were, for their sins, obliged to wander in the wilderness. Subtract one from the sum and we have the number of chapters in the New Testament. WILLIAM A. MURCHIE.

Blanchard, Page Co., Iowa.

How many answers shall we have from our little readers? In two weeks we will publish their names. ED. CYNOSURE.

SABBATH SCHOOL.

LESSON IX Nov. 26, 1882.—HIS DEATH ON THE CROSS.—Mark xv, 27-37.

(27) And with him they crucify two thieves; the one on his right hand, and the other on his left. (28) And the scripture was fulfilled, which saith, And he was numbered with the transgressors. (29) And they that passed by railed on him, wagging their heads and saying, Ah! thou that destroyest the temple, and buildest it in three days, (30) Save thyself, and come down from the cross. (31) Likewise also the chief priests, mocking, said among themselves with the scribes, He saved others, himself he cannot save. (32) Let Christ, the King of Israel, descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. (33) And when the sixth hour was come, there was darkness over the whole land until the ninth hour. (34) And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabacthani? Which is, being interpreted, My God! my God! why hast thou forsaken me? (35) And some of them that stood by, when they heard it, said, Behold, he calleth Elias. (36) And one ran and filled a sponge full of vinegar, and put it upon a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. (37) And Jusus cried with a loud voice, and gave up the ghost.

GOLDEN TEXT.—Who his own self bare our sins in his own body on the tree.—1 Peter ii, 24.

DAILY READINGS.

Necessity of Christ's Death	Heb. ix, 15-28
When Promised	Dan. ix, 20-27
Its Bitterness	Ps. xxii
Its Result to Him	Phil. ii, 8-11
Its Result to us	Col. i, 20-22
A Joyful Invitation	Ps. lv
The Saints Rejoicing	Ps. xcvii

PROMPTINGS TO FURTHER STUDY.

If we suffer with him, what shall we also do with him? What kingly title is given to Jesus in the Revelation; and what armies are described as following him? What Scripture passage will give you a hint that the mockers would not have believed even if Jesus had come down from the cross? What effect did it have upon them when they learned that he had risen from the dead? Who took pleasure in reproach for Christ's sake? What is said by the apostle to those reproached for the name of Christ? —*Scholar's Quarterly.*

NOTES.

One on his right hand, and the other on his left. The three crosses which stood together on Mount Calvary are a continual emblem of our world. A dying Saviour had on one side of him an enemy and unbeliever, and on the other side a friend and believer. Thus it is to-day in every part of the globe where Christ is preached; thus it is in every Christian congregation; thus in almost every household.—*Nehemiah Adams.*

Descend from the cross, that we may believe. Men who hate the gospel are always proposing some test of its value, on which they would give it their confidence; but if that test were fairly met they would be all the more bitter in hostility to it, because of its new triumph. If Jesus had come down from the cross, the chief priests would have seen to it that he was fastened on again more securely than at first. Did it remove their hostility to him when he rose from the dead? Were they any readier to believe in him then? No, no. Whatever else keeps men from believing the gospel, it is not any lack of notable wonders wrought through its power. Whatever else might bring them to give in their confidence, there would be no gain in any fresh or greater miracles in its behalf. The trouble is, that men don't want to believe in Jesus; and they will always have a new excuse for refusing credence to every new proof of his supremacy. —*Dr. Robinson.*

There was darkness; or, "a darkness came." Early Christian writers speak of this, and appeal to heathen testimony in support of the fact. An eclipse is out of the question, for the moon was full. An earthquake followed (Matt. 27: 51,) but the darkness which precedes an earthquake is not so long or extended. This was supernatural; for since our Lord showed supernatural power in his life, his death, in view of its purpose, might well be attended with such events. It has been supposed to signify the mourning of nature, but it also stands connected with the hiding of God's face.—*Riddle.*

My God, my God, why hast thou forsaken me! This cry refers to one utterly broken down for a time in a wretchedness beyond our conception. It was not mere death, which many a martyr has viewed without dismay, but the bearing of the sin of the world. All the inner horror of sin is revealed to him. Sin in its nakedness is more horrible than death. These words belong to Christ as burdened with the sins of the world. They express the complete separation which sin makes between man and God. He is the Advocate of all mankind, and their separation from God because of sin extends itself to him for a season.—*Archbishop Thompson.*

"Consider the following facts:" (i) Jesus is represented in the New Testament as subject to the whole experience of spiritual conflict which belongs to man. (2) He is represented in the prophets)Isa. 53; 5, 6) and the Epistles (2 Cor. 5: 21. Gal. 3: 13. 1 Pet. 2: 24) as taking upon himself the penalty of our sins, represented throughout the Bible as spiritual separation from God (Deut. 32: 20. Isa. 64: 7. 2 Thess. 1: 9.) (3) Some help toward an understanding of this cry may be derived from that phase of Christian experience in which, while the intellect still holds fast to its belief in God, the heart *feels* his presence no more, and the soul is in darkness, in spite of its faith in God (compare Matt. 11: 1-6. Exod. 17: 4. 1 Kings 19: 10. Ps. 10: 1. Jer. 12: 1, 2.) (4) That there was an inward conflict in Christ's soul, is indicated by the twofold nature of the cry: "*My* God" indicates an unrelaxed hold on him; "*forsaken* me" indicates a sense of bereavement of the divine presence. If these are inconsistent, the inconsistency repeats itself frequently in Christian experience. (5) It is the cry of innocence; the lost know that they are forsaken, but know *why*, and do not call on God as *their* God. It was, therefore, *no literal transfer* of the experience of remorse and spiritual death which Christ experienced.—*Abbott.*

The physical cause of his death has been thought by many to have been rupture of the heart. (1) Crucifixion was generally a very lingering death; the victim lived soldom less than twenty-four hours, often three or four days. (2) Usually the victim died of sheer exhaustion; but Christ was not exhausted, as he cried with a loud voice. (3) John records that blood and water flowed from Christ's side when pierced by the spear. This could only occur if the heart had been ruptured, and the blood, before death, had flowed out into the cavity which surrounds the heart. Christ then literally *died of a broken heart*, caused by his overwhelming mental agony. This theory draws our thoughts away from the mere bodily tortures which Christ endured, to the mysterious woe that pressed upon him on account of imputed sin.—*Stock.*

TEMPERANCE.

A Revelation.

During the present week an item of business called us to the office of a gentleman in this city who believes that every man has a divine right to take a drink whenever he feels like it, and the man who does not know enough to stop before he gets drunk is a very inferior specimen of the genus homo, and might as well drink himself to death as not.

During the conversation that ensued, the temperance question came in for its share of attention. Some remarks were made by those present about the exhilerating affects of good lager in hot weather, and the folly of attempting by legislation to stop its manufacture and sale.

A stranger present said: "A little over a year ago I was in Wisconsin. It was harvest-time. A gang of men were employed by a wealthy farmer to gather a large harvest. The table which this farmer spread before his men was richly laden with everything that heart could wish. In addition to all the substantials and delicacies that the faithful housewife could prepare, I was greatly surprised to find a goblet by each plate filled with rye whisky."

The narration of this fact turned the conversation away from beer to whisky, when the gentleman in whose office we were proceeded to relate the following instance: "Not very long since I was visiting a celebrated distillery not a thousand miles distant from Detroit. The owner of that distillery is professionally a temperance man, and is one of the wealthiest and most influential citizens. The nephew of the proprietor was showing me through the establishment, and taking a good deal of pains to explain everything that I saw. In one part of the institution I noticed two iron tanks about six feet in diameter and four or five feet high. One of these tanks was full and the other about half full of what I supposed to be whisky. Actuated by motives of curiosity, I approached one of the tanks, and was about to examine the contents by touching the surface with my fingers, when the gentleman who was conducting me through the distillery yelled at me at the top of his voice, 'Don't touch that! Don't touch that!' 'Why not,' I said coolly. 'What harm in just touching the surface?' 'Harm,' he ejaculated excitedly, 'Why that will take the end of your finger right off!' 'Take the end of my finger off!' I exclaimed, 'Why so, is that anything more than whisky?' 'Yes,' said he, that is something more than whisky. It is fusil oil.' 'Fusil oil!' I ejaculated. 'Fusil oil!' I was startled, for I knew that fusil oil would have done all to my fingers that he said if I had touched it. It is powerful enough to bite a gun barrel off. I looked at him somewhat savagely, and said, 'Do you mean to say that you make use of that stuff in the manufacture of your whiskies? Is that the kind of stuff you just offered me to drink? He had just urged me to try some of his whisky. 'We have some good stuff,' he replied, somewhat meekly. He then went on to explain about as follows: 'To tell the truth, we have some grain here that is not very good. It was in the warehouse on one of the docks at Chicago, at the time of the great fire, and when the dock burned it ran down into the river. After lying in the river about a year, it was taken out, and we bought it to manufacture into whisky. Of course after lying in the Chicago river for that length of time, there is not much strength left in it, and we are compelled to make use of fusil oil to tone it up a little.' 'But what do you do with the stuff?' I inquired. 'Oh, we don't know where it is sold,' said he. 'It is all sent East; none of our customers about home get any of it.' 'But,' said I, 'somebody must get it.' 'None of our home customers get any of this,' he repeated.

"This," continued our friend, "cured me of whisky drinking.—*The Lever.*

Obituary.

Eli Farnham, oldest son of Capt Levi, and Eunice Judd Farnham, was born on Pompey Hill, Onandago Co., N. Y., Dec. 1st, 1803. While still an infant his parents removed to Genesee Co., N. Y., where he lived until about 15 years of age. During this formative period of his life he was under the influence, and enjoyed the companionship and counsels of a wise, judicious, and loving mother, from whom, and from whose long line of worthy ancestry he inherited the clear intellect, the sound judgment, and the remarkable mental vigor which distinguished him through life, and which seemed not to abate in any perceptible degree as the burden of years weighed more and more heavily upon him.

During these years also, having been surrounded by the scenes and incidents of the war of 1812, and having been brought personally and closely into contact with the spirit of it, his father being an officer and prisoner in that war; he imbibed much of the spirit of patriotism and intense loyalty to his country which characterized all his after life.

When he was about fifteen years of age his mother died, and the large family of eight brothers and sisters were scattered never to be reunited as a family. He longed for an education, but necessity compelled constant toil to earn his own support, and as far as possible aid his younger brothers and sisters. Meanwhile the coveted knowledge was eagerly and persistently sought by unwearied application to both reading and study. In this way he gained a thorough knowledge of history, biography, the natural sciences and the standard literary works of that day. And the diligent acquisition of useful information was his ruling passion until death.

He was active and earnest in every form of Christian work which came to his hand. He desired, and, for a time, hoped, to enter the ministry; but the giving up of this cherished hope did not mean to him the giving up of active religious work. On the contrary, he labored from time to time as an evangelist during the years which preceded his removal to the West. During seasons of religious revival he would hold meetings during the week and preach on the Sabbath, and was frequently called upon to preach as a supply to vacant pulpits.

After becoming of age he went into business for himself, attending to business in the summer and teaching school winters. In company with his brother-in-law he became proprietor of a carding and cloth-dressing establishment in which business he continued until his removal to Galesburg, Illinois, in 1837. In 1836 he became connected with the colony which was organized in central New York for the establishment of a town and college, on the then unsettled prairies of Knox Co., Illinois. And the following spring, accompanied by his brave and saintly wife, whose heroic and trustful spirit was her heritage from a noble Puritan ancestry, he set out on the long journey of six weeks by wagon, to join in founding Galesburg and Knox College.

From that hour until the hour of his death his life entered into and became an essential part of the life of the town, of the College and of the Church.

He was elected an elder of the church and a trustee of the College at an early day, and continued to discharge the duties of both offices up to the time of his death, serving as secretary of the College Board for the last sixteen years of his life. In their counsels he was wise and moderate, yet firm and faithful. In days of intense anxiety, of storm and confusion in the College, and in the church, growing out of the condition of the College, his self-forgetting devotion continued. And in his latest years, when anxiety and confusion had given place to harmony and mutual trust, his calm and quiet joy in renewed confidence and assured prosperity was a perpetual enjoyment.

His presence for forty-five years, from Sabbath to Sabbath, has been as a pillar of strength to his church, and also in the College, where at public meetings, and at the morning chapel service on Pres. Bateman's morning, his venerable form and benignant face were expected and seldom failed to be seen.

And thus, while in his old age he was reaping the fruits of a well spent life, so serene and peaceful was his soul, so vigorous his bodily powers that it seemed as though he was to be spared for many years of usefulnes, but the news of his sudden death startled and afflicted the entire communitv.

Elder R. Faurot.—The sad news comes to us from Mississippi through the *Christian Standard* of Cincinati, that this esteemed and faithful brother and servant of Christ is dead. He was living at Edwards, Hinds county, near Jackson, Mississippi, where he was conducting with others a theological or training school for colored preachers known as the Southern Christian Institute. To this labor of self-sacrifice and love he had given several years of his life. A letter to the *Standard* from one of the teachers reads:

"We are in deep affliction here, for our beloved leader has left us. He saw the gates of heaven ajar, and now he has entered that beautiful land that his tongue failed to describe to us.

"Brother Randal Faurot gently fell asleep at 1 p. m., Oct. 10, after an illness of nearly three weeks of typhoid fever. Sister Faurot is completely broken down, but we hope she will regain her strength, for we feel that we cannot spare her.

"The burden on our shoulders is very heavy, but we mean to take it up bravely and hopefully, trusting that the brotherhood will give us the financial aid we so much need, and will very soon find us a successor.

"We do not suppose the forty preachers who promised to come will all be here, but we will do our best with those who come, and try to hold the fort till reinforcements are sent to us."

In the death of Bro. Faurot the reform loses an able advocate and a fearless friend, and the N. C. A. laborers in the Southern field will especially feel the loss of his warm sympathy and co-operation.

Died at Crystal Lake, Ills., October the 18th, 1882, of apoplexy of the heart, Nancy Betts Paddock, wife of Richard Paddock, of Crystal Lake. The subject of this notice was born in Onondaga Co. N. Y., town of Manlius, August the 19th, 1811; and at the time of her decease, she had just entered upon her seventy-second year. When eight years of age, her parents moved to Camilius, N. Y., where she lived till she was married to Richard Paddock, on Aug. the 16th 1835. The year following their marriage, Mr. and Mrs. Paddock came to Illinois where they have since lived. Mrs. Paddock leaves behind her seven children; and three have preceded her in their entrance upon the spirit-world. One son she laid upon the altar of her country in 1863. For the last twelve years, she has been almost an invalid, going out from her home but rarely to mingle in society, yet she had drawn to her a large circle of choice friends. Modest and unassuming in her ways, kind and sympathetic in her feelings, earnest and helpful in her acts, she was ever attracting friends to herself, repelling none. Early in life she sought the friendship of God and united with the M. E. church at Camillus, or Van Buren, as the town is now called, and ever since has lived an exemplary and consistant Christian life. She was faithful in the religious instruc- of her children and lived to see the fruit appear in their lives. As a wife, as a mother and as a friend, she was faithful in the discharge of the duties devolving upon her and loyal to her God. "After she had served her own generation by the will of God she fell on sleep."

—L. W. Bacon, pastor of the Park Church Norwich, Conn., son of the late eminent Leonard Bacon, is to tender his resignation and retire from active pastoral labors, to devote time to the preparation of a biography of his father, and also to the compilation of a book of hymns for the Congregational churches.

RELIGIOUS INTELLIGENCE.

—J. L. Benton, an influential *Wesleyan* brother, proposes the title M. C. (minister of Christ) instead of Rev. to distinguish the pastoral office.

—We are reminded that the annual meeting of the Associated Churches of Christ in Mississippi meets December 6th, at Cedar Grove church, Loundes county, Miss. As this meeting will represent the reform against the un Christian usurpation of the lodge, it should be fostered and encouraged. Churches at the North should remember these Southern brethren, and aid them by prayer and letters of sympathy and cheer. The latter may be sent to Mrs. M. A. Tapley, Columbus, Miss.

—The *Telescope* says that Bro. J. V. Potts, of Ohio, author of two works that have been widely circulated among the United Brethren, "Christian Co-operation" and the "Itinerant Plan," and an occasional contributor to the *Cynosure*, is about joining the Reformed church. We learn, also, that Rev. O. W. Van Swearingen, of this State, a seceded Odd-fellow and author of a work on the order, has united with the Congregationalists.

—A revival is in progress in the King street United Brethren church, Chambersburg, Pa., of which Bro. Tobey, editor of the *United Brethren in Christ*, has lately become pastor.

—Bro. Edward Mathews has accepted the oversight of one or two districts to which he was appointed by the Michigan Conference of Free Methodist churches. He met a hearty response at his first general quarterly meeting at Wellsville, Mich., Nov. 2d and 5th. Though secretists refused to contribute to a man's support who "abused them," as they call it, yet the voluntary gift on Sabbath morning was over $25. In the evening Bro. Mathews raised over $30 for building a wall under the church, which has stood on blocks for years. On Monday he let the job. He speaks in Firman Hall, Blissfield, Mich., Nov. 14 and 15, by request of the banker who pays the rent of the room, and who is a pronounced Anti-mason, though not a Christian man professedly. The prospect of building a church at that place is good.

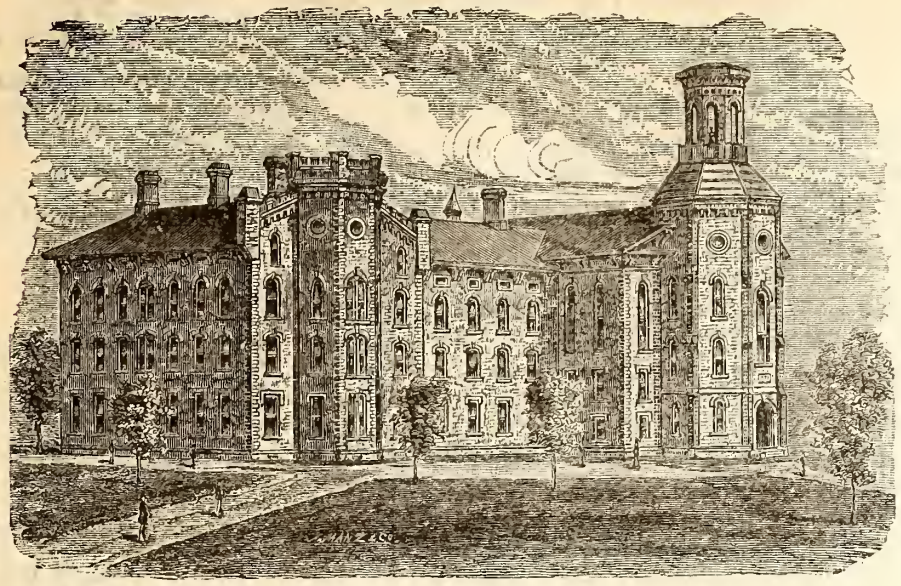
—At the quarter-centennial of the Bureau, Ill., Congregational Association, in the historical sketch it was stated that "in reform this body has been an early and earnest pioneer. Slavery, secretism, intemperance have all received heavy blows from its valiant men."

—The Rock River U. B. Conference at their late meeting maintained the good report for which this body has long been esteemed, as true on Christian reforms. Their resolution on secretism reads:

Whereas, We still see the terrible and life-sapping tendency of oath-bound societies in destroying the vitality of the Church; and, Whereas, Our politicians have their minds biased and thereby corrupt our courts; therefore,

Resolved, That we will use all proper means to circulate light on this subject, and ask especially our ministers to acquaint themselves with this terrible, corrupting, Christ-denying monster in church and state.

—Rev. Andrew Watson, D. D., United Presbyterian missionary writes on his return to his field in Alexandria, Egypt: "I have been amazed to find in American papers a good deal of sympathy with the military leaders in the late rebellion. Indeed I have seen no paper whose editor understood the situation except the New York *Evening Post*. Any man who stirs up the fanatical portion of Mohammedans, can never be a reformer. Any man who opposes the intelligent classes of his country and puts the ignorant in power, can never be a reformer. Any man who by the sword suppresses the expression of private opinion in the newspapers, as well as in the social circle, and compels all to support him and his party and his opinions for fear of personal violence, can never be a reformer. All this Arabi did continually, and much more in the same direction. Had he succeeded Egypt would have gone back one hundred years. But, thanks be to God for his blessing on the English army, we may now breathe more freely, and hope to see Egypt re-



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MISS A. J. CAROTHERS,
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PROF. O. F. LUMRY,
PROF. R. T. MORGAN,
MR. D. A. STRAW,
MISS F. H. HIATT,
MRS. S. H. NUTTING.

Pres. J. Blanchard and Dr. J. B. Walker also Assist in the Work of Instruction.

This circular of WHEATON COLLEGE is prepared specially for the readers of the *Christian Cynosure*, and is intended to call their attention to the Educational advantages afforded by this Institution. Many of you have young people to educate, and those of you who have not, have influence over others who have. Is it wise to send these young people to Institutions where the drift is steadily against the truths that you value? If you do send your children to such schools is it likely that they will hold your principles? It is a well known fact that a large majority of our educational institutions are conducted by those who are silent on the questions of the hour, or are on the wrong side of them. Yet schools, newspapers and churches of this silent or Masonic sort are patronized by thousands of men and women who know of, and personally hate these evils.

THE CHILDREN OF THIS WORLD

are wiser. They patronize those who actively befriend them, and in this they are right. Those opposed to the lodge outnumber those who favor it, probably, one hundred to one, but they are comparatively uninfluential because they do not concentrate their forces. If you to whom this circular is sent unite in supporting those Colleges which are leading in your work you will have strong, efficient schools, sending out your sons and daughters trained and equipped as leaders of society in this great work which is now opening before you. If you send them to Colleges where you are hated as disturbers of the peace or pitied as fanatics, you will see the lodge grow strong and the church grow weak.

FACILITIES, BUILDINGS, ETC.

Wheaton College does not, however, appeal to you on the ground of its work against the lodge alone. Its, buildings, apparatus, libraries and instructors are well adapted to the work of instruction. There are no better teachers in the West than give their time and strength to the work of this College. Students can make their expenses quite light by boarding themselves, and if they choose to hire their board they can secure it at from $2.50 to $3.50 per week. Some parents desire to be with their children while they are pursuing their studies. Those who desire to do so can rent homes in Wheaton as reasonably as elsewhere, and thus secure the education of their children and the progress and strength of the Reform. The undersigned will answer, so far as possible, any inquiries and assist students or their parents in obtaining locations.

THE COURSES OF STUDY

are adapted to the needs of the present age. They are the Classical, Philosophical and Laureate in the College, and the Classical, Normal and Laureate in the Preparatory school. Students can enter any one of these courses at any time in the term or year, though it is evidently a great advantage to be in at the opening. Classes in German, Bookkeeping, Penmanship and Elocution are organized each term, and there is no extra charge for these branches. Classes are also organized each term in Arithmetic, Grammar, Geography, Reading and Spelling, so that those who have lacked opportunity to study at their homes on these elemental studies can be accommodated.

CONSERVATORY OF MUSIC.

The Conservatory of Music is under the charge of Prof. S. Wesley Martin, an author and Conductor of note in the West. His charges are very reasonable, and will be made known on application. Students desiring to take lessons on the Piano, Organ and Violin, or in Vocal culture, Harmony or Chorus singing, can be accommodated.

DRAWING AND PAINTING

are still under the care of Mrs. Nutting, whose pupils have had unusual success in exhibitions and teaching. She still gives gratuitous instruction in Black Board Drawing, and her rates for tuition are low. Inquiries may be addressed to her at Wheaton, Ill.

THE WINTER AND SPRING

terms begin December 12th, 1882, and March 20th, 1883. Students from a distance would do wisely to get to Wheaton on Saturday previous to the opening of the term. Those who are near at hand can come on Monday.

It is fitting to return thanks to the many friends throughout the country who have so generously aided us with their children, money and prayers, in days past. Our College is now out of debt, the number of students is good, and we are encouraged to hope for great things in time to come. We wish to have an attendance of four or five hundred students who shall be filled with knowledge and zeal, and thus educate the coming people on the great questions of the hour.

Inquiries or other communications may be addressed to CHAS. A. BLANCHARD, Pres't.

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ceive some of the benefits of Western civilization under the protecton if England. As America civilizes all tribes and peoples who settle within her bounds, so England civilizes the nations to which she goes. Would that the few civil American dignitaries who reside in Egypt lent a helping hand to England in her noble work, instead of being filled with jealousy and censuring every effort made by Englishmen to institute reforms in the Egyptian government. I preached in Arabic last Sabbath in the church —men about as many before the war — women 34, and 4 children. It was a day of joy to me."

—On the 16th of September there sailed from New York, eight missionaries, two men and six women, who have consecrated their hearts, their all, to mission work in distant India. Two of them, Albert Norton and his wife, go from Burr Oak, Mich.; three of them, G. L. Wharton, his wife and Miss Graybiel, from Buffalo, N. Y.; Miss Boyd, from Harrodsburg, Ky.; Miss Kinzie from Portland, Ind.; and Miss Kingsbury, from Freeport, Ill. Four of them, the two men and their wives, go out under the direction and auspices of the Foreign Christian missionary Society of the Disciple church, and the four young women are sent by the Christian Woman's Board of Missions of the same church. Heretofore this church had missions in Jamaica, Paris, Copenhagen, and in Constantinople, but this is the first strictly heathen mission.

NEWS OF THE WEEK.

—Three cadets have been dismissed from the Naval Academy at Annapolis for hazing. The young ruffians were tried by court-martial in secret; and as two of them pleaded guilty very little testimony was obtained as to the general practice.

—The annual Fat Stock Show will be opened in the Chicago Exposition Building, Thursday, Nov. 16, and continue day and evening until the following Thursday night, Nov. 23, at ten o'clock. During the week the following important meetings will be held, all at the Grand Pacific Hotel: Nov. 21, the Board of Directors of the American Short-horn Breeders Association; Nov. 22, the American Short-horn Breeders Association; Nov. 23, the American Hereford Breeders Association; Nov. 16, the American Clydesdale Breeders Association; Nov. 22, the breeders of Polled Angus and Galways will meet and form an association.

—The Mayor of Iowa City will grant licenses to the saloons of the city, the decision of Judge Hayes declaring the amendment unconstitutional, and the result of the election in Iowa, especially the defeat of the Republican candidate for District Attorney, having caused the mayor to reconsider his refusal to renew licenses when they expired.

—An earthquake all along the line of the Union Pacific Railroad in Wyoming was so distinctly felt in Denver that all the reporters and editors in the third story of the Republican office rushed down stairs and into the street, thinking that the building was about to fall. Considerable damage was done to buildings and railroad bridges in the northern portion of the State. The earthquake at Cheyenne was accompanied by an electric flash that lighted up the northern sky. The shock was violent.

—It has come to light that at a meeting of the higher priest-hood, President Taylor instructed them that priests and bishops and their counselors are not entitled to hold their positions unless they qualify by becoming polygamists. There are a few such officers who are monogamists. One has since resigned rather than take another wife. This shows that until the Government proves itself to be stronger than the Mormon Church in Utah, polygamy will not be suppressed, but rather stimulated in its growth and expansion.

—A fire broke out at midnight in the eastern end of the Provincial Poor Asylum, an immense six-story brick structure in the southeastern suburbs of Halifax, containing about four hundred people. At 1:30 a. m. half the building is a mass of flames. The fire originated in the bakery, where there were twenty-one cords of wood stored. The flames, catching this, spread with lightning rapidity soon enveloping that part of the building used as a hospital. In spite of every effort 31 persons perished.

—The question of adopting Gladstone's closure programme in the British House of Commons was virtually decided Friday. Sir Stafford Northcote moved to reject the Government programme of rules relating to closure, and the motion was voted down—yeas 216, nays 304. Debate on the closure proposition ended with this vote, and only the minor details of the new anti-obstruction rules remain to be discussed.

—The Freeman's Journal, of Dublin says: "Premier Gladstone has never before yesterday declared so distinctly and clearly his opinion of the necessity of home rule or the extent to which it should be conceded. It is impossible to exaggerate the significance of his utterances. Gladstone would not dare use the words he did without there was some real meaning behind them The proposition that England will recognize home rule was distinctly advanced and brought more clearly into the domain of practical politics by Gladstone in his speech."

—A colliery explosion occurred at the Clay Cross Mines in Derbyshire. Four of the managers of the mines were blown to atoms. The explosion which was terrific in its force and deadly effect, shattered buildings in localities five miles distant from the mines. The greatest consternation prevails in the neighborhood. The number of deaths are reported at fifty.

HOME AND FARM.

Health Hints.

HEADACHES IN CHILDREN.

When a child complains of headache our most careful scrutiny is demanded, and if it be too young to describe its sufferings its manner and appearance are highly suggestive of some cerebral disturbance. Look at a little child of some ten or twelve months old, who is well developed and comes of healthy parents. There is the excitement of dentition, and the little thing is observed to put its tiny hand to its head, which it rolls, perhaps, from side to side, and the anxious mother at last detects a slight irregularity in the muscular movements of the eyeball. Reflex nervous irritation is conveyed through the fifth nerve to the brain, and irritation so awakened may be followed at any moment by a convulsion. The child is wakeful, uneasy and restless. The brain, so needful of rest at this early period of life, is susceptible of mischief. Habitual headaches in older children indicate an exhausted and irritable brain, and if intellectual exertion be carried too far in such cases mischief is likely to ensue. It seems extraordinary that educated men who have the care of young persons should not see this danger in the anemie produced by overstudy, the irritability and excitability of manner, and the impossibility of concentration, so necessary to the accomplishment of any undertaking. If intellectual exertion be carried beyond a certain point the brain becomes anemic, fatigued, and the nutrition in the ganglionic cells of the cortex becomes impaired, diseased, or in some way altered from health. Whatever may be the exact change in these cells the inference is most probably correct that children so suffering cannot readily grasp new ideas; and if strong and powerful efforts are put forward in this direction the knowledge is not retained, the object is frustrated, one idea is mixed up with another, and confusion results. This, I apprehend, is just enough to illustrate the grand problem, that the body must be looked to as well as the mind, and the younger the child the greater is the necessity for the delay of intellectual training. And it does strike one as very extraordinary that the nervous system, which is the last to attain complete development, should be the first to be overtaxed in this age of forcing and strain, when revolutionary ideas are apt to overrule the judgment. It is not that the moderate exercise of the brain in early life is injurious; on the contrary, it is conducive to health. The mind is then flexible and plastic, impressions are enduring, and habits of concentration are easily acquired. It is the premature and excessive exercise of it which is prejudicial when the bodily powers need the chief attention.

No rigid rules, no cast-iron system, will do for the training of all children. All are not cast in the same mold. Any system of education must be elastic, since mediocrity is the rule; and if more be expected of some children, whose physical development is at the same time feeble, then disease or premature ill health is the consequence. —*W. H. Day, D. D., "Medical Press and Circular."*

Stimulants.

Stimulants exalt nervous action temporarily and compel the wheels to revolve rapidly, but they supply no threads to either the woof or warp, and soon or later break the shuttle.

The man who has eaten one pound of beef daily for one year does not find it necessary, in order to obtain the same effect, to eat two pounds daily for the next year; but he who drinks one pint of whisky daily for one year, must take two pints daily the second year to obtain the same effect.

Any article of food or drink, the use of which creates the necessity for larger quantities and at shorter intervals in order to attain the same mental or physical elevation, by that fact proves itself pernicious.

It is no proof because a man grows fat and his face becomes red under the use of stimulants, that he is improving in health.

Cholera and all other pestilential diseases make their first visits to those who use habitually stimulating drinks.

Of tobacco, Franklin has said that "he could not think that it had ever done much good in the world, since he never knew a person who used it habitually who would recommend another to do the same."

Tobacco is certainly not food for man, nor has it much value as a medicine. The tobacco worm is the only animal known to thrive upon its use.—*Health Aphorisms of Dr. F. H. Hamilton.*

Morgan Monument Fund.

Receipts for Morgan Monument for weeks ending Nov. 4th, 1882.

John Hepburn, 10cts, Lucy Hepburn, 5cts, James Fordyce, 15cts. John Lamb, Mrs. M. McPherson, Rev. S. Collins, P. H. Gresham, $1.00 each. Dr. Geo. Gross $2.00.

W. I. PHILLIPS. Treasurer.

BIBLES.

We have recently exchanged a lot of Anti-masonic publications for Bibles which we offer at low rates POST PAID.

We have well bound pocket Bibles at $1.00, $1.35, $1.50, $2.00, $2.25, $2.50 and $3.00. Also some fine Oxford and Tract Society Teachers Bibles at $3.00, $3.25, $3.50 and $4.25.

Of the family Bibles all but two have already been disposed of, leaving one at $3.00 and the other at $6.75.

Among the pocket Bibles are some Oxford edition with leather protecting edges at $2.00 and $3.00 each. Address,

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars, for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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Warren Taylor, South Salem, O.
J. S. Perry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, New Wilmington, Pa.
Prof. S. C. Kimball, New Market, N. H.
Elder L. H. Bufkins, Scranton, Iowa.
S. G. Barton, Breckinridge, Mo.
Joel H. Austin, Goshen, Ind.
D. B. Turney, Bird Station, Ill.
J. F. Browne, Cabin Creek, Ky.
E. Barnetson, Jackson Valley, Pa.

The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists).
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Congregational, Sandford county, Ala.
New Hope Methodist, Lowndes co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E., Lowndes Co., Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Missionary Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes co., Miss.
Pleasant Ridge Missionary Baptist, Lowndes Co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes Co., Miss.
West Preston Baptist church, Wayne Co. Pa.

Other local churches which have adopted the same principles are—

Baptist churches; N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist, Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans. State Association of Ministers and Churches in Christ of Kentucky

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Wm. D. Clay, sends three subscriptions for a year each.

J. N. Norris will try to keep up the noble Birningham list and increase it if possible.

A. Stalker also will try for subscribers.

G. N. Williams will stand as the one hundredth man if the other ninety nine are on hand.

Some of the volunteers probably have letters on the way who have not yet been heard from. Six hares less two subscriptions have been taken during the last week making a total of twenty-eight and one half on the one hundred.

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By Mail.

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Cynosure Extension Fund.

Statement for the week ending Nov. 11th, 1882:

Mrs. S. G. Moore $2.00 G. Gurney $1.00 Maria G. Strong and D. Quick, 50cts each.

Total cash received, - -	$518 62
Total cash used, - -	354 35
Cash available, - -	$164 27

This Fund is designed to aid in getting subscribers from among those who do not take the *Cynosure*, and who may be induced to read it by paying themselves $1.00 per year. The Fund pays 50 cents, making up the club rate. It will now aid 328 new subscribers to get the paper for $1.00.

The $10.00 credited to the Extension fund last week belonged to the "one hundred" list. It was contributed to help pay for a club of ten, under the October 12th, proposition. The mistake is now corrected.

BIBLES.

We have recently exchanged a lot of Anti-masonic publications for Bibles which we offer at low rates POST PAID.

We have well bound pocket Bibles at $1.00, $1.35, $1.50, $2.00, $2.25, $2.50 and $3.00. Also some fine Oxford and Tract Society Teachers Bibles at $3.00, $3.25, $3.50 and $4.25.

Of the family Bibles all but two have already been disposed of, leaving one at $3.00 and the other at $6.75.

Among the pocket Bibles are some Oxford edition with leather protecting edges at $2.00 and $3.00 each. Address,

EZRA A. COOK,
7 Wabash Ave., Chicago.

Christian Workers

Who depend on voluntary contributions of Christian people in whole or in part for their support:

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ELI TAPLEY, Columbus, Miss.

J. F. GALLOWAY, Okahumka Florida.

WM. HAZENBURG, Cape Town, S. Africa.

A. D. ZARAPHONITHES, Andros, via Syra, Greece.

G. H. FILIAN, Armenia.

Contributions for either of these brethren may be forwarded either through the editors of the *Cynosure* or the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

PHOTOGRAPHS.

We now have at the *Cynosure* office a supply of well-executed card photographs of Captain Wm. Morgan, President J. Blanchard, President Charles G. Finney and Elder David Bernard, at 15 cents each, or the four for 50 cents, post-paid. **Postage stamps received for amounts under $1.00.**

HANDSOME MARRIAGE CERTIFICATES.

Lithographed in black and gold, with a place on each for two photographs.

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A COMMISSION OF TWENTY PER CENT. IN CASH, or *thirty per cent. in books of my own publication*, at retail rates, is allowed to canvassers on all new subscriptions taken at $2.00 a year, and half of that commission on renewals.

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The Broken Seal,

Finney on Masonry,

Secret Societies, Ancient and Modern.

See description of these books on page 15.

Those who prefer them to books can have the photographs of President Charles G. Finney, President J. Blanchard, Captain William Morgan and Elder D. Bernard on the same terms as the fifty-cent books; one set of four for 25 cents extra if sent with a subscription for a year.

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Books sent post-paid on receipt of retail price, but books by mail are at risk of person ordering, unless 10 cents extra is sent to pay for registering them, when their safe delivery is guaranteed. Books at retail ordered by express are sold at 10 per cent. discount and *delivery guaranteed*, but not express paid. Postage stamps taken for small sums.

Those who wish to know the character of Freemasonry, as shown by its own publications, will find many standard works in the following list.

No sensible Mason dares deny that such men as Albert G. Mackey, the great Masonic Lexicographer, and Daniel Sickels, the Masonic author and publisher, are the highest Masonic authority in the United States.

All the books advertised here are used by Masons, but Duncan's Ritual, Allyn's Ritual and Richardson's Monitor are not publicly acknowledged as Masonic authority because they tell too much.

General Ahiman Rezon and Freemasons' Guide. By Daniel Sickels, 33d degree. The most perfect Masonic monitor published in the United States. Embellished with many engravings and containing monitorial instructions in the degrees of Entered Apprentice, Fellow-Craft and Master Masons, with explanatory lectures, the ceremonies of consecration and dedication of new lodges, installation of officers, laying foundation stones, dedication of Masonic halls, burial services, Masonic calendar, ritual for a Lodge of Sorrow, Masonic trials, etc. Bound in fine cloth, extra large 12mo, $2.00.

Duncan's Masonic Ritual and Monitor. Profusely illustrated with explanatory engravings, and containing the entire ritual and work of the order for the seven degrees, including the Royal Arch. Scores of Masons have *privately* admitted that this is a standard text-book in the lodge and is strictly correct; but publicly it is not acknowledged as authority, though many officers of the lodge make use of it. Price, in cloth, $2.50.

Female Masonry. Manual of the Order of the Eastern Star. Containing the ritual, symbols, lectures, etc., of the five degrees of "Adoptive Masonry," Jephthah's Daughter, Ruth, Esther, Martha and Electa, profusely illustrated and handsomely bound. Price. $1.50.

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Although this Monitor is extensively used by the lodge, especially in conferring the higher degrees, it is *publicly* called an exposition, and not allowed as authority.

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Mackey's Lexicon of Freemasonry. Containing a Definition of Terms, Notes on its History, Traditions and Antiquities, and an Account of all the Rites and Mysteries of the Ancient World. 12 mo., 526 pages, $3.00.

Mackey's Manual of the Lodge, or Monitorial Instructions in the Degrees of Entered Apprentice, Fellow-Craft and Master Mason, with Ceremonies relating to installations, dedications, consecrations, laying of corner-stones, etc. Price, $2.00.

Mackey's Masonic Ritualist, or Monitorial Instruction Book. By Albert G. Mackey, Past General High Priest of the General Grand Chapter of the United States, Knight of the Eagle and Pelican, Prince of Mercy, etc. Price, cloth, $1.25; tuck, $1.75.

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Allyn's Ritual of Masonry. Illustrated by a large number of engravings, and containing a Key to the Phi Beta Kappa, Orange and Odd-fellows' Societies Price, $5.00.

MARKET REPORTS.

CHICAGO, Nov. 6, 1882.

GRAIN—Wheat—No. 2	92½	
No. 3		81
Rejected		68
Winter, No, 2		95½
Corn—No. 2		71½
Rejected		68¼
Oats—No. 2	34¼	34⅝
Rye—No. 2		56½
Bran per ton		13 50
Flour—Winter	4 50	6 75
Spring	3 00	4 80
Hay—Timothy	9 00	13 50
Prairie	7 00	10 50
Lard per cwt		11 50
Mess pork per bbl		20 00
Butter, medinm to best	18	37
Cheese	05	14
Beans	3 35	3 90
Eggs		26
Potatoes, per bu	45	50
Seeds—Timothy	1 58	1 60
Clover		5 75
Flax		1 16
Broom corn	02	07¼
Hides—Green to dry flint	8¼	15
Lumber—Clear	48 00	52 00
Common	15 00	22 00
Shingles	3 20	
WOOL—Washed	27	41
Unwashed	18	30
LIVE STOCK—Cattle, extra	6 00	6 50
Good	5 15	5 65
Medium	4 50	4 90
Common	2 50	4 00
Hogs	4 75	77 5
Shoep	2 50	4 75

New York Markets.

Flonr	3 10	8 75
Wheat—Spring		1 06
Winter	90	1 14
Corn	84	88
Oats	38	48
Lard		12 25
Mess Pork		23 85
Butter	15	37
Cheese	06	12
Eggs		28
Wool	12	47

SUPPLEMENT.

TO THE CHRISTIAN CYNOSURE.

CHICAGO, THURSDAY, NOVEMBER 16, 1882.

NOMINATIONS FOR 1884.

For President,
JONATHAN BLANCHARD
of Illinois.

For Vice-President,
JOHN A. CONANT,
of Connecticut.

AMERICAN PLATFORM.

PREAMBLE.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands working secretly to compass political ends—a method directly and powerfully tending to increase corruption, to destroy mutual confidence and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a new party based upon the fundamental principles of the Declaration of American Independence both inevitable and indispensable;

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of Jesuitism, of priestcraft, or of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained of God, is "founded in nature, not in grace," and therefore that all have equal civil rights; while we abhor the idea of enforcing religion, or controlling conscience by human laws and penalties, as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins, and both alike foes to human liberty and welfare.

We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and, while we consider government without God as mere usurpation, we regard all religions and worships invented by men, and so, having no higher than human origin, as mere swindling impositions and cheats.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes:

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

THE Connecticut American party ticket was not reported to the *Cynosure* in time to be printed before election. It reads: For Governor, George P. Rogers; Lieutenant-Governor, William S. Williams; Secretary of State, Isaac J. Gilbert; Treasurer, Edmund Tuttle; Comptroller, Joseph S. Perry; for Congress, 1st district, David J. Ellsworth.

—The editor of the *Michigan American* manifested a noble public spirit in his effort to secure a good vote in that State. His expense to circulate 20,000 copies of his paper for this end, has but partly been made up. Friends will receive his thanks who will aid in this matter. Send to H. A. Day, Coldwater, Mich.

—The Michigan *American* has regular subscribers in Kansas, Missouri, Illinois, Minnesota, Ohio, Nebraska, and Indiana.

Election Returns.

The press dispatches, as usual, ignore the American vote, unless in considerable numbers. A careful review of the returns in the leading dailies of the country, printed in half a dozen cities, fails to discover the report of a single vote against the lodge in Michigan, Iowa, or Connecticut, though in each an American State ticket was voted.

In Illinois there were in Wheaton 32 votes for Superintendent of Public Instruction and 27 for Treasurer. For Congressman, 23 votes are reported; for Representative, 48 votes. In Clark county, D. B. Turney, Anti-monopoly and Anti-masonic candidate for Congress, received 237 votes. In Chatsworth 9 votes are reported by S. D. Webster; in Wyanet 3, by A. S. Lathrop; in Newark 12, by T. S. Bibbin; in Amboy 4, by Rev. J. W. Lewis; in Nora 6, by C. J. Puckett.

From this beginning, the official returns will foot up quite a respectable vote in Illinois, and we hope for no less in the other States where the issue was made.

The November Elections and their Lessons.

WASHINGTON, D. C., Nov. 9, 1882.

There are two most remarkable facts in connection with the election of Tuesday last: 1st, That there has never been so great a political revolution in so brief a space, as that of the last eighteen months, and 2nd, there never has been one for which the general condition of the country gave so little reason. Nearly all political changes come as the result of financial distress. Now abundant crops, abundant currency and great commercial activity are the rule. Never have we had a period of more substantial prosperity. Nor is there any reason to think that there has been any great change in the convictions of the people. A careful analysis of the vote will show that where the question was between the parties simply, and was disconnected with other issues, the relative strength has remained about the same. The matured convictions of the past twenty years have not been suddenly reversed, nor are they likely to be. The causes of this political cyclone are: 1. A weakening of the power of party. There have been no issues presented that fixed public attention, the main and almost only issue was the question of *spoils;* and in such a struggle the people have had no other interest than that the officers chosen should be honest and competant.

2. There has been a most emphatic repudiation of the domination of party leaders. One would have supposed that these leaders would have seen the hand writing on the wall, and taken warning, but their eyes were blinded. No tears are shed over their political graves.

3. The vote of Tuesday was a most emphatic rebuke of the Republican party, for its betrayal of the Civil Service reform, and the assessments on those in the employ of the government for political purposes. That this rebuke has been given should occasion profound thanksgiving. Had they kept in power by such means we might begin to despair of our country.

Lastly, we see the power of evil combinations, secret and open. In most of the States, but especially in Ohio, Indiana and Kansas, the whisky interest was at stake. That interest combined put vast sums into the balance, and made use of the other secret combinations to compass its ends. It controlled *all* of the *lowest* and some of the *best* elements of society. It has succeeded just as the slave power used to succeed in controlling the nation, and just as the Know Nothings succeeded for a time, not because they were a majority, but because they could secretly decieve and seduce the majority. Such games have often been played and with great success, but are not often played more than once. Political fraud has been rebuked in New York and Pennsylvania, but as an instrument of whisky rings has had a partial triumph in the West.

THE OUTLOOK.

Several things are apparent: 1st. There must be a re-cast of parties. In place of dead issues will come real questions. The change may not be in party names. It may be rather in declared principles, but the change is inevitable, and such change is ominous for good to the nation.

2. The questions that will be regarded as of paramount importance are Prohibition and Civil Service reform. The questions can neither of them be kept in abeyance. They may not triumph on their first submission to the people, but their final triumph is inevitable.

3d. The success of the Civil Service reform demands the utter destruction of all rings and systems of favoritism. Masonic and other secret fraternities must come to the bar of public opinion and be examined in the light of human and divine law. No pretext of being ancient and honorable will excuse them. They must bow before the majesty of awakened and outraged public sentiment.

Lastly, there is a striking amalogy between the signs of the times *now*, and twenty-five years ago. Then the death of the Whig party necessitated the formation of the Republican party, and the deliverance of the nation from the domination of the slave power. So now the power of the lodge and of the dram shop have a brief triumph that they *may perish forever.*

H. H. HINMAN.

REFORM NEWS.

The Indiana State Meeting.

SECRETARY'S REPORT.

The Indiana State Christian Anti-secrecy Association convened in its tenth annual session at Friends' Church, Carthage, Rush county, Indiana, on Tuesday evening, October 24th, 1882.

The Association was called to order by Dr. S. L. Cook. The first Psalm was read by Dr. Cook, and the congregation joined in singing "All hail the power of Jesus name," and were led in prayer by Pres. J. Blanchard of Wheaton, Ill. The evening's exercises consisted of short introductory addresses by Rev. S. Y. Miller, Elder I. W. Lowman, Dr. S. L. Cook, and Pres. J. Blanchard.

Wednesday morning, after a season of prayer, the business of the Association was entered upon. Elder I. W. Lowman was chosen president of the Association; S. Y. Miller, secretary, and Benjamin Ulsh, treasurer, for the ensuing year.

Committees on enrollment and resolutions were appointed. An opportunity was given for the discussion of the secrecy question, and profitably improved by a number of the delegates. Rev. A. C. Wilmore and Rev. Z. McNew of the U. B. Church were introduced and each spoke for a few minutes very much to the point.

In the afternoon Rev. A. C. Wilmore of Indianapolis, was invited to address the meeting. He gave an interesting account of his experience with the Odd-fellows, and his reasons for renouncing allegiance to the order. He was followed by Rev. E. Mathews of Michigan, whose manner of address is very inspiring.

Pres. J. Blanchard was announced as the speaker for the evening, the Association adjourned, and joined in the funeral service of the dear little boy of the Friends' church.

At the hour appointed for the evening meeting a large, intelligent audience had assembled, filling the entire auditorium of the new and beautiful Friends meeting-house.

After devotional exercises, Elder I. W. Lowman delivered a short address introducing Pres. J. Blanchard of Wheaton College, Ill., who for an hour or more received the close attention of the large audience, while he spoke with power from Matt. 6:10. "Thy kingdom come, Thy will be done in earth, as it is in heaven." Rev. E. Mathews then spoke for some time, in his usual earnest and interesting manner, and the evening's exercises were closed by singing "Praise God from whom all blessings flow," and benediction by Pres. Blanchard.

On the morning of the third day Benjamin Ulsh, Treasurer, reported cash received during the year, $177.25, which was paid to the State agent.

The hour for the Friends "fifth day meeting" having arrived, the Association adjourned, and

by invitation joined with them in their services. The Spirit of God was upon the meeting. Many were moved to speak, pray and sing to the honor of Jesus and the glory of God.

The following resolutions were read and adopted in the afternoon:

RESOLVED, 1. That we are in favor of starting a monthly paper, as the organ of the American party, at 25 cts. a year for single copies, and 15 cts. a year for clubs of 40, so soon as 1000 subscribers can be obtained and the money paid.

2. The State Executive Committee, consisting of five men and four women, be authorized to start such a political paper, and that Elder I. W. Lowman be the editor, authorized to take subscriptions and money; and that if the 1000 subscribers are not obtained, he shall pay the money received, to Benj. Ulsh, Treasurer of the State Association for the State work.

WHEREAS, We allow men to vote, who pay no taxes, and thousands of whom cannot read the names on their ballots it is wrong and absurd to deny the ballot to thousands of women who pay taxes, and who can read and write; therefore

RESOLVED, 1. That we are in favor of impartial suffrage excluding the illiterate, drunkards, convicts and aliens; including in the last class all who have sworn and who owe another allegiance than that to the United States. We understand adhering Masons to belong to the latter class.

2. Before excluding from the ballot those men who cannot read a vote or write one, we are in favor of giving them three years in which to learn to read, and also of compulsory education of all children at the public expense.

RESOLVED, That we exhort all friends of our reform to vote for Prohibition candidates where no candidates of the American party are in the field.

RESOLVED, That Dr. S. L. Cook be continued as State Lecturer and Agent for another year, and that Elder I. W. Lowman be appointed as his associate, and that the two co-operate together in canvassing the State as they may agree.

2. That with such aid as they may receive from Secretary Stoddard, of the National Association, they be authorized to collect their salaries on the field and report the same fully to this State Association, at its next annual meeting, and that we call earnestly on all citizens to aid in their work.

RESOLVED, that the earnest thanks of the Indiana State Christian Association be tendered to the Friends for the use of their house, and to the community for its hospitality.

On motion of Dr. S. L. Cook it was agreed to adjourn at the close of the evening session, to meet again in annual session at the call of the Executive Committee.

An opportunity was given for persons to give pledges to support the State work, to be paid during the year to Benjamin Ulsh, treasurer. Pledges to the amount of $76 were secured, and $22 of the amount paid.

Mrs. Keturah Miles, Mrs. Carrie Clark, Mrs. R. P. Hill, Mrs. Jemima D. White and Mrs. Sarah Ann White were appointed an executive committee with instructions to canvass thoroughly for the *Indiana American*.

After devotional exercises in the evening Dr. S. L. Cook was introduced and with his skillful manner of presenting documents and facts to prove his propositions, held the close attention of his auditors.

Rev. E. Mathews then spoke until 9:30, closing with a very affecting account of a young Friend who joined the Masonic fraternity, and when presented with an exposition by his kind, Christian mother, who asked him if it was true, denied the truthfulness of it, and said he "hoped God would strike him dead if he lied to her." Then followed his conviction, repentance, acknowledgment of his awful sin to his mother, and his renunciation of allegiance to the soul-destroying order. Many were moved to tears during the relating of this account by Bro. Mathews. Pres. J. Blanchard made a few closing remarks. The doxology was sung, the benediction pronounced by Pres. Blanchard and the convention closed. We all felt it was good to be there.

S. Y. MILLER.

LECTURER'S REPORT.

ALBION, Nov. 10, 1882.

The friends of Reform are no doubt expecting some word from me in reference to our annual meeting at Carthage, Oct. 24-26. We tried to make preparation. One of the measures preparatory was the issuing of 500 personal circulars of invitation by myself, I. W. Lowman and Benj. Ulsh, at our own expense. I received three responses containing financial aid, I believe the others received none. The fact is this that our Christian brethren ought to notice is that none of those persons responding publicly profess the religion of Christ. These persons are most excellent men and have all their lives stood in the front of reform work, and manifest a practical religion worthy of our imitation. It is a singular fact that almost universally where I find an avowed infidel out side of the lodge, he is an anti-secret man and puts the question on moral grounds; while many of our Christian people think that religion makes them so amiable that they must not rebuke sin except in very mild generalities. My Christian friends, you forget that the whole Gospel is a rebuke to sin. Our Saviour's reproofs were thrilling and terrible both personal and general. Paul made Felix tremble by forcing Gospel truth home to him, and there is no grander spectacle to my mind than his standing with his soul full of the Gospel power before that Roman court. My friends, in many cases I fear this fear of offending bad men is a lazy device of the devil to induce you to preserve an indolent quiet and your personal popularity. Buckle on the whole armor. Fight; go forth; be good soldiers is the Bible proclamation.

Our meeting came and I feel that much good was done. Pres. Blanchard's discourse on the topic "Thy Kingdom come" was a grand one. I attribute largely the succes of our work in that locality to Dr. J. M. Clark's quiet, clear and prudent planning. He is a real "Quaker Boy," and always works in a way that suits me. Our executive committee deserves much praise in planning and helping by their presence to execute.

Revs. Wilmore, McNew and S. Y. Miller, and many others, added much to the interest and success of our meeting. *We had a good meeting.*

Friends, we have a large harvest ripening,—is ripe. "Thrust in thy sickle nor wait for reapers more. Shall sheaves lie there ungathered and waste upon the plain?"

S. L. COOK.

National Reform Convention at Clarinda, Iowa.

The convention held in Hawley's Opera Hall, Clarinda, October 25, 26, in the interests of the movement for the Religious Amendment of the constitution of the United States, was one of a series of similar conventions now being held by the National Reform Association in Pennsylvania, Ohio and Illinois. They are the mustering of the Christian forces of our country, to meet the tide of infidel godlessness which threatens to sweep away the Sabbath, and other Christian features of our government.

TheConstitution of the United States acknowledges no authority higher than man, and the enemies of Christianity are claiming that Sabbath laws, civil oaths, the Bible in the schools and prayers in the legislative bodies are unconstitutional, and should be abolished.

The friends of these Christian institutions have discovered what the friends of temperance have at length learned, that without constitutional law they are laboring at a great disadvantage. The Clarinda convention in nearly every particular was an undoubted success. It differed from other conventions in that it was called to discuss those deep, underlying principles which constitute the basis of all true reforms. Its delegates were those who aim to hew to the line, and lay bare the bed rock. They were, therefore, those who are working in the highest department of moral reform. Never before had a convention met in Clarinda composed of such able and earnest advocates of true reform, representing such a wide field, and having behind them such a high moral constituency. Delegates were present from eastern Iowa, southern and western Missouri, Kansas and Nebraska. They were composed of eighteen ministers representing six Evangelical churches and an equal number of Christian laymen, and earnest friends of the cause. Kansas and Iowa, who are at the front in the Prohibition conflict also sent the largest delegation to this convention. Missouri also sent a good delegation, and to recognize the rapid progress made by that State in moral reform, the convention elected for its president a prominent minister of the St. Joseph M. E. conference, Rev. H. L. Powers, of Bolckow, and for its secretary, Rev. W. T. Gordon, of Burlington Junction. Much of the interest of the convention was owing to the splendid executive ability of the president, and his enthusiastic devotion to the cause.

The addresses on the first evening by Rev. Wm. Johnston, of College Springs, and Hon. T. E. Clark, of Clarinda, the first on "The World's Conspiracy against Christ," and the second on "The Legal Aspect of the Sabbath Question," were listened to by a large audience which nearly filled the Hall. Both addresses were masterly.

The morning session of Thursday was spent in discussing two topics. First, "The Strength of a Free Republic: In what does it consist?" It was opened by Elder Smith, of Maryville, Mo., who has heartily enlisted in the movement. He was followed by several other speakers. The second was, "Absolute Freedom of Conscience: Is it Consistent with Safe Popular Government?" It was opened by Rev. Wm. Johnston.

Two topics also occupied the discussions of the afternoon session. The first, "Should a Nation Recognize the Author of Its Moral Code? And is the Constitution the Place for such Recognition?" was opened by Rev. J. S. T. Milligan, of North Cedar, Kansas. The second "Should there be moral Qualifications for Civil Rulers?" was opened by Rev. W. R. Cox, of Red Oak. His address was carefully prepared and impressively delivered. Quite a number took part in the general discussion, among whom were Rev. J. M. Armour, of Sterling, Kansas, Rev. R. C. Allen, of Superior, Nebraska, Rev. J. F. Campbell, Rev. D. McKee and Wm. Aiken, of Clarinda, and others. The interest and attendance increased at each session. The last evening was occupied with an able and logical address by Rev. D. H. Coulter, of Winchester, Kansas, on the "Practical Value of the Proposed Amendment." In the absence of Dr. T. J. Kennedy, of Des Moines, stirring addresses were made by Elder Smith, the president, Rev. Wm. Johnston and Mrs. Rev. W. T. Gordon. Many of the delegates agreed with the chairman when he said that for the talent displayed and for the able presentation of those principles which constitute Christian statesmanship, it excelled any convention he had ever attended. We felt that it excelled in one feature and that was enthusiasm. Zeal for Christ's honor was the manifest spirit pervading the convention. Its power was to attract Christ's friends as the magnet does the steel. Some of the people of Clarinda, among them a few of the editors and ministers, seemed disposed to misapprehend and misrepresent the movement. But we do not forget, as an old citizen reminded us, that before the war, when some of these same reformers held meetings in Clarinda, calling their attention to the defect in our constitution regarding human slavery, there were those who ignored such agitation as useless. But when the war came, and dug a million graves for our dead, and imposed millions on millions in taxes on the living, we learned who were right on that great issue. So the day is not far distant when the question must be settled, "Can a nation live and ignore the law and authority of God?"

One practical result of the Clarinda convention was to form an organization for south-western Iowa and north-western Missouri in order to hold conventions and agitate this question. President S. C. Marshall, of Amity College, was elected president, Rev. Wm. Johnston, of College Springs, secretary, and Rev M. A. Gault, corresponding secretary. Among the vice presidents were Rev. W. R. Cox, of Red Oak, Dr. E. K. Bailey, of Shenandoah, Rev. R. Johnson, of Blanchard, Rev. W. T. Gordon, of Burlington Junction, Rev. H. L. Powers, of Bolckow, Thomas Tomlinson and Rev. D. McKee, of Clarinda, Capt. Brown, of Malvern, and others. The time and place of the meeting of the next convention was left to executive committee.

H. L. POWERS, President.

W. T. GORDON, Sec'y.

The one "Inebriate Asylum" that I have most faith in, is the cross of the atoning Redeemer. "Tell every drunkard that Jesus alone can him."—*Cuyler.*

THE CHRISTIAN CYNOSURE.

VOL. XV., No. 9. "In Secret Have I Said Nothing."—*Jesus Christ.* WHOLE No. 656

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The thirty days covered by the proposition of Oct. 12th, expired last Saturday. Twenty-six remittances of $15.00 each are recorded on our books. Crops, absence from home, inability to reach funds on so short notice, sickness, etc., are among the causes which have hindered the remaining seventy-four, ten of whom have assured us that we could count them in. Such a response so promptly made gives a cheerful outlook for this season's campaign and the opening although not grand is a hopeful one. If the call for ten thousand subscribers is accepted (see eighth page) and the mail list grows rapidly, the paper will at an early day be mailed earlier and in better shape than present receipts will allow. Secretary Stoddard writes, forcibly on this subject: "Permanent improvements in this paper depend upon the number of subscribers sent in, and the number of subscribers sent in depends upon the amount of work we do." etc. Reports of the number of subscribers will be made monthly through the winter.

In the great work of the hour let us be enthusiastic, thorough, persevering, and with the blessing of God we may reasonably expect success.

TOPICS OF THE TIME.

Say the dispatches: "The first words of Butler's speech on Tuesday night, to the cheering multitude in front of the Revere House, Boston, were: 'Fellow-citizens, the stone that the builders rejected the same stone has become the head of the corner.'" A Christian editor of New York can hardly believes that Ben. Butler could be guilty of such heaven-defying blasphemy; and infers that since the impious and scoffing old man was not smitten down of God, he was spared that a time for repentance might yet be given. Such surprise may be pardonable in one who is unaware that Butler has in the lodge borne a number of the most precious titles that belong to Christ; that he has mocked the resurrection of Christ in the Hiram Abiff farce; has played blasphemously with the miraculous appearance of the Lord at the burning bush in the Royal Arch degree; has invoked a double damnation upon his soul in the Knight Templar initiation in defiance of the death of Jesus for the remission of sins; and, in short, has sported with blasphemy all through the thirty-two or three Masonic degrees he has taken. That he should use the language quoted is a trifle to the record he has made in this line. Yet how few papers are willing to point out the sin that pretends concealment in the Lodge!

Our Kansas letter gives a good reason for the defeat of Gov. St. John. The independent pioneers of the State are jealous of such railroad monopoly as had attached itself to his cause. "Third-termism" was another fatal element in his cause. The term was made odious by the Conkling-Cameron-Logan triumvirate of political bosses, in their efforts to reinstate Grant. The newly elected Governor Glick has been making speeches to the whiskyites claiming a victory of the people over prohibition. Glick himself is a moral invertebrate, if we may credit the papers, who has no principle but to get into office. He will find the next election worse than a Kansas tornado if he keeps parading himself as a toady to the whisky party. Kansas people are not of the sort to give up so a good a thing as their constitutional amendment.

Judge Hayes of Davenport, Iowa, has decided a test case against the prohibition amendment adopted June 27th. His reasons are largely technical, and are, briefly, that the legislative records do not contain the aye and nay vote; former laws permitted the liquor traffic, hence the amendment impaired vested rights with out providing for compensation; the punctuation was changed; the words "to be used" were omitted after action was first taken by the State Legislature. To urge these objections in the face of 30,000 majority shows how bold men may be made by a single election. It is not likely that the Supreme Court will agree with the Davenport judge, but if otherwise the delay will only make the final triumph of prohibition the more complete.

The report of the Irish Land Commission shows that the amount of assistance asked for by the tenants under the Arrears of Rent bill is far less than was expected, is insignificant, indeed, compared with the large sums due the landlords. The agreements between landlord and tenant aside from the courts are increasing, and the outrages are rapidly falling off. Mr. Gladstone sees with undisguised satisfaction the effect of his work and in a speech a few days since, spoke of the profound interest he felt in local self-government in Ireland. A measure to establish county officers and courts among the unhappy Irish would be a noble celebration of the fifty years Gladstone has been in Parliament.

The telegraph has opened another field of investigation for the scientist. It reveals the presence, duration and extent of a singular phenomenon known as electric storms. One such on Friday last stopped the telegraphic business all through the Northern States and was even felt in England and Europe. Wires were melted, dispatches sent by aerial electricity alone, and electric lights flashed though the batteries were disconnected. On Sunday night there was another storm accompanied with a brilliant aurora.

The alarm at the threatened communistic uprising at Lyons, France, subsided as quickly as it arose, the prompt action of the authorities being a notice to the ringleaders that the hand of the Republic would be heavy should it fall upon them. The power of a republic to maintain itself against such insurrections is thus again shown since Thiers suppressed the Commune twelve years ago. The Napoleons could not have been more successful; in truth, a republic which represents fairly in its government the mass of its citizens must be more swift, more certain and more powerful against lawless uprisings than a monarch, whose cause must of necessity be largely selfish, and therefore weak. A republic provides at recurring elections, too, a means of correcting abuses, but a dynasty changes only by revolution. The example of France is no strength to the confidence of the monarchs of Europe in the perpetuity of their governments.

The Stalwart and Liberal Republican.

BY ALEXANDER THOMSON.

[Day after Election.]

STALWART.

Shade of the sainted Garfield! What a day
Of route and ruin, terror and dismay.
From sea to sea our party banners drop,
And all our hosts in many a baffled group,
Stand in amazement, while the Bourbons rise
With resurrected strength, 'neath smiling skies.
Like famished wolves from this long winter fast
They view with gloating eyes the rich repast;
While, like a lamb with low and moaning cries,
Within their grasp the helpless nation lies,
Shall Bourbon rye and Southern shot-guns keep
With godly grace our Nation's gentle sheep,
Lead them in pastures green, and give them peace,
And ask but homage and the silky fleece?
Have Toombs and Kelly zealously embraced
The holy cause to guard the eagle's nest,
Protect the eaglets from the buzzard crew
With honor bright, and courage ever new?
As soon the slums of Limerick shall create
A polished people and a Christian state.

LIBERAL.

Ye need not be surprised, nor yet despair,
Though Bourbon banners fly in Northern air,
Nor yet amazed that good men do not bother
To see one Bourbon casting down another.
There was a day when Lincoln led the van,
And Stanton stood for all the rights of man;
When Wilson, Greeley, Garfield and the rest,
Wore Honor's garment each on dauntless breast.
When Northern Kelleys and the Southern Toombs
Made bitter war, or planned in midnight rooms,
When I had rather seen this right hand rot
Than failed in freedom's ranks to cast a vote.

Now, craft the place of statesmanship supplies,
And scanty good is eked by ample lies;
Now no high movement for the general weal
Proclaim the heads that think, the hearts that feel;
Now vast monopolies, by protection fed
The people's rights audaciously invade,
Live on their substance, all their powers deride,
And o'er their laws on golden chariots ride.

Who bears the stain of that tremendous fraud
With face unblushing as a city bawd,
That hurled great Colfax from his lofty place
Down to the dark oblivion of disgrace?
Who were the authors of that "back-pay" game
That crimson's every patriot's face with shame?
Who turns on temperance a contemptuous back
And wards with party shield the brave attack,
By patriots made, at once to overthrow
At one brave charge, our strongest, deadliest foe?
Who use the power and patronage of place
To win ignoble victory by disgrace,
And by manipulator's fatal skill
Defeat and overthrow the general will?
Who but the party you and I have known,
And proudly boasted that it was our own.

Its buildings all the work of other days,
Long stand the monuments it lived to raise,
And from its effete body may there spring
Another knight full-armed into the ring,
With arm to strike and head and heart to plan
For all the rights and liberties of man.

The Priests and Lodges of Ireland.

The *Observer* of Bradford, England, reports the opinions of a correspondent who has marked the collusion of the Romish priests with the secret societies which have been stabbing men in parks and shooting women from behind hedges and shrubbery. The correspondent writes:

In the course of conversation with a Roman Catholic priest, whose name I advisedly withhold, the opinion was expressed to me that many of the priests in Ireland are very blameworthy in respect of Irish murders and outrages. From his knowledge of Irish Catholics my informant is convinced that most of the crimes and outrages have been committed under the auspices of the secret organization. It is, of course, a strict rule in the Roman Catholic Church that its members renounce, on being received into its bosom, all connection with secret societies. The priests in England, without any known exception receive and carry out their bishop's instructions to meet every application for the confessional with the question whether the individual making the application has connection, as a member or as an active supporter, with any secret society. If the question is not satisfactorily answered in the negative, confession is refused. By this means a very effectual check is kept on the tendencies of Irishmen to join themselves to the desperate and lawless organizations which lure many members to their ranks by a show of patriotism. Unfortunately the priests in this country to a large extent have to grapple with a difficulty which they have no very readily apparent means of surmounting. This is the laxity shown in the matter on the part of many Roman Catholic priests in Ireland. In a word, many priests on the other side of the channel wink at this breach of an important rule of their church, and to the extent, at least, of not denouncing the offence lend countenance to it. The result is that these treasonable brotherhoods include in their ranks large numbers of Irishmen who openly disavow all connection with them, and yet help in secret, both with moral and material support, the purposes, frequently outrageous, and, as we now see, even murderous, of its leaders. In England members of these brotherhoods are lost to the confessional, and rarely frequent the churches, but the influence they exercise amongst the Irish community in any town is extensive. One dangerous practice, and which can be vouched for by the clearest evidence, is that of common lodginghouses, and such places where young Irishmen, strangers to England, invariably go to on entering a town, they are inveigled into the society of Fenians, and, as is often the case, in the midst of a drunken revel these young men are prevailed upon to take the terrible oaths of the society, and, once entrapped, it is difficult for them to withdraw. Many such young men, it is feared—indeed, it is in some instances known to be a fact—are sent off to commit outrages in spots where they are total strangers, and after the first crimes of this character the influence exercised over them is immense, as they are frequently threatened with delivery to justice if they do not obey the behest of the meeting. It is by such means that many crimes recently committed in Ireland, the perpetrators of which have remained undiscovered, have been brought about.

Personal Preaching.

BY JOHN TANNER, JR.

There is something beautiful as well as powerful in the man who fearlessly declares the truth under all circumstances where his duty calls him, and very few in these days are the men who can stand beside Nathan in this respect.

Look for a moment at the circumstances in which the prophet Nathan was placed at the time when he said to David, "Thou art the man." He stood in the presence of the King of Israel. David had been a man after God's own heart, and God had raised him from the humble sphere of a shepherd boy, to sway the scepter over his people Israel in that nation's palmiest days. In this exalted position he had committed one of and now here comes to him this humble man of foulest crimes of which man was ever guilty; God to rebuke the king. He has in his mouth the words of the Lord; no Jonah is found in him. He tells the king of a man who has cruelly wronged an innocent neighbor. The king is angry at such a deed and declares the wicked man shall die. Then the prophet makes the startling declaration, "THOU ART THE MAN." Methinks if this picture has an equal in Holy Writ, it is in John the Baptist as he stood in the presence of Herod and rebuked him for the same wickedness.

Where are the prophets of the Most High today, who dare rebuke their rulers? There be few who will put salary, influence, and all at stake to tell the truth. In their hearts is the fear of man more than the fear of God. There are men of wealth occupying places of honor and trust to-day, who are guilty of the ruin of many an innocent girl; but where is the Nathan that dare stand before them and declare, you are the men, who are responsible for their ruin.

Our fair land is cursed to day by the sin of intemperance, our National and State law-makers are enacting laws to protect and defend it. Why should not those men be told from every pulpit that they are responsible for this misery and woe?

We write with regret that our present chief magistrate has ignobly insulted his two predecessors in office, as well as that most exemplary woman, Mrs. Lucy B. Hayes, by again introducing the wine cup at the White House. We may suppose if Nathan were to occupy the pulpit in the presence of our President next Sabbath, he would point his finger at him and cry in tones of thunder, "*Thou art the man,*" more responsible than any other for the continuation of the burden, curse and ruin of intemperance, in the United States.

The want of more Boanerges, sons of thunder, to ocupy our pulpits is too apparent to be denied. When one man can launch out into the waters of heresy and carry with him a professorship like that at Andover, to the regret of the church and the great delight of the infidel, it is very evident that the faith and spiritual life of the people is in a low state, and all for the want of a faithful and personal presentation of God's truth on the part of the ministry. The teaching from the sacred desk to-day is more complimentary to the unbelieving than rebuking to their sinful life. How many pulpits in the land protested against and now condemn the late action of Congress in passing a bill restricting the best class of emigration that comes to our shores, all for the sake of gratifying a few peace-disturbing Irishmen, who are insatiable. Would these things have happened under a Puritanic pulpit, no, and they ought not to be countenanced today by an intelligent Christian people.

And the writer would ask of every candid reader if these things are not satisfactory evidence of a want of conscience, judgment, and self-denial on the part of these leaders of the people occupying our pulpits?

Beacon Hill, Boston.

A WITHERING rebuke was administered by Attorney-General Brewster, during the recent Star Route trial, to Mr. Ingersoll of infidel notoriety and counsel for the accused conspirators. To give effect to his plea in their behalf, he alluded in very strong langnage to the crucifixion scene. Mr. Brewster protested against dragging that sacred scene into that court for clap-trap purposes. In so doing he turned to Ingersoll and said: "And introduced by a gentleman of whom I have to say, What has he got to do with the crucifixion? Did he beiieve in it, that he used it for the purpose of influencing the jury? When a man applies to an occasion an illustration, he should believe in what he says. Of what value is it, if it is not true?"—*Ex.*

At the M. E. Conference in Indiana, held lately, it was resolved, "That no minister be admitted to this conference on trial who will not pledge himself to abstain from using tobacco."

—The Capitol building, Washington, is assessed at $15,099,656, the grounds at $7,907,595, and the White House at $753,580. The national capital is firmly anchored.

REFORM STORY.

Holden with Cords.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

Chapter XXVIII—The Mystery of Orchard Creek.

[*Continued.*]

On the day of October 8, 1827, a little over a year from the mysterious dirappearance of Morgan, the body of an unknown man was cast ashore at Oak Orchard Creek, and hastily buried after an equally hurried inquest. This fact soon became noised abroad, and the question arose and passed from lip to lip, "What if this unknown man should prove to be Morgan?" The fact that all were Masons who officiated at the inquest, and that as soon as the body came ashore members of the fraternity were on the watch to inter it as quickly and quietly as possible, pointed suspicion.

A second inquest was resolved upon; Mrs. Morgan was notified, and invitations sent out to his old friends and neighbors in Batavia to appear and give testimony. But the story of this second inquest as well as some curious after circumstances which finally led to a third one after the identity of the body was supposed to be established beyond doubt, I can best give in the words of my grandfather's old friend, Mr. Jedediah Mills, whom I came across one day when on a visit to a neighboring town.

I thought Mr. Mills looked thinner and a trifle careworn, but he shook my hand with the same hearty cordiality that had welcomed me to Tonawanda; and a few words sufficed to launch him on a subject which was just then the theme of universal conversation — the strange discovery of Morgan's body, and the still stranger circumstances attending the efforts made to identify it.

"It's a queer story from beginning to end. If I had read it somewhere in a novel I vow I wouldn't have believed it. You see the river had been dragged to find the body, and I suppose it got started somehow from the weight that held it to the bottom, and floated on top. The water of Niagara river ain't just like common river water; it's clearer and colder. Why, I've known a man that was lost over the falls and when they found him a year after he hadn't hardly changed. Now I ain't any surer that I'm a living man than I am that this was Morgan's body. Mr. Greene was there to the inquest, and Colonel Miller and Captain Davids, and they all said the same thing. And his poor wife, when she come to look at the corpse, she just said, 'My God!' and it seemed for a minute as if she was going to faint dead away. I declare, I felt—I don't know how, to see that poor young thing—pretty as a picture, too, with the tears a running down her cheeks, and thought how she was left all alone in the world with her two fatherless babes. What if it had been my Hannah now! I can't feel reconciled to some things that happen in this world, nohow."

And Mr. Mills pulled out his handkerchief and made vigorous use thereof, while I echoed inwardly, "Poor young thing!" hardly older than—Rachel, yet called to such a baptism of suspense and anguish; mocked in her perplexity and distress by the very men who had taken her husband's life, as related in the words of her simple and touching affidavit. Verily there are things that make us wonder at the patience of the Infinite; but among the promises of Holy Writ is one that shines with that awful glory which is finally to destroy every system of darkness and oppression. Well may the Church herself look to it that she is not in unholy league with a power that persecutes the saints of the Most High and hides in its skirts innocent blood. "The day of vengeance of our God shall surely come; it shall come and will not tarry."

"Mrs. Morgan's testimony was very clear, I understood, about the marks on the body," said I.

"Clear!" echoed Mr. Mills. "There wan't a flaw in it. She testified before the lid of the coffin was opened, about the hair—chesnut color, long and silky; and about his having double

teeth all around, and told where he'd had one pulled out. And the very doctor that pulled it was there from Batavia and had the tooth with him, and it fitted right into the place. And she told too, about a scar on his foot made by cutting it with an ax, and sure enough when they come to look there it was plain as day. Oh, there was no getting over such evidence if she didn't tell right about the clothes. But that is easy enough explained to my mind. I believe the Masons changed Morgan's clothes when they had him shut up in the fort."

"You're idea is rather reasonable, Mr. Mills;" said I, after thinking it over for a moment. "They intended in the event of the body ever being found to prevent identification as far as possible."

"Just so. Exactly;" answered Mr. Mills. "Well of course the body was brought to Batavia and buried; and then came the queer part of the story. It begun to be told round among Masons that it was a Timothy Munroe, a man that was drowned in Niagara river a few weeks before that we'd got buried there. So a third inquest was held and this Munroe's wife and son or a woman and a boy that called themselves by that name, came before the coroner's jury and swore to its being Munroe instead of Morgan."

"What kind of a testimony did the woman give?" I inquired.

"I didn't think much of it," answered Mr. Mills, emphatically. "She told about the double teeth all round, but she couldn't tell to which jaw the tooth that was pulled belonged. She said his hair was short and black, and she didn't know anything about the scar on his foot. But come to the clothes, and she run on as glibly as an auctioneer. She even told of a place in the heel of his stocking that had been mended with yarn of a different color. There was something mysterious about that woman," added Mr. Mills, lowering his voice. "You've read in the Bible I suppose about the judgment of Solomon. Well, if I had been Solomon, and that case was brought before me, I should have known mighty quick on which side to give judgment, Morgan's wife or that Munroe woman. I've got my own thoughts about *her* that I don't tell to everybody. I believe she was a man dressed up in woman's clothes."

I stared at Mr. Mills in astonishment. Could it be that the ancient and glorious order of Freemasonry which treats the whole female sex with such sublime contempt, was actually not above borrowing its dress in an emergency when some little irregularity, entirely Masonic, but which the general sense of mankind strangely enough disapproves of, needed to be covered up?—as for instance kidnapping and murder?

"She kept her veil down over her face," continued Mr. Mills; "so it was her gait and her voice I judged by mostly, but them two things were enough for me. The boy with her was the greenest kind of a fellow that I ever sat eyes on, just the chap to be make a tool of in any such business. And when the affair was over they both disappeared, nobody knew where. But I'll just tell you—" and here Mr. Mills again lowered his voice confidentially, "what my wife's cousin Joshua says about it. He lives in Wayne county, next door to a doctor by the name of Lewis, a Royal Arch Mason, and one that had considerable to do with taking off Morgan. He says the Masons round there were dreadful flurried when they knew Morgan's body was recognized. The doctor give out that he had a very dangerous patient in the next town, and hurried off post haste with his hostler Mike, but instead of going to perform an operation as he said, it was found out afterwards that he had gone in the direction of Batavia. I described the woman and boy as well as I could to Joshua and he just clapped his hands on his knees, and says he, 'I'd be willing to lay you a five dollar gold piece that Miss Munroe and her son was Dr. Lewis and his coach-boy.' It's a queer kind of a world;" and Mr. Mills sighed with that deep drawn sigh that only comes from the hidden places of trouble. "Now I never thought that in my old age I should be in danger of losing my farm. But the title deed wan't quite right; something put in or something left out, I hardly know which, and I'm here after a lawyer, though I hain't much opinion of lawyers nor courts nuther nowadays."

It was the old story over again—of persecution and wrong that was to find no redress this side of the grave; of injustice shielded under the sacred form of law; of the wicked laying a snare for the righteous in the secret chambers of iniquity, and saying, "Behold the Lord doth not regard."

Testimony of the Illinois Wesleyan Conference.

There is but one name given under heaven or among men whereby we can be saved.

Freemasonry repudiates the mediatorship of Jesus. She encourages her votaries to attempt to climb up to heaven in some other way than by Christ. Like all other false systems of religion, she teaches salvation by works, instead of salvation bp grace received through faith.

As Masonry rejects Christ and seeks to climb up to heaven by merit of her own works, Freemasonry is therefore organized infidelity. Nor is the virus of infidelity to be found only in Freemasonry. Other secret societies are tainted with it also.

Rev. Mr. Crook, a Baptist minister of Bear Lake, Manistee Co., Mich., who has been a member of the order of Good Templars, testified that Good Templarism teaches the same infidel heresy that Freemasonry does, namely, salvation by works that we can do, instead of salvation by grace, received through faith.

Is it any wonder, then, that Christ so positively prohibits his people from being yoked with unbelievers in any of the carnal brotherhoods? Or if his people are already yoked with unbelievers, that he commands them to come out and be separate—so entirely separate as not again to touch the unclean thing? Does not that person deceive himself who hopes for heaven while refusing to obey the word of God? Why, then, should any person be received into the church who is yoked with unbelievers in the lodge? God says he will receive them if they will come out and separate themselves so entirely as not to touch the unclean thing. Do not the churches who receive those who are yoked with unbelievers, and refuse to come out and be separate, practically teach that Christ will justify a man who wilfully clings to sin? Do not those ministers who refuse to renounce their covenant relations with unbelievers, practically teach the damnable heresy that a man may refuse to obey Christ and yet be trusting in him for salavtion? Who does not see that in the nature of things there must be entire submission to the Divine will in the heart of him who now trusts in Jesus to save him from his sins? What those persons have who do not submit to obey Christ, is a false, deceptive hope that they *will be* saved. The faith that Jesus *does* save is impossible to a rebellious heart.

—What a picture is a wagon loaded with corn, of you and me as loaded with God's mercies! From our cradle up till now, every day has added a sheaf of blessing. Let us adore his goodness and yield him a cheerful gratitude. When the children of Israel were in the wilderness, they went forth every morning and gathered the manna. Our manna does not come to us every morning, but it comes once a year. If we went out into the field and gathered food which dropped from the clouds, we should think it a great miracle; and is it not as great a marvel that our bread should come up from the earth, as that it should come down from the sky? Therefore, whenever we find the harvest comes, let us be greatful to God, and let us not suffer the season to pass over without psalms and thanksgiving. I believe I shall be correct if I say that there is never in the world, as a rule, more than sixteen months' supply of food; that is to say, when the harvest is gathered in, there may be sixteen months' supply; but at the time of harvest there is not usually enough wheat in the whole world to last the population more than four or five months, so that if the harvest did not come we should be on the verge of famine. We still live from hand to mouth. To the Christian it should be great joy, by means of the harvest to receive an assurance of God's faithfulness. The Lord has promised that seed-time and harvest, summer and winter, shall never cease; and when you see the loaded wain, carrying in the crop, you may say to yourself, "God is true to his promise."—*Spurgeon.*

TEMPERANCE.

Size of the Temperance Question.

It does no good for men to sneer at the agitation in regard to the liquor traffiic. The subject is too important to be laughed down. It may be that prohibition is not the right way to settle it, or that license is not, or that taxation is not; these are fair questions upon which a difference of opinion between sincere and candid men is possible. But the subject has become altogether too important to be ignored, or passed over without any serious attempt to settle it. Aside from the law-defying spirit which it has elicited, aside from all its moral and religious aspects, the question considered purely as one of the dollars and cents, in its effect upon the national prosperity and wealth, is one of the most important that can be named.

Directly and indirectly, this country spends in the liquor traffic every year a sum exceeding half the National debt. The cost of that traffic to the country, direct and indirect, is greater that the profits of all its capital not invested in real estate. It costs every year more than our whole Civil Service, our Army, our Navy, our Congress, including the River and Harbor and the Pension bills, our wasteful local governments, and all National, State, county and local debts, besides all the schools in the country. In fact, this Nation pays more for liquor than for every function of every kind of government. How is a question of that size to be put aside with a sneer?

As these statements may seem surprising to those who have not looked into the matter, a few figures may be of service. A glass of beer costs the consumer five cents, and there are at least twenty in the gallon, and 640 in the barrel, so that beer retails at about $32 a barrel, while ale costs still more. The consumption of beer and ale last year was about 15,000,000 barrels; cost to consumers about $480,000,000. The cheapest kind of liquor used, ordinary whisky, is rarely sold at five cents, and averages at least seven cents a drink; at half a gill to the "horn," this makes $4.48 per gallon. The consumption last year was about 70,000,000 gallons; cost to consumers about $313,000,000. Adding wines, there is certainly spent for drink more than $800,000,000, and the entire sum raised by taxes of all kinds, National, State, county, city, town and school district, is stated on authority of the census bureau to be not more than about $700,000,000.

But the cost of the liquor drunk is not by any means the whole cost of the liquor traffic. An official report, prepared with much labor by the Bureau of Statistics of Massachusetts under authority from the Legislature, states that eighty-four per cent. of all the crime and criminal expense in the State comes directly from the abuse of liquor. There are at least one in twenty of the able-bodied men in this country who are rendered idle by their habits or incapacitated for work, and these persons, as the ordinary wages of workingmen, would earn, if industrious and fairly employed, over $200,000,000 yearly. The proportion of persons in hospitals who reach them because of excess in drink is very large, but cannot be definitely ascertained.

A traffic that costs in actual payment and in loss of productive labor more than half the National debt every year is not to be ignored by the economist. It may be assumed that the entire wealth of the country has risen from thirty billions in 1870 to fifty billions in 1880, about one-half being in real estate. Probably it does not average profits exceeding four per cent. yearly, taking bad investments with good, but at that rate the yearly interest on all personal property of all kinds is only one billion dollars, and the direct or indirect cost of liquor traffic must be greater.

These comparisons do not constitute reasons for doing any unjust or unwise thing. What ought to be done about the liquor traffic is not to be decided hastily or without due regard for the rights of all classes of citizens. But the time has gone by in this country when a serious discussion of a question that involves such a vast expense to the Nation can be prevented by bullying, intolerance, insolence or ridicule. This very practical people, having begun to think about the matter in earnest, perceives that it is much too important to be put aside at the dictation of saloon keepers. It is certain that the entire savings of the people and all additions to their wealth are not twice as much as the sum expended for liquor and because of the abuse of liquor. If any just and reasonable proposition can be made that will add one-half to the savings and the prosperity of the Nation, it will not be put down by a sneer, nor defeated by a law-breaking mob.—*N. Y. Tribune.*

Note from Secretary Stoddard.

CHICAGO, Nov. 18th, 1882.

An unexpected tax upon my time and thoughts has prevented me from submitting what I have to say further about Washington and extending the circulation of the *Cynosure*; but this need not, and I trust will not prevent any one from efforts to introduce our organ into families and secure the subscriptions so much needed. I go to Oshkosh, Wis.; Blue Earth City, Minn.; and to Kansas, to attend State meetings, and I shall do what I can in connection with these annual gatherings. I earnestly solicit the co-operation of all friends of the cause every where, and D. V., I will submit further reasons next week. J. P. STODDARD.

Washington Letter.

REFORMERS THAT NEED TO BE REFORMED.

WASHINGTON, Nov. 11, 1882.

The Dashaway Reform (Temperance) Club of this city advertises a grand fair and bazaar on the 15-17th, at the Masonic Temple, the principal feature being a lottery of which the following are some of the prizes: "An organ worth $200; Chamber set costing $100; a magnificent silver pitcher and goblets, to the temperance order that gets the highest number of votes;" "Lady's silk fur-lined cloak to the lady who sells the greatest number of tickets;" "A full suit of clothes to the most popular temperance man." "Tickets 50cts., for sale at news and cigar stands."

I wish to record my protest against this prostitution of the temperance reform. I do so in the name of civil law, and Christian morals. Because:

1st. It violates the spirit, if not the letter of the laws against gambling and lotteries in many of the States and in this District.

2. It appeals to, and promotes that coveteous "love of money which is the root of all evil," and depresses patient endeavor, and honest industry.

3. It dishonors the name of Christian benevolence which it assumes to be, while in fact it is only a scheme to get gain at others expense.

4. It offers an opportunity for, and temptation to all manner of fraud.

5. It depresses all serious conviction, and makes what should be an earnest Christian work, of prayer, faith and labor, to be a mere frolic or *worse.*

6. Experience has shown that all such appeals to selfishness do but strengthen the selfish principle, lower the standard of public morals, loosen the restraints upon appetite, and tend to promote the evil they were designed to remove. Let if possible, this Reform Club be *reformed.* At least let all God-fearing people avoid all such methods of reformation. H. H. HINMAN.

FALSE LIVERY.—Secret societies certainly do not lack audacity and insolence. No theologian's spirit and teachings were more opposed to the evils of such societies of darkness than Luther's, and still we find his fair name abused by some of the fraternities in New York city, and possibly elsewhere, who call themselves "The Martin Luther Lodges." Seeking the prestige his honored name imparts they make the Reformer appear to sanction a system that he would have abhored from the bottom of his soul.—*Lutheran Standard.*

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has it headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited. E. D. BAILEY, N. E. Sec.

—A gentleman, who belonged to the Oddfellows and being sick was entitled to a weekly stipend, proposed to sue the lodge for what was due him, but learned from the lawyers that the lodge was not incorporated and therefore not responsible in law. So it appears that those who have claims against secret orders are without redress when their benefits are withheld.

—The New England Secretary preached last Sunday (12th) at Wayland, Mass. This church has become famous of late by reason of the refusal of a Council to install the pastor whom they had chosen. The young man was a graduate of Andover Theological Seminary but believed in a future probation for the wicked. He claimed that the professors in the Seminary taught that doctrine and he felt it his duty to preach it. The council promptly declined to endorse him and the church acquiesced. He preached there ten Sabbaths without making known in any way his erratic doctrines, so that the church was in ignorance of his views on the subject.

—Elder D. DeWolf of Green River, Vt., preaches alternate Sabbaths at a school-house near his home and secures a good audience, many of whom do not attend church elsewhere. This is much better than abandoning all Christian work in old age. Mrs. DeWolf ably seconds his efforts.

—Deacon Leadbetter dropped into the old Wesleyan meeting house at Cochituate one Sunday night recently and found that a layman was maintaining a prayer-meeting regularly with an average attendance of about sixty, mostly young people. He said he had never seen a better prayer-meeting or more profound attention from the persons present. Who knows but this barren field may yet blossom with spiritual grace? Perhaps the Wesleyans will repossess the field.

—Those *Cynosure* subscribers who desire to aid in sustaining the *New England American* are requested to send their names with twenty-five cents at once. The paper must rely chiefly on the support of old and tried friends until it works its way into new homes. The subscription list is having a steady growth and at the present rate of increase will soon be self-sustaining, but at present the burden is heavy enough to be felt and should be shared by others.

Seed-sowing among the Green Mountains.

WORCESTER, Mass., Nov. 14th, 1882.

Politics, preaching, visiting and lecturing have been the agreeable occupations of the past week. There is no need of resting for want of work. If there were three men here now ready for work they would not have to wait over night to find it. Several friends in the vicinity of Brattleboro, Vt., had invited me to lecture at various points about there when convenient and I had promised to do so. I notified them when I would lecture in each place and last Monday commenced the campaign, with a lecture at Green River, a few miles from Brattleboro. The pastor of the church gave a good notice of the lecture Sunday morning and urged the people to attend. I was hospitably entertained at the home of Bro. Charles Potter during my stay and his horse and buggy conveyed me to the places for lecturing. There was a fair and attentive audience at Green River, and for the most part an apparent sincerity in receiving the facts. At the close of the lecture two young men felt it their duty to expose their ignorance and display their folly, but they were of too low an order of beings to make any impression on respectable people.

The second lecture was at Hinesburg, in the Baptist church, of which Rev. C. S. Sherman is pastor. The moral atmosphere of this place was far in advance of Green River. The pastor came forward cordially to greet me on entering the church and tendered his kind offices for any service desired. He conducted the devotional exercises and introduced me in a happy manner to the audience, which was fair in size and good in quality. This Baptist church has kept itself unspotted from the lodge and is proud of its record. The degree of interest in the discussion may be judged somewhat by the fact that the people here, as also in the other places, listened to an address two hours in length with apparently undiminished attention to the last. There are probably few subjects now before the people which would hold the undivided attention of an audience for the same length of time.

The third lecture was at Halifax. Stephen Niles and A. F. S. Niles arranged this lecture in a Baptist church, where also the Methodists worship. Elder D. DeWolf and wife and Mr. J. E. Gates and wife were also among the faithful helpers. These names are all familiar to Vermont readers and the persons themselves are faithful laborers in the good cause. The pleasantest part of the work is the meeting of such friends whose warm sympathy is a solace for fatiguing labors.

The fourth lecture was at Jamaica, where Bro. Abijah Muzzy and wife, and Dr. Houlton and wife have for many years maintained a faithful testimony against the lodge. The meeting was in the town hall, the upper part of which is occupied by the Congregational church, Rev. Mr. Baker, pastor. The train on which I went reached the place late in the evening and the people were in doubt whether I would be there. At 8 P. M. I reached the hall and met persons going away. The hall soon filled up again at the ringing of the bell and we had a very pleasant and successful evening. They were anxious for a second lecture Friday evening, but as I had spoken eight times since Sunday morning and had another engagement at Wayland, Mass., for Sunday it seemed imprudent to crowd myself any further and I returned Friday.

I am under great obligations to Bro. Charles Potter and family, as also to the other friends mentioned above for their hospitality and generosity. I spent Thursday in Brattleboro, hospitably entertained by our veteran brother R. G. Wood and his accomplished daughters, who say they are staunch Anti-masons everywhere except in Brattleboro, where their friends live! I think however they would not be the first to retreat if the battle should wax warm near home. I missed Gen. Phelps, who had not returned from the west.

Brother Wood introduced me to the man who some years ago presented a petition in the Vermont legislature praying for the prohibition of extra judicial oaths. For his services in the cause he says the lodge "took his head off" so quick he hardly knew what struck him. He was not returned to the legislature again. One cannot converse with men, who have passed through such experiences, without realizing the powerful control which the secret orders maintain over our politics. It is the certainty of speedy vengeance from the lodge which deters many men from a bold and aggressive warfare against it.

There was an opening for a lecture in West Brattleboro which I was unable to fill at this time. We obtained the promise of the large opera house in Brattleboro for a lecture or a State convention soon, if we wish it. I did not close a bargain for two reasons. Is Brattleboro the most convenient place for holding a convention? Mr. Spaulding is now in Vermont canvassing and is to see what can be done for a place nearer Montpelier, in the centre of the State. If he finds an opening there friends may prefer that location. This is one point to consider but a second and very important consideration is whether residents in Vermont will themselves take interest enough in organizing the State to attend a convention. If we hold it at Brattleboro this fall there would be a fair attendance of persons living in the southeastern portion. These

persons are among the most zealous workers, but will the people come from other parts of the State! Nothing will determine the answer but the decision of the people themselves. I should be pleased to hear by letter from others on this point. Meanwhile Mr. Spaulding will push the canvassing business as much as possible.

The political revolution in Massachusetts which puts Ben. F. Butler in the Gubernatorial chair is perhaps as significant as any political event in the country. It is evident that this result is not due to the ordinary causes which operated elsewhere, for the Republican State ticket, except the governor, was elected. It is also evident that the result is not due to the great popularity of Butler for he has six times before run for Governor and failed. The result cannot be due to any conspicuous inability on the part of Mr. Bishop, the defeated candidate, for it was his marked ability and honest record in the legislature, defeating especially the salary grab, which made him strong enough before the people to secure a nomination against the wishes of the politicians. Two causes operated to defeat him—he was a prohibitionist and an anti-secretist. These points have been made prominent in the canvas and have done their work. Judge Dewey, whom the Masons in Worcester opposed for the State Senate, as I wrote last week, was also defeated, although he is said to be one of the most upright, capable men in the State and the nomination was forced upon him against his will. His opponent is an ignorant demagogue who relies upon his Masonry and money for office. These events will not soon be forgotten in this State. It is now probable that Geo. Long, a Mason, will be the candidate of our Masonic Governor Butler, for the Senate, to succeed Mr. Hoar, and we shall witness in this the consummation of the conspiracy by which the lodge will control the Republican party in the State. It is not always easy to prove complicity, but in this case the evidence is so overwhelming as to leave no doubt.

E. D. Bailey.

Obituary.

West Newton, Ind.

Editor Cynosure:—I write to inform you, and, through the *Cynosure*, the many friends of *light*, of the death of one of its most earnest supporters, Preston Allen, on Monday, Oct. 30, at 7:30 p. m.

Born in Ohio in 1821, he came with his father to central Indiana when the country was an unbroken wilderness, and was one of the pioneers who bore the privations and hardships which were incident to that time. The hard labor, exposure, and irregular life which seems unavoidable in clearing and cultivating the land produced disease of the digestive organs which led to ossification in the arteries.

He was distinguished in the community for his earnest and active opposition to slavery, intemperance and secret orders. The last few years of his active life being spent especially in endeavors to overthrow the latter evil. He fought Masonry and not Masons, as he fought all sin and not sinners; so that he always retained the respect and good will of those who were opposed to him. His work is done and well done and his reward will be great.

C. F. Allen.

Died in Bloomingdale, Ill., Nov. 8th of typhoid fever, Charles Northrop, son of Deacon Northrop, aged 24 years.

Bro. Waters Northrop and his family who are thus sorely afflicted, have our earnest sympathy. He has long been among the warmest supporters of the reform in northern Illinois, and has had the satisfaction of seeing a brother who had taken many degrees in Masonry, renounce them for Christ's sake.

—"I haven't a son or a daughter that I would not rather see carried to their graves than to have one of them listen to Christian teachings. I would rather take my child and throw it into hell than to send it to an outside school. That's the kind of a Latter-Day Saint I am." said Brigham Young, Jr., at a recent Mormon conference.

REFORM NEWS.

Northeast Pennsylvania Christian Association.

According to previous announcements, the Northeast Pennsylvania Christian Association met at the East Herrick church, in Bradford Co., Pa., on Tuesday, Oct. 24, 1882, at 7:30 o'clock p. m. The president, S. E. Miller, being absent, Rev. Edwin Barnetson was elected in his stead, and B. H. Phelps secretary.

Elder Nathan Callender addressed the people upon the religion of Freemasonry as a universal religion, making numerous good points which were very interesting as well as beneficial and instructive.

He was followed by Rev. G. L. Paine and Rev. Jas. Richmond. The president warned young men against the allurements of Freemasonry.

The next morning, after devotional exercises, speeches were made by Rev. Paine and G. R. Sanders, the latter giving his experience as an Odd-fellow, having gone as high as possible in that order.

Opportunity being given for persons to have their names enrolled as members of the Association, twenty-one responded. The conference meeting was renewed by speeches, interspersed with singing.

In the afternoon twelve additional members were enrolled. The report of the nominating committee was adopted as follows:

President—S. E. Miller, of Clifford.

Vice-Presidents—J. J. Barnes, Robert Burlington, J. A. Bowker, H. L. Phelps, Horton Taylor, E. Owen, Burgess Smith, G. Sanders, S. W. Elliott, Newel Callender, Silas Ferris.

Recording Secretary—B. H. Phelps, Leraysville.

Corresponding Secretary—Nathan Callender, Thompson.

Treasurer—Wm. Bertels, Wilkesberre.

The subject of politics being discussed, a few short speeches were made; after which a vote of thanks was returned the people for their hospitality.

In the evening Mr. G. R. Sanders was called upon to relate his experience as an Odd-fellow. He responded, reading several times from the "Odd-Fellows' Manual," and was followed by the president, who made some very strong points in opposition to Freemasonry and its influences.

Elder Callender also made some remarks which were very expressive and to the point. He was followed by N. W. Barnes, who acknowledged he was opposed to secret societies, but thought we should be silent workers in the reform.

The doxology was sung by the congregation, the benediction pronounced by Elder Callender, and the meeting closed.

B. H. Phelps, *Recording Secretary.*

What hath God Wrought!

In reading Bro. Bailey's account of the Sixth Annual Meeting of the New Hampshire Christian Association at Center Strafford, it occurred to me that it might still more encourage the friends in other States to know that our second annual meeting was held in the same place under quite different circumstances. Then Bro. J. P. Stoddard and Bro. J. F. Browne were the chief speakers. Bro. Stoddard had hardly commenced his first lecture when he was interrupted by a Freemason church member who belched out, "You are a perjured man!" Bro. Stoddard hastened to say that he was not a Freemason, but was reciting Masonic oaths as revealed by others. The mob spirit was very manifest in the meeting and when the closing prayer was announced the Satanic spirit broke loose and this Freemason church member mounted a seat and as spokesman for the rioters forbade prayer. The lodge mob kept up such an uproar that the moderator deemed it not advisable to have a formal closing prayer and Bro. Stoddard in stentorian voice closed the meeting with a benediction.

I will now quote from the official record to show the public feeling on the last day of the meeting: "The secretary was privately notified by several persons that they had received information that the rioters of last evening were preparing to use greater violence and to assault the speakers at the evening meeting, and urging that legal precautions be taken. After consultation the friends of the convention decided to pray to God and leave the event with him who is able to "turn the wrath of man to his praise." Contrary to the fears of some, good order prevailed; but the next morning we found one of the large windows, sash and glass, smashed in by a sled-stake. What a change for the better in six years!

These scandalous proceedings are not rehearsed to torture the guilty men who thus defied all law, human and divine, but to encourage our friends in other States not to fear a little Satanic bluster, noise, threatening and even violence. One Masonic mob will do more to overthrow Masonry in a State than forty good Anti-masonic lectures. To be sure it is not pleasant to contend with Satan in the mob, but we have the sure promise, "Resist the devil and he will flee from you." The Christian must be willing to resist Satan in whatever guise he may present himself, whether in the soft prattle of a Masonic elder or the fierce howl of a Masonic mob. I second the timely advice of Bro. Bailey to our good friends in Maine and Vermont. "Organize! organize!" No doubt Satan will hinder you but he is a conquered enemy. Lift up the standard in the name of Jehovah and one shall chase a thousand and two shall put ten thousand to flight. "Be not afraid of them that kill the body and after that have no more that they can do." That arm that holds the world is over us with tender care. No evil can befall the just. "Fear not, little flock. It is your father's good pleasure to give you the kingdom".

S. C. Kimball.

—A convention in favor of the National Reform is about to be held in Coulterville in southwestern Illinois. Revs. R. C. Wylie, J. M. Faris and others have been holding meetings in various places in the vicinity in preparation for the convention.

—The *Lake Local* of Sandy Lake, Mercer county, Pa., speaks with enthusiasm of a recent address of Dr. A. M. Milligan of Pittsburg on the National Reform issues, thus:

"An immense audience greeted Dr. Milligan at Stoneboro Wednesday evening to hear his great lecture, 'Our Country for Christ.' Few such able lectures have ever been delivered in this county. The Dr. excelled himself. He showed from Scripture the two great Powers waring in the Universe. "There was war in heaven; Michæl and his angels fought against the dragon; and the dragon fought Michæl and his angels." He graphically portrayed the conflicts of these two powers in our nation in the past, and pointed out many of those yet to come before our nation, the battle-ground of moral issues for the world, shall be regenerated, and become a kingdom of the Lord and of his Christ."

Vermont pays three cents tax on whiskey, per capita, against $4.50 for Connecticut, $6.50 for Illinois, etc. There is probably less money paid into secret lodges in that State than any other. It is called a good State to emigrate from. It looks like a good State to stay in.

—Telegraphing with mirrors for instruments and sunbeams for wires is not a new thing, but it is perhaps more generally employed in military operations than people generally suppose. A very interesting experiment was tried in Egypt recently when Colonel Keyser ascended one of the pyramids, and setting up a heliographic miror reflected rays of sunshine to the coast of Alexandria, 120 miles distant. In that way a message from Sir Garnet Wolseley was communicated to the Khedive. Where the topographical condition of the country will admit of it this form of telegraphing in very convenient and useful, since no wires are necessary and hence the message cannot be arrrested or stolen.

—Who is wise? He that is teachable. Who is mighty? He that conquors himself. Who is rich? He that is contented. Who is honored? He that honoreth others.

CORRESPONDENCE.

The Irrepressible Conflict.

STRAWBERRY, KANS.

EDITOR CYNOSURE:—The conflict is becoming fiercer in this county between God's people and the lodge. The M. E. church has had another of those celebrated church trials similar to that of Bro. J. T. Michael and others—that of F. H. Bennett, of Clifton, this county. Bennett declared himself opposed to secret societies some months ago but said nothing further on the subject and things went on very smoothly for awhile. For several years he has filled many offices in the church, has been offered an exhorter's license and even asked to fill the minister's place while he went to conference last spring. In short, he was a prominent and useful member, but poor. After conference, however, he displeased the Masonic minister in some way and was suddenly found out to be a very bad man and his character assailed by the minister and others; when he and the minister had a tilt closely followed by a church trial. A committee of five was chosen by the minister, his own warm friends to all appearances, two of them Freemasons and two of them rank jack Masons. The result was Bennett was expelled on a very trivial specification under the charge of falsehood. Out of seven or eight specifications under the charge of dishonesty and falsehood, this was the only one sustained, and Bennett declares that he believes from all appearances four of the committee were asleep at the time this specification was under consideration—the trial continuing all night.

This trial took place August 25th, last. Bennett has tried for an appeal, but I understand is denied. He demanded a public trial, but the elder wrote to not let him have a public trial, especially not in a public building where the doors could not be closed against certain classes. The letter closed: "If Bro. B. was tried by an Odd-fellow or Freemason lodge, could he expect a public trial?"

I wonder if the Methodist church is to follow the lodge policy in everything. Some will insist that the lodge is at the bottom of the expulsion. But it surely can't be so; for they deny it, and the minister was prostrated after the trial and came near dying. After four weeks he is on the wing again and filled his appointment at Maple Grove, evidently seeking whom he may —turn out of the church—if they don't behave. During his remarks he said that "some were disturbers of the church; didn't like secret societies; couldn't have their own way; couldn't run things and therefore had to leave the church. Some took letters, but some had to show their contempt for the church by leaving without letters. These people that were jumping about from one church to another were no loss to the church—the M. E. church—nor benefit to the church that got them. If a few more would leave the church we would have a pretty good community." Now of the twelve who have left this class and joined the United Brethren church on account of secret societies in the M. E. church only one of them has ever belonged to any other church and some of them have been active members for ten to twenty years. They were all good enough till they left the M. E. church and then were "sour grapes." He said "the Methodist church was no prison. If any didn't like secret societies they could get out of the church. If they didn't keep still about it they would have to take a back seat. It has got to be stopped. The next one that mentions this subject in class I will bring charges against."

A rich Freemason said that sermon did him a hundred dollars worth of good. The minister went home with him after the sermon. Next day he called on H. E. Prentice, the Anti-masonic class leader at this point, (Maple Grove) took his class book and turned him out of office. He admitted to Prentice that he had met his approbation completely as leader, but in the Bennett trial a few weeks ago he had leaned toward the Bennett side in his argument in summing up the case—in short, was in sympathy with the Anti-masons. These are not the exact words but the substance of his objections to Prentice. Now Bennett was class and recording steward and as an Anti-mason was likely to make a record against the lodge if allowed to stay in office; and Prentice was an able man in Quarterly Conference. If one or two more officers are turned out the lodge will have a majority in Quarterly Conference.

The Methodist minister belongs to a number of lodges, uses tobacco, and gets about seven hundred dollars a year for preaching at three points—two weeks' preaching.

Yours for the cause, S.

A Birthday Letter.

GOODWINE, ILL. Nov. 6th, 1882.

EDITOR CYNOSURE:—This day fifty-one years ago I was born in the little State of Deleware, and now as I have just entered upon a new year of my life, I feel like covenanting anew in the good and noble work of our reform. Not long since, while on a Wabash train, I accidently seated myself by Rev. N. R. Woods, a Free Methodist preacher; as soon as I learned this, I felt as if I had found a friend—felt at home. Of course the lodge question soon came up and although an entire stranger to him he risked a bright silver dollar with me to pay for the *Cynosure*. See what confidence he put in me (not wishing to praise myself,) because I was earnestly opposing the lodge. But suppose we on the other hand had both been Masons and I had proved myself to be a *true* "*brother*" "*on the square*" by the usual signs, does any one think he would have risked a dollar with his "cut throat" brother? Not a penny *of it!* Why? Because one fraud is always afraid of another. If Masonry is not a fraud there is no such thing as fraud. Their secrets are all out and yet they are peddling the three degree secrets out for usually about $30. The lodge magnates, like "horse tamers," know their *animal* must first be *broken*. A man is devoid of manhood when he submits to be "roped;" and being devoid of manhood makes him an animal. This is fair reasoning. Masons first commence to train their dupes by throwing around them a blue rope called a cable tow. Once *tamed* he is at their mercy. Masons say it is the covenant that makes the Mason. We say it is not true—it is only *a part* of it. We say a man is made a Mason only when he is entered, passed, knocked down, scooped and raised. We appeal for the truth of this to those preachers who are Masons.

And now one word about supporting Masonic ministers. It is getting to be poor policy to support a minister to preach the gospel (?) when he is training behind tyled doors and in such dens.

While visiting my aged parents in Indiana and going to church with them I was approached by Roger Adams, aged 76. He said he had no money (Mr. A. is a rich man) for Masonic preachers, but he gave me money for the *Cynosure*. It would nearly break a heart of stone to hear him recite how the fraternity approached him when away off in Missouri among strangers, and engaged in a heavy criminal suit where his son was the party on trial. It cost the father about $1,500 to defend him. Mr. A. was asked if he was a Mason, giving him to understand if he was, everything would certainly come out all right, telling the old man at the same time they did not believe his son guilty, but for want of the hellish(excuse the word! I don't know of any other suit) badge, his son had to langnish in a prison and before these Masonic officials could decide the case the son sickened and died in prison and was sent home in a coffin to fond parents, brothers and sisters! I have known the Adamses forty years and they are highly respected folks.

While at father's I learned with the deepest sorrow of two friends of mine who had joined the lodge, both of whom knew in advance just how they would be treated during initiation. I can not understand what they joined for. One of them went with me to Philadelphia to the Centennial when I gave out thousands of tracts going and coming—was told he would give me timely warning if the lodge carried out threats. I have been threatened—but would rather had his friendship outside than inside of the lodge.

J. S. HICKMAN.

Letter to a Washington Pastor.

The following letter was lately addressed to a Methodist Episcopal pastor of Washington city by a gentleman who was about to enter into full communion of his church, but drew back when he learned that the pastor was a worshiper at Masonic altars:

WASHINGTON, D. C., Oct. 11, '82.

Rev. ——, pastor of —— M. E. church:

DEAR SIR:—Were I to consult my feelings, I would have prefixed the word "Brother" where the formal "Sir" appears at the opening sentence of this letter; but, for reasons which will duly appear, it is not placed where my *heart* would most gladly write it.

I *must* request that you do not call out my name to approach the altar-rail to receive the right hand of fellowship until I shall indicate my willingness to take that step.

Never did I regret anything much more than I do this necessary step which I am taking conscientiously.

"The blood of Jesus cleanseth from all sin." O, how true is this! In my own case, I have no more doubt of the efficacy of that sacrifice than I doubt my present duty to write this epistle. Blessed be his name! it is because I am cleansed from all sin and sinfulness, that I write to request that the action of the church in favor of my admission be not regarded as an obligation on my part to comply with the usual invitation.

You will please call to mind your remark in your parlor the day I consulted you on the subject of placing myself on probation. You said I was testing the church. Now to-night I learned a fact from brother P—— which places me, at the end of my probation and at the incipiency of full membership, in such an anomalous position that I find myself most reluctantly compelled to withdraw my attitude of quest as to full membership of the dearest church I have ever known. I am more of a Methodist than ever, I am less of a Romanist than ever before. I have burned my bridges, I am *a l'outrance* with any so called church, which dares to reverse two important mandates of the Savior. I refer to Matt. 20: 25-28; and again to his plain and clear and explicit and binding mandate in Matt. 23: 9, on which subject I present you the following extracts from my letter of this date to my Roman Catholic daughter:

"As to 'tirades' against your religion; you ought never to use such a term to your own father. Indeed your religion is the subject of just criticism so long as it does not teach you to reverence your papa. I hate to be the only 'father' you possess who cannot claim your respect; and I regret that you place as first objects of your love those whose claims are founded on the blasphemous tradition which violates the command of Jesus, without whom there can be no church, and whose plain command to call no man father on earth (meaning Spiritual father) no church can reverse without denying the Lord that bought them. Jesus only; Jesus all in all! That is my central truth, the pivotal point of my entire theology. No church without Jesus. All who truly obey Jesus only are members of my church, be they Romanists or Protestants."

If you, dear sir, will now read the next verse, Matthew 23:10, you will see that I am, in conscience, just as much opposed to the order, of which I am now informed you are a member, and on the very same grounds. Jesus only is your "Master," or else you are entirely out of place in his pulpit.

You, however, acknowledge a "Grand Master," on earth and are perhaps, partaker of the title. You cannot, therefore, be my pastor. "Jesus only," is my motto.

While our paths necessarily diverge there is no reason why you should regard me with aversion for having thus addressed you. I am older than you and I know that the great obstacles to the spread of genuine doctrine and practice of Jesus are the loose ways of the Christians who are to a great extent violating Matthew 20:25-28; 23:9-10; 19:9, or at least quietly minding their own business and letting others live as they please and with whom they please.

As to the religion of Masonry it is abhorent to Jesus, whom it excludes from its pale. Its ablest advocate has said that it is a religion of pure "Theism" beyond which, as a Mason you "must not and cannot go." (Mackey's Masonic Jurisp. p. 95.; Mackey's Lex., Art. "Religion.") "It is Anti-masonic to require any religious test other than the candidate should believe in a God, the creator and governor of the Universe." (Chase's Dig. of M. Law p. 206.) "Freemasonry calls no man to account for his belief of any religion on the globe." (Cons. Gr. Orient of France. Chase's Dig. 207.)

I will not multiply quotations to prove that Masonry is a Christless religion. Let it suffice to say that the "Liberty wherewith Christ has set me free is deservedly dear to me; nor will I, God helping me, be again entangled with the yoke of bondage, or fellowship the "works of darkness." I cannot fellowship with any save Christians, and as no man can serve *two masters*, no man can be a Christian, such as Jesus requires and secretly fellowship with idolaters, polygamists and *anti*-Christians; for the beloved disciple defines the spirit of *anti*-Christ, in his first Epistle 4: 3, to be any spirit "that confesses not that Jesus Christ is come in the flesh." The spirit of Masonry excludes the *very subject* from its "religion."

I have never sought admission into Masonic order; I neither know, or wish to know its secret. If it be good, then ought I to communicate it to the public; if evil, I would be under the same obligation. The religion of Jesus is all I want; and of course, I regard the pulpit the sole and exclusive property (with all its consistent incumbent,) of Jesus only.

Doubtless you have your own opinion of the matter, which will not be affected by that of an outsider; but, as you are precluded by your *obligation*, in which you have invoked your own destruction in manner and form which would revolt an inquisitor, from showing me my errors from, or outside, the pulpit of Jesus, of course, we must remain antipodal in this matter.

With the sincere prayer that you may withdraw from evil associations, as I *must* regard them, and confine yourself to the work of the ministry of Jesus alone, I am, my dear sir, your true friend.

—There are said to be 110,000 members of the United Workmen lodges in this country. They pay an initiation fee of $10, and the aggregate insurance they expect to get at death is $226,000,000. But if they should stop taking in members, how much would they get?

Our Mail.

G. H. Williams, Putnam, Conn.:

"Our cause progresses and the battle grows hotter of course."

Jas. Barnes, Sr., Strawberry Point, Iowa:

"I feel that all preachers who are Masons ought to be rebuked severely and stop preaching till they repent and confess that great sin. * * I once thought some of joining the lodge because so many ministers belonged to it. I thank the good Lord that I have not fallen into that dreadful snare."

Mrs. Rachel P. Hill, Carthage, Ind., writes of the Indiana State Convention:

"We think the convention did much good. The devil overshot his mark in opposition and caused a reaction in favor of anti-secretism. The Methodist minister would not let the singers into his Sabbath-school because they were connected with the anti-secret movement, which caused some of his scholars to come down to the Friends Sabbath-school which was opened and closed by the singers."

W. H. McChesney, Corresponding Sec'y of Minnesota Christian Association writes from his former home in New York:

"I am holding up the cause of reform here and find the people in much ignorance in regard to the terrible institution of Freemasonry. They think it horrible for a Christian man to take such oaths and I tell them that they do."

J. C. Card, Seattle, W. T.:

"I believe you are preaching the everlasting gospel as foretold under the third angel's proclamation in Revelation 14 and verse 9, and that we are living in the reaping time as foretold in verse 15, when the tares are being bound in bundles to be burned as Christ taught they should be, in Matthew 13:30, for men are being gathered into all kinds of societies (bundles) and bound by all kinds of oaths. Surely here is the patience and the faith the saints and they will soon rest from their labors and their works will follow them."

John Motter, Lyons, Kan.:

"Bro. Feemster has paid us a visit and lectured here in the U. B. church. He is doing great good in the lecture field in Kansas."

C. H. Gillett, Maple, Mich., gives this as the judgment of his experience:

"There is no person who understands what Freemasonry is and loves it, but hates the Lord Jesus Christ, I care not how many ministers, deacons and church members you make out, it will prove true at the judgment of the last great day."

Thos. C. Haines, Portland, Oregon:

"When showing the Cynosure and the monument pictures to a sister, she said she supposed Morgan was really killed; that her mother said she had two brothers at that time Masons, and they left the lodge, yet of course never dare tell about it. She also remembered a man who a good many years ago preached in Portland against secret orders; most everybody got mad at him and the papers abused him. On asking his name it proved to be Bro. Chamberlain of Washington Territory. That seed may yet bear much fruit."

Books and Magazines.

The first volume of the tasteful edition of Green's "History of the English People" published by the Useful Knowledge Publishing Co., New York, appeared some time ago. Four handy volumes complete the work, clearly printed and finely bound. This history, while the latest, is also the best of those which cover the whole period of English history from the earliest times to our own century. It is a history of the people no less than of their rulers, showing them as they lived as well as how they warred and managed the politics of their times. The student of Macauley will miss the versatility, the elegance of diction and the philosophical analysis of that great writer; but will be none the less pleased with the clearness, the happy sketches of character and of historical incidents that enliven, diversify and render the narrative deeply impressive. One could wish that the author had been less brief with the closing chapters, especially those respecting the American Revolution and the wars with Napoleon. These periods are quite fully written up by other authors, however. The publishers have presented excellent work in very attractive style and at this very low price.

The *Century* for November is a rich number, both in its matchless illustrations and the excellence of some of its articles. "A new Profession for Women" recounts the obstacles surmounting and the present successful operation of the Training School for Nurses connected with Bellevue Hospital, New York. This is not a new profession, but this systematic education of devoted young women has not before been tried in this country. Their work in hospital, tenement house and as private nurses is very touchingly told. Their self-sacrifice inspires emulation and banishes misanthropy. Rev. Washington Gladden contributes the first of a series of articles on "The Christian League of Connecticut," which deserves a more extended notice than can here be given. Edward Eggleston also begins a historical series "The Beginning of a Nation," which tells much that is entertaining and some things that are new about the settlement of this continent. This article is freely illustrated with old and rare cuts. An article on the failure of the Jury System by Albert Stickney, and on England by Charles Dudley Warner help to make this a substantial number of the *Century*.

Purdy's *Fruit Recorder* for this month pictures for us the boasted "Big Bob" strawberry, which the publisher puts at the head of the list. If the fruit equals the representation we can believe all that is said in favor of the new berry.

The Quarterly Report of the Kansas State Board of Agriculture for quarter ending September 30, is strong in statistics. The crop reports for 1882 place Kansas among the most promising of the agricultural States. Many counties report as yet but half the land in cultivation. Nearly a million and a half acres were sown to winter wheat, and the average yield was about thirty-two bushels per acre; corn nearly thirty-six.

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REFORM NOTE-PAPER AND ENVELOPES.

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16.	Stearns' Inquiry into Freemasonry	338	.50

The Christian Cynosure.

CHICAGO, THURSDAY, NOVEMBER 23, 1882.

The Cynosure Again.

An unexpected pressure of business has prevented Secretary Stoddard writing his intended article for this week. But the article will come. All he has yet suggested, is, that 4000 subscribers get, each, one subscriber added to his own. This *looks* feasible. For a man who has business, as Lewis Tappan used to have, can get those who come to do business with him, to subscribe as Lewis Tappan always did; while abolitionism was much more hated than anti-secretism now is. That accomplished, will give a list of more than *eight thousand subscribers*, just by each subscriber obtaining one.

But there are many Father Auten's who will get ten instead of one; that is, one for himself, and nine to double nine others, who may be sick or timid. Let every Father Auten on the list strike now, for the iron is getting hot.

But to get the minimum, which is ten thousand, before we go to Washington—the least list which will save us from contempt when we go there—we must not only ask each subscriber to add one beside his own; but every Benjamin Ulsh on the list must be employed and paid for canvassing. Mr. Stoddard has been canvassing accounts with his usual integrity and care, and he will show you that the cause owes its organ something, more or less. That something should be paid: but paid in *subscribers*. This is all the publisher wants. He will give a receipt in full if the list reaches a square ten thousand; we shall go to Washington with a decent backing and the cause will triumph.

Governor St. John.

The defeat of this statesman in Kansas, while every other Republican candidate is elected by a fair majority, is an interesting study. The *Cynosure* will give the matter its profound attention, and our readers shall have the benefit of our study of it. Doubtless it will be found that distiller and brewer money has bought stock in popular Kansas papers and defeated St. John in the name of pretended Prohibition. Then the anti-third term argument was used with many. But over and beyond all, it will be found that the secret lodge has defeated him. We know a secret distiller's society was formed there, which was Masonry by an alias, using the Masonic lodge-rooms nightly and run by Masons, who hate and distrust St. John, not because he has opposed Masonry, but because they hate God and goodness. But

> "The busy triflers deem themselves alone;
> Frame many a purpose and God works his own."

The outcome will be to throw St. John and ex-Senator Pomeroy (who has also felt the teeth of the snake) into the American party. Let us raise the *Cynosure* list and then move on Washington. Mark our prophecy.

Christian Union.

Not a few of the readers of the *Cynosure* have seen with gratitude the attempts to call together the Christian churches into a union of organization, sympathy and work, which it is evident they do not now enjoy. At the same time there has been at intervals a crudity of theory on this topic which has displeased good men who are anxious to be one with all the host of God below in practical effort for the kingdom of Christ. None who have thought upon the matter will fail to read with interest some practical hints gathered from the article of Washington Gladden in the *Century* for the current month, on the "Christian League of Connecticut."

A banker and his pastor having with deep regret observed the need of a practical effort to bring Christian living and doctrine into the homes of the poor and neglected classes as well as to awaken an interest among inexcusable non-church goers, called together the pastors of their city, including the Universalist, but not of the Roman Catholic or the colored churches. With the pastors they invited three of the best members of each church, upright and well-reputed men. This company organized by agreeing to a constitution which provided that there should be no voting, no records, no permanent officers, no creed, nor doctrinal discussion. The meetings were to be monthly at the houses of different members by invitation, the member at whose house the meeting was held to preside and appoint any committees. Unanimous consent must be given to every successful proposition. This company began the work of visitation and evangelization of the churchless classes, distribution of Bibles, care of the poor, etc., the idea that the work was that of the churches being paramount.

The reason for leaving out the colored brethren is given thus by the banker:

"The colored brethren must be left out," was the answer; "not for social, but for ecclesiastical reasons. One of the first duties of this league of ours if it ever gets into operation, will be the suppression of these colored churches. When the colored people abandon their own organizations, and join the other churches, they may come in as representatives from them. We will have no color-line in the Christianity for which this club stands. I'll go as far as any other man in fraternizing with colored men; but with colored churches, never. The sectarianism whose only basis is the color of the skin is the meanest kind of sectarianism."

A sentiment that has much sense behind it though having a look of severing on its front. Not less pointed is the sentiment of one pastor respecting mission work among the poor in reply to the suggestion that they would often attend mission chapels but avoid the churches:

"The first thing to do in such a case", replied Mr. Strong with emphasis, "is to convert or kill the churches of which this is true. A church into which poor people cannot be induced to go ought to be born again or blotted out. The church whose methods of administration and whose social atmosphere are such as to discourage the attendance of the poor, is driving Christ from its door. Is not this his own word, 'Inasmuch as ye did it unto one of the least of these, ye did it unto me'? It is entirely possible to create and maintain in our churches a spirit and a way of working that shall make the poorest people feel perfectly at home in them. The church in which these are not found needs a missionary as much as the Patagonians do. It has not yet learned the alphabet of Christianity."

* * * "I think not," was the answer. "The one injurious and fatal fact of our present church work is the barrier between the churches and the poorest classes. The first thing for us to do is to demolish this barrier. The impression is abroad among the poor that they are not wanted in the churches. This impression is either correct or incorrect. If it is correct, then there is no missionary work, for us who are pastors, half so urgent as the conversion of our congregations to Christianity. If it is incorrect, we are still guilty before God in that we have allowed such an impression to go abroad; and we are bound to address ourselves, at once and with all diligence, to the business of convincing the poor people that they are wanted, and will be made welcome, in the churches. But every mission chapel planted in the neighborhood of a church, and intended for the poor, is an ostentatious proclamation to the poor that they are right in their impression; that we freely consent to the separation of the rich from the poor in worship; that we approve of the religion that is founded on caste. To that proclamation I will never put my signature. The time has come when judgment should begin at the house of God, and when the paganism that masquerades in our stylish churches, in the guise of Christianity, should be stripped of its disguises and banished from our altars."

The town having been districted among the different churches the work of visitation begun with this result:

"So it came about that, before the winter was over, the whole town had been covered by the canvassers, and no household was left in ignorance of the fact that a place and a welcome were waiting for it in one of its churches. Some of the canvassers carried with them cards on which were printed the hours of their various services. The spirit of good-will and co-operation was such that the visitors generally sought to gratify the denominational preferences of those on whom they called. If a Congregational visitor found a family with Baptist proclivities, he sent the address of this family to the nearest Baptist visitor. In this way the poor people obtained a strong impression of the unity of the churches. It became evident that this enterprise was not undertaken for the aggrandizement of any sect or of any local church, but rather for the sake of carrying the gospel greeting and invitation to all the destitute. Many cases of sickness and want were also discovered by the visitors, and the practical charities of the churches began to be developed in an effective way. A colporter of the Bible Society appeared upon the scene as the work was beginning, himself proposing to canvass the town in the interest of his society; but he was easily persuaded to relinquish the work into the hands of the local visitors."

This brief sketch of a long article is given for its suggestions respecting united work for Christ in a community. Mr. Gladden might have such a union with unorthodox churches in the city of Springfield where he preaches, but such an arrangement, while liberal toward men is slighting and dishonoring Christ. So too, we should consider union with a church as such that openly fellowshipped the lodge and was under its control. But beyond these hindrances there are methods of Christian union in practical work for the kingdom of Christ which are neglected in every village and city, and which should be used in bringing many souls to the Lord.

JOSEPH COOK, the great Boston lecturer left this country for England in September, 1880. After nine months in the United Kingdom he made the circuit of the great German Universities, and then visited Italy, Greece, Egypt, and Palestine. Going by way of the Red Sea he reached Bombay in January, 1882. In India and Ceylon he spent eighty-four days, and delivered forty-two lectures. Then he went up the Chinese coast and to Japan, and from Yokohama sailed for South Australia. After visiting the various Australasian colonies he set sail for San Francisco, having delivered more than two hundred and fifty lectures in foreign lands. He spoke in Lincoln, Nebraska, on the 15th and reached Chicago last week. He spoke for two hours on Sabbath afternoon to an immense audience in Farwell Hall on "The Signs of the Times." He will, while here, be moved, we hope, to leave an emphatic testimony against the lodge system

THURLOW WEED, after eighty-five years political life, equalled in its activity perhaps by no other American, is dying. There is no acute trouble, but inability to take nutritious food and the exhaustion of old age have brought him to an extremity. He last week conversed cheerfully and with clearness and force on political questions to one or two old friends, but is conscious that his end is approaching. "I do not expect to go down stairs again," he said to his physician. On Sabbath day he had a consultation of physicians. One of them said he did did not take food enough to keep a canary bird alive, but there was no local affection which should prevent the digestion of food. The nation waits at his bedside, and doubtless the end will soon come.

—If wonder possessed any reader, because the leading editorial of last week hoped that all had "wondered at" Secretary Stoddard's article, let them revise by using the word *pondered* and all will be plain. So in the next article it was written that "politics can recognize God [not us] without coercing conscience or oppressing men."

—The Nebraska State Association holds its annual meeting in May next. The friends in that State wish to secure the benefits of an early notice and the attendance of Secretary Stoddard.

THE AMERICAN PARTY.

Nominations for 1884.

For President,
JONATHAN BLANCHARD,
of Illinois.
For Vice-President.
JOHN A. CONANT.
of Connecticut.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

—The American vote in Cook county Ill., was reported as 65.

—The first report from Michigan is by J. Van Halteren, who writes that in Holland City there were 23 votes; in the township outside, 6; and in Grand Haven 6 votes.

—In the 11th Illinois Congressional district Rev. A. G. McCoy of Monmouth was on the Prohibition ticket for State Senator and our good friend John A. Gordon of Roseville, for county surveyor.

—From each county where an American vote was polled there can now be obtained from the county clerk's office a record of the vote. Let the friends who are interested, get the report and forward by postal card to the *Cynosure*.

The Survival of the Fittest.

EMPORIA, KANSAS, Nov. 5, 1882.

EDITOR CYNOSURE:—I am writing under the cooling shadow of George W. Glick, Governor elect of the State of Kansas.

It seems a little awkward. A whisky Governor of Kansas, and Butler, Governor of Massachusetts, and a Democratic tornado all the way between. It seems a little rough. Tornado's are always rough, but they are said to purify the air. If such is the result we will praise the Lord for it; for the air was bad.

FUNERAL OF DEAD ISSUES.

As we stand to-day and look round over the scattered debris of parties, one thing at least is clear: The dead issues of the past can no longer hold parties together. When the institution of slavery was the one power to be feared in our land, it was no doubt most important to elect officers who were sound on that question. But now that slavery is dead and rotton as Hiram Abiff himself, its importance is not so clear in the minds of the people; and the past election is to my mind the funeral procession of the issues of twenty years ago.

WOMAN'S SUFFRAGE GONE.

Another important question seems scarcely less definitely settled. In the light of the past election, the woman's suffrage movement seems to be rather the impulse of gallantry than the cry of the oppressed. The matter was fairly presented to the people in Kansas and Nebraska, but it awakened no enthusiasm. The party leaders endorsed it, but the women laughed at it. If the wives and mothers and sweethearts of the land had said to their husbands, sons and lovers: "We feel wronged by being deprived of our vote, and we would be glad to have you extend to us this privilege"—does any one doubt the result? I don't. I do not believe there is one man in a hundred who would not have gone to the polls, and gone quick, and voted to strike the fetters from woman's hands.

But woman's suffrage is hopelessly buried in the general wreck of Tuesday last, and buried because the women wanted it buried. *Requiescat in pace.*

TEMPERANCE IN POLITICS.

Temperance is no doubt a question of no secondary importance, but it is not the only important question before the country. It is a good plank in any platform, but no party can stand on that alone. It is too narrow. Governor St. John ran far behind his ticket, and why? Partly no doubt because of a reaction on the temperance question, but on the eve of election the A., T. & S. F. railroad issued a circular to its employes to vote for St. John *or be dismissed.* This single fact was as a millstone around his neck.

No party can permanently succeed which does not plant itself squarely against monopoly and ring rule. To this, not only Kansas, but New York and Pennsylvania say, Amen, with a voice of thunder.

AMERICAN PARTY TO THE FRONT.

All these things are so many index fingers pointing to the American party as the party of the future. Happy the American people, if they may but know the day of their merciful visitation.

Now that the door is open let us gird us to the work. Let us stop at once all trifling with woman's suffrage. I would be glad, too, to drop out that article of our platform demanding a direct vote for President and Vice President, for though personally I believe in it, I do not think it worth while to come down from the high moral principle for which we are contending to spend time or lose votes over this matter.

Let us rather plant ourselves on the great moral questions of the day, such as temperance and opposition to monopolies and ring rule in every form. Thus we will gather in all that is *free* in the prohibition party. I had almost said we would get all that is *honest* in the Greenback-labor party, and all that is *alive* in Republicanism.

Thus, with truth and justice on our side and a wide door before us, let us rise up and possess the land in the name of the Lord of Hosts.

P. S. FEEMSTER.

Another Advocate for a New Party.

The New York *Witness*, as a wise observer of the signs of the times, regards the hour favorable for planting the standard of revolt against the old and corrupt parties, and establishing in the revolution a new party which shall have a basis of moral principles and measures for the benefit of the whole people without distinction of race, color, or property qualification. The *Witness* has always favored the Republican party but is now inclined to moralize thus upon its late defeat:

"So long as the Republican party was the only one to which the nation could look for justice to our brethren of African decent, or to our Indian tribes and Chinese immigrants—so long as it was the only party from which temperance legislation could be hoped, or which was likely to maintain a sound currency, or to check the encroachments of Rome upon our school system; and, above all, when it was the only party to maintain the Union, it had imperative claims upon the better classes of the community, and these claims were acknowledged by continued victories in six consecutive Presidential elections. But when this great party got mixed up with all kinds of corruption and fraud, when junketing and favoritism reigned in it, when it put some of the worst men of the country into most important political positions; when it would do nothing for the temperance cause, not even to investigate the evils of the liquor traffic; when it was seen to be committed to bossism, and that it consented to unjust legislation against the Chinese, and that it did not prevent cheating the Indians and making war upon them; when all this was fully realized, the last feather which proverbially breaks the horse's back was added in the River and Harbor bill, the Hubbell assessments, and the fraud and forgery committed by the Republican machine men at the Saratoga Nominating Convention, and the defeat was fully expected which has just been made certain by last week's election."

That there is more hope from the Democratic party than the other the editor proceeds to show is likely, and finally enunciates a platform for a new party which, with one or two exceptions, seems strong and sound; and proves by its likeness to the American platform how nearly men of conviction and principle will come to think alike on political issues a year or two hence.

A new party, *says the Witness*, likely to attract the best men from all present parties, and free from all previous scandals and complications, should, we think, be formed now; and take the liberty of suggesting the following basis:

1. Prohibition of the liquor traffic.
2. Civil Service Reform.
3. A purely revenue tariff.
4. Sound currency, based on gold standard.
5. Constitutional prohibition of free passes by corporations to officials or representatives.
6. The recognition of women as citizens.
7. The recognition in the Constitution of the Creator and Saviour of the world.
8. A strict adherence to Washington's advice, to enter into no entangling alliances with foreign powers.
9. Not only to do justice to what are called inferior races, but to treat them kindly and considerately.
10. National laws of marriage and divorce, and a national registry of births, marriages, and deaths.
11. Two-cent postage, postal telegraphy and post-office savings banks.

It will be seen that the proposed new party would include six already existing parties.

NOTICES.

Minnesota.

By request of the friends in the southwestern part of the State, the fifth annual convention of the Minnesota Christian Association will be held in the court house in Blue Earth City, Faribault county, on Wednesday, Thursday and Friday, December 6th, 7th and 8th, 1882. Blue Earth City is the terminus of the Blue Earth City branch of the C., St. Paul, M. & O. railroad. The friends offer free entertainment and invite a full attendance. Those intending to come will please send their names to Rufus Johnson, Blue Earth City, Minn. Reduced railroad fare returning, on all roads, to those who pay full fare coming. Opening lecture Wednesday evening at 7 o'clock, by Rev. J. P. Stoddard. President C. A. Blanchard is expected to deliver a series of lectures.

THOMAS HARTLEY,
Rec. Secretary.

E. G. PAINE,
President.

Kansas.

The Kansas State Christian Association, opposed to secret societies, will meet in convention at the Free Methodist Church, Emporia, at 7 o'clock p. m., Dec. 19th, and continue in session until the 21st. Secretary Stoddard and other active and able workers are expected to be present. The place is central and easy of access, and we urge the friends of reform from all parts of the State to be present. Important business will come before the Association. Come, brethren, "to the help of the Lord, to the help of the Lord against the mighty." JOS. ALTER, Sec'y.

AVALON COLLEGE announces the opening of its winter term on December 13th. The College is better equipped than ever before, has a full attendance, and is doing thorough work in all departments. Its students represent fifteen counties of North Missouri and the States of Illinois, Iowa and Kansas, and are good exponents of the intelligence and educational interest of the people of these sections. Avalon, the seat of the College, is not cursed with a saloon. No other places of vice are tolerated in the town. Students are especially forbidden to engage in any conduct that may lead them or their companions to the formation of vicious habits. The trustees have lately decided to increase the capacity of the College buildings by adding a fourth story with a mansard roof. Any information will be freely given by Pres. C. J. Kephart, Avalon, Mo.

HOME CIRCLE.

In Fellowship of Service.

We work together if far apart:
Loyal and strong is each servant's heart;
One is our Master, Christ the Lord,
And we catch the sound of his guiding word,
And onward go where he shows the way
Till we stand with him in the perfect day.

The work we do is not quite the same.
Some as heralds the news proclaim,
Some are working among the vines,
Some in the fields where the hot sun shines,
And some work quietly in the gloom
Of a shady place or a narrow room.

Some are singing the Master's praise,
Some are cleansing the dusty ways,
Some are teaching the young with care,
Some are spending the days in prayer;
We all are working with voice or pen,
The young and the old, the women and men.

For how shall the servants of Christ be still
When his kingdom is hindered by force of ill?
His will being done, the world would be
Happy and prosperous, good and free.
Shall we not labor until is won
The whole glad world for God's dear Son?

We work together, if far apart,
Hands in unison, heart to heart!
We work as having one common aim,
We work as bearing the same good name,
We dare not loiter, but still pursue
The work of the Master, with him in view.

Brothers and sisters, I send you greeting!
Not yet is the time of our happy meeting;
But progress is made, it is now the noon,
And the sweet rest-hour will be coming soon.
I hear your voices sometimes in song,
And all our work will be done ere long.

—Marianne Farningham.

Seeing Christ in the Poor.

The poet, Longfellow, puts into exquisite verse a medieval legend of fine significance. At the hour of noon it was customary in the old monastery for the neighboring poor to receive alms at the gate, from the monks who took the service in succession. One day the father whose turn it was to dispense that day the customary charity, was engaged in prayer in his cell, when his Lord suddenly appeared to him in an epiphany of love and glory, and the saint could only lie at his feet in adoration and joy. While this vision tarried, suddenly the convent bell rang out the hour of the noon, and the worshipper knew that the needy were waiting at the grated doors with gaunt faces and thin skeleton hands for his charity. Should he tarry with his Lord, or go to wait upon his Lord's suffering ones? Should he linger at the gate of heaven or hasten to the gate of earthly misery? It was a moment of suspense, but duty triumphed. He rose from the radiant Presence and spent the hour in deeds of love, wondering all the while at the strange joy which filled his spirit, and not daring to think that the glorious vision would ever meet his eyes again. He had done his Lord's will and work; he was satisfied with the consciousness of his approval. But as he slowly returns to the sacred spot, what was his surprise and delight to see the Master waiting to welcome him with a smile of commendation he had not worn before, and the words of benediction, "If thou hadst staid, I would have gone."

We lose many a blessing by seeking blessing when we should rather seek to please and honor him. "He is not here—he goeth before you into Galilee," might be said to many a despondent seeker after spiritual peace, looking in vain for blessing in religious selfishness. There is one place we are ever sure of his presence, and that is in obedience to the command coupled with its companion promise, "Go ye into all the world and preach the gospel to every creature, and lo, I am with you always,even unto the end of the world."—*Gospel in all Lands.*

—To be satisfied with the acquittal of the world, though accompanied with the secret condemnation of conscience, this is the mark of a little mind; but it requires a soul of no common stamp to be satisfied with its own acquittal, and to despise the condemnation of the world. —*Colton.*

Rewards of Giving.

A THANKSGIVING LESSON.

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth; and thou will not deliver him unto the will of his enemies. The Lord will strengthen him up on the bed of languishing; thou wilt make all his bed in his sickness."—Ps. xli. 1.

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."—Ps. xxxvii. 3.

"Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—Prov. iii. 6.

"There is that scattereth and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself."—Prov. xix. 17.

"And if thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light shine in obscurity, and thy darkness be as noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be watered like a garden, and the springs of water whose waters fail not." —Isa. lviii. 10.

"Bring ye all the tithes into the storehouse, that there may be meat in my house; and prove me now, herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall the vine cast her fruit before the time in the field, saith the Lord of hosts."—Mal. iii. 10.

"Give and it shall be given unto you—good measure, pressed down, shaken together and running over, shall men give into your bosom. For with the same measure you mete withal it shall be measured to you again."—Luke vi. 38.

"I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." —Acts xx. 35.

"Every man as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver. And God is able to make all grace [the word "grace" here refers to temporal blessings] abound towards you; that ye always having all sufficiency in all things may abound to every good work."—2d Cor. ix. 7.—*Compiled by author of Christian Giving.*

Cultivating Selfishness in Children.

The mother who in the fullness of generous love runs hither and thither continually to do for the various members of the family those things which they should do themselves, comes to be regarded as a useful piece of machinery, suited to minister to their wants. By-and-by, when the mother is worn out in body and spirit, when the child, grown older, feels no need of her as its slave, it finds other more attractive playmates and companions.

The mother has necessarily far more labor, care, and anxiety than any other member of the household. She is constantly occupied, and her work seems to have no end. Neither husband nor children will love her the more for sacrificing herself wholly to them, as many a sad, weary mother has learned to her cost. Let her be just to herself. Not that she should make slaves of the children any more than they should make a slave of her. But children like to be useful, like to feel that they are a help to older persons, and if a little praise and perhaps, too, a little money is given them, they will learn to enjoy the pleasure of helping mother and of earning something for themselves, and be early taught the dignity of labor as well as to save their mother a little time to keep herself in advance of them in study and thought, in general information, and in spiritual growth, so as to be always reverenced as their intellectual and spiritual guide and friend and counsellor.

It has been truly said by Miss Sewell, author of an excellent work on education, that "Unselfish mothers make selfish children." This may seem startling, but the truth is, that the mother who is continually giving up her own time, money, strength, and pleasure for the gratification of her children, teaches them to expect it always. They learn to be importunate in their demands and to expect more and more. If the mother wears an old dress that her daughter may play, she is helping to make her vain, selfish, and ignorant, and very likely she will be ungrateful and disrespectful, and this is equally true of the husband and other members of the family. Unselfish wives make selfish husbands. How frequently do we see the pathetic ballad, "Hannah Jane," enacted in real life.

"No negro ever worked so hard a servant's pay to save,
She made herself most willingly a household drudge and slave;
What wonder if she never read a magazine or book,
Combining as she did in one, nurse, housemaid, seamstress, cook;
What wonder that the beauty fled that once was so adored;
Her beautiful complexion the fierce kitchen fire devoured;
Her plump, soft, rounded arm, was once too fair to be concealed,
Hard work for me that softness into sinewy strength congealed.
I was her altar and her love the sacrificial flame,
Ah! with what pure devotion she to that altar came,
And tearful flung thereon—alas, I did not know it then,
All that she was, and more than that—all thatshe might have been."

—*Globe.*

The American Singer.

Of Madam Antoinette Sterling, the American singer, the London *World* says:

Entering the London concert-room at a time when it was the fashion for performers there to paint, bedizen, and decolleter themselves in the same manner as for the stage, Antoinette Sterling from the first refused to resort to any tricks of toilet. Although at first her refusal to wear low dress was made the subject of a sneer from some critics, she persisted in her intention, never once finding her listeners less kind to her on that account; and she has the satisfaction to-day of seeing the high dress the prevailing mode, adopted by the generality of concert singers even in the evening, while the berouged, low-necked and bare-armed songstress is a rare survival. With a thorough Italian musical education, and receiving advice unceasingly in that school from her cherished master, Signor Garcia; with a contralto voice unequalled since Alboni, and a most dramatic style, why does not Antoinette Sterling go upon the operatic stage? "I cannot," she says; "I stand by every word I utter when I sing, and I feel I must, to the death. It is not alone song with me—melodious sounds—it is the lesson inculcated; hope in the future, bright joys to come, the mercy of an all-wise God. I would not sing a wicked or frivolous word before my audience for anything on earth. I love them and I know they love me."

Providence.

[From the Italian.]

Just as a mother, with sweet pious face,
Yearns towards her little children from her seat,
Gives one a kiss, another an embrace,
Takes this upon her knees, that on her feet;
And while from actions, looks, complaints, pretenses,
She learns their feelings and their various will,
To this a look, to that a word dispenses.
And, whether stern or smiling, loves them still;
So Providence for us, high, infinite,
Makes our necessities its watchful task,
Hearkens to all our prayers, helps all our wants,
And, even if it denies what seems our right,
Either denies because 'twould have us ask,
Or seems but to deny, or in denying grants.

—Leigh Hunt.

—Blotting paper was discovered in 1845. Previous to that, when a man dropped a splotch of ink on the lower left-hand corner of his paper, he would give it a lick with his tongue towards the upper right hand corner and make a better picture of the comet of 1882 than any that has yet appeared in the illustrated papers.

CHILDREN'S CORNER.

My Mother's been Praying.

In February, 1861, a terrible gale raged along the coast of England. In one bay (Hartlepool) it wrecked eighty-one vessels. While the storm was at its highth, the Rising Sun, a stout brig, struck on Longrear Rock, a reef extending a mile from one side of the bay. She sank, leaving only her two topmasts above the foaming waves.

The life boats were away, rescuing wrecked crews. The only means of saving the men clinging to the swaying masts was the rocket-apparatus. Before it could be adjusted, one mast fell. Just as the rocket bearing the life line went booming out of the mortar, the other mast toppled over.

Sadly the rocket-men began to draw in their line, when suddenly they felt that something was attached to it, and in a few minutes hauled on to the beach the apparently lifeless body of a sailor-boy. Trained and tender hands worked, and in a short time he became conscious.

With amazement he gazed around on the crowd of kind and sympathizing friends. He looked up into the weather-beaten face of the old fisherman near him and asked:

"Where am I?"

"Thou art safe, my lad."

"Where's is the cap'n?"

"Drowned, my lad."

"The mate, then?"

"He's drowned too."

"The crew?"

"They are all lost, my lad; thou art the only one saved."

The boy stood overwhelmed for a few moments; then he raised both his hands and cried, in a loud voice:

"My mother's been praying for me! my mother's been praying for me!" and then he dropped on his knees on the wet sand and hid his sobbing face in his hands.

Hundreds heard that day this tribute to a mother's love, and to God's faithfulness in listening to a mother's prayers.—*Selected.*

Temperance Catechism.

1. Who was the first drunkard? Gen. ix. 20, 21.

2. Who took the first temperance pledge? Judges xiii. 13, 14.

3. Did anybody mentioned in the Bible ever take a pledge on his own accord? Dan. i, 8.

4. Was he any better or wiser in consequence? Dan. i. 15-17.

5. Ought kings to drink wine? Prov. xxxi. 4.

6. Ought ministers to drink wine? Lev. viii. 9.

7. Ought we make companions of drunkards? 1 Cor. v. 11.

8. Can any drunkard enter the kingdom of heaven? 1 Cor. vi. 9, 10.

9. Does God pronounce this woe upon drunkards? Isa. xv. 11, 12.

10. Why has he pronounced any woe? Isa. xxviii. 7, 8.

11. Are drunkards likely to get rich? Prov. xxi. 17.

12. What are the consequences of drinking? Prov. xxiii. 29, 30.

13. How may we avoid the consequences? Prov. xxiii. 31.

14. What will be the result if we disregard this advice? Prov. xxiii. 32.

15. Is it wise to tamper with strong drinks? Prov. xxi 1.

16. Where was the first temperance society? Jer. xxxv. 6 8.

17. What blessing did God pronounce upon the first temperance society? Jer. xxv. 18-19.

18. Is intemperance a vice? Gal. v. 21.

19. When is temperance a virtue? Gal. v. 22.

20. Tobacco and opium were not known when the Bible was written, so that they were not mentioned by name in the Bible; but is there anything in the Bible that governs all temperate habits? Rom. xiv. 21.—*Youth's Temperance Banner.*

SABBATH SCHOOL.

LESSON X Dec. 3, 1882.—After His Death.—Mark 15:38-47.

(38) And the vail of the temple was rent in twain from the top to the bottom. (39) And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God. (40) There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome: (41) Who also, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem. (42) And now when the even was come, because it was the preparation, that is, the day before the Sabbath, (43) Joseph of Arimathea, an honorable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. (44) And Pilate marvelled if he were already dead; and calling unto him the centurion, he asked him if he had been any while dead. (45) And when he knew it of the centurion he gave the body to Joseph. (46) And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. (47) And Mary Magdalene, and Mary the mother of Joses beheld where he was laid.

Golden Text.—Truly this man was the son of God.—Mark 15:39.

DAILY READINGS.

The falling of a grain into the earth....John 12:24-36
The sign of the prophet Jonah.....Matt. 12:33-45
Descending into Hades.....Eph. 4:1-16
Making his grave with the rich.....Isa. 53:1-12
Tasting death for every man.....Heb. 2:1-18
Laid in a new sepulchre.....John 19:31-42
Making sure the sepulchre.....Matt. 27:45-56

PROMPTINGS TO FURTHER STUDY.

On what occasion did a heathen multitude take two preachers for gods in human shape? What was the Old Testament rule about taking down the body when a criminal was hung; and what was the reason therefor? How did the Jews generally show their regard for the command in the case of Jesus? When, during Moses' time, were people hung to turn away the fierce anger of the Lord? What other men, in the New Testament, besides Joseph, are described as looking for the kingdom of God?

—*Scholar's Quarterly.*

NOTES.

From top to the bottom. How emphatic the statement "from top to the bottom!" as if to say, Come boldly now to the throne of grace; the veil is clean gone; the mercy-seat stands open to the gaze of sinners, and the way to it is sprinkled with the blood of Him "who through the eternal Spirit hath offered himself without spot to God!" Before, it was death to go in; now it is death to stay out. See more on this glorious subject, Heb. 9: 9-12: 10: 20.—*J. F. and B.*

This man was the Son of God. Or, "God's Son." The heathen officer may have used these words in the heathen sense, hero or demi-god; but this is not probable. For he had heard this accusation, and must have known something of Jewish opinion: heathen became Christians through the preaching of the cross, why not through the sight of the dying Redeemer? Such a conversion would be thus indicated. Only the centurion thus spoke; but, as the soldiers "feared," some decided spiritual effect may have been produced on them also.—*Schaff.*

The cross is early giving tokens of its power. It lays hold of the dying thief, and opens to him the gates of paradise. It lays hold of this centurion, and works in him a faith which, let us hope, deepened into a trust in Jesus as his Saviour. From such unlikely quarters came the two testimonies borne to the Lord's divinity the day he died.—*Hanna.*

There were also women. Forerunners of the noble army of holy women, who were, in the ages to come, throughout the length and breadth of Christendom, to minister at many a death-bed out of love for him who died "the death."—*Cambridge Bible.*

Because it was the preparation. The day was now drawing to a close, and at sunset (soon after 6 p. m.) the Sabbath would begin. "That Sabbath day was a high day;" especially as being the second day of the feast of unleavened bread, when the first-fruits of the harvest were offered in the temple, and whence the 50 days were reckoned to the Day of Pentecost. For that Sabbath this day itself was the "preparation." This statement, twice made by St. John, has caused much debate; but it seems to refer simply to the custom of preparing for any sacred festival on the previous day. On this "preparation day" especially, they would put away all pollutions and signs of mourning that might mar the coming feast. So, though they had not scrupled to enact on it a deed which would have profaned any day, they could not endure its defilement by the consequences of their judicial murder.—*Smith.*

Went in boldly unto Pilate. Mark alone, as his manner is, notices the boldness which this required. The act would, without doubt, identify him for the first time with the disciples of Christ. Marvellous it certainly is, that one who, while Jesus was yet alive, merely refrained from condemning him, not having the courage to espouse his cause by one positive act, should, now that he was dead, and his cause apparently dead with him, summon up courage to go in personally to the Roman governor, and ask permission to take down and inter the body. But if this be the first instance, it is not the last, that a seemingly dead Christ has awakened a sympathy which a living one had failed to evoke. The heroism of faith is usually kindled by desperate circumstances, and is not seldom displayed by those who before were the most timid, and scarce known as disciples at all.—*J. F. and B.* The cross transfigures cowards into heroes.—*Maclear.* It was no light matter Joseph had undertaken: for to take part in a burial, at any time, would defile him for seven days, and make everything unclean which he touched (Num. 19: 11. Hag. 2: 13); and to do so now involved his seclusion through the whole passover week, with all its holy observances and rejoicings.—*Geikie.* In later martyrdoms such a request cost men their lives; in this case it must at least have cost Joseph much obloquy.—*Abbott.*

Calling unto him the centurion. Pilate, before giving up the body to his friends, would learn how the fact stood from the centurion, whose business it was to oversee the execution. "And when he knew it of the centurion," that it was as Joseph had said, "he gave"—rather, "made a gift of"—"the body to Joseph;" struck, possibly, with the rank of the petitioner and the dignified boldness of the petition, in contrast with the spirit of the other party and the low rank to which he had been led to believe all the followers of Christ belonged. But, whatever were Pilate's motives, two most blessed objects were thus secured: (1) The reality of our Lord's death was attested by the party of all others most competent to decide on it, and certainly free from all bias,—the officer in attendance. (2) The dead Redeemer, thus committed by the supreme political authority to the care of his friends, was thereby protected from all further indignities; a thing most befitting indeed, now that his work was done, but impossible, so far as we can see, if his enemies had been at liberty to do with him as they pleased. How wonderful are even the minutest features of this matchless history!—*J. F. and B.*

He bought fine linen. A winding-sheet. This would enclose the spices used in the temporary embalming, which now took place, Nicodemus having bought the spices (John 19: 39, 40). There was not time enough to embalm on Friday evening, so the costly gifts of Nicodemus were used to preserve the body, the women preparing in the interval what they thought necessary for the further anointing.—*Schaff.*

The neighborhood of Jerusalem, like all other parts of Palestine, has, since the earliest times, abounded in tombs hewn out in the limestone rock. (They were cut horizontally, and not downward.) Princes, rich men, every one who could by any means secure it, desired, above all things, to prepare for themselves and their families an "everlasting house;" and such a tomb, never yet used, had been hewn out in the hillside for himself, by Joseph, in a garden not far from Calvary.—*Geikie.*

Rolled a stone unto the door. The mouth of these rocky tombs was closed with a large stone (like a millstone), called by the Jews *Golal*, which could only be rolled there by the labor of several men (John 11: 39).—*Cambridge Bible.* The Evangelists seem to have been thus particular in the narrative of the burial, to prove, beyond all possibility of doubt, those two great points of the Christian religion, the death and resurrection of Jesus.—*Stanhope.*

RELIGIOUS INTELLIGENCE.

—Charles H. Spurgeon, son of the great London preacher, who has been visiting our American cities and preaching the Word, sails for England next week.

—Elder Hezekiah Davis, president of the *Bible Banner* publishing association, and a warm helper of Bro. Bailey in New England, has removed from Putnam to Southington, Conn., in which place he is pastor of the Gospel Mission chapel.

—The *Christian Instructor* publishes in full the able paper on secret societies of Rev. Wm. Johnston, read before the Iowa United Presbyterian Synod. The *United Presbyterian*, of Pittsburg, also prints the grater part of the paper.

—The editor of the *Cynosure*, in response to an invitation to preach on the Sabbath at Oshkosh, left for that city on Saturday.

—Special religious services are appointed in the College at Wheaton this week, there being hopeful indications of the presence of the Holy Spirit.

—Rev. A. S. Bartholomew, of the Lutheran church at Lima, Ohio, died on the 23d of September. Several years ago he took a decided stand against the lodge in his congregation, but was so strenuously opposed bysome members connected with the Masonic order that the church was divided and a long and trying litigation followed. Mr. Bartholomew had been sick for years and had retired from the active duties of the Ministry.

—Major Whittle who is now stopping in Chicago sends the following word to the *Advance:* "Should not the churches be warned against dissipating their strength in engaging to such an extent in educational and political work that the distinctive work of laboring for spiritual results is neglected? Statesmen and men of the world are recognizing that the great need of the hour is an awakening of the people in revivals of religion. Let us sound the trumpet on that line. From personal observation I am convinced that the churches, as a rule, are in a very low spiritual state."

—One of the most promising features of our missionary work in Burmah is found in the fact that many of the churches are becoming self-supporting. This is especially the case among the Karens, who, out of their deep poverty, are abounding in the riches of their liberality. The last reports from this important field show that the liberality of the members of the Karen churches averages more than that of our own country, while their zeal in educational and evangelizing work is putting to shame the sloth of American Christians through whom they received the knowledge of the way of life.

—The Moravian Mission Department reports a deficiency between the ordinary receipts and expenditures the past year of upward of $6,800. This deficiency was removed, however, together with a small deficit of the previous year, by using a portion of legacies received. The disbursements amounted to $98,930. The larger half of this sum was expended for expenses of management and pensions for retired missionaries, widows and children, and education of children of missionaries. The Tibetan mission has completed the translation of the New Testament into Tibetan, and the British and Foreign Bible Society is to print it.

—Perhaps there is a thought worth heeding in the remark of Dr. A. T. Pierson, a Presbyterian pastor, formerly of Watertown, N. Y., and now in Indianapolis. Addressing the Synod of Indiana he said that pastors too often made idols of their church edifices. "I had a magnificent church in 1875," he said, "and $35,000 was spent on the interior decoration. Then and there I said to God that I would renounce all the idols of which I had been made conscious if He would only let me do His work. While I was praying for this blessing the church took fire, and in half an hour it was in ashes."

—The *United Brethren in Christ* reports this statement from Samuel Stoddard of Lawrence, Michigan, which reveals a subtle and fearful power in the secret order system to enslave men: "My father was living in Hartford, Conn., at the time that Wm. Morgan revealed the secrets of Masonry. A revivalist by the name of L. N. Moffat came to the city and began to hold meetings. Father attended them. One evening the revivalist was opening the meeting and had just announced the hymn, when in came a notoriously wicked man of the city and spoke to him. Moffat immediately went away with the man, without even dismissing the congregation. The lodge had summoned him to appear before it, and he could not delay for a moment. Since then my father will not hear a Mason preach if he knows him to be such."

—A dispatch from Washington, Pa., reports this wonderful case: "Richard Hoffman, of Somerset township, has been a cripple for years, being paralyzed in his lower limbs, so that he was compelled to use a wheel chair. On last Thursday he crawled behind a barn, and while engaged in prayer he heard a voice say 'Arise and walk'. He obeyed the command, and has been walking ever since."

—Prof. S. C. Kimball, editor of the *Christian Witness* of New Market, N. H., was lately prostrated by severe and painful illness. All ordinary remedies seemed to be used in vain. While suffering greatly during the night he called upon God and was heard. The pain ceased, the disease departed and he is now in usual health glorifying God for his gracious power and love.

—The Jesuits driven from France have established themselves in considerable numbers in Turkey—their purpose being to renew the attempt which so lamentably failed in 1692, to bring the Armenians to the feet of the Pope.

—The resignation of Dr. Scudder on the ground that he could not, in justice to the church, accept their offer to release him from one of his sermons each Sabbath, will be likely to revive the question of two preaching services—their propriety and their practicability. Only let it be understood that it is not the ministry who ask it. They are willing, anxious to preach twice on the Lord's day, if the opportunity is afforded. At the same time, the increased duty performed by church members in Sabbath-school and mission work, together with the greater need of seventh-day repose in this intense and exhausting life of ours, furnishes a strong argument for a modification of the second service, if not a relaxation of the obligation to attend it. In large populations, why should it not be devoted more particularly to evangelistic work; and in smaller neighborhoods, to a more social and flexible and, so to speak, voluntary service? But each church, minister, and locality can best judge of their own duty and interest.—*Intelligencer.*

—Bishop Weaver of the United Brethren Church seems to be modifying his views of the lodge question. He has been counted, and with good reason, on the side of those who wish to break down the rule of the church and admit, at least, a part of the secret orders without question. But a letter from W. S. Spooner of Kearney Junction says, that at a dedication in Hamilton county on Nov. 12th, just after the sitting of the Nebraska Conference, Bishop Weaver said in his sermon, speaking of secret societies: "They remind me of this pencil [exhibiting a sharpened pencil]; they are this way, the Masons first, the Odd-fellows next, then the minor secret orders, ending say in the grange. They are whittled to a point. There is nothing there, and the persons who join find it so. Think of a minister of the Gospel going down to join one of these societies; for it is going down; it is laying aside ministerial dignity, for there is a dignity in the ministerial character, not the dignity of pride, but the dignity of purity. It is vile degradation to leave the Christian's exalted station and associate with these societies." If Bishop Weaver maintains such views and puts them into practical effect he will give great support to the true men who aim to uphold the supremacy of Christ in the church.

Letter from Smyrna, Turkey.

Bro. Zaraphonithes removes from Andros—Preaching in the interior—Greek and English School in Smyrna.

Smyrna Rest, Smyrna, Turkey,
Oct. 12, 1882.

Dear Bro. Kellogg:—We received your very kind letter and the check which you sent with it. Many thanks for your continued kindness to us.

Now I have something to tell you about my trip. I came to Smyrna and also went as far as one hundred miles into the interior. The name of the place is Idine. About twenty years ago the American Board took action to send native preachers there on the Sabbath from time to time; but the main thing is that the Turkish Bazaar takes place on that day and that hinders the work. The missionaries of Constantinople once changed the day of the Bazaar; but the Turks made some trickery and got it back to the Sabbath again. I preached to the people in Idine twice; and in regard to the Sabbath I told them that they ought to keep the Sabbath, and if they lose anything because the Turks have the Bazaar on the Sabbath, God will repay them. I had many discussions with the Greeks and Turks. One of the Turks was very much surprised in regard to the idea of loving your enemies. He said that Mohammed says, if a man puts your eye out, you must put his eye out also. I told him that Mohammed came six hundred years after Christ and he ought to give them a good example, and because he did not, it showed that he was not a very good man.

The text, "Love your enemies," made a great impression on the Turk, for I had a long discussion with him and he saw that to "love your enemies" is not a damage but a gain. He also said to a friend of mine that he never heard such things said before; but that it seemed after all to be a pretty good thing.

I had also many discussions on drinking and smoking, and it seems also a new and very strange thing to them not to drink or smoke. So it is a good thing to have the gospel preached all around for most of them never heard the gospel before. But where are the men to send around?

You will be taken by surprise to hear that we are in the city of Smyrna. When I came last July to travel in Asia Minor, Rev. Geo. Constantine persuaded me to come here and try to reopen a school, which school-house was builded by the English population of the two railroads here. We will receive both English and Greek children. We will first try to get acquainted with the people about us, and after New Year, we will open; but we can only say that even if there be no school, there is very much to be done in this great city which is all wickedness. For want of time I must close, but will write again soon and tell you about the city and the missionary work here.

We have not left Andros entirely but will go there for our school vacation. There is so much work to be done here and Andros is not ready yet to receive the gospel, for the people are very much behind. It is a great undertaking for us to leave our home and come here and begin housekeeping anew, for as we expect to spend our school vacation in Andros, it costs too much to move our furniture back and forth. Though we do not see our way through exactly, because the running expenses are so heavy, yet we have faith that the Lord who brought us here will not leave us or forsake us.

Last Sunday the new church of the American Board was dedicated, of which Rev. Mr. Bowen is the pastor or missionary. There were present from Constantinople, Dr. Wood and Dr. Riggs, Rev. Mr. Crawford of Manasia and also different missionaries of this place. The exercises were conducted in five different languages.

I did not go to visit those places which I expected because I decided to come here and open a school and I thought to go and bring my family here before winter comes on, and so those places are left for the future.

Your brother in Christ,
A. D. Zaraphonithes.

The Work in Kentucky.

Mrs. Browne's Report of her Northern visit—The present prospect and need of the schools.

CABIN CREEK, KY., Nov. 9, 1882.

DEAR CYNOSURE:—It has been quite two months since I returned from my trip North, and at this late day I am almost ashamed to say anything of it. I had fully intended to give you a full report, but when we find so many things around us claiming our time and attention, it is very easy to neglect those less urgent. I visited Wenona, Tonica, Morrison, Ustick, Lanark, Lena, Warren, Martin, Monroe, Evansville, Wheaton and Chicago. I saw many old friends and formed the acquaintance of many new ones. May the Father above reward them all for their kindness to me; not one of them is forgotten. The thought of them makes glad many a long day. I received financial aid both for ourselves and for our work here from many, for all which we are very thankful.

To-day I received a letter from the Monroe, Wis., friends, saying they had started a box for us containing a carpet for our own use, and other things for our new dormitory at Camp Nelson. Word comes from Wheaton saying the ladies of the College church are working for us. A short time ago I received, through a New Hampshire friend, $3 from a lady I know nothing of, saying she wanted me to use that in getting something I needed, as she knew I must deny myself of many things she enjoyed.

As I look around our home I think we do deny ourselves of many things our Northern friends enjoy, but we have much to be thankful for. We look at these gifts as coming from the Master for whom we are working. He knows we get scarcely anything for our work here, so he opens the hearts of you who have more than you need.

Not only we ourselves, but the work hera suffers for lack of funds. In our building we cannot go in debt, so when our money is out the work stops. The schools both here and at Camp Nelson are in session, though neither of the new buildings are fit for occupancy, consequently our work is much hindered. I often think of a friend who gave me five dollars while I was North, saying, "Don't thank me; it is God's tenth." Friends, are you all doing that—giving God his "tenth."

Here in this place, by the terms of the deed by which the Academy's land was conveyed to it, no intoxicating liquors, no tobacco, opium, or other substance of like nature, are to be made, sold, or otherwise trafficked in, except for scientific or medicinal purposes; no secret society is to meet on the premises, nor any of the teachers or students allowed to have connection with such societies; no religious sect is to have control of the institution. By violation of any of these requirements the title to the land is forfeited, and reverts to the one by whom it was donated. Not only is instruction to be given in the studies usually taught in such schools, but it is stipulated that Bible morals and principles *shall* be taught, and that nothing shall be taught at variance with the religion of Christ.

Now, friends, it seems as though this is a good place to invest money.

I must stop. If any of our friends happen this way, they will find our latch string out.

Yours truly, M. C. BROWNE.

A Maine Conference Discusses Lodgery.

PITTSTON, ME.

DEAR CYNOSURE:—Here is good news from a far country. We have "toiled all night" (for years) and I seem to hear a voice saying Cast the net on the right side of the ship;" for there is a prospect of a draught, providing we have the right man with a strong arm to draw in the net.

The Kenebec Co. Conference met with the church in Gardiner on the 17th and 18th of Oct. The forenoon of the 18th was devoted to a discussion on "The Development of Christian Character." Topics, such as the relation of truth, work and of society to character were assigned. At the end of the discussion half an hour was left and nothing to talk about.

By the permission of the moderator I ventured to ask a question: "What is the relation of secret organizations to Christian character?" It was responded to by three ministers, who unhesitatingly denounced secretism, giving Freemasonry the heaviest blow.

Dea. M— of Monmouth said, in substance that his father was a Mason and loved Masonry so much that when he came along he was named Mason, with the expectation that when he became a man he would be a member of the order; but his father was mistaken. He related some facts of the Morgan excitement. His father obtained Morgan's expose and wanted him to read it; then asked what he thought of it. "I believe every word of it" said he. The father replied, "a man that would take that oath and break it ought to be killed!"

This remark sealed the opinion of young Maaon, and from that time he has been an Antimason. The half-hour was all used in the discussion, and certainly with more zeal than the former topics.

Two years ago this same house was closed to Eld. Brown, but this time the Masonic church committee were not asked whether Masonry might be discussed or not. It don't always pay to ask a cable-towed church committee when and where and how and what we may speak.

Surely the field is white already to harvest. I pray the Lord he will send forth more laborers into the harvest. F. M. M.

The American Missionary Association.

From the reports made at the late annual meeting of this society at Cleveland a year of success appears to have been given to its efforts. The "General Survey" says:

"At the South we count 8 chartered institutions, 11 high and normal schools, and 38 common schools—in all 57. During the year we have employed 241 teachers, an increase over the last year of 11. Of these, 13 have performed the duties of matrons and 15 have been engaged in the business departments. The number of students has been 9,608, a gain of 500 over last year. Of these, 72 have been in the theological department, 28 in the law, 104 in the collegiate, 139 in the preparatory, 2,542 in the normal, 1,103 in the grammar, 2,185 in the intermediate, and 3,481 in the primary."

The colored churches have increased to 83, of which 22 have pastors from the North. They have a total of 5,641 members, an average of 68, while the average membership of the Congregational churches west of the Mississippi River is only 45, and of all west of Pennsylvania, 63. The additions on profession were 709; the Sunday-school scholars numbered 1,835; the amount raised for church purposes, $9,306, and the benevolent contributions reached $1,496.50.

The total number of scholars enrolled during the year in the 15 Chinese schools was 2,567, a gain over the previous year of 935, while that year had a gain over the former one of seventy-six. Of these during the past year 156 have ceased from idolatry and 106 have given evidence of conversion.

French Missions.

The work among the French Catholics in New York and vicinity, though attended with many vexations, is accomplishing great things for Christ's kingdom. Pastor Seguin says that from Sunday, the 19th, his French work will be combined with the work of Rev. Dr. Judson of New York. Besides worshipping with Dr. Judson's congregation in the morning and evening, there will be a special service in French at 4 p. m., as formerly in Bleecker street. We hope, says the *Witness*, that this new arrangement will accomplish much toward the evangelization of our French colony located, the most part of them, near the Berean Baptist church. We understand that Pastor Seguin will now concentrate all his strength and ability upon the French of every description, European and American, in that neighborhood.

From Brooklyn, Bro. J. F. McNamee writes: "Our work in Brooklyn is growing stronger and firmer day by day, and making a greater impression among the Roman Catholic element. I shall soon be one year in Brooklyn, and as I look over the past year I certainly recognize the hand of God guiding us all the way.

"Our church-building is incapable of containing the large numbers of Roman Catholics and Protestants that come to our services. However, we hope to have larger church buildings of our own in the near future. Efforts are being put forth towards this object, and already some of the most prominent ministers of Brooklyn have interested themselves in this behalf.

"Last Sunday morning we celebrated the feast of the Lord's Supper, and held a reception of members. Among those received into church-membership was a young lady who but a short time ago was in the novitiate of a convent in Brooklyn. Last Thursday evening, after prayer-meeting, a lady came to me and said: 'Hitherto I have been a Roman Catholic. I would like so much to join your church next Sunday morning, but I am afraid of trouble from my people. However, my heart is with you and the church.' Persecution has a harsh sound, and generally when we hear the word uttered our thoughts travel back to the days of the stake and the rack. The word can be applied in our midst, and the practical meaning of the word illustrated in the case of some who have recently left the Church of Rome and united with the Reformed Catholic Church."

The Chicago Noon Prayer Meeting.

In the noon Sabbath School lesson meeting at Farwell Hall on Saturday, when the leader, Rev. Herrick Johnson, invited questions, a voice said: "You spoke, sir, of the soldiers mocking the Saviour. Do you not think that the Freemasons mock him when they pretend to kill the candidate, raise him from the dead, and profess to save his soul without Jesus Christ, while they use the Bible?"

Mr. Johnson replied that he did not pretend to answer the question.

Now, Mr. Editor, with all the testimony of seceding Masons, from the time Captain Morgan was murdered for writing the secrets of Masonry down to the present day, and such testimony as hangs men, being confirmed by the sworn affidavits of Freemasons in lawful manner, undenied, but rather confirmed by adhering Masons, when they call these seceders Masonically "perjured villians;" and this testimony being published broadcast all over the country, I ask, is it not a shame that any minister of the Gospel can not answer that question? Do let the Rev. Herrick Johnson be supplied with the necessary information. W. FENTON.

Who can Answer for William Taylor.

OBERLIN, OHIO.

EDITOR CYNOSURE:—I have observed commendatory remarks of Rev. Mr. Taylor's missionary work in the *Cynosure* occasionally, and truly hope they are well deserved. He has awakened my suspicion, however, to such a degree, that he is in league with Freemasonry, that I am in doubt abont his whole work. The wily craftiness of that stupendous fraud, Freemasonry, will bear watching. If you will turn to "Our South American Cousins," by Mr. Taylor, and about the middle of the book, you will find that he is at the pains to inform his readers that there is a Masonic lodge in almost every town of note on the South American coast. Now, why is this? Is it to add force to his appeals for missionaries? If so, his missionary work is in league with the Masonic institution, and ought to be condemned. If his work is not in league with that institution, then why did he give Masonry the benefit of that mention or advertisement in his book? I do not care to enter into a public discussion of the question in the *Cynosure*, but it asks for attention. ENQUIRER.

—Infancy is forever dignified by the manger of Bethlehem; womanhood is enobled to its purest ideal in Mary; man as such, receives abiding honor in the earliest accepted homage to her Son, being that of the simplest poor.

—It is one thing to wish to have truth on our side, and another to wish to be on the side of truth.—*Archbishop Whately.*

HOME AND FARM.

Agricultural.

FALL WORK IN THE GARDEN.—Grounds and beds may be remodelled, transplanting of trees, shrubs, bulbs, and all hardy plants may be done, vines and trees may be pruned, grass-seed may be sown, and planting made of some seeds, protection given to plants needing it. It is a good time, says *Vick's Magazine*, to dig, and grade and seed down lawns, to get the earliest possible start in the spring.

Transplanting trees and shrubs, with the exception of evergreens, is better than to wait until spring, with suitable protection in winter. In case of trees liable to be blown away by winds, stakes should be driven and the trees tied to them; together with a mound of soil a foot or eighteen inches high about the base, to be levelled early in the spring. Shrubs need no stakes, but a few inches of extra soil is a good protection. Roses may be protected by raising a good mound of earth around them.

The tender varieties of raspberries should be protected in the same manner. Where it is known to be necessary, grape-vines, after pruning, may also be laid down and covered with leaves. Grape-vines generally should receive their pruning in the fall: it is dangerous to postpone this operation until spring, as in that case it is apt to be neglected until too late. The Virginia Creeper is greatly benefited by a judicious annual pruning, and there will be no better time than the present to perform it; by annually shortening in the new wood a more vigorous growth is secured.

Bulb-planting can be carried on as long as the ground remains open; so, too, may asparagus-beds be made, and planted with one or two year-old plants. Hardly herbaceous plants will be all the better for a light covering of leaves. Care bestowed on the garden now will be plentifully repaid the season to follow.

Preparing Plants for Winter.

It is a great mistake to delay the work of preparation for winter until it is suggested by cool nights or a warning given by blighting frosts. When a plant has been taken from a pot and planted in open ground it usually outgrows its former place, and is too large for any vessel of convenient size. The root should be cut away to a considerable extent; and likewise the top, or foliage, must be correspondingly reduced. Novices often fail at this point, for they dislike to part with any of the new growth, and set the plant in a pot unpruned and expect, what is not possible, that it will flourish. Cut back root system and branch system equally is the rule.

Fasting in Acute Rheumatism.

Dr. Wood, professor of chemistry in the medical department of Bishop's College, Montreal, reports in the Canada *Medical Record* a number of cases in which articular rheumatism was cured by fasting, usually from four to eight days. In no case was it necessary to fast more than ten days. Less positive results were obtained in chronic rheumatism. The patients were allowed to drink freely of cold water or lemonade in moderate quantities if they preferred. No medicines were given. Dr. Wood says that from the quick and almost invariably good results obtained by simple abstinence from food, in more than forty cases in his own practice, he is inclined to believe that rheumatism is, after all, only a phase of indigestion, to be cured by giving complete and continued rest to all the viscera.

CORN-FODDER.—Mr. Ansel W. Putnam says that whatever theorists may argue, his cows prove to him by the milk that corn-fodder is at its best before the stalk-hardening begins, and as soon as all the leaves of the heavy part of the stems are fully grown. The second growth as he calls it—of top-stalks and husks—he thinks as good milk-making material as the first, but not any better. His policy is to plant very thickly and cut when the first growth is fully developed, which is in six or seven weeks after planting, in good growing weather; and in this way he can raise two crops in one season. Thick planting is advised to the second or top growth, unless with varieties of sweet corn.

Christian Workers

Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. BROWNE, Cabin Creek, Ky.

ELI TAPLEY, Columbus, Miss.

J. F. GALLOWAY, Okahumka Florida.

WM. HAZENBURG, Cape Town, S. Africa.

A. D. ZARAPHONITHES, Andros, via Syra, Greece.

G. H. FILIAN, Armenia.

Contributions for either of these brethren may be forwarded either through the editors of the *Cynosure* or the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

BIBLES.

We have recently exchanged a lot of Anti-masonic publications for Bibles which we offer at low rates POST PAID.

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Of the family Bibles all but two have already been disposed of, leaving one at $3.00 and the other at $6.75.

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College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E., Lowndes Co., Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Missionary Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes co., Miss.
Pleasant Ridge Missionary Baptist, Lowndes Co., Miss.
Brownlee church, Caledonia, Miss.
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Stearns' Letters on Masonry. Showing the antagonism between Freemasonry and the Christian religion. Paper cover, 30 cents each; per dozen, $2.50.

Freemasonry Self-Condemned. By Rev. J. W. Bain. A careful and logical statement of reasons why secret orders should not be fellowshiped by the Christian Church, and by the United Presbyterian church in particular. Paper covers: price, 20 cents each; per dozen, $2 00

Light on Freemasonry. By Elder D. Bernard. To which is appended "A Revelation of the Mysteries of Odd-fellowship (old work), by a Member of the Craft." The whole containing over five hundred pages, lately revised and republished. In cloth, $1.50 each; per dozen, $14.50. The first part of the above work, Light on Freemasonry, 416 pages, 75 cents each; per dozen, $7.50

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Discussion on Secret Societies. By Elder M. S. Newcomer and Elder G. W. Wilson. This discussion was first published in a series of articles in the *Church Advocate*, and afterward in pamphlet form. The *Evangelical Repository*, reviewing it, says: "This pamphlet consists of a series of articles originally published in the *Church Advocate*, Lancaster, Pa. Elder M. S. Newcomer opposes secret societies, and especially Freemasonry and Elder G. W. Wilson defends the system. We are free to say that Mr. Newcomer has thoroughly routed his opponent at every point. Mr. Wilson speaks by the book, as he is a Royal Arch Mason." 25 cents each; per dozen, $2.00.

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NEWS OF THE WEEK.

—It has been decided by Secretary Lincoln to recommend in his annual report that no River and Harbor bill be passed by Congress this winter, as there will remain out of the enormous appropriation made at the last session as much money as can be judiciously expended during the ensuing year.

—The Wilson Packing Company of Chicago, which for many years has been the largest canner of meats in the world, is on the point of abandoning the business, since the trade in dressed beef by refrigerator cars has begun.

—The reception of Mrs. John Brown in the Senate Chamber at Topeka, was a creditable expression of the reverence in which Kansas holds the memory of her brave husband. John Brown's weapons and other relics of the times in which he figured were exhibited, and several of his companions in arms were present. Gov. St. John opened the meeting with a short speech.

—Since Aug. 24 there have been in Cincinnati upwards of 4 000 cases and 1,500 deaths from the small-pox, and it is expected that with the advent of cold weather the disease will become epidemic.

—A Quebec Judge has decided that the rule of trades-unions forbidding their members to work with non-unionists is illegal, and has given judgment in favor of a non-union man who sued the Ship-Laborers' Benevolent Society for damages for enforcing his dismissal by a shipmaster.

—An immense business consolidation is announced from London. The celebrated cannon-foundry establishment of Sir Walter Armstrong has amalgamated with Mitchell & Co., shipbuilders, and will establish works on the Tyne, the capital of the joint concern being $10,000,000. Ships of war and guns for their armament will be turned out ready for action.

—A fearful explosion of dynamite occurred Nov. 17, at the works of Burryport, Llanelly, Wales, instantly killing three girls and two men, and wounding seven others.

—In a fire yesterday at Crozen, France, the Council buildings schools, and post-office were destroyed, and a teacher and eight children perished in the flames.

—The assassins of the Joyce family in Ireland are being tried singly at Dublin, two of the accomplices testifying. Patrick Casey was yesterday found guilty and sentenced to be hanged Dec. 17.

—The printing business is well-nigh paralyzed in Vienna owing to the strike of the compositors, who demanded an advance of 30 per cent. Eighteen leading establishments refused the demand and closed their offices.

—The illness of President Grevy is of so critical a character that his death is looked for, and discussion as to who shall be his successor has already begun.

PUBLISHER'S DEPARTMENT.

Seven remittances of $15.00 or more each were received last week from David Horning, Geo. Cowley, Isaac Bancroft, E. D. Tillson, Mary E. McPherson, M. & M. Roberts, and Maria B. Nichols, who were duly enrolled on the one hundred list. David Horning accompanied his remittance with four names and the following: "May God bless your work and save the country and his people."

Geo. Cowley—eleven subscriptions for a year each. He writes: "Will try to get more subscribers when the rush of work is over."

Isaac Bancroft would have responded earlier if he had not been thrown from a horse and temporarily disabled.

E. D. Tillson accompanies his remittance with two subscriptions for a year and three for six months each.

G. D. Frizzell renews his subscription and intimates that he may send a club often after he turns his crop of hay and grain.

Martin Myers sends five subscriptions for a year each. He writes: "I am trying to do all I can to spread the truth."

Four subscriptions for a year each came from Shade, O.

W. H Layton sends five for a year each on his club of ten.

Clinton Mallory sends three for a year each.

Several send two for a year each, and thus on the threshold of the winter campaign the canvass opens encouragingly.

Donations

RECEIVED BY THE NATIONAL CHRISTIAN ASSOCIATION DURING OCTOBER — For Southern work: W. Machemer, 50c.; E. M Livesay, $1 00.

For Rev. Wm. Hazenberg, South Africa, from C. G. Miller, $1.00.

For General work: Rev. J. P Stoddard, $6.75; Rev. E. Mathews, $31.25; Rev. H. H. Hinman, $27.12; Rev. P. S. Feemster, $1.80.

For Eld. J. F. Browne, Cabin Creek, Ky., from J. P. Donaldson, $1.00.

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Subscription Letter List.

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Cynosure Extension Fund.

Statement for the week ending Nov. 18th, 1882:

I. Leadbetter 1.00, W. H. Chandler 50c.

Total cash received, - -	$520 12
Total cash used, - -	366 10
Cash available, - -	$154 02

This Fund is designed to aid in getting subscribers from among those who do not take the *Cynosure*, and who may be induced to read it by paying themselves $1.00 per year. The Fund pays 50 cents, making up the club rate. It will now aid 308 new subscribers to get the paper for $1.00.

Books and Tracts sent during the week ending Nov. 18th, 1882.

By Express.

E D Tillson.

By Mail.

A B Trimble, G C Norton, C H Stevens, Wm A Jones, H Rhodes, Rev. A T Wolff, J Carter, R E Ashley, A Platt, J G Blakeslee, C P Elder, C J R Carson, C P Walround, M R Jackson, W F Rogers, J D Olmsted, Rev. H A Day, H H Richeson, W B Lewis, G W Sechrist, L D Brown, J Esmay, F E Reynolds, F M Bingham, E Ostergren, W Fogg, L Malliken, H G Walker, G R James, M M Ames, E A Worley, D R Gibson, A Housel, B Bennett, F M Wood, J Hardie, P G Slatter, D G Whidden, I Sinclair, T B McCormick, R W More, G Valentine, A F Rogers M L Snyder, Mrs. M E McPherson, Mary Phillips, L T Wood, J B Alexander, J Brandt, C Malley, A G Redshaw, J Smith, J Manrev, Jr., J A Talley.

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Revised Odd-fellowship Illustrated,

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Knight Templarism Illustrated,

The Broken Seal,

Finney on Masonry,

Secret Societies, Ancient and Modern.

See description of these books on page 15.

Those who prefer them to books can have the photographs of President Charles G. Finney, President J. Blanchard, Captain William Morgan and Elder D. Bernard on the same terms as the fifty-cent books; one set of four for 25 cents extra if sent with a subscription for a year.

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Those who wish to know the character of Freemasonry, as shown by its own publications, will find many standard works in the following list.

No sensible Mason dares deny that such men as Albert G. Mackey, the great Masonic Lexicographer, and Daniel Sickels, the Masonic author and publisher, are the highest Masonic authority in the United States.

All the books advertised here are used by Masons, but Duncan's Ritual, Allyn's Ritual and Richardson's Monitor are not publicly acknowledged as Masonic authority because they tell too much.

General Ahiman Rezon and Freemasons' Guide. By Daniel Sickels, 33d degree. The most perfect Masonic monitor published in the United States. Embellished with many engravings and containing monitorial instructions in the degrees of Entered Apprentice, Fellow-Craft and Master Masons, with explanatory leetnres, the ceremonies of consecration and dedication of new lodges, installation of officers, laying foundation stones, dedication of Masonic halls, burial services, Masonic calendar, ritual for a Lodge of Sorrow, Masonic trials, etc. Bound in fine cloth, extra large 12mo, $2.00.

Duncan's Masonic Ritual and Monitor. Profusely illustrated with explanatory engravings, and containing the entire ritual and work of the order for the seven degrees, including the Royal Arch. Scores of Masons have *privately* admitted that this is a standard text-book in the lodge and is strictly correct; but publicly it is not acknowledged as authority, though many officers of the lodge make use of it. Price, in cloth, $2.50.

Female Masonry. Manual of the Order of the Eastern Star. Containing the ritual, symbols, lectures, etc., of the five degrees of "Adoptive Masonry," Jephthah's Daughter, Ruth, Esther, Martha and Electa, profusely illustrated and handsomely bound. Price, $1.50.

Richardson's Monitor of Freemasonry. A practical guide to the ceremonies in the degrees conferred in Masonic Lodges, Chapters, Encampments, etc. Illustrated edition. In cloth, $1.25; in paper, 75 cents.

Although this Monitor is extensively used by the lodge, especially in conferring the higher degrees, it is *publicly* called an exposition, and not allowed as authority.

Sickels' Freemasons' Monitor. Containing the degrees of Freemasonry embraced in the Lodge, Chapter, Council and Commandery, embellished with nearly 300 symbolic illustrations, together with tactics and drill of Masonic Knighthood. Also forms of Masonic documents, notes, songs, Masonic dates, installations, etc. By D. Sickels; 32mo. In tuck, $1.50; cloth, $1.00.

Mackey's Lexicon of Freemasonry. Containing a Definition of Terms, Notes on its History, Traditions and Antiquities, and an Account of all the Rites and Mysteries of the Ancient World. 12 mo., 526 pages, $3.00.

Mackey's Manual of the Lodge, or Monitorial Instructions in the Degrees of Entered Apprentice, Fellow-Craft and Master Mason, with Ceremonies relating to installations, dedications, consecrations, laying of corner-stones, etc. Price, $2.00.

Mackey's Masonic Ritualist, or Monitorial Instruction Book. By Albert G. Mackey, Past General High Priest of the General Grand Chapter of the United States, Knight of the Eagle and Pelican, Prince of Mercy, etc. Price, cloth, $1.25; tuck, $1.75.

Mackey's Text-Book of Masonic Jurisprudence. Illustrating the laws of Freemasonry, both written and unwritten. This is the great law book of Freemasonry. 570 pages. Price, $2.50.

Allyn's Ritual of Masonry. Illustrated by a large number of engravings, and containing a Key to the Phi Beta Kappa, Orange and Odd-fellows' Societies Price, $5.00.

MARKET REPORTS.

CHICAGO, Nov. 20, 1882.

GRAIN—Wheat—No. 2		93¼
No. 3		84
Rejected		71
Winter, No, 2		97
Corn—No. 2		68½
Rejected		61
Oats—No. 2	34¼	37
Rye—No. 2		57½
Bran per ton		13 50
Flour—Winter	4 50	6 75
Spring	3 00	4 80
Hay—Timothy	9 00	13 50
Prairie	7 00	10 50
Lard per cwt		11 50
Mess pork per bbl		18 00
Butter, medium to best	18	37
Cheese	05	14
Beans	3 35	3 90
Eggs		25
Potatoes, per bu	45	55
Seeds—Timothy	1 58	1 60
Clover		5 75
Flax		1 16
Broom corn	02	07½
Hides—Green to dry flint	8¼	15
Lumber—Clear	43 00	52 00
Common	15 00	22 00
Shingles	3 20	
WOOL—Washed	27	41
Unwashed	18	30
LIVE STOCK—Cattle, extra	5 85	6 25
Good	5 00	5 50
Medium	4 30	4 85
Common	2 75	4 25
Hogs	4 25	7 25
Sheep	2 50	4 75

New York Markets.

Flour	3 10	3 75
Wheat—Spring		1 06
Winter	88	1 15
Corn	75	84
Oats	38	49
Lard		12 35
Mess Pork		21 50
Butter	15	37
Cheese	06	12
Eggs		20
Wool	12	47

THE CHRISTIAN CYNOSURE.

VOL. XV., No. 10. "In Secret Have I Said Nothing."—*Jesus Christ.* WHOLE No. 657

EZRA A. COOK, PUBLISHER, No. 13 WABASH AVENUE. CHICAGO, THURSDAY, NOVEMBER 30, 1882. WEEKLY, $2.00 PER YEAR.

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TOPICS OF THE TIME.

The temperance cause in Kansas labors under a peculiar and unusual disadvantage. The metropolis of the State is just across the eastern border in Missouri. Kansas City is the great stock and grain market of the southwest. The press of that city has probably double the circulation and influence in Kansas that it has in its own State; and it is estimated that the Kansas City *Times* and *Journal* have a greater circulation in Kansas than any three home papers. The whisky interest is located also there in power, and from this most favorable and guarded position can maintain the battle against prohibition with perfect impunity. Liquor dealers driven out of Kansas took refuge in the city and swelled the gale of war with all the bitterness of revenge. The enemy were thus within the gates yet protected by the laws of another State. The papers mentioned made superhuman efforts to defeat St. John, and gave the word to the renegade Republican press of the State. This factor in the defeat of St. John must not be overlooked in making up the estimate of the defeat of Nov. 7th.

Governor St. John, though badly defeated, is cheerful and brave. "Though beaten," he writes, "I am neither dishonored, discouraged nor whipped." He has profound faith in the principles of prohibition, and prophesies ultimate and glorious victory, though a thousand St. Johns go down in the fight. May God cheer the brave spirits in Kansas who faint not in this day of adversity. Their reward shall appear at the last, and all the enemies of the truth shall see it with confusion and shame.

Postmaster-General Howe is in favor of a postal telegraph system and the postal savings bank. He says the Department is at present a monopoly of all the slow methods for transmitting letters while private corporations have developed and enjoy the privilege of sending rapid system messages exclusively. Mr. Howe is right, but it will take a shrewd and able man to bring about a reform. The objection to the postal savings banks, that a national debt is necessary in order that they should be profitable to the government, is not very forcible so long as we are paying out over one hundred millions a year for pensions.

The Romish hierarchy of Canada have been in great tribulation over the introduction of Sir Walter Scott's poem "Marmion" as a text book in schools. The story, it will be remembered, includes a secret trial of a young woman by a dungeon council of priests—unpleasant reading for those who hope to cast out of our histories all reference to the persecutions and cruelties of Rome. On the other hand a deputation representing the Episcopal, Presbyterian and Methodist churches of Canada lately called upon the Attorney General and urged that the Bible should be made a text book in the public schools. The official replied at length that the request of the deputation should receive the earnest consideration of the government. To ask that the Holy Scriptures should be read was a reasonable request. He also said that under the present regulations religious instruction should be given by ministers of the various denominations to the children after usual school hours. Romish superstition and servility to priest rule cannot stand long where the government maintains such principles.

The gold gambling during the war, or the stock sales in San Francisco following the discoveries in the Nevada mines, hardly surpassed the speculation in oil of the past few weeks, which has centered in Philadelphia, Pittsburg, Bradford and Oil City, Pennsylvania. Within a month the price of crude petroleum has run up from about 80 or 90 cents to $1.35 per barrel and back again, immense quantities changing hands. Thus at Pittsburg the sales on the 6th inst. were 11,370,000 barrels; at Oil City, 14,545,000; and at Bradford, 30,000,000. This fever of oil speculation began some months ago, when a new district was opened where wells for a few days produced enormously. In July the oil product was 111,000 barrels per day; it is now only 65,000. But the chief disturbing element is the great monopoly, the Standard Oil Company of Cleveland, which is managing the market to get control of all the crude oil to run through its refineries. Already the retail price has advanced several cents a gallon. A few hundred people, whose covetousness is greater than their scruples, and has led them into the vortex of speculation and ruin, have lost their all, but the whole land is laid under tribute to this Cleveland monopoly, whose extortions have for years been notorious, but whose wealth and facilities have choked competition and defied public opinion and the laws.

The results of speculative over-production are beginning to be felt in some severity. As in 1873, the railroads promise to lead in the procession of panic and loss. It is notorious that the extension of roads, through rivalry, or the ambition of the magnates of the business, has been disproportioned to the business demand. For the millions thus expended the whole country must pay. The threatened closing up of steel mills in Chicago and Pittsburg is another sign of the coming financial storm. Not a few wise observers are furling their sails and trimming their spars to be ready for the blast.

The Methodist ministers of Chicago took up the Sabbath question last week, Rev. Wm. Fawcett (the same who proposed a new political party with American principles and name) leading the discussion with an able address. The Sunday newspapers were more severely condemned than any other business that desecrates the day. Bishop Merrill considered them worse than the open saloons. They keep more people from church than theaters and saloons combined. The *Tribune*, which is the chief sinner in this respect, is badly hurt and full of wrath. The pastors "display a degree of bigotry, intolerance and ignorance not at all creditable;" "The Sunday paper has become a necessity in this country," etc. The fact is the Sunday sheet is a necessity only to those who make money by it. The Sunday *Tribune* is one of the best advertising mediums in the country, and that makes all the difference. As much may be said of any other form of Sabbath-breaking that has been tolerated until people are accustomed to it. There is no more need of a Sunday paper than of a fifth wheel to a coach.

—It is suggested that many friends have the impression that because the N. C. A. now publishes all the tracts that they are therefore free. It is true that a large circulation is desired and to secure this many thousand pages are distributed gratuitously; but as the Association is at considerable expense for the publication it is hoped that friends will, so far as possible, send the price, noted with the tract list, when they send an order.

An Anti-Liquor Campaign at the Heart of Massachusetts.

BY REV. HENRY T. CHEEVER.

Sabbath, Nov. 19, was a memorable field-day for temperance in Worcester. The annual agitation, under the Local Option law, for No License, opened auspiciously under Christan conduct. A crowded meeting was held in the now historic Mechanics' Hall, presided over and opened by a minister, and forcibly addressed by Robert Scot, of the Massachusetts Total Abstinence Society, and by Rev. Dr. Mears, of this city, in support of these principles, which were offered as the basis for discussion through successive meetings:

1. To license the liquor traffic by law is erroneous and wrong in theory, demoralizing and vicious in practice, ruinous in results.
2. Constitutional and statutory prohibition of the manufacture and sale of intoxicating drinks by a major vote of the people is the most effectual way of preventing drunkenness that is in the power of organized society, because it is virtually stopping the supplies of that drunkenness.
3. The great reform party of the future, to carry this Christian republic, must therefore be a national American party, that shall make suppression of the liquor traffic in all the States by Constitution and law, one of its fundamental principles.

In the evening Piedmont church was thronged long before the hours of service to hear the veteran lecturer, John B. Gough. At 7 o'clock all the available seating and standing room of the large auditory was occupied, and more than were admitted are said to have gone away unable even to get into the vestibule. Mr. Gough characterized the business of liquor selling in the most scorching language, as the foulest business a creature could follow. He depicted, by numerous illustrations and instances in his own wide observation, the inexpressible horrors of the life and death of the drunkard; and the terrors consequent upon the ruin of the beloved son of a friend by liquor—closing with a climax of emphasis Gough only can master, that the licensing of the sale of liquors in dear Worcester must and shall be stopped. This is the first of a series of Sunday afternoon mass meetings for the healthy toning and concentrating of public sentiment. It is to continue until what I trust will prove the day of doom for the liquor

traffic, the pending 12th of December. At the last meeting an opportunity will probably be given, with other resident ministers, for your "Corresponding Editor, E. D. Bailey," to lift up his voice in Mechanics' Hall. His reformative and his preaching work are alike acceptable and effective, and he is winning a good reputation as the right man in the right place.

Worcester.

A Thanksgiving Hymn.

Once more the rolling year brings round
The day when festal joys abound;
Our land, from East to Western sea,
Sends up united praise to Thee.

Why should we thank Thee, Lord of all?
What are Thy gifts that daily fall
And yearly crown us with their store,
That we have oft received before?

These are Thy gifts! We thank Thee, Lord,
For harvests yielding rich reward;
For orchard's fruitage, full and free,
And plenty's reign from sea to sea.

We thank Thee, Lord, for evil crushed,
That wives and mother's bowed in dust,
May hail the dawn of that glad hour,
That breaks in twain the rum-fiend's power.

We thank Thee, Lord, for friendship spared,
For dear love given, taken, shared;
For infant treasures lent us here,
For sweet home-fires to bless and cheer.

Help us to say, "We thank Thee, Lord,"
When dear graves dot the mossy sward;
When hopes lie buried 'neath the sod,
And we are crushed by Thy stern rod.

Help us to praise in hours of pain,
With quivering heart and throbbing brain;
When weak, pale hands close folded lie,
While all the world goes hurrying by.

So we would thank Thee, Lord of all,
For every gift Thy hand lets fall,
For joy, for sorrow, pleasure, pain,
Let all Thy people say, "Amen!"

—Advocate and Guardian.

Sinful Precautions.

BY ELDER S. C. KIMBALL.

Adam and Eve sinned to increase their knowledge. Abraham told Sarah to lie to secure the favor of Pharaoh. Rebekah taught Jacob to deceive his father for temporal advantage. Achan broke the command of God for gold. Young Elder Gehazi swindled money out of Naaman so as to turn heathen property into the support of the Lord's servants. Thus it appears no recent invention to do evil that good may come. These ancients who had no Bible and comparatively little moral instruction must be beaten with few stripes. What shall we say of ministers and professed Christians who in the last years of the nineteenth century and under the blaze of Gospel light continue the same folly and sin? Says the church: We cannot raise money to pay our preacher and hence we must turn the temple of God into a play house. We cannot repair our house of worship unless we gamble the money out of sinners.

Says the minister: I cannot get a desirable preaching place unless I take the blasphemous oaths of the Masonic lodge. I do not quite like to do it but then it will increase my influence and sphere of usefulness. I fear if I should be sick I should not be cared for, and hence I will join some brotherhood of ungodly men. If I preach a full Gospel I shall offend my hearers and lose my preaching place, and hence I will tone down the message to suit the people.

Says the layman: I must pay the preacher if I cheat a little in my business to do it.

Says the rumseller: I know I rob women and children of their bread, but then I pay liberally to the church and other benevolent causes.

And so it goes; but what saith the Scriptures of all this? Their "damnation is just." Rom. 3:8. Silly church, you may gamble to increase your revenues, but your "damnation is just." Foolish preacher, you may daub with untempered mortar to please the back-slidden in heart, but your "damnation is just." Stupid professor, you may sin with Balaam for the wages of unrighteousness, but your "damnation is just." "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Blessed are the pure in heart for they shall see God, and at his right hand are joys forever more.

Religious Claims of Speculative Masonry.

SELECTIONS FROM MASONIC WRITERS WITH NOTES BY REV. J. F. RAYNOR.

"Almost all the circumstances attending the promulgation of the Jewish dispensation have been introduced in Freemasonry, and the particular observances incorporated with its ceremonial. The divine appearance at the burning bush, the shoes, the rod, the serpent and the sacred name are equally embodied in the system. The plagues of Egypt, with the signs which attended the divine deliverance of the children of Israel from captivity, the pillar of a cloud and of fire, the mighty winds, the division of the Red Sea, the salvation of God's people, and the destruction of Pharaoh and his host, the wanderings in the wilderness, the delivery of the law, the building of the Tabernacle, and the establishment of the hierarchy, the order observed in the frequent migrations led by the banners of each tribe, and other important events, all form parts of the complicated system of Freemasonry, and show its connection *with the offices of religion.*"—*Oliver and McCoy, Encyclopedia, p. 193, Art. Observances.*

Ibid., p. 236-7, Art. Rod: "The rod of Moses, fearful as the attack of a serpent to the Egyptians, was a scepter of righteousness to the children of Israel. It was a sign of the divine authority, and a visible demonstration of God's power used to confound the pretended skill of the magicians; to show the omnipotence of the Deity, and to humble the pride of Pharaoh when he beheld the mighty wonders wrought by so contemptible an agent as a shepherd's staff. But above all, *this rod* metamorphosed, was a type of Christ's death, to which, indeed, *Freemasonry ultimately points;* for as by a serpent death came into the world, so by the death of the Son of God, the serpent or Satan was fully vanquished and trodden underfoot."

Ibid., p. 51, Art. Center: "The labors of a Freemason must penetrate to the center of the earth, and his spirit inquire all into the operations of nature, and either be capable satisfactorily to explain or humbly admire them."—*Gadicke.*

Ibid., p. 51, Art. Central Point: "Masonry is truly the sister of religion; for she boasts her efficacy in all its native influence, and is continually the assistant, promoter of like principles and like actions. *The central point* of all her innumerable lines, squares and circles is the *love of God;* and upon this central point she builds her faith; from it she derives her hope of glory here and hereafter, and by it she squares her conduct in strict justice and universal charity. The central point of all true Christianity is the *love of God. Masonry is dedicated only to the Gospel.*"

Ibid., p. 18, Art. Angel of Jehovah: "The angel of Jehovah was really and truly the Captain of Salvation or Jehovah himself, the Creator of the World, or Jesus Christ, called by Masons T. G. A. O. T. U., who only hath immortality, dwelling in the light which no man can approach unto. This divine being called to Moses by his name, and commanded him to approach with naked feet because the ground on which he stood was holy, or consecrated by the divine presence, and, therefore, Moses took off his shoes in obedience to the divine command, and prostrated himself before the Deity.

Regeneration, p. 226: "The Triple Cross of Royal Arch Masonry signifies alike the cross of Christ, regeneration and life."

Serpent and Cross, p. 251: "A type of salvation to the Israelites. Hence the cross became the emblem of life and salvation, and, being in a *higher degree* tripled amongst ourselves, signifies the Tetragrammaton, or Him who made the worlds, even the Author of our Redemption—Jesus Christ."

Art Arcana: "In the secret Arcana of our mysteries, a series of *valuable truths* are preserved, which correspond with the teachings of Christianity, and point to the appearance of a Saviour in the world to atone for human transgression, and carry us from earth to heaven; and being the conservator of such valuable mysteries, it is not surprising that in these days of superior piety and intelligence it should so rapidly increase in public estimation, and be practised by the wise and good, not merely as a source of rational amusement, but as a means of promoting the blessings of morality and virtue amongst mankind, and augmenting a respect for the institution of religion."

Angular Trial: "At the establishment of the Royal Arch degree, the angular trial bore a reference to the three great lights, what, *at that period*, were interpreted to symbolize the light of the Gospel and the sublime mystery of the Trinity."

Christianity: "Masonry is the excellency of Christianity, and every Mason is, if he is in reality a Mason, a true Christian, or, at least, he is, in reality, truly religious, according to his profession, whether he be a Jew or Christian.—*Inwood.*

NOTE.—The above references show that Masonry originated in a Christian land, and that in its earlier stages, the Christian religion had a considerable molding and shaping influence upon it.

REFORM STORY.

Holden with Cords.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

Chapter XIX—Which Contains Sundry Happenings.

Though it still continued in many minds an unsettled question whether or no Morgan's body had actually been discovered, popular excitement was wakened anew. Masons were exultant over the Timothy Munroe story, while the opposite party saw in it nothing but a clever ruse by which to deceive the public and influence the approaching elections. For the whole subject from being a mere matter for the courts to deal with had now come to play an important part in our national politics. In a country where the unbiased will of the people constitutes the only court of appeal it follows naturally that all great moral evils must stand their trial sooner or later before that august tribunal. And Masonry had reached the point sooner for the reason that her haughty defiance of law and justice, as well as her arrogant assumption of an authority superior to that of the State had alarmed all candid and thoughtful men, and fairly forced the question to a political issue.

That the strife as it went on should develop a spirit of heat and acrimony and unfairness even on the side of the partisans of truth, is nothing strange considering the infirmities of human nature. For in every rising of popular wrath against an established wrong or abuse there is a grand intolerance, like an earthquake or a whirlwind that levels indiscriminately; it makes no allowance for possible honesty on the part of some who support that particular evil against which the arrows are for the time being hurled. Timorous Masons cowered before the storm, and withdrew from the lodge in shame and silence; while others of different caliber roused to a perfect frenzy of bitterness and hate at the threatened downfall of their cherished institution persecuted, with all the weapons malice could invent, those recreant brethren who had testified to its evil works.

Such was the situation in the Fall of 1827, a year after the death of Morgan.

Elder Cushing preached on; his congregation, as regarded the male members almost entirely Masonic, sustained him. But there had been no revival in the church since the period of its first planting, and it was soon apparent to all that the candle-stick was being slowly moved out of its place, especially when a series of religious meetings in the neighborhood had drawn in many of the young people, and caused not a few to inquire anxiously the way of salvation. For so deep was the interest manifested that these meetings were continued and formed the seed of a new church, small in numbers but rich in faith, and full of that spiritual life and energy which naturally abounds where most of the members are new converts. It took in Rachel and I, and baptized our little one; dear old Methodist Episcopal church whom I shall never cease to love, though I love the Church Univer-

sal better. And though people and pastor alike have in too many instances forgotten the faith of their early founders, and turned aside to a strange worship, God visit them in mercy and bring them back to their first love!

The Morgan trials dragged slowly along with out reaching any definite result. His murderers still at large defied the hand of law to touch them, and before winter was over Brownsville had its sensation in the sudden flight of Darius Fox, against whom new evidence had appeared implicating him still more deeply in the plot, so that another warrant was speedily issued for his arrest.

"They say the officers were after him," said Joe, who brought in the news; "but somehow he got wind of it and cleared out. It wasn't an hour before they come to arrest him that Seth Briggs says he was talking with him about a young horse he wanted to buy. They couldn't seem to come to a bargain, and while they were chaffing, he saw Darius look up and grow sort of white about the mouth. 'I'm in a hurry now,' said he; 'we'll let the matter go till another time.' And Seth says he noticed a man come in while they were talking that he is sure give Fox the Masonic sign. Any how, he's left Brownsville," concluded Joe, "and I hope his place will be filled by a better man."

In which expression Joe was not alone, but there remained another surprise for the people of Brownsville in the fact that the ex-sheriff had not left his affairs in the confused state which would seem to follow naturally on such a sudden flight. All his property, including the distillery, was soon found to have been secretly purchased—rumor said by the lodge—at a price so far in advance of its real value as to cover all pecuniary loss sustained in his abrupt departure. As it is on record by indisputable authority that the Grand Lodge and Grand Chapter of the State contributed large sums during the time the Morgan trials were pending for the aid and defence of their distressed Masonic brethren it will be seen that their claim to benevolence is not without a certain foundation; but as a band of thieves and murderers would probably be just as benevolent under similar circumstances I will cite one historical instance and let the subject pass.

The following spring, Richard Howard, the midnight incendiary, closely pursued by the officers of justice, entered an encampment of Knight Templars in the city of New York, and there confessed himself guilty of the murder of Morgan. He was helped to embark on board a vessel bound for some European port; and with the wages of sin in his hand, fled his native country, and how or where he died only the Judgment Day will reveal. The two others also escaped the grasp of the law by a flight into what was then the extreme western boundaries of the Union, but who shall say they went unpunished?—that in dreams haunted by the last look of their victim, in the sigh of the wind or the rustle of a leaf instinct with startling messages of fear for their guilty souls God did not vindicate his righteous judgment against all murderers.

Mark Stedman had been appointed on a circuit that came very near the Tonawanda line. For this reason or some other we soon found out by his letters that he was a frequent guest in the family of Mr. Jedediah Mills, whose troubles he was not slow to ascribe to their true origin—the machinations of the lodge

"They mean to ruin him for the part he played in the rescue of Colonel Miller," wrote Mark. "When a vast secret power like Masonry sets itself against one solitary individual that individual must go to the wall. They mean to ruin Mr. Greene of the Park Tavern, and they are doing it as fast as they can by 'deranging his business' in every possible way. To tell you all the outrages he has suffered would fill a volume. He is making a brave fight, but what avails it against such an enemy? How long, O Lord, shall the wicked persecute? How long shall they bend their bow and make ready their arrows upon the string that they may privily shoot at the upright in heart!"

"Leander," said Rachel, suddenly, "I have heard of Hannah Mills through one of the Lokers—Miss Alvira Loker you know has connections in Tonawanda. She calls Hannah a real good Christian girl, and if Mark has taken a liking to her I am glad. He needs just such a wife as she would make him. Mark is all spirit, he forgets he has a body to be taken care of. I saw that plain enough when he was here two months ago. He was pale and thin and had a hacking cough on him. No wonder, catching cold every little while and never taking anything for it. Riding for miles wet to the skin, and then preaching, and then off again to hold another service somewhere else. He wants some body to see to him, that he don't break down in a consumption before his work is half done; to lecture him every time he forgets to wear an overcoat or tie up his throat; to insist on his taking a hot drink after he has been out in the wet and cold, and see that his flannels are in order, and a thousand and one things that only a wife can do for him,—a plain sensible Christian woman that will glory in his usefulness and share his love for souls, and yet be a practical common sense adviser in all the ordinary affairs of life. Mark is all spirituality and ideality and heroism and what not, and I consider it a beneficent arrangement of Providence that such men are usually attracted to their opposites."

"Dear me, Rachel," I said, "you talk as if the whole matter was prearranged. Mark hasn't even mentioned Hannah Mills in this letter."

"Precisely the circumstance that adds weight to my suspicions," answered Rachel, briskly. "If he had mentioned her I should think there was nothing in it. You don't know everything, Leander."

And Rachel, who I must confess had in her secret heart a little of that love of matchmaking not uncommon in happily married wives, smiled with the pleasant complacency of superior knowledge; while I only uttered that sage and safe remark appropriate to all conditions of mortal uncertainty, "We shall see."

At the very time this conversation occurred, Mark Stedman was travelling on his circuit through woods just leafing out with the emerald hues of spring, and thinking over the subject on which he intended to preach when he reached his destination, a lonely school house where meetings were held at stated periods. He rode slowly, occasionally referring to his pocket Bible for some text, a kind of holy rapture filling his soul as he thought of the grandeur of the struggle before him, and the joys of that final victory when the kingdoms of this world should become the kingdoms of our Lord and of his Christ—when every refuge of lies should be swept away and that embodiment of Satanic power and malice, the man of sin to which the New Testament writers point in dim and awful prophecy, should be forever destroyed in the brightness of his glorious second coming. For to such a mind as Mark's, things unseen and eternal have a palpable reality impossible to comprehend by any soul that lingers outside the pale of a full consecration. As he rode along intent on the message he was to deliver, earth seemed nothing and less than nothing; God and his eternal truth, everything.

Suddenly a shot split the air fired from the thicket through which Mark was passing. It took effect, wounding him in the arm. Another and another followed in quick succession but the flash and report so frightened his horse that it needed no spurring but broke at once into a furious run, and the second and third balls whizzed harmlessly past.

Providence doubtless ordered that the affair should happen near Tonawanda, and that when his trembling horse finally stopped, reeking with foam, it was close by Mr. Jedediah Mills gate. His injury proved to be a flesh wound and nothing very serious, but he had to submit to considerable dressing and bandaging for a few days, during which time his resolution was taken to do what he had more than once half resolved upon doing in some of his lonely rides, and then abandoned as too great a sacrifice to require of the woman he loved,—ask Hannah Mills if in deed and in truth she was willing to be the wife of a poor circuit preacher who felt it his mission to take side with every unpopular reform, and preach all sorts of unpalatable truths, and whom the world would frown upon accordingly, reserving its smiles for those prophets who prophesy unto it smooth things; who moreover was now engaged in deadly conflict with an unsparing foe sworn to persecute him to the death—would she knowing all theses things consent to share his lot.

I happen to know Hannah's answer. It came in the words of a certain old Hebrew idyl which has stood for ages and will stand while time lasts as the epitome of that self-sacrificing devotion which shrinks from no trial with the loved one at its side.

And so Hannah Mills became Hannah Stedman, the elder's wife; and in process of time Rachel's wish was realized in that unlooked for way in which our wishes so often become prophecies, by their eventually occupying the very cottage from which we had moved on our grandfather's death.

As for Rachel, she would scarcely have been human if she had never once said, "I told you so."

The Sermon.

SYNOPSIS OF SERMON PREACHED BY E. D BAILEY AT WASHBURN HALL, WORCESTER, SUNDAY MORNING, NOV. 19TH.

Text:—"For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit."

Doubtless you are all as anxious as I am to know what is essential to the progress of Christian work in this city, and what hinders its progress. We shall welcome joyfully anything which will help us in our endeavors to bring men to a saving knowledge of the truth. It is this desire on my part which leads to the discussion of a practical theme in the light of this passage of Scripture. Let us first understand the meaning of the text.

In many places in the New Testament a contrast is drawn between those who follow the interests of their spiritual natures and those who study only to gratify their carnal desires. Thus Paul speaks of "sowing to the flesh" and "sowing to the spirit," and draws a contrast between the fruits of the two. He also speaks of certain classes of persons as being "lovers of pleasure more than lovers of God." Again he writes concerning his helpers in the ministry that "they all seek their own, not the things which are Christ's." He records of Demas that he had forsaken him, "having loved this present world." All these passages throw light upon the contrast drawn in the text between the "carnal" and the "spiritual" natures.

The meaning of the text is that some persons spend their labors chiefly to gratify the lower nature, while others, under the lead of God's Spirit, are engaged in mortifying the sensual nature and cultivating those nobler virtues which are pleasing to a Holy God.

SPIRITUAL POWER

comes from minding "the things of the Spirit." Cases can be called to the mind of every individual of persons among their acquaintances who are noted for their spirituality, or of other persons who are notoriously unspiritual. There are some whose sole ambition is to walk with God, to commune with His Spirit through the Word, while there are others to whom such things are wholly distasteful. There are two classes in our churches, and they represent two opposite tendencies.

If we wish to ascertain what the carnal mind loves we have only to consult the practices of those who profess only to follow carnal desires and we shall have a plain answer. If we wish to know what the spiritually minded desire we have only to consult the sacred Word, and the lives of godly men and women will furnish the answer. The carnal mind craves

AMUSEMENTS.

A person does not need to be converted to the Lord to love the dance, the theater, the card table, billiards, oyster suppers, strong drink, dramas and apron sales. These things are the amusements of the unregenerate, hence it is not necessary to be filled with the Spirit to enjoy

them. They are the class of things meant by the apostle when he speaks of being "lovers of pleasure," and they are also what he means when he enumerates among the fruits of the flesh "revellings." The unregenerate man craves such entertainment. The less of the Spirit one has the more he loves such things. From the world has come a demand that the churches shall furnish such amusement for the sake of the young people, and little by little the church has acceded to this demand until the concessions are nothing less than appalling. The daily papers of the city have announced nearly forty entertainments during the past week in this vicinity, about one-fourth of which are by the churches. The first class of these entertainments are by the

SECRET SOCIETIES

the Knights of Pythias, G. A. R., and others. The theaters, the New Garden, and other secular places join this class and display their attractions in flaming colors. Then come the Reform club, the Temperance club, the Y. M. C. A., and other moral and religious accessories. These advertise dramas, games, social concerts and the the like. Lastly came he churches with dramas, concerts, fairs, oyster suppers, apron sales, old folks concerts and a host of other things, all calculated to "draw." It is safe to say that there are not three churches in the city of Worcester, Catholic, Episcopal, Universalist, Methodist, Baptist or Congregational, which will not have one or more such entertainments between the first of September and the first of January, while many of them will have a series of such things. One looking on from the outside is puzzled to discern the difference between the shows outside of the churches and those inside. The advertisements read alike, the same kind of inducements are offered, and doubtless the people who patronize them feel about alike. There was an old popular superstition that the churches existed to promote

SPIRITUALITY,

but that was long since exploded. The church has now become the rival of the world in furnishing amusement and entertainment. The world said it wouldn't go to church if it couldn't be entertained, and the church replied, "We'll do the best we can," and it has been at it ever since. The question is not whether these things are wrong *per se*, but the question is should the church, whose business it is to preach salvation, forsake its legitimate work and undertake to satisfy the carnal desires of the world? Our great mistake is in teaching our young people, or allowing them to believe that they should not be expected to do anything which has not in it their own personal gratification. Children are not sent to *school* for fun, neither should they be sent to *church* for fun. There is a sober, serious, earnest, important duty devolving upon them, and their carnal desires are not what we are to gratify, but their spiritual needs. Unless there is a radical change soon we can easily prophesy what kind of

REVIVALS

there will be this winter. The minister, deacons, and a few faithful brethren and sisters will soon begin to be worried at the thin attendance at prayer-meeting, and the little interest in religious things prevailing in the church. After a good deal of talk some extra meetings will be called. The minister will speak with more than usual fervor, and the deacons will pray better. All will bemoan the fact that so few are interested in this revival. Two or three young persons, whose parents are praying for them, will rise for prayers, but "outsiders," the "young people" and the "society" will not be present. Nobody alludes to the reason of their absence, but the fact is they are too busy preparing their "parts" for the next entertainment. Then comes

CHRISTMAS,

and all religious efforts must give way to a general pious carnival, and then comes the week of prayer, when another spurt of effort will be made, and the heated season will hurry on when "no man worketh" (in these modern days).

A father was once remonstrating with his son for playing ball all day long instead of going to school. "Father," said the son, "you don't mean to say playing ball is wicked, do you? "My son," answered the father, "the question is not whether it is wicked, but whether you can afford to waste your precious time." The question is not now whether theatres, dances, and oyster suppers are wrong, but the question is can the churches afford to engage in these things to the exclusion and destruction of their legitimate work. Let the world, if it will, gratify the carnal desires, but let the church follow after the Spirit.

THE CHURCHES

will increase their power and usefulness immeasureably if they will retrace their steps to the place where first they departed from their legitimate work, and take up anew the struggle against the over-mastering power of the world. There is no surer token of the decay of spirituality than the popularity and multiplicity of worldly amusements in the churches. Let us banish them. We may lose in numbers, but we shall gain in power.

THE SOUTHERN FIELD.

Along the Potomac.

WASHINGTON, Nov. 17, 1882.

DEAR BRO. K.:—On Wednesday the 15th inst., I visited the "National Home for destitute colored children and aged women," on the border of the city not far from Howard University. It has about 100 children and seven aged women. All are under the care of Miss E. Heacock, assisted by able teachers. It receives about $6,000 annually from the national government, and is a most deserving charity. I was glad to find Miss H. in warm sympathy with our reform.

In the evening I took passage for Fortress Monroe on the steamer *Lady of the Lake*, and woke up next morning in time to see the lights on the capes at the entrance of Chesapeake Bay, and a large number of fine ships bound to and from Baltimore, Norfolk and other points. At 7:30 we reached Fortress Monroe, which covers about 75 acres, and is the largest defensive structure on the coast. The Rip Raps, a rocky island just opposite the Fortress, is a foundation for another fort, on which much money and labor has been spent. Here are Hampton Roads, one of the finest natural harbors in the world, and here was fought the battle between the *Merrimac* and the *Monitor*, which changed the whole character of naval warfare. Here was the prison of Jeff. Davis, until a false kindness released him on bail, and saved him from trial and punishment. I saw lying in the harbor three large government frigates, and in the yards of the Fortress a vast number of cannon and other implements of war.

On landing here I found that I had reached that undefined region known as "The South." I knew by the Bermuda grass that grew in the yards, but especially by the many little carts, each drawn by one small, poor ox, and loaded with colored people. I had seen this often in the barren ricelands of Georgia and Alabama. I was surprised and saddened to see it in a fertile region.

A hack took me three miles, through the sleepy village of Hampton, to Hampton Industrial and Normal Institute, with its fine buildings, busy workshops, and intelligent and enterprising managers and pupils. This school was commenced soon after the close of the war by the American Missionary Association, and is for the education of the African and Indian races.

The last catalogue shows 501 pupils, of whom 89 were Indians and 412 of the negro race. At present there are about 100 Indians and a proportionate increase of the colored. The Indians are from many different tribes, from the Sioux of the northwest to the Seminoles of Florida. The colored represent twelve different States, but are mostly from Virginia and North Carolina. The whole are under the able and efficient management of Gen. S. C. Armstrong, assisted by many excellent co-laborers, male and female. They have a farm of 500 acres of fair soil, well adapted to the growth of wheat, corn and garden vegetables, which are the principal articles raised. The farm buildings are large and neat, and the business seems well conducted. They have besides a large saw and planing mill, a carriage and a harness manufactory, tin shop and a printing office, which publishes monthly the *Southern Workman*, a large, illustrated paper. They also made last year over two millions of bricks. Contiguous to the Institute are the Soldier's Home and the National Cemetery, with its fine granite monument.

I was most kindly entertained by Gen. Armstrong, and greatly admired nearly all that I saw. I visited the school rooms and workshops of the Indians, saw them working in blacksmith and tin shops and in other departments; and found that both in the shop and in the schoolroom they are much like other people, with just such obstacles and successes as their darker and paler brethren meet. There seems to be no race prejudice here, and if this institution helps to destroy the spirit of caste, it will for that reason be worth all that it has cost.

I have but a single criticism to make. This school is semi-military. Military drill is conducted by Lieut. G. L. Brown, U. S. A. With my views of war I cannot approve of anything that looks to preparation for war. I earnestly hope that the American Missionary Association, which will not allow its African missionaries to deal in or have implements of war, lest they countenance the war spirit, will seriously consider the question of consistency, and will drop this *worse than needless* appendage.

ANTI-SECRETISM.

I was much gratified to find that Gen. Armstrong and the efficient Treasurer, Gen. J. F. B. Marshall, are in accord with us in opposition to secret societies, though neither had given the subject much attention. Gen. Armstrong said that he had always kept out of college secret societies, and regarded them as clannish and unmanly. He called the school together at three P. M., and I had the privilege of speaking thirty-five minutes to over 400 students and teachers. Gen. A. spoke at some length, approving and enforcing what I said. I left a good supply of tracts for distribution, some books for the library and ordered the *Cynosure* for their reading-room. There seemed to be but one man connected with the business who advertised his Masonry by wearing a Knight Templar badge, though I think some of the students are Masons and belong to other secret orders. Gen. Armstrong seemed pleased with my visit and what I had said. I was provided with an early tea and sent down to the steamer in a carriage. I reached this city at 9 A. M., having had, on coming up the Potomac, a fine view of Mt. Vernon, Ft. Washington, and other points of interest.

Nov. 22.—To-day I visited Wayland University, a Baptist institution for collegiate and theological education of colored students. It has a fine building near the head of Fourteenth street, N W., and has more than a hundred students in attendance. It is under the care of Rev. G. M. P. King, assisted by Prof. W. B. Johnson and others. These brethren received me most kindly, expressed much sympathy and interest in my work, and invited me to address the students at 1 o'clock p. m. They were all in attendance, and some young men from Howard University. I was listened to with most respectful attention for an hour.

Among those present was a young medical student who had heard me speak three times at Atlanta University, Georgia, and who told me that the discussion had resulted in a marked change of sentiment among the students in Atlanta. Quite a number of the students here are Masons or Odd-fellows, but unlike some of their white brethren they were not disposed to deny the correctness of the expositions or that Masonry is largely used for the perversion of justice. It seemed never to have occurred to them that any one had ever been opposed to Masonry or other secret societies. I distributed a considerable quantity of tracts, and have promised some books to the University library. Should any of our Baptist brethren desire to aid the good work that is being done here, let them address President G. M. King, Wayland University, Washton, D. C. Yours, in the Lord,

H. H. HINMAN.

Answer to the Scripture Problem of Nov. 16.

1. Set down first the number of men who went to seek Elijah when he was carried up to heaven? Ans.—Fifty men. 2 Kings 2:16.

2. Multiply this by the number of days during which Job's friends sat by him without speaking a word when they came to comfort him? Ans.—Seven days. Job, 2:13.

3. Multiply again by the number of days which Jericho, was compassed by the Israelites? Ans.—Seven days. Joshua 6:4.

4. Subtract the number of men that Samson killed with the jaw-bone? Ans.—A thousand men. Judges 15:15. 5. Divide by the number of stones which David carried with him when he went to kill Goliah? Ans.—Five stones. 1 Samuel 17:40. 6. Subtract the years of the Babylonish captivity? Ans.—Seventy years. Jer. 25:11. 7. Add the number of furlongs between Bethany and Jerusalem. Ans.—Fifteen furlongs. John 11:18. 8. Add the age that the Psalmist said is generally the limit of life of man in this world? Ans.—Three score and ten. Ps. 90:10. 9. Multiply the number of Jacob's sons, (Twelve) by—

10. The number of years in which Solomon was building the temple subtract the product from the above sum. Ans.—Seven years. 1 Kings 6:38. 11. Add the number of years in which the Israelites were for their sins obliged to wander in the wilderness. Ans.—Forty years. Num. 14:34.

12. Subtract one from the sum and we have the number of chapters in the New Testament. Ans.— 260. ALICE ANGELL,

Delavan, Wisconsin. (12 years old.)

Our *Cynosure* boys and girls will all agree that Alice has answered the problem beautifully. And here come a fine company of bright-eyed, sharp witted little folks who have been studying diligently in the Bible to find the same answer; and all have it correctly: Gilbert J. Dake, Columbus city, Iowa. Rollie Lyman (aged 13,) Arcade, N. Y. Rosa H. Culbertson (aged 13,) Doud's Station, Iowa. Herschel L. Carnahan (aged 8,) and Frank Carnahan (aged 6.) Ada O. Perry, Burlington, Iowa, Rubie Rogers (age 9,) Union Mills, Ind.

We shall be glad to give our little readers another problem.

Day of Prayer for Temperance.

The General Assembly of the United Presbyterian Church of North America, at its meeting in Monmouth, Ill., May 24th to June 1st, 1882, took the following action with reference to the appointment of a day of prayer in behalf of the temperance cause:

"RESOLVED, that we cordialy second the request of the W. C. T. Union of this city, in referance to securing the assignment, by the Evangelical Alliance in their programme for the Week of Prayer, of one day to the subject of Temperance; and re-affirming the action of the last Assembly in reference to this matter, we direct our principal clerk to present this request to the Alliance. We further recommend that in case of the refusal of this request, our clerk be authorized and directed, on the appearance of the programme of the Alliance, to designate the day on which this subject shall be considered, and to give notice of such designation through the papers of the church."—Minutes of General Assembly, Vol. V., page 534.

This action was forwarded to the committee of the Evangelical Alliance, but in the programme for the Week of Prayer no "one day or its equivalent on different days" (*Minutes, Vol. V., page 364,*) has been assigned to the subject of Temperance. The sin of intemperance is referred to only in connection with many other sins, for which confession should be made.

Therefore, by the authority and direction of the General Assembly of the United Presbyterian Church, I designate Tuesday, January 9th, 1883, as the day of the Week of Prayer on which the cause of temperance shall be made the subject of conference and prayer.

WILLIAM J. REID, *Principal Clerk.*

—The Odd-fellow order throughout the country is in great disturbance over the establishment of an aristocratic ring, known as the circle degrees, which will play Knight Templar snob to the ordinary Odd-fellow who is bound down by his three links and a lean purse.

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has it headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constntly on hand. Orders promptly filled. Correspondence solicited. E. D. BAILEY, N. E. Sec.

—Places to hold State Conventions in Maine and Vermont have been secured. Now we want to find men and money to make them a success.

—A lady connected with the theatre in Worcester advertises to give dramatic training for private theatricals, *church fairs*, festivals, etc. Now our young people will probably be able to win the same compliment given to one last winter of whom the paper said her acting in a church drama "would have done credit to the regular stage."

—A gentleman reports that ninety-nine out of every hundred Odd-fellows, who were seen going into their hall one night, entered with cigars in their mouths. Yet Christian men pretend there is nothing evil in such associations.

—A young man who despises the lodge was saluted by a Masonic church member after prayer-meeting and the Masonic brother introduced Freemasonry to substantiate some assertions he was making. The young man stood his ground against the Masons who flocked about him. The conversation was interrupted by the Worshipful Master of a lodge, who led the prayer-meeting that night. He told the young man he must not mention Freemasonry there again —"If you do we will put you out."

—"I have quit the Odd-fellows," said a young man a few days since. "How did that come about?" we inquired, "Well I am a Christian and always felt some doubt about what I saw in the lodge, but when I bought of your agent a book on the subject I saw plainly the evil of the order." Others are seeing the same thing. The wonder is that they did not see it sooner.

—The same young man said that the larger part of the 140 members of his lodge were irreligious persons, while many of them considered Odd-fellowship a substitute for Christianity. This he said, was the first thing which alarmed him. The same young man has told some of his relatives, who are Masons, what he has concluded, and he found they were of the same mind and were ready to renounce.

—Governor Long and other distinguished citizens of the Commonwealth have formed a citizens' league (not secret) to secure a vote against licensing saloons. They have appealed to the people to reclaim the cities of the State from the control of license men.

—Is this in America? Read it and see if it sounds like it: "The Grand Temple of Vermont, Ancient Arabic Order of Masonic Nobles of the Mystic Shrine, was instituted at Masonic hall, Montpelier, October 24." The following are the titles of some of the officers: "Illustrious Grand Potentate," "Illustrious Chief Rabban," "Illustrious Assistant Rabban," "Illustrious High Priest," "Illustrious Oriental Guide," and much more of the same stuff.

—If you wish to know why so-called Christians find the lodges so congenial, talk with them and you will be surprised at their imperfect knowledge of Christianity. One lodge man, a church member, recently defended the necessity and the right of Christians to be "unequally yoked together with unbelievers."

—Another case of Odd-fellowship "benevolence" has come to light. A gentleman was twenty years a member of the order and regularly paid his dues, under the rules of the lodge which promised him $4 per week should he be disabled. He was seriously injured by an accident and was an invalid for eight years. At first the lodge kept its agreement, but finally wearied of that kind of benevolence and refused to stand by its rules. The man was advised to sue for what he was entitled to, but found the order was not incorporated and no suit could be maintained.

—Connecticut and New Hampshire are the only New England States which joined the Western States in putting in nomination a full American party ticket. The associated press despatches gave us some statements about the Illinois Anti-masonic ticket. The other States were not mentioned.

—These lines from the "Bigelow Papers" will do very well for a modern confession of faith—not what "I believe," but "what I'm willing you should believe:"

> "I'm willin' a man should go tollable strong
> Agin wrong in the abstract, fer that kind of wrong
> Is allers unpop'lar, an' never gits pitied,
> Because it's a crime no one ever committed;
> But he mus'n't be hard on partickler sins,
> Cos then he'll be kickin' the people's own shins."

—A man in Connecticut publishes a political card signed by "C. H. Cooley, grand dictator of the Knights of Honor, district director of the Knights of Honor Mutual Benefit Association, past regent of the Royal Arcanum, and director of the Pratt and Whitney Mutual Benefit Association."

A Peep into an Odd-fellows' Lodge.

Not many "profanes" have such a chance. The "vulgar" are generally exclnded. Before us lies an Odd-fellow journal full of that particular kind of news which that gentry are supposed to delight in. A few sample paragraphs will reveal to us at once wherein the work of the lodge excels in valne and importance that of the church. Here is a report of an Odd-fellows' prayer meeting!

After doing the initiatory work and completing lodge business the brethren were invited to the banquet hall, where the fourth degree paraphernalia confronted them in the shape of smoking chowder, hot coffee, etc. They all seemed proficient in working this degree, at the completion of which we are informed "the brethren were supplied with a choice grade of Dublin cigarettes, under the soothing influences of which, while the aromatic clouds of smoke rose to the ceiling, a general season of good feeling prevailed, enlivened by stories, jokes and recitations."

Doubtless the Odd-fellow pastor was present, together with the good deacon, both of whom came out talking of the glories of the order, its noble work and announcing in grave accents that they "see nothing in Odd-fellowship inconsistent with Christianity."

Another brother lauds the efforts of a member to commit the ritual. Here are his statements:

One Odd-fellow I have in mind began his reformed experience by committing to memory the conductor's initiatory charge. It probably took him two hours to learn that charge so he could say it without the book. Was that all he did? To my certain knowledge that brother spent weeks and months of all the leisure time he could spare upon that short composition. What was he doing? the reader will ask. He was posturing before a mirror, (for effect on the brethren) was repeating it in the presence of competent critics, was studying the inflection and every shade of meaning of each emphatic word so that the impression (on both lodge and candidate) might be the best one. In initiating a man, especially should the candidate be one well educated, which conductor would you choose to produce the best results upon a lodge, that one or the ordinary officer?

Doubtless the conductor practiced most on the dramatic act of chaining the man and leading him in good style up to the skeleton in the coffin!

But all Odd-fellows do not posture two hours before a looking glass to become proficient in the sublime ridiculousness of the order. Another writer describes the *ignorami* as follows:

A favorite expression with this class is that they "know the old five degrees very well; they can pass a good examination in them, but haven't posted up in the new order of things." Occasionally they have to take back-water from the questionings of some one, who, expert in the new work, likewise remembers the old. When thus cornered the grumblers "hedge" again under some convenient pretext.

Now while the ministers of the Gospel are diligently preparing to do nothing this winter, and while they are boldly and courageously determined not to mention the evils of secret societies, they may learn from the following quotation how the Odd-fellows propose to have a revival:

These winter months are just the best time for brothers to find out the best men to become members of our fraternity, and we hope the time may be when there is not a man on the earth who is in every way desirable who is not or who will not soon become, an Odd-fellow.

CORRESPONDENCE.

The Example of Jesus.

Editor Cynosure:—I like the bold, clear, decided and Scriptural stand which you have taken and endeavor to maintain on the subjects which you have so ably discussed in your paper. Jesus said to the high priest (John 18:20) when on trial for his life: "I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort; and in secret have I said nothing." All his acts, his words and his ways were manifest to mankind. He came to benefit man; to teach him the right kind of truths; to set before him a perfect example, to pursue a course that it would be safe for men to follow. He belonged to no secret organization or secluded body of men; but the church which he established was to be as open in its teachings and ways as he himself was. Its members were to imitate him, let their light shine before the world and not confine themselves to a room where signs were to be given, an oath taken, and where the doors must be kept carefully closed lest an intruder should appear and see what was going on within. Who ever started an organization of this kind could not have been a follower of Christ, at least in this respect; and it is a little difficult for us to see how any true follower of the meek and lowly Jesus can unite with, remain in, and take pleasure in belonging to such societies. And yet many professed followers of him do join them and remain in them; but whether their connection with them adds to their piety, their spiritual purity, or their usefulness in the world, is a question. If such societies had been needful for the purity, piety and spiritual influence of the church, would not Christ have established and patronized them? And would not his apostles have followed him in this as in other respects? But in all my study and reading of the New Testament, I never have found the least intimation that one of them, either Paul, Peter or James, had anything to do or connection with such organizations as are common at the present day.

It is to be hoped that you will have success in your enterprise, and you surely will, if properly conducted; for the cause of truth and of right, though it may struggle hard and be contemned for a time, must prevail at last. Christianity has met with violent opposition for these 1800 years, but it must finally triumph. When the seventh angel sounds, Rev. 18:15, great voices will be heard in heaven, saying, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever." The persecuted will finally triumph. His name is "King of kings and Lord of lords." There will be no secret societies then.

David Q. Cushman.

Our Mail.

M. A. W. asks us to describe the Masonic sign of death. One away down in the thirty-first or second degree answers as follows:

"The 'sign of death' referred to in the inclosed letter may mean either one of the morality, scientific or religious signs, viz., throat cutting, tongue pulling, breast tearing, heart plucking, body severing or ashes scattering. If the destroying angels are Holy Royal Arch Masons and wish to assist a gentleman according to Masonic holiness rules they may cut off his right ear and hand, split his tongue, throw away his heart and smite off his skull. Or if the Masonic angels have gone way down, down, down, into Masonic holiness and are in direct communication with the supreme author and finisher of Masonic faith, the said author (devil) may suggest a score or more plans to murder, all of which may be strictly Masonic, named in the obligations, the keeping of which according to Mackey will make them free from sin. Masonry tells how to cut throats and retain the moral part of the transaction, viz., cut the throat across and from ear to ear."

I. F. Short, Crestline, Kansas:

"We have fallen between the railroad company and eastern capitalists and the whole country is under mortgage. The half will lose their homes unless the Lord has mercy on us, for we well know that monied men will not."

E. D. Tilson, Tilsonburg, Ont.:

"Finney was well known by most of our Christian people in the country and Christian people have confidence in what he says as it is said in such a mild Christian spirit." (He orders eight copies of Finney on Masonry.)

A cripple nearly seventy-four years of age orders his his Cynosure changed to Windsor, Mass., and writes:

"May heaven richly reward the kind hearted one who ordered the paper for me and grant success to every effort against the anti-Christian system of oath-bound secrecy. I know not how much longer I may be able to read or write, but of late I seem to be drawing nearer the close of my pilgrimage. Nearly seventy-four years I have lived in this world; nearly sixteen of the years last past have been unable to stand on my feet, and the confinement has been far from pleasant. But it is not my purpose to complain of my lot, or murmur at the dealings of him who doeth all things well. No, no; if this be the chastisement from a loving Father's hand, and for my profit that I might be partaker of his holiness I certainly should not complain. Yours in the comforting hope of the ultimate triumphs of Gospel truth and righteousness and in the appropriate use of intelligent instrumentalities in such triumphs, James M. Whipple."

Thomas R. Griffin, pastor of the African M. E. church Springfield, Ill.:

Sec'y Nat'l Christian Ass'n:

Dear Sir:—You can have no appreciable idea of how much the cause of our Christ could be extended by distributing your Anti-Masonic tracts, and other similar publications not only in Chicago, but throughout the United States, among the colored people. I hasten to sound this alarm with all the power of one who daily sees the growing and malignant evil of this agency of Satan. In view of the fact that many of our prominent ministers and leaders are identified with that institution and other secret societies, thereby impeding the progress of Christianity, I beg that you will give this yoar early attention in the hope that our Heavenly Father may control and make successful your every effort.

J. S., Belvidere, Ill.:

"Anti-masons in this place are no way concerned in trying to open the eyes of their fellow mortals that are entangled in the meshes of Masonry so as to see themselves on the broad way to the city of destruction."

J. B. Stowell, Eugene City, Oreg.:

"When will the new book, the 'Reform Story or Holden With Cords,' be published?"

We hope to issue it next March.

Wm. A. Pratt, Deep River, Conn.:

"I believe God is on our side and we will win some day."

Clayton Mallory, Panacea, Mo.:

"I well remember the part Thurlow Weed took in the Morgan affair. The first vote I cast was Anti-masonic and if I live I shall cast one for Blanchard and Conant, and will try to get more to do so."

Martin Myers, Weston, Oregon:

"Hope the time will soon come when Christians at least will learn to let secretism alone."

W. H. Layton, Blackmore, Iowa:

"I am still working. I love to work for Christ. I think the path grows brighter, and I believe it will until the perfect day."

M. M. Ames, Menomonee, Wis.:

"The Cynosure and tracts are doing a silent but thorough and good work in this region of country. 'In the Coils' burns its way. We hope 'Holden with Cords' will be bound soon."

We expect to issue it in the spring.

SABBATH SCHOOL.

LESSON XI Dec. 10, 1882.—His Resurrection.—Mark 16:1-8.

(1) And when the Sabbath was past, Mary Magdalene and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. (2) And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun. (3) And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? (4) And when they looked they saw that the stone was rolled away: for it was very great. (5) And entering into the sepulchre they saw a young man sitting on the right side, clothed in a long white garment: and they were affrighted. (6) And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. (7) But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him as he said unto you. (8) And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

Golden Text.—Now is Christ risen from the dead, and become the first fruits of them that slept.—1 Cor. 15:20

DAILY READINGS.

The Holy One not to see corruption..Psa. 16:1-11
"This temple" to be raised.....John 2:1-22
Not possible to be holden of death....Acts 2:22-36
By rising declared to be the Son....Rom. 1:1-17
The first-fruits of them that slept..1 Cor. 15:1-26
Raised for our justification.... .....Rom. 4:1-25
He that was dead but liveth.....Rev. 1.1-20

PROMPTINGS TO FURTHER STUDY.

Where in the New Testament is the first day of the week called "the Lord's day?" In what instance had Jesus directed the stone to be taken away from the mouth of a tomb? If Christ hath not been raised, then what is vain, and who are of all men most pitiable? Where is the resurrection spoken of as the powerful declaration that Jesus was the Son of God? Where is the resurrection set forth as the measure of God's power toward them who believe; and in what particulars?

—*Scholar's Quarterly.*

At the moment Christ died, nothing could have seemed more abjectly weak, more painfully hopeless, more absolutely doomed to scorn and extinction and dispair, than the church which he had founded. It numbered but a handful of weak followers. They were poor, they were ignorant, they were hopeless. They could not claim a single synagogue or a single sword. So feeble were they, and insignificant, that it would have looked like foolish partiality to prophesy for them the limited existence of a Galilean sect. How was it that these dull and ignorant men, with their cross of wood, triumphed over the deadly fascinations of sensual mythologists, conquered kings and their armies, and overcame the world? There is one, and only one, *possible* answer—the resurrection from the dead. All this vast revolution was due to the power of Christ's resurrection.—*Farrar.*

Come and anoint him. Embalm him; or apply these spices to his body to keep it from putrefaction. This is proof that they did not suppose he would rise again. And the fact that they did not *expect* he would rise, gives more strength to the evidence for his resurrection.—*Jacobus.* The hurried burial had not permitted this anointing to be completed; it had been commenced by Nicodemus at the time of the interment (John 19:39, 40). Perhaps the women were ignorant of that; perhaps they wished to add their own offerings.—*Abbott.*

He is risen. "Through woman death was first introduced into the world; to woman the first announcement was made of the resurrection."

Proofs of Christ's Resurrection. I have been used for many years to study the history of other times, and to examine and weigh the evidences of those who have written about them; and I know of no one fact in the history of mankind which is proved by better and fuller evidence of every sort, to the mind of a fair inquirer, than that Christ died, and rose again from the dead.—*Dr. Arnold.* Moreover, it was *precisely the same body which was buried* that rose again, or all proofs fail.

I. *Proved by the friends of Christ.* (1) The apostles had the most powerful faith in the fact. They were unanimous in their declaration of it a few days after, on the very spot on which it occurred, and that to men who were prepared to do anything to conceal the fact. (2) This faith came in direct opposition to their previous beliefs and worldly interests. They had no expectation and no hope of such resurrection. (3) They had every opportunity for thoroughly satisfying themselves on this point. (4) By their declaration of the fact they induced thousands of the very enemies of Christ to believe in it, and that close to the time and near the very spot on which it occurred. The early church universally believed in it; and it is incredible that a myth, a false story, should have so grown up without substantial foundation.—*From Thomas' Genius of the Gospel.* (5) They attested this fact not only by their lives but by their death. (6) Only the fact of the resurrection can account for the marvellous change in the spirit and character of the apostles. The resurrection completely transformed them; inspired them with a new conception of Christ's kingdom as for all people, with a new courage to suffer for the sake of their risen Lord and his kingdom, and with a new purpose to preach Christ and him crucified everywhere as a spiritual redemption for sin (Acts 2:39; 5:41; 10:43). Neither fraud nor fiction is competent to account for the moral contrast. (7) A singular and significant testimony to the truth of the resurrection is afforded by the change in the Sabbath day. It was changed, not by any express command in the New Testament, but by the almost universal consent of the church, which could not endure to observe as a day of joy and gladness that on which Christ lay in the tomb, nor forbear to mark as a weekly festival that on which he arose.—*Abbott.*

II. *Proved by the enemies of Christ.* (2) It was impossible for these enemies to deny that Christ had by some means left the grave. (3) It was impossible for them to give any other explanation than that which they now invented—

that his disciples stole the body. (3) It was impossible for this, the only explanation they could give, to be credited; for (*a*) the disciples could not have stolen him if they would: (*b*) it was in the last degree improbable that all the Roman watch were asleep; (*c*) nor would the Jewish council have voted money merely to have reported a truth; (*d*) if the soldiers slept, they could not have known that the disciples stole the body; their story contradicted itself.—*Genius of the Gospel.*

The Importance of the Resurrection. (1) This resurrection is the crowning proof that Christ is the Son of God. If he could not conquer death, and come back from heaven, he could not prove that at the first he came from heaven. (2) It is proof of immortal life beyond the grave; that death does not end all, but the soul lives after the body dies. (3) It is the assurance of our own resurrection. (4) It shows that our Saviour has power over every one of our enemies. (5) It teaches the moral resurrection, that being dead to sin we should be alive unto God.—*Peloubet.*

—Dr. Holland said, "Faith draws the poison from every grief, takes the sting from every loss, and quenches the fire of every pain; and only faith can do it."

HOME AND FARM.

The Fat Stock Show.

The annual exhibition of fat stock has grown to be one of the permanent features of Chicago. This great city furnishes disappointment and vexation enough to its tributary country in parades, fairs, races and exhibitions which are all show and nothing substantial behind them. This one, however, is a fine exception,—it is all solid, substantial, ponderous. It is moreover a show in which the city furnishes only the accommodation, while the country exhibits some of its best products to the admiration of the town people. The size of this exhibition may be inferred from the fact that there were set up on the wide floor of the Exhibition building 226 stalls for horses and cattle and 83 for sheep and swine, and the poultry exhibition beside was quite a display of itself.

The horses shown were few, eleven English draft horses, imported by J. H. Truman of this city, powerful, heavy-limbed animals, more attractive to the eye of the city teamster than the country plowman. They have not the weight, but seem more muscular than the Norman stock.

The herds of Short horns, Herefords and Polled Angus cattle were the great attraction. Mr. Sherman, of the Union Stock Yards, leads year by year in specialities. His heavy steer led the list at 3055 pounds, a huge red beast, equalled nearly in size but not in weight by two white steers, one owned by Allen Varner of Indianola, Ill., weighing 2850lbs, the other by H. B. Varnum, Marshall, Iowa, weight, 2715lbs. A pair of twin steers from Ashtabula Co., Ohio, were a great attraction—a handsome red in color, and tipping the scales at 2765 and 2485lbs. A lot of five fine white and roan Short horns from Canada were noted for their beauty of form and fine keeping. The Short horns were most numerous and showed a capacity for greater development than the Herefords, while for the latter is claimed the best beef and quicker maturity. The contest between the breeds has at several exhibitions been warm; this year however the former led, exhibiting the best lot of five and best single steer. D. McMoninger, Galvin, Iowa; J. D. Gillett Elkhart, Ill.; and J. H. Potts & Son, Jacksonville, Ill., exhibited the largest herds of Short horns. Potts and Gillett each listed fourteen animals which had gained over two pounds weight per day of their lives. T. L. Miller of Beecher, Ill., made a fine display of Hereford cattle which presented more uniformity in weight and growth than their rivals. A half dozen of the black, hornless Polled Angus breed were exhibited by a Canada owner. This Scotch breed, while less attractive in form and size, are said to have qualities of quick development and fine grade of beef which render them in these respects superior. Considerable importations of these have have been made within a year or two past by wealthy Chicagoans who own stock farms.

The sheep on exhibition were fine representatives of the Oxford, Cotswold, Southdown, Shropshire, Merino and Leicester breeds. M. N. Hood of Guelph, Canada, was one of the largest exhibitors. To Simon Beattie, Annan, Scotland, were credited four pens of fine animals. Mrs. Annie Newton of Pontiac, Mich., had also a fine display, chiefly of the Shropshire strain.

J. A. Countryman of Rochelle, Ill., and Taylor Bros. of Waynesville, Ill., exhibited the largest show of hogs. The latter took the premium for the heaviest fat hog, a Berkshire. They owned also the hog showing the largest daily gain, which averaged 2.90lbs. from date of birth. Mr. Countryman's fine exhibit were all of the Poland China breed and attracted universal attention. One hog a Chester White, owned by J. A. Brown & Son, Decatur, Ill., was scheduled at 650 pounds. G. W. Stoner, LaPlace, Ill., showed a Jersey Red weighing 600lbs.; twelve other hogs in the show were marked over 500; while thirty-two showed an average gain of over one pound per day.

The Poultry show was not large but fine, leading off with a huge Thanksgiving gobbler of 29lbs. weight, raised by Bush & Blodgett, Downers Grove, Ill. This firm owned the premium gobler, wt. 27lbs.; also a huge gander, wt. 24lbs. Their White Brahma fowls were fine, but we have seen better specimens of the Plymouth Rocks.

The show closed on Wednesday, having been open a week, and attracting daily from office, store and parlor thousands of people who were thankful to thus gratify their taste for something more serious, substantial and useful than the stock quotations or the gewgaws of fashion.

Words of Life for every Day.

SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH.

Thursday, Nov. 30.—As many as I love, I rebuke and chasten; be zealous, therefore, and repent. Rev. 3:19.

Friday, Dec. 1.—And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell. Matt. 10:28.

Saturday, Dec. 2.—Pray ye therefore the Lord of the harvest, that he will send forth laborers into the harvest. Matt. 9:38.

Sabbath, Dec. 3.—And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God. Mark 15:39.

Monday, Dec. 4.—But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Matt. 10:30-31.

Tuesday, Dec. 5.—Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.—Matt. 6:19 20.

Wednesday, Dec. 6.—Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Heb. 12:1.

—A century since, in the north of Europe stood an old cathedral, upon one of the arches of which was a sculptured face of wondrous beauty. It was long hidden, until one day the sun light striking through a slanted window revealed its matchless features. And ever after, year by year, upon the days when for a brief hour it was thus illumed, crowds came and waited eagerly to catch but a glimpse of that face. It had a strange history. When the cathedral was being built an old man, broken with the weight of years and care, came and besought the architect to let him work upon it. Out of pity for his age, but fearful lest his failing sight and trembling touch might mar some fair design, the master set him to work in the shadows of the vaulted roof. One day they found the old man asleep in death, the tools of his craft laid in order beside him, the cunning of his right hand gone, his face upturned to this other marvelous face which he had wrought there—the face of one whom he had loved and lost in his early manhood. And when the artists and sculptors and workmen from all parts of the cathedral came and looked upon that face they said. "This is the grandest work of all; love wrought this?"

In the great cathedral of the ages—the Temple being built for an habitation of God—we shall all learn sometime that love's work is the grandest of all.—*J. L. Russell.*

American Party Papers.

These papers represent and seek to promote the principles of the *American Party.* Four of them are now published as follows:

New England American, by E. D. Bailey, 8 Portland St., Worcester, Mass.;

Illinois American, by Ezra A. Cook, 13 Wabash Ave., Chicago, Ill.;

Michigan American, by Elder H. A. Day, Coldwater, Mich.;

Iowa American, by N. Bourne, Cedar Rapids, Iowa.

The Indiana American has been voted by the State Association; Elder I. W. Lowman, Goshen, Ind., editor.

These papers are published monthly and are uniform in size and in price as follows:

TERMS, POST-PAID:

Single copies, per year								25 cents.
5 copies to one address 1 year								$ 1.00
12	"	"	or 9 to	9 addresses 1 year				2.00
50	"	"	" 40 "	40	"	"		7.00
150	"	"	" 100 "	100	"	"		15.00

Most of the matter in these papers is also used in the *Cynosure*, and the great object in starting them is to afford friends an extremely efficient and cheap way of introducing and promoting this reform. A few friends could club in together and by raising $15.00 per year, either have the paper sent directly to 100 different, persons or have one hundred and fifty copies sent monthly for distribution.

The influence of these papers for good, when received regularly by 100 families in any neighborhood, can scarcely be overestimated.

ANTI-SECRECY TRACTS

Published by the National Christian Association, 221 West Madison St., Chicago, Ill.

Orders filled at the rate of 50 cents per 1000 pages at the office, or 75 cents per 1,000 pages by Mail.

Contributions are solicited to the Tract Fund for the free distribution of tracts.

In this series of Tracts will be found the opinions of such men as Hon. J. Q. Adams, Wm. H. Seward, James Madison, Daniel Webster, Richard Rush, John Hancock, Millard Fillmore, Chief Justice Marshall, Seth M. Gates, Nathaniel Colver, President Finney, President Blanchard, Philo Carpenter, Hon. J. B. Walker, Chancellor Howard Crosby, D. L. Moody, and others.

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2	Voice of the Empire State in Condemnation of Masonry	4
3	Address to American Pastors on the Secret Lodge	4
4	Freemasonry in the Family, by J. P. Stoddard	4
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REFORM NOTE-PAPER AND ENVELOPES.

As a needed means of spreading the truth regarding secrecy, a collection of the utterances of Scripture and various noted statesmen and ministers has been prepared and printed in tasteful form at the top of note-paper and on both sides of envelopes (the matter on the paper being entirely different from that on the envelopes.) A blank line for date is also printed in. The envelopes can be furnished either white or colored; both envelopes and paper being of the ordinary size and of good quality.

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The Christian Cynosure.

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On the whole, our Convention has made a very encouraging beginning in this part of the State, where almost nothing has heretofore been known or said of the reform. The summersault in politics will season the temperance reform, which has made such rapid summer growth that it was likely to winter kill. The reverse will blow off the chaff. The politicians who were making prohibition their political kite, will turn back, but the cause will go forward. As old Dr. Beecher used to say, "It has only let go to spit on its hands and take hold afresh."

It is interesting to see the *New York Witness* give its platform of a new party *vs.* rings, leaving out the worst of all, the *secret* rings. There will be a plank against them, all the same. I think Prof. Feemster is mistaken in thinking that woman suffrage is dead. The defeat of St. John will not kill it. It will prune the discussion of false reasoning, and the idea that women are enslaved by not having the ballot; but the discussion is not done. J. BLANCHARD.

THURLOW WEED.—The memorial meeting on Thursday last at Oshkosh adopted the following tribute of respect to the memory of Mr. Weed:

WHEREAS, God has dismissed this distinguished American from his sufferings we hasten to record our gratitude that he was permitted to live to give his dying testimony to the cause which his life did so much to promote.

RESOLVED, that we tender to the members of his family who survive him, the sympathies of the Wisconsin State Christian Association in their affliction and our congratulations for the light in which his long day has closed.

2. That we congratulate the country that he lived to give his dying testimony against the lodge, and seal it with his oath.

3. That we will use our best endeavors to circulate Mr. Weed's pamphlet forthwith throughout the United States.

—Bro. Stoddard returned from Oshkosh on Friday but remained but a short time in the city, hence the promised article on the *Cynosure* list he has not been able to prepare for this number. While waiting for it, let some good work for new subscribers and especially for renewals prepare for its welcome.

—Again the *Cynosure*, though full of good things, has the pleasure of saying to its readers that there is more to follow. Reports from Bro. Matthews' work in Iowa last month, and from Father Taylor in Ohio, wait for them, also a letter of deepest interest from Michigan, with the personal statement of *another eye-witness to the seizure of Morgan* at the Canandaigua jail, and of another witness to the fact that the "Mrs. Monroe," who was of so great assistance to the Masons, was no other than Dr. Lewis, as Mrs. Mather testified so clearly in the Batavia Convention. We give way also this week for Secretary Stoddard's recollections of his visits to Thurlow Weed, and postpone some facts of interest gleaned from the press.

—The disposition of the Knights of Pythias to desecrate the Sabbath with parades and other lodge business, has just caused the Illinois Grand Lodge to take special action against it.

—Every member of the Knights of Pythias order in Illinois is taxed 40 cents a year to sustain the Grand Lodge. This body meets but once a year; estimate, therefore, the round sum which is taxed for all the lodge meetings of the year with special services for dancing,, etc.

—Pres. B. H. Hinsdale of Hiram College wrote some time since in answer to an inquiry respecting President Garfield, that Freemasonry was "a mere incident in his life and his personal friends do not regard his connection with the lodge as of sufficient importance to deserve attention."

—Sabbath school superintendents are now looking about for lesson helps for the coming year, when the schools will generally take up the study of the Acts for the first six months, and of the Old Testament history through Joshua, Judges and 1 Samuel during the second. The "Lesson Helper Quarterly," published by Eugene R. Smith, New York, and with departments by Dr. C. F. Deems, is one of these helps which we should recommend to avoid. During the past few years Dr. Deems has been prominent among the Freemasons of New York; being used by them on public occasions, much as Thomas, Locke, Lorimer and Fallows are used by the Chicago lodges. On the lesson Mark 10:1-16, he makes this comment: "Have I not made unsatisfactory excuses for neglect of home duties? Have I not neglected my home for the school, the society, the order, or the church? Can a man be very useful as a teacher, as a temperance or missionary worker, as a Mason, as a church-member, who does not have daily family worship." This putting the blasphemy, the rejection of Christ, the falsehood, sham and heathenism of Freemasonry along with the Christian church and Christian duty, and teaching it to the children in the Sabbath school is worthy of a Jesuit. Let publishers who allow such teaching in their papers have a wide berth.

NOTICES.

Minnesota.

By request of the friends in the southwestern part of the State, the fifth annual convention of the Minnesota Christian Association will be held in the court house in Blue Earth City, Faribault county, on Wednesday, Thursday and Friday, December 6th, 7th and 8th, 1882. Blue Earth City is the terminus of the Blue Earth City branch of the C., St. Paul, M. & O. railroad. The friends offer free entertainment and invite a full attendance. Those intending to come will please send their names to Rufus Johnson, Blue Earth City, Minn. Reduced railroad fare returning, on all roads, to those who pay full fare coming. Opening lecture Wednesday evening at 7 o'clock, by Rev. J. P. Stoddard. President C. A. Blanchard is expected to deliver a series of lectures. THOMAS HARTLEY,
Rec. Secretary.

E. G. PAINE,
President.

Kansas.

The Kansas State Christian Association, opposed to secret societies, will meet in convention at the Free Methodist Church, Emporia, at 7 o'clock p. m., Dec. 19th, and continue in session until the 21st Secretary Stoddard and other active and able workers are expected to be present. The place is central and easy of access, and we urge the friends of reform from all parts of the State to be present. Important business will come before the Association. Come, brethren, 'to the help of the Lord, to the help of the Lord against the mighty." JOS. ALTER, Sec'y.

Hon. Thurlow Weed.--Remniscences.

RELATION GIVEN TO THE WISCONSIN CHRISTIAN ASSOCIATION. REPORTED BY VOTE OF THE BODY, FOR THE CYNOSURE BY SECRETARY STODDARD.

The press of this city announced last evening the death of *Hon. Thurlow Weed.* The announcement accompanied with a rather imperfect likeness of that great, and, I believe, Christian man, revived the memory of many interesting incidents and important facts which he related to me when at his house in September last. It has occurred to me that mention of a few among the many things related during three interviews, might escape the notice of those who will write biographical notices of Mr. Weed.

My first interview with him was at his house No. 12, 12th St. New York, July 24th, 1882. He received me cordially; and when I stated the object of my call he seemed to forget all else and entered at once into a detailed account of the abduction and murder of Captain William Morgan. I told him of the monument that was to be erected to Mr. Morgan at Batavia and asked him to be present and take part in the unveiling ceremonies on the 13th of September. He listened with interest and expressed his entire approval, and gave encouragement that if health would permit he would be present, and if unable to attend in person, he would, if possible, prepare and send to be read on the occasion, a statement of facts. Impaired eye-sight and ill health prevented his attendance, but he was able, by the aid of an amanuensis, to furnish one of the ablest, clearest and most conclusive solutions of the "Morgan mystery" given to the American public. It is a document that should be read by every citizen of our country. It has been issued by the National Christian Association, 221 W. Madison St., Chicago, in pamphlet form accompanied with a cut of the Morgan monument and is sent to any address on receipt of five cents.

My next call was on September 23d, after the unveiling at Batavia, and on the day when that terrible storm was raging that swept the Atlantic seaboard. Mr. Weed's grand-daughter answered the door bell and, on learning my name, said "we have been expecting you;" and then led the way to the room where Mr. Weed was resting on an old-fashioned lounge. At the mention of my name, he arose and extending his hand, said, "I am glad to see you. I have been reading about your meeting at Batavia in the papers, and I want to know all about it." I gave him an account of the convention, and answered his questions, as well as I was able. He then proposed to affix his affidavit to that document read at the Convention, if I thought it would add weight to it with the people. I approved of the suggestion and at his request left the document for review, and his affidavit. To show the kindness of his heart, I will mention one little incident. When I was about to leave Mr. Weed accompanied me to the door and, hearing the rain which was falling profusely, he asked, "Have you a good umbrella?" I replied "No, but I do not mind the rain, I shall get along very well without one." He replied "you must take mine;" and, stretching out his hand to where three or four were standing in a case, he selected one with a silk cover and, drawing it out said, "Here take this; you can return it when convenient." I, of course accepted of his kind offer.

I called again on Monday the 25th, and found him cheerful and very ready to converse. He had carefully reviewed his paper to the Convention and wished me to leave it for *additions*, to which I assented. He then related in an easy, colloquial way many incidents of his life. His earliest recollections were in his father's "log cabin," when he used to climb up a ladder to his little bed in the "loft." He began his public life as a journalist and continued his connection with the press as editor and correspondent up to within a few days of his death. He entered the arena of politics from compulsion rather than choice.

When a journeyman printer in Rochester, N. Y., which at the time was only a village, there was great need for increased banking facilities. Two unsuccessful attempts, attended with heavy expense, had been made to obtain a charter. Mr. Weed was selected to make a third effort and, by careful management succeeded at a comparatively trifling expense. This success was his first introduction to the favorable notice of men of political influence; and, by making judicious use of the advantage gained, his influence increased until he attained a place in the counsels of statesmen, seldom, if ever, possessed by any other American citizen.

About this time (1826) occurred the abduction and murder of Capt. Wm. Morgan. News reached Rochester from Batavia, only some thirty miles distant, of a meeting for inquiry and there was a general excitement among the citizens. Mr. Weed alluded to the report in a paper which he was then publishing, which so incensed the Masons that they withdrew their subscriptions in large numbers, and began hostile movements against him. Mr. Weed promptly resigned connection with the paper to save his partner from financial ruin, and looked elsewhere for employment. At Albany, Troy, and other points he found the "craft" had anticipated his applications, and managed to defeat his efforts. These things began to open his eyes, and to reveal to him the true character of the lodge. It was not until he had seen the lodges carry a municipal election in Rochester over both the political parties, that he fully comprehended their power; and, even then, he strove with all his ability to keep the question of Anti-masonry out of State politics, and so preserve intact the Whig party to which he belonged.

The people, however, were aroused, and, despite the efforts of Seward, Granger, Weed and others, they took the question to the ballot-box and kept it there until they triumphed in the State politics of New York and several other States, and 228,000 votes were cast for Wirt and Ellmaker. Seward and Weed were firm friends, and Mr. Weed ardently desired Mr. Seward's election to the Presidency. In this desire almost the whole country concurred. Extensive preparations were made for Mr. Seward's nomination at the Chicago convention in 1860. Mr. Greeley was opposed to Seward's nomination, and secured the appointment of delegates in Vermont, who entertained the same views. In relating the history of that movement Mr. Weed remarked, "It is said Greeley packed the Vermont delegation through the lodges; but I never could believe that he would resort to such a measure. Yet it is said that every Vermont delegate was a Freemason, and the delegation went solid against Seward." Speaking of the Virginia delegates he said they were instructed for Seward, but in convention they disregarded their instructions. Afterwards two of those Virginia delegates explained to Mr. Weed the reason of their course in the convention by saying: "We were not aware, until we reached Chicago, that this was the Seward who had so much to do with the Anti-masonic excitement in western New York."

After Mr. Lincoln's election, he often summoned Mr. Weed for counsel at critical periods during the war and was largely influenced by his advice in making appointments. When our affairs with Great Britain were becoming complicated on account of the Mason-Slidell case and the Alabama difficulty, President Lincoln sent Mr. Weed on a mission of peace. With his daughter, he landed in Paris and there waited advices from Hon. Charles Francis Adams, then Minister at her Majesty's court. Receiving an invitation, he hastened to London and, after a conference with Mr. Adams, at length secured an interview with Lord John Russell, Prime Minister of England, at his country seat. The great rebellion, and especially the Alabama difficulty, was the theme of discussion. Lord Russell was unyielding in his demands that humiliating reparation should be made for the insult offered to the British flag. Earnest conference followed in which the whole case was canvassed and the wrong which our goverment had done was freely acknowledged. Lord Russell was stern, and the conversation closed with little prospect of an amicable settlement. Lady Russell had been a silent, but a deeply interested listener. She invited Mr. Weed to view the parks and grounds around their mansion and when about to dismiss him, said quietly, "Women are not supposed to know anything of politics, or to have any influence in affairs of state, but I thought it might be a comfort to you to know that you have one friend." Mr. Weed assured me that this was the first ray of hope that appeared in the case, and that it lifted a heavy load from his heart. He then gave a detailed account of how, through the influence of Lady Russell, aided by other ladies at court whom she enlisted with her, the document that had been prepared as the final demand of the British government on our own, was brought to the Queen's notice. After reading it the Queen exclaimed, "Oh I cannot think of a bloody war between our government and the United States!" She then took her pen, and with her own hand erased the most offensive features of the demand, and, then sent for Prince Albert to ask his advice. The Prince was too ill to leave his room. She then sent the revised paper to him. He made still further modifications which so changed the conditions imposed that our government could make the concession without compromising its own honor and self respect; England was kept from open alliance with the confederate States; and thus a double war, with Great Britain and the Rebellion, was averted at the most critical moment of our nation's existence, under God by the sagacious statesmanship of Mr. Weed, aided by Lady Russell and other ladies at court. Thousands of lives and millions of property were saved, and amicable relations maintained between the two dominant powers in the civilized world! Had Mr. Weed accomplished nothing more than this one victory, he would have deserved the deepest gratitude of every patriot and philanthropist on this globe, and merited a place among the most distinguished of the great men of earth.

After listening for hours to the recital of unwritten history in connection with the most important events in our civil history, I said, "Mr. Weed, how does it come that while you have been making other men Presidents, senators and governors, you have never been President yourself?" He replied, "I never wanted an office, and wouldn't have one. This the politicians knew; and they always confided in me, knowing that I would not betray or supplant them. The men who have the greatest influence in shaping national movements are not, as a rule, the men who come prominently before the people; but the men who study public affairs, and wisely but quietly control them." It will be acknowledged, I think, by all who knew Mr. Weed, that he practiced his own theory with great fidelity, and that this, with other great qualities, was the secret of his success.

My last visit to Mr. Weed was on the 28th of September. He had carefully revised his letter and made such additions as he wished; so that it is the thoroughly considered and carefully revised statement of his accurate recollections. He called in a notary and said, "I wish to make oath to this paper in the most direct and simple form." Mr. Doty then wrote the following form of oath:

Thurlow Weed, being duly sworn, says that the foregoing statements are true.

THURLOW WEED.

Subscribed and sworn to before me this 28th day of September, 1882.

SPENCER C. DOTY, Notary Public,
17 Union Square, New York City.

to which Mr. Weed, while I looked on, affixed his signature, with his own trembling hand.

—A mural tablet has been erected in the 1st church of New Haven reading as follows:

BY THE GRACE OF GOD
LEONARD BACON.

A servant of Jesus Christ and of all men for his sake, here preached the gospel for fifty-seven years. Fearing God and having no fear beside, loving righteousness and hating iniquity, friend of liberty and law, helper of Christian missions, teacher of teachers, promoter of every good work. He blessed the city and the Nation by ceaseless labors and a holy life, and departed peacefully into rest December 24th, 1881, leaving the world better for having lived in it.

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Nov. 23.—Our Convention proper closed last night, but as the attendance was diminished by miscarriage of bills, etc., we have concluded that I should stay and speak on the lodge system in the Presbyterian church to-night. Last night Gill's Hall was filled, some standing at the door, and the interest in our meetings is just beginning to awake.

I have never heard Mr. Lowe before. He was an able lodge master and confers the degrees with fluency and accuracy, and the impression on the people last night was very strong. Rev. E. Collins, president of the State Association, Wesleyan; Rev. Mr. Bergen, German Methodist; Rev. Mr. Wheeler, Free Will Baptist; Rev. W. Warner, Wesleyan, and his son, a Wheaton student who preaches at Waupun; and Bro. Ames, down from Menomonee, have taken a lively interest in the meetings. The death of Hon. Thurlow Weed was announced yesterday and memorial services are set for 10 o'clock today. Secretary Stoddard speaks.

On the whole, our Convention has made a very encouraging beginning in this part of the State, where almost nothing has heretofore been known or said of the reform. The summersault in politics will season the temperance reform, which has made such rapid summer growth that it was likely to winter kill. The reverse will blow off the chaff. The politicians who were making prohibition their political kite, will turn back, but the cause will go forward. As old Dr. Beecher used to say, "It has only let go to spit on its hands and take hold afresh."

It is interesting to see the *New York Witness* give its platform of a new party *vs.* rings, leaving out the worst of all, the *secret* rings. There will be a plank against them, all the same. I think Prof. Feemster is mistaken in thinking that woman suffrage is dead. The defeat of St. John will not kill it. It will prune the discussion of false reasoning, and the idea that women are enslaved by not having the ballot; but the discussion is not done. J. BLANCHARD.

THURLOW WEED.—The memorial meeting on Thursday last at Oshkosh adopted the following tribute of respect to the memory of Mr. Weed:

WHEREAS, God has dismissed this distinguished American from his sufferings we hasten to record our gratitude that he was permitted to live to give his dying testimony to the cause which his life did so much to promote.

RESOLVED, that we tender to the members of his family who survive him, the sympathies of the Wisconsin State Christian Association in their affliction and our congratulations for the light in which his long day has closed.

2. That we congratulate the country that he lived to give his dying testimony against the lodge, and seal it with his oath.

3. That we will use our best endeavors to circulate Mr. Weed's pamphlet forthwith throughout the United States.

—Bro. Stoddard returned from Oshkosh on Friday but remained but a short time in the city, hence the promised article on the *Cynosure* list he has not been able to prepare for this number. While waiting for it, let some good work for new subscribers and especially for renewals prepare for its welcome.

—Again the *Cynosure*, though full of good things, has the pleasure of saying to its readers that there is more to follow. Reports from Bro. Matthews' work in Iowa last month, and from Father Taylor in Ohio, wait for them, also a letter of deepest interest from Michigan, with the personal statement of *another eye-witness to the seizure of Morgan* at the Canandaigua jail, and of another witness to the fact that the "Mrs. Monroe," who was of so great assistance to the Masons, was no other than Dr. Lewis, as Mrs. Mather testified so clearly in the Batavia Convention. We give way also this week for Secretary Stoddard's recollections of his visits to Thurlow Weed, and postpone some facts of interest gleaned from the press.

—The disposition of the Knights of Pythias to desecrate the Sabbath with parades and other lodge business, has just caused the Illinois Grand Lodge to take special action against it.

—Every member of the Knights of Pythias order in Illinois is taxed 40 cents a year to sustain the Grand Lodge. This body meets but once a year; estimate, therefore, the round sum which is taxed for all the lodge meetings of the year with special services for dancing,, etc.

—Pres. B. H. Hinsdale of Hiram College wrote some time since in answer to an inquiry respecting President Garfield, that Freemasonry was "a mere incident in his life and his personal friends do not regard his connection with the lodge as of sufficient importance to deserve attention."

—Sabbath school superintendents are now looking about for lesson helps for the coming year, when the schools will generally take up the study of the Acts for the first six months, and of the Old Testament history through Joshua, Judges and 1 Samuel during the second. The "Lesson Helper Quarterly," published by Eugene R. Smith, New York, and with departments by Dr. C. F. Deems, is one of these helps which we should recommend to avoid. During the past few years Dr. Deems has been prominent among the Freemasons of New York; being used by them on public occasions, much as Thomas, Locke, Lorimer and Fallows are used by the Chicago lodges. On the lesson Mark 10:1-16, he makes this comment: "Have I not made unsatisfactory excuses for neglect of home duties? Have I not neglected my home for the school, the society, the order, or the church? Can a man be very useful as a teacher, as a temperance or missionary worker, as a Mason, as a church-member, who does not have daily family worship." This putting the blasphemy, the rejection of Christ, the falsehood, sham and heathenism of Freemasonry along with the Christian church and Christian duty, and teaching it to the children in the Sabbath school is worthy of a Jesuit. Let publishers who allow such teaching in their papers have a wide berth.

NOTICES.

Minnesota.

By request of the friends in the southwestern part of the State, the fifth annual convention of the Minnesota Christian Association will be held in the court house in Blue Earth City, Faribault county, on Wednesday, Thursday and Friday, December 6th, 7th and 8th, 1882. Blue Earth City is the terminus of the Blue Earth City branch of the C., St. Paul, M. & O. railroad. The friends offer free entertainment and invite a full attendance. Those intending to come will please send their names to Rufus Johnson, Blue Earth City, Minn. Reduced railroad fare returning, on all roads, to those who pay full fare coming. Opening lecture Wednesday evening at 7 o'clock, by Rev. J. P. Stoddard. President C. A. Blanchard is expected to deliver a series of lectures. THOMAS HARTLEY,
Rec. Secretary.

E. G. PAINE,
President.

Kansas.

The Kansas State Christian Association, opposed to secret societies, will meet in convention at the Free Methodist Church, Emporia, at 7 o'clock p. m., Dec. 19th, and continue in session until the 21st Secretary Stoddard and other active and able workers are expected to be present. The place is central and easy of access, and we urge the friends of reform from all parts of the State to be present. Important business will come before the Association. Come, brethren, 'to the help of the Lord, to the help of the Lord against the mighty." JOS. ALTER, Sec'y.

Hon. Thurlow Weed.--Remniscences.

RELATION GIVEN TO THE WISCONSIN CHRISTIAN ASSOCIATION. REPORTED BY VOTE OF THE BODY, FOR THE CYNOSURE BY SECRETARY STODDARD.

The press of this city announced last evening the death of *Hon. Thurlow Weed.* The announcement accompanied with a rather imperfect likeness of that great, and, I believe, Christian man, revived the memory of many interesting incidents and important facts which he related to me when at his house in September last. It has occurred to me that mention of a few among the many things related during three interviews, might escape the notice of those who will write biographical notices of Mr. Weed.

My first interview with him was at his house No. 12, 12th St. New York, July 24th, 1882. He received me cordially; and when I stated the object of my call he seemed to forget all else and entered at once into a detailed account of the abduction and murder of Captain William Morgan. I told him of the monument that was to be erected to Mr. Morgan at Batavia and asked him to be present and take part in the unveiling ceremonies on the 13th of September. He listened with interest and expressed his entire approval, and gave encouragement that if health would permit he would be present, and if unable to attend in person, he would, if possible, prepare and send to be read on the occasion, a statement of facts. Impaired eye-sight and ill health prevented his attendance, but he was able, by the aid of an amanuensis, to furnish one of the ablest, clearest and most conclusive solutions of the "Morgan mystery" given to the American public. It is a document that should be read by every citizen of our country. It has been issued by the National Christian Association, 221 W. Madison St., Chicago, in pamphlet form accompanied with a cut of the Morgan monument and is sent to any address on receipt of five cents.

My next call was on September 23d, after the unveiling at Batavia, and on the day when that terrible storm was raging that swept the Atlantic seaboard. Mr. Weed's grand-daughter answered the door bell and, on learning my name, said "we have been expecting you;" and then led the way to the room where Mr. Weed was resting on an old-fashioned lounge. At the mention of my name, he arose and extending his hand, said, "I am glad to see you. I have been reading about your meeting at Batavia in the papers, and I want to know all about it." I gave him an account of the convention, and answered his questions, as well as I was able. He then proposed to affix his affidavit to that document read at the Convention, if I thought it would add weight to it with the people. I approved of the suggestion and at his request left the document for review, and his affidavit. To show the kindness of his heart, I will mention one little incident. When I was about to leave Mr. Weed accompanied me to the door and, hearing the rain which was falling profusely, he asked, "Have you a good umbrella?" I replied "No, but I do not mind the rain, I shall get along very well without one." He replied "you must take mine;" and, stretching out his hand to where three or four were standing in a case, he selected one with a silk cover and, drawing it out said, "Here take this; you can return it when convenient." I, of course accepted of his kind offer.

I called again on Monday the 25th, and found him cheerful and very ready to converse. He had carefully reviewed his paper to the Convention and wished me to leave it for *additions*, to which I assented. He then related in an easy, colloquial way many incidents of his life. His earliest recollections were in his father's "log cabin," when he used to climb up a ladder to his little bed in the "loft." He began his public life as a journalist and continued his connection with the press as editor and correspondent up to within a few days of his death. He entered the arena of politics from compulsion rather than choice.

When a journeyman printer in Rochester, N. Y., which at the time was only a village, there was great need for increased banking facilities. Two unsuccessful attempts, attended with heavy expense, had been made to obtain a charter. Mr. Weed was selected to make a third effort and, by careful management succeeded at a comparatively trifling expense. This success was his first introduction to the favorable notice of men of political influence; and, by making judicious use of the advantage gained, his influence increased until he attained a place in the counsels of statesmen, seldom, if ever, possessed by any other American citizen.

About this time (1826) occurred the abduction and murder of Capt. Wm. Morgan. News reached Rochester from Batavia, only some thirty miles distant, of a meeting for inquiry and there was a general excitement among the citizens. Mr. Weed alluded to the report in a paper which he was then publishing, which so incensed the Masons that they withdrew their subscriptions in large numbers, and began hostile movements against him. Mr. Weed promptly resigned connection with the paper to save his partner from financial ruin, and looked elsewhere for employment. At Albany, Troy, and other points he found the "craft" had anticipated his applications, and managed to defeat his efforts. These things began to open his eyes, and to reveal to him the true character of the lodge. It was not until he had seen the lodges carry a muncipal election in Rochester over both the political parties, that he fully comprehended their power; and, even then, he strove with all his ability to keep the question of Anti-masonry out of State politics, and so preserve intact the Whig party to which he belonged.

The people, however, were aroused, and, despite the efforts of Seward, Granger, Weed and others, they took the question to the ballot-box and kept it there until they triumphed in the State politics of New York and several other States, and 228,000 votes were cast for Wirt and Ellmaker. Seward and Weed were firm friends, and Mr. Weed ardently desired Mr. Seward's election to the Presidency. In this desire almost the whole country concurred. Extensive preparations were made for Mr. Seward's nomination at the Chicago convention in 1860. Mr. Greeley was opposed to Seward's nomination, and secured the appointment of delegates in Vermont, who entertained the same views. In relating the history of that movement Mr. Weed remarked, "It is said Greeley packed the Vermont delegation through the lodges; but I never could believe that he would resort to such a measure. Yet it is said that every Vermont delegate was a Freemason, and the delegation went solid against Seward." Speaking of the Virginia delegates he said they were instructed for Seward, but in convention they disregarded their instructions. Afterwards two of those Virginia delegates explained to Mr. Weed the reason of their course in the convention by saying: "We were not aware, until we reached Chicago, that this was the Seward who had so much to do with the Anti-masonic excitement in western New York."

After Mr. Lincoln's election, he often summoned Mr. Weed for counsel at critical periods during the war and was largely influenced by his advice in making appointments. When our affairs with Great Britain were becoming complicated on account of the Mason-Slidell case and the Alabama difficulty, President Lincoln sent Mr. Weed on a mission of peace. With his daughter, he landed in Paris and there waited advices from Hon. Charles Francis Adams, then Minister at her Majesty's court. Receiving an invitation, he hastened to London and, after a conference with Mr. Adams, at length secured an interview with Lord John Russell, Prime Minister of England, at his country seat. The great rebellion, and especially the Alabama difficulty, was the theme of discussion. Lord Russell was unyielding in his demands that humiliating reparation should be made for the insult offered to the British flag. Earnest conference followed in which the whole case was canvassed and the wrong which our goverment had done was freely acknowledged. Lord Russell was stern, and the conversation closed with little prospect of an amicable settlement. Lady Russell had been a silent, but a deeply interested listener. She invited Mr. Weed to view the parks and grounds around their mansion and when about to dismiss him, said quietly, "Women are not supposed to know anything of politics, or to have any influence in affairs of state, but I thought it might be a comfort to you to know that you have one friend." Mr. Weed assured me that this was the first ray of hope that appeared in the case, and that it lifted a heavy load from his heart. He then gave a detailed account of how, through the influence of Lady Russell, aided by other ladies at court whom she enlisted with her, the document that had been prepared as the final demand of the British government on our own, was brought to the Queen's notice. After reading it the Queen exclaimed, "Oh I cannot think of a bloody war between our government and the United States!" She then took her pen, and with her own hand erased the most offensive features of the demand, and, then sent for Prince Albert to ask his advice. The Prince was too ill to leave his room. She then sent the revised paper to him. He made still further modifications which so changed the conditions imposed that our government could make the concession without compromising its own honor and self respect; England was kept from open alliance with the confederate States; and thus a double war, with Great Britain and the Rebellion, was averted at the most critical moment of our nation's existence, under God by the sagacious statesmanship of Mr. Weed, aided by Lady Russell and other ladies at court. Thousands of lives and millions of property were saved, and amicable relations maintained between the two dominant powers in the civilized world! Had Mr. Weed accomplished nothing more than this one victory, he would have deserved the deepest gratitude of every patriot and philanthropist on this globe, and merited a place among the most distinguished of the great men of earth.

After listening for hours to the recital of unwritten history in connection with the most important events in our civil history, I said, "Mr. Weed, how does it come that while you have been making other men Presidents, senators and governors, you have never been President yourself?" He replied, "I never wanted an office, and wouldn't have one. The the politicians knew; and they always confided in me, knowing that I would not betray or supplant them. The men who have the greatest influence in shaping national movements are not, as a rule, the men who come prominently before the people; but the men who study public affairs, and wisely but quietly control them." It will be acknowledged, I think, by all who knew Mr. Weed, that he practiced his own theory with great fidelity, and that this, with other great qualities, was the secret of his success.

My last visit to Mr. Weed was on the 28th of September. He had carefully revised his letter and made such additions as he wished; so that it is the thoroughly considered and carefully revised statement of his accurate recollections. He called in a notary and said, "I wish to make oath to this paper in the most direct and simple form." Mr. Doty then wrote the following form of oath:

Thurlow Weed, being duly sworn, says that the foregoing statements are true.

THURLOW WEED.

Subscribed and sworn to before me this 28th day of September, 1882.

SPENCER C. DOTY, Notary Public,
17 Union Square, New York City.

to which Mr. Weed, while I looked on, affixed his signature, with his own trembling hand.

—A mural tablet has been erected in the 1st church of New Haven reading as follows:

BY THE GRACE OF GOD
LEONARD BACON.

A servant of Jesus Christ and of all men for his sake, here preached the gospel for fifty-seven years. Fearing God and having no fear beside, loving righteousness and hating iniquity, friend of liberty and law, helper of Christian missions, teacher of teachers, promoter of every good work. He blessed the city and the Nation by ceaseless labors and a holy life, and departed peacefully into rest December 24th, 1881, leaving the world better for having lived in it.

HOME CIRCLE.

A Worker's Prayer.

Dismiss me not Thy service, Lord,
But train me for Thy will;
For even I, in fields so broad,
Some duties may fulfill,
And I will ask for no reward
Except to serve Thee still.

How many serve, how many more
May to the service come;
To tend the vines, the grapes to store,
Thou dost appoint for some;
Thou hast Thy young men at the war,
Thy little ones at home.

All works are good, and each is best
As most it pleases Thee;
Each worker pleases when the rest
He serves in charity;
And neither man nor work unblest
Will thou permit to be.

Our Master all the work hath done
He asks of us to-day;
Sharing His service, every one
Share, too, His sonship may.
Lord, I would serve and be a son;
Dismiss me not I pray.

—Selected.

At the Prison Gate.

"Passing the State's prison in Wethersfield on foot, one morning, thirty years ago," said an old gentleman recently, one of the prison commissioners of the State of Connecticut. "I saw the gate open, a man come out, and the gate close again The man looked pale, and worn, and sad. He stood by the gate in the broad May sunshine in a perplexed and undecided way, and I noticed that the tears were streaming down his cheeks. He looked up and down the road, up at the sky, and then stood with bowed head.

"'Where, now, my friend?' I asked cheerfully.

"'I don't know, good sir,' replied the man, sadly.

"'I am walking to Hartford; take passage with me,' I said.

"'You won't care to be seen in such company,' he replied, looking at me incredulously. 'Perhaps you don't understand that I have just worked out a sentence in the State's prison here.'

"'I understand,' I said. 'We are all wayfarers; come along and we will talk the matter over, and decide as we go what can be done for you.'

"It was a lovely, warm day. We walked slowly and talked a good deal, or rather my companion talked, and I encouraged him to do so. He answered my questions frankly, clutching hungrily at my ready sympathy.

"I found that he had made shoes in the prison. 'I never had a trade before,' he said. 'I think if I had, I would not have fallen into errors. Had I had a legitimate way of getting a living, I would not have been tempted as I was. I have a good trade to begin on now, however. I have brought that away with me, as well as a bitter memory and a lasting disgrace.'

"'It is not the fact of your being in prison, but the crime that carried you there, wherein lies the sin,' I said.

"'But those who are not found out escape the disgrace,' he replied bitterly, with a deep sigh; and I hastened to say:

"'I think I know a man here in the city who will hire you. He is a large shoe manufacturer, and I am sure he will make a place for you as a favor to me, even if he does not really need a man.'

"The more I thought about it, the more confident I felt that my friend would take him into his manufactory.

"'If I was in your place,' I said, as we entered the city, "I would not lisp a word about having been in prison.'

"The poor fellow stopped short and looked at me. The hopeful look dropped out of his face, his eyes filled with tears, and he said, in a broken voice:

"'You have been very kind, but I had better bid you good-bye, sir. I cannot live and lie. I promised my God last night, in my cell that was so dark at first, but so light at last, when Jesus came to me there, that I would *be true* whatever befell me, and I will keep my word.'

"'Forgive me for tempting you at the outset,' I said; 'Come on.'

"I saw my friend, and told him the whole story. He had a little talk with my man, and made a bargain with him. That night, just at the hour for the shop to close, we three went into the work room.

"'Here is a poor fellow who was discharged this morning from the Connecticut State's prison,' said the proprietor. 'I am going to give him a start in life by taking him into the shop; he will begin work to-morrow.'

"There were indignant glances among the men, and one spoke up hastily:

"'I shall leave if he stays. I will not work with a jail-bird.'

"'Very well,' said the employer, 'any one who wishes to leave can bring in a bill of his time in the morning.'

"Only one man, the man who had constituted himself spokesman, left.

"Ten years later, that discharged convict was the owner of that manufactory, and the man who would not work with a 'jail-bird' was one of the journeymen. As I said, to begin with, that was thirty years ago. That man whom I met at the prison door is now a Senator in the Legislature of one of the largest New England States. He said to me this day:

"'I tremble when I think what the result might have been had an evil instead of a good friend met me outside the prison door.'"—*Annie A. Preston in Advocate and Guardian.*

Week Day Sermons.

BY MISS E. E. FLAGG.

We hear a great deal about the laws of etiquette. There are treatises on the subject easily procured and about as helpful as a complete letter writer with its forms of every kind of epistolary communication, from the schoolboy's first effort to fashionable billet-doux; from letters of love or friendship to the dryest business note. Run your eye down the column of questions and answers in any society paper, and see how some poor souls are exercised over "things to no profit,"—anxiously inquiring whether this or that style of introduction, this or that mode of serving a dish or helping a guest is in strict accordance with polite usage. And not a hundred years ago a great religious paper whose name is a household word opened its columns to discuss that particular breach of etiquette which consists in eating with the knife! Now whether or no the subject was one suited to the dignity of a great denominational organ may be fairly questioned, but there is no questioning the fact that so long as we live on the world the laws of good society,—those written and unwritten principles of good breeding that govern social intercourse—must have their due weight. Human nature so prone to extremes is apt to magnify them into overshadowing importance, or belittle them as things of no consequence. And as the former mistake is the more common of the two, this brief article is written with the hope that some young Christian brother or sister who feels sorely his or her ignorance on many nice points of social etiquette may be helped thereby.

Paul exhorts us "to be without carefulness." Why? Because our one supreme object of anxious thought and desire should be,—and again I quote St. Paul, for what grander expounder of Christian duty save the great teacher himself walked on earth?—"that I may win Christ and be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him, and the power of his resurrection and the fellowship of his sufferings, being made conformable unto his death." When an ambition so grand, far reaching, all-embracing possesses the soul of man or woman, what room for anxious fear lest they offend some of the thousand and one rules laid down by social etiquette? What place for "carefulness" over the fashion of this world that passeth away?"

"But you have just said these things have their importance;" puts in this same Christian brother or sister. "Do uncouth ways or awkward manners honor Christ? Verily not, beloved. "Charity doth not behave herself unseemly."

"Then do you know where I could procure some book of plain simple rules to guide me in these matters?"

I was once sitting by the side of a dear old mother in Israel whose eyes are blind to the glories of this world while the eyes of her understanding have grown piercing as the eagles; and in the course of our conversation the subject came up.

"It used to give me a great deal of anxiety when I was young," she said, smiling; "so much that I sent and bought me a work on etiquette—a real nice one, but everything in it of importance to regard I found my own dear mother had taught me. And now I believe that the Lord will guide and instruct his children even in such a thing as this. The three Christian graces are all the teachers of etiquette they need. One who is a pupil in *their* school will be careful of everybody's feelings; will not obtrude his own personal affairs in general conversation; will always prefer others before himself, and act in short like a true gentleman."

"But these non-essentials—these minor points of etiquette, what is to be done with them?" I inquired.

"My dear, when these Christian graces—and the greatest of these is love, remember—set up their school in any heart, such things can be safely left to take care of themselves. Some are not worth minding, others are to be regarded because they have their roots in the great foundation principles that underlie all good breeding, but a Christian keenly alive to the honor of his Master will soon learn to distinguish between the gold and the dross. The three Christian graces do not teach without a text-book,—and that text-book you do not need to be told is the Bible."

I know she was right. I know that God's grand word of truth partakes of his own greatness. He who numbers the hairs of our head and notes the fall of the sparrow, while he guides the course of empires, and the far higher concerns of that spiritual realm of which we know nothing, has made it just what it is;—with counsel for the smallest perplexities of human life as well as balm for its most crushing sorrows;—a book whose one great purpose is to teach the way of salvation, not literature, or science, or jurisprudence, yet this same book has moulded literature till our noblest fiction and our grandest poetry are full of its inspiration. It has taught in dim allegory secrets that the eternal rocks are slowly giving up to the curious gaze of the scientist, and more and more is the pendulum of human law beginning to vibrate in accordance with those divine principles of justice laid down in its pages.

Dear Christian readers, "henceforth let no man trouble you." Study in the school of the Christian graces. Let love be your chief teacher, and the Bible your only book of etiquette.

Moral Decay in the Family is the invariable prelude to public corruption. It is a false distinction which we make between public integrity and private honor. The man whom you cannot admit into your family, whose morals are corrupt, can not be a pure statesman. Whoever studies history will be profoundly convinced that a nation stands or falls with the sanctity of its domestic ties. Rome mixed with Greece and learned her morals. The Goth was at her gates; but she fell not until she was corrupted and tainted at the heart. The domestic corruption preceded the political. When there was no longer purity on her hearth-stones, nor integrity in her Senate, then and not till then, her death-knell was rung.—*Robertson.*

—Do not wade far out into the dangerous sea of this world's comfort. Take the good that God provides for you, but say of it, "It passeth away, for indeed it is but a temporary need." Never suffer your goods to become your god.—*Spurgeon.*

LESSONS FOR THE DAY.

Song of Thanksgiving.

When all Thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.

O how shall words with equal warmth
The gratitude declare,
That glows within my ravish'd heart!
But thou canst read it there.

To all my weak complaints and cries
Thy mercy lent an ear.
Ere yet my feeble thoughts had learnt
To form themselves in prayer.

Unnumbered comforts on my soul
Thy tender care bestowed,
Before my infant heart conceived
From whence these comforts flowed.

Through hidden dangers, toils, and death,
It gently clear'd my way;
And through the pleasing snares of vice,
More to be feared than they.

Ten thousand, thousand precious gifts
My daily thanks employ;
Nor is the least a cheerful heart
That tastes those gifts with joy.

Through every period of my life
Thy goodness I'll pursue;
And after death, in distant worlds,
That glorious theme renew.

Through all eternity to Thee
A joyful song I'll raise;
But O! eternity's too short
To utter all Thy praise!

—Addison.

For What to Give Thanks.

REV. J. H. BROOKES.

I. *For God's goodness.* O give thanks unto the Lord; for he is good; for his mercy endureth forever. 1 Chron. xvi, 34; Ps. cvii, 1; cxviii, 1.

II. *For his holiness.* Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness. Ps. xxx, 4; xcvii, 12; cxl, 13.

III. *For revealing himself.* Unto thee, O God, do we give thanks, unto thee do we give thanks; for that thy name is near, thy wonderous works declare. Ps. lxxv, 1; cxxxviii, 2; 1. Thess. ii, 13.

IV. *For the gift of his Son.* Thanks be unto God for his unspeakable gift, 2 Cor. ix, 15. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John iii, 16; Rom. vi, 23.

V. *For a present salvation.* Giving thanks unto the father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. Col. i, 12, 13; John vi, 47.

VI. *For victory.* The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 Cor. xv, 56,57; Rom. vii, 25.

VII. *For everything.* In everything give thanks; for this is the will of God in Christ Jesus concerning you. 1 Thess. v, 18. Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God. Phil. iv, 6; Eph. v, 20.—*Selected.*

A True Incident.

A farmer who had recently listened to an exposition from the text found in Isaiah, "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider," was giving food to his stock, when one of his oxen, evidently grateful for his care, fell to licking his bare arm. Instantly with this simple incident the Holy Spirit flashed conviction on the farmer's mind. He burst into tears, and exclaimed, "It is all true. How wonderful is God's Word! This poor dumb brute is really more grateful to me than I am to God, and yet I am in debt to him for everything. What a sinner I am!"

The lesson had found its way to his heart, and wrought there effectually to lead him to Christ.—*Am. Messenger.*

Mrs. Oldham's Thanksgiving Dream.

Thanksgiving was over. That is, the sermon had been preached, the dinner eaten, and the guests were gone. Mrs. Oldham had drawn the curtains and was musing alone in her handsome parlor which a few minutes before resounded with wit and song and glittered in the rich attire of the assembled guests.

"I will write to him this very night," she said. Drawing her writing desk toward the fire she commenced a letter, but had only written the date when she dropped her pen and reclined on a lounge near by. Resting upon this she seemed struggling to gather her thoughts on a subject in hand. A few minutes passed when the maid opened the door saying;

"Madame, a gentleman wishes to see you."

Scarcely comprehending the message, she replied absently:

"Show him into this room."

The door opened instantly, and a well dressed but seedy-looking man, with a sorrowful, careworn countenance entered, and, without invitation, drew a chair to the grate and seated himself there.

Mrs. Oldham arose quickly, and after the first tremor at seeing a stranger thus bold and familiar, felt all fear pass, and in its stead a real pity for a forlorn man.

"My friend," she said, "your face is familiar, but I cannot recall the place or time of my acquaintance with you. I—"

"I presume not," he said with a smile, "but that is no matter of importance. I have known people to forget their own kindred."

"Tell me this, my friend," she continued, "have we met before? Do you know me?"

"Yes, indeed. We were children together. I knew you very well. I am glad to see you surrounded with so much comfort."

"Children together! Well, then I can guess your name," Mrs. Oldham said, "for my childhood acquaintances were few. I am to have the pleasure of greeting an old time friend. You are none other than Paul Thornton."

"Quite wrong."

"Impossible! Then you are Will, his brother."

"Wrong again."

"Can it be that you are Jonathan Jarvis?"

"Far from it. Jonathan has been dead these many years, poor boy!"

There is only one left. You are Richard Turnip!" Confident of having guessed right this time, Mrs. Oldham arose and extended her hand to greet her visitor.

"Not yet," he said, with a sigh. "There is another childhood playmate whom you have not mentioned."

While he thus spoke the visitor drew still closer to the grate and stretched his thin, pale hands into the flame, and rubbed them together as if chilled through. Mrs. Oldham rang the bell and the maid appeared, to whom she gave a whispered order. The maid soon returned with a tray, loaded with fragments, gathered from the remains of the dinner, and an urn full of smoking coffee, the aroma of which soon filled the room.

"That is for you," Mrs. Oldham said. "You look cold and hungry."

Without a word he took the tray upon his knee, drank the coffee slowly and with evident relish, and then with great deliberation filled his pockets with the edibles.

"These things," said he, "I will take to my wife and babies."

Mrs. Oldham interposed no objection, but said inquiringly:

"Then you have a wife and babies?"

"Indeed I have! Such a wife; so sweet, so gentle, so generous, so patient, and such babies! Perfect copies of their mother."

Saying this, he drew near to where Mrs. Oldham sat and continued:

"That's why I am hear to-night—that wife and those babies. They did not send me, nor do they know I am here, but for their sake I am here. You know my wife?"

"Perhaps I do. But how can I tell, when I do not recall your name?"

"Oh, yes; sure enough; but I forgot. But then I know you know her. My wife sings, and so do you. Let us sing some of those old songs we sung years ago."

So saying he led the way into the parlor, lighted the gas, saying? "We have no gas in our house. Our home is in a log cabin." He opened the piano and said, "We have no piano now."

Mrs. Oldham took the place at the piano, and the visitor selected the music from the huge lot on the stand. She struck the chords and he commenced to sing. She tried to follow, but in vain, nor did she play. He sang on and on. He sang boyish glees, anthems, songs, hymns, chants and roundos. His voice was cracked, as though he had been long exposed to cold and hunger. When he had done, she motioned him into the room where the fire was.

"No," said he, "this is good enough for me. This is warmer than my house when we have a fire. The wind whistles through the chinks, and through the floor, and around the windows and the door, and nothing is warm but our hearts."

"Come, my friend, let us go to the fire," said Mrs. Oldham, beginning to fear she had a madman for her visitor. At the thought her heart sank within her, but she seemed powerless to call for help. Her husband had left on the late afternoon train on a business trip. Her daughter was away at school, and the maid had retired for the night

When they came again by the fire the visitor resumed his mild and grateful air.

"Ruth," said he, and added, seeing her look of surprise, "that is what I called you years ago; Ruth, I propose that you and your family change places with me and my family, but not without a sufficient consideration to atone for the difference in the value of our property and the desirableness of our location—socially and otherwise."

"Sir," said Mrs. Oldham, "you may be all you claim for yourself, an old-time friend and all that, but I cannot suffer you to longer intrude upon my time and premises," and arising she attempted to ring the bell, but was prevented by her visitor coming before her and saying

"I am sory to intrude upon your time, but as to the premises, when the trade is made, you will be the intruder, not I. In the meantime have no fears. I am not mad. I will do you no harm."

Remembering that all crazy people claim to be sane, and that the best way to deal with them is to humor their whims, she seated herself again and endeavored to listen and talk carelessly as before.

"Do you believe the Bible?" said he.

"I do, most sincerely."

"Then you endorse the sentiment that it is more blessed to give than receive?"

"I do, but—but—then, you see—"

"Yes, I see. You want to be charitable and let others have that blessing. Do you approve the doctrine. 'Owe no man anything but to love one another?'."

"With all my soul."

"Are you in debt?"

"Thank Providence, I am not. I make it a rule to pay as I go."

"Is this house yours? See this furniture, the piano, the organ, this jewelry, are they yours?"

"They are all mine. My husband gave them to me. He has been very successful of late, and—"

"Was he always wealthy?"

"No, when we were married he was quite poor."

"Where did he get his capital?"

"My brother let him have it."

"Was your brother wealthy?"

"Oh, no; not to speak of. He was well to do, and had unlimited credit, so he borrowed money and mortgaged his place to help us."

"Well, go on. I am much interested."

"The hard times came on, my husband failed—that is, he took the benefit of the bankrupt law, but he is on his feet again."

"Did he settle with your brother?"

"Why, certainly. My brother was settled with just like all the creditors. The bankrupt law did that, and then, you know he was a brother. We well knew he never would complain."

"Did your brother lose his property?"

"Oh, yes; he might have saved it like we did ours, but he wouldn't cheat any one out of a cent."

"Have you more than one brother?"

"Only one living. The others died long ago."

"Now, Ruth, I propose that you and I exchange property. I know what yours is, and I can soon tell you about mine. I own a log cabin in the woods, twelve miles from the railroad and thirty miles from the market. The winters are long and summers short there, and our neighbors are few and far away. Of course your place is better than mine, but see what I give you beside. I give you the privilege of experiencing a blessing above all you have ever possessed. You have been *receiving* all your days, now you can have the blessedness of *giving*; while your brother has been reaping the fruit of *giving* all his days and it is only fair he should divide with you. Beside this, you will have the comfort of knowing you owe no man anything, for I will pay all your debts out of your property here."

Mrs. Oldham smiled at the eccentricity of her visitor, but deigned no reply.

After waiting some time for a reply, he said:

"Do you consent?"

"Most certainly," she answered, seeking to further gratify the whim.

"Very well. That's all. I am here to take possession. Here is the agreement. Sign."

He produced a huge document and spread it out before her on the table where her writing materials lay. More out of curiosity than anything else she arose and glanced over the paper. Color fled from her face and she exclaimed:

"Mr. Oldham has already signed it!. Where did you see him?"

"I met him at the depot. Only a few words were necessary with him. I had unanswerable arguments."

"Then is all lost?"

"Not by any means. All is saved. The owner gets possession. The wrong is righted. Ruth, have you forgotten your own kindred?"

Mrs. Oldham was aroused by the familiar voice, and, lifting her eyes, she saw her brother before her, and the next instant opened her eyes, as it from a dream, to find herself nervously clutching the back of the lounge and trembling in every muscle. The fire had burned low, but it was not late. The clock in the steeple hard by was tolling the hour of nine. Mrs. Oldham arose, replenished the fire, and again seated herself at the writing desk to finish the letter commenced earlier in the evening. She wrote two words, steadily and slowly:

"Dear Brother:"

Over these she lingered, and again and again her eyes filled with tears as she recalled the many acts of kindness of her only brother, and recalled the fact that her pleasant surroundings were due to his self-denial, and that night she wept bitterly to know she had only repaid him by upbraidings, and anon by words, empty words of thanks. She dried her tears and wrote a line of common-place introduction when she was interrupted by a loud ring at the door. The maid answered and brought in a message. In haste the envelope was opened and Mrs. Oldham read:

"Your brother died after a short but painful illness, yesterday. His last words were 'Tell Ruth the wrong is righted. I enter *my* mansion above.'"

She did not faint. She did not cry aloud. She was speechless. She lives as before, but Thanksgiving day has ceased to be a joyful occasion in that house. It has come to be a day of fasting and prayer. Perhaps it is well the change has occurred. There are many homes where these things ought to be laid to heart.—*Western Christian Advocate.*

—Our lodge friends say they have only enough of secrecy to prevent imposition. Yet the Masonic *Register* admits that there are a thousand men ("Masonic excrements") who live by swindling the brotherhood by using its socalled secret signs. Evidently secrecy helps instead of **hindering imposition.**

REFORM NEWS.

The Iowa Convention.

SUBJOINED REPORT FROM THE SECRETARY.

COLLEGE SPRINGS, Nov. 21st, 1882.

The former report closed soon after the close of the annual meeting of the State Association, held at Winterset, Aug. 22d, was perhaps noted as containing the excellent quality of brevity. But it was not the intention of the Secretary that it should be considered an exponent of the excellent meeting to which it referred in this particular. Neither was it purposed that those who denied themselves the privilege (by staying at home) of enjoying the convention, and listening to the soul-inspiring words of such men as its president, Rev. C. D. Trumbull, Pres. C. A. Blanchard, Rev. T. P. Robb, or the logical address of Rev. R. C. Wylie, or the wisdom and counsels of Dr. Mc Caughn, and many others there met together, should hear nothing more of the councils and measures agreed upon affecting the work of reform in our State. There was a disposition manifest in the deliberations of the convention to be intensely practical, as the tenor of some of the resolutions noted in this report will show. Now, friends of the reform in Iowa, your attention and consideration, please. What shall it profit to meet in annual convention and pass strong resolutions setting forth the urgent demands of its work in the State, and during the interval make no effort to practically carry out their spirit and demands? This has been too much the case with us in former years; and the feeling of the convention was no longer to formulate dead creeds, but to become living epistles of our faith. Shall the acts of the convention as set forth in the resolutions noted, be approved not by mere assent of the mind, but by practical endorsement of the friends of reform in the State. (See James 2: 14-16.)

The following is part of the report of the commitee on resolutions:

WHEREAS, Freemasonry, Odd-fellowship and all orders of like character are in their spirit and tendency hostile to free government and to Christian religion; therefore, Resolved,

1. That all Christian churches should refuse to receive as members those who worship in the secret lodges, those lodges which are heathenizing our people, and so far as their influence extends, destroying the Christian religion.

2. That it is the duty of all good citizens to aid in keeping out of official stations men who are under secret obligation to stand by, aid and assist their fellow members in cases where they have violated the laws of the land; and, although as a Christian Association we may not take action on this subject directly, yet we will as citizens use all lawful means to shut out from the jury box, the judge's bench, and executive station all men who have assumed and still regard the obligation of these associations.

3. That the great need of the hour is that the people of our country should become thoroughly informed regarding the anti-Christian, un-republican, demoralizing character of secret societies, and that, to meet this want, there should be a wide and careful distribution of tracts, books, and papers bearing on this subject, and especially that all sympathizers with the cause should seek to increase the circulation of the Christian Cynosure as much as possible.

4. That those who understand the character of the lodge system should not patronize with money or pupils those schools, academies and colleges which favor secret associations or are silent respecting their evil deeds and dangerous tendencies.

5. That we commend to all friends of our cause the Christian Cynosure, the American Freeman, and all other religious or secular papers which publish the facts on the lodge question and advise that they discontinue such papers as do not furnish to the public information on this subject.

6. That we are rejoiced at the publication of the book entitled "In the Coils," and hope for it a wide circulation.

Again note carefully the following:

Feeling the importance and necessity of pushing forward our reform work during the interval of our annual gatherings; therefore

RESOLVED, That we adopt such measures as will put a lecturer in the field; also that the Association will, as far as possible, arrange for the support of such lecturer.

This resolution was referred to a special committee who reported as follows:

1. That the Association employ a lecturer for the work of the year.

2. That Rev. D. P. Rathbun be so employed.

3. That a committee of three of whom the treasurer shall be chairman, shall be appointed, whose duty it shall be to look after the remuneration of Bro. Rathbun for said work.

This report was adopted and the committee thus constituted: J. A. Laird, John Dorcas and R. E. Adams.

Now it is expected that the friends of the Association will approve this action: first, by arranging for the labors of the lecturer; second by helping the committee by donations, etc.

The lecturer is already in the field working and wanting work. Will you respond; or, after all the arrangements thus perfected, allow it to fail by your negligence? We expect your co-operation, and hence this report,—not to inform what was done in convention only, but to advise you of what we expect you to do.

Dear brethren, resolutions on paper will never put down the gigantic organized evil of Freemasonry. Shall there then not be a grand rally of the friends of the work, letting the light of God and truth upon the darkened places of our State? Your response is the measure of our success.

A. W. HALL,
Rec. Sec'y.

THE AMERICAN PARTY.

Nominations for 1884.

For President,
JONATHAN BLANCHARD,
of Illinois.

For Vice-President.
JOHN A. CONANT.
of Connecticut.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

—Dockery, the Freemason Grand Master of Missouri, has been hoisted into Congress by his "brethren."

—Winnebago, McLean, La Salle, Kankakee, Marion and Madison led the Prohibition vote in Illinois, casting in each over 400 ballots.

—Caine, the Mormon candidate for Congressional delegate from Utah, has been given the certificate of election. The Mormon vote was 23,036, the Gentile 4,884.

—The Republican ticket of New Hampshire headed by Hale for Governor and Haynes for Congress, Freemasons, was adorned by a five pointed star, surrounded by a halo of light. What will those good friends now think who have claimed that Masonry does not interfere in politics?

Political Reports.

M. V. Clute, Aurora, Ill.:—"I think there were not more than two American tickets cast in Aurora. There would have been quite a number had there been previous action in regard to the matter."

L. Griggs, Cherry Valley, Ill.:—We got some three or four American party votes in. I never saw so many kinds of tickets at one election. All split up—seven or eight different kinds."

J. Van Halteren, Holland, Mich.:—"In Holland City there were twenty-three American tickets voted. In Holland township six votes. In Grand Haven, also, six American tickets voted."

W. H. Layton reports three votes for his locality, Blackmore, Iowa. He writes: "Tickets must have been very scarce. We must try to

have our tickets on time after this. This is a serious drawback to our reform movement. We should vote as we pray if we expect success."

Mary Pinkney, Forest City, Ill., reports two American party votes.

O. Breed, Avery, Jo Daveiss county, Ill., writes that five and perhaps more American votes were cast at his place,and he will try to have more put into the box next time.

Orin Sholes reports two American votes at Morrison. Ill.

Geo Brokaw, Washington, Iowa, reports sixteen of the American tickets voted in his township.

H. F. Buffham, Batavia, Mich.: "There were three American party votes in Batavia and eight in Bethel in this county, and how many in other towns I do not know. I thank God for the privilege of voting the American ticket after working for it at the election."

—A prominent minister of New York entered the place of registry and the following conversation took place: "Well, Doctor, you've come once more to enjoy the inestimable privilege?" "No," said the Doctor, quietly, "I do not regard the ballot as a privilege I would not vote if I could help it Nor do I claim it as a right. I have no more right to the ballot than to the Presidency. It is a duty imposed by my country, and I shall come to its discharge as I go to my pulpit, and shall pray to be guided in my voting as in my preaching." There was silence.

The Indiana American.

Elder I. W. Lowman of Auburn, Ind., who was chosen editor of the political paper for that State by the Carthage convention, wishes to make a beginning of the enterprise and proposes to issue a sample copy January 1st. To meet the expenses which he does not feel called upon to bear alone, he asks the friends in Indiana to send him contributions immediately for this purpose. If more than is needed is sent the balance will help for the second number. Send also subscriptions at 25cts a year each, with the understanding that if the paper is not continued the money shall be handed to Benj. Ulsh, State treasurer, for State work. Send for papers to canvass for clubs stating the number needed. Be in earnest, friends, and let Indiana be as well represented in this respect as her sister States. Adress I. W. Lowman, Auburn, Ind.

More Lodgery in Politics.

From La Salle county, Ill., we have received a copy of the following letter, which was being freely displayed in Anti-masonic precincts just before election. The letter is written by a prominent gentleman of Ottawa, who would not be likely to commit to paper a story that had no foundation in fact, and is addressed to Hon. Daniel Evans, Democratic candidate, we believe, for the State Legislature. It reads:

DEAR SIR:—There is a strong Masonic movement here in the interest of McDonald and the Knights Templar all over the county are expected to take it up and bring all of the Masons into line for him. I wish to put you on your guard against it so you will have ample time to defeat the movement. Use your best endeavors and I think it can be counteracted in a measure.

Yours truly.

The letter was accompanied by a slip from the *Twin City News* of Peru, Ill., of Dec. 31, 1881, containing a notice of a Knight Templar ball at which McDonald was a prominent performer. We have not learned whether this Knight Templar of light foot and mean spirit, who would debase an order, which the lodge is ever fond of praising for its nobility of character, was elected or not. If so, the good people of LaSalle county may remember that the man who used his Masonry to get him into office will not scruple to use the same dark and unlawful agency while administering his office.

Abraham Lincoln on Civil Service Reform.

Mr. Shuman, editor of the *Evening Journal* of Chicago has written a letter to the *Nation* reporting the views of Mr. Lincoln on civil service reform as given to a circle of political friends in the old Tremont House in 1857. Mr. Shuman writes:

"Mr. Lincoln was very emphatic in his expression of disgust with what is now known as the 'spoils system' in politics. I do not recollect his exact words, but his sentiments I well remember. A political party, he said, that cannot maintain itself by virtue of the righteousness and popularity of its principles, and, when in official power, by earning and retaining the respect and confidence of the people, ought to find no permanent place in American politics. Out of power, and seeking power, it is a vagabond, and when in power a usurper and a tyrant. The system of rewards and punishments in party politics, as instituted by Andrew Jackson, and perpetuated by succeeding national administrations he reprobated. A government, he thought, should be as prudent and discreet in its methods of business as a well-managed private manufacturing establishment, or a mercantile house, the managing heads of which seek trusty and efficient superintendents, agents and clerks, and having been fortunate enough to secure such, do not dismiss them without good cause; and when, by death or sale, a great business house changes proprietors and managers, the new administration is generally glad to retain, and deems it necessary to retain, all the experienced and faithful employes of the concern as long as they continue to fulfil their respective trusts. In private business, employers do not ask applicants for employment what their religion is, to which political party they belong, whom they voted for at the last election, or whom they are in favor of for the next President, Governor, or Sheriff; but seek to know whether or not the applicant is practically qualified for the work that he will be required to perform."

RELIGIOUS INTELLIGENCE.

—Bro. Tapley of Columbus, Miss., acknowledges the receipt of $5 from A. Laird and $2.50 from Mrs. A. Paley.

—According to *Chamber's Journal*, the ecclesiastical staff of Queen Victoria's household is a very large one. It consists of the Dean and Sub-Dean of the Chapel Royal, St James's; the Clerk of the Closet, three Deputy Clerks, a resident Chaplain, a Closet-keeper, forty-eight Chaplains in Ordinary, and ten priests in Ordinary, besides four chaplains, three preachers and three readers for the chapels at Whitehall Hall, Hampton, Windsor, and Kensington. There is also a choir of boys who wear gorgeously embroidered coats, four organists, two composers, a violinist, a Sergeant of the vestry, and a Master of the Boys.

—Last week we noted the remarkable case of the healing of Richard Huffman of Washington, Pa., by prayer to God. On Wednesday last a dispatch from the same place tells of other remarkable healing. Miss Emma Rogers, an estimable lady, 22 years of age, who resides on a farm a few miles from town, has been for two years afflicted in a like manner to Huffman, with a spinal affection. During the time stated she has been unable to be out of bed, or even to raise her head from the pillow. A year since she was taken to Philadelphia, where she was seen by prominent physicians of that city, but failed to obtain any relief. Richard Huffman had been acquainted with the family, and several weeks ago stated to Miss Rogers that he was certain that through the power of prayer God would yet restore them both to health and strength. Miss Rogers has been quite devout for some time, praying very much, and others have also prayed for her. Yesterday she got up from her bed, and when her father came home he found his daughter sitting in a chair perfectly recovered. The physician who was attending her is as much astonished in her case as was the doctor who had made a careful examination of Huffman and pronounced him incurable. This second case of faith-cure in the county within ten days has set the people to wondering if indeed miracles are not now being performed as in the time of Christ."

FAITH HEALING.—A sister living in Knight, Oregon, Mrs. Emma Wa kins, writes of a strange but blessed experience of the infinite mercy of God. Her little daughter, aged three years, was afflicted with spasms. "Judge of a mother's feelings," she writes, "when she sees her darling thus afflicted. But I had faith in God that he would cure her if I only asked: and he has done so. She has not had a spasm for three or four months, while before she was attacked once or oftener each week." She hopes this record may encourage others to trust fully in God for help and for salvation.

—We regret to learn that Mr. Moody has been compelled to interrupt his evangelistic work in England, because of a sudden break down in health, and he is now lying at Cambridge, suffering from nervous prostration. To those who know the enormous strain upon him when engaged in revival work, and the amount of mental and physical exertion with which he is accustomed to tax himself, the only wonder is that he has never before shown signs of injury to his system. The manner in which he has so far been sustained has seemed almost supernatural. That he may be raised to renewed vigor, and again sustained in a career of continued usefulness, should be the prayer of every Christian in America and throughout the world. —*Witness.*

—The Lord has given the Illinois Annual Conference something better to do than persecuting holiness people.

Some of our readers may remember that in Urbana, Ill., a minister took it upon himself to crush out the holiness work in his church. He gathered his artillery one Sabbath morning in the shape of a huge pile of books and authorities and in the most violent manner delivered his soul for the space of nearly an hour and a half, and ended by calling a meeting of the board of Trustees to consider the question of denying the holiness meeting the use of the church, and suggested other steps to kill out the hateful heresy.

He did not meet the Trustees. He stood before God immediately at the close of the discourse. In other words he descended from the pulpit and dropped dead.—*Layman's Christian Advocate.*

The Outpouring of the Spirit.

COLUMBUS, Miss., Nov. 15, 1882.

Bro. Smith, Maryville, Mo.:

I read with *intense interest* your article in the last *Cynosure* relative to the calling together of a convention "for the outpouring of the Holy Ghost and the salvation of sinners," and, as I suppose, the discussion of the subject how we may "remain firm in God's mode or order in saving a lost world as well as to follow our leader in his own blessed way of reclaiming a fallen and divided church." I am persuaded that your ideas of the way in which God's people should walk in order that they may all *feel* that they are one in Christ Jesus would be entirely new to many whole churches. There is great need of plain Scriptural knowledge upon this subject. We have some earnest Gospel preaching and more that may be said to be good, but comes as cold as the north wind, and in many churches we have presented visions and dreams and strange traditions instead of the true Word. O for an outpouring of the Holy Spirit, and that Jesus who is "the light of the world" would send into our midst those who are filled with this Spirit to teach the way of holiness, and to rouse the slumbering churches to a sense of their high calling and privilege! If the one hundred and twenty mentioned in your article can be found who wish to meet in that convention in Lowndes county, Mississippi, in the near approaching winter, will the committee make the appointment and meet with us here, and how many of like spirit will they bring with them? May the Lord direct all whose hearts are in this work in his own right way.

MRS. E. TAPLEY.

—Our friend John Thompson of Sabetha, Kansas, wrote of the visit of Bro. Feemster to that place. The main facts of the meeting held there have been printed, but beside these Bro. Thompson adds a warm commendation of the speaker as a worker well qualified for the field.

TEMPERANCE.

One of our old friends writes: "Do the colleges and literary institutions supported by the A. M. A. prohibit the use of tobacco, as well as of intoxicating liquors, among their students, as Oberlin does?" We are happy to inform him and all other friends that this is the rule in all of our schools, and that they would be delighted to observe the freedom of all our school-buildings from the pollution of tobacco. It is a fine element in the formation of character, as well as a matter of health and economy.—*American Missionary.*

One of the signs of progress in Philadelphia is the forbidding cigar-smoking on the cars of one of the prominent lines of street railway. Some of the smoke-inclined passengers moan over this as an infringement of their personal liberty. They even go so far as to say that their wives and mothers won't let them smoke at home, and their employers and customers won't allow it in their places of business; and now they are shut off from being a nuisance on the street-cars. That does have a look of hardship; but civilization is an expensive luxury. There is no securing it without some voluntary self-denial, and some enforced constraint of the individual for the public good. —*S. S. Times.*

At the annual conference of the Anti-Tobacco Society, held at Manchester, Eng., the following resolution was passed: "That as careful investigation has shown that teetotalars who smoke are five times more liable to fall away than those who do not, this meeting would earnestly appeal to Blue Ribbon, Band of Hope, and all other temperance organizations who pledge their followers to discountenance the causes and practices of intemperance, to offer them an additional safeguard of a pledge against tobacco.

An engineer employed on some of the public works at Szegedin, Hungary, bought four cigars one day not long ago, and began to smoke. He had finished one and laid another, half-smoked, upon his writing-table, when suddenly it exploded, throwing him from his chair and wounding his cheek, ears, lips, and left hand. Investigation showed that the cigar had contained a glass tbue filled with nitro-glycerine. The fact that tobacco is a monopoly, manufactured and sold only by dealers licensed by the Government, makes the mystery deeper. If the officer's cigar had been in his mouth when it exploded he would doubtless have been killed—a circumstance which does not add to the pleasure of smoking in Szegedin.

STARTING A YOUNG MAN.—It is related of a wealthy Philadelphian who has been dead these many years that a young man came to him one day and asked for help to start in business.

"Do you drink?" inquired the millionaire.

"Occasionally"

"Stop it! stop it for a year, and then come and see me."

The young man broke off the habit at once, and at the end of a year again presented himself.

"Do you smoke?" asked the great man.

"Yes, now and then."

"Stop it! stop it for a year, and then come and see me."

The young man went away and cut loose from the habit, and after worrying through another twelve months once more faced the philanthropist.

"Do you chew?"

"Yes."

"Stop it! stop it for a year, and then come and see me."

But the young man never called again. When some one asked him why he didn't make one more effort he replied:

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Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch).
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College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E., Lowndes Co., Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Missionary Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes co., Miss.
Pleasant Ridge Missionary Baptist, Lowndes Co., Miss.
Brownlee church, Caledonia, Miss.
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Discussion on Secret Societies. By Elder M. S. Newcomer and Elder G. W. Wilson. This discussion was first published in a series of articles in the *Church Advocate*, and afterward in pamphlet form. The *Evangelical Repository*, reviewing it, says: "This pamphlet consists of a series of articles originally published in the *Church Advocate*, Lancaster, Pa. Elder M. S. Newcomer opposes secret societies, and especially Freemasonry and Elder G. W. Wilson defends the system. We are free to say that Mr. Newcomer has thoroughly routed his opponent at every point. Mr. Wilson speaks by the book, as he is a Royal Arch Mason." 25 cents each; per dozen, $2.00.

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NEWS OF THE WEEK.

—The President on Saturday dismissed Capt. Henry Marshal of the District, the postmaster of Washington and his assistant, Spencer, Union Pacific R. R commissioner, and the foreman of the Record, for obstructing the administration of justice in the Star-route trials.

—The President has accepted the resignation of Judge Folger. Secretary of the Treasury, to take effect Dec. 15th,

—The funeral of Thurlow Weed occurred at his late residence in New York Friday morning, with services later on at the church, where a brief address was delivered by the Rev. Dr. John Hall. There was a large attendance of persons of note from various parts of the State. The remains were taken by boat to Albany for interment.

—In the heavy wind-storm which prevailed Thursday afternoon and Friday morning on Lakes Huron and Michigan—a storm nearly equalling in fury the memorable gale of Oct. 16, 1880, when the Alpena was lost with all on board—there were many wrecks of vessels, but so far as now known but one life was lost.

—A fierce railroad war during the last week between the Milwaukee, St. Paul and the Rock Island roads has reduced fares to competing points in Iowa from Chicago to 50 cents and in Minnesota to $1.

—A new Police superintendent in Chicago is beginning to break up the gambling dens and arrest lewd women by the score found on the street at night.

—Snow fell to the depth of several inches in Georgia and Northern Michigan early last week. On Saturday night the first fall of the season occurred in Chicago.

—The Pennsylvania Railroad Company taking advantage of the recent drop in the values of iron and steel, has just given orders for the construction of sixty-five locomotives and 6,000 cars.

—A terrible affair took place at Providence, R I., wherein three women met their death and nineteen other persons were fearfully injured by jumping from the windows of the fourth story of a burning building.

—The Committee on Alcoholic-Liquor Traffic finished its work by reporting in favor of the appointment of a commission on that subject; and the bill remains in the House without action, the attempt to pass it under a suspension of the rules having failed.

—The awful midnight murder of the Joyce family in Connemara, Ireland, on the 17th of last August, will be punished in a manner scarcely less thrilling than the crime itself. Three of the leaders of the band of assassins have had their trial at Dublin, and have received the sentence of death, and last week four accomplices pleaded guilty and threw themselves on the mercy of the Crown. They, too, were sentenced to die on the scaffold Dec. 15.

—The railway bridge at Bromley, near London, fell Friday morning. Seven workmen beneath the structure eating breakfast were killed and several others injured.

—Chili has preferred a claim of $20,000,000 damages against the United States of Columbia. This claim is for allowing arms and military stores of various kinds to pass across the isthmus from the United States to Peru and Bolivia during the late war with Chili. Chili now threatens to seize the Isthmus of Panama in satisfaction of the claim.

Cynosure Extension Fund.

Statement for the week ending Nov. 25th, 1882:

Rev. J. Collins, $4.00.

Total cash received, - -	$524 12
Total cash used, - -	372 85
Cash available, - -	$151 27

This Fund is designed to aid in getting subscribers from among those who do not take the *Cynosure*, and who may be induced to read it by paying themselves $1.00 per year. The Fund pays 50 cents, making up the club rate. It will now aid 302 new subscribers to get the paper for $1.00.

PUBLISHER'S DEPARTMENT.

Wm. N. Lovell sends $15.00 with a claim for a copy of "Holden with Cords" and ten subscriptions for a year each for the *Cynosure*.

H. S Limbocker, Manhatten, Kan., sends $15.00 and writes:—"I have decided after reflection and prayer to send $15 00 for the extension of the *Christian Cynosure* whether the one hundred is made up or not. I shall probably have to pay most of it myself, but I regard the reform work in which we are engaged the most effective mission work that is being done. I feel deeply anxious for the extended circulation of the *Cynosure* with its glorious beaming light. Light is what the dark dens of secrecy need. I expect to finish my earthly race soon and I wish to leave my testimony against the Christless religion of secrecy.

J. W. Suidter:—"I expect to finish my farm work this week and then start out and finish up my club."

H. Avery sends four renewals for a year each and writes: "We are still alive out here. Such proofs of vitality are welcome and convincing.

Geo. Brokaw sends six subscriptions for a year each.

J. Donaldson sends three for a year and one for three months.

L. R. Holbrook, three for a year each, R. A. Cullor, two for a year and two for three months each.

C. C. Foote, ten for a year each.

H. H. Hinman, four for a year each.

S. A. Pratt and E. D. Bailey each have paid the $15.00 on the October 12th proposition.

Fifty-four new subscriptions were received last week.

Next week the number of subscribers on the mail list will be reported.

Books and Tracts sent during the week ending Nov. 27th, 1882.

By Express.

P J Vetter.

By Mail.

E De F Barnett, B R Bachman, D G Irving, J Loeb, T Coggshall, F P Booth, J O Davis, T A. Brown, Wm B Walthall, L C Parker, W Meek, J C King, T H Nichols, G W Straham, C J Stratton, W B Loring, Mrs M C Cygdendall, J T Williams, G W Sawtell, G W Moore, F Feasis, D Owens, S Siegel, G Mull, W Benson, O P Reed, Mrs M Wood, D Bromley, Rev J Collins, J H Merckens, W M Brown, F E Reynolds, J F Short, C W Dexter, C Hatch, M V Tripp, W H Riley A May, T H Nichols, J S Bennett, W M Pub. House, W W Nivison, R F Stapples, J W Meacham, T K Bufkin, S C Taylor, H G White.

Subscriptions received during the week ending Nov. 25, 1882.

Kenyon's Newspaper Agency, H Avery J K Alwood, O Breed, W Burr, T W Buckley, G Brokaw, D Bromley, H F Buffam, R A Cullor, J Blanchard, Rev J Donaldson, G Edwards, C C Foote, T R Griffin, H H Hinman, W Jenke, H S Limbocker, W N Lovell, G M Lemmon, W Mahone, C R Morsman, J G Mattoon, W Mock, W Moredyk, W H Nixon, D Owens, D F Pratt, W I Phillips, Rev S S Parcel, S Y Orr, M Pettengill, J Remington, G Richey, W H Ross, J W Snidter, R Shemeld. D B Sherk, G S Trask, S C Taylor, W Vine, J W Wilson, W B Walthall W Whitmore, H L Woodard. Mrs A B Huffard, L R Holbrook.

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A COMMISSION OF TWENTY PER CENT. IN CASH, or *thirty per cent. in books of my own publication*, at retail rates, is allowed to canvassers on all new subscriptions taken at $2.00 a year, and half of that commission on renewals.

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Revised Odd-fellowship Illustrated,

Freemasonry Illustrated, three degrees,

Knight Templarism Illustrated,

The Broken Seal,

Finney on Masonry,

Secret Societies, Ancient and Modern.

See description of these books on page 15.

Those who prefer them to books can have the photographs of President Charles G. Finney, President J. Blanchard, Captain William Morgan and Elder D. Bernard on the same terms as the fifty-cent books; one set of four for 25 cents extra if sent with a subscription for a year.

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No sensible Mason dares deny that such men as Albert G. Mackey, the great Masonic Lexicographer, and Daniel Sickels, the Masonic author and publisher, are the highest Masonic authority in the United States.

All the books advertised here are used by Masons, but Duncan's Ritual, Allyn's Ritual and Richardson's Monitor are not publicly acknowledged as Masonic authority because they tell too much.

General Ahiman Rezon and Freemasons' Guide. By Daniel Sickels, 33d degree. The most perfect Masonic monitor published in the United States. Embellished with many engravings and containing monitorial instructions in the degrees of Entered Apprentice, Fellow-Craft and Master Masons, with explanatory lectures, the ceremonies of consecration and dedication of new lodges, installation of officers, laying foundation stones, dedication of Masonic halls, burial services, Masonic calendar, ritual for a Lodge of Sorrow, Masonic trials, etc. Bound in fine cloth, extra large 12mo, $2.00.

Duncan's Masonic Ritual and Monitor. Profusely illustrated with explanatory engravings, and containing the entire ritual and work of the order for the seven degrees, including the Royal Arch. Scores of Masons have *privately* admitted that this is a standard text-book in the lodge and is strictly correct; but publicly it is not acknowledged as authority, though many officers of the lodge make use of it. Price, in cloth, $2.50.

Female Masonry. Manual of the Order of the Eastern Star. Containing the ritual, symbols, lectures, etc., of the five degrees of "Adoptive Masonry," Jephthah's Daughter, Ruth, Esther, Martha and Electa, profusely illustrated and handsomely bound. Price, $1.50.

Richardson's Monitor of Freemasonry. A practical guide to the ceremonies in the degrees conferred in Masonic Lodges, Chapters, Encampments, etc. Illustrated edition. In cloth, $1.25; in paper, 75 cents.

Although this Monitor is extensively used by the lodge, especially in conferring the higher degrees, it is *publicly* called an exposition, and not allowed as authority.

Sickels' Freemasons' Monitor. Containing the degrees of Freemasonry embraced in the Lodge, Chapter, Council and Commandery, embellished with nearly 300 symbolic illustrations, together with tactics and drill of Masonic Knighthood. Also forms of Masonic documents, notes, songs, Masonic dates, installations, etc. By D. Sickels; 32mo. In tuck, $1.50; cloth, $1.00.

Mackey's Lexicon of Freemasonry. Containing a Definition of Terms, Notes on its History, Traditions and Antiquities, and an Account of all the Rites and Mysteries of the Ancient World. 12 mo., 526 pages, $3.00.

Mackey's Manual of the Lodge, or Monitorial Instructions in the Degrees of Entered Apprentice, Fellow-Craft and Master Mason, with Ceremonies relating to installations, dedications, consecrations, laying of corner-stones, etc. Price, $2.00.

Mackey's Masonic Ritualist, or Monitorial Instruction Book. By Albert G. Mackey, Past General High Priest of the General Grand Chapter of the United States, Knight of the Eagle and Pelican, Prince of Mercy, etc. Price, cloth, $1.25; tuck, $1.75.

Mackey's Text-Book of Masonic Jurisprudence. Illustrating the laws of Freemasonry, both written and unwritten. This is the great law book of Freemasonry. 570 pages. Price, $2.50.

Allyn's Ritual of Masonry. Illustrated by a large number of engravings, and containing a Key to the Phi Beta Kappa, Orange and Odd-fellows' Societies Price, $5.00.

MARKET REPORTS.

CHICAGO, Nov. 27, 1882.

GRAIN—Wheat—No. 2	93⅝	94½
No. 3		80
Rejected		73
Winter, No. 2		95¾
Corn—No. 2		67½
Rejected		58
Oats—No. 2		39
Rye—No. 2		58⅛
Bran per ton		13 50
Flour—Winter	4 50	6 75
Spring	3 00	4 80
Hay—Timothy	9 00	13 50
Prairie	7 00	10 50
Lard per cwt		11 05
Mess pork per bbl		17 00
Butter, medium to best	18	37
Cheese	05	14
Beans	3 35	3 90
Eggs		27
Potatoes, per bu	65	70
Seeds—Timothy	1 58	1 60
Clover		5 75
Flax		1 16
Broom corn	02	07½
Hides—Green to dry flint	8¼	15
Lumber—Clear	43 00	52 00
Common	15 00	22 00
Shingles	3 20	
WOOL Washed	27	41
Unwashed	18	30
LIVE STOCK—Cattle, extra	5 75	6 25
Good	5 00	5 50
Medium	4 30	4 85
Common	2 75	4 25
Hogs	4 75	6 65
Sheep	2 50	4 75

New York Markets.

Flour	3 10	8 75
Wheat—Spring		
Winter	85	1 14¼
Corn	75	1 03
Oats	38	48
Lard		11 90
Mess Pork		20 25
Butter	15	37
Cheese	06	12
Eggs		29
Wool	19	47

THE CHRISTIAN CYNOSURE.

VOL. XV., No. 11. "In Secret Have I Said Nothing."—*Jesus Christ.* WHOLE No. 658

EZRA A. COOK, PUBLISHER. No. 13 WABASH AVENUE. CHICAGO, THURSDAY, DECEMBER 7, 1882. WEEKLY, $2.00 PER YEAR.

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The winter canvass has fairly opened. Strike while the iron is hot! "Ten thousand subscribers and Washington" is the watchword.

TOPICS OF THE TIME.

The remains of Thurlow Weed were taken to Albany on Saturday, the 25th ult., after the brief religious services in New York. Lying in St. Peter's church they were viewed by thousands, before the brief and final service before burial, during which the church was crowded to its utmost. The entire staff of the Albany *Evening Journal*, the paper founded by Mr. Weed as an organ for the Anti-masonic party of fifty years ago, were present, and with them 200 employees of the printing house established in connection with the paper by his only son James, who died in 1851. Minute guns were fired as the funeral cortege passed to the Rural Cemetery where all that is mortal of this great man rests at last.

Governor St. John is visiting Chicago, and was announced to speak at Grace Methodist church on Sabbath evening. The notice having been made without consultation, he spoke but briefly to the crowded house by way of warning to young men. Chicago, he said, contained a population about one half as great as the State of Kansas; and while its laws protected and fostered churches and schools, they also protected about 4,000 saloons, where the devil preached every day in the week to the disadvantage of the churches. The laws sustaining these places were, he said, the result of politicians carrying a groggery on one shoulder and a Sabbath school on the other. He had little respect for the sentiment which seems to sustain such a law. To the young men he said that instead of thinking of the saloons they should think of God, and rely on the counsels of their parents as the best means, under God, of avoiding the crime of intemperance. Later in the month Gov. St. John expects to make several addresses in the city and in the State on temperance.

Congress met on Monday at 11 A. M. and listened to the President's message, which is this year shorter than usual. It reviews briefly the whole round of our foreign relations, lingering a little upon the Chili case and the defunct peace congress of American Republics. Revenue reduction is recommended by abolition of all taxes except upon distilled spirits. Last year the President recommended the same reduction, excepting tobacco and distilled and fermented liquors. So far as the question has been discussed among Congressmen they wish everything excepted but these three nuisances. The message favors the two cent postage rate and opposes postal telegraphy which Postmaster-General Howe recommends; it also asks for a new bankrupt law, and President Arthur takes almost his only opportunity in an official way to hit back at ex-Secretary Blaine for his foreign policy and vigorous defense of the same since the death of Garfield.

The quiet of Sabbath hours was horribly broken in Chicago this week by the hunting down and killing of a colored desperado. On Wednesday night three officers went to arrest him. The first one was shot dead as he opened the door, and his companions, terrified and cowardly, let the man escape. His whereabouts being discovered by the police on Sunday afternoon, another officer was shot and seriously wounded. The force was then called out, a hundred or more strong, and a rabble of several thousand joined in the hunt among freight cars and coal yards along the Northwestern railway tracks. Every man who had a revolver held it ready for use, and in the excitement it is a wonder that a dozen men were not shot. A spirit of frenzy and revenge, disgraceful to both police and citizens, took possession of a whole section of the city and the hunt went on as if for a mad dog or an escaped tiger. The murderer was little less, for when found and shot down he had a revolver fully loaded, and would have used it to the last. But most disgraceful of all, when the body of the dead ruffian was taken to the station the surging crowd, determined on revenge, could not be kept off even by the revolvers of a squad of police; and to satisfy their beastly Nero-thirst for blood the dead body was exposed in a window while for hours the crowd filed by, until it was glutted with the bloody sight. Chicago has seldom if ever exhibited so sickening and disgraceful a picture. An adequate contrast can be found only in the slave hunts of the South or the guerillar aids of the war.

—John C. W. Bailey, a 32-degree Mason who died a few months since in this city, was the first editor and publisher of the *Voice of Masonry*, with which he connected the printing and sale of Masonic books. After he sold out this business he engaged in printing and at one time run on his presses a whole edition of Ronayne's "Hand-book" for Baker and Arnold. Bro. Baker called his attention to the character of the book but Bailey turned off the allusion to his lodge oath with a joke. He evidently thought more of a few substantial dollars than of a false and hypocritical oath which no one has any moral right to assume.

—Detroit, Holland, Wexford county, Branch county, and Oakland county, have reported for the American Party. About 300 votes were polled as the aggregate of these places. Other places have not been heard from.

The Pantheon of the Nations.

[Editorial.]

Pantheons are temples devoted to all the gods of paganism. The name is Greek, and means *every god.* There was one in Athens and one in Paris, the last begun in 1764.

Roman policy brought the leading deities of all its conquered nations to Rome, thus to make it the mistress of the world. These idols were placed in the magnificent Pantheon, which was built on the field of Mars, and was a measure of war-policy. Erected perhaps 130 years before Christ, when it had stood more than seven centuries, Pope Boniface IV. turned it into a temple consecrated to the Virgin Mary. But long before this the best of its images had been taken to Constantinople by Constantine and converted into popish saints. Its image of Jupiter, the head god of paganism, has, however, been retained and removed to the Vatican, where it is worshipped as the statue of St. Peter by kissing the toe of the stone image until the nail is worn off by the lips of Roman Catholics. The temple itself, surmounted by a dome which is an exact half sphere, served as a model for the dome of St. Peter's. When the thought struck Michael Angelo, as he walked the street, it is said he exclaimed, "I will hang the Pantheon in mid air." The old temple is still visited by tourists.

Freemasonry attempts, like the builders of Pantheons, to unify the Christless worships of the world. "The inimitable Ralph Cudworth" (as John Paine calls him in his *Intellectual System of the Universe*) has shown that all the pagan systems admitted one supreme being, with a multitude of lesser gods. Freemasonry takes that one supreme deity as the "*religion in which all mankind agree*," or, as Mackey calls it, (Lex. p. 404) "*the religion of pure Theism.*" This is the religion of this world, as it is without Christ, and Satan is the god of it. What the old Pantheon attempted by architecture, stone and statuary, the lodge system attempts by mystery and rites adapted to a higher grade of superstition, and is thus the modern Pantheon of the nations.

The Church and Sin.

BY PRESIDENT C. J. KEPHART.

It is a sad fact that the church is so slow to take an active part as a unit in any of the great questions of reform that have occupied the attention of men. When Moses, at the direction of the Lord, would lead Israel out of Egypt, he must endure almost as much reproach from his own people as from his enemies. When King Hezekiah attempted to reform Israel after the terrible sins of his predecessors, his efforts were very generally spurned.

When Jesus "came to his own his own received him not," but plotted and effected his death. When Luther commenced to preach the truth he met the most bitter opposition from the church.

When the question of the rightfulness of human slavery was before the people the institution had its strongest support in the church. The sin of whisky-drinking has reached its present appalling proportions because of the support it received from the church.

Looking at this phase of the subject one might conclude that the church is the conservator of error, rather than of truth; and such indeed it is, if we look upon it from the human side alone. It is not the perfection of human ideas, plans and efforts, that renders the church the strong-

hold of truth; it is the constant working in it of the divine idea, formulated in the spiritual rule of Christ, in spite of human imperfections, that renders it the hope of the world. How poor an idea of what the church might be do we get from what it is! God speaks of her in his Word as coming forth, "Fair as the moon, clear as the sun, and terrible as an army with banners." Such indeed it is, so far as respects the divinity present in its organization and operation, but such it has never yet been seen from the human side.

To-day sin in some, I might say many, of its most terrible forms, has as its bulwark the church; not so much because of a positive atti tude in favor of sin as because of a negative undefined attitude. I am not one of those who think that the world is constantly growing worse and the church declining from God. Far from it. The world grows better every day, and the church more powerful. But this I claim: The church does not yet so clearly comprehend truth that she preserves herself from being used as the support and defense of sin. The church has scarcely ever taken a position in defense of any of the radical forms of error and iniquity. She has never declared in favor of idolatry. She has never placed it in the catalogue of duties to keep slaves, or to practice drunkenness and debauchery; yet she has tolerated every one of these abominations. The church, nor any part of it, has ever prescribed it as a part of Christian duty to unite oneself with any of the forms of iniquity known in modern times as secret societies. At the same time there is scarcely a Christian denomination which has not in some way or other sought the patronage of these institutions, and thus has taken an attitude which rendered opposition to this iniquitous practice unreasonable. The effort has been to do this in the *light* of the sinfulness of these organizations, with no possibility of doubting that to do so is most positively to degrade the church in the estimation of the unsaved.

This is too bad. When will Christian men and Christian organizations learn that it is not the right of any man, as God views it, to do that which it is not his duty to do as a servant of God. Nor is it the right of any Christian organization to tolerate or permit that to be done by its members which God does not prescribe as a part of Christian duty. The preservation of Christian integrity is a duty to which every one should give most careful attention. Any degradation of Christian character is a reproach to the cause of Christ, and any toleration of such degradation by Christian organizations is an abomination. To ask whether the union of Christian men with the ungodly of every type, in the manner in which this union is effected in the different secret orders, for no other purpose than personal aggrandizement—to ask whether this is degrading to Christian character is supreme folly.

The effort of every individual Christian should be to exhibit to the world the true Christian character as revealed in the Word of God, of which the world in general has a very correct idea. The effort of every branch of the Christian church should be to throw around its adherents such influences and restrictions as will most conduce to this end. I only ask, does the toleration of union with that which is in its very nature iniquitous, conduce to the accomplishment of this object?

Avalon College, Mo.

Honors Long Delayed.

BY PROF. E. D. BAILEY.

It doesn't often happen that one waits fifty years after death for funeral solemnities, or waiting that long, gets them. It seldom happens either that a man gets a double quantity of such sepulchral honors; but that antiquated reservoir of justice, wisdom and charity the Order of Ancient Free and Accepted Masons, believes in giving to every man—if he is a Mason—his due, *providing*, *always*, that the man has regularly kept up all *his* dues.

And it believes also in improving every opportunity to make a grand, imposing moral show of itself in its trappery and paraphernalia, as if it was a monster, combination, Jumbo menagerie.

Such an opportunity occurred a few years ago in Worcester, and it was an emergency that appealed to the vanity of every loyal follower of the square and compass?

Near the part of the city where the new Union passenger depot had been erected was an old cemetery in which the respected citizens of past years had long been laid away for their last slumber. In order to extend a street to reach the new depot, it became necessary to disturb this last resting place of Worcester's most peaceful inhabitants, and such handfuls of mortal dust as could be discovered under the crumbling gravestones were carefully transplanted to a new cemetery. Among the number of those thus unexpectedly asked to "move on," was the slender remains of a man who, no doubt, was respectable and deserving enough in life—Mr. Isaiah Thomas, of savory memory. He had distinguished himself while on earth and in Massachusetts by being the editor of the *Massachusetts Spy*. Fleeing from Boston at the outbreak of the Revolution, he set his press to work in Worcester, where ever since it has continued to keep an "Argus eye" on the doings of its neighbors. He was also the first to read the Declaration of Independence in New England; it being done from the steps of Old South church in Worcester to an admiring audience. His quinquagesimal honors, however, were due to the facts that follow rather than these. He was also a Mason, and fifty years ago, more or less, he was summoned to the Grand Lodge above. His brethren of the mystic tie would gladly have rushed to mingle their tears of sympathy with those of the bereaved friends—if there were any—and pour their liberal treasures in their lap, and even if they had omitted this first ceremony they would not have omitted to gather their deceased brother in the arms of their ostentatious charity, and bear him to the tomb with mournful pomp. But to the horror and distress of these devotees of Solomon's Temple, their beloved institution was under a painful cloud. Anti-masonry, fierce and destroying, was abroad in the land, and, to tell the honest truth, they were afraid. So the friends buried him and let it go, hoping he would get in somehow, without a Masonic send-off.

But fortune's wheel turned, and the "handmaid of religion" was mistress again. So when the aforementioned reinterment took place, the brilliant idea flashed upon the minds of the knights of the cable-tow, to speed on the soul of the departed—if so be it lingered at the pearlly gate above, kept out by some angelic tyler—because it didn't come properly vouched for, or perhaps it was also to vindicate their right to make ridiculous fools of themselves—which nobody ever doubted—but most probably to give themselves a chance to air their aprons and exhibit their big Bible that the profane outside might know they had one. So they gathered in Mechanic's Hall, these thrice illustrious disciples of the double triangle, a gorgeous and mournful company. At least they tried to look solemn, but it is said they looked ineffably silly.

Over the mortal remains—a bone or two and a puff of dust—of the long-since departed brother, laid in an elegant and costly casket, they held a solemn and imposing service. They made long and eulogistic speeches and then with mournful step and slow, headed by muffled drums, playing a funeral dirge, the long procession moved to the place prepared for mortal man. May he rest there in peace till the last great awakening.

We venture to suggest that this man who had been dead fifty years and had forgotten the pomps and vanities of this world, was very little benefitted, and as for relatives and descendants to be flattered by this show of respect, there were none. But his name and fame served as a background against which the lurid light of Masonic glorification shone astonishingly well, and they were happy, even if everybody else was disgusted.

New Year's Gifts must soon be prepared. What better for some friend than the *Cynosure* for a year, or a copy of "In the Coils?"

REFORM STORY.

Holden with Cords.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

Chapter XXX—Rattle Snake Corner.

As soon as we heard of the attack on Mark, I started off for Tonawanda. It was not likely the actual perpetrators of the outrage would ever be known, but there was no reasonable doubt that they were tools of the lodge whose first plot to silence his fearless testimony had so signally miscarried—thanks to Sam Toller.

At one of the stopping places on the way an incident occurred so strongly illustrative of that spirit in Masonry which a distinguished seceder and writer on the subject has justly denominated "infernal" that I cannot forbear transcribing it.

A man well dressed, but with a general mingling of the fumes of whisky and tobacco about his person rather too strong to be agreeable, stood leaning against the bar apparently on the lookout for an acquaintance, which he finally recognized in a thin-visaged, nervous looking individual with an umbrella and big carpet bag. The latter returned his salute with a rather slight nod and cool "How d'ye do?"—but the other was of a class not easy to snub.

"Going to put up at Greene's?" he inquired familiarly.

"I was calculating to," responded the one interrogated.

"Maybe it's none of my business," resumed the other, with the air of a person obliged to say disagreeable things at the call of duty, "but if I did as I would like to be done by, I should tell you that Greene's tavern ain't a good place for travellers that have anything valuable about them. If *I* was obliged to put up there I should sleep with one eye open."

The nervous looking man glanced toward his carpet bag as if he saw it already in possession of unlawful hands, and answered in a slow, appalled way, "You don't say so. Why now I had no idea the Park Tavern was such a place, but I guess I'll go on to the next stand; it won't be much further. I declare, there's no knowing who to trust now days." And depositing his umbrella carefully between his legs he sat down in a remote corner apparently absorbed in mournful reflections on the general wickedness of the world.

"Well now," put in the landlord who was standing behind the bar, making some entries in his book. "I must say I am surprised to hear that. I always supposed Greene kept a pretty nice house."

"I reckon after you had a brand new ten dollar horse blanket taken from you as a neighbor of mine did that put up there last winter, you wouldn't think so, landlord. The fact is Greene's tavern is getting to be really a disreputable place to stop at, and I only do as my conscience tells me to in warning any traveller that I happen to know against going there."

It is needless to say that my blood fairly boiled with indignation while I listened to these base calumnies knowing so well their foul origin. Should I remain silent and let this thing in human semblance spit out his vile venom without reproof or contradiction? Never.

"I know Mr. Greene to be a Christian and a gentleman;" I said, turning to the man of conscience. "This is the first time I ever heard that travellers' things were not safe at his house."

My words had a somewhat similar effect to poking a venomous snake with a stick.

The stranger reddened with rage, and answered fiercely, "Do you tell me then that I lie?"

"No;" I responded quietly, "I hope you are only misinformed. But I repeat what I said, Mr. Greene has always been a character above reproach; and it is certainly strange that no stories to the discredit of his house were ever circulated till the Morgan affair happened."

"Good now; I'll go sides with ye," interrupted a voice behind me. "I'd a blamed sight rather be him than the men that will steal their own blankets, and then turn round and prosecute him. Or the men either that would take his

poor dog, cut its throat from ear to ear and drown it at low water mark. When I get kinder riled up about such doings I pick out a psalm of David and read it—about Doeg the Edomite, or Cush the Benjamite, or some other of them rascally chaps that he is always praying to be delivered from. There's one verse in particular,—'His mischief shall return upon his own head and his violent dealings upon his own pate,' that does me as much good to think of as it ever did to eat my victuals."

And my new found ally who proved to my surprise to be the jocular man introduced to the reader on a previous occasion, resumed his seat and taking a jack-knife from his pocket proceeded to coolly pare an apple, and cut it in even quarters which he stowed away in his capacious mouth with the utmost ease.

Physical bulk and strength is something, decry it as we may, for there is a certain class of men who will pay respect to nothing else. The jocular man stood over six feet in his stockings, and had chest and limbs of herculean breadth and power. The other looked as much at a disadvantage as a terrier before a big Newfoundland dog, and did not choose, for prudent reasons, to turn on him in the same threatening bullying fashion in which he had turned on me. So he contented himself with a few muttered words in reply and sneaked off, probably to play the same small game of detraction and calumny somewhere else.

Nothing was altered at Mr. Jedediah Mill's. The same air of comfort and thrift; the same kitchen with its scoured floor, its flag-bottomed straight-backed chairs, and homely hospitality; the same "best room" with a sampler Hannah had wrought in her girlhood, hanging over the high, black mantle, and such books as Rollins' Ancient History, Watts on the Mind, and Baxter's Saints' Rest standing in solemn rows on the shelves of the book case, yet over it all rested the shadow of a brooding trouble as a thundercloud overhangs a fair landscape.

It was visible in Mrs. Mills dejected face, in her husband's whitening hairs, and even in the smile with which Hannah greeted me when I came to the door, for it was that pathetic kind of a smile which Old Sorrow and New Happiness are apt to wear before they have had time to make each other's acquaintance. Light and shadow, joy and grief! Wisely has Providence mingled the cup as we shall all know when we reach those love-illumined heights that rise beyond the mists of time and death; as many of us come to realize even here when some thorny trial blossoms into a rich red rose of blessing, and "Thy will be done" grows suddenly easy to say, so easy that we wonder it was ever hard.

For Hannah's parents were well suited with her choice, though in a worldly sense they knew she might have done better. They reverenced the young preacher with his slight frame, his burning ardor and devotion in his Master's cause, almost like an angelic messenger; and the recent assault upon him had naturally intensified the feeling by surrounding him with not a little of that homage with which, reasonably or otherwise the best portion of humanity are apt to regard one who has come very near being enrolled in the noble army of martyrs.

Good Mrs. Mills, with pleasant garrulousness, told me the whole story of the courtship before I had been in the house twenty-four hours.

"Father has been real down in the mouth since this trouble come on to us about our farm. You see he's a man that won't give up a grain to injustice. He's always said he'd fight it out to the end, if it took every dollar he had, for 'if I give 'em an inch,' says he, 'they'll take an ell, and then what am I better off?' It was two or three days after Mark was shot that father was sitting over the fire in one of his low spells, and I was trying to chirk him up a little by talking about the old times before we were married, and asking him if he remembered the first night we walked home from the singing school together, and how he walked in one rut and I in the other because we were too bashful to lock arms; bnt I couldn't get a smile onto his face. And just then the door opened, and father, he kinder started up, for there was Mark and Hannah looking as happy as though they had just stepped out of Paradise. And I lay down my knitting, for I see what was coming, and I wondered how father would take it. Hannah stepped up and put her arms around his neck, and give a little sob; and then father seemed to understand it at last. He looked from Mark to Hannah, and says he, 'You know I am a poor man now, I can't give you any setting out.' And then Mark spoke up, and says he, 'We only want your consent and blessing. Hannah's wedding portion is in herself, and its value is far above rubies. I have told her what to expect if she married me, but she is willing to try it.' And father give his consent right off and seemed to cheer up wonderfully, so that I told Hannah afterwards, 'I hain't seen your father so like himself since he begun to have this law-suit.' And though I do say it of my own daughter, Hannah will make a first-rate minister's wife. She is just cut out for it. She'll turn off work, baking or churning or spinning, and you wonder how she gets so much done with so little fuss; and then she will be all ready to go and watch with somebody that's sick. I tell folks she is just like her aunt Eunice—"

But I forbear, remembering that the reader's interest will not be likely to extend as far as Aunt Eunice.

The marriage was to take place in a few months, for as Mark said, neither of them wanted a long engagement. They were eager to enter upon this life work together. The time was short at best. Why should they make it any shorter by unnecessary delay?

Of course the reader of either sex who looks upon matrimony as an affair largely made up of bank stocks, diamond rings, and elaborate trosseaus will have no patience with such an uncalculating young couple; and I fear that no excuse can be made for their verdancy which will be accepted in such quarters.

The fact was, Hannah Mills was not only "cut out to be a minister's wife," but she was cut out to be the helpmeet of a poor and unpopular minister, whose mission led him in the ways of Elijah and Ezekiel, and other old reformers, to the great detriment of his worldly prospects. And when she accepted Mark she simply accepted her vocation.

Mark accompanied me home to Brownsville as the best way to convince Rachel that he had not been seriously hurt; for the report had reached us, as reports generally do, in so exaggerated a form as to rouse all her sisterly anxiety.

He wanted to call at the Park Tavern, however, before he left, and Mr. Mills having an errand in the direction of Batavia, the latter took us in his farm wagon as far as the outskirts of the village, where he dropped us and we proceeded the remaining distance on foot.

Batavia was now in its normal condition, a busy but seemingly peaceful community. I was thinking of the very different aspect it had worn on my first visit when we heard a confused shout from a rabble of men and boys in the distance that did not sound exactly like "mad dog," though the cry partook somewhat of that character. An instant after a window opened, and a woman called loudly to a little towhead making mud pies underneath, "Charles Henry, come into the house this minute, or you'll get hit."

The alarm, whatever its cause, seemed to spread with electric rapidity. There was a general banging of doors and windows while frightened women in all stages of dishabille rushed out frantically calling in their children as if they were menaced by some fearful danger.

"What is the matter?" we stopped to ask of one, the mother of the Charles Henry aforesaid —for that young gentleman was too delightfully engaged to heed at once the maternal call, and was now being dragged unceremoniously into the house in a small skirmish of slaps and kicks.

"Why, hain't you heard about it? It's awful. Twenty or thirty rattlesnakes loose right here in the village! You'd better take care of yourselves."

And so saying she disappeared with her contumacious young scion, while Mark and I looked around us for some weapon of defense. For though rattlesnakes had ceased to be indigenous to the soil of Western New York, they were not infrequently killed in remote or newly settled places, and many an old hunter could tell yarns quite sufficient to make the hair rise on the most unbelieving,—how it fascinated its victim with circles of ever-changing light and color, mingling and melting, melting and mingling; with a low throbbing music sweet as the song of the Syrens, till the fatal spell was broken at last by its fangs in his flesh, and the creeping chill of death at his heart.

Several men and boys ran past us to join the rapidly nearing crowd, armed with every imaginable weapon from hickory clubs to brick-bats and fire-shovels, and we heard the name of Greene mingled with threats and execrations as if he were in some way responsible for the escape of the reptiles.

"This is only another Masonic outrage on Mr. Greene;" said Mark suddenly, dropping the stout sapling which he was trimming. "I don't believe there are any rattlesnakes about. See, they've stopped at the Park Tavern and are pouring into his yard. Come Leander; we must see this affair through. I know a back way that we can take so as to avoid mixing with all that rabble."

Accordingly I followed Mark "the back way" and we entered the public room of the tavern just as a part of the mob, their search for stray rattlesnakes in Mr. Greene's yard and outbuildings having apparently been fruitless, carried the hunt into the house, loading its proprietor with every vile epithet. But the latter met them with cool self-possession. He had been under the fire of the lodge too often to show any surprise or trepidation at this new form of attack, and there was even a suppressed humor lurking about his mouth as if he saw a comical side to the affair.

"Gentlemen,"—and I remember how his clear full voice sounded above the uproar, a voice I was destined to hear afterwards from the platform as he told the story of Morgan to listening crowds, and faced mobs with the same calm heroic bearing with which he now met the daily outrage and insults to which he was subjected; —"the snakes are all safe in their box. Whoever said they had escaped spread a false report. I beg you will be content with this assurance and disperse."

"Do you think we will take *your* word for it, you cussed, perjured villain?" responded the foremost one, who seemed to be full not only of the spirit of the lodge but the spirit of whisky, and who as I afterwards learned had done a good deal of false swearing as a witness in the Morgan trials. And he brandished his club threateningly near to Mr. Greene's face, but the latter did not abate one atom of his cool, dignified bearing.

"You are not obliged to take my word for it. I can easily send for the man who asked leave to store the box in my granary. He can certify that not one of the snakes has got loose."

"I've seen the box myself and it is all right;" spoke up the bar-tender. "Do you suppose I would be such a precious fool as to stay here, if I knew any such varmints were crawling about?"

This argument was rather unanswerable, especially as another man, a lodger at the Park Tavern added his own assurance to the same effect. And after a little more abuse of Mr. Greene, the rioters—for such they were—finding their game was likely to be a losing one, departed

The court was then sitting, Batavia being a county town, and the explanation of this whole scene consisted in the fact that one of the witnesses in a forthcoming trial had a box of rattlesnakes with him which he was taking to a man in New York. He accordingly asked storage room for it during the period of his stay at the Park Tavern. This was a grand opportunity for Mr. Greene's enemies of the lodge to spread a general panic through the village, and frighten away his custom by a report that the snakes had broken loose.

He greeted Mark and I with a smile as untroubled as if he had just been waited on by some flattering committee who wanted to make him their political nominee; and his only reference to the scene that had passed was in these few quiet words as he took us into a small apartment adjoining the public room:

"You have only seen one specimen of the many ways in which the Masons are trying to ruin my business here in Batavia. I presume they will accomplish their end. My only comfort is that God rules in heaven, a God of infinite justice, who has promised to hear the cry of the oppressed. To him I submit my cause."

Grand, simple-hearted Christian hero, thy wrongs were never righted on earth, but none the less surely will the year of His redeemed come in the overthrow of every dark unrighteous system of falsehood for whose destruction souls under the altar, that have shed their blood in the cause of truth, cry continually, "O, Lord, how long!"

Reader, who may desire a proof that I am relating fact and not fiction, know that in the goodly village of Batavia there is a certain locality called by the townspeople to this day in memory of the foregoing occurrence, RATTLE SNAKE CORNER.

THE SOUTHERN FIELD.

The Star-route Ring---Is it Masonic.

WASHINGTON, Nov. 27.

DEAR BRO. K.:—There is reason to think that the late political cyclone did much to purify the moral atmosphere of Washington. Important changes in official circles have already taken place, and others are impending. It seems now to be well understood that government officials caused the failure of the Star-route prosecutions, and that there was a conspiracy to make the government appear in the light of a persecutor of the innocent, rather than a prosecutor of the guilty. Every effort is used to not only thwart public justice, but to pervert public opinion. It is pretended that the prosecution was simply a war of the stalwarts on the friends of Garfield, but the people are not and will not be deceived, and the administration dare not hesitate. It is acting with promptness and energy. The following extract from the letter of the Attorney-General to the President will show something of the feeling, at least, by which the Cabinet is actuated:

"I desire to call your attention to the fact that the officers of the law and those who have directly been aiding me in the discharge of my duty in this business have been from the first encircled with snares, pitfalls and every species of vile device that could be invented to harm them, hinder their usefulness and prevent the administration of justice. Some portions of this community who surround these defendants and who have enjoyed, or do still enjoy, minor official positions, know no allegiance to any one but this band of robbers, and render no service to any one but their evil employers. From motives of gain or other corrupt considerations they are saturated with affinities for these bad men, and they have contributed by every means in their power, at the bidding of their masters, to obstruct public justice and to defame its officers, with the hope of securing the aequittal of the worst band of organized scoundrels that ever existed since the commencement of the government."

How much Masonry has had to do with these immense frauds and sham prosecutions we may not certainly know; but there are not a few here in Washington who do not hesitate to say that the Postoffice Department is controlled by a Masonic ring. It is vain to talk of an honest administration, of justice or of civil service reform so long as these men who execute our laws are sworn to another government. I think that it is just such political tornadoes as those of the late elections that will break up the domination of party, and bring men face to face with living issues; and that instead of weeping we ought to "sing the doxology."

I have to-day visited the Garfield Memorial Fair in the Capitol. The entrance was on the west side, the main front entrance being barred by an annex constructed of boards for the use of the great band of musicians. The main display is in the rotunda, and consists of paintings and statuary interspersed with tropical plants and flowers. A fine statue of Garfield is in the center. The display of pictures is large, and some of them are very fine, but as a whole will not compare with Corcoran Art Gallery. The statuary falls far short of that which has been sent to the Capital by the several States. In Statuary Hall (the old hall of the House of Representatives) we found an exhibit of each of the States; each under the care of a committee of ladies from that State. Some of the States made very fine exhibits; that of Kansas was especially noticeable as it consisted in agricultural products arranged in artistic forms. The crypt, which is directly under the rotunda, was brilliantly lighted, and had a very fine display.

I was much pleased with one feature—there were no intoxicating drinks sold about the premises, and no smoking in the building; but I was sorry to find that lotteries were an important feature of the fair. This was conspicuous in the Kentucky department, which was quite small, but was devoted to the sale of Masonic jewels and a few other trinkets *by lottery*. This is a plain violation of the spirit if not the letter of both human and divine law. On Wednesday there is to be a bicycle display, and Thursday is to be given to the Knights Templar, and in each case there are to be more lotteries. How much Mr. Garfield will be honored remains to be seen. I distributed about the Capitol a large number of the letter of Thurlow Weed to the Batavia Convention. In most cases they were kindly or even eagerly taken. In a few they were rejected with indignation when they saw what they were. But some of this seed will germinate.

H. H. HINMAN.

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has it headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited. E. D. BAILEY, N. E. Sec.

—The temperance meetings under the lead of Rev. H. T. Cheever continue to be gloriously successful. Mechanics Hall, the largest in the city was filled to overflowing last Sunday, and many turned away unable to find even standing room. It is hoped that this will result in a revolution in our city government. The change of one hundred votes last year would have given the victory to "No license." It is hoped we may find the people better prepared this year.

—Miss Mitchell, of Pittston, Me., writes of one of the evangelists, whom Bro. Spaulding found in Portland, that he recently held some meetings in Gardner, and one evening, turning to a Mason, he said: "When you get the Lord Jesus in your soul it will take out all the secret societies."

—Robert Mansfield, a Wesleyan Methodist brother, sends us some interesting reminiscences and among them a note about the Wesleyan church spoken of last week in the *Cynosure*: "When the Wesleyan Methodist church at Cochituate was organized it was done by persons of various beliefs, for the purpose of having a church in the village. When it was found that members of secret societies could not be admitted, a large majority left. The house is now secure in possession of the Wesleyan Methodists." This statement confirms the opinion which we have previously expressed that it is Masonic influence which kept the reform churches out of New England. It also explains why the Congregational churches, whose chief strength is here, have from the first feared this reform They know the power of the lodge and are unwilling to risk their strength in an open encounter.

—The same brother adds these words of cheer: "God leads reformers, if faithful, to sure success. Though they have to wade through deep waters it shall not overflow them. The agency at Worcester is a God-send and if rightly cherished, will set fires that will consume the stubble all over the Eastern States. Worcester appears a bright star in the reform constellation and promises to bring to light the hidden works of darkness. Let us take courage and go forward, if need be through suffering, until through God's favor victory shall be inscribed on our banners."

—A note from Mr. Spaulding informs us that his assortment of books and papers is exhausted and he is on his way home again through New Hampshire. He has visited Concord, Plymouth, and Manchester since leaving Vermont. He adds: "One not only needs financial support, but the prayers of the people, to work in these States." Few realize the hardships of such labor and yet it is the most essential part of our efforts. Towns and cities where the subject has not been agitated must be visited and our literature brought before the people. Pay the workmen and pray for them.

The Kingdom of God Cometh not with Observation.

WORCESTER, Mass., Nov. 28, 1882.

The best timber is of slowest growth. The softer and less durable wood grows most rapidly. Is it not so also in moral reforms? Many questions which agitate the people now are as important for the discipline of the present generation as their fruit will be advantageous to those who come after. In every great reform there are fundamental principles involved which have been lost sight of and the revival of which is important to the well-being of the people.

Those who dread and avoid the agitation of reforms and who treat society as they would treat house-plants, forget that the strongest character is developed by the most adverse circumstances. The course pursued by many is calculated only to produce moral imbeciles and cowards. Those periods of history which reveal the greatest of human achievements reveal also the most of human adversity.

These reflections arise from a clearer view of the immense revolution in human affairs which must take place before the principles of the Gospel wholly predominate. The disciples were not more ignorant of the manner of spirit they were of, when they proposed to call down fire from heaven to consume their enemies, than many persons, prominent in the councils of the churches, are in reference to the Kingdom of Christ as compared with other kingdoms.

It would be a small matter to destroy Freemasonry if its destruction were only accomplished by playing with the predjudices of men or awakening their jealousy. One of the great burdens laid on those who engage in this reform is to awaken a new interest in the study of the false systems of worship which in all ages have hovered about the true, and blow again the blast of the old prophets by which the people shall be delivered from the thraldom of false worship and brought into the glorious light and liberty of the Gospel.

The South Worcester chapel is progressing rapidly and it is expected to be completed ready for use by the first of January. Meanwhile the attendance at our services is increasing in a marked degree. The indications are all good and we are correspondingly hopeful. For a few Sabbaths I have also been preaching at Washburn Hall and may continue this service hereafter, both morning and evening. Of these services I shall have more to say soon. Our plans have to await development somewhat but the work goes on continually. We have means of knowing that our movements are closely watched and that no steps will be taken without meeting every impediment which can be thrown in the way.

I hope friends will send large orders for the Thurlow Weed pamphlet and give it a wide circulation. We will fill promptly all orders for they should be scattered immediately while the people have a desire to read whatever Mr. Weed has written. E. D. BAILEY.

—We have not yet received the secretary's report of the Wisconsin State meeting, but learn that Rev Isaac Bancroft, for some years pastor of the Congregational church at Monroe, was appointed State agent and lecturer and that he begins his work this week. Bro. Bancroft is a man of excellent spirit and will be able, with due co-operation of the Wisconsin friends, to put the work forward grandly in that State.

REFORM NEWS.

To Friends in Indiana.

Can you not open the way for work in your several vicinities and let me know. I can now have the assistance of Eld. I. W. Lowman. We can with the moral support of the friends of reform do much good by holding conventions or by lecturing in neighborhoods. Our work will never be done till sin is thoroughly reproved and its power restrained. Your work will never be done till you give your testimony against this giant system of moral corruption. My friends there must be a positive reproof.

You cannot evade responsibility. One cannot do the work of many. I can do much more with your co-operation, shall I have it? Will you not remember that moral support will not feed the body? Pledges amounting to $76.00 are not an encouraging page to look at, nor is it a pleasant recollection that $20.00 indebtedness remains for the horse that helped to do my work and yours. Will these pledges continue to be scattered over a whole year or what is worse, several years? Will you not forward at least half your pledges by New Year's day? and will not those who have not pledged feel that they have a duty to perform and forward as God may direct. Eld. Lowman hopes to have issued a copy of the *Indiana American* in January. I urge the co-operation of all the faithful in this adjunct to our work. Let us all this winter do our best and ask God's blessing. One of England's great captains on the approach of an important battle thus addressed his fleet, "England expects every man to do his duty." Germany's great general's favorite address to his army was, "Forward, brethren, forward!" Christ pronounced a woe against you when all men speak well of you. Let your popularity go. Move forward; let me hear from you.

S. L. Cook.

Note from Elder Rathbun.

As I have received invitations from Nathan Callender of Pennsylvania, and H. Curtis of Kansas and others to work for them, I wish to say through the *Cynosure* that I shall confine myself to work in Iowa, as some of the friends of the cause are paying largely to keep me in the State. I recommend S. E. Starry and James Fergurson, both of Clarence, Iowa, as efficient degree workers, and advise you to correspond with them and secure their services if possible. I have had a very successful month's work, which I expect soon to report through the *Cynosure*.

D. P. Rathbun.

Sowing Beside all Waters.

South Salem, O., Nov. 21, 1882.

Dear Editor:—According to my strength and opportunities, I endeavor to carry out my maxim, though doubtless I come short, as I have in all my attempts to serve the Master.

I responded to the call of Mr. Baldridge to visit Adams county, and gave two addresses to fair congregations in the U. P. church of Cherry Fork. But other places in the county where Masonry has more power, were closed to me. Yet in this way and by literature, the seed must be sown and the light must spread.

Having occasion to spend a few days in Cincinnati, I visited Lane Theological Seminary, and found in the Library there the minutes of the Philadelphia Anti-masonic convention of 1830, the letters of John Quincy Adams on Freemasonry, Stearns on Freemasonry, Webb's Monitor (a very old edition), Freemasonry Illustrated by Doesburg, and two bulky volumns in laudation of the institution. I took the pains to let the Seminary know that these books were there: and also had the opportunity of addressing the faculty and students for three quarters of an hour.

I also had the privilege yesterday, of addressing the ministers meeting of Cincinnati and vicinity (twenty-five ministers being present) for a very few minutes, and as I condensed into a few words as much truth as I possibly could, perhaps you will print my speech, allowing me to report it myself.

ADDRESS BEFORE THE MINISTER'S MEETING.

"In the very able address on Home Missions, to which we listened here one week ago. Dr. Rumler spoke of false religions to be encountered and put down by the agency of ministers, and the power of the Gospel: and among these he mentioned Romanism and Mormonism. He did not mention Freemasonry, the false religion by which you are more immediately surrounded, and with which we are more immediately concerned. Because he did not, I am obliged to infer that he is unacquainted with it. It may be that you are all unacquainted with it

"As a religion, Freemasonry has its creed, its temples, its altars, its priests, and its religious rites, numerous and imposing. It gives religious instructions, and promises the new birth, purifying of an evil nature, freedom from sin, the house not made with hands eternal in the heavens, and the reward which belongs alone to the just made perfect, to all its votaries of the third or Master's degree, and all this by Masonry alone. It rejects the name of the Lord Jesus from all its rites and acts of worship, and denies his power, and its rites are literally and precisely the rites of the ancient sun-worship as we find them in history, and as they are described or referred to in the 8th chapter of the prophet Ezekiel.

"Freemasonry is also a government, claiming to be above and independent of all other governments, yet using the state and the church where it can do so to its own advantage, and opposing and ready to destroy either or both whenever and wherever they come in the way of its own designs. An old man, a Mason and church member in the State of Kentucky, conversing with me familiarly on the subject of Masonry, said to me, "It is a cover for scoundrels anyway." And another old and high Mason and minister of the same State said to me, "The only objection I have to it (Masonry) is that men will lean on it for the salvation of their souls."

"I give you these facts naked, without asking time for their verification; but the means of their verification are ample and at your hands. I have no opinions of my own to utter here concerning Freemasonry, or advice to give respecting modes of treating it. I speak as unto wise men, judge ye what I say. There are in Ohio, more than 500 lodges and 28,000 members, and in the United States 5,000 lodges and 500,000 members."

At the Seminary, I could see that the truth was well received at least by a good portion of my audience. But I could not judge of the effect of that very brief speech on the staid and conservative Presbyterian ministers of Cincinnati and vicinity. I can only hope that it was not in vain. Yours truly, Warren Taylor.

Iowa State Work.

RATHBUN AT MORNING SUN.

The following is from the *Morning Sun Herald*, of Nov. 16: "Monday evening was the time set for the lecture of Rev. D. P. Rathbun, of Clarence, Iowa, and at the appointed time the audience was called to order and Rev. J. W. Dill, of Mediapolis led in prayer. Rev. Trumbull then introduced the speaker, who spoke for nearly two hours on the evils of Freemasonry. We would like to give a full synopsis of his speech, as it would be of interest to many of our readers, but are compelled to omit the greater part for want of space. He started out by saying that Freemasonry is a religion and to prove his assertions he quoted from such Masonic writers as Mackey, Morris, Reynolds, etc. He said that the workings of the lodge inside originated from the ancient sun-worshippers and therefore it was heathenish. * * * It was a very interesting lecture and would have paid every body to have heard it. This is the first opportunity that the writer has ever had of hearing a speaker on this subject, so we are unable to make a comparison between Mr. Rathbun and other anti-secret lecturers. A large and attentive audience was in attendance, all the seats were occupied and many standing up from the beginning to the close of the remarks. Rev. Rathbun spoke Tuesday evening and Wednesday afternoon in Sharon church to good audiences."

I would add to the above that I have heard from a goodly number who have attended the lectures of brother Rathbun in this vicinity, and all express themselves as highly pleased; and I desire to urge friends of the cause in Iowa, to send for him to lecture in their respective neighborhoods and to do all they can to encourage and support him in his self-denying labors in the anti-secret cause.

C. D. Trumbull.

AT SHARON.

The meeting of our State Association in Winterset, did one thing for the cause of reform which it has no reason to regret, viz., the appointment of a State lecturer. We have long felt the need of some one to head the work, and yet the way did not seem to open so that we were justified in giving any one the appointment. At our last meeting an appointment was made, and Bro. D. P. Rathbun is in the field. He sent word he would visit this neighborhood at a certain time. We were not quite ready for him, but still we made arrangements. His lecture in Morning Sun I did not hear; but on the evening of the 14th he spoke to an interested audience in our church (Sharon R. P. church) and I am quite certain no one present went away with any prejudices in favor of Masonry.

The next day a small audience gathered and listened to the heart-rending tale of what this dear brother has suffered for righteousness sake. As I was entering the church I spoke to a man who came a long way, and said I had not expected to see him there. He replied, "I do not know what I came for, because I am as much opposed to Freemasonry as I can be." After the meeting closed, the same man, with tears in his eyes, said, "I know now what I came for." Another man, one who has long been wide awake on the subject, said, "That was the best lecture I ever heard on that subject."

I am sure if Brother R could only come in contact with the people, he would warm many of the old friends into renewed action, and would gain many new friends to the cause.

And now, friends of the cause in the State, remember Bro. Rathbun is *our State lecturer*. This fact lays us under certain solemn obligations:

1. If he is lecturer for our State it is our duty to find work for him in the State. Every friend of the cause can, by persistent effort, secure an appointment and a good audience. This *can* be done even where secretism has a fast hold, where the cause for which we labor is unpopular.

2. Where there are a large number of friends they ought to make one or two appointments in their midst, and make the presence of the State lecturer a time of good work.

In the cause of temperance we do not expect the saloons to pay the expenses of the temperance work; neither ought we to expect the lodge or its abettors to pay one cent of Brother Rathbun's expenses. On the other hand, we who are strong, ought to help the weak. "Bear ye one another's burdens and so fulfill the law of Christ." Friends of the cause, send for Rathbun, and then make it possible for him to go where he is not asked.

T. P. Robb.

IN JASPER COUNTY.

Lynnville, Iowa.

Our State lecturer has been in these parts again, and our prayer is that he may not be so near killed just after leaving us, as he was a few days after leaving us when here before. He preached at Granville on Sabbath at 11 o'clock, at the U. B. church, and in evening at Friends church in Chester, to fair audiences and to good satisfaction.

On the evening of the 6th he lectured at Granville and spoke some on the political issues of the American party. On the 7th he lectured at Writer school-house on the general character and claims of Masonry; on the 8th, at Friends church in Chester, on the relation of secrecy to the family and church. We consider this one of his master lectures, and should be heard by all, even "jack Masons." His next lecture was at a

[*Continued on 12th page.*]

CORRESPONDENCE.

Important Morgan Reminiscences.

HADLEY, Lapeer Co., Mich., Nov. 20, 1882.

The first settlers of this part of Michigan were mostly from the State of New York, many of them from the region of the Morgan tragedy, and the spread of Anti-masonic literature together with the building of the monument at Batavia is loosening tongues somewhat.

Mandly Swears tells me that he lived in the town of Clarence, midway between Batavia and Buffalo; that he had a brother-in-law, a shoemaker and a Freemason, living in Canandaigua; that when he (Mandley Swears) was sixteen years old he went to learn the shoemaker's trade of his brother-in-law.

When he had been inCanandaigua a few days, one evening, after his brother-in-law had gone out, his sister said to him, "There is something going on among the Masons. I wish you would go out and watch around and see what it is."

He went out and finding the gathering near the jail, he went round the block, got over the back fence into the jail-yard, crept forward to the front jail-yard fence and lay down there. While lying there by the fence he saw Morgan brought out of the jail, seized, gagged, thrust into the carriage and driven off.

When all was over he went and told his sister. The next morning at breakfast he was told that his trunk was packed, and a seat secured for him in the stage, and that *he must go home*; which he did that day.

Walter M. Beden tells me that he came from near where a certain Dr. Lewis lived, that he was well acquainted with Dr. Lewis, and that it was well known in his neighborhood that Dr. Lewis personated the fictitious Mrs. Munroe in the Munroe inquest over Morgan's body. On his way home he was recognized while yet in female attire, at a hotel, by the landlady, who boldly charged him with being Dr. Lewis. The Dr. whined out, "No I am Mrs. Munroe." But the landlady told him she knew better; that she knew him. "He was Dr. Lewis."

Alonzo Conant tells me that his father had a horse to sell that was noted for speed and endurance. One day a Masonic neighbor came to buy the horse. A bargain was soon made, but before closing it the Mason wanted to take the horse home and try him a few days. In a few days the horse was returned, not wanted. Mr. Conant afterward learned enough to satisfy him that his horse was used in the Morgan transit.

Edward Sawyer of kidnapping fame, I knew to be living in the town of Grand Blance, (a few miles west of here) forty-five years or more ago. I have seen him occasionally since. Is living there still or was not long ago.

EDWIN B. WEBSTER.

Timothy Shaw's Part of the Morgan Affair.

EAU CLAIRE, WIS.

EDITOR CYNOSURE:—I don't know as I can give you anything that will do the public any good, but will give a little sketch of my brother's life. He was ten years older than myself and joined the lodge when he was 23, in the town of Chelsea, Vermont, in 1815. Soon after, he cut his ankle, took cold in it and his leg mortified on one side, up to his body, and for weeks we expected his death daily. It was a year before he could do any kind of work. The Masons gave him twenty dollars.

Not long after, he left Chelsea and came out to Lewiston, N. Y., and as he had a sore on his leg he could not work very well. He was made deputy sheriff and custom house officer, and was in various kinds of business; and when Morgan was carried off he wrote home that a man had revealed Masonry and they had run him out of the country; that they were making him trouble about it, but said he never saw the man. As father never thought any good of Masonry, he was a little excited over it and called on the Masons of Chelsea to know about it. After much joking and laughing they told him that Timothy (my brother) was master of the lodge and it was his duty to furnish a team to pass the man along.

In 1853 I made him a visit, and talking of financial affairs he said his Masonic trouble had cost him a thousand dollars. How I learned Timothy was one of the eight that cast lots is this: A young man, acquainted with all the Morgan affair, left those parts and came back, I think some years ago, and said there were eight that met out on the plain and gave their names, among them was my brother, and Valance says there were eight that cast lots, but don't give names. This information is in one of the *Cynosure* books that I have had but have forgotten the title. I lend my books and they get Morganized.

JOSIAH SHAW.

Kissing Baal.

ST. PAUL, Minn., Nov. 23, 1882.

EDITOR CYNOSURE:—We have lately had our city placarded with announcements of Colonel Bob Ingersoll's lecture; which in reality was no lecture, but a frothy demonstration.

Mr. Ingersoll was careful not to ridicule the "grand lodge on high" of Freemasons, or the absurdity of Odd-fellowship. He seemed bent on getting the name of "smart man" and pocketing the cash derived from admittance fees.

He did not hurt the lodges here, for the Masons delight in their royal law of doing as you would be done to, which was the speaker's standard of holiness, much as he falls short of it, by speaking evil of the best citizens on the face of the globe.

I lately met a gentleman from the Black Hills, who told me that he met a preacher out there who fought Masonry, and therefore was not a success. What the gentleman calls success I do not know.

Some people here cannot understand how such good men can be Masons if Masonry is so bad, and why good men keep so quiet in their pulpits on the subject.

A little girl was not long since reproved by her mother for kissing a dirty boy, and told her mother that she almost hated that boy, and nothing could tempt her to kiss him, but he gave her candy; "and" said the little one, "I kissed just enough to get the candy."

So it is with business men and preachers, they will kiss Masonry just enough to get the Masonic patronage.

R. SHEMELD.

Our Mail.

Jas. Donaldson, Galt, Ont.:

"The initiated all join in the cry 'Let it alone and it will die of itself.' But it is spreading more and more until every one is afraid to touch it. I am a wonder to many for daring to attack it in public."

Mary Pinkney, Forest City, Ill.:

"I heard my sainted mother say when I was a girl, to my brothers, 'Never swear your lives into any one's hands.' I am trying to spread the Cynosure. I shall try to get subscribers for it if I can on the Extension Fund plan."

S. C. Taylor, Pactolus, Arkansas:

"Nearly all of the natives in these parts are Masons. The females are much the worst to encounter. If they could have had their way they would have reduced me to worm food long ago. I now see the great necessity of having the exposition of Adoptive Masonry." I had it when in Kansas but thought it of but little consequence as there was no female Masonry there."

George Edwards, Waitsburg, Walla Walla Co., Wash. Ter.:

"I hope to see the day when your excellent paper shall be extensively circulated to do more good than any other paper with which I am acquainted."

Obituary.

REV. JOSHUA DAVIS HAUGHAWOUT died at Carthage. Mo., Sep. 29, 1882, in the 76th year of his age. He was born in Mifflen county, Pa., in 1805; was converted and joined the M. E. church in 1830; in 1832 he was married to Amelia Steese, who survives him. He was an ordained minister of the Gospel in the M. E. church for many years; he was a traveling preacher and was a man strong in the faith and full of the spirit of the Master; and in the great day many will bless God that this brother lived to proclaim *a pure gospel*. Rev. Haughawout was also a believer in Scriptural holiness and practised it. He was a man of a very strong and clear mind and many times I have found him to be better and clearer than commentaries on the difficult passages of the Word of God. He read the *Christian Cynosure*, and believed its truths and practiced them in his life. In a word, he was full of light and truth and love for the cause and people of God. Although he suffered for years before he died, yet he was full of patience and it will be said of him, that he "came out of great tribulation and washed his robes and made them white in the blood of the Lamb." He raised a large family, and some of them are ministers of Christ's Gospel. All of them can say with David, "Mark the perfect and behold the upright, for the end of that man is peace."

J. K. GLASSFORD.

SABBATH SCHOOL.

LESSON XII Dec. 17, 1882.—AFTER HIS RESURRECTION.—Mark 16:9-20.

(9) Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. (10) And she went and told them that had been with him, as they mourned and wept. (11) And they, when they had heard that he was alive, and had been seen of her, believed not. (12) After that he appeared in another form unto two of them, as they walked, and went into the country. (13) And they went and told it unto the residue: neither believed they them. (14) Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. (15) And he saith unto them, Go ye into all the world, and preach the gospel to every creature. (16) He that believeth and is baptized shall be saved; but he that believeth not shall be damned. (17) And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues: (18) They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. (19) So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. (20) And they went forth, and preached everywhere, the Lord working with them, and confirming the work with signs following. Amen.

GOLDEN TEXT.—And he said unto them, Go ye into all the world, and preach the gospel to every creature. Mark 16:15.

DAILY READINGS.

The Lord is risen indeed.....Luke 24:13-35.
Carried up into heaven.....Luke 24:36-53,
Received up into heaven.....Acts 1:1-11.
Passed through the heavens.....Heb 4:1-16.
At the right hand of God.....Heb. 10:1-14.
Led captivity captive.....Eph. 4:1-16.
"Lo, I am with you alway."....Matt. 28;1-20.

PROMPTINGS TO FURTHER STUDY.

What order did Paul give to the churches of Galatia and Corinth about the first day of the week? What is Jesus promise to those who go into all the world to preach the gospel? How many instances can you find of the fulfilment of the promised sign, "they shall cast out devils?" What is the latest mention of "speaking with new tongues?" What, of healing the sick by laying hands on them?

—*Scholar's Quarterly.*

INTRODUCTION.—We can never rightly understand the words of the apostle, "that we might know him and the power of his resurrection," but by a careful study of our Lord's appearances to his disciples and his words addressed to them during the forty days he remained on earth after he had risen from the dead. Indeed it is here that our study must begin, if at every step of his life of humiliation we are to behold his glory, the glory as of the only begotten of the Father full of grace and truth. It is too common among us to dwell upon the death of Christ apart from the resurrection, whereas in the word of God the two events are linked together in doctrinal teaching as closely as they are connected with each other as historical facts.

ANALYSIS.—9. What do we know of the history of Mary Magdalene? Why called Magdalene? Many conjectures, the most probable that she was of the town of Magdala. What she owed to the Great Healer. Luke 8:2. Ten appearances recorded. 1. To Mary Magdalen, *v.* 9. Why did the Lord reveal himself *first* to this woman? Her state of mind when she comes to the sepulchre. Matt. 28: 5; Mark 16; 5; John 20: 1, 2. Why she could not recognize the Lord when he appears to her. Why was she not permitted to touch him? What was the message given to her for the disciples? What great truth contained in the wording of the message? John 20: 17. How was the message received? *vs.* 10: 11. 2. To the woman. Matt. 28: 9, 10. 3. To Peter—the details of this appearance unknown. Luke 24: 34. 4. To the two disciples as they walked to Emmaus—Emmaus about 8 miles from Jerusalem, exact site not known. The stranger who joins them as

they walk by the way. The conversation. The opening up of the O. T. Scriptures. The invitation to abide with them. The recognition. Luke 24: 13-35. 5. Ten of the disciples sitting together with doors closed, for fear of the Jews. Luke 24: 36; John 20: 19. His salutation. The effect upon the disciples. Their thought about him. How he meets their doubting. He eats in their presence. His benediction. His gift—"Receive ye the Holy Ghost." Their commission. *v.* 15. Their message. *v.* 16. Their power. *vs.* 17, 18. 6. Next Lord's Day, when Thomas is present. John 20: 26, 29. 7. To seven of the disciples by the sea of Galilee. John 21: 1-24. The fishers and their success. The breakfast. The restoration of Peter. John 21. 8. To the eleven apostles and five hundred brethren. Matt. 28: 16; 1. Cor. 15: 3-6. 9. To James only. 1. Cor, 3: 7. 10. To all the apostles on the Mount of Olives. *vs* 19: 20; Luke 24: 50; Acts 1: 3-12. Forty days had now elapsed. The ascension. The angel's testimony. The work begun.

LESSONS.—1 His appearance to many, a special proof of love—2 to the women, as the reward of faith—3 to Peter as the seal of forgiveness—4 to the two disciples on the way to Emmaus, to comfort them that mourn in Zion, to enlighten those who are in doubt and difficulty, to show his delight in communion with his disciples—5 to bestow upon his disciples the gift of the Holy Ghost—6 to rebuke unbelief—7 to encourage his apostles and to restore Peter by renewing his commission—8 to engage all his followers in the great work of preaching the gospel to every creature—9 to James, tradition says, because he had taken a solemn vow not to eat or drink after the supper until he had seen the risen Lord. Whether there be any truth in that or not, it is certain the Lord does grant sweet and secret interviews to his own which only concern themselves—10 to witness his glorious ascension: His ascension, the consummation of his earthly history and inseparable from his whole manifestation as the Son of God, attesting his heavenly origin, declaring that his kingdom was to be established by the spirit from heaven and giving the glorious assurance of his return again to take the kingdom to himself. Acts 1: 11.—*Notes for Bible Study.*

Suggestive Opinions.

We ought to be more careful not to ordain a man who has departed from the truth than a man who is coming up higher toward the truth. Here is the mountain of truth. One man is at the very bottom of it and is going up; another man is at the top of it, coming down. They meet at a certain place, and each agrees exactly with the other. They are both equal then, but the man who is going up is far superior to the man who is coming down. Our Unitarian friends at the beginning of this century preached more orthodoxy on these doctrines than is preached in some orthodox pulpits at the present day. This is a melancholy fact, and it shows that we must stop somewhere, that we must have some dividing line. We must insist on some doctrines; unless we do our denomination is in ruins. If we are not to insist on these great doctrines, on these great schemes given us by Christ and the Apostles, if we are to give up the faith of our fathers, much as I love it, the sooner Congregationalism is sunk the better. On some of these doctrines we must look to the Methodists for light and instruction, for they are more orthodox than we are.—*Prof. E. A. Park.*

The reason given by Prof. Felix Adler for withdrawing from the Free Religious Association may well cause many in our churches to pause and think. His chief reason was that the society seemed to have no object beyond the perpetual discussion of religious questions. The temptation everywhere is to spend time in such discussion, as did the ancient doctors of the law, instead of giving one's life, as did Christ, to the active, self-denying, but fruitful work of saving the lost. When we look over our churches, and see how few are blest with revivals, how small the number of additions on profession of faith, how feeble are all our efforts to bring men to repentance, and what great spiritual dearth there is in the land, it is enough to silence all our war about words and humble us into the dust. And it is not so much great meetings for the promotion of holiness that is needed, as what faithful John Bunyan called "heart work." During a recent meeting of a multitude of ministers in this city from various parts of the world for the promotion of a deeper spirituality and more effective evangelism, very little—some say almost no time—was given to prayer. We talk and argue and discuss and misunderstand each other, and make almost no headway. The cloud still hangs over the camp and the hosts of God move not forward.—*Advance.*

It really seems as though the Romanists were proud of the great financial swindle of the now almost childish Archbishop Purcell of Cincinnati. Every possible and almost impossible occasion is eagerly seized to bring his personality or position into publicity. Even such an odd event as the 49th anniversary of his consecration was celebrated with pomp and rhetorical gush. In the meanwhile the millions of which he swindled confiding Romanists remain unpaid. In their appeal to the pope the creditors say that "after three years of patient waiting the creditors, many of whom have lost all the proceeds of labor accumulated in a lifetime of toil, are becoming desperate, and that many of the poorer creditors have died from want, while others committed suicide, and others still have become insane from despair."—*Lutheran Standard.*

Words of Life for every Day.

SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH.

Thursday, Dec. 7.—Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Prov. 3:3.

Friday, Dec. 8.—Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Heb. 12:11.

Saturday, Dec. 9.—He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God. Micah 6:8.

Sabbath, Dec. 10.—But now is Christ risen from the dead, and become the first fruits of them that slept. 1 Cor. 15:20.

Monday, Dec. 11.—Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. James 3:13.

Tuesday, Dec. 12.—He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. Matt. 10:37.

Wednesday, Dec. 13.—I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. Prov. 3:18.

American Party Papers.

These papers represent and seek to promote the principles of the *American Party.* Four of them are now published as follows:

New England American, by E. D. Bailey, 8 Portland St., Worcester, Mass.;

Illinois American, by Ezra A. Cook, 13 Wabash Ave., Chicago, Ill.;

Michigan American, by Elder H. A. Day, Coldwater, Mich.;

Iowa American, by N. Bourne, Cedar Rapids, Iowa.

The Indiana American has been voted by the State Association; Elder I. W. Lowman, Goshen, Ind., editor.

These papers are published monthly and are uniform in size and in price as follows:

TERMS, POST-PAID:

Single copies, per year								25 cents.
5 copies to one address 1 year								$ 1.00
12	"	"	or 9 to	9	addresses 1 year			2.00
50	"	"	" 40 "	40	"	"		7.00
100	"	"	" 100 "	100	"	"		15.00

Most of the matter in these papers is also used in the *Cynosure,* and the great object in starting them is to afford friends an extremely efficient and cheap way of introducing and promoting this reform. A few friends could club in together and by raising $15.00 per year, either have the paper sent directly to 100 different, persons or have one hundred and fifty copies sent monthly for distribution.

The influence of these papers for good, when received regularly by 100 families in any neighborhood, can scarcely be overestimated.

AN ANTI-MASONIC LIBRARY FOR $12.

THE entire list of the publications of Ezra A. Cook, with the addition of "Stearns' Inquiry into Freemasonry," has been arranged in 16 volumes, neatly and substantially bound in cloth. These are sold singly at the prices below, or the entire library of 5,106 pages ($14.00 worth at retail) is sent express or post-paid for $12.00. These books have received the hearty endorsement of the Directors of the National Christian Association.

No.	Description	No. Pages.	Price.
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The Christian Cynosure.

CHICAGO, THURSDAY, DECEMBER 7, 1882.

Theological Land-Slides.

Wickliffe and Luther taught theology by giving the Bible to the masses. But they formulated theology as well. This formulation is not to supplant or make a new Bible, but to ward off false doctrine or practice professedly drawn from the Bible which we have, as a church at Salt Lake, might properly put in its formula, that "Divine marriage is between one man and one woman." Thus theology teaches "What Man is to believe concerning God, and what duty God requires of Man;" and is either "expressly set down in the Word of God or derivable therefrom by good and necessary inference."

Now this leaves little or no room for what is now called "progress" or "restatement" in the doctrines of Inspiration, Depravity, Regeneration and Retribution, at least, in the English tongue. The "more truth," which John Robinson believed was yet to "burst forth from the Word of God," was not new versions of established truth, but new applications of divine truth to established errors and corruptions. There are no new continents and islands in our theology or on our globe; and, so, no work for discoverers. We are to use what we have of both to support and save mankind. If new spots are found, they are the same as the old, but merely those not hitherto used.

The English tongue can never yield clearer or shorter theological propositions than, "Man's chief end is to glorify God and enjoy him forever." "God is a spirit, infinite, eternal and unchangeable, in his being, wisdom, power, holiness, justice, goodness and truth." There never was, nor is likely to be, so favorable a time for clear, unbiased statement of theological truth, as when the above paragraphs were written. Henry VIII. had freed mind from the fear of the pope, and Parliament had cast off bishops and kings; there were no sects yet, and men went boldly to the Bible to learn what it taught.

The present vaunted "progress" in theology, as Dr. Edwards A. Park has recently intimated, is a progress *down hill.* It is pitching theology toward Sodom, and the world knows and delights in it. Wherever this "progress" comes, family prayer and prayer meetings die out, gradually, as grass died under the hoofs of the steed of Alaric. In the words of Dr. Goodwin at Portland, this progressive theology "explains away sin and its penalty," and "spans the very gulf of perdition with a rainbow of hope." But that rainbow rests on a Satanic mirage.

There is a swing or libration in statements of true doctrine, as in everything else, the heavenly bodies included. Beza, as disciples are apt, had pushed Calvin's doctrine of decrees to an extreme, and Arminius, who studied at Geneva twenty eight years after Calvin's death, was disgusted at Beza's extremes of doctrine, and produced an Arminian land-slide in the opposite direction, which was chiefly remarkable for denying the fag-ends of Calvinism, as taught by his disciples.

Our American theology came to us from an English furnace, which was heated up near half a century after the kindlers of the continental fires had died (1643). The Westminster and Savoy confessions, and the Episcopal Thirty-nine Articles, were all Calvinistic; but not so much so but that John Wesley put the substance of them into "The Articles of Religion" for his Methodist church. Men who study theology in sight of the stake differ little in the doctrines of salvation; and those English Confessions were written by martyrs by the light of the fires which burned them. Our modern "progress" on the contrary is made to meet the exigences of worldly-minded churches, and surely, as Dr. Park says, it is a progress "down hill."

Hopkins and Emmons produced no revivals by their speculations; neither did Tyler and Taylor by theirs; though they produced revivals and were earnest and able men. Hopkins left Barrington for want of hearers, and had like to have met a similar fate at Newport. Dr. Channing's resplendent genius produced a system which was a dissolving view; and Dr. Woods, accounted for years *the* theologian of the country, did not convince his own children of the truth of his ideas. Such is the fate of stalwart theologians who prefer their theology to salvation and reform. On the contrary "Luther touched the pope on his tiara, and the monks on their belly," and his work flourishes to-day. John Wesley attacked distillers an age before prohibition. He said, "They murder his Majesty's subjects without stint." "They drive them to hell like sheep." And Wesley's "soul is marching on."

Indeed a subtle, malign influence pervades all theological land-slides. The Tyler and Taylor controversy split one theological seminary into two; and its discussions; having an appearance of religion, diverted thousands of good and holy men from the study of the slave question, while yet the war might have been prevented; and Satan seems to be starting another theological land-slide to stave off reforms which are pressing and knocking at the gates of the church.

But, of all land-slides, those are the most fatal which slide the church into the lap of the world. Not to pause upon the apostles of the world and Satan in Chicago, whom the churches have cast off, and who, openly,

"Lead to bewilder and dazzle to blind,"

let us scan the teachings of one who has lately been pronounced, if not orthodox, yet within the pale of orthodoxy. The following excerpts are taken from his carefully prepared statement of what he believes, made to a council:

"I believe in one God existing in three eternal distinctions." "That beside the written canon of faith, we have a second source and aid, viz., the Christian tradition." "That man is a spiritual entity or person,"—while God is "three distinctions." "That the atonement is God's satisfaction of himself in his whole ethical personality in the forgiveness of sin." Contrast this with Moody's favorite text, "Jesus Christ died for our sins." "That this present dispensation, or world-age shall come to an end at the day of judgment." And that "for the individual, the day of judgment is his confirmed self-determination to good or evil." And he believes that "for infants, idiots, some heathen, and children born to no moral chance," God will provide "some special unrevealed opportunities for repentance in Hades;" i. e. take them to heaven by the way of purgatory! And to think of a pastor of a popular church including in his statement of his religious belief, things "unrevealed!" These excerpts are promiscuously taken from a mass of like utterances.

Surely the time is come when "men will not endure sound doctrine." Let us fervently pray that "the days may be shortened."

The N. C. A. Board met last week and passed upon the important business of opening an auxiliary office in Washington. Several letters from Bro. Hinman and other friends there were urgent for as little delay as possible, and it was decided to make the arrangement in accordance with their wishes if possible. Secretary Stoddard is this week devoting himself to it. A vote of thanks was given to Washington friends for their generous co-operation. The action of the committee appointed at Batavia in publishing 100,000 copies of the Weed letter was approved, as also the final report of the National Convention and the Morgan monument fund. A deficit of $190 43 was reported in the latter which a former vote of the Board will cover. The extension of the *Cynosure* list and the interests of the paper as the Association's organ were considered at length. The Board was well represented, only two members being absent from the discussion of these important questions.

Two New Books.—The first, "*Holden with Cords,*" will be ready for delivery, providence permitting, April 1st, 1883; the second, "Scottish Rite Masonry Illustrated" consisting of all the Scottish rite degrees, including the highest or thirty-third. For price and description see next week's *Cynosure.* All orders accompanied with the cash, received in advance of publication, will be filled at twenty per cent discount on retail and dozen rates and those first received will be first filled.

—We have the pleasure of promising for our next issue the Thanksgiving sermon of Pres. C. A. Blanchard in the union service at Wheaton. For the week following, Dec. 21st, Dr. F. A. Noble, pastor Union Park Congregational church, Chicago, will furnish a sermon for the *Cynosure.* All will be edified by the perusal of a discourse so scholarly, practical, entertaining and full of Biblical strength.

—Seth Hanchett, the lately elected Republican sheriff of Cook county, Ill., is a member of the order of United Workmen, who are lionizing him. They know in whom to put their trust if they get into legal trouble.

—At a meeting held at Quasqueton, Iowa, Bro. T. F. Blair of that place was appointed chairman of a committee to communicate with the friends of reform in Buchanan county, Iowa, and arrange for the organization of a county auxiliary association. Let all the readers of the *Cynosure* in that county mark this and drop a card to Bro. Blair saying what they can do to forward so landable an object.

—At a State prohibition convention held in Minneapolis, Minn., on the 14th ult., Prof. E. J. Paine of Wasioja Seminary was made president, and received the special thanks of the meeting for the ability he displayed in managing its sessions.

—Bro. H. H. Hinman wrote on Thanksgiving day from Baltimore where he is hoping to devote some time in useful labor. He finds in some respects a more hopeful state of things in respect to reform work than in Washington. There are Reformed and United Presbyterian churches, which will aid, and five United Brethren churches which—bnt we leave to Bro. Hinman's letter, which will appear in our next, to state the startling condition of at least a portion of these organizations which shonld be heartily committed to our movement for Christ against the Baal worships of the lodges. Three of the ablest of the colored pastors he finds also decided Anti-masons, who have suffered for their convictions. There are also some Quaker churches with which he hopes for further acquaintance. After speaking in the United Presbyterian church on Sabbath he expected to return to Washington on Tuesday evening to fill an appointment to lecture. Our prayers should follow Bro. Hinman in his important work.

—Bro. Trumbull, president of the Iowa State Association in writing of Elder Rathbun's work in that place, says beside that the Grand Army of the Republic is making a new attempt to organize in Morning Sun, and have held one preliminary meeting at which the Methodist Episcopal pastor presided. An open letter was immediately addressed to this minister through the local paper arguing the case on its merits. "No secret organization," says Bro. Trumbull, "shall gain a foothold here without being attacked and exhibited if in our power to show them up." Grand resolve! Let it be made by every minister of the Gospel of Christ and the work is done. The synagogues of Satan will then no longer divide and distract the churches of the true God.

—Rev. H. Cogswell, formerly of Wadsworth and Mansfield, Ohio, where his renunciation of Masonry had a stunning effect on the lodge, is now in Olathe, Kansas. He visited the late Wesleyan conference of that State and during the session gave, says the *Wesleyan* report, "a crowded house some of his experiences in getting into and out of the meshes of secretism. Such men pursued and persecuted most cruelly by the lodge, merit the sympathy and encouragement of all the friends of righteousness. Other ministers not so marked in their sympathy with us, but more liberal in their criticisms, were present on different occasions during our sessions."

Thurlow Weed.

The Tributes of the Press and the Quaking of the Lodge.

Seldom in any land or in any age has the death of any man, whose reputation has been made without the aid of public office, received so wide and so extended notice as that of Mr. Weed. The New York papers fill pages with the record of his fruitful and eventful life; and the press of the whole nation follows their leading. But while his political career, wonderful in its continuance and influence, has been very fully set before the public, the beginning of that career in the Anti-masonic campaign of 1827-32, receiving its impetus and direction from the thrilling experiences and sound principles of that great struggle; and the record of his Christian life which has been, since the Moody meetings in New York city in 1876, a matter of some publicity and general satisfaction,—these important portions of his life have been passed over with too few words. Exceptions are: The story of the Anti-masonic contest in the New York *Daily Times*, and the notice of his Christian life which appears, with a portrait, in the *Christian Herald* of the same city.

But the publication of Mr. Weed's Batavia letter in the *Cynosure* and by the National Association in pamphlet form has given a new direction to the current of public thought. The Assistant Secretary sent 500 copies of the latter to prominent papers throughout the country, and the reprinting of the statement, together with Mr. Weed's affidavit, *entire* in the Buffalo *Express* and New York *Sun;* and the publication of portions, greater or less, in almost all the prominent daily papers of the whole country (Senator Pomeroy secured its insertion, in whole or in part, in all the dailies of Washington), has been like the explosion of a torpedo under the barnacled old hulk of Freemasonry. The survivors are coming to the surface, and when overhauled are free with their opinions. The force and effect of the blow may be judged by their sullen denials, their brazen defiance, and their dishonorable mention of the dead, while all the rest of mankind are eager to do him honor. The opinion of such a mind as Charles A. Dana, editor of the New York *Sun*, also indicates its effect when he says Mr. Weed's testimony "is so clear that, were all the parties now living, *the alleged murderers might be brought to trial and* CONVICTED." But we must give Mr. Dana's editorial in full. It heads the column in the *Sun* of Nov. 28, while the Weed letter is first on the first page, and reads:

THURLOW WEED'S DYING REVELATION.

Mr. Weed's dying revelation concerning the death of William Morgan is a document of absorbing interest. It clears up a mystery which has overshadowed the public mind for more than half a century. His sworn testimony is so clear that, were all the parties now living, the alleged murderers might be brought to trial and convicted.

"For fifty years has this secret been locked within the breast of the veteran politician. The reasons are manifest. The information was vouchsafed by a participator in the crime. It was given in a friendly spirit, to be used with care as a weapon of defence when Mr. Weed was hard pressed in a court of law. The arbitrary ruling of the Judge rendered its use unnecessary, and gratitude to the friend who proffered it made the secret inviolate.

"The death of all whowere nearly concerned in the disappearance of Morgan unlocked the lips of the only man who retained the secret, and it is now given to publicity for the first time in an authentic form."

A dispatch from New York to the Chicago *Tribune*, Nov. 28th, says that the publication of the sworn paper caused much comment, and evidently of an excited nature, among the Masons of that city. It is considered by them "one of the most serious charges ever brought against the order."

COL. E. M. EHLERS,

Grand Secretary of the New York Grand Lodge, was interviewed and said: "The story was ingeniously woven, but when you come to analyze it there is little importance to be attached to it. In the first place, all the parties who it is alleged were concerned in the Morgan affair are dead, and consequently cannot come forward to defend themselves. In the next place, you must remember that Mr. Weed was a man of strong likes and dislikes, and would be the last man to let slip an opportunity to vindicate himself when attacked. It is not likely that when Whitney made the confession to him, with a request that it should be published after Whitney's death, Mr. Weed would miss such a chance to get even with his tormentors. But, admitting the truth of the statement, let me tell you there are thousands of Masons who would tell you Morgan was justly punished. We can afford to meet any charges of this or any other character. Masonry withstood the onslaught of 1826 and the two following years, and will be quite unaffected by the present one."

When asked if the order would be likely to take any action in the matter, Ehlers replied, "I think not. I mean, of course, openly. The subject will naturally be more or less discussed in the lodges, but beyond that it is unlikely that any action will be taken."

ALBERT PIKE

the Pea Ridge scalper of Union troops and head of the Scottish rite Masons of the South and West, makes this declaration through the St. Louis *Republican*:

"It is my belief that they killed Morgan," said he yesterday to a *Republican* reporter. "It would be just as impossible, however, for me to prove that as it would be that they did not kill him. Still, I believe it. If he was not murdered, why did he not come back? I was in Albany, N. Y., in 1831, and I recollect that then nothing else was talked about. Morgan published a book purporting to give an expose of Blue-lodge Masonry. He was taken to Canada, and I suppose they found they had an elephant on their hands and so put him out of the way. I know nothing more about it, though, in all probability than you do, for, not being a Mason then, as I only joined the order in the fifties, I cared nothing for it one way or the other. The story current at the time was about the same as this which has been revived, that he was taken out in the lake and drowned. As for Weed's affidavit, it is nothing new, for several years since I saw this same statement credited to him in the newspapers. It was reported during the excitement over Morgan's disappearance that he was living in Batavia, but as he never came back I never credited it. The Anti-masonic convention was held. Thomas Jefferson wrote some letters on the subject, and there was testimony taken in the courts, but I do not think that the men whom Weed mentions were mentioned at the time. Masons know no more about the matter than anyone else. Perhaps at the time it might have been known among a few members of the lodges in the State of New York. Of course, every man concerned in it, if Morgan was really murdered, should have been hung. In the obligation which a Mason takes it is expressly stated that it shall not compel him to do anything against his conscience or the laws of his country."

REV. DR. JOHN D. VINCIL,

Grand Secretary of the Missouri Grand Lodge of A. F. and A. M., spoke of the story as a slander, the act alleged being opposed to every tenet of Masonry, which aimed to inculcate a beautiful system of morals. The book which Morgan had published was as silly as had been all the professed exposes of Masonry written by men wholly ignorant of what they were writing about, and at no time worthy of serious consideration. The excitement over Morgan had been worked up and nursed carefully for political purposes, but now nothing could revive it.

BEN PERLEY POORE,

the old Washington correspondent and Sublime Prince Freemason, the detractor of John Quincy Adams in the columns of the *Atlantic Monthly*, and the defamer of Garfield by representing that he was "devotedly attached" to Masonry, went to lodge dances, and was a bibber or "temperate drinker" of beer, Rhine wine and champagne—this aged and bitter Freemason writes to the Boston *Journal:*

"Careful of his reputation, it was not strange that Mr. Weed, as the end of his eventful life approached, desired to remove the stigma that he had been prominently concerned in extracting a front tooth from the body of a drowned Irishman and of saying defiantly that 'he'll make a good enough Morgan until after election.' His statements about the taking off of Morgan, which are all hearsay, were doubtless believed by him, but they are not evidence. When in Smyrna some forty years ago, I gathered a good deal of information about a mysterious American who had come there soon after the Morgan excitement. He received quarterly remittances, and finally died there. Were I disposed to give hearsay statements, I think that I could show that the mysterious stranger was Morgan, who was paid liberally by the Anti-masons to absent himself, but who hoped after some years had elapsed to return to the State of New York. But I cannot prove the statement, and my own oath would not make my statements of what I saw, heard, and read, legal evidence."

ENOCH T. CARSON

who is known among Masons as Past Grand Master of the Grand Commandery of Ohio Knight Templars, and a representative of that State in the body of Sovereign Grand Inspectors General of the 33d degree gave this opinion to the Cincinnati *Commercial*:

"Well, it is one of the unsolved mysteries. Morgan disappeared. Nobody ever heard of him. It is like the Baldwin or the Ross murder. It has never been solved. If Morgan was murdered by Masons then I say, most emphatically, it was the most outrageous violation of every teaching and doctrine of that order. That ignorant men commit crimes under the impression that they are fulfilling the law of God or of some society or organization to which they belong, is one of those facts common in the history of the world. Terrible crimes have been committed in the name of religion. It is possible that crimes have been committed in the name of Christianity and Masonry for which neither Christianity nor Masonry is responsible.'

"The statement is false, and yet it is an important one. It involves questions of great interest to every person, it strikes at the very heart of Masonry. I know the thing to be false. I have so written to members of the fraternity in New York to-day. The whole trouble comes from ignorance on the question. Now, there were Masons in New York who, at the time of the dedication of the Masonic Temple in Twenty-third street, New York, called on Thurlow Weed. Well, I have no patience with those kind of Masons, and we don't have them outside of New York, either," said Mr. Carson, warming up—"and don't you forget that." * * * "The order has survived all such attacks, and it will continue to survive them and flourish when Mr. Weed's memory is only known in connection with all that was corrupt in the history of American journalism and politics. There is much said at the present time about bosses. Thurlow Weed was the prince of bosses even down to this present day of Nov. 29, 1882. With him the end justified the means. He was really the father of American political Anti-masonry."

"Mr. Carson, I should like to ask what would become of a man who would expose the secrets of Masonry."

"The only penalties known in the order are reprimand, suspension from membership, and expulsion from the order. That is our capital punishment. A man who claims that Masonry teaches any higher grades of punishment than those is a fool, a knave, or worse, as was Thurlow Weed."

Kansas.

The Kansas State Christian Association, opposed to secret societies, will meet in convention at the Free Methodist Church, Emporia, at 7 o'clock p. m., Dec. 19th, and continue in session until the 21st. Secretary Stoddard and other active and able workers are expected to be present. The place is central and easy of access, and we urge the friends of reform from all parts of the State to be present. Important business will come before the Association. Come, brethren, "to the help of the Lord, to the help of the Lord against the mighty." JOS. ALTER, Sec'y.

HOME CIRCLE.

Cumbered with Serving.

She was cumbered with serving;—the household, the board,
The meal to be mingled, the feast to be spread,—
So she could not sit still at the feet of the Lord
Though her spirit was faint for the heavenly bread.

She was cumbered with serving; the quick tones grew sharp,
There were lines on her brow, there was grief in her eyes;
And no time could she spare for the sweet thrilling harp,
Or the hymn that should gently as incense arise.

She was cumbered with serving; she marvelled indeed
That any could rest while the work must be done,
The work that was pressing, since days with such speed
Fled on till the night, and the fall of the sun.

She was cumbered with serving; the dear Lord was there,—
She could touch Him, could call Him, could bend at his knee;
Yet this was the whole of her querulous prayer:
"O Master, my sister, wilt bid her help me?"

Ah! Martha of Bethany, many there be
Who are cumbered like thee with earth's service this day.
And fettered and weary and fretted like thee
They go to the Master and bitterly pray.

And some of them, matrons, are tired of steps
All over the house from the morn till the eve,
And some of them, mothers, are pale to the lips,
With the tasks they must do or the tasks they must leave.

And their comfort it is, when the great tears well up,
And the soul with endeavor and longing is spent,
That the Lord has compassion, who sees their life's cup
So dark with the brewing of hot discontent.

And his "Cumbered with serving," although it reprove,
And stir them with shame, hath a pitiful tone,
And they hear through its tender reproach the Christ's love
That never lets slip from its clasping, his own.

—Margaret E. Sangster.

A Remarkable Document.

THE OFFICIAL REPORT OF PONTIUS PILATE CONCERNING THE CRUCIFIXION OF CHRIST.

A book entitled "Acta Pilate," edited by Rev. Geo. Sluter, late Secretary of Missions, Presbyterian Synod of Missions, has recently made its appearance, and adds much weight to the New Testament version of the death of Christ. It claims to be "important testimony of Pontius Pilate, recently discovered, being his official report to the emperor Tiberius, concern- the crucifixion of Christ."

The editor in his preface says that until now this remarkable document has been concealed among the 24,000 manuscripts in the penetralia of the Vatican. Its existence was known from the earliest periods of the Christian Era, and was familiar to men of letters. It was concealed from the world till 1874, when it was brought to light through the efforts of Dr. Constantine Tischendorff. Through various and authentic agencies a transcript was obtained from the Vatican. The original was so old and defaced that a magnifying glass had to be used in transcribing it by Father Freelin Husin, a monk of great learning, at Rome, and a custodian of the Vatican, who furnished the following certificate: "Rome, Italy, April 25, 1859. I hereby forward the transcript as it is on record in the Vatican, in Tiberius Cæsar's court, by Pilate. I certify this to be a true copy, word for word, as it occurs there. PETER FREELIN HUSIN."

The genuineness of the report is proved by the published testimony of the apostolic fathers and early defenders of Christianity.

Pontius Pilate, in his letter to the emperor says: "One day, in passing by the place of Siloe, where there was a great concourse of people, I observed in the midst of the group a young man, who was leaning against a tree, calmly addressing the multitude. I was told it was Jesus. This I could easily have suspected, so great was the difference between him and those who were listening to him. His golden colored hair and beard gave to his appearance a celestial aspect. He appeared to be about thirty years of age. Never have I seen a sweeter or more serene countenance. What a contrast between him and his hearers, with their black beards and tawney complexion."

Further on in his report, Pilate says: "I wrote to Jesus, requesting an interview with him. You know that in my veins flows the Spanish mixed with the Roman blood, as incapable of fear as of puerile emotion. When the Nazarine made his appearance, I was walking in my basilica, and my feet seemed fastened with an iron hand to the marble pavement, and I trembled in every limb as a guilty culprit, though he was calm—the Nazarine, calm as innocence. When he came up to me, he stopped, he seemed to say to me, 'I am here.' For some time I contemplated with admiration and awe this extraordinary type of man unknown to our numerous painters, who have given forms and figures to all the gods and heroes."

Pilate's report concludes with a succinct yet descriptive history of the events connected with the life and death of Jesus.—*Selected.*

Some Rules for Reading.

1. Put your whole mind into the business of reading. The counsel to do with our might what our hands or our minds find to do applies with full force to reading. Dawdling with a book is an enervating process. Better read an hour with close attention and vigorous thinking than to read half a day with desultory glances and wandering thoughts. Read while you read: then if you wish to drowse or indulge in reverie, resign yourself to that intelligently. It is easy for lazy minds to cheat themselves with the pretense of reading when they are simply idling. President Porter is entirely right when he says: "Read with attention. This is the rule that takes precedence of all others. It stands instead of a score of minor directions. Indeed, it comprehends them all, and is the golden rule. To gain the power and habit of attention is the great difficulty to be overcome by young readers when they begin. The one reason why reading is so dull to multitudes of active and eager minds is that they have not acquired the habit of attending to books."

I have known persons who had been much employed in reading aloud for the entertainment of others, and who had formed the habit of reading without attending at all to what they read, who could pass over page after page, pronouncing the words properly, and even conveying the sense to others, while they were wholly oblivious of the words they were reading. And there are many who, while reading silently, are addicted to the same vice; the eye passes over paragraph after paragraph while the thoughts are at the ends of the earth. It is a mischievous habit. The power of mental concentration is one on the chief things to be gained in education; anf our reading must strengthen and not weaked this power.

2. When there are others who will join you in reading, it is well to read aloud. Then let every mispronounced word be noted with pencil by those who listen (to be reported and settled afterward,) and every unintelligible statement or allusion be looked up on the spot. Whether reading alone or in company, pass over nothing that you do not understand until you have exhausted all your sources of information.

3. Read, therefore, with the constant aid of as good a supply as you can command of books of reference. Some such books you must have. A good dictionary, for one thing, is indispensable. You might as well think of going to sea without a compass as of reading without a dictionary. The Springfield rule, and I think it a good one, is to "get the best" dictionary. If you cannot afford the "unabridged pictorial," get the completest edition you can afford. A good atlas is also indispensable. An encyclopædia, too, is greatly to be desired. Some of the abridgments are not expensive; the edition of Chambers published by the American Book Exchange is very cheap. The encyclopædia answers the purpose at once of a gazetteer and a geographical dictionary; but if you cannot obtain the larger encyclopædia, get if possible, Champlin's "Young Folks' Cyclopædia of Persons and Places." Use these books of reference freely.

4. Read with pencil in hand; make notes freely of what you read, putting the author's thought, if you can, into your own words. The note-book is an important part of your outfit. Look over your notes when you have finished the book, and if the thought be not wholly familiar to you, turn back to the page and refresh your memory.

5. Read judicially. It will not always do to surrender yourself to your author; prove the things he tells you; hold fast that which is good. Exercise your judgment—your historical judgement, your moral judgment—on all that you read. If any statement seems to you doubtful, weigh it well and see if it cannot be verified. It is not, however, necessary that you should cultivate only the skeptical habit. Presumably your author, knew what he was saying. At any rate, as Mr. Ruskin says, "Be sure that you go to the author to get at *his* meaning, not to find yours. Judge it afterwards, if you think yourself qualified to do so; but ascertain it first."

6. Remember, finally, that of all the best books—those which DeQuincey ranks in "the literature of power" rather than of knowledge, the books that stir the heart and invigorate the moral nature—the true worth cannot be found out by any who are not themselves worthy. It is the pure in heart who see God, and it is only they who ever clearly perceive the truth of God, whether in words that are written or in things that are made. It is as true of many other books as of the Bible, that the reader gets but little from them because he brings but little power of true discernment to them. "To him that hath shall be given."—*Washington Gladden.*

CHILDREN'S CORNER.

Frolicking Elephants.

The little readers of the *Cynosure* who take great delight in the playing of their kittens and dogs will be astonished to read that huge elephants can sport with each other in the same way. Mr. Barnum, the great showman, is keeping part of his great collection of animals at his country home at Bridgeport, Connecticut. We have here an account of a bath which the elephant had a few days ago, as told by one who saw the sport in a letter to the Philadelphia *Times*:

Barnum took a notion to give twenty of his elephants a swim in salt water the other day. Seaside park, near the showman's mansion, is a magnificent area of tastefully improved land, reaching down to the water's edge, and gently-sloping pebbly beach. To this beach the elephants were marched in stately procession followed by an immense crowd, which seemed to embrace half the people of Connecticut. Thousands of people were on hand to enjoy the fun. As soon as the elephants got a sight of the Sound they made a break for the water, with expressions of the most stupendous joy. They showed no desire to keep near the shore, but pushed for deep water, where they began to play with all the heartiness of a lot of school-boys let loose in the surf. Never had elephants displayed to a gaping crowd their capacity for fun and frolic in so pronounced a manner. They frisked like puppies, tumbling each other over in the water and performing all sorts of wild gymnastic feats. Two elephants would sportively go for a third and duck him under the water. Then half a dozen of them would fill their trunks with water and squirt it at each other as children in the surf splash water in each other's faces with their hands. Sometimes an elephant would be missing for several minutes, and people would get an idea that he had sunk to rise no more. But, presently, the round black nozzle of his trunk would appear on the surface, reminding the spectators that a beast with such a long nose can remain out of sight as long as he pleases, if he only keeps the end of his breathing apparatus within reach of fresh air.

"Emperor," the large and unruly elephant, who made such trouble last summer when he escaped at Troy and went on a rampage through the streets of that city at night, showed a sportively riotous disposition. He acted as if he was drunk and wanted to get up a fight among the other elephants. He is next to Jumbo in size, and ten times as frisky. He took several of the little elephants one by one and tossed them over and around in the water as if they were cats. Two or three of the little ones thought it was too much of a good thing, and seemed to want to unite their efforts to play a trick on the mons-

ter and hold him under the water. This they tried for a little while, but soon got enough of it. They knew how ugly he could be when he felt like it, and so, after a few weak trials they concluded to let him alone. After awhile Emperor and another elephant nearly as big as himself took a notion to start off twards the Long Island shore. Side by side, as if harnessed together, they swam majestically away, as if to return no more. When they had gone several hundred yards one of the keepers put after them in a rowboat, and soon caught up with them. He had pole with a hook on its end, such as is used among elephants as an instrument of correction. After he had given Emperor one punch with this the beast turned and gave the boat a push with his shoulder, indicative of what he might further do if annoyed. The boat began to fill, and the frightened keeper headed for shore. As he turned the other elephant gave the boat a whack with his trunk, just as a little reminder. For a few moments there was deep excitement among the crowd, for nobody knew but that the creatures might take it into their heads to swim the whole length of Long Island Sound, and thence out to sea. Somebody suggested sending a steam tug after them, and others idiotically proposed harpoons and lasso-ropes. The venerable Barnum sat on the portico of the bathing pavillion, near by, and laughed like a big boy, heartily enjoying the fun, and knowing that the voice of Arstingstall, the chief trainer, would in time avail to prevent the animals from being lost at sea. In a few minutes Arstingstall's word of command was heard from the beach. Instantly the swimmers turned and headed for the shore, greeted by immense cheering from the crowd.

The whole swim of the elephantine party lasted about two hours, to the great delight of the beasts themselves and of the Bridgeporters who were assembled to see them. Interest in the performance did not for a moment flag, though the day was cold and drizzly. The elephants would have staid in the water all the afternoon had they not been commanded to come out. When called to come to the shore they obeyed very reluctantly, performing all sorts of capers. One muscular elephant wound his trunk around one of the posts supporting the platform which extends out from the bathing-pavilion over the water of the Sound. He was about to pull this post up, the effect of which would have been to give a large party of people an unexpected bath. His keeper told him to stop it. With the air of a boy caught in the act of stealing jam from his mother's pantry the beast let go of the post, tucked his trunk under his left fore leg, and ambled ashore.

Arrived on the pebbly beach the elephants had to be chained or hobbled to prevent them from doing mischief as they paraded through the streets to their winter quarters, which are about half a mile from the shore. While the keepers were adjusting the chains the beasts made the most of their opportunity to have some fun with the soft mud at the water's edge in which they were standing. Scooping up as much as they could conveniently handle with their trunks they slung it around at each other and at the bystanders. There was a sudden scattering among the boys and others who were thus visited with a baptism of mud. The chaining completed, the whole party marched off as stately and solemn as if no such picnic as they had enjoyed had ever been heard of. Jumbo was kept at home.

A Pleasant Experiment with Salt.

Do you want to grow salt, and at the same time have an interesting, handsome ornament? The proceeding is a novel chemical experiment that may be tried by any one. Put in a goblet one tablespoonful of salt and one spoonful of bluing. Fill the goblet two-thirds full of water and set it in a position where it will have plenty of warmth and sunlight. In a little while sparkling crystals will commence forming on the outside of the glass, and it is both a novel and interesting sight to watch it gradually growing day by day, until the outside of the goblet is entirely covered over with beautiful white crystals. Another variation of this beautiful experiment would be to take a goblet with the base broken off, and fasten it in the center of a thin piece of board, which may be round, square or oblong. After the crystals have formed on the glass, set it on a tiny wall bracket, and place a bright holiday or birthday card in front of it; this will hide the base, on which no crystals will form. After this is done, fill the goblet with flowers or dried grasses, and you will have a vase which will cost but comparatively little.

The Bible Gentleman.

It was a hot July morning, and old Mrs. Dawes, carrying the clean linen home to the rectory, thought her basket seemed heavier than usual. Johnnie Leigh, the son of the village doctor, overtook her halfway up the hill.

"Why, mother," said he, "that's more than you can manage! Let me have one handle, and then we'll trot it up easily enough."

"The idea," said Fannie Leigh, who came down the lane just in time to see her brother and Mrs. Dawes turn at the rectory gate, "You are a gentleman, Johnnie! Supposing Lady Blake had met you carrying a clothes-basket! How could you do it?"

Johnie whistled.

"A gentleman! Of course I am. I am a Bible gentleman, like father."

Fannie looked puzzled, so Johnnie explained.

"Father said that a Bible-gentleman is always civil to poor people as well as to rich ones; and poor old Mrs. Dawes is my 'neighbor' as much as Lady Blake."—*Sel.*

TEMPERANCE.

Temperance and Legislation.

I think that total abstinence is necessary, and I will turn directly to the question of legislative restriction. Gentlemen, I look around me, not here in England only, but also through all the world, over dependencies over which the sun never sets, and I see the frightful, the intolerable evidences of the devastation wrought by one fatal sin, the sin of drunkenness; and that sin caused by one fatal product, alcohol diluted in intoxicating drinks. I am unable, I have not the heart to-day to touch on one tenth or one hundredth part of the proofs which demonstrate to every serious mind which is at all acquainted with the facts the awful importance of the question. Focus the lurid gleams which flash upward from this pit of destruction and you will see how frightful is the glare. Track the subterranean ramifications of this evil, and you will see how the whole nation is undermined; how every tread we take is over fire ever bursting through the treacherous ashes. It is matter, not of assertion, but of sternest demonstration, that the drink traffic causes the most amazing waste of our national resources; that to it are due, mainly and almost exclusively, the worst phenomena of pauperism; that it causes seventy-five per cent. of those melancholy cases of domestic ruin which fill our police courts; that it contributes enormously both directly and indirectly to the hideous social evil; that but for it, on the testimony of nearly every judge on the bench, crimes of violence would wellnigh disappear; that it is the cause both directly and indirectly of a mostt errible mortality; that it chokes our prisons, madhouses, and penitentaries; that it creates an hereditary taint which makes life a curse to a stunted population; that because of its thousands, aye, tens of thousands of miserable men, and yet more miserable women, and poor little children most miserable of all, lead lives of such squalor and anguish as only they who have witnessed can conceive; that it devastates the humanity, and blights the bodies and the souls not only of 600,000 drunkards, but of the millions which their ruin drags down to shame; that it frustrates our religious efforts at home; that it destroyes and ruins our mission efforts abroad; that it is the chief bane and ruin of our homes; that it is the darkest stain on the glory and prosperity of our nation.

Exaggeration, gentlemen! There is not one word of this indictment which is not true to the letter; not one word of it which is not capable of the most rigorous proofs which evidence can establish and statistics contain. And unless it be proper to say twilight when we mean midnight, if it is no exageration to say twilight when we mean midnight, then it is none to say the blackness of it darkness could only be represented insuch colors as when some mighty painter dips his pencil in the hues of earthquake and eclipse. Those who know nothing whatever about the subject—those who are so unhappy as to be blinded by the possession, in some shape or other, of a share, or a freehold, or an interest in the production or the sale of that which is the cause of all this iniquity—may call this impeachment exaggerated; but they have never shaken, they have never even attempted to shake the damning evidences on which it is founded, and to which concur, with startling unanimity, the testimonies of every single person, and every single class of persons that has in any way, studied or come across the subject. That evidence has been produced in the most public way, and in every possible way, again and again; it has been produced before committees of the House of Lords, and before committees of the House of Commons; it has been gathered for the northern house of convocation, and for the southern house of convocation; it has been collected by statesmen, and collected by political economists; it has been furnishsd from sources the most opposite and the most unsuspected; it is derived from clergymen, and from judges, and from jailors, and from policemen, and from the heads of workhouses and asylums, and from physicians, from publicans, and it stands not only unshaken, but absolutely unchallenged—and more than this, it is constantly admitted, at unguarded moments by the very agents, and the very writers who detest teetotallers, and leave no stone unturned to overthrow the alliance.

We are met by a decrepit witticism and delusive epigram: "You cannot make people sober by act of Parliament." Well, that is a form of fungus of which the mushroom-head ought, I think, to be remorselessly brained with a fan. Gentlemen, it is not true that God cannot, to an immense extent, make people sober by act of Parliament. You can, it has been done over vast tracts of America. It is being done in wide areas of our colonies. It is done in hundreds of our English parishes where the landowner has the wisdom to shelter his people from crime and pauperism by the simple rule, which he, on his single authority, can make, and make unquestioned, but which hundreds of poor men and poor women and poor children on his estate cannot make, however passionately they desire it, and however deeply it affects their social, moral, and religious welfare, namely: That there shall not be a single liquor-shop on his estate. Not make people sober by act of Parliament! Why, at this moment, to their own immense benefit, you are making 20,000 people, among whom are the very worst drunkards in England, not only sober by act of Parliament, but absolute teetotalers by act of Parliament. Who are those? Why, they are poor prisoners now in our prisons, not one of whom from the day he enters prison is allowed to touch a drop of alcohol, and who, in consequence of this restriction, are as a class, in spite of their other disadvantages, so completely the healthiest class of people in England, that there is a lower rate of mortality among prisoners than there is among professional men, and that, as the death-rate stands highest of all among publicans who sell alcohol, so it stands lowest of all among prisoners who are absolutely deprived of every drop of it.—*Canon Farrar.*

—Alcohol is admitted by every one to be an irritant. If a drop of spirit and water is placed in the eye it will make it smart; if it is held in the mouth it will make it burn; if a piece of lint is dipped in spirit, placed on the skin, and covered with oiled silk to prevent evaporation, it will raise a blister. Its effect on the inside or lining of the stomach is just the same, only we do not feel what is ouching that part of our bodies.—*Selected.*

[*Continued from fifth page*]

school-house northwest of Searsboro'. Here, after spending the night at the hospitable home of Henry Johnson and wife, he started for Marengo, where he was to spend the Sabbath, and then go to Morning Sun and other points in the southern part of this State.

Now, friends of the reform in Iowa, we hope you will not wait too long for a *special* opportunity for getting the lecturer's services, but write him at once, and keep him busy. He wants work and should have it, and be liberally paid for it, too. We expect him here again next spring to do more work for us, as he had calls here he could not fill this time. I say again, let us give him work and plenty of it. As ever for the war, T. K. BUFKIN.

Bro. Mathews' Visit to Birmingham, Iowa.

BIRMINGHAM, IOWA.

EDITOR CHRISTIAN CYNOSURE:—There has been nothing yet published in your worthy paper of the work of Rev. E. Mathews at this place. He came amongst us on the 12th of October last, and lectured at the United Presbyterian church in Birmingham on the subject of reform, showing the great evils of secretism, especially that of Freemasonry, on the evening of the 21st of Oct. His audience was large and attentive.

On the following Sabbath he preached in the Free Methodist church, the Lord wonderfully helping him to hold forth his truth in such a manner as to shake the sandy foundation of some holiness professors. On Sabbath evening he preached at the U. P. church to a large congregation, where the Lord again assisted him in drawing the line so close that lukewarm professors were made to feel uncomfortable. On the evening of the 23d of October he again lectured at Hebron (a Christian church) to a large audience, on the subject of Freemasonry.

His stay with us was short, though very pleasant, and we trust much good will result from his labors. Bro. Mathews is a real *stirring stick for God*. Before he came here, the devil was having things pretty much his own way. Freemasonry was seldom disturbed by those whom God had commissioned to preach his Gospel, some holding out the idea that the subject of reform has been agitated enough in this place, and that a better way is not to touch people's idols. God surely then made a serious mistake when he said, Cry aloud and spare not; lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins. Isaiah 58: 1. If ceasing to agitate the lodge be right, then why not cease to agitate politics, or why not cease to preach repentance and faith to sinners? No, sir, this is a trick of the enemy. God's people should be an aggressive people, and when they cease to be so God has no farther use for them. I know something about the wicked and abominable systems of Freemasonry and Odd fellowship. I have been behind the scenes. God in his mercy has saved me out of them, and commissioned me as a watchman on the walls of Zion to faithfully warn the people of their wickedness. "A wonderful and horrible thing is committed in the land" Jeremiah 5:30. *That thing is Freemasonry*. Shall we quietly close our mouths, and cease to agitate the subject of a vile system that is doing more to create infidelity than all other systems combined? I am a Methodist, and *free*: yet I have had Free Methodist preachers try to quiet me, or tone me down from raising my voice against a wicked and vile system that God has saved me from. God pity them and give them more of the Apostolic fire is my prayer. When it comes to the pass, that Freemasons will endorse Free Methodist preachers, and call them good sort of fellows, you may rest assured their system is not disturbed by them; and yet I have known this done here in this place. I am glad the Lord sent Bro. M—I pray the Lord to keep him filled with Holy Ghost fire. Amen. Yours for reform, J. W. HOUGH.

(*Free Methodist* please copy.)

—We are told by a correspondent that the vote of D. B. Turney for Congress in the 16th Illinois district was 7,569; this was largely an anti monopoly vote.

THE AMERICAN PARTY.

Nominations for 1884.

For President,
JONATHAN BLANCHARD,
of Illinois.

For Vice-President.
JOHN A. CONANT.
of Connecticut.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

In North Carolina the Republicans were the saloon party and the Democrats prohibitionists. The Republican State Convention held last July at Raleigh, the State capital, passed the following as a part of their platform:

"RESOLVED, That the Bourbon leaders of the Democratic party are responsible for the passage of the prohibition bill, and the agitation resulting therefrom, the said bill having been rejected by a vote of the people; and the Republicans of this State, in maintaining the fundamental principle that a majority must rule, request their candidates for the Legislature to vote for the repeal of said prohibition bill, and against all similar measures."

—The Detroit *Evening News*, has the following election note from Holland, Ottawa county. "The following are the Republican majorities: Holland City, 24 for the State and Congressional districts. Holland township 67 on the State, and 75 on the Congressional ticket. Zeeland, 180 majority for governor and representative in Congress. The vote polled was light on account of the new registration. The Anti-masonic element again raised its feeble form but only succeeded in polling a few votes for their 'American' ticket." We do not wonder that the poor fellows endeavor to excuse the littleness of the above figures. They are a pretty meager showing for the "great Republican party." We are inclined to think however, that the "feeble form" above mentioned had more to do with this showing than the "new registration.' It takes a good deal of pinching to fetch out a groan like the above from the "great party."

A Hint.

Voters for American candidates who do not see the record of their ballots in the official reports, please read, mark and inwardly digest this case. Soon after the November election the Anti-monopoly party representatives met in Chicago and found that a number of their votes had not been returned by the judges of elections. They adopted resolutions setting forth and condemning the fact, and determined to prosecute the delinquent functionaries. The *Legal News* says, editorially, on the matter:

"If the matters stated in the above resolutions are true, then the judges of election have been guilty of a great crime and ought to be punished for it. The fact that three or four citizens voted this way or that way, when their votes do not change the result, is not of much importance to the public, but when the judges fail to count their votes or take any notice of them in their return, it is evidence of fraud or criminal carelessness. If the judges can refuse or neglect to count three votes, they can three hundred, and if three hundred they can three thousand The result of an election count should be verity itself. There is no safety in any other rule."

Essay on Christian Politics.

PRESENTED BY THE EDITOR OF THIS PAPER AT THE WESLEYAN METHODIST MINISTERIAL ASSOCIATION CONVENED AT PITTSFORD MICH., NOV. 14 AND 15 1882.

The assignment of such a subject as that of Christian politics, for presentation at an association of ministers such as is convened here to-day is a step in the right direction. As straws indicate the way of the wind, so this assignment may be regarded as an indication of the approach of the long looked for, and much needed reform, which must come speedily or we, as a nation, must perish. Too long have the politics of our country been managed by ungodly men. While we do not, and cannot tolerate the idea of the union of church and state, we hesitate not, to say, that Christianity in politics is the *only* remedy for our national ailments to-day.

God is the author of pure politics, and should be consulted and recognized, in political matters as in all other matters. It has ever been the political history of governments, that so far as nations have failed to recognize, and trust in God's guidance, just so far have politics become corrupt and ruin and disaster followed. Our own history as a nation is proof of this. Our Puritan fathers struck Plymouth Rock with their knees, and lifting their hands to heaven, invoked, first of all, the blessing, guidance and protection of the Christian's God, who gave to this world the only true science of government. And had not their sons refused, or neglected to follow that example, peace would have been continually within our palaces, and prosperity within our gates. We are aware of their presence and influence, who say it is not necessary that a candidate for public office, should be required to express his belief in Christ or the Bible. But, notwithstanding all this, *we* say we hope and pray, that for our nation's well-being, the time may speedily come when no man, whatever other good qualities he may possess shall be eligible to office, and especially to one of the *high offices* of this government, except *he be a Christian*. Scripturally speaking, no man is qualified for office except he be a child of God. Paul says, speaking of rulers, "They are God's ministers." He says also concerning the subject of government, "If thou doest evil, be afraid, for he (*i. e.* the Christian ruler) beareth not the sword (*i. e.* his authority) in vain." But, he says, "He is the minister of God to thee for good." Happy is the nation which hath such rulers: cursed are we, for our great men are not men of God. Political reformers may compass sea and land, advocating this measure and that, but until a reform is advocated and pushed to speedy success, which calls this nation's attention to the God of governments, and humbles us before him, there will be no lasting reform. Reform to be lasting, must bring Christ out from Pilate's hall, down from the cross, and up from the grave, to which the official Judases of this government have betrayed him. God in the Constitution, the Bible in schools, a proper recognition of the Christian Sabbath, the prohibition of the importation, sale and manufacture of intoxicating drinks, and the suppression of all secret societies from within our borders, are reforms immediately sought for, and needed *now*. These can only be brought about by making the politics of our nation Christian in every respect. Christianity in the White House, in Congress, in the Senate, is really what the people are longing for, and hoping to see. When at Washington, Senators and Representatives carry Testaments instead of whisky flasks, when in place of Congressional drunken debauches, are held Senatorial and Congressional prayer-meetings, it will be to us what the birth of the Son of Mary, was to the shepherds of Chaldea—the dawning of a brighter age. Then will we say with Simeon of old: "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

"Happy is that people that is in such a case, yea, happy is that people whose God is the Lord."

Complete self-forgetfulness is the surest way to reach completeness of character.

RELIGIOUS INTELLIGENCE.

—Prof. L. N. Stratton of Wheaton Theological Seminary preached at a union service at Sycamore, Ill., on Thanksgiving day. The Wesleyan and College churches of Wheaton met in the church of the former on the same day and were addressed by Pres. C. A. Blanchard.

—A letter from G. H. Filian, the Armenian brother ordained at Wheaton last May, tells us that he hopes to start for his fatherland and life work in April. He is meantime speaking in New England, awakening an interest in Armenian evangelization, and preparing for his journey and future work.

—Thirteen new theatres have been built in Berlin in ten years, and in the same time only two churches. The downward progress of morals in that city may be gauged by the statement thus made.

—Dr. Sheldon Jackson has returned from a visit to Alaska. He located for the Board of Home Missions 160 acres for the Indian Training and Industrial School, and erected a two-story mission house, 100x50.

—Of the Moody and Sanky meetings in Paris, M. Reveillaud writes: "There has been nothing more beautiful and more powerful than these great gatherings which have each evening filled the nave, the choir, the platforms, and the galleries of the vast temple of the Oratoire. Notwithstanding the hindrances of a foreign tongue, and the difficulty of interpretation (a difficulty marvellously overcome by the linguistic skill of M. Theodore Monod), these crowds were held for the space of two or three hours, hanging upon the lips of preacher and singer, without a symptom of weariness or fatigue. Never before in our experience have we borne away from a religious assembly so deep an impression of these thousands assembled in one place, these bowed heads, these bended knees, this genuine Gospel unity and brotherhood, which induces the pale-faced workman from Mr. McAll's meetings to rub elbows with the white-handed fine lady. Large numbers requested prayer, and publicly expressed their desire to become Christ's."

William Taylor.

The General Missionary Committee of the M. E. Church, at its late session, discussed the relations of the Missionary Society and the church with William Taylor's missionary work. Bro. Taylor is a noble man, and has done very marked and successful work for God. Especially is this true of the United States, of India, and of Africa. There is a phase in his South American work, however, which has made it principally a spiritual failure; and this defect and failure we have been seeing for a considerable time. The discussions of the Missionary Committee bring the matter prominently forward. His mistake has been in sending out men and women as school teachers rather than as evangelists, as scientific men rather than as gospel men; that is, school work has been made the principal work, and gospel work incidental. It appears that they have been prohibited, by contract, from doing religious work in their schools. We do not know of but four men, and perhaps one or two women, who have been expected to work, and have made religious work their prime effort. These are Bros. Birdsall and Lapham at Aspinwall, Bro. Hoffman in Northern Patagonia, and Bro. Krauser, first in Northern Patagonia, and now in Valparaiso. We hear that Bro. Taylor has "sent forty men to the West Coast; twenty-two of these have returned, and seven more will before the end of this year, leaving only fifteen on the field." Bro. Taylor is just started for South America, we believe; but we do not know his designs.—*Christian Harvester.*

Week of Prayer for 1883.

The following programme has been designated by the Evangelical Alliance:

SUNDAY, Jan. 7.—Sermons: "For there is one God, and one Mediator between God and men, the Man Christ Jesus; who gave himself a ransom for all." (I. Tim. ii., 5, 6).

MONDAY, Jan. 8.—Praise and Thanksgiving: For the long-suffering love and faithfulness of God, and for his continued mercy and goodness; for the progress of the Gospel, the gift of the Holy Spirit, the revival of true religion; for the preservation of peace among the nations; and for all temporal blessings. Psalm ciii.; Isa. xxv.; Psalm cvii.; I. Thess. i.; Psalm xxxvi., from 5th verse.

TUESDAY, Jan. 9.—Humiliation and confession: Of unfaithfulness to Christ, divisions among the Lord's people, and want of brotherly love; of pride, self will, and worldliness; of national sins, especially intemperance and licentiousness, the desecration of the Lord's day, the spread of skepticism and infidelity, and the prevalence of disorder and violent crime. Psalm li. and cxxx.; Jer. xiv., 7-10, 20-23; Luke xv.; Lam. iii., 12-41; Hosea xiv.; James iv.; II. Cor. vi.

WEDNESDAY, Jan. 10.—Prayer for families—for parents, children, and the household—that all connected with the training and education of the young may be deeply impressed with the vital importance of Scripture instruction, and that the absolute need of the power of the Holy Spirit in all departments of this great work may be realized; for the cultivation of every moral virtue; for integrity, purity, and piety in the home life; and for a special blessing upon Sunday-schools. Deut. vi., 1-16; Psa. cxxvii.; Eph. vi., 1-18; Deut. xxxiii., 12-16, 24-29; Prov. viii.; John xiv., 12-17.

Thursday, Jan. 11.—Prayer for the Church Universal—for the outpouring of the Holy Spirit—that all ministers of Christ and those preparing for the ministry may deeply realize their responsibilities and their need of the Spirit's teaching and power; that their testimony before the world may be open and faithful; that sound doctrine and holiness of heart and life may prevail in the churches, and false teaching and superstition be counteracted; that all the children of God may be filled with earnestness and zeal in seeking to gather in the lost; for a rich blessing upon efforts to promote union and brotherly love; and for afflicted Christians everywhere. Joel ii., 23-31; Acts ii., 32-41; Isa. lv.; Eph. iii., 14-21; I. Cor., xii., 1-13; John xv., 12-27; Phil. ii., 1-16; Psa. xcv.

FRIDAY, Jan. 12.—Prayer for Nations—for Sovereigns, Rulers, and Magistrates; that all laws favorable to cruelty and vice, the opium traffic and intemperance, may be abolished; for the better observance of the Lord's day; for for peace and good-will among men, that all may yield obedience to the powers that be, and that the spirit of lawlessness may be subdued; for the cessation of war; that the pursuit of literature, science, and art may be influenced by the fear of God; that all people may be turned from their sins, saved from unbelief, and brought to know Christ as their Saviour; that God's ancient people, the Jews, may be delivered from their oppressions, and all persecuted Christians be relieved. Matt. v., 1-16; Prov. xxi., 1-13; Rom. xiii.; Psa. cxliv.; I. Peter i., 13-25; II. Tim. ii., 1 21; Acts x., 34-48; Rom. xiv., 1-19; Jer. xxx.; Mark x., 28-45.

SATURDAY, Jan. 13.—Prayer for Missions: that all missionaries, and others engaged in mission work and in the circulation of the Scriptures, at home and abroad, may be filled with the Holy Spirit, and that great success may crown their efforts; that all native Christians may be kept steadfast in the faith, and made earnest and efficient in seeking to bring souls to the Saviour; that many more faithful laborers may be called into the Lord's vineyard: that the Mohammedans and the heathen may be won to Christ, and that the Jews may be constrained to receive him as their long-expected Messiah; that the blessing of God and the power of the spirit may abundantly rest upon the conference of Christians of various nations proposed to be held this year in Stockholm. Luke xxiv., 36-53; Luke x.; 1-16; John xvi., 1-15; Acts xi., 1-21; Psa. cx. and Psa. c.; Rom. xi.; Ezek. xxxvii., 21-28; Isa. lii, 7-15.

SUNDAY, Jan. 14.—Sermons: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." (Titus ii., 13.)

Literary.

LETTERS TO CARDINAL MCCLOSKEY by Rev. James A. O'Connor, pastor of the Independent Catholic Church of New York. This volume of letters is now issued in a second edition; they first appeared weekly in the columns of the New York *Witness* and though not so learned as the celebrated letters of "Kirwan," they may be in many cases equally effective and valuable, on account of the experiences of the author. The questions discussed are the power and luxury of Romanism, celibacy, convent life. Virgin Mary, Confession, the use of wine at Mass, and the way of salvation as taught by Christ and by the priests. Published for 25c. by James A. O'Connor, 42 S. Washington Square, New York.

A Lecture on the Inspiration of the Bible, by H. L. Hastings, editor of the *Christian*. Boston, delivered before the Sixteenth Annual Convention of the Young Men's Christian Association, of Mass., in 1881, and subsequently repeated by request, in 1882, at the Sixteenth Annual Convention of the Y. M. C. Association of Maine, has been issued in pamphlet form to meet a wide demand. To all who are familiar with Bro. Hastings' incisive style and originality of thought through the columns of the *Christian*, this address will hardly need recommendation. It is one of the best arguments on this question ever issued in so small compass and cheap a form.

The *Century*, while it does not in the current number reach the superlative as last month, has yet very able articles on the Supreme Court, which with its illustrations, sets before the reader the character, surroundings and methods of that august body in a most clear and able manner. The sketches of the Chief Justices, and especially of John Marshall and his great decisions touching upon the character of the federal compact of the States, are a valuable study. Washington Gladden tells how the "Christian League" met the questions of establishing a mission church, paying a church debt, temperance work and caring for the poor. These articles on practical Christian union are full of suggestion and should be read by every pastor. Mr. Cushing begins the story of his adventures among the Zuni Indians and illustrates abundantly the peculiar life of this sun-worshiping tribe. "The Taxadermist Art" is the best illustrated article and "The Problem of Spelling Reform" by Prof. T. R. Lounsbury one of the best things that has been written on this subject.

The North American Review for December is a strong number, opening with a tripple article on the health of American women by Dio Lewis. Elizabeth Cady Stanton and Dr. James R. Chadwick. The question seems to be settled by this three-sided attack. One gets a blow at the corset, indoor habits, long skirts, and tight shoes; another at the "feminine" occupations, so-called; the third, writes of the physical difficulties peculiar to American women like a skillful and learned physician. This is good reading for mothers. Gov. Sherman of Iowa writes fairly on the temperance struggle in his State. Gen. Grant comes near having a hobby in the matter of Fitz John Porter. His attempt at vindicating that cashiered officer only results in conspicuous failure. It has, however, drawn out a demolishing reply from Senator Logan of Illinois in the Chicago *Tribune*. If Gen. Grant had remembered that the whole case as it is before him has also been before Congress and the people, he would hesitate at so partisan an article. Prof. R. A. Proctor writes on the "Influence of Food on Civilization" and Prof. George P. Fisher on "The Decline of Clerical Authority" both learned and able.

—The MS. works of the physician Galen, which were supposed to be lost, have been discovered in Salonica by a M. Papageorges. They dated from the fifteenth century and appear to have originally formed 248 sheets; 144 are in good condition, twenty-four are mutilated or worm eaten and eighty are missing.

—Heaven will pay for any loss we may suffer to gain it; but nothing can pay for the loss of heaven.

HOME AND FARM.

Cheap Food and Good Food.

Dr. Dio Lewis says: To make the best bread that can be made of wheat, obtain good wheat and grind it without bolting, mix it with cold water until it is as thick as it can be well beaten with a spoon; after it is thoroughly beaten down, put it into a large iron pan composed of many little ones, which must be first made hot; put it then quickly into a hot oven, and bake it as rapidly as possible.

Indian corn makes excellent nourishment. It contains a large amount of oil, has remarkable fattening qualities, and is likewise remarkable as a heat producer.

Rice keeps its consumers fat, but it lacks the elements which feed the muscles and the brain.

Potatoes, both Irish and sweet, are very poor for brain and muscle.

Of meats the best for heat and fat are pork, mutton, lamb, beef and veal; for muscle, brains and nerve, beef, veal, mutton, lamb and pork.

In cold weather, fat meat, butter and the like will keep the body warm; and in warm weather, milk, eggs, bread and summer vegetables will keep it cool.

There is no difficulty in a poor man's having meat for his family every day. Take, for example, what is called a shank of beef. The very best can be bought for a fraction of what the dearest parts cost. A single pound cooked in a stew with dry bits of bread will make a meal for an entire family.

How do you Keep your Room.—A look into a girl's room will give one an idea of what kind of a woman she will probably become. A girl who keeps her clothes hung up neatly, whose room is clean always, will be very apt to make a good wife and successful woman. Order and neatness are essential to our comfort as well as to that of others about us. A girl who throws down her things anywhere, will do things in a slovenly, careless way. A girl who does not make her bed till after dinner (and she should always make it herself rather than have a servant to do it) and throws her dress or bonnet down in a chair, will make a poor wife in nine cases out of ten. If all the world could see how a girl keeps her dressing-room, many unhappy marriages would be saved. Always be as tidy about your person and room as if all your friends could always see you. Get into the *habit* of order and neatness, and it will come easy in life afterwards.

Night Lights in Bed-rooms.—The common practice of having night lights in the bed rooms of children is deprecated by Dr. Robert H. Bakewell. He says it has a most injurious effect upon the nervous system of young children. Instead of the perfect rest the optic nerves ought to have, and which nature provides for by the darkness of the night, these nerves are perpetually stimulated, and of course the brain and the rest of the nervous system suffer. Children thus brought up are excessively timid for years after on going into the dark. If a light is used at all it should be turned down to a mere point, and placed where it cannot be seen by the child.

Feeding Swine During Winter.—Swine should be fed oftener than twice daily, and during the winter the first feed should be given moderately early, and the evening feed should be given not at 4 or 5 o'clock, as is the custom with many, but at about 6:30. Fourteen or fifteen hours between the evening and morning feeds are periods altogether too long for comfort and profit, as the appetite is liable to become ravenous, the animal gorging itself unduly.

A Large Farmer.—At the session of the Tariff Commission at Rochester, Mr. Hiram Sibley of that city was presented as the largest farmer in the world. He leases to tenants 143 farms, cultivates a larger number under his own direction, owns the Howland Island farm in Cayuga county, said to be the largest in New York State, and an estate in Ford county, Ill., of 40,000 acres.

The census informs us that there are 12,611,148 cows in the United States. This shows a cow population equal to about one fourth of the human population. The estimated value of these cows is $323,746,646, or about $27 each. The cows are not distributed among the States with much regard to population. In Iowa there are 845,000 cows, while in Louisiana, with about the same number of voters, there are only 115,000. The average value of a cow in the Southern States is only $16. In New England it is between $30 and $32. California holds fair rank among the great dairying States, being the sixth in valuation. The States which have a higher valuation are New York, Pennsylvania, Ohio, Illinois and Iowa. Michigan, Indiana, Wisconsin and Kansas have nearly the same in number, but their valuation is less. The number in California is 487,000—valuation $16,051,792.—*Call.*

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The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship

Adventists (Seventh-day).
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists).
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conferenee).
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Congregational, Sandford county, Ala.
New Hope Methodist, Lowndes co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E., Lowndes Co., Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Missionary Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes co. Miss.
Pleasant Ridge Missionary Baptist, Lowndes Co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes Co., Miss.
West Preston Baptist church, Wayne Co. Pa.

Other local churches which have adopted the same principles are—

Baptist churches; N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist, Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans. State Association of Ministers and Churches in Christ of Kentucky

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Oaths and Penalties of Freemasonry, as proved in court in the New Berlin Trial. Also the letter of Hon. Richard Rush to the anti-Masonic committee of York County, Pa., May 4th, 1831. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14th, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths aud penalties. 10 cents each; per dozen, $1.00.

Finney on Masonry. The character, claims and practical workings of Freemasonry. By Prest. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes In cloth, 75 cents; per dozen, $7.50. Paper cover, 35 cents; per dozen $3.50.

Ex-President John Quincy Adams' Letters on the Nature of Masonic Oaths, Obligations and Penalties. Thirty most interesting, able and convincing letters on the above general subject, written by this renowned statesman to different public men of the United States during the years 1831 to 1833. With Mr. Adams' address to the people of Massschusetts upon political aspects of lodgery; an Appendix giving obligations of Masonry, and an able introdnction. This is one of the most telling anti-secrecy works extant, aside from the Expositions. Price, cloth, $1.00; per dozen, $9.00. Paper, 35 cents; per dozen, $3.50.

The Mystic Tie, or Freemasonry a League with the Devil. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refnsing to support a reverend Freemason; and their very able defenso presented by Mrs. Lucia C. Cook, in which she clearly shows that Freemasonry is antsgonistic to the Christian religion. 15 cents esch; per dozen, $1.25

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian), a seceding Mason of 21 degrees. This is a very telling work and no honest man who reads it will think of joining the lodge. 15 cents each; per dozen, $1.25.

Judge Whitney's Defense before the Grand Lodge of Illinois. Judge Daniel H. Whitney was Master of the lodge when S. L. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry 15 cents each: per dozen $1.25

ON ODDFELLOWSHIP.

Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge, Encampment and Rebekah (ladies') degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, $1.00; per dozen, $8.00. Paper cover, 50 cents; per dozen, $4.00.

Odd-fellowship Judged by Its Own Utterances; Its Doctrine and Practice Examined in the Light of God's Word. By Rev. J. H. Brockman. This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue. In cloth, 50 cents; per dozen, $4.00. Paper covers, 25 cents; per dozen, $2.00. German edition, entitled "Christian and Ernst," paper covers, 50 cents each. The German edition is published by the author.

Other Secret Society Rituals.

Knights of Pythias Illustrated. By Past Chancellor. A full illustrated exposition of the three ranks of the order, with the addition of the "Amended, Perfected and Amplified Third Rank." The lodge-room, signs, countersigns, grips, etc., are shown by engravings. 25 cents each; per dozen, $2.00.

United Sons of Industry Illustrated. A full aud complete illustrated ritual of the secret trades-union of the above name, giving the signs, grips, passwords, etc. 15 cents each; per dozen, $1.25.

Good Templarism Illustrated. A full and accurate expositiou of the degrees of the Lodge, Temple and Council, with engravings showing the signs, grips, etc. 25 cents each; per dozen, $2.00.

Exposition of the Grange. Edited by Rev. A. W. Geeslin. Illustrated with engravings, showing lodge-room, signs, signals, etc. 25 cents each; per dozen, $2.00.

Ritual of the Grand Army of the Republic, with signs of recognition, passwords, etc., and the ritual of the Machinists' and Blacksmiths' Union. (The two bound together.) 10 cents each; per dozen, 75 cents.

Temple of Honor Illustrated. A full and complete illustrated ritual of "The Templars of Honor and Temperance," commonly called the Temple of Honor, a historical sketch of the order and an analysis of its character. A complete exposition of the Subordinate Temple, and the degrees of Love, Purity snd Fidelity, by a Templar of Fidelity and Past Worthy Chief Templar. 25 cents each; per dozen, $2.00.

Secret Societies Illustrated. Contaluing the signs, grips, passwords, emblems, etc., of Freemasonry (Blue Lodge aud to the fourteenth degree of the York rite), Adoptive Masonry, Revised Oddfellowship, Good Templarism, the Temple of Honor, the United Sons of Industry, Knights of Pythias and the Grange, with affidavits, etc. Over 250 cuts, 99 pages, paper cover. Price, 25 cents; $2.00 per dozen

MISCELLANEOUS.

Secret Societies, Ancient and Modern. A book of great interest to officers of the army and navy, the bench aud the clergy. Table of Contents: The Antiquity of Secret Societies, The Life of Julian, The Eleusinian Mysteries, The Origin of Masonry, Was Washington a Mason? Fillmore and Webster's Deference to Masonry, A Brief Outline of the Progress of Masonry in the United States, The Tammany Ring, Masonic Benevolence, the Uses of Masonry, An Illustration, The Conclusion. 50 cents each; per dozen, $4.75.

College Secret Societies. Their customs, character, and the efforts for their suppression. By H. L. Kellogg. Containing the opinion of many prominent college presidents, and others, and a full account of the murder of Mortimer Leggett. 25 cents each; per dozen. $2.00

General Washington Opposed to Secret Societies. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

Freemasonry Contrary to the Christian Religion. A clear, cutting argument against the lodge, from a Christian standpoint. 5 cents each; per dozen, 50 cents.

Are Masonic Oaths Binding on the Initiate. By Rev. A. L. Post. Proof of the sinfulness of such oaths and the consequent duty of all who have taken them to openly repudiate them. 5 cents each; per dozen, 50 cents.

Secret Societies. A discussion of their character and claims, by Rev. David McDill, Prest. J. Blanchard and Rev. Edward Beecher. Each of these able writers in clear, forcible language treats the subject in one or more of its varied phases. Rev. David McDill in six chapters treats of 1. "Their Antiquity; 2 Their Secrecy; 3. "Oaths and Promises;" 4 "Profaneness" 5. "Their Exclusiveness;" 6. "False Claims." Prest. Blanchard handles the topic: "Shall Christians join Secret Societies?" in a masterly way, showing clearly that they are all opposed to the genius of Christianity; and Dr. Beecher closes with his Report on Secret Societies, which was adopted by the Congregational Association of Illinois at Ottawa in 1866. In cloth, 35 cents; per dozen, $3.25. Paper cover, 15 cents; per dozen, $1.25

Narratives and Arguments, showing the conflict of secret societies with the Constitution and laws of the Union and of the States. By Francis Semple. The fact that secret societies interfers with the execution and pervert the administration of law is here clearly proved. 15 cents each; per dozen, $1.25.

History Nat'l Christian Association. Its origin, objects, what it has done and sims to do, and the best means to accomplish the end sought; the Articles of Incorporation, Constitution and Bysaws of the Association. condition of the Carpenter donation, with engraving of building donated by Mr. Carpenter; tables showing the number of pastors and communicants in churches that exclude members of secret societies, tabular view of local, county, state and national conventions, and list of organizations auxiliary to the National Christian Association; brief opinions of eminent men on secret societies, and testimonies of religious bodies against them. 25 cents each; per dozen, $1.50.

Minutes of the Syracuse Convention. Containing addresses by Rev. B. T. Roberts, Chas. W. Greene, Esq., Prof. C. A. Blanchard, Rev. D. P. Rachbun, Rev. D. S. Caldwell, Mrs. M. E. Gage, Elder J R. Baird snd others. Unpublished Reminiscences of the Morgan Times, by Elder David Bernard; Recollections of the Morgan Trials, as related by Victory Birdseye, Esq., and presented by his daughter, Mrs. C. B. Miller; Secretary's Report; Roll of Delegates; Songs of Mr. G. W. Clark; Paper by Enoch Honeywell; Constitution N. C. A.; Reports of Committees and a Report of the Political Meeting. 25 cents esch; per dozen, $2.00.

Proceedings of Pittsburgh Convention. Containing Official Reports; Addresses by Rev. D. R. Kerr, D. D., Rev. B. T. Roberts, Rev. G. T. R. Meiser, Prof. J. R. W. Sloane, D. D., Prest. J. Blanchard, Rev. A. M. Milligan, D. D., Rev. Woodruff Post, Rev. Henry Cogswell, Prof. C. A. Blanchard and Rev. W. E. Coquilette; also Report of the Political Mass Convention, with Platform and Candidates for the Presidential Campaign of 1876. 25 cents each; per dozen, $2.00.

The Anti-Mason's Scrap-Book, consisting of 31 *Cynosure* tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies; and the dangerous tendency and positive evil of organized secrecy are shown by the most varied and powerful arguments and illustrations that have ever been given to the public Those who wish to circulate anti-Masonic Tracts ought to have the book to select from. 20 cents each; per dozen, $1.75.

SERMONS AND ADDRESSES.

Sermon on Masonry, by Rev. James Williams, Presiding Elder of Dakota District Northwestern Iowa Conference, M. E. Church—a seceding Master Mason. Published at the special request of nine clergymen of different denominations, and others. 10 cents each; per dozen, 75 cents.

Sermon on Masonry, by Rev. W. P. M'Nary, pastor United Presbyterian Church, Bloomington, Ind. This is a very clear, thorough, candid and remarkably concise Scriptural argument on the character of Freemasonry. 5 cents each; per dozen, 50 cents.

Thirteen Reasons why a Christian should not be a Freemason, By Rev. Robert Armstrong. The author states his reasons clearly and carefully, and any one of the thirteen reasons, if properly considered, will keep a Christian out of the lodge. 5 cents each; per dozen, 50 cents.

Freemasonry a Fourfold Conspiracy. Address of Prest. J. Blanchard, before the Pittsburgh Convention. This is a most convincing argument against the lodge. 5 cents each; per dozen, 50 cents.

Grand Lodge Masonry. Its relation to civil government snd the Christian religion. By Prest. J. Blanchard, at the Monmouth Convention. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each; per dozen, 50 cents.

Prof. J. G. Carson, D. D., on Secret Societies. A most convincing argument against fellowshiping Freemasons in the Christian church. 10 cents each; per dozen, 75 cents.

Sermon on Secretism, by Rev. R. Theo. Cross, pastor Congregational Church, Hamilton, N. Y. This is a very clear array of the objections to Masonry that are apparent to all. 5 cents each; per dozen, 50 cents.

Sermon on Odd-fellowship and Other Secret Societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church*, Leechburg, Pa. This is a very clear argument against secretism of all forms and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers is clearly shown by their confessed character as found in their own publications. 10 cents each; per dozen. 75 cents

Prest. H. H. George on Secret Societies. A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies. 10 cents esch ; per dozen, 75 cents.

Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have. 5 cents each; per dozen, 50 cents.

Secrecy vs. the Family, State and Church. By Rev. M. S. Drury. The antagonism of organized secrecy to the welfare of the family, state and church is clearly shown. 10 cents each; per dozen, 75 cents.

$12.00 LIBRARIES.

All of these publications of Ezra A. Cook, together with "Stearns' Inquiry," are arranged in 16 volumes, bound in cloth, the pamphlets being combined as below described, and are sent, postage or express paid, on receipt of $12, or at expense of purchaser for $10.

This library comprises the following:

Freemasonry Illustrated, 7 degrees	$1 00
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Stearns' Inquiry into the Nature and Tendency of Freemasonry	60
The Broken Seal	75
Finney on Masonry	75
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Secret Societies, by Blanchard, McDill and Beecher	35

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Five Rituals Bound Together. "Oddfellowship Illustrated" (old work), "Knights of Pythias Illustrated," "Good Templarism Illustrated," "Exposition of the Grange" and "Ritual of the Grand Army of the Republic," are sold bound together in cloth for $1.00; per dozen, $9.00

Anti-Masonic Sermons and Addresses. Composed of "Masonry a Work of Darkness;" the Sermons of Messrs. Cross, Williams, M'Nary, Dow and Sarver; the two addresses of Pres't Blanchard, the addresses of Pres't H. H. George, Prof. J. G. Carson and Rev. M. S. Drury; "Thirteen Reasons why a Christian cannot be a Freemason," "Freemasonry Contrary to the Christian Religion" and "Are Masonic Oaths Binding on the Initiate?" 287 pages; cloth, $1.

Morgan's Exposition, Abduction and Murder, and Oaths of 33 Degrees. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valauce's Confession of the Murder of Capt. Wm. Morgan;" Bernard's Reminiscences of Morgan Times," and Oaths and Penalties of 33 Degrees." 301 pages cloth $1

History and Minutes of the National Christian Association. Containing the History of the National Christian Association and the Minutes of its Conventions at Syracuse, N. Y., and Pittsburg, Pa. 289 pages; cloth, 75 cents.

Eminent Men on Secret Societies. Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defense," "The Mystic Tie," "Narratives and Arguments," the "Anti-Mason's Scrap-Book" and "Oaths and Penalties of Freemasonry as Proved in the New Berlin Trials." 326 pages; cloth $1.

Secret Societies, Ancient and Modern, and College Secret Societies. Composed of the two pamphlets combined in this title, bound together in Cloth, $1.00 each; per dozen. $9.00.

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Stearns' Inquiry into the Nature and Tendency of Freemasonry. With an Appendix treating on the truth of Morgan's Exposition and containing remarks on various points in the character of Masonry, and a Dialogue on the necessity of exposing the lodge. 338 pages: cloth, 60 cents each; per dozen. $5.00. Paper covers, 40 cents each; per dozen, $4.00.

Stearns' Review of Two Masonic Addresses. In this scathing review the lying pretensions of the order are clearly shown. 10 cents each; per dozen, $1.00.

Stearns' Letters on Masonry. Showing the antsgonism between Freemasonry and the Christian religion. Paper cover, 30 cents each; per dozen, $2.50.

Freemasonry Self-Condemned. By Rev. J. W. Bain. A careful and logical statement of reasons why secret orders should not be fellowshiped by the Christian Church, and by the United Presbyterian church in particular. Paper covers: price 20 cents each; per dozen, $2.00.

Light on Freemasonry. By Elder D. Bernard. To which is appended "A Revelation of the Mysteries of Odd-fellowship (old work), by a Member of the Craft." The whole containing over five hundred pages, lately revised and republished. In cloth, $1.50 each; per dozen, $14.50. The first part of the above work, Light on Freemasonry, 416 pages, 75 cents each; per dozen, $7.50

Freemasonry and the M. E. Church. Let every lover of truth and justice read this report of the trial of Rev. J. T. Michael, showing how he was driven out of the M. E. church for opposing Masonry and loving Methodism. 10 cents each; per dozen, $1.00.

Bernard's Appendix to Light on Masonry. Showing the character of the institution by its terrible oaths and penalties. Paper covers: 25 cents each; per dozen, $2.00.

Discussion on Secret Societies. By Elder M. S. Newcomer and Elder G. W. Wilson. This discussion was first published in a series of articles in the *Church Advocate*, and afterward in pamphlet form. The *Evangelical Repository*, reviewing it, says: "This pamphlet consists of a series of articles originally published in the *Church Advocate*, Lancaster, Pa. Elder M. S. Newcomer opposes secret societies, and especially Freemasonry and Elder G. W. Wilson defends the system. We are free to say that Mr. Newcomer has thoroughly routed his opponent at every point. Mr. Wilson speaks by the book, as he is a Royal Arch Mason." 25 cents each; per dozen, $2.00.

A Masonic Conspiracy, Resulting in a fraudulent divorce, and various other outrages upon the rights of a defenseless woman. Also the account of a Masonic murder, by two eye-witnesses. By Mrs. Louiss Walters. This is a thrillingly interesting, true narrative. 20 cents each; per dozen, $2.00.

NEWS OF THE WEEK.

—Attorney-General Brewster states that he has instructed special-counsel George Bliss to indict the members of the Parker-Saulsbury Star-route combination if a grand jury could be found to make such a presentation. All attempts at compromise have been sternly rejected by Mr. Brewster.

—H. P Lee, President of the recently-suspended First National Bank of Buffalo, has been convicted in the United States Circuit Court at Syracuse, of embezzling $200,000 of the bank's funds, and sentenced to ten years' imprisonment in the Erie County Penitentiary. Last fall Lee was the stalwart candidate of Western New York for the office of State Treasurer, and came near securing the nomination.

—David Lee (white) was lynched in front of his house at Storr's Landing, La., for hog stealing. Some of the lynchers are threatened with a dose of their own medicine.

—Last week there were 186 business failures in the United States, an excess of fifteen over the preceding week, and an increase of twenty-eight over the corresponding period in 1881.

—Thurlow Weed's will was filed Friday, and bequeathed the bulk of his property—between $500,000 and $700,000—to his three daughters and six grandchildren.

—Near Union Point, Ga, a double rail way collision occurred in a deep cut, a passenger running into a freight train, and another freight crashing into the passenger train. Though one locomotive exploded and another engine and several cars were wrecked, all the passengers escaped.

—The steamer Cedar Grove, from London, for Hilifax and St. John, struck the rocks off Cape Canso, and sunk shortly afterward. A boat, containing among others, the captain, chief officer, and a lady passenger, is missing, and is supposed to have been lost.

—At the Coliseum Theater, Cincinnati, Frank Frayne, an actor, shot Annie Von Behren dead while attempting to shoot an apple from her head. He fired with his back turned to the victim, and it is claimed the accident was due to a defect in the rifle. Mr. Frayne was placed under arrest.

—The Canada Pacific Railroad Company has raised its capital stock from $15,000,000 to $100,00,0000.

—The last of the new procedure rules of Parliament were passed Friday evening, after which there was much applause.

PUBLISHER'S DEPARTMENT.

Total number of subscribers, including 73 exchanges, Dec. 4, 1882, 4,288. Total number of subscribers, including 71 exchanges, Nov. 6th, 1882, 4,153 Gain in one month, 135.

FIVE HUNDRED AND TWENTY-THREE subscriptions expire in this month, December. If your's is one of them please renew promptly. Can you send at least one new subscription with your renewal?

Dudley Andrews sends ten subscriptions for a year each, and hoped to get more. Others may be secured yet.

"Connecticut George" who intended to be one of the "one hundred" sends his $15, and two subscriptions for a year each, and with Mr. Andrews will be remembered when we send out the copies of "Holden with Cords."

W. I. Phillips hands in eight subscriptions for a year, one for six and one for three months. Dr. J. N Norris, H. L. Kellogg, Thos. Relyea and others send in subscriptions.

Lewis Kiggins: "Will see if I can get a few subscribers."

Lorenzo D. Brown, sends five subscribers for a year each. The good result of sixty miles travel and several days of earnest work.

A. Rogers: "Hope to get more subscribers soon."

A. C. Wiggins: "Am getting some families to take the *Cynosure*."

James Brown: "Will try and get a few subscribers to your paper."

J. T. Brennan, Tionesta, Pa., works for subscribers.

The winter campaign is fairly opened.

"TEN THOUSAND SUBSCRIBERS AND WASHINGTON."

Cynosure Extension Fund.

Statement for the week ending Dec. 2nd 1882:

C. A. Blanchard, $5.00.

Total cash received,	- -	$529 12
Total cash used,	- -	381 73
Cash available,	- -	$147 39

This Fund is designed to aid in getting subscribers from among those who do not take the *Cynosure*, and who may be induced to read it by paying themselves $1.00 per year. The Fund pays 50 cents, making up the club rate. It will now aid 294 new subscribers to get the paper for $1.00.

Donations

RECEIVED BY THE NATIONAL CHRISTIAN ASSOCIATION DURING NOVEMBER.—For Southern work: G. B. Hopkins, N. Martin, each $10; T. Brown, $1; J. Smith, $1.

For General work: Friends, $746.00; T. H., $1.50.

For Eli Tapley, Columbus, Miss., $1; for J. F. Browne, Berea, Ky., $10: for J. F. Galloway, Okahumpha, Fla., $10; for D. P. Rathbun, $3.40.

W. I. PHILLIPS, Treas.

Books and Tracts sent during the week ending Dec. 2, 1882.

By Express.

W H Morrow, P Roeder, Rev J T Michael.

By Mail.

G H Bancroft, H W Burnett, J Davis, J Quayl, W H Cleveland, L Lesh, J R Spiegel, J S Johnson; McGinnis & Son, C G Mason, I W Lowman, A H Bach, G Brokan, W M Lincoln, W H Willard, J M Frink, J G Arnold, Mrs N G North up, A N Woodruff, H S Jones, T Barr, A Welding, P H Wylie, W Rhoads, J B Haynngs, W W Lombard, J S Gruber, H H Warren, C F Needham, Capt J A S Verdier, J C Melis, S M Glick, G C Ross. W Radcliff, Minnie Laird, J S Sargent, G S Winn, D P Jones, E N Dearborn, C E Tanderup, F A Evans, I Ogier, R Gast, R W Laughlin, A Carmichael, T Gray, W Amiden, J L Jones, J A Harvey, J B Peck, A Hinckley, J R Spiegel, B Bennett, J Bellamy.

Subscriptions received during the week ending Dec. 2, 1882.

Wm Arm, D Andrews, W Amiden, D Callon, Danforth Bros, Rev S A Bumstead, L D Brown, C A Blanchard, J Clack, N G Chase, J O Doesburg, C Fischer, C Gunn, J Hunter, W H Holcom Sr, T B Hitchcock, W Hine. L Humbert, P Howe, T Hodge, H H Hinman, J E Irish, T E Kennedy, W Knight, L Kiggins, H L Kellogg, Mrs Lovantia, C Life, R Mansfield, W Moerdyk, J T Michael, J N Norris, K A Orbis, W I Phillips, W I Phillips. A Rogers, T Relyea, E O Scott, Rev N Thomas, W Vine, W Vine, A C Wiggins, G W Waterbury, D J Wilson, G Williams.

BIBLES.

We have recently exchanged a lot of Anti-masonic publications for Bibles which we offer at low rates POST PAID.

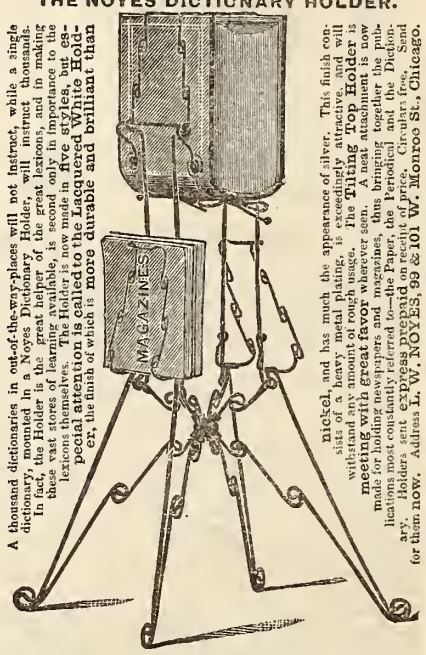
We have well bound pocket Bibles at $1.00, $1.35, $1.50, $2.00, $2.25, $2.50 and $3.00. Also some fine Oxford and Tract Society Teachers Bibles at $3.00, $3.25, $3.50 and $4.25.

Of the family Bibles all but two have already been disposed of, leaving one at $3.00 and the other at $6.75.

Among the pocket Bibles are some Oxford edition with leather protecting edges at $2.00 and $3.00 each. Address,

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Those who wish to know the character of Freemasonry, as shown by its own publications, will find many standard works in the following list.

No sensible Mason dares deny that such men as Albert G. Mackey, the great Masonic Lexicographer, and Daniel Sickels, the Masonic author and publisher, are the highest Masonic authority in the United States.

All the books advertised here are used by Masons, but Duncan's Ritual, Allyn's Ritual and Richardson's Monitor are not publicly acknowledged as Masonic authority because they tell too much.

General Ahiman Rezon and Freemasons' Guide. By Daniel Sickels, 33d degree. The most perfect Masonic monitor published in the United States. Embellished with many engravings and containing monitorial instructions in the degrees of Entered Apprentice, Fellow-Craft and Master Masons, with explanatory lectures, the ceremonies of consecration and dedication of new lodges, installation of officers, laying foundation stones, dedication of Masonic halls, burial services, Masonic calendar, ritual for a Lodge of Sorrow, Masonic trials, etc. Bound in fine cloth, extra large 12mo, $2.00.

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CHICAGO, Dec. 3, 1882.

GRAIN—Wheat—No. 2		94⅝
No. 3		80
Rejected		73
Winter, No, 2		94⅛
Corn—No. 2		55½
Rejected		45
Oats—No. 2		35¼
Rye—No. 2		57
Bran per ton		13 50
Flour—Winter	4 50	6 75
Spring	3 00	4 80
Hay—Timothy	9 00	13 50
Prairie	7 00	10 50
Lard per cwt		10 67
Mess pork per bbl		17 45
Butter, medium to best	18	37
Cheese	05	14
Beans	3 35	3 90
Eggs		27
Potatoes, per bu	65	70
Seeds—Timothy	1 58	1 60
Clover		5 75
Flax		1 16
Broom corn	02	07½
Hides—Green to dry flint	8¼	15
Lumber—Clear	43 00	52 00
Common	15 00	22 00
Shingles	3 20	
WOOL—Washed	27	41
Unwashed	18	30
LIVE STOCK—Cattle, extra	5 75	6 60
Good	4 75	5 50
Medium	4 35	4 60
Common	2 75	4 25
Hogs	4 50	6 75
Sheep	2 50	5 00

New York Markets.

Flour	3 25	7 50
Wheat—Spring		
Winter	79	1 13
Corn	50	84
Oats	38	48
Lard		11 35
Mess Pork		19 00
Butter	15	39
Cheese	06	12
Eggs		29
Wool	18	47

THE CHRISTIAN CYNOSURE.

VOL. XV., No. 12. "In Secret Have I Said Nothing."—*Jesus Christ.* WHOLE No. 659

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TOPICS OF THE TIME.

The arrangements for the corner-stone laying of one of the finest buildings in Chicago, and the peer of of any commercial structure in the world, are all made for Wednesday the 13th inst.; but if we were speaking for the secret order self-styled "Hiramites," we should say to the honorable committee of arrangements, You have made a serious omission—a great blunder. Nowhere appears any notice or recognition of our "ancient and honorable fraternity." An explanation is due. The answer might be: We do not care for a repitition of the farce at the Government building in 1874, when the work was delayed seriously to accommodate the lodge and its 24th of June saints' day. A secret lodge of bakers, tailors, lawyers and confidence men have no business with any corner-stones but on their own premises. It is perfectly evident that assiduity in Freemasonry is at the expense of business integrity and success. For these and other reasons too numerous to mention, we are clear in saying to you gentlemen of gaveled morals, Hands off. Our Board of Trade has sins enough to answer for without assuming those of Freemasonry, and our new Chamber of Commerce must be built by other rules than those laid down in your trestle-board.

Like a small boy after a parental admonition, Congress presents to the watchful eyes of the nation an appearance of hopeful industry. The House has already passed two appropriation bills, the Diplomatic and Indian, and the Post-office, Army, Fortification, and Military Academy bills are expected to be ready for the Senate before the close of next week. So excellent is the disposition of that body that it may even postpone the holiday adjournment, so as to hasten its business. If this exhibition of virtue is due to the Democratic party we may yet refuse our thanks since the benefit was unintentional. There is one question which this Congress should take up, since it is in so good and obedient a mood. The amendment of the Edmund's Anti-Mormon law is imperative. The experience of the Utah Commission is conclusive that the bill has come far short of its promises, and the necessities of the case. Though it disfranchised some 16,000 Mormons, the rulers of the sect, who are among the number, rule none the less surely. Their will is still the law. A memorial from the non-Mormons of Utah has been presented to the House. It says: "The Mormon people regard the past efforts of the National Government as weak and futile, and as indicating that the Government is not in earnest in its avowed intention of suppressing polygamy and priestly domination in civil affairs in Utah. The laws already enacted have served only as a gentle irritant, have consolidated the people, strengthened the control of the Mormon priests over their followers, and failed to diminish the celebration of polygamous marriages, for the reason that they regard the church superior to the Government." The memorial asks that a Council be appointed by the President who shall have legislative powers.

The transit of Venus on the 6th inst. was a matter of some moment in astronomical circles, because the planet will not again pass between us and the sun for over a century. The significance of this position lies in the fact that more careful approximation of the distance from the earth to the sun may be made from observations made at such a time than from any other data. It is of no importance to astronomical investigation whether this distance is 95,000,000 miles or 93,000,000 or 193,000,000; for from the earth to the sun is the astronomical *unit.* Irrespective of miles or kilometres this distance is unity and all the dimensions of the solar system are expressed by it with great exactness. But when the science is to be brought down to the comprehension of common folks who know how long a mile is across a prairie it is convenient to give the astronomical scale in miles. Astronomers vary in their estimates of the mile-length of this unit and hence the desire to obtain accurate observations of this phenomenon. The hope was fulfilled except to those who used only smoked glass, and when the results have been figured out we shall know better how hot it has to be at the sun to break up a spell of zero weather.

The first blow at the Irish secret societies was the conviction of the seven murderers of the Joyce family. The assassins of Lord Cavendish and under-secretary Burke have not yet been discovered, and the reward of 10,000 pounds sterling for their conviction having passed its limit of time, the offer has been renewed for six months, with minor rewards offered to draw out a word from some informer. The authorities have the horse and car which drove off on that fatal evening with the four assassins, but the driver and his bloody passengers are yet entirely unknown. The government, by removing all trials under the act suppressing the secret orders to Dublin, has been much more successful. The country juries were hardly better than those with which Victory Birdseye and John C. Spencer wrestled in western New York after the Morgan murder, so widespread is the lodge contamination among the peasantry of Ireland. Fair juries have been obtained in Dublin where the Joyce murderers were tried. But another danger threatens. Judge and jurors must face the assassin's dagger in every dark corner. Last month an attack was made on Judge Lawson by a man armed with a revolver, though he was guarded by two policemen and two detectives. In Dublin the "Moonlighters," Fenians and "Whiteboys," the Thugs and Nihilists of Ireland gather. Within a few days these assassins of lodgery have shot a detective, stabbed a juror and a bailiff, and produced a small "Reign of Terror" about the Dublin courts. The government has, therefore "proclaimed" the city under the Repression act, and all persons found on the streets at night unable to give a good account of themselves will be arrested. Some American journals howl at this as an act of tyranny, very conveniently forgetting that Chicago was put through the same severe regimen just after the fire to the perfect satisfaction of all good citizens.

The Cloture and the British House of Commons.

BY REV. JOHN BOYES, A. M.

There is an amusing story told in England of a negro that once lived in the State of Illinois, who was condemned to die for murder, claiming, according to custom, the privilege of singing a hymn when on the scaffold prior to execution. On reaching the 157th verse the sheriff thought it was time to claim the right of carrying out the sentence of the court. More than two years ago Wm. Parnell and his Land-league followers tried to outdo the negro by constructing a hymn having in itself a power of endless reproduction. Every verse of this wonderful composition is an exact facsimile of every other verse. One verse of this work of art may therefore be taken as a fair sample of the whole:

"Obstruct, obstruct, obstruct, obstruct,
Obstruct, obstruct, obstruct;
Obstruct, obstruct, obstruct, obstruct,
Obstruct, obstruct, obstruct."

After listening to the strain for more than two years, sung to the tune of the *Sham-patriot's Lament,* Mr. Gladstone claims the privilege of carrying out the sentence of the nation with regard to progressive legislation. The Conservatives have joined the sham-patriots of Ireland in their opposition to liberal and beneficient legislation. A little disorder, however, has arisen from the fact that Sir Stafford Northcote and Lord Randolph Churchill are both anxious to ride the same horse without either of them sitting behind—a feat which, while ambitious, lacks dignity. Mr. Parnell declares that it is highly necessary for Ireland that the legislative efforts of Mr. Gladstone should be defeated, and the Conservatives think it equally desirable, in order to make way for their own elevation to power; and so patriotism is being sacrificed to partyism. To carry on the warfare of obstruction, gifted men like Mr. Ashmead-Bartlett, who is credited with the ability to speak on any subject he does not understand, from everlasting to everlasting, are called into requisition. Prince Bismarck's definition of a debater is, one who argues questions which have been long decided by practical men. If meetings of other public bodies can do their work in a reasonable time, surely Parliament ought to be able to do the same. We fail to see how the reasonable rights of minorities are to be endangered by stopping talk, when nothing fresh is being contributed by the speakers. The right of majorities has of late been fearfully invaded by the twaddle of minorities. The danger to liberty of speech mainly comes from vanity, loquacity and unbusiness-like aptitude. If any argument is wanted to prove the necessity of closing a debate when it is finished, it is the opposition during the recent sitting of the House on the cloture, when twenty nights were consumed in talk before the first resolution could be passed.

Louth, England, Nov. 15, 1882.

Call it by the Right Name.

BY J. N. NORRIS.

Many of our speakers and writers when handling the subject of Freemasonry and kindred brotherhoods, use one word in designating them that seems to me clearly out of place. I allude to the use, or rather the *misuse*, of the word "institution." This word lends them too much dignity, so to speak. It invests them with too much importance in their own estimation, and in the estimation of those who have given but little thought or attention to the real character and legal status of such brotherhoods.

"Institution," according to Webster, is: 1st, "The act of establishing; 2nd, establishment. That which is appointed, prescribed, or founded by *authority*, and intended to be permanent." By what authority is Freemasonry founded, and intended to be permanent? In what good sense, then, can so-called Freemasonry be dignified with the title of "institution?" With all its puerility, profanity, mockery, blasphemy, despotism, degrading rites and false pretensions, is it a good and desirable thing to be perpetuated? Satan's kingdom will stand firmly while it has such an ally.

There is another brotherhood having a striking analogy to Freemasonry, viz., the brotherhood of piracy, which is also a secret association or conspiracy, and whose oaths, obligations and penalties cannot, by any possibility, be more wicked, savage and revolting than are those of Freemasonry. How much propriety would there be in dignifying piracy with the title of "institution?" So, also, in relation to Masonry. It is the prostitution of a good word to a bad use. It seems to me the names *clan*, *cabal*, or *junto*, would infinitely better designate the character, the designs, the aims and the ends of both, than would the respectable word *institution*. Both are secret conspiracies against all outside of their given pale. Freemasonry can be nothing but a detestable clan, or cabal, in the most sinister acceptation of these sinister words—a cabal which by intrigue, by secret signs, tokens, grips, obligations, etc., possesses itself of place and power, of honor and emoluments to which it has no just claim, and which it could not obtain by open, honest fair-dealing.

Wherein is it better, then, than piracy? A man may be a pirate and also a worthy brother in Masonry. (See Mackey's *Mystic Tie*.) Even a mountain robber may be a good and worthy brother Mason. (See *Masonic Review*, 1858, vol. xviii., p. 350.) The presumption is that pirates, like Masons, are bound to keep all the secrets of their clansmen, in order to shield them from the consequences of their crimes. We know this is the case with Masonry, for the obligations of the "sublime degree" except *two crimes* only—"murder and treason," and they are optional; and in the Holy Royal Arch degree" there is no exception. What *mighty* difference then is there between the two? If antiquity has a sanctifying and hallowing power as Freemasons would have us believe that it has, they must most assuredly yield the palm to piracy. The latter is *more* than 165 years old, while speculative Masonry is that old and no more.

Here the analogy between Freemasonry and piracy ends. The latter is a little more modest in its pretensions than is the former. It does not claim to be respectable, even. It never boasts of its charity, benevolence, morality, etc. It lacks the brazen impudence of Masonry, which claims to be divinely inspired, and given of God. Piracy don't insult the common sense of all Christendom by claiming to be the pure essence of religion, conferring the new birth, not only upon impenitent sinners, but also on so-called preachers of the Gospel; nor of three degrees being all that the soul of man requires, (see *Gen. Aliman Rezon*, p. 189.) Piracy does not descend the immeasurable depths of solemn mockery, to the unblushing blasphemy and to the deep damnation that Masonry does in its bold hypocrisy in claiming to be a sovereign religion.

Not every one who has been entrapped by or who is connected with the clan is a Freemason at heart. The great bulk of the clan, no doubt is made up of honest, well-meaning but mistaken men, men who by obligations blindly assumed, have yielded private judgment, and freedom of action, to be awed, subjugated and manipulated by bad men—the worst men in the lodge; and it is notorious that such generally rule them.

While we are free and glad to make this concession, we have no doubt (to use the words of a veteran in this reform) "that the *spirit* of Masonry is the *spirit* of murder, and of every crime this side of it." Then let us not lend to Masonry a seeming respectability which in no wise belongs to it by calling it an *institution;* and by so doing prostitute a good word in designating a miserable cabal, whose esotery and exotery show it to be a degrading burlesque on all that is great and good.

Birmingham, Iowa.

Masonic Symbolism.

BY ELDER NATHAN CALLENDER.

We know of no religion with such an array of symbols as the religion of Masonry, unless it be the ancient pagan worship, from which the former is evidently evolved. One of their symbols is certainly singularly apt. On page 22nd, of "*Scottish Rite Masonry*" is the *tripple triangle* with corrugated crimson plate with mica reflector and argand, gas burner representing the sun. Forming the extreme border, which encircles all, is seen a *snake*, which seems to have the peculiar marks of the rattle snake, and (to complete the circle) his tail is pushed into his own mouth. We may thank the craft for, at least, *one* appropriate emblem. Did the author intend to make his symbol suit the facts: Is this serpent picture to symbolize "the old serpent who is the devil and Satan," who seems to be the "Royal Arch" conspirator against God and our world? He did *claim* the world to be his, and once offered to give it away to Him whom Masonry now discards, on the condition that He would fall down and worship him. Christ declined the present, on the proffered terms, with an emphasis which put the old serpent in the rear. For this he had good reasons, as "He upholdeth all things by the word of his power" and had a better title to the world than the devil or even Masonry itself; which now seems to rival Lucifer in many ways. While so many of the clergy and the churches, seem more than willing to come within the slimy folds of this serpentine circle, thank God, the Father of Jesus, a goodly number, more than seven thousand, are by him reserved, who have not bowed to the image of Baal.

We must concede to the craft great discrimination in selecting the serpent as the all-embracing symbol of the order. The analogy between them is perfect, and whoever selected this symbol is entitled to the title, "Perfect Master." The habits of the snake are those of the lodge in every main feature.

Another feature of this serpentine ring is in its *self-swallowing* attitude. In 1880, the report of the "Grand Secretary of the Knight Templar conclave in Chicago showed an increase of the Knight Templar Masons up to date, but a decrease of membership in the lower degrees of about 20,000, up to 1879. This looks like the head swallowing the tail of the serpent. "So mote it be." May the head grow hungry for Knighthood till it makes clean work of the body, like the fabled snakes, which, beginning at each other's tails, went into mutual annihilation. There would then be as much of his snakeship as the world ever needed.

SECRETISM.—The Ashantees and other negro tribes have supreme rulers who make and unmake, create and destroy, as the whim seizes them. But we do not believe there is a tribe, nation, order, society or association in the world outside of barbarism, with eighteen thousand people that are ruled by a self-elected tribunal, with supreme power, that are answerable to no one; and can be called to no account by the people they assume to govern; who tax their subjects at will, vote themselves salaries, make the strictest laws, rules and regulations, and enforce them, yet when a vacancy occurs in their numbers elect another law-maker without consulting the eighteen thousand people governed.—*Royal Templar.*

REFORM STORY.

Holden with Cords.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

Chapter XXXI—New Scenes and old Faces.

Let the reader imagine me a necromancer whose magic wand, waved lightly over him, has the power of putting him to sleep for about forty years; for though a great many things may happen in that period of time very interesting to the world at large, to say nothing of minor events equally interesting in a smaller way to the individual, none of which would be omitted by a conscientious historian or a careful biographer, I am neither the one nor the other. I am simply telling the story of my experience with Freemasonry; and if, when nearly all the States passed laws prohibiting extra-judicial oaths, and the churches of Christ everywhere disfellowshipped adhering Masons, the institution had actually died down as it feigned to do I should probably make this my concluding chapter, or what is more likely the case, not written any story at all, preferring to let the dead bury its dead in decent oblivion.

But the wounded dragon of Masonry did not yield up its life so easily. At the South, under cover of the night-dark wing of slavery it hid in shame and dishonor, to slowly recover from its grievous hurt, and finally creep forth again into the light—not always under its true name—while brave men and women fighting with tongue and pen for the freedom of the slave never dreamed what chains were forging in secret; or how in their own free North, the time would come when under the intimidating power of the lodge, men dared not freely discuss its claims; when editors of religious journals would refuse, in their craven fear of losing patronage, to publish articles against it; and even the Christian ministers, while hating it at heart, should be afraid—Oh, shame!—actually afraid to stand up in the pulpit and speak God's truth concerning it.

But in passing over such an interim of time there must necessarily be many scattered threads, which it behooves one to gather up and knit in one general whole before I proceed further.

Of the score or scores of persons, actually participating in the murder of Morgan or consenting thereto, only five were convicted. Loton Lawson was sentenced to two years' imprisonment; Nicholas G. Cheesboro to one, and Eli Bruce, Edward Sawyer, and John Whitney to varying terms of one month or more, and this was all that resulted from four years' trials and investigations.

That these men were considered by their brethren of the lodge, not as convicted felons but as martyrs to the Masonic cause may be inferred from the fact that they remained in full fellowship therewith as members in good and regular standing; that they were visited daily while in jail by their Masonic brethren, in many cases accompanied by their wives and daughters; that they were furnished with every luxury money could procure, and when their term was up escorted from prison in triumph. But O, most benevolent Masonry, where were thy bowels of compassion for many an unfortunate brother confined within those very walls, not for kidnapping and murder but for debt?

Darius Fox came unexpectedly back to Brownsville about a year after his sudden flight—nowise improved by his stay among the wild and reckless characters of the Western frontier. Why he chose to run the risk of returning; whether he had been led to believe that all danger of conviction was over, or whether his course was dictated by mere braggadocio, is more than I can say. But he talked swaggeringly about having "come back to stand his trial," and had his small circle of admirers, who surrounded him in store and tavern, and praised and cheered him as if he had done a very brave and plucky thing in returning.

Perhaps he had overlooked the possibility that some of his associates in evil might turn State's evidence against him. A few days after his unexpected appearance in Brownsville one of

the men convicted of abducting Morgan gave testimony in regard to his own share in that transaction that would inevitably have consigned him to a felon's cell had he not been found dead the next morning. The cause of his sudden death was said to be apoplexy, though a story never exactly authenticated was whispered about and believed by many in Brownsville that he had really hung himself in a moment when remorse and fear of punishment so acted on a mind unbalanced by drink as to drive him to self-destruction; and his family, to avoid the dishonor attaching to the name of suicide had attempted to cover up the fact by ascribing his untimely end to a cause which was not the true one.

But whether he met death by his own hand or in the common orderings of Providence, Darius Fox went to his own place where in the course of years all his companions in crime followed him; into that dim eternity towards which the evil and the righteous are alike hastening, where the deeds done in the body are either angel's wings ever raising us higher in the scale of purified being, or weights sinking us deeper and deeper into into the pit of final despair.

For three years the proprietor of the Park Tavern tried to carry on his business in the face of wrongs and outrages that in number and petty malignity fell to the lot of no other Anti-mason of those days. Hear his own words on the subject:

"My help was hired to leave me; others sent who after being hired would get in debt and prove unfaithful. Sham sales of stage horses would be made to unprincipled drivers who would keep their horses at my house on usual contracts, and when a quarterly bill was presented against the ostensible owner it would be shoved off upon the driver who was irresponsible and would abscond; or it sued, pay the debt on the jail limits. Merchants with whom I had dealt would divide my accounts and sue me on each day trade, causing me to pay unnecessary costs."

Nor did they stop short at personal violence, as witness his further testimony:

"My furniture was injured, and in my attempts to save it from destruction I have been choked in my own house till my family were alarmed lest my life should be taken. All this was done with the avowed intention of tempting me to commit assault and battery, or seek redress by law suit that they might avail themselves of the law to destroy me effectually."

The fight was too unequal. What chance had one man, however just his cause, against hundreds working in secret conclave to accomplish his ruin? Mr. Greene disposed of his business in Batavia, and as a public lecturer did more perhaps than any other man to enlighten the public mind on the real nature of Freemasonry.

Undaunted by opposition, undismayed by danger, though he once came very near sharing the fate of Morgan, he kept on his way, lecturing, editing, publishing, side by side with a young man, Lloyd Garrison by name, who had just heard the bugle call to another conflict which was destined ere long to be the one great absorbing issue that should swallow up all others.

The *Liberator* and the *Anti-masonic Christian Herald* were both published in the same building and delivered by the same carrier—but while one waxed and grew the other waned before the new struggle for human rights. And when a terrible punishment was at last meted out to us, when every newspaper was like the prophet's scroll written throughout with mourning and lamentation and woe, when Rachels wept their dead in Northern and Southern homes alike, who saw the secret hands working in darkness and silence to prolong the contest?

Good patriots on the Union side blushed for the cowardice and incompetency that stayed idly in the trenches for weeks and months; that led hosts of brave men to inglorious slaughter or disgraceful flight before the enemy. Could they have known that promotion did not depend on bravery or merit, but on the number of Masonic degrees; could they have witnessed those secret midnight meetings when Northern generals fraternized with the enemy, they would have had a better understanding of the whole subject. And when the guns of the Rebellion were silenced and the smoke cleared away, could they have seen delegations from Northern lodges on a visit to Southern cities uniting in brotherly union with Knights of the Golden Circle, these same good people would not have been so slow to recognize grinning under the mask of the Ku Klux the same old enemy against which Samuel D. Greene so faithfully warned his countrymen.

He died on the threshold of the on-coming struggle—a new struggle with an ancient foe, and saw not its end. Pursued even to the last by the unsparing hatred of the lodge he died as he had lived, boldly testifying to "the truth as it is in Jesus" against every unfruitful work of darkness," and now translated into that great "cloud of witnesses" perhaps he *does* see the end after all.

Bright, mischievous brother Joe married early in life a fair acquaintance of Brownsville, who I have reason to suspect was the same he accompanied home from Jake Goodwin's party; and emigrated to Kansas in the early stages of its struggle to be a free State, where as a friend and associate of John Brown he participated in more than one stirring scene of that eventful era.

Sam Toller has long since passed from earth, but there is still a circle slowly narrowing who hold him in kindly remembrance.

Luke Thatcher has represented his native State in the Legislature, and is looked up to by his neighbors as an honest, far-seeing man who is always on the right side of every social and political question.

Mr. Jedediah Mills lost his law-suit and his farm—a result not hard to predict from the beginning. Anxiety and trouble so wore upon him that he did not live long after; and another name was added to that hidden roll of martyrs to the lodge which God keeps in his secret place against the day "when he maketh inquisition for blood."

Mark Stedman's life has been one of constant warfare with every prevailing and popular form of sin. When the Anti-masonic excitement died away, and even he believed that the lodge had fallen never to rise again, he turned his attention to the crime of American slavery. At a time when the mere avowal of Abolitionist principles cost more than the present generation can readily conceive, he preached, prayed and worked for the emancipation of the slave. And careless of fine and imprisonment, out of his own slender store he and his good wife Hannah sent many a fugitive rejoicing on their way towards the North Star,—a work in which Rachel and I not infrequently had the pleasure of helping, for both families left Brownsville and moved to Ohio about the same time, where we settled in easy visiting distance of each other.

We are a staid, elderly couple now, Rachel and I, with a number of grandchildren to spoil, and one or two grown up fledglings still lingering about the home nest. But our little David never went forth with sling and stone against any of these moral Goliaths that from time to time have come out from their Philistine fastnesses to defy our American Israel. One bright summer day we laid him under the green grass in Brownsville cemetery; and on another summer day as bright, there came to our home a second little David. *He* sleeps in his nameless grave at Antietam. Still another of our boys donned the blue and marched proudly away to die by slow starvation in a Southern prison.

Oh, it is not in hours of joy that hearts knit together the closest and strongest! From that mighty baptism of anguish Rachel and I came forth united in the grand fellowship of suffering without which love is like gold that lacks the test of the crucible.

And now having brought my story down to Anno Domini 1870 or thereabouts, I take it for granted that the reader is sufficiently interested to wait its further development, first promising that the end is not far off.

For with Rachel and I the shadows are beginning to stretch eastward. She sits shelling beans in the porch which commands a view of rich Ohio cornfields basking in the August sun, a gray-haired, placid-browed matron. But the fires of youth flash still from her brown eyes showing that she has not materially altered from the quick, imperious Rachel of former days.

If any one doubts it let him rouse her indignation by some act of meanness or duplicity, and if he don't have cause to remember that day as long as he lives I am very much mistaken.

The Sermon.

PREACHED THANKSGIVING DAY, IN THE WESLEYAN CHUROH, WHEATON, ILL., BY PRES'T. CHAS. A. BLANCHARD.

Oh give thanks unto the Lord; for he is good: for his mercy endureth forever.—Ps. 136:1.

If we are to estimate the importance of duties by the frequency of their mention, the duty of returning thanks to God for his goodness is of the greatest moment. Over and over again in many forms we are exhorted to praise him, give thanks to him, magnify him, etc. This probably arises from two facts: first, that the duty is essential to a worthy life; and second, that it is much neglected. It is natural for man to forget God, and to ascribe all the blessings of his providence to chance, nature, or his own exertions. Hence in the mad race which men run between the cradle and the grave they too seldom stop to give thanks to God for his goodness. They congratulate themselves when they have "good luck." They are glad when things "happen" to turn out well. Miniature Nebuchadnezzars walk the earth in every direction saying, "Is not this great Babylon which I have builded?" Men also praise one another, *to receive as much again.* Mutual admiration societies are numerous, largely attended and apparently interesting to the members, but there are too few who obey the injunction of our text and give thanks to God.

Another thing to be observed is that we are thus to render him thanks

BECAUSE HE IS GOOD.

Men too frequently offer thanks and praises to their fellows because they are rich, or popular, or powerful. Moral excellence which is the standard of worth in God's kingdom, is lightly esteemed in that portion of it which Satan has usurped. Now in the text our minds are directed to this fact, that goodness is the ground of all rightly ascribed honor. Do not give thanks to God because he is mighty, because he has founded the earth, stretches out the heavens, and fixed the stars in their distant orbits. Do not praise him because from the foundation of the world he has known all things, because the lightning of his eye pierces that thick cloud which hides the future from mortal sight. Give thanks unto the Lord because he is good.

I have said that this duty is sadly neglected, who does not know this. How seldom do we hear in our meetings the trembling tongue telling the goodness of Jehovah. We have confessions of sin, prayers for pardon, entreaties to the Holy Spirit, none too many of these, but along with them there should be doxologies of loftiest and most earnest tone. There is no doubt that a failure in this regard is the occasion of many an unanswered prayer. "In all things by prayer and supplication with *thanksgiving* make known your requests unto God, and then the peace of God that passeth all understanding will keep your hearts and minds through Christ Jesus." Phil. 4:6.

Should there be those here this Thanksgiving morning whose hearts are cold, whose hopes burn low, who feel that God is far away from them. Let such burdened hearts recall the *countless* mercies of God, tell him of the undeserved bounties which his hand has heaped upon your heads, and you will find the hot, dry eye moistened, and the cold, dead heart warmed and overflowing with gratitude and love. Give thanks to God; for he is good: for his mercy endureth forever.

SPECIAL MERCIES CALL FOR SPECIAL THANKSGIVING.

There is sometimes a disposition to generalize in religion, after the recommendation of the boy

who, weary of the giving thanks at table, requested his father to ask a blessing over the meat barrel so that it would last all the year. It is not well thns to do, but it is wise to give particular attention to those times and places in our individual or national history when God has in special manner exhibited his goodness to us. The event to-day commemorated is one of those times when God most evidently appeared for our fathers' help. You are all familiar with the story. A group of shivering men and women huddled in the log cabins, on an iron-bound coast, far from the homes of their childhood and the graves of their fathers, while three thousand miles of long, lumbering billows rolled on the wintry sea between. The provisions are exhausted and starvation, that had already blotted out more than one colony, looked in at every door and snapped his jaws in hideous delight. They appointed a day of fasting and prayer during which they might entreat the protection and care of God. As the hour for service approached some watcher on the beach catches sight of the rounded sail and sends through all those famished homes the glad cry of, "A ship from England." The vessel drops anchor in the bay. The fainting and hungry are refreshed and then they gather in the log church to "Give thanks to God, for he is good: for his mercy endureth forever."

Ab uno disce omnes. From a single event understand the character of our whole history. It can be described in one word. It was providential. How did it come to pass that this continent of noble rivers, lofty mountains and wide extended plains, was hidden from the darkened millions of Europe and Asia until 1492, when the mind of the world was waking from its sleep of a thousand years and the printing press had just commenced to shoot its blazing arrows through the thick night of ignorance and superstition? What was it which sent educated men and women of gentle birth across the sea to live among savages? They were compelled to come. As the eagle when she sees that her brood are strong enough to fly, scatters the nest she reared with loving care on some rocky craig, and then pushes her young over its edge. And as they flutter a moment in fear, and then delighting in their new found powers soar away above the mountain summit to bask in presence of the sun, so God first educated our Puritan ancestors and when they were trained, hurried them out of the old land where they would. have gladly attempted to put the new wine of liberty into the old bottles of kingly power, and enabled them to lay here the foundations of a state, which despite all its defects, is to-day the strongest, freest nation on the globe.

The hand of God is not less evident in the events which attended the struggle for independence, and the civil strife which a few years ago rocked the nation to its very foundations and threatened our complete overthrow. We are evidently directed by an omnipotent hand and shall doubtless find, year by year, continned reason to do as the Psalmist exhorts us in the text. Let us, however, leaving the past, confine our attention for a little time to the mercies of to-day, and first to those of a

TEMPORAL CHARACTER.

These are obvious and so great that the mind staggers in attempting to sustain them. Other nations are in war or sustaining vast armies in expectation of it; we are in peace at home and abroad. Other nations are wrestling with difficulties respecting the ownership of land which will never be settled until the men who till the land own it: our old States have not a tenth of the population which they can sustain, and millions of acres on our western border are still waiting for the first plowman's furrow. Last July throughout the length and breadth of our land men trembled for fear of their crops; now, wheat is counted by hundreds and corn by thousands of millions of bushels. A year or two since whole towns were depopulated by yellow fever; this year no pestilential disease has invaded our homes. We have had fire and flood but they have done their work of ruin on limited areas, and as a people we are in prosperity. Food and fire, shelter, air and water are the happy possessions of a large majority of onr people. The burdens and miseries of general pauperism are still afar off and, recognizing God as the author of all the works of nature, we should to-day return our hearty thanks for these unmerited favors.

THE PROGRESS OF REFORM EFFORTS

is another occasion of thanksgiving, and this also is evident on every hand. In the temperance cause there are solid gains in public sentiment with temporary back-sets which occur in all movements, material and spiritual. The adoption of the amendment in Iowa was a glorions triumph of the people and the politicians. The people won a victory in that they recorded their votes against that immense evil; the politicians that they avoided all responsibility for it by calling it non-partisan, so that now there is a law with one to enforce it. In Kansas also there is a seeming victory for the rum trade that will result in an onward movement all along the line. The Republican party attempted to play double—to carry both parties: those who favor and those who oppose the enactment of temperance laws, and were overwhelmingly defeated, as it deserved to be. The Democrats boldly avowed their adhesion to the rule of King Alcohol and were not defeated as they deserved to be. But *Mene, mene, tekel, upharsin,* is written on the brow of any party which attempts to champion the cause of the saloon, and if the Republican party wish not to undertake the battle of home protection, there will be a party which *will* take up the glove so insolently thrown down by the liquor traffic and fight the fight out to the end. Conventions are being held, papers printed, tracts circulated, the nation educated and God is marching on. Let us to-day give thanks unto God, for he is good. All the attributes of his natnre are against a triffic like the one in ardent spirits, and he graciously permits us to see the work of reformation going on.

THE MOVEMENT AGAINST SECRET SOCIETIES

is also widening and deepening. The erection of the monument to William Morgan, the convention held at its unveiling, the letter of Hon. Thurlow Weed, the newspaper discussion provoked thereby, and the whole tone of public sentiment are indices of and means to produce great resnlts. All Christians should for this give thanks. Secret societies are in nature and tendency hostile to everything that is good. They protected slavery, they protected the rebellion, they protected the whisky ring, they are protecting the liquor trade, their obligations bind them to aid one another in distress and though some of them are worthy men, others interpret this to mean men who stand at the jndgment bars of courts justly accused of crime. In addition to this they rival and supplant the Christian church in their ceremonies, use vainly and irreverently the name of God, and sacreligiously mouth the awful words of Holy Writ. It is not needful to say that some men called Masons, Odd-fellows, etc., are not in sympathy with the unChristian, unrepublican and unsocial conspiracies. Only the past week one who is called a Mason and has never publicly seceded from the order, said to me, "Secret societies are of no use, they train men to lie. I have no care for such organizations." The number of snch men is increasing on every hand and is yet to increase. Multitudes of these men are now in the condition of the man who had the wolf by the ears, they are afraid to hold on or let go, but other multitudes have let go, and other multitudes still are slackening their grip. A brother said to me the other day, "Now that the secular papers are printing on this question, the religious papers will get courage and print too." There is no doubt at all respecting the matter, the east is reddening and though clouds and storms may at times obscure the sun it will by and by reach high noon.

Another sign of the times for which we ought to be thankful is the

INDEPENDENT CATHOLIC MOVEMENT

led by Father McNamara. Catholicism in the United States is not the Catholicism of Enrope; that of 1882 is not that of 1100. But there is in the system the virus of ecclesiasticism, that deadly poison which crucified Christ and slew the holy apostles and martyrs. Hence when we learn that more than five hundred priests have written this brother, who in the providence of God leads in this Catholic reformation of the nineteenth century, asking what they they can do for deliverance from the iron yoke of the church, it is a matter for which we shonld give thanks. The Inquisition is a thing of the past, but the Vatican decrees are melancholy witness that the *spirit* of the Inquisition still exists and waits only opportunity to throw off its shepherd's cloak and again put on the shirt of mail. The decree that sent men to dungeon and rack for having in possession the word of God is no more, but a Catholic Bible is so costly that the mass of the church are ignorant of it, save as expounded by a priest. We shonld therefore be grateful that in this free air the spiritual chokedamp of past ages is so dissipated and weakened that those who in former days might have been willing slaves now try the bars of their prison-house and look with at least a measure of desire upon the green fields and blue sky of that land where there is one Master, even Christ, and all men are brethren.

Once more we have occasion for gratitude in that the work of the

NATIONAL REFORM ASSOCIATION

is extending, the society now employing five agents instead of one, and the public taking a greater and more intelligent interest in the question than in former times. It is needless to say that much remains to be done, but something is already accomplished and there is more to follow. There is a very general apprehension that the only thing desired by those of us who wish for national reform is the insertion of a recognition of God's authority in the document which lies at the foundation of all our laws. It is no exaggeration to say that there is not a single advocate of the cause who ever made any such proposition. We do not want the words there that the nation may be Christian, but we desire that a Christian nation should have a Christian constitution. We do not want a constitution verbally right while the people are wrong. We desire that the people should be right that the fundamental law may not be wrong.

Every school boy knows that the Constitution cannot be amended without the consenting desire of about three-quarters of the people. Unless these people wish a change none will be made. Our business is to get them to desire it. We have now no foundation for any of our distinctively Christian laws. The Sabbath, profanity, marriage, and similar laws all depend upon common consent rather than the Constitution, while the law against Mormonism which is now and seems likely to remain a dead letter, is in direct violation of its provisions. The National Reform Association has for its purpose the education of the American people on this question, and its work is extending.

These are a few only of our occasions of thanksgiving, but these are sufficient to make us grateful and glad. God is reigning and all his enemies are being put under his feet. Let us then as we go from this place of prayer reconnt our individual, family, and national blessings, praying that God may still let the light of his countenance fall upon us for Jesus'sake, to whom with the Holy Spirit be praise and glory and honor forever. Amen.

—Wendell Phillips has lately made a gift to the Boston Public Library of 1,303 bound volumes and 4,682 pamphlets.

—The *Christian Instructor* of Philadelphia announces that with the 1st of January it will change from the eight to a sixteen page form as desired by a majority of its readers.

—The Minnesota convention held at Blue Earth City last week was favored with the presence of Pres. C. A. Blanchard of Wheaton College, who was engaged to address the meeting. We shall expect a good report from the meeting notwithstanding the severe cold of last week.

Thurlow Weed as a Christian Man.

ON THE TRAIN NEAR LOCKPORT, ILL., December 4, 1882.

After reading letters of encouragement from Senator S. C. Pomeroy and others at Washington that came in just as I was leaving Chicago, I have looked over a few numbers of the *Tribune*, thoughtfully handed me by Mr. Carpenter. Reports of Mr. Weed correspond in the main with what he said to me when at his house in September last, although some incidents of especial interest to me are omitted.

As yet I have seen very little mention of Mr. Weed's religious belief or Christian experience. Of this he spoke freely to me. His conversation, or perhaps I should say relation, was based upon two fundamental facts, which he assumed rather than stated formally, viz., natural depravity and the atonement. In proof he spoke of the profanity, corruption and licentiousness prevalent in New York, and our large cities, and then of the wonderful change wrought in these "habitations of cruelty" by the transforming power of the Gospel. He spoke in the highest terms of Mr. Moody and Sankey, and was enthusiastic in his approbation of their work in lifting up the poor and outcasts of New York. He mentioned Jerry Mc Auley as an example of what the washing of regeneration and the renewing of the Holy Ghost would accomplish in the lowest and most degraded of men.

After Mr. Moody and Sankey left New York he endevoured to still push on the work. To obtain means for the purpose he applied to Jay Gould for a contribution. Mr. Gould received his request kindly and asked, "How much do you want?" Mr. Weed declined naming any sum, and as they parted Gould said, "I am interested in this work for the poor, and think sometimes that I am overlooked in such things. You may draw on me monthly for what you think I ought to pay." Mr. Weed accepted the kindness and drew on Mr. Gould for $100 per month for some time, and his drafts were always honored. The fact that Mr. Gould was giving money to Mr. Weed became known to the politicians, who asserted that it was corruption money and not for the poor; and to avoid the speech of these men he discontinued his drafts.

In speaking of personal experiences and the desire of his own soul, Mr. Weed said, "I have long wished for some proof outside the Bible, that there was such a person as Jesus Christ who appeared at the time spoken of; and I have been accustomed to inquire of clergymen whom I have met if there was anything of the kind to be found. Not that I doubt or question the fact for a moment, but it would be a great satisif I could find something of the kind." I refered to Josephus. He replied, "You know that has been called in question. There is a letter by an old Roman General, that was for a long time admitted as authentic, but of late the authenticity of this has been denied. I used to publish that letter once and sometimes twice every year in my paper, and was very reluctant to give it up; and have been encouraged by Dr. Hall and others to hope that subsequent investigations would remove all doubt of its genuineness."

Mr. Weed, in speaking of the order of his household, said, "I am accustomed to attend to the reading of the newspapers, and receiving friends during the day until 9 o'clock in the evening. We then spend an hour in reading some standard history; after which we have Scripture reading, followed by a prayer from this book (handing me a book of private prayer). I then retire to my room and there, after reviewing the mercies and blessings of the day, offer up my prayer of thanksgiving to God and commit myself to his care for the night."

Mr. Weed related his experiences and the longing of his soul in such an artless, childlike spirit, that he impressed me with the feeling that I was in the presence of one who was not only near the end of his journey, but that he was one with the Father, having his life hid with Christ in God. The little book he gave me I shall cherish as a memento from the hand of one great among the most distinguished of earth, and whom I believe now to have excelled his highest earthly fame, as the light of heaven exceeds the darkness of earth, by having escaped the corruption that is in the world, and become a "King and a priest unto God forever and forever."

J. P. STODDARD.

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has it headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited.

E. D. BAILEY, N. E. Sec.

—The news of this letter is too good to be lost, even if long delayed: "The leaven of Anti-masonry is still at work here. I had a long conversation Saturday with a personal friend of mine—a Knight Templar and an Odd-fellow. He is weakening a great deal for him, and said to me frankly, 'I am not near so good a Mason as I used to be.' I think some day he will take a stand with the Anti-masons."

—Here is more of the same sort: "Since I saw you I have had a conference with our pastor on the snbject. While an adhering Mason, he has not been into a lodge for many years—has no sympathy with the lodge and in his own language, considers the teachings of the institution 'mere bosh.'" The same writer gives several other similar facts.

—Mr. Tanner is in Tennessee and reports himself "as well as usual."

The Topic of the Hour.

WORCESTER, MASS., Dec. 5th, 1882.

No recent event indicates a more marked change in public opinion concerning this reform than the general discussion going the rounds of the press concerning the "dying revelation" alleged to have been given by Thurlow Weed. Five years ago the press of the country closed its columns completely to all discussion adverse to Freemasonry and treated every effort to put facts before the people as an affrontery. Now the paper which has not published a synopsis of Mr. Weed's letter to the Batavia convention is considered behind the times and wanting in enterprise. Under a variety of startling captions the papers have given with fairness Mr. Weed's account of the abduction and murder of Capt. Morgan, and some cases editorial comments have also accompanied the historical article.

In giving a history of Mr. Weed's life it is also noticeable that no endeavor has been made to suppress his Anti-masonic record but abreviated accounts of political Anti-masonry have appeared in due proportion. To the younger portion of the people these facts will come like a revelation, for the press has so long accustomed itself to the suppression of facts that young politicians are in total ignorance of that chapter of American history. A kind Providence has unlocked the doors of the press and a beginning is made of a discussion destined to become general in years to come.

There is an amusing side to these publications and we must be pardoned for a little laugh at the expense of "enterprising journals." Some of the leading New York and Boston papers lead off in the publication of the facts, making it appear as if their reporters caught the message from Mr. Weed just as his last breath was leaving the body, and thus the long kept "mystery" was finally solved. The Boston *Traveller* gives its contemporaries a side thrust after this manner:

"The telegraph brought, this forenoon, a revelation of the late Thurlow Weed in relation to the alleged murder of William Morgan for his revelation of the secrets of Freemasonry, fifty years ago, which statement, it is said, was kept secret until the death of Mr. Weed. We publish the dispatch because the death of the great leader of Anti-masonry has recalled the story of the Morgan abduction, and we do not care to seem to be behind our contemporaries in a matter like this, but the revelation is by no means a new one. We have before us a pamphlet giving Mr. Weed's version of the abduction, which tells the story word for word as given in the dispatch printed in another column, with a full account of the circumstances under which Mr. Weed received "the confession" of Mr. Whitney, and of his own trial for libel for charging Gen. Gould with complicity in the murder. Mr. Weed's statement indicates that he fully believed the story of the murder, and that his belief was based on very strong testimony."

Another item has gone the rounds of the press, which confirms Mr. Weed's account fully and is exerting a considerable influence with many who are unfamiliar with the facts heretofore published. The dispatch is from Canada, and supplies the names of the Canadian Masons who were to have aided in the spiriting away Capt. Morgan. The item is as follows:

"ST. CATHARINES, Ont., December 1.—A gentleman of this city, who has read Thurlow Weed's statements regarding the disappearance of Morgan, says that when a boy he well remembers much of the excitement occasioned, and says that the men who kidnapped Morgan tried to get the following-named Canadian Masons to bring him into Canada and take charge of him: Colonel Clench, Dr. Muirhead, Edward McBride, John Brant (the Indian chief,) Judge Edwards, and others whose names he cannot remember. They declined to have anything to do with the matter, and some of them never went back to the lodge meetings again. He likewise states that those who are reported to have kidnapped Morgan all came to violent deaths with one exception, as follows: Colonel King of Niagara county, N. Y., fell dead in a bar-room; Whitney of Rochester died a miserable death; Howard of New York was drowned in Buffalo creek; Adams, one of the leaders, was drowned in the Niagara river; Garside of Niagara fell from his horse and broke his neck: Colonel Jewett died in Lockport, his last years being very miserable, being unable to sit still. The only one who lived out his days was Mr. Chubbuck, who died a natural death in Lewiston not long ago."

It is to be hoped friends of this cause everywhere will see the importance of circulating the Weed pamphlet published by the N. C. A. now, while the public is in a frame of mind to hear the facts. Fifty pamphlets bought and judiciously distributed in a town will of necessity help the reform more than the same expenditure in any other way.

Mr. Spaulding had one experience in Vermont worthy of mention among the trying circumstances connected with this class of work. In one town as he left the train he handed a tract to a young man on the platform of the depot. The tract fell into the hands of a Mason standing near. This Mason followed Mr. Spaulding about town to hinder his work and finally succeeded in producing a street commotion, attended by loud and boisterous threats to "report his name to the lodge and send his character on ahead of him." This was evidently done, for a stranger the next day in another town accosted him to say that he knew him and accused him of having been "driven out" of the last town. To a tried soldier such threats are like the bursting of air bubles, and yet there is nothing pleasant about being "spotted" by a set of unprincipled men who are taught to believe that murder is no crime when committed in behalf of their secret clan.

"No man can preach in Worcester who is opposed to secret societies." This is a remark made by a Mason to a gentlemen who has been instrumental in opening the way for me to preach in Washburn Hall. It was accompanied with the advice that my services be dispensed with. This is the subtle foe that is interposing obstacles to every step we attempt to take. To determine whether that remark is true or not is the problem given us to solve. I do not think even the readers of the *Cynosure* in Worcester fully appreciate the situation, but I earnestly pray that God may open their eyes to the truth concerning this matter and lead them to aid in breaking the shackles of the pulpit in this city.

E. D. BAILEY.

—Preferring our own will to the will of God is to make gods of ourselves.

CORRESPONDENCE.

A Few Remarks.

EDITOR CYNOSURE:—For some time past I have desired to give expression to my yearnings for the welfare of a certain institution of learning; a cut of which appeared in the *Cynosure* lately; and which I wish could remain; as I do not well see how the space could be better occupied.

WHEATON COLLEGE

is certainly unfortunate in not having an extensive reputation; or rather the Christian world is a great loser by its lack of information, concerning this rare seat of learning.

That it has a fair share of patronage is not questioned; but nothing seems more evident than that it deserves tenfold the support and attention it receives: and these it would obtain, should zealous Christians throughout this land, have an adequate knowledge of its merits; of its facilities for imparting knowledge of the most necessary and useful type; in short, of its capacity unequalled anywhere, for giving to youth the principles that are fundamental to the purest and happiest society, as well as for giving them simply an intellectual training. On visiting the College in February last, the writter was remarkably impressed with the high spiritual atmosphere that prevailed here, and which seemed a common factor of the institution. And it was then and there determined, concerning certain rumors unfavorable to leaders in our cause, that if any one doubted that these were ill-founded, nay that they were even set afloat by enemies of the College, he could not better satisfy himself, then to spend a time in the vicinity, and witness how remarkably God in his kind providence, has prospered and blessed the work there carried on. I repeat then, that as a means of securing the attention of parents and others, whereby Wheaton College may be more widely known, I would like to see the aforesaid cut given regularly, a prominent place, not only in the *Cynosure*, but in other papers interested in our cause.

THE CHICAGO PUBLIC LIBRARY.

I was very agreeably impressed lately on seeing in the supplement to the Library catalogue, a list of our books requiring about a column of that pamphlet for the display. The *Cynosure* is now also kept on file; so it will be inexcusable for the people of this city if they longer remain in darkness. Without reflecting on the Masonic character of the Board, or the librarian himself, the *Cynosure*, if it could speak, might have for us all, an entertaining story, concerning its treatment, in that connection. For a time, after being received when called for, it would, after some search, be produced from quarters of a character not the most dignified. When asked why it was not catalogued and put on file, the reply was that *it* was not the only journal not accorded a conspicuous place.

AT WASHINGTON.

It will certainly be a happy day when this is accomplished. But our advisers never did better prospecting than in properly weighing this question. The difficulty, however, to have this done, all the more indicates its great necessity. The brewers and distillers even have here their stronghold. Some time since the editor of the Washington *Sentinel*, brazen and audacious, told in his paper of a flying trip of his to Washington, to "tamper" with a committee; whereby he claimed vast good was done. His remarks concluded with an urgent appeal as to the absolute necessity of having constantly some one in the lobby of Congress, to watch every movement.

J. C. SCHOENBERGER.

Lodge Enticements.

TORONTO, Can.

Among the fancied enjoyments which men are prone to pursue, those fascinating gardens of imaginary bliss—secret societies—lay around him on all sides, enticing and imposing without, sounding from within words of joy and welcome, resplendant with signs and emblems of all that is great and good; but in their interior awaking unpleasant experiences, creating dangers, begetting and nursing vice, upholding selfishness and treading on virtue and religion.

As surely as a man is allured into such, so surely will he repent. But he may not cry for help, or express his repentance aloud. Why? Because he has entrapped himself into a snare from which there is no release except through the jaws of death, or by dangers which he will not encounter. He will remain there, and endeavor to make his situation as happy as possible rather than resort to despair or the means of freedom.

Men, born imprudent, are seldom cautious, contented that they are more wise than those who offer to advise them. But the stings of danger are the wages of imprudence, and the imprudent man always repents too late. It will be well, therefore, for men to listen once in a while to reason, and to heed the stern voice of experience, and while trying to avoid dangers pointed out, above all not to be smitten by the outward splendors of secret societies.

They who are of their own will entrapped into them, endeavor to exonerate from all blame those who ensnared them, arguing for this purpose that a foreknowledge of the powers and penalties of their superiors was extended to them. If the high-titled officers of secret societies do really extend this foreknowledge to their innocent candidates, they possess at least the heroic generosity of the rattlesnake; which, before lodging its poison in the body of an intruder, will give a warning of escape.

He who, in his innocent or selfish desires, expects to find in secret societies abounding joys, will be deplorably deceived. He will find that, like a child pursuing a butterfly for the beauty of its wings, or a boy, in his curiosity risking his limbs, climbing for a nest, he has placed himself in needless danger; with but little to toil after, and only a colored bubble when he has obtained it.

E. J. BUTLER.

The Question of Separation.

OLATHE, KANS.

EDITOR CYNOSURE:—Is it not the duty of every one who is a member of a church that tolerates secret societies, and who are satisfied by thorough investigation that such societies are a detriment to the welfare of Zion, to withdraw from such church and use their influence toward establishing a Christian society whose God is the Lord?

Can any one who loves the Saviour, please God and grow in grace, and yet worship Jah-Bel-On in the secret chambers? If not does he stay in the hearts of his followers when they entered the Sanctum Sanctorum of Masonry? If not, are not such men lost to all eternity except they repent? If that be the case, is it not the duty of all true followers of Christ to separ themselves that they be not "partakers of their sins?" Can one live in a church with Baal worshipers without partaking of their sins to some extent? Who troubled Israel, Elijah or Ahab? and yet Ahab was an Israelite. Will some one answer these queries, and oblige

A SEPARATIST.

Our Mail.

Wm. Knight, Hulberton, N. Y.:

"I will try and do something for the advancement of the reform. The battle is the Lord's; let us be workers together with him."

He pledges one new subscriber and as many more as he can.

Jesse Hunter, Beman, Kansas:

"A discussion of the question of Masonry is inevitable. * * * I have recently found a man in Alma, Waubonsee county, Kansas, Judge Hall, an old gentleman and an Anti-mason, who was at Batavia at the time Morgan was murdered and saw the straw nest Morgan lay upon in the fort. * * * He is not afraid to talk out anywhere."

One from Oskaloosa, Kansas, sends for Knights of Pythias Illustrated. 'I am besieged,' he writes, 'to join the order, but have thus far refused, as I do not like secret orders. I used to be a reader of the Cynosure.'

J. N. Norris, Birmingham, Iowa:

"Denominationalism like a huge rock stands directly across the path of moral reform."

E. Irish, Delavan, Wisconsin, and other octogenarians cheer us with earnest words which almost seem to come from the portals of eternity.

Thos. Relyea, Watertown, N. Y.:

"I have left off voting in this State and county for State and county officers, but if there can be an American ticket put in nomination here while I live, I will support it if it is free from all secret societies. Freemasonry and Odd-fellowism run very high in this city."

F. A. Evans, Concord, N. H.:

"Have studied some of your works with a good deal of interest and wonder how you made them so correct."

R. W. Laughlin, Troy, Ill.:

"You may score me another Methodist preacher who intends to fight it. If I stir the hornets just "let 'em buz." I am astonished that I have lived to be 51 years old and knew so little of the inwardness of the thing."

The Twenty-fifth of December.

The holiday season naturally suggests to the minds of men two questions—one respecting the wisdom of such days in general; the other respecting the particular arguments for and against the observance of each particular day. In the first case, we inquire whether it is well to have days on which the people of a nation, released from labors, shall spend their time in social enjoyments; and in the second, whether Thanksgiving, New Year's, or the twenty-fifth of December, are such days as may be profitably kept in this manner. These questions are as can at once be seen, quite distinct. It is within the memory of those who are yet young that the day of Thanksgiving was a New England institution, while the twenty-fifth of December was celebrated in the South, and by Catholics and Episcopalians in the North. We have seen a complete change in this regard—the Pilgrim day traveling southward, and the Catholic day traveling northward, until each has spanned the States. This is mentioned simply to call attention to the fact, that in very recent times holidays have changed and interchanged, and hence, that we may consistently believe in the observance of days of national recreation, and at the same time for satisfactory reasons avoid and condemn the observance of a particular day.

In relation to the first question suggested, we must content ourselves with a few words. It might seem that men in this work-a-day world are so constantly exhausted by the toils and cares of life, that holidays should be a great blessing to wearied bodies and burdened minds; that a general release from toil would result in happiness and increased powers of production. A careful inspection of the national life of the world will perhaps shake this *a priori* judgment. We find that those people who have most holidays have less property, less intelligence, less virtue, and less liberty, than those who have fewer occasions of this sort. Compare Italy with England, and the United States with Spain. Compare, also, any country at different times, and the number of its holidays will, I think, be found to increase with the poverty and degradation of the people. Thus in the department of Lyons, France, in the sixteenth century, the number of compulsory annual festivals was near forty, while in France, in 1802, the number was reduced to four. It would be inside the truth to say that the people of France were ten times more prosperous in 1800 than in 1600.

It will probably be said that Jehovah in setting up the Jewish polity, established three great national feasts. It is true; and if national holidays could be conducted as those festivals were, perhaps they might still be advantageous, though this cannot be admitted without argument. The camp meeting of to-day is not the power for good that it was in the days when newspapers were unknown and hymns were "lined out," not only because there were few books, but because there were many who could not read. At the present time, however, national feast days are of two sorts—mere play-days and celebrations of idolatrous rites and ceremonies. The latter are always wrong, and deadly in their influence; the former are, at best, of doubtful benefit. The great danger of the world is not that men will have too much religion or too much industry. Idleness, infidelity, extravagance, these are the dangers of the present age. Of course, I speak now of men; children are to play during the most of childhood; men should put away childish things.

In passing to the second question suggested

above, it may be remarked that, admitting the utility of holidays in general, Protestant Christians should not celebrate those with bad names, if they can get enough that have good ones. The word "mass" has for all those who are acquainted with the history of past ages a deep and terrible meaning, dark and bloody association. It recalls the instruments and agents which were used during hundreds of years to coerce the consciences and subvert the liberties of humanity. Why should we choose for a day of joyous, social intercourse, a title that is encrusted with the blood of myriads of martyrs? If the needs of men require the observance of the twenty-fifth of December as a day of rest and sport, let it be observed; but the heathen name for the winter solstitial festival would certainly be less objectionable to Protestant ears than the word "mass," which has associated with it the creaking of racks, the groans of innocent men and women, and the flames of the *auto-da-fe*.

Then, again, take the first part of the name, Christ, the anointed. This is one of the peculiar names of God. As such, it comes within the scope of the command: "Thou shalt not take the name of the Lord thy God in vain." Taking God's name in vain is using it in a light, trifling, irreverent manner. Take now the expression: "I wish you a merry Christmas;" analyze it, and what do you find? It is the statement of a desire that the person addressed may have a merry Christ's mass. That is, the festival is a mass of communion, which is specially celebrated in memory of the birth of the Saviour. In Catholic churches they have one mass at midnight, another at dawn, and a third along in the morning. It is emphatically a *mass* day in honor of the Saviour's birth. But how many of the millions who utter that wish have any thought of Christ at all? The multitude mean: I hope you may spend this day of feasting and sport pleasantly. That is, they use the name of the Saviour to designate a play-day, and think it no profanity, because they have entirely forgotten the God whose name they are using. On precisely the same principle the man who curses in the name of Jesus, is innocent as soon as he has sworn so often as to forget the being whose holy name he employs.

If, on the other hand, it be affirmed that the day is to be observed in a sacred and reverent manner, the question at once arises: "Who hath required this at your hands?" In what part of the Scriptures are men required to observe the birthday of the Saviour? If in no part thereof, then this day is simply part and parcel of that system of man-invented worship, which has for as many centuries offended God and degraded men. The Puritans unanimously rejected this, and all similar days. Mather (*Ratio Disciplinae*) calls it: One of the earliest apostacies and superstitions of the Christian Church." The Westminster divines declare that "there is no day commanded in Scripture to be kept holy under the gospel but the Lord's day. * * * Festival days, commonly called holy days, having no warrant in the word of God, are not to be continued; nevertheless it is lawful and necessary, upon special emergent occasions, to separate a day or days for public fasting or thanksgiving, as the several eminent and extraordinary dispensations of God's providence shall administer cause and opportunity to his people." This is the language of reason and revelation. All that God has commanded is to be done. Nothing that he has not commanded is to be done. In religion all things are to be arranged by divine command. If, then, the ordinary name of this winter festival is used to designate a day of sport, it is a profanity; if a day for worship, it is evil worship, strange fire, a part of an idolatrous system; in either case Christians should stand aside from its observance. These considerations seem decisive, but their force is greatly increased by the fact that nature and custom have united in designating the New Year's day, only one week later, as a festival time, which is found, on examination, to be free from the weighty objections which lie against the twenty-fifth of December, while those who love children can have on that day the fairest field that could be desired for the excercise of their benevolent impulses.

In conclusion it may be remarked that there is no festival day at present observed in this country which seems to be the occasion of such a vast amount of falsehood. All scholars, so far as I know, are agreed: 1. That this festival was invented more than one hundred years after Christ was dead. 2. That it was originally held in the spring-time—May or June. 3. That some four or five hundred years after Christ was born, a pope undertook to settle the day, and had it fixed at the present time of the year. 4 That the Eastern church now observes the sixth of January, instead of the twenty-fifth of December. 5. That no one can tell exactly when Christ was born. 6. But that everybody knows that he was *not* born on the day celebrated. Now in the face and eyes of a set of facts like these we find poets, parents, and artists combined to make childhood believe that Jesus was born at precisely that time in the twelve months, when we know that he was not born then, and churches of God celebrating a faleshood, as inquisitors burned heretics, "*ad majorem gloriam Dei.*"

Is it not time for us to pause in this career, and if determined to have a jovial and pleasant time at or about the winter solstice, to choose some day not associated with those corruptions of the church that gave the world its dark ages, and to name the day not by the awful and reverend name of God, especially when the name is a suggestion of what every intelligent person knows to be untrue?—*Wheaton College Record.*

Of "Liberty of Women in Unchristian Lands," W. F. Crafts, writting in the *New-Englander*, says, "Confucius taught in 'The Great Learning of Women,' and Buddha afterward adopted the maxim, 'A bride must serve her father-in-law and her mother-in law.' When a bridegroom goes forth from his father's home to bring back his bride, the mother, as a regular part of the wedding-ceremony, asks, 'Where are you going, my son?' He answers, 'I am going to bring you a female servant.' In Asia it would hardly have been necessary to correct the mistake of a child who, being examined by the priest in the catechism, gave the definition of Purgatory when asked to explain the sacrament of matrimony. In Asia a woman is made to feel that marriage is a state of torment into which souls enter to prepare them for another and a petter world. 'They submissively endure a hell on earth as the price of heaven.' The Hindu law giver, Menu, in his 'Institutes,' says to woman in regard to her husband, 'Though inobservant of approved usages, or enamored of another woman, or destitute of good qualities, yet a husband must constantly be reverenced as a god by a virtuous wife.'"

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The Christian Cynosure.

CHICAGO, THURSDAY, DECEMBER 14, 1882.

The Boots of Truth put on at Last.

The old adage that "a lie will run from Maine to Georgia, while Truth is putting on his boots," is signally verified in the case of Thurlow Weed. When a third coroner's jury, with a reprobate Mason, Dr. Lewis, in woman's clothes, for a witness, as *Mrs. Munroe*, had found Morgan three or four inches taller than he was by measure; and with black hair cut short, instead of the long, silky, auburn hair, which was Morgan's; and on such testimony had decided that Morgan was not Morgan but Munroe, a billiard player, cue in hand, said, "Well, Weed, what will you do for Morgan now?" Weed replied, nobly and forcibly, "*That dead man is good enough Morgan till you bring back the one you have taken off.*"

An editor started the lie that he said, "Good enough Morgan till after election"—thus making Mr. Weed a conscious and confessed demagogue and deceiver, who would use a dead man for a lie to carry an election!

Mr. Weed, in Europe and America, suffered under that vile falsehood half a century; but now Truth has got his boots on and overtaken it. This is a comfort to others, who are suffering under malignant falsehoods.

The American Platform.--Art. VII.

"That to cultivate the intellect without improving the morals of men is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions."

Washington, Jefferson, Madison, Franklin, and all political writers of their time, insist over and again that a republic cannot stand unless bottomed on religious conviction in the minds of the people. This idea was not original with them. The world knew it by heart. There is no one nation on earth without religion and gods of some sort. All the old law-givers founded their codes on religious conviction. Numa, as did Mohammed and Loyola afterward, pretended to get his system of law and life in a cave at night, and by divine inspiration. Solon and Lycurgus went into exile, and their friends gave out that they were among the gods; and Empedocles jumped into the crater of a volcano to make the people believe the gods had taken him, and so give a superstitious authority to his moral writings. But neither our American fathers nor the ancients are necessary to prove that a government without a divine sanction is a bottomless pit of anarchy, where there is no restraint but what one wicked passion imposes on another: and an education without a standard of law or morals is an absurdity, worse than a government without sanction.

Infidels and priests combined to exclude the Bible, and even religious singing, from the schools of Cincinnati. The infidels thus showed that they had no objection to priest-craft; and the priests showed they love infidelity while it will sustain them. Several cities where the lodge controls the vote, have already followed the example set by Cincinnati; and, as there, the forces excluding the Bible are infidelity and superstition combined; though every one knows that priestism the world over is despotism, and infidelity is anarchy: and every one also knows that in excluding the Bible, as they would not dare to treat Shakespeare or Milton, they have thrown out forty centuries of authentic history, the sublimest poetry, the best Saxon English, and the only foundation of morals, to say nothing of the salvation by Christ, "the only name given under heaven whereby we must be saved."

The fear professed by these Bible excluders, of "church and State," of hanging witches, and of enforcing conscience, is utterly insincere. Christ is what they hate, not religious superstition, even though allied to despotism. Ingersoll admires and praises the gods of Asiatic paganism, though he very well knows that the tyranny of priests, and the political degradation of the Asiatic masses, is *their religion*, taught by those very hero-gods whom he admires. And those very Puritans who are the butt of his ridicule, are declared, in express terms, by Hume, Brougham, and Macauley, to be the authors and source of all the popular rights and liberties which the British Constitution contained; and our popular liberties are the children of theirs.

Education without religion, intellect without conscience make men devils; at once very knowing and very base. This plain, obvious fact, the seventh article of our American Platform properly assumes; and it assumes also, that it is an *American* fact. Jefferson (his writings abundantly show) was a religious man. His weeping over his Bible when a beloved child was dead; the books which he published in the name and doctrines of Christ; and his celebrated declaration that "*The Almighty has no attribute*" *which* could take part with despots against slaves fighting for their freedom,—these, and multitudes like these statements, show that Jefferson was a religious man; and his four distinct references to the God of the Bible in the great Declaration, which is the basis of our American Constitution, prove abundantly that the Bible, as a standard of law and morals, is an American institution, and a proper part of a political platform.

Platforms are the living politics, as laws cited in courts are the living laws. Left out of either, God and the Bible becomes obsolete. The platforms of existing parties strike law and morals with a paralysis. Every Presidential election debilitates the goodness of the nation, every four years. The American platform proposes to bring back American politics to the tombs and memories and political doctrines of the fathers; to take back the dimmed gold of American institutions to the furnace that forged out our liberties, not for senseless superstitious worship, but to have them renewed and restamped in the national mint; bearing, as they did at the first, on one side the "*things of Caesar*," and, on the other, "*the things of God!*"

As ANOTHER TIDE-MARK for the wave of popular interest in the discussion of the past evil history of the Masonic lodge, and its present capacity to reproduce the same transactions, we note that the daily *Union* and *Advertiser* of Rochester, N. Y. published on the 2nd inst. the long report on the abduction and murder of William Morgan and the attempts of the lodge to obstruct the course of justice in the courts, which was presented to the National Anti-masonic convention held in Philadelphia, September 11, 1830, by a committee of which the chairman was Frederic Whittlesey of New York, one of the Anti-masonic leaders. The other members of the committee were Bates Cooke of New York, William W. Irwin of Pennsylvania, Ellison Conger of New Jersey and Alvah Labin of Vermont. This report is clear and exhaustive and would probably cover seven or eight pages of the *Cynosure*. The Chicago *Times* and Cincinnati *Commercial* reprint a considerable portion of the report with an abstract of the whole.

—Secretary Stoddard started again for Washington on Monday afternoon. He hopes to return in time to attend the Kansas State meeting at Emporia on the 19th inst.

—The editor of the *Cynosure* expects to attend the Kansas Convention and will stop at Galva on the way thither, where he is expected to preach in the Congregational church on Sabbath next.

—We learn with regret of the death of Mr. Abel Carpenter, brother of Deacon Philo Carpenter. He died in his house in Aurora on Friday last, and was buried at Warrenville, near Wheaton. Mr. Carpenter was a prominent member of the Baptist church in Warrenville for many years; he was closely identified also with our reform work as a corporate member of the National Association, but failing health has for several years prevented his attending the annual meetings. His death is the occasion of deep sorrow to a large circle of friends and relatives.

—The New York *World*, of Nov. 26th, says that "Mecca Temple of the Nobles of the Mystic Shrine" will commemorate the martyrdom of Hussein and Hassan on a certain day in the Masonic Temple. From which it must be understood that this formidable order is a revival, in some respect, of the "assassins" of Western Asia and Persia, who flourished in the eleventh century, and of which the two characters mentioned were founders. The characteristic doctrines of this dreaded and formidable secret order were that all positive religions were equally right and all actions morally indifferent—a creed that reads very like the Masonic.

Weed and Morgan.

The Topic of the Time.

[New York Weekly Witness, Dec. 7.]

The papers edited by Masons, which are probably pretty numerous, affect great hilarity over the testimony concerning the murder of Morgan, which the late Mr. Thurlow Weed authenticated on oath, as one of the last duties of his life. We say affect, for that the contempt and derision excited in these journals by the terrible revelations made in that affidavit are simulated, is rendered much more than probable by the well-known circumstances of the case. There was unquestionably such a man as Morgan, who had been a Mason, and who wrote a book revealing the secrets which Masons guard to the uttermost. He was threatened with death, which is said to be the Masonic punishment for revealing its secrets, and he was abducted by a party of Masons. After that he was never more seen alive or dead, and we suppose no sensible or fair-minded man has ever doubted that Morgan was foully murdered by zealous Masons for his crime against Masonry. The tale left on record by Mr. Weed, as having been communicated to him in confidence by one of the murderers, who was doubtless conscience-stricken, fits as exactly into the circumstances as a key to a lock, and the contempt expressed by the *World* and other papers for the affidavit is on a par with that expressed by Dorsey for the public prosecutor.

[Daily Inter Ocean, Dec. 6]

THURLOW WEED'S STATEMENTS CORROBORATED BY COLONEL C. G. HAMMOND.

The statement of Thurlow Weed regarding the disappearance of William Morgan who tried to expose the secrets of the order of Freemasonry over fifty years ago, has awakened fresh interest in that mystery, and called out denials from prominent Masons. Yesterday a reporter of the INTER OCEAN met Col. C. G. Hammond, of this city, who, at the time of the abduction of Morgan, lived at Canandaigua, N. Y., and is thoroughly conversant with all that then occurred there. Colonel Hammond said he had read the statement of Mr. Weed and knew it to be absolutely true. It agreed in almost every particular with the facts as he knew them, and in what he did not have positive personal knowledge, the death of Morgan, the statement agreed with what was generally believed, and actually known to be true in the neighborhood of Canandaigua. He was a young man at the time, and it was his first participation in politics to attend the Anti-masonic Convention held at Rochester shortly after the occurrence. He cast his first vote for that ticket. His friends were nearly all Masons, and he had no prejudices against the order until that time. He thought that was going too far, and the gave his influence to the Ani-masonic party, following Seward and Weed. He related a number of incidents of the abduction, all of which corroborate the statement of Mr. Weed. He was personally acquainted with nearly all the men taking part in the affair, and was present at the time they were tried. He most sincerely believes that Morgan was drowned in the Niagara River, and that the body found months later was that of the traitor to Masonry. It was known positively that six men went out in the boat, and but five returned. Colonel Hammond said he believed the Anti-masonic movement brought out Seward and gave him the opportunity to develop into a great man. He jumped into the movement at the right time

and rode on the crest-wave to greatness. Whether his connection with the movement had anything to do with the defeat of Mr. Seward's aspirations to the Presidency he did not know, but he never heard Masons bring up the charge against him. They were too willing to hush up the matter and not give any cause for a revival of the old story of the Morgan affair.

Colonel Hammond left Canandaigua in 1834, and came West, but while he still resided there he knew there were many Masons who believed as he did concerning the end of Morgan.

The New York *World* of the 29th ult. in an editorial endeavors with some ingenuity to break the crushing force of Mr. Weed's letter upon the lodge. The account of the two inquests is garbled to please Masonic ears, and the article closes with an outright lie, thus:

"There is absolutely nothing in the story as told by Mr. Weed to connect the Masonic order in any way whatever with the fate of William Morgan. It is a pity that the *Sun* should have been deluded into making itself a vehicle to bring before the country this dismal twaddle, the only conceivable effect of which, were it well founded, would be to breed animosity and injustice towards a great and most respectable organization."

In striking and noble contrast with this statement the New York *Times* of the same day says in concluding a note on the controversy:

"But there is no shadow of doubt that, whatever became of Monroe, Morgan was drowned."

The Cincinnati *Commercial* (Murat Halstead's paper) on the 30th ult. published the denial of Mr. Weed's account by Carson, a Masonic fossil who runs an insurance affair for the presumed benefit of the lodge. But there was so loud a demand for Mr. Weed's statement that the *Commercial* was compelled to print it entire December 1st to meet the call, copying it from Weed's old paper, the Albany *Evening Journal*. So that Carson's vilification resulted excellently after all. The *Commercial* evidently found its Anti-masonic readers wide awake and in the majority, for on December 4th it published nearly three columns of solid fine type, reproducing most of ex-Chancellor Whittlesey's great report to the National Convention at Philadelphia on the murder and abduction of Morgan. The character of Mr. Whittlesey is represented as above reproach and the report as a document which cannot be successfully controverted. The letter from Rochester, N. Y., accompanying the Whittlesey report mentions the profound interest of all classes in that city, roused by the Weed letter and the 1830 document, which the *Union Advertiser* prints in full. This letter says:

" 'No one about Rochester,' said a leading member of the Masonic fraternity, 'denies that Morgan was abducted. The only mistake the order made was in furthering the action of a few hot-headed zealots, who gave men like Thurlow Weed an opportunity to arraign the whole fraternity.' "

Among the numerous other papers which have printed Mr. Weed's letter, are the *Weekly Gate City* of Keokuk, Iowa, which gives it entire. An amusing incident occurred in connection with the publication of the letter in the Chicago *Tribune*. Before it had appeared in the *Cynosure* in September, a proof was taken to the *Tribune* editor, but refused on the ground that the matter was too old and nearly forgotten to attract public notice. The *Times*, however, accepted it and printed a part. But when the Buffalo *Express* of November 27th printed the document entire, the *Tribune* received a dispatch from New York announcing the fact and conveying over the wires a liberal portion of the very letter which a few weeks before the *Tribune* editor had refused in proof. The dispatch appeared in the *Tribune* of the 28th and a day or two thereafter the reluctant editor admonished by the demands of his readers gave way for another striking selection from the vexatious but wonderful letter.

It is a significant fact that the statement upon which the Freemasons most depend to break the blow is a pamphlet by one Reilly, formerly of Rochester, and a jack Mason, who wrote a statement of the Morgan case to please the lodge and pay a grudge against Weed. A few years ago, Reilly came to Mr. Weed in great destitution. The noble old man, forgiving and forgetting the past, got his former enemy a position in the New York Custom House, where he remains it is said to this day. From the contradictory statements of the Masons themselves, most of whom acknowledge the murder as committed by the order, others defy justice and the public conscience and vindicate the lodge in its crime, while others have it that Morgan ran off to Smyrna, Arizona, New Zealand or the ends of the earth,—this very contradiction is the strongest evidence of the truth of Mr. Weed's statement. The Anti-masons have but one story—they need but one, and that the truth. It is understood about Washington that these entangling statements are alarming the lodge ringsters at headquarters and word has gone out that nothing more will be said by Masons until a final reply is prepared and then Freemasonry will draw back into its den and will no more appear to the public except to scratch at those who intrude into its unholy secrecy.

THE SOUTHERN FIELD.

Baltimore and Washington.

The churches of the Monument City and their disposition toward reform—False (United) Brethren—Colored churches open and their pastors preaching against the orders—Grand meeting with the Presbyterians, United and Reformed—The opening of Congress.

BALTIMORE, MD., Nov. 30, 1882.

DEAR BRO. K.—Of all the large cities of the East this has the best reputation for morality. I have seen fewer saloons and less drunkenness than in Washington, and it is said that the Sabbath is better observed.

This is a city of churches, the most numerous being Roman Catholic, next M. E. and M. E. South, then Presbyterians, Baptists, Lutherans, etc. There are quite a number of Independent or Congregational Methodist churches and also of the Evangelical Association.

There is here a large colored population and many churches, of which the Baptists are the most numerous.

Of those who might be supposed to sympathize with our reform there are: One Reformed Presbyterian, one United Presbyterian, and five United Brethren churches. Of these the Reformed Presbyterian and United Presbyterian churches are free from all complicity with secretism. Their able and excellent pastors express a warm interest in our work and have invited me to preach on it in the U. P. church on Sabbath afternoon, December 3d. There has been considerable discussion during the past year on the relation of the secret orders to the churches; but mainly in the colored congregations. But one white church took any special part, and its pastor after preaching against the lodge, concluded to humble himself before it He was not willing to have a tract left in his house. There are four colored pastors who are strongly impressed with the evils of secretism, and three of them have preached on the subject. Two of them have invited me to address their congregations as soon as their present series of meetings are concluded, and all of them were thankful for our co-operation. One of them, Rev. Harvey Johnson, is pastor of a church of more than a thousand members and many of them belong to the different orders. He preached twice last summer on the lodge, and was openly withstood by the Grand High Priest of the Chapter, who is a member of his church. He tells me that his life has been threatened and he asks the prayers of God's people that he may know and do what is right. There are more than *forty different kinds of secret orders* among the colored people. These colored pastors are, Rev. H. Johnson, Baptist, 352 Lombard St.; Rev. P. H. A. Braxton, 252 Park Ave.; Rev. W. H. Weaver, Presbyterian, 297 N. Eutaw St.; Rev. A. Brown, Baptist, 57 S. Green St. The *Cynosure* has been ordered for all of them.

Of the United Brethren churches, I think it may be said that they have a name to live and are dead. Just now they are holding a Conference S. S. Institute at their church on Scott street. I went there and found one of the leading men with a full supply of Masonic jewels. The pastor of the church, Rev. Hoffman, told me very quickly that he had no sympathy with my work. He said that "everything is now quiet and they meant to keep it so" and this seemed to be the general feeling among the ministers, though some of the laymen received my tracts gladly and manifested a better spirit. I wondered whether these ministers ever read Ezek. 13:10-16, or 33:1-10. Surely the Lord will require the blood of souls of such false and wicked watchmen. May the Lord give them a better mind.

WASHINGTON, Dec. 4.—Yesterday I had the privilege of speaking three times in the city of Baltimore. In the morning and at night in the colored Baptist church on the corner of Linden Ave. and Hoffman St. Their excellent and able pastor, Rev. P. H. A. Braxton, is in cordial sympathy with our reform. He has repeatedly preached on the subject of secret societies, and heartily endorsed my remarks. They are taking measures to build a house of worship and seem to be reasonably prosperous.

At 4:30 P. M. I preached in the United Presbyterian church on the corner of Biddle street and Madison Avenue. It a building with rather plain exterior, but a seating capacity of eight or nine hundred. The able pastor, T. W. Anderson, attended the National Convention of the N. C. A., held some years ago at Monmouth, Ill., when a student, and was glad to have me address his people. Rev. Mr. Crowe, pastor of the Reformed Presbyterian church, postponed his second service and attended with part of his congregation. The audience was quite large. I spoke from Eph. 5:11; and after the discussion the pastors and some of the congregation thanked me for the presentation of the subject. I took tea with Mr. W. K. Carson, an elder in the church, who has been a life-long reformer, a friend of Thaddeus Stevens, and familiar with the Anti-masonic struggle in Pennsylvania fifty years ago.

I left Baltimore at 9 A. M. and in an hour and ten minutes was in Washington. I was in the gallery of the House of Representatives soon after the speaker called to order, and listened to the reading of the President's message—partly, amidst the deafening confusion of the House, and the remainder in the quieter hall of the Senate. The galleries were not crowded.

The articles on exhibition at the Garfield Memorial Fair were not all removed, and occupied the attention of many. Floral decorations were beautiful and abundant, especially those laid on the desks of the Speaker of the House and president of the Senate. There was a tremendous spasm of virtue among the Republican members on the subject of civil service reform. Several resolutions were introduced and a bill (by Mr. Houk, of Tenn.) and quite a number of brief speeches made, in which the determination was expressed to attach these measures to the appropriation bills so as to ensure action. This led to a witty speech by Mr. Cox of New York, congratulating them on their recent and rapid conversion. The speech brought down the house and it took many raps of the Speaker's gavel to stop the clapping and laughter.

But little business was done in the Senate. Soon after the conclusion of the message, a Georgia Senator announced the death of his colleague, Ben. F. Hill. Appropriate resolutions were adopted and the Senate adjourned.

Of the Garfield Memorial Fair it may be said that notwithstanding all the disreputable ways, such as lotteries, raffles, voting for nice men and pretty women at so much a vote, the whole thing was a comparative failure, realizing only about $7,000. Doubtless ten times that sum could have been raised by subscription, with a tenth part of the effort which was put into the fair; but then the Knights and other Masons would have failed to make their display. But the end is not yet.

H. H. HINMAN.

—Complete self-forgetfulness is the surest way to reach completeness of character.

HOME CIRCLE.

At Last.

When on my day of life the night is falling,
And, in the winds from unsunned spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown.

Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O Love divine! O Helper ever present,
Be Thou my strength and stay!

Be near me when all else is from me drifting,
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to my own uplifting
The love which answers mine,

I have but Thee, O Father! Let thy Spirit
Be with me then, to comfort and uphold;
No gate of pearl, no branch of palm I merit,
Nor street of shining gold.

Suffice it if—my good and ill unreckoned,
And both forgiven through thy abounding grace—
I find myself, by hands familiar, beckoned
Unto my fitting place.

Some humble door among thy many mansions,
Some sheltering shade where sin and striving cease,
And flows forever through heaven's green expansions,
The river of Thy peace.

There, from the music round about me stealing,
I fain would learn the new and holy song,
And find at last, beneath Thy trees of healing,
The life for which I long.

—J. G. Whittier.

Bible Thoughts.

"For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."—Mal. 3:6.

Everything changes but God. He is without variableness or shadow of turning. The heavens above us and the earth beneath us are ever changing, but he is the same yesterday, to-day, and for ever.

This divine unchangeableness is to us like an anchor in a stormy sea, like a tower, like a rock, like a city of refuge. In a changeable world there is unspeakable consolation in remembering an unchangeable God. Had Jehovah been a changeable God, a capricious being, we had long ere this have perished." But it is not mere "unchangeableness" that our text affirms, but unchangeableness in connection with him whose name is Jehovah, and unchangeableness in the divine dealings with frail, sinning man. "I am Jehovah," and in all that this name unfolds, I am unchangeable. Ye are the "sons of Jacob," —children of evil, and deceit, and rebellion, and vanity; yet I am the unchangeable Jehovah, and therefore ye are not consumed. Had I been a fickle being, like man, long ere this ye should have been destroyed. A sinner's security is the divine faithfulness and immutability.

1. *An unchangeable Jehovah.* The "I am that I am;" unaltered in character or perfections or purposes; unaltered in his treatment of the sinner; "the Lord, the Lord God, merciful and gracious."

2. *An unchangeable covenant.* It is the covenant of salvation, of life, of reconciliation, of peace and truth; the one covenant, of which this is the sum, "Where sin hath abounded, grace did much more abound."

3. *An unchangeable fulnes.* There is no drying up or diminution of this infinite fountain, on ebbing and flowing, no alternate light and darkness; but all light, and fulness, all flowing.

4. *An unchangeable cross.* The ages have not altered it, nor earth's revolutions removed it. It stands the same as at the first, in its revelation of divine love and grace, in its proclamation of peace, in its promise of rest. The blood of the cross has lost none of its virtues through time. It is unchanged in its pacifying, cleansing, healing power.

5. *Unchangeable grace.* It was with free love that God met us at first; and it is with the same free love that he meets us every day. It is grace abounding over sin. It is grace that is never weary with receiving sinners or pardoning iniquities.

Such is the foundation on which we rest for eternity; an unchangeable Jehovah, whose love the many waters cannot quench, nor the floods drown.—*Bonar.*

Evolution Downward.

Ex-President Hopkins has a sharp argument in a few words against the theory of man's evolution from the savage state. "Those who hold," he says, "that man was developed from below, also hold that primeval man was a savage, and that as we recede towards the point of his origin his savage characteristics became more pronounced. But since the anomalous and destructive practices mentioned above are most prevalent among savages, and not at all among the animals from which man is supposed to have been developed, it will follow that the more nearly he should approach them the more free he would be from such practices. Since then man is by these practices degraded below the brutes, it will follow even on the supposition of his animal origin that he could not have been originally a savage."

Thus he believes with the Duke of Argyll, Archbishops Whately and Trench, with Dr. Mitchell and many others, that man in his primitive condition was not a low, cruel, brutalized, vicious, unprincipled savage, but that the savage estate in which many tribes are now found is the last result of a developement downward. The animals are better than man, the savage. They do not practice cruelty upon the females as savages do upon their women, nor do they rejoice in cannibalism and infanticide and many other iniquities of which the savage is proud. In other words, man, the savage, is far worse than the animal, his ancestors—all which shows evolution downward instead of upward, *i. e.*, if evolution be true at all.—*Christian at Work.*

Cold Winters in the Past.

The following statistics of the good old winters are curious. In 408 the Black Sea was entirely frozen over. In 761, not only the Black Sea, but the Straits of the Dardanelles, were frozen over; the snow in some places rose fifty feet high. In 822 the great rivers of Europe—the Danube and Elbe, etc.—were so hard frozen as to bear heavy wagons for a month. In 860 the Adriatic was frozen. In 991 everything was frozen; the crops totally failed, and famine and pestilence closed the year. In 1067 the most of the travelers were frozen to death on the roads. In 1133 the Po was frozen from Cremona to the sea; the wine casks were burst, and even the trees split by the action of the frost with immense noise. In 1336 the Danube was frozen to the bottom, and remained long in that state. In 1836 the crops wholly failed in Germany; wheat, which some years before sold in England at six shillings the quarter, rose to 2*l*. In 1339 the crops failed in Scotland, and such a famine ensued that the poor were reduced to feed on grass and many perished miserably in the fields. The successive winters of 1432-33-34 were uncommonly severe. It once snowed forty days without interruption. In 1468 the wine distributed to the soldiers in Flanders was cut with hatchets. In 1684 the winter was excessively cold. Most of the hollies were killed. Coaches drove along the Thames, the ice of which was eleven inches thick. In 1709 occurred a cold winter. The frosts penetrated three yards into the ground. In 1715 booths were erected and fairs held on the Thames. In 1744 and 1745 the strongest ale in England, exposed to the air, was covered in less than fifteen minutes with ice an eighth of an inch thick. In 1809, and again in 1822, the winters were remarkably cold. In 1814 there was a fair on the frozen Thames.—*Scientific American.*

—Some time ago, Monsignor Justin, Archbishop of Besançon, had a present made him of a cask of read wine by a wine-merchant, as a sample suitable for the communion or mass. It was thought to be so good that the archbishop recommended it, without any doubt, to his clergy to such an extent that the maker received many orders. No suspicion appears to have been entertained that it was anything but the pure juice of the grape, such as the priests have to drink at the mass as enjoined by the rubric. Alas! one of the priests went to the expense of having it analysed, when it was found that it did not contain a single drop of grape juice, but was a compound fabricated by the new process, by which sham wines are made so largely at Cette. The archbishop had to announce that all masses where the spurious wine had been used must be annulled, and in over 100 churches this had been done, and the masses, whether offered for the living or the dead, have had to be said over again. In the light of such facts is it not a blessed thing for the Christian to know that he is not dependent at all upon the supposed sacramental efficacy of a human production for his salvation, but upon the sacrifice once offered for all upon Calvary, and thank God no human power can mar its efficacy or hinder its cleansing power, "for the blood of Jesus Christ cleanseth from all sin." Here, so long as we look only to Christ, there can never be any deception.—*Ex.*

CHILDREN'S CORNER.

Health Alphabet.

A-s soon as you are up shake blankets and sheets;
B-etter be without shoes than sit with wet feet;
C-hildren if healthy are active, not still;
D-amp beds and damp clothes will both make you ill;
E-at slowly and always chew your food well;
F-reshen the air in the house where you dwell;
G-arments should never be made too tight;
H-omes should be healthy, airy and light.
I-f you wish to be well, as you do, I've no doubt,
J-ust open the window before you go out.
K-eep your room always tidy and clean;
L-et dust on your furniture never be seen.
M-uch illness is caused by the want of pure air;
N-ow, to open your windows be ever your care;
O-ld rags and old rubbish should never be kept;
P-eople should see that their floors are well swept;
Q-uick movements in children are healthy and right;
R-emember, the young cannot thrive without light.
S-ee that the cistern is clean to the brim;
T-ake care that your dress is all tidy and trim;
U-se your nose to find if there be a bad drain,
V-ery sad are the fevers that come from its train;
W-alk as much as you can without feeling fatigue;
X-erxes could walk full many a league.
Y-our health is your wealth, which your wisdom must keep;
Z-eal will help a good cause, and the good you will reap.

American Children and Horses.

American boys are quite as brave and active as any in the world, and learned travelers tell us they know more than any boys yet discovered in the solar system. Likewise, the American girl is sweet and good and true—as bright as any girl in Europe. For all this, American boys and girls do not, as a rule, ride horseback. It is true, some country boys, east and west ride fearlessly and well, but the majority of boy and girl riders have climbed, by the aid of a rail-fence, on the back of a farm-horse, and when they were mounted the horse either laughed in his mane or ingloriously tumbled the rider over his head. It is very strange that in such a land of horses, so few boys and girls know how to ride. It is a mistake to think that, when Dobbin is brought to the fence and you have climbed on his back, this is riding. Not even the most uncommonly bright girl or the most learned boy can ride without instruction. One has to learn this art, just as one must learn to play the piano or mount a bicycle.

Let us consider the horse, see what he is like, and then, perhaps, we may learn what it means to ride. A horse is an animal with a large brain, and, though he seldom speaks, you may be sure he thinks and has a mind of his own. Besides this, he has four legs. These are important things to remember—he stands on four legs and can think for himself. He also has ears, and, though he is not given to conversation, he hears and understands much that is said to him. He also has a temper—good or bad—and may be cross and ill-natured, or sweet tempered, cheerful, patient, and kind. In approaching such a clever creature, it is clear a boy or girl must be equally patient, kind, cheerful, and good-natured. Unless you are as good as a horse, you have no right to get upon his back.

Of course, there are bad horses, but they are not fit for riding, and are used only to drag horse-cars or do other common work. All riding horses fit for the society of boys and girls are good horses, not merely for walking or galloping, but morally good—gentle, kind, patient, careful, and obedient. Any boy or girl, over seven

years of age, with a brave heart and steady hand, and also sweet-tempered, gentle, kind, and thoughtful, can learn to ride. All others must sit in a box on wheels, and be dragged about.—*St. Nicholas.*

A Dab of Paste.

Practical jokes are a foolish sort of fun, and they often lead to consequences that are anything but funny. John B. Gough tells how unluckily one turned out with him, when he was a boy.

A young fellow at work in the same bookbinder's shop with him thought he would play John a trick. So he took a brush, thrust it into a tub of paste, and holding it beside his face, called out suddenly—

"John!"

John turned quickly, and striking the brush, got the charge full in his face and hair. The young fellow left him sputtering with paste and vexation, and ran laughing out of the shop.

"I'll pay him for that!" thought John.

He took a sheet of paper, and put about a pint of paste on it, then, holding it on the palm of his hand, placed himself in ambush at the door, in readiness to return the joke when his companion should venture back.

"If I have to wait here all day," he said to himself, "I'll come up with him!"

At last he heard footsteps on the stairs. John balanced the handful of paste and braced himself, for the deed.

"Now, my boy, you shall catch it!" thought he trembling with excitement.

A hand was on the latch; the door opened, and out flew the whole pasty mass into the comer's face.

It was a capital shot. But if John laughed, he did not laugh long. He saw, to his horror, while the face was struggling out of the paste, that he had made a terrible mistake. He had plastered the "boss" of the shop!

It could not have been a very pleasant scene that followed; and John's explanations and excuses could not have been wholly satisfactory to his exasperated employer. The little joke proved no joke to either of them, certainly, whatever the young fellow who began the pasting may have thought of it.

It cost John his place; the future orator of temperance was turned out of the shop.—*Youth's Companion.*

Words of Life for every Day.

SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH.

Thursday, Dec. 14.—For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.—Heb. 10:30-31.

Friday, Dec. 15.—Owe no man anything but to love one another: for he that loveth another hath fulfilled the law.—Rom. 13:8.

Saturday, Dec. 16.—Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way.—Rom. 14:13.

Sabbath, Dec. 17.—And he said unto them, Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

Monday, Dec. 18.—Love not the world, neither the things that are in the world. If any man love the world the love of the father is not in him.—1 John 2:15.

Tuesday, Dec., 19.—And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.—Matt. 12:25.

Wednesday, Dec. 20.—Where your treasure is, there will your heart be also.—Matt. 6:21.

Neither the Old Testament nor the New do we find the individual sacrificed to the community, nor the woman to the man, in pursuit of well-being.

International Lessons for 1883.

Studies in the Acts of the Apostles.

FIRST QUARTER.

1. January 7. The Ascending Lord. Acts i. 1-14. Golden Text. And when he had spoken these things, while they beheld, he was taken up. Acts i. 9.

2. January 14. The Descending Spirit. Acts ii. 1-16. And they were all filled with the Holy Ghost. Acts ii. 4.

3. January 21. The Believing People. Acts ii. 37-47. Then they that gladly received his word were baptized. Acts ii. 41.

4. January 28. The Healing Power. Acts iii. 1-11. Then shall the lame man leap as an hart, and the tongue of the dumb sing. Isa. xxxv. 6.

5. February 4. The Prince of Life. Acts iii. 12-21. In him was life; and the life was the light of men. John i. 4.

6. February 11. None other Name. Acts iv. 1-14. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved. Acts iv. 12.

7. February 18. Christian Courage. Acts iv. 18-31. If God be for us, who can be against us? Rom. viii. 31.

8. February 25. Ananias and Sapphira. Acts v. 1-11. Lying lips are an abomination to the Lord. Prov. xii. 22.

9. March 4. Persecution Renewed. Acts v. 17-32. We ought to obey God rather than men. Acts v. 29.

10. March 11. The Seven Chosen. Acts vi. 1-15. Seven men of honest report, full of the Holy Ghost and wisdom. Acts vi. 3.

11. March 18. The First Christian Martyr. Acts vii. 54-60, and viii. 1-4. Be thou faithful unto death, and I will give thee a crown of life. Rev. ii. 10.

12. March 25. Review, or Select Lesson.

SECOND QUARTER.

1. April 1. Simon the Sorcerer. Acts viii, 14-25. Thy heart is not right in the sight of God. Acts viii, 21.

2. April 8. Philip and the Ethiopian. Acts viii, 26-40. And he went on his way rejoicing. Acts viii, 39.

3. April 15. Saul's Conversion. Acts ix, 1-18. And he received sight forthwith, and arose, and was baptized. Acts ix, 18.

4. April 22. Saul Preaching Christ. Acts ix, 19-31. He which persecuted us in times past, now preacheth the faith which once he destroyed. Gal. i, 23.

5. April 29. Peter Working Miracles. Acts ix, 32 43. Jesus Christ maketh thee whole. Acts ix, 34.

6. May 6. Peter Preaching to the Gentiles. Acts x, 30-44. On the Gentiles also was poured out the gift of the Holy Ghost. Acts x, 45.

7. May 13. The Spread of the Gospel. Acts xi, 18-30. And the hand of the Lord was with them; and a great number believed, and turned unto the Lord. Acts xi, 21.

8. May 20. Herod and Peter. Acts xii, 1-17. The angel of the Lord encampeth round about them that fear him. Psa. xxxiv, 7.

9. May 27. Paul and Barnabas in Cyprus. Acts xiii, 1-42. Separate me Barnabas and Saul for the work whereunto I have called them. Acts xiii; 2.

10. June 3. At Antioch. Acts xii, 13-16, and 43-52. And the word of the Lord was published throughout all the region. Acts xiii, 49.

11. June 10. At Iconium and Lystra. Acts xiv, 1-18. Speaking boldly in the Lord. Acts xiv, 3.

12. June 17. End of First Missionary Journey. Acts xiv, 19-28. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. xxviii, 19.

13. June 24. Review, or Select Lesson.

Studies in the Old Testament.

THIRD QUARTER.

1. July 1. Joshua, Successor to Moses. Josh. i, 1-9. Be strong in the Lord, and in the power of his might. Eph. vi, 10.

2. July 8. Passing over Jordan. Josh. iii, 5-17. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee. Isa. xliii, 2.

3. July 15. The Plains of Jerico. Josh. v, 10-15, and vi, 1 5. By faith the walls of Jericho fell down, after they were compassed about seven days. Heb. xi, 30.

4. July 22. Israel defeated at Ai. Josh. vii, 10-25. Be sure your sin will find you out. Num. xxxii, 23.

5. July 29. The Reading of the Law. Josh. viii, 30-35. I have set before you life and death, blessing and cursing. Deut. xxx, 19.

6. August 5. The Cities of Refuge. Josh. xx, 1-9. Who have fled for refuge to lay hold upon the hope set before us. Heb. vi, 18.

7. August 12. The Last Days of Joshua. Josh. xxiv, 14-29. Choose you this day whom ye will serve. Josh xxiv. 15.

8. August 19. Israel Forsaking God. Judg. ii, 6-16. And they forsook the Lord God of their fathers. Judg. ii, 12.

9. August 26. Gideon's Army. Judg. vii, 1-8. The sword of the Lord, and of Gideon. Judg. vii, 20.

10. September 2. The Death of Samson. Judg. xvi, 21-31. The God of Israel is he that giveth strength and power unto his people. Psa. lxviii, 35.

11. September 9. Ruth and Naomi. Ruth i, 14-22. Thy people shall be my people, and thy God my God. Ruth i, 16.

12. September 16. A Praying Mother. 1 Sam. i, 21-28. I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. 1 Sam. i, 28.

13. September 23. The Child Samuel. 1 Sam. iii, 1-19. Speak, Lord; for thy servant heareth. 1 Sam. iii, 9.

14. September 30. Review, or Select Lesson.

FOURTH QUARTER.

1 October 7. Eli's death. 1 Sam. iv, 10-18. His sons made themselves vile, and he restrained them not. 1 Sam. iii, 13.

2. October 14. Samuel the Judge. 1 Sam. vii, 3-17. Hitherto hath the Lord helped us. 1 Sam. vii, 12.

3. October 21. Asking for a King. 1 Sam. viii 1-10. It is better to trust in the Lord than to put confidence in princes. Psa. cxviii, 9.

4. October 28. Saul Chosen King. 1 Sam. x, 17-27. And all the people shouted and said, God save the king. 1 Sam. x, 24.

5. November 4. Samuel's Farewell Address. 1 Sam. xii, 13-25. Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you. 1 Sam. xii, 24.

6. November 11. Saul Rejected. 1 Sam. xv, 12-26. Behold, to obey is better than sacrifice. 1 Sam. xv, 22.

7. November 18. David Anointed. 1 Sam. xvi, 1-13. I have found David my servant; with my holy oil have I anointed him. Psa. lxxxix, 20.

8. November 25. David and Goliah. 1 Sam. xvii, 38-51. The battle is the Lord's. 1 Sam. xvii, 47.

9. December 2. David's enemy—Saul. 1 Sam. xviii, 1-16. And David behaved himself wisely in all his ways; and the Lord was with him. 1 Sam. xviii, 14.

10. December 9. David's Friend—Jonathan, 1 Sam. xx, 32-42. A man that hath friends must show himself friendly; there is a friend that sticketh closer than a brother. Prov. xviii, 24.

11. December 16. David sparing his Enemy. 1 Sam. xxiv, 1-17. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. Matt. v, 44.

12. December 23. Death of Saul and Jonathan. 1 Sam. xxxi, 1-13. The wicked is driven away in his wickedness; but the righteous hath hope in his death. Prov. xiv, 32.

13. December 30. Review; or, Missionary, Temperance, or other Lesson selected by the school.

REFORM NEWS.

Last Words to Kansas Friends.

Hoping that these lines may reach you in time I write you to say that questions of great importance will be discussed and decided at our State meeting in Emporia. If any one has any suggestion to make as to the conduct of this movement, let him now make that suggestion known, either in person or by letter, "or ever after hold his peace."

As to the State Agent we have not yet pledged $300. Shall this movement fail for lack of sufficient means?

When you read this, please sit down, if you have not done so before, and write me a card to Emporia, stating what sum you will pay during the coming year for a State Agent should one be employed. If you have any suggestion to make as to who could be secured, or who would be acceptable to you, tell us that. We want to get an able and acceptable man.

Last, but not least, pray that the Lord would guide us in all our councils.

P. S. FEEMSTER.

From Elder Rathbun's Work.

WAYNE, Iowa.

With gratitude and a feeling of increased energy in the reform work in Iowa, I report the success of D. P. Rathbun's labor in this vicinity, having lectured six times and preached four. Inquirers for the truth came many miles to listen to his conclusive arguments, presented with clearness seldom before heard. Iowa should be proud of Rev. D. P. Rathbun. Surely no one can question his mission. Surely no one who listens to his preachings can say, he cares not for my soul. The appreciation of his work here was thorough, being manifested by liberal contributions. Hiram was "duly and truly" killed here more than a year ago and he still has a few mourners. MINNIE LAIRD.

The Wisconsin State Meeting.

SECRETARY'S REPORT.

This meeting was held in Gill's Hall, Oshkosh, opening Nov. 21st. The attendance was small but our trust is in Him who said "if is not by might, nor by power, (numbers,) but by my Spirit." Bro. E. Collins presided with meekness and discretion.

The convention was opened by prayer and conference meeting. Bro. Collins said that after a jury had decided in his favor a Masonic judge set that decision aside, thus swindling him out of about $500. A German Methodist minister, pastor of a church in Oshkosh, requested more light in Anti-masonry. His questions were answered and more than one prayer went up for God's blessing on the honest inquirer.

In the evening President Blanchard marshalled the opinions of eminent divines against the lodge and tracked it through some of its bloody history. A hearer who either had not used the common gavel "to divest his mind of its superfluities," or who was an instance of the utter failure of this Masonic implement for the "suppressing of our passions," arose and shaking his fist, angrily asked if the speaker ever was a Mason.

"No, sir, I never was."

"Then you know nothing about Masonry."

"By this time several were on their feet and some "jewels" were lost. President Blanchard said that Bro. Thomas Lowe, Past Master of several lodges, would work the first and third degrees and that if any Mason would swear that they were not given correctly, the convention would have that Mason arrested and sent up for perjury. This was a "settler."

The President closed with a feeling appeal in favor of approaching this all-important subject with candor and reason.

Bro. Thomas Lowe began work on the first degree amid some confusion. Cries of "You're a perjured wretch," etc., were met and turned to the injury of the lodge. The firm, kind manner of the leaders of the meeting quickly restored order, while the melting, winning spirit of the Master predominated at this and all other sittings of the convention.

In the forenoon of the second day President Blanchard had a Bible reading. The culpability of those who listened to lodge oaths "and do not utter it;" that Masonry is the "image of the beast," that the worship at lodge altars is the worship of devils, were points made and clinched by a "Thus saith the Lord."

In the afternoon a business session was held which resulted in the election of Bro. Enos Collins, president; Bro. Isaac Bancroft, State Lecturer; W. W. Warner, Recording and Corresponding Secretary.

Bro. Stoddard gave a clear analysis of the obligation "which makes the Mason." He showed it to be a covenant with death that shall be disannulled. His arraignment of lodge oaths was convincing and scathing.

W. W. Ames followed, stating among other things that as he was an anti-slavery man so he was an Anti-mason.

In the evening Bro. Lowe exemplified the degrading ceremony of lowering a candidate to the third degree. The hall was crowded with an attentive and an instructed audience.

On the 23d of November, a memorial service was held in honor of Thurlow Weed. Appropriate resolutions were adopted.

Bro. Stoddard gave an account of his conferences with this patriot just before his death. After which the convention adjourned.

W. W. WARNER, *Cor. Sec'y.*

Minnesota State Meeting.

According to announcement the State Convention met in the Court House at Blue Earth City. The county officers had kindly granted the use of the Court House for the meeting, and Bro. Rufus Johnson had provided for lighting and warming it. He had also secured accommodations in the families of the city for the entertainment of delegates, so that it was not necessary, as on some occasions it has been, to send delegates to hotels. The weather was extremely cold, the thermometer on the first night of our meeting registering 26 degrees below zero. Owing to the state of the weather and the fact that trains were late, no meeting was held on Wednesday evening, and the convention assembled for the first time on Thursday morning.

The first half hour was spent in devotional exercises, led by Rev. Thos. Hartley. This was a meeting of much power, the Holy Spirit being evidently poured upon us from on high. After this hour of prayer, a short address was delivered by President Charles A. Blanchard, on the need of faith for the success of our work. At the close of this address the President, Prof. E. G. Paine, announced the various committees.

In the afternoon there was an address by Prof. E. G. Paine, of Wasioja Seminary, on the fundamental principles of our reform. A report was then made on the state of the work in various parts of the State. Messrs. Morrill, Paine, Johnson and Hartley speaking for Winona, Dodge, Fairibault and Waseca counties.

In the evening devotional exercises were conducted by Rev. A. C. Hand, after which President Blanchard addressed a good audience on the objections to Anti-masonry and the objections to Freemasonry.

Friday morning the convention met, and after devotional exercises the committee on work reported as follows:

1. There should be a State agent appointed and paid for his labor.
2. Volunteer agents should be appointed in all counties where there are men who are able and willing to do the work.
3. All our local associations should be animated, encouraged and enthused, while new ones should be organized as rapidly as possible.
4. A subscription should now be taken for the support of our State lecturer.

After the adoption of this report Rev. Robt. J. Williams was elected State lecturer and for supervision of labor in counties the following named persons were appointed: Dodge county, Prof. E. G. Paine; Fairibault county, Rufus Johnson; Waseca county, Rev. Thos. Hartley; Winona county, W. H. Morrill; Martin county, Rev. W. H. McChesney.

The committee on finance then reported on the expenses of the convention, showing that provision for them was already made, and that there was a small balance in the treasury. After announcements and the singing of the doxology the convention adjourned to 1:30 P. M.

In the afternoon there were devotional exercises led by the State lecturer elect, Rev. Robt. J. Williams, and then addresses by Rev. Thos. Hartley and Rufus Johnson, and in the evening another address by President C. A. Blanchard.

The Gospel and Masonry in Sauk County, Wis.

DEAR BRO. K.:—On Sabbath, the 19th November, I preached at a place called Peck's Corners, at 11 A. M., from 1st Timothy 1:5: "Now the end of the commandment is charity; out of a pure heart and of a good conscience, and of faith unfeigned."

In speaking of faith as a fundamental grace, without which we can neither be justified nor cleansed from all unrighteousness, nor filled with the love of God shed abroad in our hearts by the Holy Ghost, I said I feared that there were many in the churches who feign faith, and many others in the world who believe what is *written about* the Lord Jesus Christ who have no saving faith *in* Christ. Of Jesus it is written, "He shall save his people *from* their sins." The salvation of the Gospel, then, is primarily a salvation *from sin*. But how can a person trust in the Lord Jesus Christ as his personal Saviour *from sin* who is conscious of *clinging to sin*, and refusing to do what God in his Word commands? What! believe in your heart that Jesus does save you from sin, while, at the same time, you are conscious of clinging to sin; and refusing obedience to God? Impossible! What is it, then, that such people have which they *call* faith. It is the desire and expectation that Jesus will save them, and not the confidence that he does save them.

The apostle James teaches us that we deceive ourselves, if we hope for heaven, and are not doers of the *known* will of God. The apostle John exhorts us not to let any man deceive us. "He that doeth righteousness is righteous; he that committeth sin is of the devil." This is the doctrine of the beloved disciple.

It is manifest, then, that Christ does not accept and save any that live in known sin.

No one can be said to be saved from sin who still clings to and continues to commit sin. It could not be said that Christ saves a man from drunkenness who still gets drunk; or that he saves a man from licentiousness who continues to commit adultery. How is it, then, that so many profess faith in the Lord Jesus Christ and still are Freemasons or Odd-fellows, or members of some other carnal brotherhood. Do they not know that God commands believers in Christ not to be unequally yoked together with unbelievers? Do they not know that Christ-rejecting Jews, Mohammedans, pagans, spiritualists, deists and unbelievers, of every grade, who acknowledge the existence of *some* God and a future state, are just as freely made Masons as Christians are? How, then, can they yoke themselves up in covenant relations with unbelievers, if they know that God has forbidden it? Does not God forbid believers to yoke themselves with unbelievers; just as plainly as he forbids swearing or stealing, or lying or adultery? Can a man have unfeigned faith in Christ who continues to swear or steal or lie, or who lives in adultery? If he can not, neither can the man have unfeigned faith in Jesus Christ who is yoked with unbelievers in Freemasonry or some other carnal brotherhood.

He who teaches either by precept or example that we can have unfeigned faith in Christ and yet refuse obedience to the *known* will of God teaches a damnable heresy, and ought to be cast out of the church, for it is manifest that he can have no place in the spiritual body of Christ. Why, then, should such a moral excrescence be permitted to adhere to the visible church?

The light which was in these Masonic ministers and laymen has become darkness, and the darkness has become so great that when the Lord Jesus comes to judge them by the word that He has spoken, and it becomes manifest in the light of the judgment that they have built for eternity upon the sand, they will be astonished, and will

cry out "Lord, have we not prophesied in thy name?" But it will be too late to correct the fatal error of their lives—that of calling Jesus Lord while refusing to do as he commands. Alas, that so many in the visible church should go in the beaten way to hell, instead of searching out the straight gate and *walking in* the narrow way that leads to heaven.

In the conference meeting that followed the sermon at Peck's Corners, a Mason violently assailed the wholesome doctrines preached. He said Masons were just as good and better than Anti-masons.

I replied it was not a question of who were the best fellows; but a question of loyalty to Christ. I read the Divine command, not to be yoked with unbelievers; and, if they were yoked, to come out and be separate; to so totally renounce their covenant obligations, as never again to touch the unclean thing. "Now," said I, "do you think you can refuse to do as Christ, by the Holy Ghost, commands you, and yet thrust yourself upon Jesus, and believe in your heart that he does receive and save you, when you *know* that you are *unreconciled to* God; that you are flatly refusing to do what he commands you? Impossible! You merely feign faith. What you *call* faith is merely a false hope which you can never realize. It will perish in the judgment; just as the house built upon the sand fell when the flood came."

There was quite a breeze of excitement. Some rejoiced in the truth and in the faith of Jesus; but one man, especially, seemed madly bent on rejecting the truth, and building for eternity upon the sand. But I quietly and firmly maintained the truth as it is in Jesus, that Masonry must be renounced, or Jesus cannot be received by faith. I speak now of those who know the truth, that in Masonry the believer is yoked with unbelievers, and that God forbids it, and commands the believer to come out. Faith in Christ to that man is *impossible* if he refuses to obey.

Let us warn and entreat and persuade these erring brethren "with all long-suffering and doctrine,' if, peradventure, some may be reclaimed from their apostacy, and "garfted in" again to Christ; and be found at last fruit-bearing branches of the vine. C. F. Hawley.

THE AMERICAN PARTY.

Nominations for 1884.

For President,
JONATHAN BLANCHARD,
of Illinois.

For Vice-President.
JOHN A. CONANT.
of Connecticut.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

Empty professions are depraving, and Democratic and Republican professions are empty. This Pres. C. A. Blanchard, shows with great clearness in his Thanksgiving sermon published in this number. Thousands of Democrats voted for Van Buren (Free Soil) in 1848, who never went back, but became Republicans. Senator Logan, General Grant, and many other men who now run the Republican party were Democrats twenty years ago. The Republicans are for tariff for revenue, with discrimination for protection; the Democrats for the very same; and both are on record for saving the results of the war. What is the difference between them that one should boast against the other?

—W. H. Ross of Allegan, Mich., reports 27 American votes cast in Allegan county, the largest number (8) being in the town of Hopkins. The Prohibition vote in the same county was 38 straight tickets.

—When Thurlow Weed undertook the management of the Albany *Evening Journal* in 1830, there were 211 newspapers published in New York State. Of these thirty-two were radically Anti-masonic and the *Journal* was the thirty-third.

The Home Ballot.

A very sensible and forcible letter from the pastor of the Congregational church, Galva, Ill., says:

I am sorry that the American Party has omitted the equal political rights of men and women from its platform. Pres. Blanchard reflects on the platform drawn up by the New York Weekly *Witness* because it omits the lodge; but on the other hand it recognizes the equal political rights of women. It seems to me so short-sighted to work to Christianize the politics of our country, and at the same time give one's influence to disfranchise the women who make up at least two-thirds of the membership of the churches of the country. This country can only be purified and saved when the *homes* are more perfectly represented in the government, and that will be when those most deeply interested in the homes—the mothers, wives and sisters—have the ballot. The lodge is essentially a *male* institution, and it will not flourish as a "secret ring" in politics when the *home*, by ballot, can protect itself. There are many advantages that are coming to the country, besides the destruction of the liquor traffic, by giving the ballot to women. The party that most directly works to this great end is the one I will hereafter work with. Why should Bro. Feemster in his battle with the lodge turn aside to gratify the whiskyites, and all other bad people and elements in the country, by declaring that this great reform is dead? It will not die while God lives and Christianity exists to bless and exalt the home. I thank Pres. Blanchard for reminding Bro. Feemster that "women suffrage is not dead" in his Oshkosh letter. Faithfully yours,

C. C. Harrah.

RELIGIOUS INTELLIGENCE.

—The West Nebraska United Brethren conference lately met near Aurora, Hamilton county, passed a vote of condemnation against the lodge, tobacco, Sabbath desecration, etc.

—The cable reports of Mr. D. L. Moody's serious illness, published by the daily journals, of which mention was made in these columns lately, happily proved to have been unfounded. Mr. Moody has, in reply to the sympathetic inquiries of his friends, sent word by cable that there is no foundation for the reports that he is suffering from nervous prostration. He is, he says, perfectly well. This is intelligence which will be very welcome to the many friends of the evangelist here, who, knowing the arduous labors he is performing in England, were prepared to credit the report of his breakdown.

—It is reported that an organ for the liberal wing of the Congregational church is to be established in Boston. One hundred thousand dollars were offered to give it a start, and it is understood that a corporation has been formed to control it. It will be a powerful rival of the *Congregationalist*. This movement explains why some of the Congregational papers have become suddenly wary while not long since their editors were earnestly combatting the Smyth-Beecher theories.

—The "General Council" branch of the Lutheran church has a rule forbidding church members from belonging to secret societies; but in the church at Rockville, Conn., the pastor attempted to enforce the law against members of secret societies within the congregation, but failed in the attempt. He was obliged to vacate his office, and, in withdrawing, took with him a part of the congregation, and organized a new church. The majority retained posession of the church property and called a new pastor, who was duly installed by order of the president of the New York Ministerium!

—Elder J. H. Austin writes that on the evening of the 3d inst. at the Mennonite Hall, in Goshen, Ind., Elder Breneman, the traveling missionary of the denomination, while expounding the doctrines of the church and its Bible views of Christian obligations, gave full and explicit testimony against the lodge and all its allied secret societies. Some looked morose and sour, but most looked a "thank-God" from their bright and appreciative countenances. They held a series of meetings for one week; seven were received to membership. So it is evident that God will bless and save souls even if in preaching the whole truth. Baal worship is rebuked from the pulpit. O! that there were more such living testimony.

—A missionary steamer, whose hull and machinery weigh only six tons; is now moored in the Thames in London. The name of the vessel is "Peace," and it has been built for the Baptist Missionary Society, who destine it for the service of the mission in the upper reaches of the Congo River. The boat can be taken to pieces readily for transport purposes.

—A memorial church to David Livingstone has been erected at Blantyre, where he was reared. Dr. Blaikie relates of old Neil Livingstone, the father, that he was the founder of a missionary society and also of a missionary prayer-meeting in Blantyre. He bought or borrowed as many missionary books as he could lay his hands on. The heroes of the household were Martyn, Judson, Carey, and Zinzendorff; so that from his earliest years David Livingstone was steeped in the literature of Christian missions.

—A graphic picture of the present "liberal" movement in theology is penned by Dr. Cunningham Geike, of London, who, in speaking of Wellhausen and his school says: "In the new volume of the Encyclopedia Brittanica, Dr. Wellhausen, of all men, has been entrusted with the article on Israel. Abraham or Isaac are not named in it; and the story of Moses is diminished to a thread. He does not mention Joseph. In fact, the Bible is a mere trickle of history through a meadow of fable."

Wm. Taylor.

Albany, Mo. Nov. 27, 1882.

Editor Cynosure:—I see inqniry made with regard to the probable connection of William Taylor, of the "India Mission" with Freemasonry. I made the acquaintance of two of his brothers, one a farmer living in the north part of Mercer county, Mo.; the other a minister who had been sometime also in California. The one who is a farmer was trustee of a church in his vicinity, and gave me liberty to lecture in the church, which I did, and thus hastened the persecutions against Bro. Orr for it was on his circuit. Mr. Taylor professed to be anti-secret, but when trouble came lacked back-bone from head to heel. The minister acknowledged himself both a Mason and an Odd-fellow, and said he was convinced of the sin and had no, affiliation with the orders. He told Bro. Orr, if my memory is correct, that his brother William was both a Mason and Odd-fellow, but said he had not affiliated with the fraternities for years. This I believe to be the truth in the case. The minister above refered to made some concessions to Bro. Orr, which he no doubt recanted when the persecution arose against that brother. He was a witness against Bro. Orr. E. G. Cooper.

HOME AND FARM.

Why Some are Poor.

Cream is allowed to mold and spoil. Silver spoons are used to scrape kettles. The scrubbing-brush is left in the water. Nice handled knives are thrown into hot water. Brooms are never hung up. Dish-cloths are thrown were mice can destroy them. Tubs and barrels are left in the sun to dry and fall apart. Clothes are left on the line to whip to pieces in the wind. Pie-crust is left to sour, instead of making a few tarts for tea. Dried fruit is not taken care of in season and becomes wormy. Vegetables are thrown away that would make a good dinner. The cork is left out of the syrup jug and the flies take possession. Bits of the meat are thrown out that would make excellent hash for breakfast. Coffee, tea and spices are left to stand open and lose their strength. Pork spoils for the want of salt and because the brine wants scalding.

The above why's, which we clip from an exchange, apply to the household. Now let us look out doors: Wagons, implements, etc, are unpainted and uncovered, and hence rapidly decay. Crops are destroyed for lack of good fences. Domestic animals become carcasses or die because not propelry fed and protected. Many animals are ruined or die because they are not promptly cared for when ailing from accident or disease. Many a crop is a partial or total failure because it was not planted, cultivated or harvested in season. The lack of good sheds, stables, etc., often causes great waste of forage and other losses. The use of poor seed often loses a crop, and the lack of good implements is frequently very damaging. Failure to exercise brains in planning and management is very expensive; and the excessive use of stimulants and narcotics, and the loss of time spent where they are purchased and consumed, often leads to both poverty and disgrace. These are among the cogent reasons why some, aye, many, do not accumulate sufficient property to render themselves comparatively independent.

PACKING EGGS FOR WINTER.—Take a box of sufficient size, sprinkle oats on the bottom, stand the eggs on the little end and so close together that they will not tip over, sprinkle oats between each layer and on top. Cover tightly and set in a cool place. They will keep seven months and be clean and fresh.

FEEDING FLAXSEED.—Flaxseed has a very important feeding value, and can be ground by mixing it with other grain—1 of flaxseed to 12 or 15 of corn, or corn and oats, peas and oats, barley and oats, etc. There being about 37 per cent. of oil in flaxseed, it cannot be ground in an ordinary mill without mixing it with other grain, to absorb the oil: but this oil of the flaxseed improves the feeding value of the other grain very much. Besides, flaxseed is rich in aluminoide, or muscle-forming food, and this improves Indian corn materially. During the winter season, when cattle get a diet of dry food, and especially in the West, where the dry stalks of the corn fields furnish the largest share of coarse fodder, this mixture of flaxseed in the grain ration will have the most beneficial effect. This extra proportion of oil will have a slightly laxative effect upon the bowels, and prevent impaction of the manifolds, and other diseases arising from constipation. The proportion of 1 of flaxseed to 12 or 15 of corn and oats will produce marked effect upon the coat of cattle and horses, rendering it as glossy as when on good grass. We have fed it with great satisfaction to calves and colts. It is also in the right proportion for milch cows, keeping them in good health, preventing indigestion, and garget, but a little less should be given to cows shortly before coming in.—*National Live Stock Journal.*

FARMING PROSPEROUS.—The fame of our agricultural lands has reached every hamlet in Europe, and, coupled with the knowledge of the great prosperity existing here among all classes, is bringing to our farms and workshops thousands of foreigners every day. Nothing could more forcibly illustrate the prosperous condition of affairs throughout the country than the unusual demand for both skilled and unskilled labor. Notwithstanding the arrival of at least three thousand emigrants a day, yet the movement for higher wages has been general and successful in a large number of trades. The demand for agriculturists seems greater than the supply, tending in some sections of the country to higher wages.

APPLES FOR HEALTH.—Apples in addition to being a delicious fruit, make a pleasant medicine. A raw mellow apple is digested in an hour and a half, while boiled cabbage requires five hours. The most healthy desert that can be placed on the table is a baked apple. If eaten frequently at breakfast, with coarse bread and butter, without meat or flesh of any kind, it has an admirable effect on the general system, often removing constipation, correcting acidities, and cooling off febrile conditions more effectually than the most improved medicines. If families could be induced to substitute apples, ripe and sound, for pies, cakes and sweetmeats, with which their children are frequently stuffed, there would be a diminution of doctor's bills in a single year sufficient to lay in a stock of this delicious fruit for the whole season's use.

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Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
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Reformed Church (Holland Branch).
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Sugar Grove church, Green county, Pa.
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Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Missionary Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes co.. Miss.
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NEWS OF THE WEEK.

—The propeller Morning Star, plying between New Orleans and Magnolia Plantation exploded its boiler near Bellair plantation Wednesday morning, killing three persons instantly, blowing into the river and drowning a fireman and seven roustabouts, and probably fatally scalded six others. The boat was racing.

—A special from Chihauhua, Mexico, states that the recent massacre in Casa Grande by Indians proves to have been a horrible affair. A band of Apaches numbering 500 crossed the border, descended upon the little town, and began an indiscriminate massacre, fully seventy-five persons falling victims. Several girls and women were carried off by the savages.

—The reported resignation of Secretary Folger was a Wall street canard.

—The voluminous report of the Tariff Commission recommends a reduction of from 15 to 25 per cent. on many articles of general consumption and of 40 to 50 per cent. on sugar, with a liberal addition to the free list.

—In his annual report the Secretary of the Navy recommends the appropriation of three and one half million dollars for the construction of a steel ram, steel cruisers, and an iron dispatch boat. He deplores the disappearance of the American commercial marine from the seas, and recommends that a large compensation be given to American ships carrying the mails.

—The corner stone of the new Chamber of Commerce in this city is to be laid with appropriate ceremonies on Wednesday of this week—if the weather permits. The tower and spire of this building will rise over 300 feet in the air.

—The police raided five gambling hells in Chicago last week Tuesday evening, arresting over one hundred inmates and destroying the furniture of the rooms. Another dealer was raided Friday afternoon.

—The United States Rolling Stock Co., manufacturers of locomotives and cars, are about to remove to the southern borders of Chicago and erect immense shops and a small city for their workmen.

—The cold wave which swept over the Northern States last Wednesday brought down the mercury 10 to 18 degrees below zero in this city. At LaCrosse 25 below was reported; at Dubuque 18 to 20; Omaha 20 to 21; Galesburg 20; Mattoon, Ill., 12 below.

—Many mayors of Illinois cities assembled at Springfield Thursday to take into consideration the needed improvement of country roads. Carter Harrison of Chicago, was chairman of the meeting.

—The Apache leader Ju, and his band, surrounded and butchered a party of thirty-five men near Casa Grande, Chihauhau, Mexico. Five of the victims were Americans. The posse had followed the Indians for the purpose of recovering stolen stock.

—Judge Hilton, who not very long ago excluded Jews from his hotel at Saratoga, offered ten thousand dollars for the relief of the Russian-Jewish refugees in America.

—It is reported that with the new year great changes are to be made in the British Cabinet, Earl Derby and Sir Hugh Childers to accept office and Mr. Gladstone to retire with the understanding that the Marquis of Hartington shall succeed to the Premiership.

—The loss of property by the great fire on Thursday in London, England—the largest which has occurred in that city for over twenty years—is estimated at over fifteen millions. A whole square of buildings, covering more than two acres of ground, was destroyed, and as the property was amongst the most valuable in London, the loss will probably be even greater than it is now estimated. A fireman was killed and several citizens injured by falling walls.

—The Hungarian Government, surprised at the great tide of immigration to America from the mountain districts, has requested the Austrian authorities to stop all persons unprovided with passports.

—The snowstorm of Wednesday night and Thursday in Great Britain was the severest known for years. Numerous shipwrecks occurred on the coast, and the loss to all descriptions of property is very great.

—Very serious floods are reported in Paris, the water standing a foot deep in some of the principal streets. The island on which the Cathedral of Notre Dame is situated swarms with rats driven out of the sewers by the high water, and the people are suffering severely from their depredations.

—The French Government has asked the Chambers for an appropriation of one million francs to relieve sufferers by the floods. The Seine continues to rise.

—Protests have been received by the German Government from the Chambers of Commerce of all the seaport towns against the proposed ironclad law prohibiting the importation of American meats.

—The result of the trial of Arabi Bey which has been progressing in Cairo, was that he at length plead guilty to the charge of rebellion. He was at once sentenced to be hung, but the Khedive promptly commuted the sentence to banishment for life. It is thought that the culprit may make his abode in England. If he should return to Egypt the death sentence would take effect.

PUBLISHER'S DEPARTMENT.

J. W. Suidter sends fifteen subscriptions for a year each and expects to send a few more soon.

B. Tunnicliffe sends $13.50 to complete his fifteen dollar pledge to be one of the one hundred.

Caleb Lyon sends one renewal for ten years and writes: "The *Cynosure* is gaining friends where it goes." He will try to send more subscribers next month.

W. W. Blanchard has sent nine on a club of ten subscribers and hopes to send the tenth at least. He writes: "I am now at work and I use all the diligence and earnestness possible." Such efforts, as a rule, are always successful.

Joseph Kumler sends three subscriptions for a year each with wishes for the "grandest success."

Wm. D. Clay sends two for a year and three for six months each and writes: "I would like a few extra numbers of the *Cynosure* to canvass with as I want to do all I can in the good cause."

A. C. Bundy: "I hope to send one more subscriber for the paper."

H. S. Limbocker sends four making nine on his club of ten, received in less than a month.

John Leeper sends his nineteenth name and is working for more.

A. Merrill sends two for a year and will try to send more.

James Matthews: "I will try and send you some subscriptions this winter and help in your good work."

A. C. Wiggins, "I am getting some subscribers."

R. H. Obenchain is at work.

J. W. Margrave will be at work as soon as he feels able to get away from home.

Our New Books.

As previously announced our reform story, HOLDEN WITH CORDS is being put in book form, and we expect to have the work completed by April 1st.

Prices will be, bound in cloth $1.00 each; $9.00 per dozen. Paper covers 50 cts. each; $4.00 per dozen.

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All cash orders received before publication will be filled at 20 per cent discount.

Subscriptions received during the week ending Dec. 9, 1882.

The Advance Pub Co., Rev. T W Anderson, Rev. C Bender, G Brokaw, W W Blanchard, Rev. N Brown G F Baldwin, E D Bailey, W D Clay, P Cope, J R Crothers, M J Clapper, T Collier, G Cowley, M L Comer, A G Cutler, J Dunbar, J Divoll, J Daboll, S H Edwards, W Grossman, T Ginn, H H Hinman, J C Hitzel, Rev. H Harpst, De Hollander, J Kumler, H S Limbocker, H S Limbocker, J B Lyon, J Leeper, W D Lowrey, W Matthews, A Merrill, J Matthews, Miss F M Mitchell, G E Noe, S Y Orr, W I Phillips, W B Paplin, Rev. J Pixley, J Robinson, Mrs. M Stubbs, J W Suidter, B Tunnicliffe, A Thompson.

Books and Tracts sent during the week ending Dec. 11, 1882.

By Express.

E. S. Bullis, J E Marietta.

By Mail.

G J Jelliff, A R Millett, H Mc Names, F K McCaque, J M Perce, Rev Wm A Luts, J E McDonald, W B Paplin, G E Noe, Wood & Harbater, J R Crothers, J M Feemster, B S Horn, J S Linscott, F C Cranberry, W M Brown, H S Lewis, J A Martin, M V Tripp, J Gloves, T H Nichols, J D Yoakley, O P Waymire, G Brokaw, J Ginderson, H Wise, D F Ross, H H Warren; J A Flies, A Merrill, W Hazlett, G Cowley, G W Stanton, A C Moffatt, L A Pierce, J W Margran, J Matthews, R Graham, M H Bolton, G M Perry, G E Vought, Miss T M Mitchell, I Daboll, T F Bowles, S Sweningsen, Rev J H Goble, H Talbert, F A Flumerfelt, M W Wood, Rev W Post, G H Thurber.

Cynosure Extension Fund.

Statement for the week ending Dec. 9th 1882:

Wm. Mathews, $.100.

Total cash received,	- -	$530 12
Total cash used,	- -	390 97
Cash available,	- -	$139 15

This Fund is designed to aid in getting subscribers from among those who do not take the *Cynosure*, and who may be induced to read it by paying themselves $1.00 per year. The Fund pays 50 cents, making up the club rate. It will now aid 278 new subscribers to get the paper for $1.00.

How many can endorse the proposition "Ten thousand subscribers and Washington" to the extent of one or more new subscriptions?

Christian Workers

Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. Browne, Cabin Creek, Ky.

Eli Tapley, Columbus, Miss.

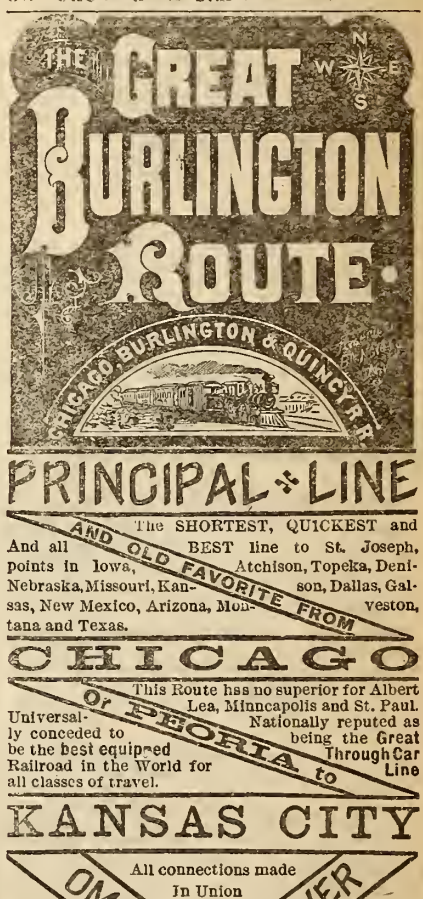
J. F. Galloway, Okahumka Florida.

Wm. Hazenburg, Cape Town, S. Africa.

A. D. Zaraphontithes, Andros, via Syra, Greece.

G. H. Filian, Armenia.

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MARKET REPORTS.

CHICAGO, Dec. 11, 1882.

GRAIN—Wheat—No. 2		94⅜
No. 3		77
Rejected		70
Winter, No, 2		95½
Corn—No. 2		55¼
Rejected		48
Oats—No. 2		37⅛
Rye—No. 2		57½
Bran per ton	11 50	12 00
Flour—Winter	4 50	6 75
Spring	3 00	4 80
Hay—Timothy	10 50	12 00
Prairie	7 00	10 50
Lard per cwt		10 65
Mess pork per bbl		17 35
Butter, medium to best	22	38
Cheese	05	14
Beans	3 35	3 90
Eggs		27
Potatoes, per bu	65	70
Seeds—Timothy	1 58	1 60
Clover		5 75
Flax		1 16
Broom corn	02	07
Hides—Green to dry flint	8½	15
Lumber—Clear	43 00	52 00
Common	15 00	22 00
Shingles	3 20	
WOOL—Washed	27	41
Unwashed	18	30
LIVE STOCK—Cattle, extra	5 85	6 65
Good	5 00	5 50
Medium	4 25	4 75
Common	2 25	4 00
Hogs	5 75	6 75
Sheep	2 50	5 00

New York Markets.

Flour	3 75	7 30
Wheat—Spring		
Winter	85	1 15
Corn	60	74⅝
Oats	40	50
Lard		11 40
Mess Pork		19 00
Butter	17	41
Cheese	06	12
Eggs		29
Wool	13	46

THE CHRISTIAN CYNOSURE.

VOL. XV., No. 13. "In Secret Have I Said Nothing."—*Jesus Christ.* WHOLE No. 660

EZRA A. COOK, PUBLISHER. No. 13 WABASH AVENUE. CHICAGO, THURSDAY, DECEMBER 21, 1882. WEEKLY, $2.00 PER YEAR.

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TOPICS OF THE TIME.

The laying of the corner-stone of the new Chamber of Commerce by the Chicago Board of Trade, took place last Wednesday. A short march with bands of music in the sharp winter air and brisk west wind brought the procession of two thousand to the southwest corner of the Grand Pacific Hotel—a procession finely contrasting with the frequent lodge parades in our streets. They were the true architects of Chicago's greatness, while the others though bearing the name of builders, are only destroyers of honor and fair fame. The exercises announced for the corner-stone laying were simple, and honorably represented the concentrated business of a great city, which is nominally, at least, Christian. They were cut short by the cold wind, but were thus arranged: Opening prayer by one of the Chicago pastors; the singing of "America" by the assemblage; the laying of the stone, and reading of the documents placed therein; an address by the president of the Board of Trade; an oration by its secretary; and singing of the "Doxology," accompanied by the band. The resemblance of this programme to that used at a similar occasion a few months since by the business men of New York, encourages us to believe that conscience, and a sense of obligation to that God who gives the power to get wealth, are not yet eliminated from the great business interests of our country.

In the debate on the Postal Appropriation bill in the House last week there were some facts of great interest to the public, and especially to students of political and social science. The number of letters mailed in 1880 have been tabulated from the official count, and show some remarkable figures. New York leads the list, her post-offices receiving 211,435,640 letters that year. Pennsylvania is next, with 105,237,340; Massachusetts third, with 69,010,604; and Illinois a close fourth, with 68,643,328. At the other end of the list Alaska begins with but 6,812 letters or only an average of .22 for each person. The Southern States bring up a solid phalanx of low marks, three, seven and eight millions. Texas stands first with 18,723,016. South Carolina and Rhode Island have nearly the same record, while Connecticut with 23,789,376 surpasses Alabama, Mississippi and Arkansas combined. But the average column is most instructive. The District of Columbia shows the greatest activity with the pen, the dwellers therein averaging 85.31 letters each. The far West makes a higher average than any other region, thus: Colorado, 55.22; Arizona, 31.61; Dakota, 29.76; Montana, 40.25. New York, with all its metropolitan interests, shows 41.58, and New England hardly averages 28. In the South again the figures run low to 6, 7 and 8, Texas again leading at 11.70. The intellectual stimulus of the Rocky Mountain region is thus seen to be equal to the fomentation of Wall street, and is decidedly healthier. But the chief problem is that presented by the illiteracy among the poor whites and blacks at the South. One ill effect of the late elections has been to thrust aside the discussions of two years ago, led by Edmunds, Logan and Tourjee, which made us hope that a noble scheme would result for the general education of these classes. Civil service reform is insignificant in comparison.

The reckless competition which has forced upon the country a number of needless railway lines is aptly illustrated by Jay Gould's yacht building. Gould lives up the Hudson and likes to come down to Wall street in his own steamer. But he has no peace even here, for a Mordecai of a silk-dealer named Jarrett has a yacht too, and tantalizes the great broker by firing a gun when he passes Gould's landing, and mocks him when he runs by him on the river with his faster boat. So Gould is building a yacht 212 feet long and nearly all boilers and engines, which he is determined shall be the fastest vessel ever built. His boat may follow the Mississippi plan and heave to with a big explosion, but his railroads blow up the country and wreck business with a panic.

The investigation at Washington of the fated Jeannette exploring expedition to the Arctic seas is revealing little not before known of the perils, the battle with the ice and then with death itself, who was the final and terrible victor. Dr. Collins, who accompanied the expedition as a civilian scientist, has left some records which show that Lieut. DeLong, the commander, was at times not above the manners of a martinet; but the testimony of Capt. Niebaum, a Russian and the last man from whom DeLong received provisions off the north coast of Alaska, goes to prove him too obstinate to profit by the experience of men familiar with Arctic life. Niebaum supplied him with a large number of dogs and says that the killing of these dogs lost the party. They are, he says, a necessity in these northern regions, as they are sure to find bear meat left in caches in the ice by hunters. DeLong's diary tells of the killing of these animals. When they were gone no hope was left. The late discovery of this mistake will not go far to remove the fearful dread of these inaccessible regions, which the pitiful story of DeLong's wretched death has impressed upon ambitious explorers. It will be years before any follow in his track.

Two boiler explosions in Illinois, one of a sawmill at Shawneetown, the other in a manufactory of agricultural machinery at Canton, were sufficiently fatal in their effects to demand a careful investigation. The Canton disaster occured on Saturday, in an establishment employing 300 men, of whom nine were killed. Three boilers exploded, all of them in fine condition and one new; the engineer was a careful and competent man, and the reason of the disaster seems inexplicable, since the engineer was one of the victims. The theory supported by a Pittsburg mechanic, and demonstrated by him in several actual experiments, may yet have to be received as a more important fact in running an engine than low water, namely, that a sudden exhaustion of steam from a strong boiler, by starting the engine or otherwise, allows the water which has been held, as it were in compression, to expand into steam in an instant with a force no ordinary boiler can withstand. With all the appliances for the safe management of this useful but terrible agent, the world may be thankful when one less cruel shall take its place.

In the discussion of Sabbath desecration in the Chicago Methodist minister's meeting not long ago, Mr. Fawcett, pastor of a North Side church, was prominent. That his views were radical may be understood from the fact that it was he who proposed a new party with reform principles and name "American," just after the election. He has been watched by the Sabbath-breaking sheets, and especially the *Tribune*, that "some occasion might be found against him." He gave a lecture entitled "Great Blunders;" forthwith some of its lines were compared with a lecture by Talmage of Brooklyn on "Big Blunders." Two or three ideas were culled out which were treated in a similar manner and Mr. Fawcett was loudly trumpeted as a plagiarist. Talmage was interviewed, and the wily reporter got from him some expressions which, in print, had the bitterness of condemnation, whether Mr. Talmage so expressed himself or no. This cunning and contemptible attack Mr. Fawcett has met manfully in a challenge to the *Tribune* and Mr. Talmage, to print the two lectures entire and together, since in no other way could he meet an enemy who, seems to have lost, with his regard for the Sabbath, most of his scruples about other moral questions.

—New testimony and of great importance and interest, confirming the account of Mr. Weed, has come to the *Cynosure*, and will be spread before our readers next week.

The Testimony of an Odd-fellow.

BY REV. WM. JOHNSTON.

I have lately received some testimony in reference to the order of Odd-fellows which I must needs divulge, that it may no longer lie under uncharitable suspicion.

Not many days since, in passing through a town in south-western Iowa, and stopping at a hotel for dinner, I had an opportunity of listening to a conversation that may serve to throw some light on the morality of the order. The parties engaged in the conversation were a young man whom I took to be a travelling salesman, and a citizen of the place, who was addressed as doctor, and who seemed to have some pretty high aspirations in his profession. The young man seemed to have a preference for the Masons, and intimated that they were more benevolent than the Odd-fellows. The doctor replied, "That's just where you are left."

After some further conversation the young man said he supposed they were a pretty good thing. "Yes," said the Esculapian warming up in his zeal, "If a man lives up to Odd-fellowship I'll be"——here supply a cognate of condemned—"if he can help but be a good man." Again he swore by the name of his God, that Odd-fellowship was a good thing. In the space of about

five minutes, three times he swore by the name of his God, and three times he invoked damnation if these things were not so.

Several times before I have heard similar testimonies, similarly attested by fearful oaths. Now if it be so "that an oath for confirmation is an end of all strife," and if "at the mouths of two or three witnesses every word shall be established," does not the excellence of the order seem to be almost indicated: When so many Odd-fellows can swear at all times, before private citizens as well as before magistrates and by all conceivable oaths that the order is a good thing, how can there be any further controversy?

After the excellency of the order had been attested by oaths, the parties turned to the discussion of its benevolent workings. I was busily reading a paper at the time, yet so as not to interfere with my hearing or prevent a sharp outlook for fresh information. But the dinner bell sounded just where I wanted to hear, and I had to forego the pleasure of being further edified. But what I heard gave me food for reflection over my "roast beef," and I will give you some of my thoughts.

Odd-fellows tell us they are required to believe in a God; and the question came up in my mind, Is it the more honorable to deny the existence of a God, or to admit there is a God and then blaspheme his name in ordinary conversation, in an attempt to bolster up the goodness of a Christless institution! I would certainly have as much confidence in a man who denies God, as in a man who profanes his holy name from day to day. I would have as much confidence in a man who denies there is a home of everlasting sorrow into which the wicked shall at length be turned, as in the man who admits the doctrine, and yet profanely invokes damnation, if he has mistaken the character of a silly institution with which he is connected. Then I thought still farther, if a man must necessarily be good who lives up to the regulations of Odd-fellowship, how comes it that there are so many Odd-fellows whose throats are an open sepulcher, and who, in hotels, on the streets, in depots and railroad trains are giving vent to poisonous exultations from a putrefying corpse in the heart. As we listen to their profanity and often their vulgarity as well, we must say with the Psalmist—"Their inward part is very wickedness, their throat is an open sepulchre."

And now if these lines should fall under the eye of any professed follower of Christ, I wish to call his attention to a lie of the devil, to which he is giving currency and, so far as he can, giving the sanction of Christianity. The profane, evil doer and devil-server swears by the great and dreadful name of God, that if a man lives up to the principles of Odd-fellowship he must be a good man, some Sabbath-school superintendent says Amen, and a minister of the Gospel pats him on the shoulder and exclaims, "Well said, my brother. Be a good Odd-fellow and thou shalt be saved." But down in yonder underworld of the damned the devil dances in hellish glee as he sees that even professed followers of Jesus have swallowed the hook that he has baited. For verily the devil understands the terms of salvation better than some who call themselves Christians. The devil knows full well that the faith of Jesus is the foundation of all real goodness, and that while men deny or ignore the faith of Jesus, the kingdom of darkness stands secure. The religion of Masonry and Odd-fellowship would give the Redeemer a starless crown, while the eyes of a sinful, dying race would be left to stream with everlasting sorrow.

Ye who say, that if a man lives up to Odd-fellowship he must be a good man, and especially ye Christian professors who endorse the devil's falsehood, I beseech you turn your eyes to the cross of Christ, which "will serve as a cynosure to direct you in this unknown navigation." Believe in Jesus as the son of God and the Saviour of men, and then you have laid the foundation, and the only foundation, on which men can build for eternity. On this foundation you may stand secure, though the heavens were on fire above, and the earth were reeling beneath you. Odd-fellowship builds on drifting sand, and when the voice of the Lord comes over the waters and it shall be called to stand the crucial test, both the order and its blinded devotees shall go down in the "red roaring flood."

College Springs, Iowa.

The Church of Christ One.

BY REV. WARREN TAYLOR.

The unity of the church of Christ is an existing fact that ought to be everywhere recognized and acknowledged. By whatever name they are called, in whatever organization they are gathered, or though they were known by no name and gathered in no organization, the disciples of Christ are one body and one bread; and on a credible profession of him, are entitled to the privileges of the household of faith. Is it asked where is their unity, since they are divided into different denominations or "sects," called by different names, and have differences in their creeds, their forms of government, their terms of fellowship and modes of worship. Where is their unity, whilst they harbor jealousies among themselves and are sometimes found disputing and wrangling over these various points of difference? This is the question that I desire to answer. And—

1. The disciples of Christ are one in their relation to him. They have all believed in him, and been justified by his blood; they are all engrafted into him and receive their new life from him; they have all submitted to his authority, and given themselves to him and to his service, and they have all been embraced by him as his redeemed and his friends.

2. They are one in a common faith. Whatever in doctrine is essential to the character of a Christian or the salvation of the soul, that they all believe. They all believe in the eternity and the sovereignty of God, and in the trinity of the Godhead. They all believe in the inspiration of the Scriptures and the depravity of man. They all believe in the doctrine of regeneration by the Holy Spirit, and in the atonement of Christ. They all believe in a future judgment and in endless rewards and punishments. These doctrines are the fundamentals of the Christian system, and like the stones of an arch they are bound together, and must stand or fall together. If any one intelligently and sincerely embrace and confess these he is a Christian and ought to be regarded and treated as such, or if he wilfully denies these or any of these or fails to embrace them he puts himself outside of the communion of saints. But as all Christians hold to these essentials of the Christian system, however they may differ on questions of baptism or church order, I repeat it, they are one in the common faith.

3. Christians are one in the prevailing spirit by which they are animated in their labors and their struggles here. In spite of their infirmities and short-comings, in spite of their jealousies and strifes, things which we all ought long since to have put away, the strong prevailing spirit of every Christian is that of love to God, and to the souls of his fellow men. And in this they are all one.

4. Christians are all one in their hopes. They are all looking forward to the time when through the grace of the Lord Jesus Christ, they shall see his face and serve him without weakness and without interruption.

"This glorious hope revives our courage by the way."

It seems to me that these facts will naturally awaken some very practical reflections. But I leave these for the reader to make for himself.

The Saviour in his prayer *That they all may be one*, undoubtedly had his mind on the development or manifestation of the real existing unity of his church: And I confess it did my heart good to see how nearly the fulfillment of his prayer was being realized in a single town as shown in the *Cynosure* of Nov. 23, under the head of "Christian Union," where different churches, without renouncing their identity were all sweetly united in relieving the wants of the poor, comforting those who were in sorrow, and leading souls to the Lamb of God who taketh away the sin of the world.

REFORM STORY.

Holden with Cords.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

Chapter XXXII—The Mystery of Iniquity.

Rachel finished shelling her pan of peas and carried them into the kitchen. Then in obedience to a certain thrifty custom nearly obsolete now, but very common with industrious housewives of a former generation who did not choose to allow Satan even so small a vantage ground as a few idle moments between sundown and dark, she took out a half-finished sock on which her needles flew briskly till she had knit about six times around, when her inward musings took shape in this terse sentence:

"I don't see into it."

"Don't see into what, mother?" I asked. For we had now reached that comfortable stage in our matrimonial journey when to address each other by the parental title seems the most natural thing in the world.

"How Anson Lovejoy can be a Mason. Now I really like the man, and always have liked him from the very first. But when I find that he can take part in such ridiculous, blasphemous folly, and be himself actually master of a lodge initiating others into it, I—well, really I don't know what to think except that there is one more fool in the world than I had supposed."

And Rachel knit vigorously several more rounds while I pondered the subject in silence. I too liked Anson Lovejoy in spite of the fact that he was not only a Mason, but held the office of Worshipful Master of Fidelity Lodge, located in the flourishing village of Granby, Ohio; said lodge numbering among its membera one or two ministers, a saloon-keeper, one deacon, several notorious gamblers, and a general sprinkling of the lowest characters in the place, all "meeting on the level" in felicitous union and fellowship.

"Well, mother;" I said finally, "a man isn't always a fool because he does foolish things. The fact is I've had a little talk with him on the subject of Masonry, and I have come to the conclusion that it isn't the system as it really is that he admires, but an ideal existing only in his own imagination of something it might, could, would or should be if it was only properly understood, and more care exercised in admitting candidates; such delightfully impossible conditions in short, that I was strongly reminded of the old couplet,

'If wishes were horses beggars would ride;
If I was a sword it would hang by your side.'"

"Now father"—and Rachel laid down her knitting in her earnestness—"why don't you put it right to him about the oaths and obligations and ceremonies. You have been through them yourself and know all about it, so you are just the one. What if this man's soul should be required at your hands?"

"I did 'put it right to him.' I told him he had sworn to conceal the criminal acts of brother Masons, to warn them of approaching danger and help them out of all difficulties no matter what wrong-doing might be the cause. But he had one answer for every objection, and that was that he did not so understand Masonry, and only considered its obligations binding when they failed to conflict with any superior duty that he owed to God or to Government. I asked him if that was the way he explained them to candidates. He assured me it was. I told him flat that such teaching of Masonic obligations was a mistake and a contradiction; that Masonry owns no law and no authority outside of or superior to herself; that when she ceases to be a complete despotism, when she allows her members to put their own interpretation on the oaths and penalties; above all, when she elevates the Bible from a mere piece of lodge furniture on a level with the square and compass to be what the old Westminster divines called it, 'the only sufficient rule of faith and practice,' her power has fled. She simply cannot exist under such conditions."

"And what did he say to that?" asked Rachel.

"Well, that fellow Jervish came in just then and broke up our talk. I suppose he thinks me a fool and a fanatic. I consider him an honest, well-meaning man, whose chief mistake is in thinking that he can do what the Scriptures declare impossible, 'bring a clean thing out of an unclean.' "

"Well, I don't nnderstand it;" repeated Rachel, decidedly. "There must be something wrong somewhere, when a man can't see the plain trnth put right before him."

For Rachel was like most practical, matter-of-fact people, not subject to glamours of any sort. When she saw a truth she saw it clearly—a snn-illumined mount of God piercing heaven unclouded by bewildering fogs and mists, and conld not understand why any honest mind should fail to perceive it too. But I knew better how men like Anson Lovejoy can be made the apologists and defenders of a lie; how they naturally seek, the first disappointment over, to reconcile the teachings of Masonry with their own standard of human duty, and only succeed by an ingenious system of interpretations that, carried into practical effect, wonld annul the whole thing. My grandfather so reasoned till the murder of Morgan opened his eyes. But a man like Anson Lovejoy, who belonged to a generation that knew not Morgan—must another tragedy as fearful shock the public mind, and rouse in even the dullest that indignation so terrible because it is a dim shadow of the divine wrath against evil doers, before he could be made to see!

This question I silently asked myself, while Rachel rolled up her knitting, and called to Grace, our youngest, to light a lamp.

"Yes, mother;" answered Grace, and rose promptly from her seat on the back steps, where she was giving his first lesson in astronomy to a favorite nephew named Joe, of whom I can only say that he had already begun to develop a talent for mischief that bade fair in time to cast all the yonthful exploits of the original Joe quite into the shade. At the same moment the gate swung open and admitted a female figure with a tin pail.

"Mother, there is Mary Lyman come to borrow some yeast."

"Well, Grace, you can get it for her." And Rachel drew up her chair within the circle of the light and took her sewing, while she invited the new-comer with a kindly smile to sit down.

She was a girl of not more than seventeen—hardly that. Her large blue eyes, regular features, and heavy braids of tawny gold hair made her face one of singular beauty. But there was a sad, depressed look about her mouth, and a lack of youthful elasticity in her motions that made her seem older than she really was.

She took her pail of yeast and departed with a mnrmured word of thanks. Rachel sewed very fast for several minutes till she snapped her thread. Then she broke out,

"I say, it is a shame."

"What now, mother?"

"To keep that girl as they do. I know how it is, just as well as if I saw it; drudge, drudge from morning till night. Not a minute in the twenty-four she can call her own. No chance for improvement, but plenty of chances for everything else. It is too bad, poor orphan child!" added Rachel, who had all the large-hearted instincts of true motherhood, and its capabilities of indignation also.

"Well, I know it is too bad; but she'll be free in a year or so. That's one comfort."

"I wish her time was out now," responded Rachel. "Grace can't keep school and help me mnch. And I believe if I could have the training of Mary for awhile I might make something of her yet."

"What! at eighteen?" I asked with natural incredulity.

"Yes; at eighteen," answered Rachel, biting her thread with an air of decision. "It is a mistake to think the die for good or evil must be cast at a particular age. It all depends on circumstances. Now this girl makes me think of some tiger-lilies I remember grew behind the barn when I was a child. I don't know how they ever come there, in that sunless corner, but there they were, growing and blossoming in about the same fashion that she is ripening into womanhood. All she wants is a chance to develop herself. If I conld give her that I should feel that I had done one good work in the world before I leave it."

"Why, mother; your life has been nothing but giving and doing for forty years."

"Well, I don't know about that, father;" answered Rachel with a little shake of her head. But I conld see that her husband's praise was very sweet to her, nevertheless.

The girl of whom we had been speaking was, as Rachel said, an orphan whom fate, personified by the selectmen of Granby had delivered over to be the victim of a species of white slavery in the family of a Mr. Simon Peck. To scrub floors, feed the hogs, fetch the water, and lug a heavy baby about when there was nothing else for her to do, was the routine of her daily life varied by such small tyrannies and exactions from the younger Pecks as the ingenuity of their own minds or the example of their elders might suggest.

It was not strange that all Rachel's womanly feelings had been roused in behalf of the girl. But a natural refinement had kept her from assimilating with her rough and coarse surroundings, and she was now growing up to a dower of singular beauty. Who should say whether it would prove a blessing or a curse?

Rachel sewed away in silence for a few moments, and when she again spoke it was to recur to our former subject of talk.

"Well, I don't see, as I said before, how such men as Anson Lovejoy can defend Masonry, but I think I understand the reason why I don't understand it."

"What do yon mean, mother?"

"Why, it is the 'mystery of iniquity.' We talk about 'the mystery of godliness' that cannot be known except by Christians, but we forget there is something corresponding it on the other side. There are depths of Satanic craft just as there are depths of Redeeming Wisdom. We can't understand either. They are beyond us. It is the 'deceivableness of unrighteousness,' 'the strong delusion.' Mystery; that is just what it is, the mystery of iniquity."

And Rachel resumed the work which she had let fall in her earnestness, while I pondered over her words, and concluded that she was about right.

The Follies and Dangers of fashion were well illustrated last summer at Saratoga by an incident given in the Albany *Evening Journal.* The picture of a woman covered with jewels attended by a grim detective is a striking comment on the hollow hypocrisy of fashionable society: "The most conspicuous feature of the evening scene was a lady from Philadelphia, fair, and yonng, and petite, a Mrs. Moore, whose sleeveless dress of rare point-lace is said to have cost $20,000; and in whose hair and ears, and on whose shoulders, bosom, neck, wrists, and hands were displayed diamonds that must have run up into hundreds of thousands in value, in solitaires, crescents, horizontal bands, and graceful pendants, that flashed and gleamed whenever there was a shadow of an excuse for them. Her husband, a gentlemanly, middle-aged man in appearance, supported her on his arm; and a little in their rear, solemn-visaged and absorbed in intense watchfulness of her, a private detective in citizen's dress wound his way in and out amid the brilliant scene. It was a strange spectacle. People held their breath and called her the 'Diamond Qneen.' "

—The *United Presbyterian* keeps up the mnsic controversy in the church of which it is the organ, by securing and publishing opinions from Hon. Daniel Agnew, late Chief Justice of Pennsylvania, Wm. Murray of the New York Supreme Court, and A. M. Brown, a Pittsburgh lawyer, all affirming the validity of the late action of the General Assembly at Monmouth.

The Sermon.

The Sympathy of Christ with Man.

PREACHED FOR THE UNION PARK CONGREGATIONAL CHURCH CHICAGO, ILLINOIS, BY THE PASTOR, REV. FREDERICK A. NOBLE, SUNDAY MORNING. DEC. 3, 1882.

"For we have not an High Priest which cannot be touched with the feeling of our infirmities." Heb. 4:15.

Human sorrow is many sided. So there are many aspects in which sorrow can be viewed. The methods and purposes of its coming; the proper attitude to be assumed when its smiting tides are sweeping in against the soul; the consolations and snpports which are to be found under it, the lessons of resignation and trust that are in it, these are all qnestions having their roots in the one common fact of suffering; but standing out from it like so many branches from the stem of a single tree.

This morning we will try to look at the infirmities and diseases and losses and pangs of one sort and another which we are called npon to meet and endure as events that awaken a divine interest in onr behalf, as channels opened for the inflowing of holy influences upon the heart; as golden gates swnng back of Providence to let our sonls into closer companionship with God; or, to throw it all into a sentence, as special opportunities for Christ to show his sympathy to men.

"For we have not an High Priest which cannot be touched with the feeling of our infirmities." How the heart kindles at the thought! What strength, what joy, what hope it pnts into the life to realize that in the midst of onr distresses, and when darkness is over us, and the whole horizon of our life is cloud-bonnd, and only woe is voicing itself in the soul, there is a love like the love of our Divine Lord, to throb down to us—an arm like the arm of him who came to litt up the bowed down, to reach out under us—a voice like the voice of him who called the dead ont of their graves to whisper to us of peace and safety!

But our object just now is not so much to dwell directly on the blessedness of this divine tenderness which is exercised toward us in our sorrows, as to separate it into its elements and look at them one by one, that thns the way may be prepared for each to see and know for himself, as otherwise might not be possible, how rich and sacred and helpfnl this sympathy of Jesus is.

With this end in view I remark:

1. That the sympathy of Christ with man is an intelligent sympathy. Christ has such a perfect understanding of us that he can sympathize with us fully. He knows us through and throngh. Nothing essential to a right knowledge is hidden or can be from his eyes. His regard for ns is not a mere spasm of affection—a simple emotional caprice resulting from partial information; but this regard is based on a complete comprehension of all the facts of our condition. Every secret of the heart, and every circnmstance which would in any way modify judgement is open to his thought. No man is so low, so high, so remote; no temperament is so peculiar, no emotion so intense, that Christ cannot search out all and enter into all the experiences of which he may be capable.

Now, at first thought, this may seem of little conseqnence. It is of great conseqnence. For of all bars to sympathy between man and man there is none so strong and general as this of our ignorance one of another. We do not understand each other. To say nothing of our multiplied misnnderstandings in which there is more or less of willful perversion, there is any number of defective and partial understandings such as resnlt from imperfect knowledge. How hard it always is to get men to change places, even in imagination, so as to look at things from each other's stand-point. What warrings there are between man and man—between nation and nation—between race and race; between the different orders and classes and sects; between the varions trades; and how impossible it seems to hush these warrings down, for the simple reason that each party to the conflict refuses to see facts in their broad and general aspects, but will insist on looking at them in the light of narrow and selfish interests.

Mere seeing eye to eye would not heal all the strifes and settle all the world's difficulties; for there is often a malignity behind our ignorance, or existing in spite of our knowledge, which must be corrected before there can be the calm of perfect oneness. But a great many of our controversies would certainly yield to a little more of the light which would come if each antagonist would put himself in the other's place. Class hates and prejudices, the hostilities of parties and factions, sectional jealousies, the disputings of the schools, would all be modified and softened by the diffusion of a common intelligence.

Perhaps, under our human limitations, it would be impossible for any man to become so cosmopolitan in understanding and so catholic in spirit as to be able to take the attitude in which he might see and hear and feel just as the man in whose place he supposes himself to be standing for the time being sees and hears and feels. But whether it be possible or not it is painfully manifest that thousands upon thousands do not even approximate to this attitude. The mutual generosity of opinion and treatment which would follow from a mutual appreciation of positions exist as yet only in germ.

How often, for instance, parents and children stand at a distance from each other, and harbor discontent and foster alienations, because in some respects they do not see eye to eye. The boys and girls have not had the experience to enable them to enter into the anxiety and care with which they must be watched over and followed. All too frequently it is the case that fathers and mothers have wholly lost the faculty, or have ceased to exercise it at any rate, of recalling how things used to look and how they must still look to the young. This is one of the pathetic facts disclosed in the life of Macaulay --the utter lack of sympathy between this distinguished son and his distinguished father. Employers and working men are constantly drifting into disputes, and getting further and further away from each other, largely for the reason that they refuse to study duties and obligations in the broad way which takes in the interests of both alike. The clerk who chafes and frets under the least constraint does not pause and say to himself, "Now if I were the head of this establishment, how should I want my book-keeper and salesmen and watchman and errand boy severally to acquit themselves?" and so try to look at his work from the other side. Neither does the merchant, in turn, say to himself, "If I were a young man in a store, shut up all day, far away from home, perhaps, working on a small salary, obliged constantly to struggle with temptations to excess and over-reaching, almost all the time weary, ambitious of promotion but forced to wait and still to wait, how would the outlook appear to me?" Albeit these two simple questions, put by each to his own heart would bridge over many a gulf, and soften many an asperity and turn away much bickering and wrath. How rarely, too, does it seem to occur to the mistress in the parlor, as she comes in fresh from her complaining because so many things go wrong in the kitchen, to stop and say, "How should I like it? how would that sort of destiny affect me? what kind of temper would it be likely to develop? how much of serenity and deference be likely to beget? to stand always in the presence of such tasks; and how much care and economy should I feel called upon to exercise? how many of the cardinal virtues to exemplify, to what lofty heights of womanhood to ascend, if every day of my life had to be spent in this way?" Quite as often the maid is at fault, and does not pause to reflect and say, "True, this is hard, and I get but little for it, and many times am found fault with when there is no just ground for it, and not unfrequently am burdened and urged beyond my strength, but I am here under contract to be faithful, and I must do as I would be done by—do as I would have a servant do for me were this household mine, and I responsible for its neatness and safety and general direction."

Neither party looks at life and duty from the stand-point of the other. Yet how much more sympathy and consequent harmony there would be between the two if in thought their places could be occasionally changed, and parents and children, and capitalists and laborers, and mistresses and maids, could see eye to eye and feel heart to heart.

This runs through all departments and orders. The poor and the rich, the weak and the strong, the high and the low, the rulers and the ruled, come often into hostile attitudes, and are liable to break out into disastrous open ruptures, because they have no adequate knowledge and appreciation of each other's burdens and trials and obligations.

Nor is this the whole of it. We all have experiences into which we feel that no other human soul can enter; as we are also sure that others have experiences into which we cannot enter. The heart is a mighty mystery. Having much in common all hearts have much that is personal and private to each. No man, no generation, is cast in precisely the same mould in which others are cast. A simple difference of temperament, or of education, or of some habit, often makes men utterly incomprehensible to each other. As I have been implying we might see into each other's hearts better than we do, and we ought to do so. Some time we shall. Then men will not make so many and such fatal mistakes along this line of mis-conceiving and mis-judging as now. For how frequently it happens that towards the very men from whom we have been shut out by the prejudices which have sprung out of an imperfect information, we have been drawn warmly and tenderly when we chanced to get some new insight into their motives, and some fresh glimpse into their characters. Who knows how many times the cry of the mis-judged and mal-treated has gone up to heaven, "Oh, if those who slander and stone and persecute me only knew the spirit which animates me, and what the ends are that I seek, and what motives constrain me, they would not mock and scourge—they would not hunt me down with their cruel ostracism, and grind me so between the upper and nether mill-stones of their fierce hate!" Thousands whose martyr-blood has been the seed of the church might have said that. At the same time it is impossible for one man to fathom another man, or to duplicate his experience altogether in his own life. Men cannot be sure that they interpret each other with absolute accuracy.

But the Divine Christ knows us. No bar of ignorance shuts him out. No intervening cloud obscures his clear seeing of our hearts and of all that is inmost in them. No art can baffle his penetration. Words cannot mislead him. Silence cannot deceive him. No man has ever to go to Jesus and say, "If you only understood my motives and my desires your heart would beat out responsively to mine." All our motives and desires are an open book to him. No man is ever obliged to go to Jesus and say, "You have given me your sympathy, and I feel it—feel all the blessed influence of the divine one; but if you had only known me as I know myself you could not have done it." No. There is no necessity of this sort. All the sympathy he gives us we may be sure is on the basis of a complete understanding of us—our thoughts and lives.

Having this perfect knowledge of us, Jesus is supplied with the essential conditions of a right sympathy. Under such conditions he can sympathize to the utmost. Is a man poor? No man knows poverty as he knew it. Is a man rich? So was he once, though he gave up his riches that sinners, wretched and miserable, through his poverty might be made rich; and he sees and feels all the temptations and burdens of wealth. Is a man ignorant? He knows what it is to be limited in understanding and to reach wisdom through the stern method of increase. Is a man learned? He knows how thought kindles thought, and how attainment awakens aspiration, and how unsolved problems press the soul. Is one young? Is one old? Is one weighed down with responsibilities and trials? Is one worn with wearisome cares and anxieties and watchings? Is one in robust health and liable to go astray through the very over-plus of life; or an invalid, wearied and worn, sick in body, and sick too, it may be, in heart? Has one peculiar distresses and besetments? Has one sorrows in which there are elements it seems utterly out of the question to get anybody else to comprehend? Christ is master of all that belongs to all these stages and conditions and experiences. He ranges at will through each man's mood. He can sound the notes of all needs. He can be touched with a feeling of every infirmity. In assuming our humanity he assumed it in such way that his experience might be brother to every other experience, however peculiar or severe. Every pulsation of our being, every yearning, every pang of body and mind and heart, every struggle under disadvantage and limitation, every loss, every outside encounter, every inward wrestle—he knows it all. We may have no words in which to express our feelings; but he knows them—knows all. He stands by us and appreciates the consuming heats of our unseen furnaces, walks with us in all the way of our hidden lives, and gives right meaning to every cry.

II. The sympathy of Christ with man is a helpful sympathy. All true sympathy, indeed, is helpful. But much that has expression never takes any valuable practical turn. The world is no better for it. The lives of men are made no brighter and easier. It is a mere effusion of emotion, and out of it there comes no relief to anybody. It is beautiful for the moment; but it is only foam, and it passes away like foam. It says, "I am sorry for your coldness and hunger," but it never takes the form of fuel and food. It says, "I am sorry for the burdens you bear," but it never goes out as a hand to make the burden less heavy. It says, "I am sorry for the darkness in which you walk," but it never kindles into a clear light to guide erring feet. The sympathy of Christ is just the opposite. It is helpful, practical, and it amounts to something. It cheers; it heals; it strengthens; it elevates.

1. In the first place Christ is willing to help. This is much. Especially is this much when it is taken in connection with Christ,s perfect understanding of us in all our needs. There are some who are disposed to be kindly and loving just as far as they have appreciation of what is required and suitable. They may blunder in the method of their benevolence, and tear open afresh the wound into which they would pour the healing oil; but they do the best they know how and have capacity for. Not many are there however, whose hands keep at even pace with their hearts, and whose feet are as quick to run as their eyes are to see, and who are willing to be to the trouble of showing sympathy in the shape of practical beneficence.

Here is a man who knows just what it is to wrestle with poverty, and who has abundant means to relieve the distresses of some one or more of those who are passing through the bitter experiences with which early necessity made him familiar; but not a dollar goes out from his palm. He knows what to do, but he is not willing. Here is a man who knows just what it is to suffer through the long days and nights of a painful illness, and who knows, too, how much even words may be worth to such an one, and of what value are little attentions and courtesies, and how sweet is thoughtful patience; but now that he is well he passes by on the other side, and neglects to render the little services which are so comforting and precious. He knows what to do, but he is not willing. Here is a man who knows what it is to be a stranger in the midst of strangers; to be lonely and desolate with homesickness; to be easily tempted to fall into the despondency incident to such a life in such circumstances, for he has felt it all; but he speaks no word of comfort to those he discovers to be in the same straits—lets them struggle on and struggle through as best they may. He knows what to do, but he is not willing.

It is the same with a great many. It is not from lack of knowledge, but for want of a willing mind and the loving heart that there is not more bearing of one another's burdens.

But Christ is willing. The clearness with which he sees our needs is not more marked than the readiness with which he hurries to bear

relief. Recall how it was when he was here—he who is the same yesterday, to-day and forever. How quick his response to all appeals for aid! How he went about doing good! How patient he was with the blindness and stupidity he met! How compassionate, how forgiving, how helpful, wherever he went! More willing than the sun to pour out light; more willing than the drops to fall out of the over-charged clouds; more willing than the buds to come and the flowers to open in spring-time, is Christ to lend his help to men. Does not all this, and more, have expression in the one measureless fact of Calvary?

2. Christ, in the second place, is able to help. He has the resources of helpfulness. Here again we see how sharp is the contrast between Christ and even good men. Many a man who really feels for the distresses of others, who weeps over them, mingling his tears with their tears, and who makes their wants his wants, and their disgrace his disgrace, and their agony his agony, is nevertheless shut out from the doing of much which he would be glad to do by the limitations under which he labors. Money is needed, but he is without means. Counsel is needed, but he is sure he is not wise enough to meet the exigencies of the case. Encouragement is needed, but he is not familiar enough with the intimate windings in and out of the human heart to minister the subtle stimulus required. Whatever the direction, he soon finds himself at the end of his resources. He may have the tenderest heart but he cannot help. He feels deeply and genuinely for the tempted and dissipated, but all the restraints of which he has command are too feeble for the work. He pities the ignorant and would gladly aid them by putting letters within their reach and encouraging them to learn, but it is only little he can do. Even Mr. Slayton, with his million for education, as Mr. Peabody before him, must see thousands of ends he would promote if he could, but cannot. For doubtless he would endow institutions for culture in every city in the land, would build up academies and colleges and seminaries, and found libraries and establish technical schools and galleries of art all up and down our broad domain; but how unequal to an enterprise so vast would even many millions be! With the warmest heart, and clearest head, and the best intentions in the world there is no man who is not forced to say "No" many times, when all his impulses would lead him to say "Yes."

But he who when here on earth was the image of the invisible God, and by whom and for whom all things were created, and in whom through the pleasure of the Father, all fulness dwelt, is not hedged in by any such limiting necessity. All resources of help are in his hands. If any man is straitened it is not in the Son of God, but in himself. Is any man tempted? He is able to succor the tempted. Is any man ignorant and out of the way? He can have compassion on all such. Is any man in trouble? He is a very present help in time of trouble. Is any man ever led to doubt the issue of his faith? He is able to save unto the uttermost all who come unto God by him. Does he sometimes seem afar off and out of reach? He is ever nigh: for though he has passed into the heavens and is exalted above the heavens, his glorious priesthood remains unchanged and unchangeable, and he ever liveth to make intercession. In all our distresses, in all our darkness, with all our tears we may come boldly, with petitions, that is, in which nothing is kept back, but every desire is poured out freely and fully, to the throne of his grace. It is both in his heart and in his hand to bestow mercies.

Would that we could realize this! Would that they who have sorrows they do not utter; that children whose loving parents have been called on high; that mothers whose dear, sweet babes have been taken out of their arms; that wives whose strong ones have fallen at their sides, leaving them like tender vines widowed of their support, could only fashion to their hearts what fulness of sympathy there is for them in the Divine Son!

"No fable old, nor mythic lore,
Nor dream of bards and seers,
No dead fact stranded on the shore
Of the oblivious years;
But warm, sweet, tender, even yet
A present help is He:
And faith has still its Olivet;
And love, its Galilee.
The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again."

III. The sympathy of Christ with man is a purifying and ennobling sympathy. Few considerations could be more important. Much of the sympathy of the world is not purifying and ennobling; it is mis-leading and degrading and hurtful. It does not aid—it hinders. It does not improve men—it makes them worse. It does not strengthen, but weakens rather in the direction of moral force; so that often the sympathy which has expression from man to man is not a blessing but a curse. Perhaps this may be fixed in mind by an illustration or two.

Not long since a young man of my acquaintance thought he had been grossly wronged by parties with whom he stood in intimate relation. He had not received the recognition and the recompense to which he felt he was freely entitled. Like most men in such circumstances he hastened to tell the story of his grievances to a friend. The friend was one whom he knew loved him and in whose judgment he placed implicit confidence. Of course a statement made in such circumstances would be one-sided and colored through and through with prejudice. The man who heard the statement ought to have bethought him of this at once. But he did not. He allowed his sympathy to be kindled to a white heat at the first word, and in a moment more he had endorsed the complaint and added fuel to the fire. In this way the ill-temper, which ought to have been soothed, was aggravated—every evil passion was inflamed, and it was only through the interposition of wiser counsels that grave disaster was averted. Here was sympathy; but it was a mischievous sympathy. Instead of guiding, it perverted. Instead of allaying selfish discontent and hushing down unwise ambition, it aroused every bad impulse, and turned a soul for the time-being into dark and satanic channels. It was sympathy, but such a sympathy as a man better never have.

Here is another instance. A young man had been insulted, not directly, but indirectly in the person of his father. The wound inflicted was so sharp and inexcusable that it aroused all the anger of the young man's soul. He saw in it an invasion of private rights. He saw in it a misrepresentation of motives which he knew to be honorable and above suspicion. He saw in it the arraignment of his own manhood; and the only thing it occured to him to do was to wipe out the indignity with a blow. Well, what did men say to him? The whole community was stirred, and everybody was hurrying to express sympathy. What was the tone and character of this sympathy? Just this. Hundreds said: "You are indignant; so are we. You feel that you have been outraged; so do we. You think some sharp expression ought to be given to your sense of wrong; so do we. Now strike, and we will back you. Push to your heart's content, and we will see that no harm comes to you." That was the form the sympathy took. It was not good and wholesome. It had the spirit of the pit in it. It was lurid with vengeance. It could only belittle and blind. Whereas true sympathy would have lifted him above the exploded sentiment of eye for eye, and tooth for tooth, and railing for railing, and pointed out to him some worthier method of voicing a righteous indignation. True sympathy, while appreciating his feelings under the wrong, would have reminded him that the Perfect Man, when reviled reviled not again, and so would have made his wrong the occasion of moral triumph.

So it is often, and in many spheres. Sympathy is made an instrument of tearing down rather than building up, and of diverting from the right path rather than leading straight on in the way everlasting. When men are suffering from loss of property by fire or accident or villainy, how common a thing it is to see them falling into despondency or envy or discontent under the dealings of Providence through the influence of the sympathy conveyed to them by friends. How much more harm than good is often done in sick rooms by words dropped only with kindliest interest. When bitter afflictions come, and dear ones are taken, how frequently it happens that the words which are spoken, and spoken only with the purpose of consoling, are so indiscreet as to bring shadows between the struggling soul and God. In fact unless one has given special thought to the subject I doubt if it be possible for him to realize how absolutely disastrous and degrading in their effects on the soul are many of the forms and methods of human sympathy. It is made to whet bad passions; to kindle devouring flames; to exasperate rather than to calm; to burden rather than to relieve; to intensify discontent and hate; and to take men down lower than it finds them instead of conducting to higher planes. Not always is it so, for if it were we could not live; but many times and in many spheres where sympathy is brought into play it is so.

Exactly the opposite is Christ's sympathy. The sympathy of Christ always purifies. It cheers; it helps to right-seeing; it heals; it strengthens; it exalts and brings one nearer to God; it puts evil passions to sleep and awakens holy emotions; it quickens not the worst things but the best things in a man; it has in it always a pulse of heavenly one; it never aggravates a bad symptom; it never accelerates a wicked course; it stills the troubled waters; it rests and soothes the aching heart; it makes a man hate the mean and low, and love the good and high; it takes one forward into companionships which are above the stars; it is more palatable than food; it is more refreshing than light; it is more fragrant than flowers; it is sweeter than song. For this sympathy of Christ is a Divine heart touching a human heart, and informing it with heavenly love.

Are any afflicted, then? are any in darkness and distress and sorrow? are any standing face to face with calamities they dread? Here is one who knows all needs, and who is willing and able to help in every extremity, and whose ministries of comfort are always cleansing and exalting. There is no infirmity he does not understand, and we can have no feeling with which he cannot be touched. He follows sinners down into the depths of their deepest sinfulness, for he came to seek and to save that which was lost. No man sinks so low down; no man drifts so far away in alienation and wrong-doing that there is not a ready and helpful compassion for him in the heart of Jesus if he wants it and will accept it. If we only knew it there is no yearning to which he will respond so quick and so lovingly as to the yearning for deliverance from the guilt and defilement and dominion of sin.

"By his hour of dire despair,
By his agony of prayer,
By his wounds and pangs and cries,
By the Perfect Sacrifice;
Bending from his throne on high,
He will hear the sinner's cry."

Does this little story throw any light on the growing faithlessness and irreligion of the age?

"A little girl, not far from Chicago, who has believed implicitly up to date in the person and mission of the sweet Christmas saint who slides down the chimney on Christmas eve and fills the stockings hanging there, was thought by her parents old enough this year to be undeceived. They proceeded to tell her as kindly and carefully as possible who were her real benefactors, and that Santa Claus is a myth, made beautiful by long tradition and the faith of many little people like herself.

"The child fell into uncontrolled grief and refused to be comforted. Finally, as the storm of sorrow was nearly spent, between the dry sobs the child turned upon her father and mother with the astounding observation—"Well, I hope you haven't been deceiving me about Christ all these years."

Verily Truth is a jealous goddess.—*Signal.*

—At the thirty-second annual meeting of the Grand lodge of colored Free-masons of Ohio last August, 44 regular lodges were reported with 1004 members. Their net loss for the year was 25, and 121 were suspended.

CORRESPONDENCE.

Facts About Morgan.

From a letter to the Batavia Convention.

FREEPORT, Ill.

Concerning the abduction of Wm. Morgan, of course I have no personal knowledge, being at the time a mere infant. My dear father, who came to Freeport in 1854, was a personal friend of Morgan and an ardent and devoted Anti-mason. His "Morgan expose of Masonry," a small pamphlet, I have known nothing of for forty years. He preserved for many years several volumes of the *Republican Advocate*, published at the time of Morgan's abduction, what became of them I know not.

I know of no persons in the world who could, in my judgment, furnish more information on the subject than Judge Taggart and Miss Sarah K. Stevens of Batavia. It may be well for me to refer you to the Utica, N. Y., *Observer*, or *Observer and Herald*, published at that time. Some time during the past year one Mr. Pitkin, dealer in rags and old iron, etc., in this city, called my attention to two bound volumes of the *Observer and Herald* which he said he purchased of the family of the late S. W. Guiteau, (father of Charles Julius Guiteau the assassin) and which volumes he sold for from $10 to $20 to the New York Historical Society (Horatio Seymour, Pres.) Utica, N. Y. These volumes were published I think during 1826-8, and contained many able and interesting articles on the subject of the abduction of Morgan and Anti-masonry. I am inclined to the opinion you may obtain valuable information from the Historical Society of New York. I have the honor to be very truly, CHAS. BETTS.

Letter from Bro. A. A. Phelps.

NASHVILLE, Tenn.

I cannot tell you how deeply I regretted my inability to attend your Anti-secret Association at Batavia. I was the secretary of the first one ever held—in Pittsburg, 1868—and offered the resolution that resulted in starting the *Christian Cynosure*; and though I have not been able to meet with you often, I have had but one unvarying conviction in regard to secret societies in general, namely: That they are not needed for any good cause, that they are capable of being used for great mischief, that they often become selfish monopolies, that they generally stand in the way of progress, and the world would be better off if there was not a secret order of any description. In regard to Freemasonry in particular—against which your batteries are mainly turned—I regard it as a strange mixture of silliness and sacrilege, combining about as much deception, selfishness, and barbarism as you could well incorporate into a single system, and worthy of the reprehension of all good men. The wonder is that any one should try to marry such an institution to the church of God.

For a dozen years I have labored as an independent evangelist, going from Maine to Texas, and entering whatever doors were providentially opened. I have found good sheep in the various folds, and a growing number who were in favor of shaking off sectarian shackles and fellowshiping all true Christians. But I have found also tons of shriveling bigotry—a disposition to worship the church more than its Founder—any amount of *churchianity* mingled with very small quantities of *Christianity*.

I believe in churches—organized churches—but I would have them organized scripturally, and with as little machinery as possible. I would have the church very strict in regard to character, but very tolerant in regard to differing opinions. I would make a *character*-test rather than a *creed*-test. The door of the church should be wide enough to let all true Christians pass through it. The church is *God's* institution, and therefore all his children are in it in fact and have a right to be in it in form. You have well said that the only justifiable division is that which separates "the children of God and the children of the wicked one." There is no reason, (that can stand the test of divine or even human scrutiny,) for cutting God's organized church into a multitude of jangling fragments. Such a scene of disruption is enough to make sinners scoff and angels weep.

Such is the creed-bound sectarianism of most of the churches, that many magnanimous souls are in honest doubt whether to formally join any of them, or stand and fight alone. As a rule, it is probably better that Christians should unite with some church, even if they cannot find everything to their liking; especially if they are not obliged to swallow various unscriptural pills which the creed-makers have prepared, but, on the contrary, are allowed to exercise their liberty of conscience and speech. But, alas! how often such liberty has been promised at the door, and denied after the candidate has entered the room! O, there is such an everlasting *tendency* to selfishness, rivalry, and sectarianism!

Even those denominations that started out with a scriptural *name*, and promised to make Christian character the *only test of fellowship*, are this very day making various doctrinal, sacramental, and other tests, and thus trampling their own consistency under foot. I know a people who solemnly promised to make only a character-test, and to take the Bible as their only rule of faith and practice; and yet it was not long before there was a clamoring for denominational distinction, which led first to the adoption of an unscriptural *name*, and finally to the adoption of a *creed* with sixteen articles of faith! And I never saw a more intense spirit of sectarianism than I have *seen* and *felt* among some of those very churches.

I have also been intimately associated with those who laid great stress upon plainness and self-denial, and made loud professions of personal holiness, and yet were so narrow that they could not tolerate a minister—however pious, intelligent, and useful—who diverged a hair's breadth from their accepted "creed." He must stifle all advanced convictions, and blockade the way to any further progress in religious thought, or, like the poor Chinaman, "he must go." It really seems too bad to compel all good men to leave the churches of their choice as a condition of growing "in the knowledge of the Lord Jesus Christ." They do not intend it, but the churches often act upon the assumption of their own infallibility. O for a chance to breathe, without the danger of being hung for heresy! With much brotherly love, A. A. PHELPS.

H. W. Beecher and Evolution.

WASHINGTON, D. C.

DEAR BRO. K:—On the evening of December 5th, Mr. Beecher lectured in Lincoln Hall of this city on Evolution as related to Christianity. He was introduced by Rev. W. W. Hicks, who is only a smaller specimen of the same kind of a man. Of course such men draw a certain class, and elicit a great amount of applause. He alluded to the present as an era of doubt; of breaking away from the old and reaching out after the new. This change is most important in character and results. He regarded the doctrine of evolution as being the most momentous step in science that has been taken in modern or indeed in any day. "It touches institutions—laws—religion—everything."

He said that the idea that God stood supreme and sovereign and commanded things to spring into existence came from poetic passages in the Scriptures, and that we are coming to learn that this world has been "a gradual unfolding from simple to complex," etc. Perhaps there is some truth in the doctrine of evolution as applied to science, but it is also true that "the carnal mind is enmity against God," and is especially hostile to the sovereignty and supremacy of God, and that Mr. B. but voices this enmity when he attempts to use some truth and more conjectures of science to set aside the Word of God by calling it "poetical."

Again he says, "I incline to the belief that not in the far future it will be understood that man himself is the last and greatest evolution, and that his ancestors were *the under class of animals*." I will not ridicule this theory, though it is ridiculous. I think Satan showed great skill in its devising, for in no way can you so effectually get rid of the idea of moral responsibility to God and all that is involved in it, as by persuading men that they are but a derivation from the brutes. It is in vain that science has abundantly refuted this theory and shown that between the highest order of animals, and the lowest order of men there is an immense and insurmountable distance. It is lost on the men who want to get rid of God and history. Anciently "the fool said in his heart, There is no God." The modern fool has added to this, "*there is no man.*" What we call man is only "an evolution from the under class of animals;" of course himself an animal. This is simply *advanced blasphemy*.

Again he said, "The Bible was not inspired. It was mankind who was being inspired and the Bible only records the progress of it." Without stopping to argue about the inspiration of the Bible I must say that I quite agree with him that, in a certain sense, men have been inspired by the wicked one, and that the Bible records the progress of this inspiration, as well as that which is of God. Paul says, "Now the Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron. 1 Tim. 4:12.

Mr. B. says that this doctrine of evolution is only an hypothesis, but he says also that God is a hypothesis. This is the height of blasphemy, for, in all ages all mankind have recognized God as the most absolute fact of which we can have any conception. "Perhaps," says Mr. B., "There is a God, and if so, we must take that matter into account." I am reminded of the poor wretch who was about to go down into the sea, who cried, "O God! (if there be any God) save my soul, (if I have any soul)."

Mr. B. concluded his remarkable discourse by framing a caricature of the doctrines of original sin, depravity, future punishment, etc., and then holding it up to ridicule. He said that his reason taught him to reject these doctrines and that those who taught them did not believe them. At the close there was immense applause. This lecture, from a professed Christian minister and its reception by a Washington audience shows how great is the departure of the people from God, and the immense need of a general reformation. H. H. HINMAN.

Our Mail.

Mrs. Margaret Stubbs, Vermillion, Ill., writes of the sudden death of her husband, our friend and co-worker, Jesse Stubbs. He was walking on the railroad track and was instantly killed by a passing train. The bereaved have our sympathy.

Wm. Matthews, Ambrose, Pa:

"I think the move on Washington City a good one."

Richard McClelland, Cannonsburg, Pa.:

"I will endeavor to secure a few subscribers. I am in for the downfall of the curse of Masonry and all other secret combinations. No one in the United States wishes more ardently the success of the Anti-masonic cause. There are few men who can say as I can that I had two brothers-in-law murdered by Masons. Of one you published a very correct account in the Cynosure a few years since, namely, David Brownlee, of Warren county, Ill. Of the other, I forbear for the present to give any of the details."

Thos. R. Griffin, Springfield, Ill.:

"Our dear Bro. Hinman, in my humble judgment, is the right man in the right place. His well-timed visits to Hampton University and other institutions of learning are as precious seed sown in good ground; rich and plenteous fruitage is sure to follow. May the mighty arm of Jehovah and the resistless energy of the Holy Ghost give such an impetus to the heart, brain and work of the Cynosure as shall constitute it a giant among its foes."

Joseph B. Lyon, Mt. Gilead, O.:

"I like the high stand the Cynosure takes and feel satisfied that those great principles will finally prevail. I never had a very favorable opinion of secret societies and never joined them and have wondered how so many men are fooled into them. After reading the papers I save them for three months and then stitch them together in a volume with a waxed thread in the clamps which makes them very durable. Then I lend them around with judgment."

This is an excellent way to use the paper, and at

least one friend who read the above adopts it with his papers.

A. C. Moffatt, Albion, Iowa:

"Masonic editors are publishing lies about Thurlow Weed before his body is hardly cold. Such is Freemasonry."

God will sweep away the "refuge of lies."

Christmas in Syria.

Miss Wylie, one of the missionaries of the Reformed Presbyterian church in Syria writes of the regard shown toward this day among the superstitious and priest-ridden people with whom she is laboring:

"I was talking with one of the girls, who was formerly a pupil here, about what she thought of Christmas. She said she did not know that it was the birthday of Christ, but the world over kept Christmas, and she thought that they, living as they do among Mohammedans who did not believe in Christ at all, might recognize the day to let them see they were not ashamed of their prophet, who is greater than the Mahommedan prophet. I asked if she did not think it would be better if they would pay more attention to the dav Christ had himself set apart and commanded us to keep. She said she did; that she wished they could have quiet Sabbaths as we have. She said for herself she did not consider Christmas a holy-day, or that it was wrong to work, but she acknowledged that some of her people considered it more sacred than the Sabbath. She said neither did she consider there was any virtue in the wearing of a cross; that the ignorant among them did think God would be pleased with that mark of respect to his Son, and favor them; that she did not believe that, but she wore a cross because she was a Christian, and for ages that had been an ensign that the wearer believed in Christ; that a Moslem would not wear one; that he would curse it if he saw it. I have had talks with a great number of the girls in regard to the cross. Many of them say that they wear it that they may think of the Saviour when they see it. I tell them that he should be in their hearts all the time, so that they would not need to look at anything else; and that all their words and actions should be of that character that the people would know they were Christians. The girls who have been here for some time do not like at all to acknowledge their superstitions, and will deny that they exist, but the older ones will unconsciously let drop remarks about the evil eye, &c. Not long ago our teachers went to call on a family who had lost a little boy. They said they had taken him to an evening party and the people all remarked, how happy they were to have such a beautiful baby. That night the mother was taken sick and then the child. There was no doubt that the envious one had caused the sickness. They would never for a moment reflect that perhaps the mother had taken cold from having exposed herself."

—The growth of last year in the work of the American Board of Foreign Missions is thus effectively summarized:

"So far as figures can represent the progress of the year, it may be gathered from the following statements: net increase of twenty-six in the number of missionaries; a gain of twenty-three churches, and an addition of 1,700 members on profession of faith; an increase of eighty in the number of native pastors and preachers; an addition of seventeen high schools and seminaries of different grades, and 1,000 youths in them; besides 1,500 more pupils in common schools. Nor should we omit in this summary the efforts of the native Christians to help themselves, as expressed by funds raised and expended for their own schools, churches, and religious literature to the amount the past year of over $80,000. But figures can give no just conception of the leavening processes effected by the agencies thus detailed, or by the circulation of over thirty millions of pages of educational and religious literature, by the personal labors of over one hundred women specially devoted to the welfare of their sex in schools and in the homes of the people, or by the example of the changed lives and character in so many lands of so many, once strangers and foreigners, now fellow-citizens with the saints and of the household of God."

—The New York *World* very appropriately puts its Masonic department into its Sunday edition, the kind of religion taught in one fitting well the practice shown by the other.

—The late Trumbull Cary of this village was during his lifetime an intimate friend of Thurlow Weed, to whom he presented a curiously-formed walking stick. This cane now comes before the public through Mr. Weed's will, in the eighth clause of which the following appears: "In affectionate remembrance of a warm friendship which commenced over half a century ago with the late William H. Seward, lasting uninterruptedly to his death, I give and bequeath to his son, Frederick W. Seward, to whom I am as affectionately attached, the cane presented to me by our mutual and valued friend, the late Trumbull Cary."—*Batavia, N. Y., Advocate.*

Words of Life for Every Day.

SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH.

Thursday, Dec. 21.—Wherefore laying aside all malice, and all guile and hypocrisies, and envies, and all evil speakings, as new born babes desire the sincere milk of the word, that ye may grow thereby. 1st Peter 2:1 2.

Friday, Dec. 22.—For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. Rom. 10:12.

Saturday, Dec 23.—Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart, fervently. 1st Peter 1:22.

Sabbath, Dec. 24.—Every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant, even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. Isa. 6:6-7.

Monday, Dec. 25.—For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. 1st Peter 2:20.

Tuesday, Dec. 26.—And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful creator. 1st Peter 4:18-19.

Wednesday, Dec. 27.—But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen.

American Party Papers.

These papers represent and seek to promote the principles of the *American Party*. Four of them are now published as follows:

New England American, by E. D. Bailey, 8 Portland St., Worcester, Mass.;

Illinois American, by Ezra A. Cook, 13 Wabash Ave., Chicago, Ill.;

Michigan American, by Elder H. A. Day, Coldwater, Mich.;

Iowa American, by N. Bourne, Cedar Rapids, Iowa.

The Indiana American has been voted by the State Association; Elder I. W. Lowman, Goshen, Ind., editor.

These papers are published monthly and are uniform in size and in price as follows:

TERMS, POST-PAID:

Single copies, per year							25 cents
5 copies to one address 1 year							$ 1.00
12	"	"	or 9 to	9 addresses 1 year			2.00
50	"	"	" 40 "	40	"	"	7.00
150	"	"	" 100 "	100	"	"	15.00

Most of the matter in these papers is also used in the *Cynosure* and the great object in starting them is to afford friends an extremely efficient and cheap way of introducing and promoting this reform. A few friends could club in together and by raising $15.00 per year, either have the paper sent directly to 100 different, persons or have one hundred and fifty copies sent monthly for distribution.

The influence of these papers for good, when received regularly by 100 families in any neighborhood, can scarcely be overestimated.

FIVE THOUSAND IN ONE YEAR.—These are the figures that represent the net profit of one saloon in Michigan during last year. The keeper of the saloon had formerly been a clown in some of the shows of the country. Abandoning the show business, he betook himself to drunk-making, and settled in Michigan. The patrons of this drunk-maker were largely laboring men. These men, without exception, were poor men who were entirely dependent on their daily labor for a subsistence for themselves and their families. Their wages were not large at the best, yet from these men this one saloon made a profit of $5,000 in one season.

—Faith's eye can see through a frown of God, and under it read God's thoughts of love and peace.

—Faint not; the miles to heaven are few and short. There are many heads lying in Christ's bosom, but there is room for yours among the rest.—*Rutherford.*

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4	Finney on Masonry	272	.75
5	Eminent men on Secret Societies; Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defence," "The Mystic Tie," "Narratives and Arguments," "The Anti-masonic Scrap Book," and "Oaths and Penalties of Freemasonry as proved in the New Berlin Trials."	332	1.00
6	Morgans Masonic Exposition, Abduction and Murder, Oaths of 33 Degrees; composed of "Freemasonry Exposed," "History of the Abduction and Murder of Morgan," "Valance's Confession," "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees"	311	1.00
7	Secret Societies Ancient and Modern, and College Secret Societies	328	1.00
8	Sermons and Addresses on Secret Societies; composed of "Masonry a Work of Darkness," and the Sermons of Messrs. Cross, Williams, McNary, Dow, Sarver; the two addresses of Prest. Blanchard, the addresses of Prest. H. H. George, Prof. J. G. Carson, Rev. M. S. Drury, "Thirteen Reasons why a Christian cannot be a Freemason," "Freemasonry contrary to the Christian Religion." And "Are Masonic Oaths Binding on the Initiate?"	297	1.00
9	History of the National Christian Association, and Minutes of the Syracuse and Pittsburgh Conventions	252	.75
10	Hon. J. Q. Adams Letters and Addresses on Freemasonry	332	1.00
11	Odd-fellowship Judged by its own Utterances	175	.60
12	Secret Societies by Revs. McDill, Blanchard and Beecher	92	.30
13.	Knight Templarism Illustrated	341	$1.05
14.	Revised Odd-fellowship Illustrated	281	$1.00
15.	Rituals and Secrets Illustrated; Composed of "Temple of Honor Illustrated," "Adoptive Masonry Illustrated," "United Sons of Industry Illustrated" and "Secret Societies Illustrated"	356	$1.00
16.	Stearns' Inquiry into Freemasonry	368	.80

The Christian Cynosure.

CHICAGO, THURSDAY, DECEMBER 21, 1882.

MR. HINMAN, in his hasty sketch of H. W. Beecher's Washington lecture on Evolution, has really, though unconsciously, outdone himself. Its simplicity, directness, Christian temper, and force of logic, are admirable. Read it.

Transmigration and Evolution.

"Man, on the dubious waves of error tossed,
His ship half-foundered and his compass lost,
Sees, far as human optics can command,
A sleeping fog and fancies it dry land:
Spreads all his canvass; every sinew plies;
Pants for it; aims at it; enters it, AND DIES."

COWPER.

The Bible affirms that God made man out of dust, and said that "to dust he should return." The last half of the proposition is true, as we daily see. Transmigration and evolution flatly deny the first half.

Transmigration, which has made Egypt the basest of the kingdoms, and has held the swarming millions of Asia under it spell for ages, and accounts for their degradation, is simply this:—It holds the soul to be, and to have been, eternal, and that it has run, and will run an eternal round of transmigratious, entering and re-enter other bodies at death, forever; and the change of its body will be more or less degrading according to its merits or demerits in the previous state. This puerile and stupid invention has been held by some modern philosophers, as Scotus and Leibnitz. It answers the end of all fundamental error; viz., to relieve sinners from being contronted with an observant God, who is *Love* and *ready to forgive*; but who *will by no means clear the guilty.*

Evolution answers the same end; but it is adapted to deceive a higher order of civilization; It holds, "That the universe, as it now exists, is the result of an immense series of changes." This is an explicit denial that God, by Jesus Christ, *made the world.*

One may count in a single article on evolution, in a modern cyclopedia, more than *ninety* names of different authors who have written on evolution; each with a theory or modification of his own? But each theory and modification exonerates man from responsibility for his sins to a just and Holy God.

Mr. Hinman states Mr. Beecher correctly from the Washington reporter, who gives verbatim paragraphs like these: "It (evolution) is simply a suostitute for the former idea of creation." "That man himself is the last and greatest evolution, and that his ancestors were the under class of animals." It follows that we are but a higher order of brutes.

"The Bible, he went on to say, was not inspired; it was man who was inspired, and the Bible records the progress of it. He then went on to say that God was an hypothesis: that he (Beecher) took that ground." He then scouted and derided the Bible account of the fall of Adam and Eve, thus: "He did not believe that God created two inexperienced persons, put them into a garden without any previous knowledge of life, and then suffered them to be tempted by an alert, sagacious, cunning spirit, whatever that spirit may have been; and then, when they fell, myriad posterity would be punished for their sin." With much more to the same or similar effect.

And yet this man, while contradicting the Bible in terms, and saying that evolution is a "substitute" for its account of creation, has the hardihood and effrontery to say in the same speech, these words, "he believed in Christianity," and, "I believe in the Scriptures as given by the inspiration of God!"

Wayward, superficial, and shallow from his youth; without scholarship, and always capable of denying one moment and affirming the same thing in the next, he possesses a genius, which like the French infidel Rousseau, knows

"How to make madness beautiful, and cast
O'er erring deeds and thoughts, a heavenly hue
Of words, like sunbeams, dazzling as they past
The eyes that o'er them shed tears feelingly and fast."

"Sirs, Ye are Brethren."--Acts 7:26.

My first knowledge of ex-Bishop Milton Wright, was when the General Conference elected him elder of the *Telescope* at the meeting in Lebanon, Pa., now many years ago. He was the candidate of the anti-secret majority, and good Bishop Edwards announced his election as a great triumph of truth and right. The first time I saw him was in 1870, more than twelve years ago. From my first acquaintance with him, to the last issue of his paper, the *Richmond Star*, he has been a steady and able foe of the false worships of the lodge; and the naked fact that he has started and sustains a paper against secret societies, is proof of his bravery and sincerity. The further fact that he was omitted from the Board of Bishops by the General Conference at the Iowa meeting was due, in part, to certain "false brethren," who fell into sin while opposing the lodge; but that opposition was local and would not have prevented his re-election if Glossbrenner, Weaver and others had ardently desired his aid in a fixed purpose to divorce the lodge from their church.

Prof. W. O. Tobey was eight years, we believe, assistant editor of the *Telescope*. He was dropped by the Conference at the ill-starred Iowa meeting; and the *Itinerant* lifted up its head with joy at the omission of these two men from posts of influence where the lodge dreaded to see them. A multitude of preachers, who—

"Ride the current wheresoever it flows;"

seeing that the lodge-sympathizers held for the time the winning card, fell from their stedfastness. and lowered their tone for reform, or were silent altogether. Meantime certain brethren in and around Chambersburg, Pa., had been persecuted by lodge influence acting through their local conference, and the Iowa General Conference snubbed them; and they are now outside of the Brethren church, yet praying for its welfare, holding its principles and laboring to save souls. Prof. Tobey is their pastor, and edits their paper, *The United Brethren in Christ*, with signal honesty and ability.

These two excellent brethren are criticising each other in their respective papers. *The Cynosure* has not done so. It praised Mr. Levington's paper and wished it success against the lodge, even while *it* was particularly savage on us; and it has given its hearty God-speed to every print which has stood firmly on the fundamental question of the age, against lodgery. So Paul rejoiced that Christ was preached, "whether of contention or otherwise."

Reformers, who take a stand against a corrupt age, too often take a stand against each other. The Reformation from Popery had not yet escaped the terrors of a thirty years' war, when its leaders, Luther, Zwingle, Œcolampadius, and the rest, met and held a long and bitter conference, with much acrimony and contention. And, since the middle of the 16th century, the Reformation has not advanced one step in Europe. Bishop Wright hopes to reclaim the Brethren Church from the jaws of the lodge-dragon. He therefore keeps or strives to " in harmony with the constituted authorities." The Chambersburgh brethren would be glad to do so; but they will not be in "concord" with Belial. And if the Board of Bishops had stood squarely with them, they would have saved all of their church which is worth saving. They did not, and "*It is a day of trouble and rebuke and blasphemy.*"

THE FAIRFIELD, IOWA, local association, formed during a visit of Bro. C. A. Blanchard some months ago, will hold a meeting in the Free Methodist Hall in that place on the evening of Jan. 8, 1883. All friends in the vicinity should take pains to be present with all their ideas awake for the promotion of the reform.

THE KANSAS STATE MEETING held at Emporia on Tuesday, Wednesday and Thursday of this week ought to be the best attended convention ever held in the State. Bro. Feemster's work will sooner or later give back an abundant harvest. His plans for this meeting seem to have been well drawn. It is held in the Congregational church, and will be addressed by President J. Blanchard and M. N. Butler of the *American Freeman*. Secretary Stoddard, who hoped to have been present is yet in the East attending to important business which seemed imperative. He may not return before next week. The convention will be ably addressed, though his absence will be felt. The programme to which the convention will work is thus drawn out in the neat handbill prepared by Bro. Feemster:

1.—Reports of work done during the year.
2.—DISCUSSION—Subject: Should all Secret Societies be Opposed?
Testimony of seceding members.
3.—ADDRESS: The Secret of Power in Secret Organizations.
4.—DISCUSSION: Secretism as Related to the Family; the State; the Church.
Experience Meeting.
5.—ADDRESS—Subject: Secretism and Temperance.
6—Business Meeting.
How shall we best oppose the Lodge Power?

BRO. R. A. STEWART of Molino, Lincoln county, Tenn., some seventy-five miles west of Chattanooga, writes of severe trials and losses. Too many of the dear brethren who have testified against the dark lodge cabal have suffered its revenge to permit much doubt that this burning of his buildings was the work of Freemasons. At this season of the year, when all are remembering their friends in New Year's gifts, and when piercing winter keeps us in mind of the suffering of the poor, it will be a good deed to send Bro. Stewart such help as we may be able. He has been for years a supporter of the reform in his section, and deserves now our sympathy and substantial aid. The *Cynosure* will forward anything that may be sent in for this purpose.

—The *Kansas Chief*, of Troy, Kansas, edited by the Past Grand Master of Kansas Odd-fellows, published Thurlow Weed's letter in full, also the *Messenger* of Glenn's Falls, N. Y.

—The sermon which we have the great pleasure of publishing in this number will be read and re-read in a thousand homes; and none who read will doubt that the eloquent speaker is beloved as a pastor and popular with the sincere men and women who delight in spiritual instruction drawn from the Word.

—Bro. I. Bancroft, the new State agent in Wisconsin, is pushing out into the new districts in a way to produce some effect and do thorough work. Travelling with his own conveyance he visits from house to house and gets the people out to school-house meetings and to village churches. During the first week he spoke six times and travelled 80 miles, though the thermometer ranged to 16 degrees below zero.

—Bro. Hinman's indisposition has delayed his visiting Philadelphia, where he is soon expecting to present the cause for which we pray in five of the city churches.

—The Chicago Christian Association heldan interesting meeting in the Free Methodist church on Morgan St. last week Wednesday evening. Addresses were made by brethren Joseph Travis of the *Free Methodist*, D. P. Baker, and H. L. Kellogg of the *Cynosure.*

—The following is a comment from the *Advance* on a paper read at the last meeting of the American Missionary Association by Dr. Noble, whose sermon appears in our columns to-day:

"The paper on 'God's Way of vindicating Brotherhood,' by Dr. F.A. Noble, was a most graphic and terrific display of the injustice and oppression which through all the ages the weak and helpless of mankind have received from the hands of the strong and powerful. His chief thought was that God has been wont to place the hand of the weak in the hand of the strong and say Hold him! Hold him! The great drift of God's life and thought has been toward the brotherhood of men, and his great wish is that men shall accept the unity of the race, and fall into line with the privileges and responsibility of it. Sweeping through the historic past, he showed that we had ever until now been far removed from the Spirit in our intercourse with these dusky races that have homes and interests in America. In all this we have suffered under the administration of retributive justice, and the end is not yet. This address was both grand and powerful, and lifted the hearers to a very high pitch of enthusiasm from which it is to be hoped that none will ever fall to any act of wrong or injustice to any of God's creatures, however strong the promise of secrecy may be—for in God's economy wrong will not go long unrequited."

Washington Letters.

FROM THE GENERAL SECRETARY

WASHINGTON, D. C., Dec. 13, 1883.

I reached this city at 2 P. M. to-day about five hours late, occasioned by the wrecking of one of the baggage cars on our train four miles west of Altoona, Pa., last night. I have seen a few of the friends here and from all I can learn the interest is steadily increasing. One good "omen" is, that, as Bro. Hinman tells me, it is now impossible to hire or obtain by any means a hall in which to discuss the lodge question. I am going with interested parties to look at some property tomorrow, and see what may be done about securing a place that the Masons cannot control, as they apparently do every public building in the city. Calling at the office of a legal gentleman to day, after alluding to Mr. Weed's statements, he remarked, "I am amused to see how perplexed the Masons are to find some way of getting rid of that testimony. It staggers them and they are at their wit's end. Its a bitter pill and they have to swallow it." Another gentleman remarked, "The papers are afraid to touch this thing, and yet they can't let it alone." There is deep feeling on the subject here, especially on the part of the Masons. Bro. Hinman has done most excellent work in lecturing, preaching, visiting and tract distributing. He is looking unusually well, though he has for a few days been troubled with a lame foot. J. P. STODDARD.

Turn on the Light — How the People of Washington are "Protected."

WASHINGTON, Dec. 13, 1382.

The *Evening Star* of this city of the 12th inst., has a three column article giving the testimony of certain criminals who affirm that for many months past government detectives have been in collusion with gamblers, thieves and robbers; that they have planned, invited, and stimulated crime, and have received from ten to twenty per cent of the large amounts of money and goods stolen and otherwise fraudulently obtained. These statements are not legal evidence, but particulars are given which are confirmed by honest men, and so exactly accord with well-known facts that the committee of investigation do, and the public generally are, likely to believe them to be *true*. The conviction of an ex-policeman for receiving stolen goods tends to confirm this belief.

The question arises, are the people of this and neighboring cities sleeping over a volcano? Has the protection of property been committed to thieves who steal with immunity, because the only ones who can give evidence against them are also thieves and robbers? It would seem so.

Strange as it may seem this is not the most wonderful thing, nor is it the most deplorable. If men in high official positions commit crime with impunity, surely we may expect nothing better of subordinates. We need not be surprised if the means of protection for one class of criminals avails also for others.

A high United States official here in Washington spent about 150,000 dollars of the people's money in harlotry and riotous living. He is admitted to bail and disappears, and no further notice seems to be taken of the matter. An ex-Senator is charged with conspiracy by which the national treasury is robbed of some millions of dollars. He defies the government, and fights all investigation with a persistence that makes the trial interminable. Under pretense of physical disability he refuses to come into court, and insists that a trial cannot take place without his presence, and yet he meanwhile manifests the most wonderful energy in his endeavors to pervert public sentiment through the press.

Another U. S. Senator, whose testimony is needed, disappears for months, and when at last he is found, he carefully denies what he had previously stated and removes to Canada to be beyond the reach of a civil process. When United States *Senators* do this, it is relatively a small matter for detectives and policemen to trade in silk and diamond stealings and bank robberies.

What is the secret of all this? Simply that Captain Howgate is a high Mason; ex-Senators Dorsey and Spencer are doubtless Masons; while nearly all the policemen and detectives are known to be such. Each of these officials, high and low, legislative and executive, swore to obey the Constitution and laws, but each also swore to keep the secrets of a Master Mason in all things except murder and treason, and some of them to espouse the cause of a *companion* so far as to extricate him from difficulty whether he be right or wrong.

Such is the practical working of the system of Freemasonry. Such is the malign influence that is sapping the foundations of public morals and public security. We heartily respond to the suggestion of the *Star*—"Turn on the light!" Let there be a full and fearless investigation, not only of the crimes of those men, but also of the covenants they have taken, and let all men who are sworn to another government and other laws, be at least discharged from the service of the United States. H. H. HINMAN.

PERDUE UNIVERSITY of Lafayette, Ind., lately passed through a severe discipline on account of some conceited and upstart college fraternity students. It is a State agricultural institution, and in spite of the bitter war made by the lodge upon its rule, President E. E. White made a good report to the trustees at their meeting on the 14th inst. The present faculty includes thirteen professors and instructors, and two assistants employed a portion of the time. The total current expenses of the university, including the farm, were $34,532.06, and the expenditures for buildings, apparatus, and other appliances were $11,423.04. The new buildings erected are Agricultural Hall and an addition to the green-house for propagating purposes. The appropriations required for the coming year, and which will be asked at the hands of the Legislature of the State, are $25,600 a year, and $10,000 for the erection of a building for the Department of Practical Mechanics. The cost value of the property of the university, including lands, buildings, apparatus, fixtures, etc., is $308,657.68. The bequests used for these purposes amounted to $230,000, which, with the United States endowment fund of $340,000, make a total munificent bequest to the State of $640,000. The total State appropriations to July 1, 1882, were $128,500, with $20,000 more received Nov. 2, 1882. The friction over the fraternity rule has all disappeared, and the utmost harmony exists between faculty, trustees, and students, and everything indicates increasing prosperity and success.

Burned Out.

MOLINO, Lincoln Co., Tenn.

DEAR EDITOR AND FRIENDS OF THE CHRISTIAN CYNOSURE:—I have passed through a flood of trials, losses and tears. I feel that the devotion that I have to the Anti-masonic reform has been the procuring cause of my calamity. Since I wrote to you last I had my dwelling house, smoke house and crib all burned to ashes. We did not save anything. My loss is one thousand dollars. I have a large family of little children made homeless in a few hours. I hope God in his wise providence will raise up helpers for us. How long, O Lord, will the enemy prevail! "Arise for our help; for we are thy servants." This is a time of trouble to us. My prayer to God is that Christ's cause may prevail from the rising to the setting sun; and Masonry and all its sister evils may sink to rise no more. Yours in the reform in life and death,

R. A. STEWART.

—At the colored Grand Lodge of Ohio one of the prominent officers was particularly severe upon the numerous Masons who make a living out of the order: "The most active organizers and makers of organizations are *our high Masons*. These high Masons know well enough what kind of bait will catch a school of gudgeons. In some cases gill nets are sent forward and set for them, after which comes along worthy chief D. B. L. Z. and immediately we have a new set of lodges, chapters, courts, etc., Queer Fellow, Knights of the Ring, Brethren of the M. L's., etc."

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has its headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited. E. D. BAILEY, N. E. Sec.

—From Connecticnt comes this note: "The general preaching of to-day is not to teach that the Bible is one complete system of reform. I see the great need of different preaching and am considering how I can help to bring it about. The people in the churches seem to feel secure in their organizations. Like the Republican party, because they have the power to control, no one has a right to question their fitness. * * * There is great need of a preparation to receive the truth, I know that God only can do it, but I believe he will honor some means, which are according to his will."

—Elder Hezekiah Davis, who has recently moved to Southington, sends a word of cheer. "We are now well settled in our new home and fast becoming acquainted with the people. Our work will be quite largely among drinking men. The Mission Chapel will be quite a place for that class to gather. Two have requested prayers since we came. Others are interested.

—A Vermont correspondent, commenting on the defeat of Seward for the Presidency through the Vermont vote, says: All the world has known nothing of the subterranean work going on in Vermont in favor of the lodge. The world has supposed that Vermont was free from lodge rule, while the facts are that her political counsels have been wholly under lodge trickery and management. All who have represented the State as office-holders during the last twenty years have done lodge work for lodge pay and this is the reason why the State has degenerated so rapidly of late years."

—Many years ago a seceding Odd-fellow in Massachusetts organized a company, which traveled over the State, publicly working the degrees. We have heard from old residents of the company and the excitement it produced, but lately Mr. Spaulding found the man who did the work. He is now an old man, a physician, and was exceedingly glad to hear of this modern movement. He has retained some of the pictures and other articles made use of then. He was bitterly opposed by the secret orders and suffered relentless persecution."

Grand Rally for Temperance in Worcester.

WORCESTER, Mass., Dec. 12th, 1882.

Four or five weeks ago the mass temperance meetings in Mechanics Hall were commenced by Rev. H. T. Cheever, to prepare the people for a No-license vote at the annual city election. From the first, great interest was manifested in the movement and very soon a political agitation and organization was inaugurated. After preliminary meetings of friends of prohibition had been held a mass convention of all temperance people was called in Horticultural Hall to take steps for procuring a no-license vote at the coming election.

Wm. H. Earl presided at the meeting, which was large and enthusiastic. It was noticeable that the leaders of this movement were not men who play with secret societies. A committee of 100 was chosen to nominate a full ticket. This committee nominated Mr. E. S. Hildreth for Mayor. The nominee is one of the most successful business men in the city, a man of piety and strict integrity, of large business experience and without political aspirations to turn his head. He publicly announced before the committee that he was a member of no secret society and it elected he would be trammelled by no obligations which would necessitate favoritism to any class. The committee were careful in their selections and the rest of the ticket is supposed to be equally free.

The movement, although suffering from the unfriendliness of the daily press, was popular, and the Republican convention met and endorsed the entire ticket with one minor excep-

[*Continued on 12th page.*]

HOME CIRCLE.

A Child's Dream.

BY MRS. L. B. BACON.

This exquisite poem, which has been widely published and read, is revised and finish d by the lady authoress, for the Cynosure. It is sent us by her husband, Rev. S. F. Bacon, pastor of a prominent orthodox church in Oshkosh, Wisconsin. If any person, of average taste, can read the poem through without tears coming in his eyes, he is made of "sterner stuff" than we are.—ED. CYNOSURE.

Two bright little boys were sitting one day,
On a green meadow bank, just over the way
From the old county poor-house, as shabby and mean
A home for the paupers as ever was seen.

Some blue-birds were building a nest in a tree;
The robins were busy as busy could be,
While a brown coated sparrow and twittering wren
Hopped about in the grass near these two little men.

Bright shone the sun in the blue summer sky.
A brook running near, sang a low lullaby,
And the wind, stirring gently the tops of the trees,
Was a quiet refrain to the hum of the bees.

These two little boys played at mumble-te-peg.
So glad that to-night they'd no supper to beg;
For the God of the ravens and sparrows had led
To the poor-house, these little ones now to be fed.

Their mother was dead, and their father, alas!
Was a poor wretched drunkard; so came it to pass,
That these children were paupers. Though shabby and old
The poor-house was better than hunger and cold.

And now they had never a thought or a care,
But to play on this bank in the soft summer air.
Or tired of their play, to lie down 'neath the trees,
And be lulled to sweet sleep by the murmuring breeze.

So it chanced on this day of all days in the year,
That these poor little waifs, without ever a fear,
Fell asleep with their faces turned up to the sky,
Watched over by none but the All-seeing eye.

A pale haggard man just out of a prison,
In whose heart not a beam of bright hope had arisen
For many long years, for some cause passed that way.
And paused near the spot where the little ones lay.

One glance at their faces turned up to the sky,
And this vile, wretched man with a bound and a cry,
Stood beside them one moment, and then kneeling down,
He kissed these poor children—for they were his own.

By and by they awoke. With glad light in his eyes
Little Will said, "Our mother's come back from the skies;
She kissed me just now, so I'm sure it is true,
Nobody would kiss me but mamma, you know."

But Jamie the elder, more wise than his brother,
Said, "Oh no, little Willie, it wasn't our mother;
May be 'twas an angel, though—'cause mamma said
The angels would care for us when she was dead."

The father though hidden from sight, lingered near,
So these pitiful tones were distinct to his ear,
And re-called what the heart-broken mother had said,
For he knew Jamie's words were the words of the dead.

"An angel! An angel! Oh merciful God!"
The man in his anguish is crying aloud.
"An angel of evil—a devil am I,
Too wretched to live and too sinful to die."

Will he stifle the voice that is pleading within,
To forsake the vile haunts of debauch and of sin?
Or give heed to the lure of the tempter again
Who is glad of the chance to make devils of men.

Oh, this man, with the heart of a father, o'er-grown
With thorns and rank words which his own sins have sown.
Had heard the sweet weeds of his children in vain,
He returned like a dog to his vomit again.

The bell of the poor-house rang out on the air,
The children climed up the old rickety stair
To their bed, where the angels watch over them still,
Though none ever comes to kiss poor little Will.

Dangerous Reading.

A story is told of a resident of Lexington, Ky., who, being importuned to subscribe for one of the daily papers of that city, consented to take it if the publisher would send him the sheet blank. They agreed, and it goes to him regularly unprinted. He as regularly keeps it on file, and pays for it with punctilious exactness. This is amusing, and at the same time seriously suggestive. It may well be questioned whether most of the secular papers, which come into our homes, would not "pay" better if they came in the unprinted form preferred by the eccentric Kentuckian.

We begin to think that some of the most dangerous reading is to be found in the daily newspapers. With flaming head-lines and detailed particulars, these relate stories of crime with every accompanying horror sensationally told. Nothing worse, or more depraving, than some portions of our leading and influential journals can possibly be set before the eyes of boys and girls. And, as if there were not enough of this filth to be dragged out of our own gutters, one of these papers—which professes to be *par excellence* the champion of morality, and is accepted as such by a very large proportion of our religious families—is accustomed to regale its readers from time to time with letters from Paris, devoted mainly to cynical and minute detail of the worst social and domestic scandals of that city.

The fastidious parent, who would not suffer a questionable story-paper or novel to enter his swelling, is not alarmed when he sees his young people absorbed in the sheet which brings them the news of the day. Indeed, he probably feels pleased when he observes them thus engaged. Yet there is need of espionage, since—conducted as journalism now is—those newspapers have the largest sale which tell in the most entertaining way the stories of evil. Reading aloud in the evening to the assembled group, a father can select those parts of the newspaper which are profitable; and can lead the conversation to the great things which are going on in the world. If this be too much trouble, he can at least be guarded in his choice of a daily, and avoid those which revel in the literature of the police court. —*Intelligencer.*

Men's Rights.

No man knows the value of money who has never been compelled to earn it by his own hard labor.

No man is loyal to Christ who neglects duty because he thinks he can be saved without doing it.

No man is perfect who boasts of his goodness.

No man is honest who buys what he has no assurance that he can pay for.

No man is fit to preach who absents himself from church when his salary ceases.

No man is worthy of confidence who is pledged to be partial to others.

No man has a right to be generous with other people's property.

No man sells rum for the good of the community.

No man has a right to lie, not even a lawyer.

No man has a right, by smoking or drinking, to waste or endanger life or property.

No man has a right to change the Word of God to suit his own purposes.

No man can wilfully injure another and be honest.

No man has a right to spend his time in idleness, or injure himself or others.—*N. Summerbell.*

There is not a Christian beneath the scope of God's heaven from whom I am separated. At the Lord's table I always invite all Christians to come and sit down with us. If any man were to tell me that I am separated from the Episcopalian, the Presbyterian, or the Methodist, I would tell him that he did not know me, for I love them with a pure heart, fervently, and I am not separated from them. The pulse of Christ is communion; and woe to the church that seeks to cure the ills of Christ's church by stopping its pulse. I think it is a sin to refuse to commune with any one who is a member of the church of our Lord Jesus Christ. I should think myself grossly in fault, if at the foot of these stairs I should meet a truly converted child of God, who called himself a Primitive Methodist, or a Wesleyan, or a Churchman, or an Independent, and I should say "No sir; you do not agree with me on certain points; I believe you are a child of God, but I will have nothing to do with you." I should then think the text would bear very hard on me, "These are they who separate themselves, sensual, not having the Spirit."—*Charles H. Spurgeon.*

When I look to my guiltiness, I see that my salvation is one of our Saviour's greatest miracles. Either in heaven or earth, I am sure I may defy any man to show me a greater wonder.—*Rutherford.*

What Johnny Found.

"Mother," said a little lad of some eight years of age, as he gathered together his school books, "do you think I'll be able to have some new boots and warm coat this winter?"

"I can't tell, child," his mother replied, with a sigh. "There is no chance for it as yet, anyhow. It is all I can do to find food and firing this bitter weather."

Little Johnny gave an inquiring glance at his feet, as if asking the old boots which covered them how much longer they would consent to hold together. As he wound his old threadbare comforter round his neck, he said, plaintively, "It's all waitin' and waitin', ain't it, mother? and I can't earn nothin' for ever so many years. Now, if I was only in luck like Stevey Dobbs, to find a crown piece!"

"You never forget Stevey's find," said his mother, with a faint smile on her care-worn face. "But, Johnny, if Steve had been my boy I should like to have seen him try to find the owner of that five shillings, instead of going and spending it, and asking no questions."

"But, mother, he found it!" said Johnny, with wide open eyes, "and findin's keepin' always!"

"O, no, 'tisn't, my lad," his mother replied. "That's a dishonest saying, that's what that is. If you find anything, you're right to seek the owner, and not keep it, mind that, Johnny. If you ever kept anything you found I'd call you a little thief, and that's what I hope my boy'll never be."

As Johnny trudged along to school he kept pondering on his mother's words, and thinking how very strange it was to be so particular. But he came to the conclusion that what she said must be right, for the little fellow was intelligent enough to know that his mother was a good woman, and that she never told even a little story. Johnny had often noticed grown-up people tell little stories, and he very quickly drew a comparison between them and his own mother.

"I never found nothin', and don't suppose I ever shall, so it don't matter after all," was the conclusion Johnny arrived at.

Weeks passed away, and the winter was very cold; still Johnny's old boots were doing duty. They had been patched up by a kindly-disposed cobbler once or twice, but even then were in a deplorable condition, and his great coat was still a thing to be dreamed of on a cold winter's night. Running home as fast as he could from school one mid-day, he noticed a little folded paper whirling over and over and over along the pavement. Of course Johnny chased it, and clutched hold of it after a pretty good run, and then when he unfolded it he saw written on it (for he could read quite well) something about "Five Pounds," in large, black, queer letters.

Those two words had a strange fascination for him, and with his eyes fixed upon them he carried the paper into his mother.

"Why, child!" she exclaimed, in a faint, gaping way, "where on earth did you get this? it's a five-pound note"!

"What's that, mother?" asked Bob, eyeing her in amazement.

"Why, it's five pounds, child," she replied.

"Five pounds!" echoed Johnny. "Oh, mother, how much does great coats, and frocks and jackets, and boots and shoes—" Then suddenly he stopped short, for he guessed what his mother was thinking about.

"It's a temptation; God forgive me, it is!" she said to herself in a low voice. Then sitting down, she questioned Johnny.

"We must find the owner of this money," she said, firmly. "It isn't ours, you know, Johnny, no more than if it was in the person's pocket that lost it. We might just as well put our hands in and take it out, as to spend it. Tisn't ours at all, d'ye see, child?"

"Yes mother," the little fellow replied, wistfully.

Johnny's mother folded it up and locked it in her workbox. Then she went to one or two of the shop people who knew her, and asked them to put in their windows that a bank-note had been found, and might be had by any one who

could describe the number written in the corner of it.

Although Johnny told no one, it somehow leaked out, and he was tormented out of his life by his school fellows. "If it's true, Johnny, as you've found five pounds, why don't you get some boots," some one would say; and when Johnny replied that it wasn't his to spend, and his mother was going to give it back to the to the person who had lost it, there would be a shout of derisive laughter, and many taunting remarks, intimating that the story was all a make up and so on.

But somebow these unkind remarks made Johnny the more disposed to uphold his mother; and whereas before he had felt rather doubtful whether God expected poor folks like them to be so very particular, now he felt that he would not spend that money on any account whatever.

Now, strange to say, no one claimed the bank-note; the papers tumbled out of the windows and were not replaced, for the shop people had grown tired of seeing them there, but no inquiries were made, and the magical piece of paper with "Five Pounds" printed on it, lay in Mrs. Goodman's work-box doing no good to anybody

Toward the winter Johnny's mother fell ill, and that was a terrible to-do, for she was a widow, poor thing, and had no one but herself to keep her three little children. It went to Johnny's young heart to see her lying there so sick and ill, with no tempting food and no one to wait upon her except himself when he was ome from school, for the other two were younger than he was. It was no wonder she did not get better, but it was very sad, for the rent was getting behind, and their landlord was a threatening sort of man.

One Saturday evening when things were very bad indeed, there came into Johnn's mind what he had quite forgotten—the five-pound note. That would buy his mother all sorts of nice things and pay the rent, and clothe and feed them all, Johnny firmly believed. It was stupid for his mother to keep it all this time, he thought, for the owner couldn't want it, he'd have come to fetch it. If he spent it his mother would not know it until it was done, and how thankful she'd be for the nice things.

He knew where she kept her keys, and he had a very great mind to open the box and take out the precious little piece of paper.

He went and fetched the key, and even put it in the lock, but when it came to that Johnny could go no further. His mother had brought him up so strictly never to do a deceitful thing, that somehow Johnny couldn't open that box. He had what he called such a strong "Don't like" come over him that the key fell from his fingers, and he quite trembled at what he was doing. So Johnny's mother didn't have the nice things after all. The landlord came and made a noise, and the little boy cried himself to sleep, thinking what a bad world it was.

Next morning he dressed Bob and Liz very carefully and took them to church, having first done what he could for his mother. There was no dinner but bread-and-butter, so there was no need for anyone to stay at home about that.

Johnny was very fond of church, and he soon forgot his troubles with the service and looking after the children. Bob was just learning to read, and of course he must have all his places found, and little Liz must have a book because her brothers did.

Now just behind them sat a lady, who watched with much interest the three shabby little children. And it chanced that outside the church door she came upon them again.

"There goes Five Pound Jack!' cried out a boy who went to school with Johnny, and had come that morning to church with another boy.

Johnny fired up, and told the boy to mind his own business; then the other boy burst out laughing in Johnny's face, and scampered away, leaving Johnny crimson with anger and shame, for several ladies and gentlemen were looking very hard and suspiciously at the children.

"What did he mean?" asked the lady who had sat behind them.

"He means that I pretended I'd found five pounds; and that I'd told stories about it, and I ain't, for I never said nothing about it; but it's quite true, for mother's got it now takin' care of it," stammered Johnny, between his shyness of the lady and anger at Joe Scott's rude behavior.

"Do you mean to say you found five pounds?" the lady asked in astonishment.

"Yes, ma'am," Johnny replied, casting his eyes up and down her fur jacket, and wondering what it must feel like to be inside that.

"Well, how strange! When did you find it?" the lady asked.

"Near the 'ginnin' of the Winter," Johnny replied.

"Well, I do believe that was mine," said the lady.

"It is all right then; mother's got it safe at home," said Johnny, delightedly. "Wont you come and see her, ma'am?"

The lady readily accompanied the children, and found Johnny's mother very weak and ill. Mrs. Goodman was soon satisfied that the lady was really the owner of the money, for she had got written down in a little book some figures which were exactly the same as those in the corner of the paper Johnny had found. She had been going about to a great many different parts of London on the day when she lost it, so that when she found it was gone she had not any idea whereabouts she had dropped it. She quite concluded that it must have been in one of the shops in the city where she had been making purchases, and had never even thought of inquiring so near home.

All the while his mother and the lady were talking Johnny looked solemn and miserable, and when presently the lady praised him for his honesty he could stand it no longer.

"I nearly was taking it last night," he said, in a broken, miserable voice; and then he told them all the temptation that had come to him.

When he saw his mother's delight that he had not touched it, how pleased he was, and how sorry to think he should ever have thought to do such a thing. His simple story showed the lady a great deal that Mrs. Goodman would never have told her of the sad condition of the poor family, and as she was kind and good, she made up her mind that they should not suffer for their honesty.

"Look here, Johnny, my boy," she said kindly. "I am going to take away that five-pound note because it belongs to me, and if I were to give it to you, it would be like paying you for being honest. But I very much want a little boy to come and clean knives and boots, and if your mother will let you come directly after school you can have some tea at my house and then do your work, and you shall have two shillings a week to begin. I know I shall be able to trust you after this five-pound note."

Johnny's mother gladly consented, and the next day the litle fellow went to his work. How happy he felt at being actually able to earn something every week!

When he sat down to his comfortable meal he wished his mother could have some of the plenty he saw round him, and this thought made him rather sad over his work. But when he was going, the lady of the house came down to him and put a basket in his hands, which he guessed directly had something nice in it. And so it had; nor was that the last that Johnny carried home.

At first he got on only poorly with his work, but by degrees he grew quick and clever, and then his kind mistress gave him more money.

She found him a warm coat too, and some boots, besides things for the other children, so that altogether, which ever way he looked at it, Johnny could never feel thankful enough that his mother had made him a really honest boy.—*The Quiver.*

I wish that our thoughts were more frequently upon our country. Oh! but heaven casteth a sweet smell afar off to those who have spiritual smelling! God hath made many fair flowers, but the fairest of them all is heaven, and the flower of all flowers is Christ.—*Rutherford.*

TEMPERANCE.

—The temperance people of Rutland, Vt., are triumphant over the sentence of a liquor-seller to imprisonment for thirty-five years. There were two hundred counts for as many different offences. The liquor-seller is a woman.

—The young ladies of Topeka, Kan., have organized Red Ribbon Clubs, the members of which pledge themselves to reject all attention from young men who use intoxicating beverages. This is practical prohibition.—*Inter Ocean.*

—The Rev. Charles Spurgeon, son of the famous London preecher told a Boston audience the other day that nobody had set wine before him since his arrival in this country, several weeks ago, and that he had seen none on private tables. He expressed his gladness thereat.

—The proposed prohibitory amendment was passed by the Senate of Oregon by a vote of 18 to 10, and by the House by a vote of 52 to 6, two members being absent from each house. The measure will come before the next Legislature, two years hence, and if agreed to then will be submitted to the vote of the people.

—Holland has passed a new law restricting the sale of ardent spirits by prohibiting its sale to any person holding a public appointment, and several other proscription. What would these advanced people say to our Congressmen?

—A circular and a notice issued by Superintendent Watts, of the Pan-Handle Road, declares that any employe of the road who frequents a saloon or gambling-house, either while on or off duty, will be promptly dismissed from the service of the company. The order, if carried out, will prove a heavy blow to saloon men in Logansport, Ind., and as a consequence, they are boiling over with indignation at the blow thus given to "personal liberty."

—A Detroit saloon-keeper advertises that he has paid three hundred dollars for a year's license to sell liquors, but that he means to voluntarily restrict his business within certain moral bounds. "To the wife who has a drunkard for a husband," he says in an advertisement, "or a friend who is dissipated, I say emphatically, give me notice of such cases, and all such shall be excluded from my place. Let fathers, mothers, sisters do like-wise, and their requests shall be regarded. I pay a heavy tax for the privilege of selling whiskey and other liquors, and I want it distinctly understood that I have no desire to sell to drunkards or minors, or to the poor or destitute. I much prefer that they save their money and put it where it will do the most good to their families."

Decisions of the Illinois Supreme Court.

"The power of the several States to regulate, or even to prohibit the retail of spirituous liquors within their limits, is expressly sanctioned by the Supreme Court of the United States in the license cases (5th How, 504), and there is nothing in the constitution of Illinois to prevent the exercise of that power. * * A government that did not possess power to protect itself against such and similar evils, would scarcely be worth preserving."—Jones vs. the people, 14th Ill., 196.

"By virtue of its police power, every State must have the right to enact such laws as may be necessary for the restraint and punishment of crime, and for the preservation of the public peace, health and morals of its citizens."—[Ibid.

"Dram-selling is not a pursuit which is entitled to the same degree of protection given to avocations which advance human happiness and trade and commerce, and neither produce immorality, suffering or want. It is a business which is on principle within the police power of the State, and restrictions may rightfully be imposed upon it, which would be obnoxious as an illegal restraint of trade, if applied to other pursuits. No one can obtain such a vested right in it that it may not be rescinded, when the interests of society require it."—[Schwuchow vs. Chicago, 68th Ill., 443.

(*Continued from 9th page.*)

tion. The liquor men, Democrats, disaffected Republicans and aristocrats have renominated the present Mayor. The whole issue is now over the question of licensing the saloons and the contest is heated and will be close.

Prominent among the leaders of the temperance movement are such men as Mr. S. P. Goddard, Mr. S. A. Pratt, Mr. C. B. Knight, Mr. D. Manning and sons, and others, who understand and oppose the whole secret society system. The "others" in the above enumeration includes a large number of equally good men and zealous reformers who oppose the secret empire. This city is full of men who understand the working of secret societies and who are quietly encouraging our movement and by means and influence ready to aid more publicly when our hosts are in battle array.

The last Sunday afternoon rally was enthusiastic. On the platform were representative pastors and laymen of nearly all denominations and the speaking was of a high order of extempore argument and appeal. I was most impressed by a brief, concise and clear address given by Rev. H. A. Stimson, pastor of the Union church. Knowing as I do the private opinion of Mr. Stimson concerning secret societies, there was no doubt that he intended, though in political language, to lift the voice of warning concerning the resort of the liquor dealers to secret society defence of their business. Figures were given to show that the revenue to liquor dealers from the sale of intoxicants is about eight hundred million dollars, while the estimated annual cost of our entire governmental system from the district school to the Executive Mansion, is seven hundred million dollars, leaving the revenues of the liquor traffic a round hundred millions better than that of the entire governmental system. It will be seen that we have a mighty power to contend against. But now, said Mr. Stimson, add to these alarming facts the other fact that all this capital is *secretly* organized to resist adverse legislation and protect its interests, and the power against which we are contending becomes simply appalling. We could face an open foe, but a secret power entrenched in all our legislatures controls all our laws and resists every reform.

This line of argument derives new force when it comes from a man who is not bent on making an argument in behalf of the anti secrecy reform, but who is simply compelled candidly to recognize this potent factor in the temperance reform.

The license system has prevailed in Worcester during the past season and 175 saloons were legalized. Under this system of "regulation" it has been reliably ascertained that three or four times as many saloons without license have run without let or hinderance. Many have therefore concluded that since "regulation does not regulate" we may as well have prohibition, even if it does not wholly prohibit.

Some most touching scenes have recently occurred, appalling to our tenderest sympathies. Recently a family was ejected from their tenement for the non-payment of rent. In the evening the policemen found the father and mother in neighboring saloons drunk, the furniture on the sidewalk and three little houseless children, worse than orphaned, had wrapped themselves in an old quilt and fallen asleep on the sidewalk. We may well exclaim "How long, O Lord, how long." Another sad case was described to me by one who saw it. A policeman brought a young girl, only 12 or 14 years old into the police headquarters dead drunk and rudely thrust her into a cell to sleep off her stupor. Still another case. A drunken woman was found in a stupor on the open stairs of a block here, with a bright-eyed little boy pulling at her clothes vainly trying to arouse her and begging her to come home, "Cause the children are crying."

While I write the issue here is being settled at the polls. It is election day. I shall endeavor to send word of the result tomorrow, in time for publication.

E. D. Bailey.

You can help the Cynosure to a good harvest—With contributions for its columns.

THE AMERICAN PARTY.

Nominations for 1884.

For President,
JONATHAN BLANCHARD,
of Illinois.

For Vice-President.
JOHN A. CONANT.
of Connecticut.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

—Bro. Heaton reports a good vote from Fairfield, Iowa: The American State ticket received nineteen votes, against eight votes last year, nearly two and one half times as many. This does pretty well. The only way to put down secret orders is to vote them down. Let us poll at least one hundred votes next year in Jefferson county for the American ticket.

—Wm. B. Poplin, Somonauk, Ill., reports one American party vote.

I. Daboll, North Hampton, Ill., reports one American party vote (his own) at Hallock.

Wm. D. Lowrey, Senecaville, Gurnsey Co., O. "I wish that some means might be devised by which the temperance elements in the American and prohibition parties might be consolidated without a sacrifice of principle on the part of the American party."

The Des Moines *Register* says that the words "or to be used," upon which the adverse decision of Judge Hayes upon the prohibitory amendment to the Iowa constitution was principally based, can be proved to be a forgery. If this is so, the Supreme Court will make short work reversing the Hayes' decision and sustaining the amendment. The other points made by Judge Hayes are technical and will not be allowed to contravene the evident intent of of the Legislature and of the large majority of Iowa voters.

Thurlow Weed wrote a letter the other day in which he said: "Many governors and several Presidents have voluntarily assigned to me the selection of large numbers of public officers of every degree. I have chosen men always for their fitness for the place." For any other man to speak thus of himself would be disgusting egotism. For Thurlow Weed, it is literal truth. No other man in our history has been so thoroughly the power behind the throne as he. Through a period of twenty or thirty years he was the great political boss of America. But the second sentence quoted from him suggests the difference between him and modern bosses, and shows how he retained his power.—*St. Louis Globe-Democrat.*

Boycotting Prohibitionists.—A circular distributed in Indiana just before the late election is a testimony to the desperation of the liquor sellers and is one of the items of which we must count the cost in reform politics:

"Coal dealers, insurance agents, printers, grocerymen, dairymen, merchants and all others not members of the Anti-Prohibition association, are invited to read the following boycotting manifesto;

"'New Albany, Ind., Oct. 27th, 1882.—Mr.——: You are hereby notified that a resolution was adopted at our last meeting that all saloon-keepers who are active members of our association, upon the honor of gentlemen, will not patronize any one who is not a member of this or some other Anti-Prohibition association of the United States of America.

"'The above resolution was adopted at the last regular meeting, Friday, October 26, 1882. All members are notified accordingly.'"

The American Party.

AN ADDRESS DELIVERED BY REV C. C. FOOTE BEFORE THE MINISTERIAL UNION OF DETROIT.

The American party aims at the restoration and perpetuation of American ideas of civil government. These ideas are that governments, whether civil, religious, or domestic, are ordained of God; that is, he requires men to be under government in these relations. That this requirement has its necessity in lapsed human nature. That government should proceed from the people and be administered by the people, for the highest good of all the people. That it is the duty of the people so to frame governments as will most effectually secure this end, to place in official position those who, unbiased by sinister motives, will see to it that these ends are faithfully secured.

The principles were enunciated by our Pilgrim Fathers in the cabin of the *Mayflower*, and they have a home in the Declaration of Independence. The God of the Bible was from the beginning the God of the Anglo-Saxon American people, who came to this western world that they might enjoy such a government as they found revealed in the Bible.

Now I propose to prove to you that there are organic forces at work in this nation whose aim and tendency is the overthrow of the principles on which the nation was originally established by our fathers. In passing, let me say here, that the American party is organized to forestall these treasonable aims and tendencies. What, then, are these inimical forces? I do not say that a political economy or party that aims at the control of government for spoils and partisan considerations necessarily aims at the overthrow of the government it seeks to control; but that such is the tendency all intelligent persons know. Now there is the most abundant evidence that the two great national parties are largely controlled by purely partisan considerations. Here then is

1. The need of a radical reform party.

2. I do not need to prove to you that papal Rome has tens of thousands of sacerdotal functionaries in this country, sworn to secure papal ascendency over every institution in this land. And that such an achievement would be hailed as the world's millenium by hundreds of thousands. Was Rome ever indifferent to her own aggrandisement, and did she ever fail to impose her demands with the sword where she had the power?

3. The spirit and purpose of Mormondom are too well known by the American public to demand a rehearsal by me; they knew its pretensions and the wickedness of its ambition. But that this conspiracy should have been allowed by the powers that be to attain its present alarming proportions, and to flaunt the flag of treason in the very face of the nation, decade after decade, is among the wonders of the age.

4. The National Liquor Dealers' Association would fain convert the American people into a nation of drunkards. And this they will do if their infamous traffic is not arrested and put down.

5. Beneath the conflict between capital and labor there lies a hidden rock that must be discovered and removed, or on it the ship of state will yet be wrecked. The American party is the only party that has the remedy for reconciling this conflict.

6. The American party recognizes the spiritual nature that exalts men above the brute creation. Hence it demands that the great army of foreigners coming to this country without a Sabbath or a Bible, shall not do violence to the Sabbath nor drive the Bible from the school. And this for the safety of the nation and their own good as well. Blot out the Sabbath and the laboring man will be compelled to perform the labor of seven days for the wages of six. Expel

the Bible from the schools and you sap the very foundation of national virtue and stability.

7. We come now last, but not least, to an organization bound together by fetters of brass and chains of adamant. An organization that formulates its plans where no eye but its own can see, that teaches its lessons where no ear but its own can hear, and works its machinery where no sunlight ever shines. An organization into whose penetralia none of woman kind, or of penury or infirmity, or youth or age are ever initiated. An organization composed only of able-bodied men, who can pay, claiming to be six hundred thousand strong, and bound with oaths and penalties and maledictions that fill one with amazement and horror. An organization whose principles are as antagonistic to American ideas as darkness to light, or bitter to sweet; that shuns the light as men shun pestilence; that denies to men the right to know its nature or character or doings; that teaches its votaries that a SILENT TONGUE is among its crowning virtues and brightest jewels. An organization that laughs at opposition and defies its enemies; that draws annually from the industry of the country scores of millions of dollars to be consumed upon itself; whose chief concern is to see that its infamous secrets shall remain unknown—*secret, because they are infamous.* An organization that boasts of its prowess in the following startling language: "It has the force of cement through the civilized world, with the means of co-operating in the pulpit, in the legislative hall and on the bench. So powerful is it that it fears nothing, for it has the means to counteract, defeat and punish:"†

An organization that professes one thing and practices another; that calls itself light but is gross darkness; that "wages war with opposition with the cunning and stealth of the serpent and the savage;" that having once secured its victim allows no escape save through the gates of death. An organization that throws the shield of protection over the chastity of the mothers and wives of its own sort, but leaves all the rest of womankind to unguarded plunder; that cares only for the needy of its own craft, but not until they have well paid for it, leaving the care of the rest of the world's sick and suffering, insane and idiotic, blind and deaf, orphans and widows, to outsiders. An organization that swears to conceal each others crimes; that drinks wine in the fifth libation from a human skull, invoking double damnation upon the revealer of its secrets; that uses the Bible as an article of furniture, but blots the name of its author from its ritual as too sectarian; that promises to make heaven sure to all within its fold, whether they be priest or traitor, deacons or debauchees, class-leaders or gamblers, drunkards or sober men, the only condition being to "belong," obey orders and pay dues; that has no law against rebellion and treason, but cherishes both in equal fellowship with loyalty and patriotism. An organization that promises to interfere with neither the religion nor the politics of its dupes, but crushes both under its cloven foot in the incipient rights of its initiation; that calls itself the "handmaid" of religion, but by its deeds proves itself the head mistress of Satan's harem.

It is of such an organization that the American people voluntarily remain in "blissful ignorance," and glory in knowing nothing about it, forgetting that "eternal vigilance is the price of liberty."* Now, therefore, as one stationed by Providence upon the watch-tower to give timely warning of coming danger, it becomes my duty to make known the name and character of the organization thus faintly outlined.

Does the institution of Freemasonry answer to this description? We shall see, I summon to the stand as witnesses, recognized and accredited standard Masonic authors of highest authority, whose vocation is to teach Masonry and whose words are law. With these I summon men of national renown and of highest wisdom and probity who have made the study of Masonry a specialty, and also men who by initiation have mastered its character and revealed the same to the world. If this testimony of these witnesses establish these charges or their equivalent for unrighteousness, you will render your verdict accordingly.

[NOTE.—As most of the readers of the *Cynosure* are familiar with the evidence on which Masonry stands convicted of the charges in the indictment. I will not burden its columns with the flood of testimony read at the delivery of this address from President Finney, Elder Bernard, Dr. Colver, President Blanchard, Gov. Seward, John Quincy Adams, Chief Judge Marshall, Daniel Webster, Hon. J. C. Spencer, Freemason's Guide, Webb's Monitor, Grand Lodge Report, Dr. Oliver, Mackey, Voice of Masonry, Missouri Grand Lodge, Rob. Morris and others. From these I will give a few statements to indicate the character and drift of the evidence given.]

"The candidate entering the lodge is on the point of binding himself voluntarily, absolutely and without reservation forever." "It is irrevocable, no law of the land can affect it, no anathema of the church can weaken it." "Right or wrong the one unpardonable crime in a Mason is disobedience." "Freemasonry is an institution subject to no other law than that which it makes itself." "The government is completely despotic, its edicts must be obeyed without examination." "The Master's authority is as despotic as the sun in the firmament." "The majority does not govern." "To every government save that of Masonry and to all the world beside, we are foreigners." "Masonry is a religious institution." "Initiation is, as it were, a death to the world and a resurrection to a new life." The candidate "having been wandering amid the errors and covered with the pollutions of the outer and profane world, comes to our doors seeking the new birth. The shock of enlightenment is the symbol of the agonies of the first death, and of the throes of the new birth." In the third degree, "We now find man complete in morality and intelligence, with the stay of religion added, to insure him of the protection of the Deity, and to guard him against ever going astray. Nor can we conceive that anything can be suggested more which the soul of man requires."

Utterances as treasonable and as blasphemous as the above can be gathered from Masonic authors by the volume, but these are enough to convict Masonry of running an independent and therefore a treasonable government, and of propogating "another gospel" and therefore in rank rebellion against the author of the Gospel of the Son of God.

NOTE.—A single sentence from several of the many responses of those who heard the address:

1. "I know the institution is evil and only evil."
2. "I would have all secret societies abolished."
3. "I hold the whole thing in contempt."
4. "I advise all to keep out."
5. "I go against all secretism as wholly anti-Christ, and only dangerous."
6. "I never had the least sympathy with the institution."
7. "I am opposed from experience."
8. "I am opposed *in toto*."
9. "It weakens the power of the Christian ministry."
10. "Ministers that are silent stultify themselves; most ministers do."

The sentence of condemnation was unanimous.

Obituary.

FATHER A. S. WELLS, an earnest friend of our reform and a seceding Mason of seven degrees, died last month. For fifty years he was a minister of the Congregational church. He was secretary of our Association here in Fairfield, Iowa, and his last active work was given in its behalf. GEO. HEATON.

HELP THE CYNOSURE!

By giving to the Extension Fund.

By giving to the fund for colored ministeirs in the South.

RELIGIOUS INTELLIGENCE.

—On the 4th of September the Baptist church was organized at Esmen, Livingston county, Ill., with eight members. The number is now doubled. The little company began right with respect to the lodge worships—keeping clear of any fellowship with them.

—Rev. D K. Flickinger, D. D., United Brethren missionary secretary, is again on his way to Africa. After spending a day or two at Willoughby, N. Y. with his family, he went to New York, from which place he sailed on the 9th for Glascow. After a few weeks there, he goes to west Africa. He will remain in Africa several months, and return by way of Germany next spring, reaching America in May.

—At the late meeting of the United Brethren Book Committee, Dr. L. Davis presented the manuscript of the biography of bishop Edwards, except the two closing chapters, which are in an advanced state of preparation. After careful examination the book was unanimously approved and ordered published. Dr. Davis has done a work, says the *Telescope*, of neatness, beauty, simplicity, and truthfulness.

—There are indications of a renewed anti-missionary onslaught. The opium interest of Great Britain is lifting its venemous fangs, like some Indian cobra, to strike the heel of what it feels is yet to crush its head. The *London Times* allows a correspondent from India to charge the missionaries with trying to cover their own failure by an attack upon the opium trade, and this is echoed by the *N. Y. Herald* and a largep art of the press.—*Intelligencer.*

—The various Bible Societies now represented in Japan, make it a rule never to give away the Scriptures. They have sold together 115,000 copies during the past year. It is stated that at Kioto a single copy of St. John's Gospel led sixty families to renounce idolatry; and that mass-meetings for prayer have been held in Japan, when in one case more than 3,500 and in another 7,000 persons were present.

—Church order, according to the usages of American Baptists, does not seem to trouble Mr. Spurgeon. He is now at Mentone, and a correspondent of the *Freeman* writes of a Lord's day there: "In the afternoon, in accordance with Mr. Spurgeon's regular practice when away from home, we observed the ordinance of the Lord's supper in his sitting-room. Five ministers and six other believers completed the assembly; but, as of old the risen Redeemer came to the disciples who had met in Jerusalem on the first day of the week, so did he appear in our midst, and we enjoyed sweet fellowship with the father, and with one another, through him." —*Babtist Weekly.*

—The deadly mountain fever is said by physicians in the Rocky Mountain mining regions to be caused by extreme nervous exhaustion. The Sunday work in the mines is the chief cause of it. Did any secular work on Sunday ever pay?—*Exchange.*

—The New York Presbytery has undertaken to establish an Italian Presbyterian church in that city, and Drs. Hastings and Crosby and Warren Carpenter are appointed a committee to conduct the enterprise.

—The striking feature of the Romish Church Congress in England was the appearance on the platform of the Ritualist, Father Ignatius, in a monastic garb, with shaven head and wearing a crucifix. He said that not more than one in twenty of the clergy had really received the Holy Spirit, and said he would rather listen to a Methodist minister who had been in the Holy Ghost's school and possessed the Holy Ghost in his heart than to all the college dons who had ever yet sought religion and Christianity. The Church which brushed away the rubbish from the rock and exposed the rock to the miner was the Church which would be uppermost in the Day of the Lord. If the Church of Rome did it, up with the Church of Rome; if the Church of England did it, up with the Church of England; if the Salvation Army did it, up with the Salvation Army.

* "You retain the form of freedom, but as far as I can gather there has been a considerable loss of the substance."—Herbert Spencer's speech in New York.

† See Freemasonry Illustrated by Pres. J. Blanchard. Page 47.

HOME AND FARM.

Diphtheria.

Rules Suggested by the Philadelphia Board of Health for Dealing with the Disease.

In order to prevent the spread of diphtheria and to inform the public of the best means of checking the spread of the disease and to provide the people with rules for treating the distemper, the Philadelphia board of health last week appointed a special committee to prepare a report on the subject. The committee Tuesday, through Dr. Richardson, the chairman, laid before the board its report:

"Recent investigations having proved that the poison of diphtheria is portable, communicable by infection, and capable of reproducing itself outside of the human body," says the committee; "Diphtheria must now be ranked as both a contagious and infectious disease. The following rules are therefore more imperative than ever before.

"When a child or young person has a sore throat, a bad odor to its breath, and especially if it has fever, it should immediately be separated and kept secluded from all other persons except necessary attendants until it be ascertained or not whether it has diphtheria or some other communicable disease.

"Every person known to be sick with diphtheria should be promptly and effectually isolated from the public. Only those persons who are actually necessary should have charge of or visit the patient, and these persons should be restricted in their intercourse with other individuals. Children residing in a house where there is a case of diphtheria should not be permitted to attend school.

"When a case of diphtheria is fully developed the same precautions in regard to free ventilation, disposal and disinfection of discharges, bed or body linen and so forth, isolation during convalescence (or management of the corpse should death unfortunately occur) ought to be enforced as follows: Have the patient placed in one of the upper rooms of the house, the furthest removed from the rest of the family where is to be had the best ventilation and isolation. The room should be instantly cleared of all curtains, carpets, woolen goods, and all unnecessary furniture. Keep the room constantly well ventilated by means of open windows and fires if necessary. Maintain the utmost cleanliness both with regard to the patient and in the room. A basin charged with chloride or carbolate of lime or some other convenient disinfectant, should be kept constantly on the bed for the patient to spit in. Change the clothing of the patient as often as needful, but do not carry it while dry through the house. A large vessel (a tub) containing water impregnated with a solution of carbolic acid in the proportion of four fluid ounces (Calvert's No. 4 or No. 5) to the gallon of water should always stand in the room for the reception of all bed and body linen immediately on removal from the person or contact with the patient. Pocket handkerchiefs should not be used, but small pieces of rag should be employed instead for wiping the mouth and nose, and each piece after being once used should be immediately burned. Two basins, one containing water impregnated with a solution of carbolic acid or permanganate of potassa and the other containing plain water and a good supply of towels, must always be ready and convenient, so that the hands of the nurse may be at once washed after they have been soiled by contact with the patient. All glasses, cups, and other vessels used by or about the patient should be scrupulously cleansed before being used by others. The discharges from the bowels and kidneys are to be received, on their very issue from the body, into vessels containing some disinfectant, as a solution of two pounds of sulphate of iron in a gallon of water, or four fluid ounces of carbolic acid (Calvert's No. 5) to a gallon of water, and immediately removed. No person should be allowed to enter the room except those who are attending upon the sick. Boiling is one of the surest ways of disinfecting all contaminated clothing. A solution of carbolic acid should first be added to the water. Any material which cannot be washed without injury should be exposed to a dry heat of about 240 degrees Fahrenheit, or fumigated in a closed chamber as directed below. A hot-air disinfecting chamber has been provided on the hospital grounds, where beds, woolen goods, etc., may be disinfected under the direction of officers appointed by the board. All articles which can be spared should be destroyed by fire. When persons have had the diphtheria, whether they get well or die, the room which they have occupied should be thoroughly cleaned and disinfected. The furniture should be washed with a strong solution of chloralum, three or four ounces to the gallon of water, or preferably, with carbolic acid soap. Afterward the floor and woodwork should be washed with carbolic acid soap or with chloride of lime and water, and the paper should be removed by moistening with chloralum or carbonate acid solution. Then, after closing the doors, windows, and all other openings, the room should be fumigated by burning sulphur in an iron dish and kept closed for several hours. Chlorine gas may be used instead, and may be generated by pouring strong sulphuric acid upon equal parts of common salt and binoxide of manganese, to which some water has been added. After this the room should be well aired for several days by throwing open the doors and windows, and then the ceiling should be whitewashed and the walls repapered or whitewashed.

"It is particularly important that persons whose throats are tender or sore from any cause should avoid possible exposure to the contagion of diphtheria. Children under 10 years of age are in much greater danger of taking the disease, and after they do take it of dying from it than are grown persons. But adults are not exempt, and mild cases in them may cause whole series of fatal attacks among children.

"Numerous instances are recorded where the contagion of diphtheria has retained its virulence for weeks or months in cesspools, heaps of decaying vegetable matter, damp walls, etc., and been carried for long distances in clothing, in sewers, in waste pipes, from stationary wash-stands, and in other conduits. Hence all sewer connections and other carriers of filth should be well-ventilated and disinfected, and children particularly should not be allowed to breathe the air of any water-closet, cesspool, or sewer into which discharges from patients sick with diphtheria have entered, nor drink water or milk which has been exposed to such air.

"Beware of any person who has a sore throat; do not kiss such a person or take his or her breath; do not drink from the same cup, blow the same whistle, nor put his pencil or pen into your mouth.

"Do not wear or handle clothing which has been worn by a person during sickness or convalescence from diphtheria."

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The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists).
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Congregational, Sandford county, Ala.
New Hope Methodist, Lowndes co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E., Lowndes Co., Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Missionary Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes co., Miss.
Pleasant Ridge Missionary Baptist, Lowndes Co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes Co., Miss.
West Preston Baptist church, Wayne Co. Pa.

Other local churches which have adopted the same principles are—

Baptist churches; N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist, Maplewood, Mass.
Presbyterian church, Hoopeston, Ill.
Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans. State Association of Ministers and Churches in Christ of Kentucky

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History Nat'l Christian Association. Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought; the Articles of Incorporation, Constitution and By-laws of the Association, condition of the Carpenter donation, with engraving of building donated by Mr. Carpenter; tables showing the number of pastors and communicants in churches that exclude members of secret societies, tabular view of local, county, state and national conventions, and list of organizations auxiliary to the National Christian Association; brief opinions of eminent men on secret societies, and testimonies of religious bodies against them. 25 cents each; per dozen, $1.50.

Minutes of the Syracuse Convention. Containing addresses by Rev. B. T. Roberts, Chas. W. Greene, Esq., Prof. C. A. Blanchard, Rev. D. P. Rathbun, Rev. D. S. Caldwell, Mrs. M. E. Gage, Elder J R. Baird and others. Unpublished Reminiscences of the Morgan Times, by Elder David Bernard; Recollections of the Morgan Trials, as related by Victory Birdseye, Esq., and prescuted by his daughter, Mrs. C. B. Miller; Secretary's Report; Roll of Delegates; Songs of Mr. G. W. Clark; Paper by Enoch Honeywell; Constitution N. C. A.; Reports of Committees and a Report of the Political Meeting. 25 cents each; per dozen, $2.00.

Proceedings of Pittsburgh Convention. Containing Official Reports; Addresses by Rev. D. R. Kerr, I. D., Rev. B. T. Roberts, Rev. G. T. R. Meiser, Prof. J. R. W. Sloane, D. D., Prest. J. Blanchard, Rev. A. M. Milligan, D. D., Rev. Woodruff Post, Rev. Henry Cogswell, Prof. C. A. Blanchard and Rev. W. E. Coquilette; also Report of the Political Mass Convention, with Platform and Candidates for the Presidential Campaign of 1876. 25 cents each; per dozen, $2.00.

The Anti-Mason's Scrap-Book, consisting of 31 *Cynosure* tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies; and the dangerous tendency and positive evil of organized secrecy are shown by the most varied and powerful arguments and illustrations that have ever been given to the public. Those who wish to circulate anti-Masonic Tracts ought to have the book to select from. 20 cents each; per dozen, $1.75.

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Freemasonry a Fourfold Conspiracy. Address of Prest. J. Blanchard, before the Pittsburgh Convention. This is a most convincing argument against the lodge. 5 cents each; per dozen, 50 cents.

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Sermon on Secretism, by Rev. R. Theo. Cross, pastor Congregational Church, Hamilton, N. Y. This is a very clear array of the objections to Masonry that are apparent to all. 5 cents each; per dozen, 50 cents.

Sermon on Odd-fellowship and Other Secret Societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church*, Lecchburg, Pa. This is a very clear argument against secretism of all forms and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers is clearly shown by their confessed character as found in their own publications. 10 cents each; per dozen, 75 cents.

Prest. H. H. George on Secret Societies. A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies. 10 cents each; per dozen, 75 cents.

Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have. 5 cents each; per dozen, 50 cents.

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Stearns' Letters on Masonry. Showing the antagonism between Freemasonry and the Christian religion. Paper cover, 30 cents each; per dozen, $2.50.

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Bernard's Appendix to Light on Masonry. Showing the character of the institution by its terrible oaths and penalties. Paper covers: 25 cents each; per dozen, $2.00.

Discussion on Secret Societies. By Elders M. S. Newcomer and Elder G. W. Wilson. This discussion was first published in a series of articles in the *Church Advocate*, and afterward in pamphlet form. The *Evangelical Repository*, reviewing it, says: "This pamphlet consists of a series of articles originally published in the *Church Advocate*, Lancaster, Pa. Elder M. S. Newcomer opposes secret societies, and especially Freemasonry and Elder G. W. Wilson defends the system. We are free to say that Mr. Newcomer has thoroughly routed his opponent at every point. Mr. Wilson speaks by the book, as he is a Royal Arch Mason." 25 cents each; per dozen, $2.00.

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NEWS OF THE WEEK.

—In the House the question of erecting a new building for the accommodation of the Congressional Library was discussed at length. The maximum amount to be expended was fixed by vote at $2,000,000 and it was provided that the building should be erected on one of the vacant Government reservations.

—If the stories told to the Citizens' Committee of Washington are true, the detective force of that city should be behind the bars. It is said that detectives "stood in" with the thieves who robbed the Government Printing Office and who carried off Minister Christiancy's diamonds, and shared in the results of these and other thefts.

—The steel-rail mills at South Chicago have shut down. It is alleged that this course was forced upon the company by low prices.

—It is stated on good authority that the West Side Street Railway Company of Chicago intends within a very short time to run its cars by electricity, and that it is now considering an invention for that purpose.

—A destructive fire took place in a distillery at Gibsontown, Fayette county, Pa. Over two million gallons of whisky were stored on the premises, a large proportion of which was destroyed. Loss estimated at $500,000.

—Friday's fires included a river-front blaze at New Orleans with a loss of $400-000 and the destruction of the finest business block in Toledo, O., which is valued at $700,000.

—A new oil well yielding 1,000 barrels per day having been struck in Forest county, Pennsylvania, the bottom dropped out of the market at Bradford and Pittsburg again.

—A horrible fatality occurred at Shawneetown, Ill., on the 11th, where a boiler explosion in a sawmill caused the death of eight men.

—An Opelika, La., special says the two factions, the old and the new City Councils which have been quarreling for several days, raised a riot in which the mayor and police were involved. Nine white men and one negro were shot down, seven of whom will die. The legislature has passed an act vacating the town charter and authorizing the Governor to appoint a local government until a new one can be elected.

—Mr. Gladstone on Wednesday celebrated the fiftieth anniversary of his entry upon public life. The English papers generally reviewed his life and services at length and in complimentary terms, and he was the recipient of numerous addresses from political associations and other bodies.

—The Lord-Lieutenant of Ireland has commuted the sentence of death imposed on the five murderers of the Joyce family to imprisonment for life.

—Patrick Joyce, Myles Joyce and Patrick Casey, the three men convicted of participation in the murder of the Joyce family at Maamtrasna, were hanged on the 15th.

—The entire business section of Kingston, Jamaica, has been destroyed by fire, the loss of property being estimated at thirty million dollars. Warehouses, wharves, banks and stores were all swept away, nearly all the food supply was lost, and hundreds of persons were rendered homeless and destitute.

—A large volume of water suddenly burst into the Australian mine at Dreswick, Talbot county, Victoria, while a large number of miners were at work. Twenty-two bodies had already been brought to the surface, and the search was still being actively prosecuted, as it is known that a large number of others are still in the mine.

—The Sultan of Turkey has had built for his use an armored carriage, bullet and grenade proof. His palace is practically in a state of siege. Nobody is allowed to enter unless summoned The Sultan's alarm is owing to sedition among the troops, who are angry at the way the palace guards are paid, while they are in rags.

—What is believed to be a case of genuine leprosy has been developed in the almshouse at Salem, Mass. The victim, Charles Derby, arrived in Salem from San Francisco a week ago, and was for some years employed as a botanist in the royal gardens at Honolulu.

PUBLISHER'S DEPARTMENT.

John Dorcas (including his renewal for two years) sends eleven subscriptions for a year each. He writes: "I have begun to look for a *Cynosure* club for 1883."

Mary A. Fowler sends six subscriptions for a year each, and one for six months.

Eld. D. N. Workman sends four for a year each, accompanied with his blessing for us in our good and great work.

John R. Cooper:—Three for a year each.

Thos. Ginn:—Sends six for a year each and hopes to make it ten before New Years.

Geo. F. Danforth, sends three for a year each. "My heart is in the work."

Geo. Clark and J. N. Norris also sends three for a year each.

Six persons send two for a year each, and the usual number of single subscriptions received. Some are getting ready for work.

John A. Ronsir: "When I arrive at home I will look around a little after other names."

P. Bacon, "I shall do all I can to increase [the *Cynosure*] its circulation."

A. Holt:—"I want to get a few subscribers for the *Cynosure* if I can."

G. W. Keller:—"I am circulating my paper and trying to do what I can for the cause."

W. F. Humbert:—"I will send you a club as soon as possible. Club of ten if I can."

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God's own arm hath need of thine."

Books and Tracts sent during the week ending Dec. 16, 1882.

By Express.

Rev V E Taylor, Wesleyan Methodist Pub House.

By Mail.

J R Cooper, J A Stern, S C Taylor, D Hull, T A Goulding, E A Brown, G B Owen, J F Williams, W C Billing, H S Seamans, G W McCarthy, F M Jones, J F Ogier, J Scominger, G Longstreet, C Cozier, J W Greene, J H Wilson, T R Sidwell, W H Wiley, T Ginn, N Daniels, H A More, W A Cochran, J Layton, W O Hoover, R A Dittmar, Mrs A Bruce, C L Morley, B S Barnard, J H Chaperon, C P Walrond, P Newcan, J T Gardner; G W Worster, A Holt, A T Chase, J Buckham, W Fagg, J M Bell, C S Byrkit, A H Wagenseil, L H Hand, F W Grant, P Rodgers, E Brighthill, N B Sisson, Mrs Leffingwell, G Seevers, D Wood, A C Campbell, H L Hastings, D Countryman, J Motter, J W Laughlan, M V Tripp, T Ford, C W Kilbourne, Mrs C E Owen, L D Raynolds, J Harvey, L Landon, E N Cummings, T W Cooper, J S Hickman, Rev G W Day, J G Brush; C A Dirker, W Mason, G H Danforth, E D Daniels, W P Martin, B Franklin, W H Thomas.

Subscriptions received during the week ending Dec. 16, 1882.

H Austin, Rev. J Brockman, Prof. E D Bailey, E S Bunce, W D Bishop, J G Brush, P Bacon, J R Cooper, A Carlton, I C Cole, Mrs. B N Cravath, J Catterlin, Eld. T Carlton, F M Cude, G Clark, N Daniels, J Dorcas, Sr., G H Danforth, G W Day, Mary A Fowler, J A Gordon, T Ginn, I J Gray, E B Graham, R Hembrough, G S Hickman, Sarah Heller, A Holt, Rev. H Hakonsen, W F Humbert, G Harvey, G F Helin, A C Higgins, J Hoobler, D Jones, C E Jaslin, T Johnson, Rev. O Johnson, J R Judson, K A Krum, Rev. S Knapp, G W Keller, C S Kleppisch, E S Livingston, M Lowe, L Landon, A Mantle, J Morrow, S B Miller, A J Munger, A K Martin, Rev. J C Maxwell, M B Nichols, P Minton, G N Norris, S Y Orr, A Putnam, L Perry, Mrs. J Parish, G. W Robinson, R Reagin, D Reynolds, Mrs. E A Rowley, J A Richards, G D Riegel, J A Rouser, C Stegner, H Spafford, W Shaw, E D Tillson, A D Sheldon, J Swickard, T R Sheldon, J W Thomson, F D Tenney, M Van Alstine, Eld. D N Workman, H D Whitcomb, J H Wilson, D West, J W Woodworth, T S Waller, G H Williams, J C Young.

Cynosure Extension Fund.

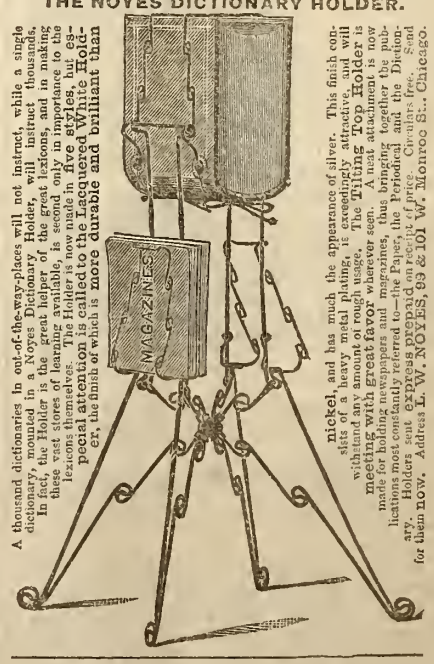
Statement for the week ending Dec. 16, 1882:

Elder D. N. Workman, $1.00; J. Hoobler, $2.00.

Total cash received, - -	$533 12
Total cash used, - -	397 47
Cash available, - -	$135 65

This Fund is designed to aid in getting subscribers from among those who do not take the *Cynosure*, and who may be induced to read it by paying themselves $1.00 per year. The Fund pays 50 cents, making up the club rate. It will now aid 270 new subscribers to get the paper for $1.00.

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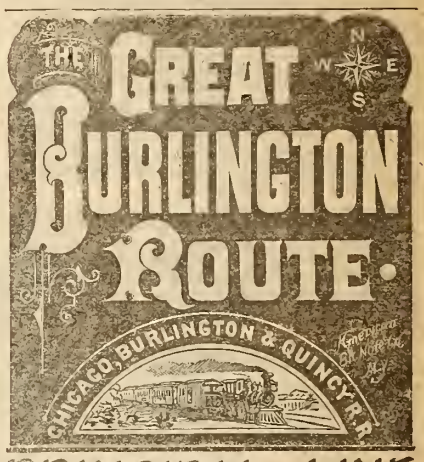
J. F. GALLOWAY, Okahumka Florida.

WM. HAZENBURG, Cape Town, S. Africa.

A. D. ZARAPHONITHES, Andros, via Syra, Greece.

G. H. FILIAN, Armenia.

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MARKET REPORTS.

	CHICAGO, Dec. 18, 1882.	
GRAIN—Wheat—No. 2		91⅜
No. 3		77
Rejected		71
Winter, No, 2		93
Corn—No. 2		50¼
Rejected		44¼
Oats—No. 2		37⅜
Rye—No. 2		58½
Bran per ton	11 00	12 00
Flour—Winter	4 50	6 75
Spring	3 00	4 80
Hay—Timothy	10 50	12 00
Prairie	7 00	10 50
Lard per cwt		10 40
Mess pork per bbl		17 00
Butter, medium to best	24	40
Cheese	05	14
Beans	3 35	3 90
Eggs		27
Potatoes, per bu	65	70
Seeds—Timothy	1 55	1 60
Clover		6 25
Flax		1 16
Broom corn	02	07
Hides—Green to dry flint	8½	15
Lumber—Clear	43 00	52 00
Common	15 00	22 00
Shingles	3 20	
WOOL—Washed	27	41
Unwashed	18	30
LIVE STOCK—Cattle, extra	5 75	6 40
Good	5 00	5 50
Medium	4 25	4 75
Common	2 25	4 00
Hogs	4 00	6 50
Sheep	2 50	4 75

New York Markets.

Flour	3 25	7 50
Wheat—Spring		
Winter	82	1 10
Corn	52	71
Oats	43	53
Lard		11 00
Mess Pork		19 00
Butter	18	43
Cheese	06	12
Eggs		30
Wool	13	46

THE CHRISTIAN CYNOSURE.

VOL. XV., No. 14. "In Secret Have I Said Nothing."—*Jesus Christ.* WHOLE No. 661

EZRA A. COOK, PUBLISHER. No. 13 WABASH AVENUE. CHICAGO, THURSDAY, DECEMBER 28, 1882. WEEKLY, $2.00 PER YEAR

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TOPICS OF THE TIME.

A measure is before the Senate to make stock gambling odious. It provides that the fact that any person is engaged in dealing in futures in stocks, provisions, or grain, or in corners, shall of itself be sufficient ground for filing a petition in bankruptcy against such person. The proposition came up in the form of an amendment to the Bankruptcy bill, and was adopted dy a considerable majority. Just now the New York legislature is investigating the same business, and its committee has been taking evidence in New York city. The purpose of the committee may be all well and good, but when it calls in Dr. Crosby and H. W. Beecher a sinister purpose is detected, either to make these gentlemen ridiculous before the public by getting from them opinions on a subject of which they know little, or to make the investigation itself a sham. Jay Gould told the committee that legal restriction would not cure the evil The only check necessary in his view is the fact that nine-tenths of those who gamble in stocks lose by it. A legal restriction has this merit, however, if no other; it fastens upon the busiuess the fact of its immorality, and backs up a score of court decisions which make this no better than any other gambling.

General Curtis an officer of the government in New York was indicted some time since for assisting Congressman Hubbell in collecting "voluntary assessments" from government employes for the support of the Republican party. The case passed through the State courts against Curtis and the Supreme Court has just given its decision. The Court not only affirms the constitutionality of the law which prohibits certain classes of officers and employes from receiving or soliciting money from one another for political purposes, but says further: "If persons in public employ may be called on by those in authority to contribute from their personal income to the expenses of political campaigns, and a refusal may lead to putting good men out of the service, liberal payments may be made the ground for keeping poor ones in." And if the evil is allowed it will result in demanding increase of salary from the government, which may thus be made an instrument indirectly of keeping a corrupt party in power. This clear and forcible decision is a vindication of the people's protest on the 7th of November which the political leaders will not forget.

From Oregon papers of the last week in November, it is learned that Mrs. Captain John Smith, the only daughter of William Morgan, died at her home on the Santiam river, near Mehama, Marion county, Oregon, on the 20th November. She had reached the age of 60 years, and had long lived at this place. It is said that she never threw any light on the great tragedy that befell her family, though it is believed she must have heard much about it from her mother and other relations. She had been frequently interrogated, but spoke of the matter with the greatest reluctance. Being but a child of some three years when her home was invaded by the fearful power of Freemasonry, her testimony as to the transaction could not, of course, be very complete. She may yet have been able to give some additional facts which would have been of deep interest.

The Woman's Christian Temperance Union has approved, through its national officers, of the proposition of the United Presbyterian brethren, that Tuesday of the Week of Prayer be devoted "as a day of prayer to the God of Nations, that his Militant Army may be so endued with power from on high, that it shall be indeed mighty for the pulling down of strongholds, and that a Pentecostal power, like that of the Woman's Crusade of 1874, may rest upon us all, to the end that in the customs of society and by the laws of the land, there shall be a turning from the use and sale of alcoholic liquors as a drink." They also recommend that all-day meetings be held and suggest a programme, which will be furnished on application to the office, 53 Bible House, New York.

The "Brotherhood of Locomotive Engineers" met this fall in Louisville, Ky. The proceedings of their three-days' meeting were so secret that even the ubiquitous reporters were foiled. But this conclave, so secret in the midst of a peaceful Christian community, and therefore so contrary in its practice to Christianity and good government,—this secret lodge cabal was entertained one evening by the Young Men's Christian Association of Louisville! Would this Y. M. C. A. have noticed a meeting of the disciples of Jesus gathered to pray for the outpouring of the Holy Spirit or that the great idolatry of the lodge be broken up?

—Joseph Cook is to begin January 8, a course of twelve Monday noon lectures in Tremont Temple, Boston. The *Congregationalist* says: "We have been impressed with the solemn earnestness of his manner since he returned to Boston. He has the bearing of one who feels the burden of a great responsibility. Having looked widely upon the world's needs and opportunities, he seems to feel, and to wish all others to feel, the supreme duty and privilege of making the most of life. A little of that sort of seriousness is not unwelcome just now. We hope it will spread."

Satan's Substitutes for Religion.

Men know the existence of God as they know space, or time, not by our senses' but by our reason; and with equal certainty. The man who doubts or denies either, has a perverted understanding, as he has perverted or defective senses, who is color blind, unable to distinguish red from green.

Satan, the foe of God, the enemy of man, and the rival of Christ, insinuates himself into the false philosophies, as into the false religions of men. Indeed, false philosophy is the theology of false religion. "The world, by wisdom, knew not God." And again,

"Faults in the life breed errors in the brain."

The use Satan has for vices and sins is to blind "the mind of them that believe not;" and so divorce and keep men from being reconciled to God in Christ.

Transmigration, souls passing into different bodies at death in an eternal round: evolution, all things growing better by an eternal law of progress;—these keep the mind from ever getting to God. And ceremonies, false worships, cheat the hearts of men, as false philosophies cheat their minds. Both keep men busy till "the harvest is past, the summer is ended, and we are not saved;" and both realize the fable of Sisyphus, who spent his eternity rolling a stone up a hill to let it roll down again. But the place where Ulysses saw Sisyphus was in hell!

A Bugle Call.

Civilization at times seems to turn backward; yet a reaction follows and the tide sweeps beyond all previous landmarks. In all great reforms God raises up to warn the masses a few stern, earnest men, who will declare their convictions of truth though the whole world scorn and revile them, and though it cost them their lives. If the people listen to the voice of warning all is well; if they will not listen God will in some way *force* the issue upon them. Some whose heads the hand of time has crowned with silver, well remember when the Abolitionist movement was in its infancy; you remember what earnest, aggressive men God sent forth; what burning glowing words fell from their lips, which seemed almost, to be touched with fire from on high; how they were ridiculed, called fanatics, and mobbed, yet they would not stop until the lips of some were sealed forever by the assasin's bullet. Even that did not seem to stop them; but their words came to us in clearer accents through the portals of the tomb. Men who would not listen to the living did listen to the dead. Yet the masses would not make any aggressive movement; they said "Slavery may be wrong, but we can do nothing about it, slaveholders are in our Congress and help enact our laws. The institution is protected by our laws; it has coexisted with our nation and cannot be put down.

Some of you remember how bloody years followed each other with fierce red feet; how our fathers and brothers went forth in the pride and strength of manhood; how the mothers and sisters waited and watched at home, watched with sad, weary eyes for forms which would never come again; waited with burdened hearts to kiss lips which would never be kissed save by the dark soil of a southern grave.

Dear reader, would you have those years come to you again? You answer, "No." Why do you ask such a question?

—Faith's eyes can see through a frown of God, and under it is read God's thoughts of love.

The slave power is gone forever, it is true, yet there is an institution in our midst that is as much worse than slavery was as idolatry is worse than oppression. The slave power was confined to one section of the country; the lodge power has its strongholds in every State, in every county, and in every town of any size. The slave power did not control over two-thirds of the offices; a Masonic lecturer declared in public a short time ago that nine-tenths of all government offices were filled by Masons: Yet the proportion of Masons to those who are not is very small. A short time before he said that the secrets of Freemasonry had not been, could not be, and never would be revealed. While this is mere bravado, yet to all practical purposes, it is true. A majority of the people in the United States know nothing about the power of the lodge or its true aim. If I had not the proof before my eyes I should say that it were impossible that an intelligent people would allow nine-tenths of the public offices to be held by members of a secret order of which they know nothing. Yet it is so. If two-thirds of our offices were filled by members of the Methodist church, one long, loud cry would resound from east to west, from north to south: Danger! Danger! The church and state must not be united. Yet men shut their eyes, fold their hands and say there is no danger when the secret empire and the state are united.

This institution, which is so harmless and innocent, has a power so great that to-day no man, whatever his abilities may be, can rise to any high office unless he has first bowed his knee to the secret empire. Such is its power that of all the papers published in the United States, you can count on your fingers those that will publish an article opposed to secret societies. Such is its power that in the five leading denominations you can not find more than a score of pulpits from which the pastor would dare to say one word against the lodge power. Such is its power that men who go forth to lecture against it are mobbed and their meetings broken up; yet they can have no redress, for the men who have sworn to enforce the law take part in the disturbance themselves, or have sworn to protect their brothers who have taken part.

It is this secret power which reaches forth its dark, slimy hand and says to the man who has professed to devote his whole life to the cause of Christ, "If you will come to me I will help pay your salary. It will cost you nothing. Come." He goes and is taught the one universal religion. He kneels at the altar of the unknown god and prays, not to Christ, but to the Grand Architect of the Universe." On the Sabbath day he stands behind the sacred desk and points out to others "the steep and thorny way to heaven." It is this power which from its dark midnight home sends forth its baneful, incestious breath, to extinguish the holy flame which burns on the altar of the true God.

The secret empire is to-day striking at the three fundamental safeguards of civil aud religious liberty, namely, free speech, free press and free mails. To some who have not investigated this subject it may seem as though this were not the voice of reason but the mysterious, moody mutterings of a madman. To such I would say, "I do not ask you to take my word, you can easily prove whether my words are true or not. Ask *your* paper to publish an article opposed to secret societies, or your pastor to preach a sermon on the lodge power. Ascertain how many offices in your county are filled by men who are members of secret orders.

I know of no way of judging of the future but by the past. In all the annals of the past, point out to me if you can, one man or combination of men that having usurped great power ever yielded it willingly, or were satisfied with the power which they had already acquired. "It is natural for man to indulge in the illusions of hope." "We are apt to shut our eyes against a painful truth, and listen to the song of the siren till it is to late."

Do you see yonder beautiful ship, with every white sail unfurled, sailing with wind and tide? How proudly, grandly she passes from wave to wave! There are brave men, beautiful women and innocnt children on board; laughter and mirth are there. But look! they are sailing toward a rock-bound coast. A voice of warning says, "there is danger ahead! there are rocks beneath the waves! "They look forth, and laugh him to scorn. What! rocks beneath those soft fleecy waves? The ship sails on, they are among them now, and the children clap their hands in glee to see the white-capped waves rise up by the ship's side. There is a crash.

"She struck where the white and fleecy waves
Looked soft as carded wool."

They see the danger now and pierce the sky with one last, despairing wail, "O save us! Must we perish?" The rock-bound coast echoes back above their last resting place—"*perish.*"

To you who believe that my words are true I would say, To the work! Never were the times more auspicious. Men who have never heard of our party say that a new party must arise.

"They tell us, sir, that we are weak; unable to cope with so formidable an adversary. But when shall we be stronger? Will it be the next week, or the next year? Will we gather strength by inaction?" "If we were base enough to desire it, it is now too late to retire from the contest. There is no retreat but in submission and slavery. Our chains are forged." Two years ago you heard their brazen clamor, within the halls of Boston, declaring that there was one subject on which you should not be free.

To the work *now*, or the time will come when you will look back to this day, to this hour.

"As the dammed haply think of the heaven
They had once in their reach—that they might have been free."

The shadow is on the dial; the hand writing is on the wall; he who runs may read.

HELMET.

"Nihilism."

Karl Blind in the Contemporary Review.

This word, first introduced in the Russian language by Turguenieff for a character of one of his novels, was before him used by the German writer Getzkow in his "Ritter von Geist." Its present application to the state of parties in Russia is rather misleading. As elsewhere, there are in Russia men of very various opposition shades—from the moderate Liberal, who would be satisfied with some kind of parliamentary representation, to the Republican and Socialist of different sectional views, and down to the impracticable anarchist, whose brain has been turned and set fire to by incessantly brooding over wrongs without the possibility of redress. It is not fair to lump all these groups together and to brand them as Nihilists. It should be remembered that the very terrorists of the *Narodnaia Volia* ("Will of the People") who were driven to their present tactics by sheer despair of making an impression by any other procedure, have even quite recently declared in a remarkable manifesto that if the Czar were to consent to the convocation of a National Constituent Assembly, they would at once cease using violent means.

When Gen. Garfield was stricken down by the hand of a crack-brained assasin, the Secret Russian Committee issued a protest containing expressions of deep sympathy with the people of the United States, and an energetic denunciation of the vile murderer. "In a country," they said, "where the personal liberty of the citizens allows of the pacific agitation for an idea, and where the free will of the people not only frames the laws, but chooses the government, assasination as a means of political struggle is tantamount to that very despotism, the overthrow of which is the object of the revolutionary party in Russia."

Surely these views are not what most people would call "Nihilism." Only step by step, and very unwillingly at first, were even the extreme Russian Socialists induced to give up their originally peaceful agitation among the peasantry and the people of the workshops. They began as thorough idealists, imbued with an apostolic spirit. Mostly young men and girls of the well-to-do, cultured, even aristocratic class, they gave up all their worldly prospects; dressed like working people and peasants; changed their names; mixed and labored with the crowd, trying to gain it over to the new gospel of political and social progress—often with very indifferent success; for the more brutish among the ignorant multitude often handed over their would-be friends and deliverers to the police. Of these enthusiasts, a book ("Subterranean Russia") published by a pseudonym author, M. Stephjak, but the contents of which are in no small measure authenticated by a well-known Russian exile, says:

"Their creed was Socialism; their god, the people. They were ready for every sacrifice; but they possessed neither the impetuosity nor the deep passions necessary for the combat. After the first disappointments they no longer hoped for victory, but aimed more at the crown of thorns than at the laurel-wreath. They were overflowing with love, and unable to hate anybody—not even their executioners."

Not a few of these, however, whose career had thus commenced, afterward changed into supporters of a system of revolutionary terror, owing to the wholesale arrest and deportation of the most peaceful propagandists. The trial of 193 prisoners at Moscow, in 1878, destroyed the last illusions as to the possibility of a legal agitation for social and political reform. Then, in Schiller's words, "The milk of pious thought turned into dragon's bane." Conspiratory circles were formed, in which "a covenant with death" was the parole.

There is not space enough here to give a description, highly instructive as it would be of the many martyrs of revolutionary conviction who have suffered the penalty of their deeds during the last few years. Among the various typical figures of these conspiracies, two at least may be mentioned: Danitri Lissogub, who was hanged on the denunciation of his own steward, for having devoted his whole property to propagandism and revolutionary action. It came out in the trial of the sixteen, in 1880, that Lissogub sold landed estates of the value of 200,000 rubles for that purpose. Pale, haggard, long bearded, of apostolic aspect and demeanor, this enthusiast always appeared in most shabby garb, thinly clad, in the bitterest cold. The author of "Subterranean Russia" calls him "the Saint of Nihilism." His counterpart was Valerian Ossinsky. He is depicted as of great manly beauty, tall, slim, of elegant attitude, with blue eyes of enthusiastic expression, fair-haired and well-bearded, of charming manners—a favorite of women. He was the best collector of pecuniary means for the party. When he asked for contributions, even old misers did not resist his persuasive voice. He is called the "Apollo of Nihilism." He, too, ended at the gallows.

The Gain of Sabbath Rest.

Of course I do not say that a man will not produce more in a week by working seven days than by working six days. But I very much doubt whether, at the end of the year, he will generally have produced more by working seven days a week, than by working six days a week; and I firmly believe that at the end of twenty years he will have produced less by working seven days a week than by working six days a week. The natural difference between Campania and Spitzbergen is trifling when compared with the difference between a country inhabited by men of full bodily and mental vigor, and a country inhabited by men sunk in bodily and mental decrepitude. Therefore it is that we are not poorer, but richer, because we have through many ages rested from our labor one day in seven. That day is not lost. While industry is suspended, while the plough lies in the furrow, while the exchange is silent, while no smoke ascends from the factory, a process is going on quite as important to the wealth of the nation as any process which is performed on more busy days. Man, the machine of machines—the machine compared with which all the contrivances of the Watts and Arkwrights are worthless—is repairing and winding up, so that he returns to his labor on the Monday with clearer intellect, with livelier spirits, with renewed corporeal vigor.—*Macaulay.*

The Sermon.

PREACHED IN THE COLLEGE CHAPEL, WHEATON, BY PRES. C. A. BLANCHARD.

Beloved, believe not every spirit, but try the spirits whether they be of God; because many false prophets are gone out into the World.—I John 4:1.

In this verse we have two commands and the reason for their utterance; we are not to believe every spirit, we are to try all spirits under whose influence we may be thrown, and the reason for this unbelief and testing is that many false prophets are gone out into the world. A prophet, strictly speaking, is one who foretells future events; generally used, it signifies any religious teacher. A false prophet, therefore, is an erroneous teacher, and the injunction of the text is, not to believe every spirit bnt to try all spirits because there are many teachers of error gone out into the world. These facts lead to the conclusion that the spirits which we are not to believe without examination are in men; i. e., are in persons who profess to be prophets. Interpreting the text in this manner it will read: Do not believe every religious teacher, but test all those who profess to declare the word of God, for many false teachers are abroad among men. Our subject naturally divides itself as follows:

I. All men, and especially all religious teachers, are led and inflnenced by some spirit, so that testing their teachings is testing the spirits which animate them.

II. Spirits are of two sorts, good and bad; good spirits make true prophets, bad spirits make false prophets or teachers.

III. Evil spirits do not appear in their own guise and openly profess their own work. They mingle with the sons of God, profess to declare his Word, and seek to be credited as his representatives.

IV. It is hence a duty to test these teachers to ascertain by what spirit they are moved and if this is duty of course God has furnished the means of doing it: i. e., we can know whether prophets are trne or false.

V. Having tested spirits we should resist the devil and be filled with faith and with the Holy Ghost.

MEN ARE CONTROLLED BY SPIRITS.

Idealism and materialism have been contending schools in Philosophy, the one claiming that there is nothing but spirit and its manifestations; the other that there is nothing but matter and its qualities. Both these opinions are contradicted by the universal judgment of the masses of men. Here, as frequently in the development of mind, error is in each extreme while trnth lies in the valley between. There is little doubt however, that the idealist is much nearer to the truth than his materialistic neighbor. It is much more nearly the trnth that spirit is all, than that matter is all. All that we see in nature is the expression of that which first existed in the mind of God, and all that we see in art is simply the embodied thought of man. It is obvious that all the works of men may be divided into two great classes, viz., those which are honorable to God, as man's creator, and useful to men, and those which are dishonoring to God and damaging to men. It has been said that one who makes two blades of grass grow where only one was before is a benefactor of the race, so is every one who increases the sum total of human happiness by exertion of muscle or mind. The sewing machine clicks in every household and the farmer of to-day may ride almost all the season excepting at meal times. The printing press gives us the life work of Milton for twenty-five cents, or the New Testament for a nickel. Take on the other hand the invention of the still or the passion for war. The one set of inventions tend to widen the horizon and lengthen the life and increase the powers and opportunities of men, the other to multiply miseries and deaden the hopes, and brutalize the soul. Just so in regard to the teachings of men, in one case we find hnmility, purity, and usefulness as the result of instructions, in other cases conceit and folly attended by no tangible result of good. The fact that all man's thonghts, plans and labors tend certainly in one of these two directions leads to the second proposition, viz., that,

THERE ARE TWO SORTS OF SPIRITS,

the good and the evil, the one leading men ever upward, the other leading them ever downward. The Bible calls evil spirits "unclean" more frequently than anything else, and good spirits are ministering, i. e., serving. The names express the tendency and results of the action and teaching of the two classes of spirits. In the one case we have material and spiritual defilement, idleness, vagabondage, vice, envies, hatreds, murders. In the other case we have service, the weak strengthened, the ignorant instrncted, the vicious reclaimed, the idle and worthless made industrious and useful. Over every man's head and heart these two armies of light and darkness contend, each struggling for mastery. They do not always reveal themselves to those for whom they battle. Men simply find themselves moved by two opposing winds, one blowing in one direction, and another in a contrary one. The lie and the truth each stand begging for reception; honesty and dishonesty claim the man's mind and soul. All conceivable teachings, examples and impulses run in one of these two directions. There is no third somewhat that divides with these two the empire of the world. All actions are good or evil. All actions are the frnit and resnlt of spirit, the embodiment of thought. Nor are men's acts in general the sole product of their own thought. One man's mind operates upon the mind of another and oftentimes we find ourselves in the hands of spirit influences which do not have bodily form and which work upon the mind without intervention of the senses. The one makes the man a true prophet, whom it will be safe to follow; the other makes him a false prophet of whom there are many in the world. Bnt the point to be especially noted here is that the false spirit never sails under his true colors. A true pirate, he displays all flags except his own. The black flag with its skull and bones is never run up until he deems it impossible for his victim to escape.

SATAN IMITATES THE ANGEL OF LIGHT.

(2 Cor. 11:14;) and in this garb he deceives many. When he came to Eve, it was with a proposition to bestow upon her a good gift; when he came to God as the accuser of Job, he was only interested in unmasking a hypocrite; when he came to the Lord Jesus, his mouth was full of texts of Scripture. If he thus boldly confronted our parents in Eden, and God himself, it is small wonder if he in like manner assails us. He makes the worldly, careless, self-righteous professor of religion at ease; he refrains from him and lets him alone. He finds some humble, nsefnl, self-distrustful soul and harrasses and pursues it with doubts and fears. Thus, liar and hypocrite that he is, he preaches peace to the one who serves self and terror to the one who serves God, and all the while it is as a teacher of divine truths that he appears. With lies he makes the heart of the righteous sad whom God has not made sad. Ez. 13:22. And at the same time he strengthens the hands of the wicked that he should not return from his evil way by promising him life. But onr text reqnires us to try the spirits whether they be of God. Of course if it is a duty to

TRY SPIRITS; IT CAN BE DONE.

Every command supposes power to fulfill it, and this one in the text is no exception. Let us then for a little while examine the Scriptures to see how to test them. And first, we have one chief and comprehensive test in the immediate context. Every spirit that confesses that Jesus Christ is come in the flesh is of God. There are two ways of confessing or denying this, viz., by word and by deed. Some openly deny that Christ, the anointed one, has come in the flesh, lived, suffered and died for the sins of men. Masonic and Odd-fellow lodges and ministers who deny the atonement are of this number. Other systems and teachers are animated by a spirit that does not explicitly deny this, but renders its lip-confession worthless by repudiating the teachings and refusing the authority of Jesns. Examples are found in Mormonism, Spiritnalism and in those who profess to believe and do not obey. Every one who denies that Jesns Christ came in the flesh to bear the load of sin away from the sons of men is not animated by the Spirit of God.

ANOTHER TEST IS FOUND

further along, to-wit in the sixth verse. "We are of God," says the apostle. He that knoweth God heareth us, he that is not of God heareth us not. This is an assertion of his inspiration and a declaration that those who reject the inspired Word of God, do not know him. To the same effect is the word of the Saviour: "My sheep know my voice; * * they know not the voice of strangers. (Substance of John 10:4.) We have here a simple method, by which we can determine our state, and the character of religious teachers. How do we do with the Wordof God? Do we hear and heed it? Every one who is of God knows his voice, recognizes his word and gives attention to it. He who slights the word, or refuses it or in any way casts reproach and discredit upon it, is not of God: does not know him, whatever he may profess. There have been in all ages of religions advance worthy persons who have imagined themselves to have passed beyond the need of God's Word inasmuch as they receive direct communications from above. They consider themselves as much inspired as John why then should they listen to him. Themselves have visions, dream dreams, and hear voices direct from God's throne, what profit is it to them to study a book written by one just like themselves. Against all such errorists the Holy Spirit sets himself. He that is of God heareth us. To hear implies obedience, and trust, not merely an impression made upon the mind through the eye or ear. Supposing now a person to affirm that he speaks or acts under compulsion of the Holy Spirit. That he does as he does, it being impossible to do otherwise. Whereas Panl affirms (1 Cor. 14:32) that the spirit of the prophets is subject to the prophets, God not being the anthor of confusion, bnt of peace as in all assemblies of the holy ones. He that is of God heareth the inspired word of God. Does not slight or set it aside on one pretence or another but hears it.

Still a third test we find in the latter part of the chapter. It is the test of

LOVE TOWARD OUR FELLOWS.

This is the evidence and proof of our love to God. If I say without ceasing that I love God and am at peace with him, no man can perhaps tell whether I lie or tell the truth; i. e., if he knows nothing except that I say so. Bnt if I say that I love and am at peace with my fellow men, this is a matter that is much more easily determined, and the Holy Spirit makes a clear statement that the one who says he loves God and at the same time hates his fellow, is a liar. Here is another plain, obvious measnre by which we can try ourselves and all religious teachers. Do words and works of love for man flow ont from our hearts and appear as the result of the teaching which we examine? If not, the spirit that is at work is not a good one but a bad one. If men are constantly seeking to get blessed but never seeking to impart blessing to others they are not in the Bible way. If persons are constantly blessing others they will find the peace of God to be flowing through their hearts like a river. If we find however, that onrselves or our teachers bless God and curse man with the same mouth, we should be snre that here is a manifest footprint of Satan.

But what is the use of testing or trying spirits and refusing to believe some that profess to declare the mind of God? It is evidently because we may reject the evil and choose the good. Here comes in again the wonderful

POWER OF CHOICE.

The devil assaults all. From the first Adam to the second and in all the weary years since, Satan has laid siege to the human soul. Never in his native blackness and hideous deformity, but always disguised as an angel of light. Or if there be exception to this general rule, it is when he clutches with fierce talons his shnddering prey after his siege is snccessful and his triumph assured. But men may resist the devil, and if they resist him he will flee from them. Jas. 4:7. And men may draw nigh to God, and if they do he will draw nigh to them. Men may be filled

with all the fnlness of God. Eph. 3:19. Here is a blessed truth upon which we may well rest. It is not an idle task to try the spirits for if we find them evil, no matter how plausible or powerful they may be, we may successfully resist them, and if we find them to be holy and good we may receive them and crown them and obey them forever.

BELIEVE NOT EVERY SPIRIT.

Stick by what you know to be good until you find something that you know to be better. Try spirits, all of them, even when they come quoting Scripture. There are many false prophets gone out into the world, who in the end reject Christ, cast away his words and instill hatred into hearts where love should reign. Reject the evil and cleave to the good so shall you become partakers of the divine nature having escaped the corruption that is in the world through lust.

REFORM STORY.

Holden with Cords.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

Chapter XXXIII—Angean Stables.

Fidelity lodge met in the upper story of a brick building near the center of the village, agreeably to the practice of their ancient brethren who assembled on high places to worship Baal, as standard Masonic authorities confirmed byall the Bible commentaries and encyclopedias, unite to inform us. It numbered sixty or seventy members and to outward appearances was in a prosperous condition. But an examination of the Secretary's books would have revealed a tale of disordered finances only equalled by the petty bickerings and out-and-out quarrels that at every meeting of the lodge vexed the sonl of the Worshipful Master, who strove heroicallv to infuse his own high Masonic ideal into the worthy brethren, but never snceeeded in quite satisfying himself or anybody else.

It is a melancholy fact that "the good men in the lodge" of whom we hear so much are a practical nonentity beside a few unscrupulous members. Goodness is modest and apt to shrink into the back-ground; but wickedness is aggressive and out-spoken. Anson Lovejoy, though he held the highest office in the lodge, did not wield in reality a tenth part of the influence exercised by another member who held no office at all.

This was Mr. Jervish, to whom the reader will remember that I made a rather disparaging allusion in my talk with Rachel recorded in the last chapter. I disliked the man without knowing anything very positive about him beyond what the tongue of rumor asserted—that he was a free-thinker in religion and a libertine in morals. But it must not be supposed that these two trifling circumstances affected in the least his good and regular standing in the lodge, or moved any one of the reverend gentlemen belonging thereto to protest for the honor of their sacred office against snch companionship.

It was commanded of old that even the burden bearers of the temple should be clean from all defilement. Shall they who are separated to a far higher service, fraternize in unholy union with men who habitually violate God's code of moral purity, and think to stand with unspotted garments in the pulpit? Can their prayers, their sermons, their breaking of bread in the Holy Supper be anything but an abomination and a loathing in his sight? O, Church of the living God, how long will you allow such foolish pastors to lay waste your fair heritage? O, Bride of Christ, how long shall your honor be turned to shame by their praises of your harlot rival?

Mark—or to speak more correctly, Elder Stedman, had lost none of his old hatred to the lodge. He had only relaxed his warfare on the system when he believed that it was down never to rise again from its mortal hurt. And now the fall of slavery had made a silence in which the approaching footsteps of the next great issue was plainly perceptible to "the hearing ear," which Elder Stedman believed ought to be more characteristic of the ministry than any other class of men—an opinion largely based on the Bible accounnt of the old prophets, who certainly took a lively interest in the great moral questions of their day. But a good many people did not share this idea, and when Mark began to level his arrows at Masonry there was the usual number of undiscerning good men outside of the lodge, "who thought ministers ought to preach the gospel and let other subjects alone. Bnt the Elder had never been in the habit of reading his marching orders backward. He hadn't the slightest notion that the command, "Cry aloud and spare not," really meant, "Be silent on all popular sins, and spare the feelings of sinners as much as possible." And so he preached on, as serenely careless of any disturbance produced by his words as the sun is of all the agitated runnings to and fro in some colony of discomforted beetles suddenly exposed to the light.

Masonry was strong in Granby, and under its shadow flourished Odd-fellowship, and all the kindred secret orders that like mushroons sprang up in the night of the war to cover the land with their rank, foul growth. It was strong enough to make men who hated the system from the bottom of their hearts shrink from discussing it with that strange fear that only the lodge is capable of inspiring;—to strike the whole community with a kind of moral paralysis, an unaccountable apathy, that is like a death chill at the heart of all freethought.

"What can the church be thinking of not to wake up to her duty in this matter of Masonry?" said Mark to me one day when he and Hannah had rode over for an hour's cozy chat and a cup of tea together. "Above all, what is the ministry thinking of not to see that fellowship with the lodge is spiritual adultery?—the very same sin for which God visited the Jewish church with such terrible jndgments. There is a blindness on this subject that is perfectly inscrutable. In many places the churches are so completely dominated and controlled by this foul spirit of secrecy that they are like a hive of bees riddled through and through with moths. There is no spiritnal life left in them."

"Well the fact is we reformers made a terrible blunder in the old Morgan days, and now our children and children's children must pay for it by fighting the battle all over again. We took it for granted that the lodge was dead and dropped all talking and writing on the subject. Meanwhile Masonry was striking hands with the slave power south of Mason and Dixon's line, and hatching up Odd-fellowship and Good Templarism and a host of other secret orders to keep the way open for its ultimate return to power. Now it is back in its old place with at least a hnndred avenues for mischief where it had one before."

"But we've got the old weapons to fight it with," returned Mark. "Thank God for that."

Rachel and Hannah had been indulging in some low-toned domestic confidences. Their attention was now attracted to the conversation and the latter remarked,

"I wonder that so many women, and some of them sisters in the church too, can stand in an apologetic attitude towards the lodge, when they know it excludes and treats with contempt the whole female sex."

"Well I had an experience on that point," answered Rachel, "at our last sewing meeting, Colonel Montfort's wife, Maria Perkins that was—you remember her Hannah—was telling about a Masonic grand ball that she attended somewhere, given in honor of the members' wives; and she stirred me up after a while to ask her how much of their charity fund she supposed went toward the supper and the music, and all the other fol-de-rols. I might as well have talked to a butterfly. There are always enough foolish women with about as much brain as you could get into a thimble, that don't care two straws for the moral side of the question. All they want is flattery, and admiration and a good time; and the lodge has found out that a little judicious expenditure of money in that direction pays even if Masonic widows and orphans don't get one per cent. dividend."

"And yet," answered the Elder's wife thoughtfully; "I believe that one Christian woman who through ignorance, or timidity, or the feeling that it is a subject in which she is not personally concerned gives the lodge as much as her silent support strengthens it more than a dozen of the frivolous, pleasure-seeking class. How many times I have heard the remark from good, praying sisters, 'O I don't know anything about Masonry, and I don't care to know anything about it.' They owe all their social elevation to Christ, but when a system of rites and ceremonies that sets him and his atoning work at nought is set up in our land they talk as though they actually prided themselves on their indifference to the whole thing."

"I can trnly say that the sorest wounds I ever received in this warfare has been in the house of my friends," said Mark. Many a time I have had to meet coldness and scorn from professing Christians for breaking my lodge oaths. They pretend to think it wicked to take snch obligations, yet with admirable consistency would keep a man bound in Satan's cable-tow forever, rather than praise the power of God in setting him free."

"I suppose Colonel Montfort is a member of the lodge here," inquired Hannah. "I think I remember hearing that his war record wasn't very good—tarnished by charges of dishonest use of government money or something of the kind."

"That is not a Masonic sin," I answered. "He only cheated poor soldiers. Colonel Montfort has plenty of 'worthy brothers' in the lodge guilty of equal or greater transgressions that ought to send them to State's prison, and would if the laws were enforced as they ought to be. But these men understand the requirements of Masonry better than the Master of the lodge, Anson Lovejoy, who is the most honest Mason I ever knew next to my grandfather. In spite of the fact that I am a renegade and perjured and altogether a reprobate, Masonically considered, he has unbosomed his perplexities to me pretty freely at one time and another. And I really pity the man. *He* don't rule; he fills the chair, but these men, especially Montfort and Jervish are the real Masters of the lodge. I'll tell you one thing just for illustration. He was initiating a candidate who hesitated at a certain part of the oath, and so he preceeded to satisfy his perplexed conscience by explaining that it only obliged him to help a brother in misfortune but not by any means to shield him in crime. Montfort and Jervish took exceptions to what he said in open lodge—a thing that Masonically speaking, they had no business to do; for according to all the statutes of Masonry the Master's word shall be law in the lodge. And ever since that affair happened his position has been anything but agreeable. He considers them as dangerous men, and they dispute and defy his authority at every turn."

"I wonder he don't resign," said Mark.

"He has wanted to, but the difficulty of uniting under anybody else makes them unwilling to accept his resignation; and the perplexity of choosing a new Master of the lodge might tend under present circumstances to divide or break it up altogether. You see he has a splendid theory of Masonry, and like most theorists he is willing to sacrifice considerable for it. He is naturally high spirited, but he pockets all these affronts and indignities in the hope that he may finally work such a moral revolution in the lodge that unworthy members will be no longer admitted, and the institution become what he claims it should be—simply a moral and benevolent one."

"I nnderstand," said Mark, with a slight smile. "Hercules and the Augean stables over again. But Hercules had to stand outside when he let on the purifying stream, otherwise he would have stood an excellent chance to get smothered."

—The Grand Lodge of Odd-fellows for the U. S., meeting in Baltimore last September, rejected a proposition to admit to the order the civilized Indians in Indian Territory. The tribes had a narrow escape; let them be thankful.

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has its headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited. E. D. Bailey, N. E. Sec.

Lodge and Dram-bar Hard Pushed.

Worcester, Mass., Dec., 18, 1882.

The city election, partially reported last week, has been a general topic of conversation since the returns were received. In Massachnsetts the law provides for submitting to the people at the elections the qnestion, "Shall licenses be granted for the the sale of intoxicating drinks," to which the answer "yes" or "no" may be deposited. The vote *for* license does not compel the aldermen to comply, bnt is an expression of the will of the people.

This last election is said to have been the most closely contested of any in the history of the city, and the vote polled was the largest ever polled at a municipal election. The returns gave S. E. Hildreth, the temperance candidate, a majority of 44, bnt the same returns showed a majority of 201 in favor of licensing saloons. Last year the majority for license was 367. A trick was discovered late in the day by which many were deceived. True to their nefarious methods, the saloon element, or individuals of the party, scattered tickets in the usual form but varied in the phraseology as follows: "Shall license be *refused*," etc. Persons would vote a ballot with "no" printed on it in the usual form supposing they were voting against licenses. A large number of such ballots were cast in all the wards, every one of which unquestionably was intended for a temperance ballot, but they were cast out by the counters. A petition according to law was presented asking for a recount, but it was refused on a technicality. Petitions, however, were granted for a recount in several wards, of the vote for mayor, but the result was favorable to Mr. Hildreth, increasing his majority to 187. The temperance people believe a recount would also have given them the majority on the no-license vote.

This result is certainly a great achievement in view of all the circumstances. Both daily papers of the city were in favor of licenses and by their reports of the temperance agitation they did what they could by misrepresentation to break up the movement. The opposition was well organized and marshalled all its strength, yet temperance gained a notable victory. Only a portion of the aldermen were voted on at this election, so that a majority will still favor granting licenses, bnt the number of licenses will unquestionably be greatly diminished, while there is reason to hope that all unlicensed saloons will be summarily dealt with and the traffic restricted to the narrowest limits possible under the circumstances.

The first of our Sunday evening meetings at Washburn Hall, under the *renaissance*, was held last evening. This is the beginning of a work which many confidently believe will work a revolution in the religious work of the city. The audience was quite large and the new order of things made a strong impression. There were ten or a dozen churches represented in the audience, among those who are interested in the movement for a reformation. The subject for remarks was the Scripture passage in Acts 17: 16-17: "Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews and with the devout persons, and in the market daily with them that met him." Brief remarks were made by eight different gentlemen, expounding the passage and making a practical and forcible application of it to our present circumstances. The speaking was excellent and produced a strong impression. The gentlemen speaking were: L. Q. Spaulding, Mr. Flint, Rufus Taft, S. A. Pratt, Mr. Davis, Mr. Bond, F. J. Dunham and Rev. H. T. Cheever. The expression of all the speakers was that something extraordinary must be done to meet the present exigency in religious work in the city. Meetings are to be held in the hall every Sunday evening and are to be free to all who are "like-minded." Arrangements have been made to visit the saloons, hotels and boarding houses every Sunday to invite non-church-goers to this meeting. Some of the best lay-workers in the city are being interested in this work and it gives exceeding good promise of being a great movement.

Since I have been preaching in Washburn Hall I was called to attend the funeral of a little boy. On going to the house I saw a three-link pin, the badge of an Odd-fellow, on the coat of the bereaved father. During the week I called on the family, by special request, to pray with them. A lady had showed the father one of my addresses on secret societies and he frankly alluded to it and to his connection with Odd-fellowship. The evening was spent in explaining to him the evils of ths order, and after prayer with the family I left. The young man has attended our services at the Hall every Sabbath since then and last night he made known his new-found joy. His conversion seems clear and genuine, and he says his wife also joins him in this new life. His is a case of one who snpposed that "living up to Odd-fellowship" was being a Christian. This he told me at his home. No doubt there are scores of young men enamored of these secret orders in this city who need to be warned that the lodge is not the church, nor its ritual Christian worship.

We expect to dedicate the new chapel in South Worcester the Sunday before New Year's day. It is my intention then to give a full account of this work for the information of those who watch in the distance.

All the indications which reach ns of the work in New England are hopeful. We have sent out more reform literature from here during the past month than during any preceding month. This certainly is a favorable token.

E. D. Bailey.

Headquarter Notes.

—A lady writes as follows: "A man in ——— who was both a Baptist and a Mason, died. The minister preached. I heard that he appeared ashamed. How noble it would have been if he had said, 'If you want a Masonic parade you must excuse me.' One man who did not wear his apron, being asked the reason answered, 'I was ashamed to wear it.'"

—Jonathan S. Perham of Vermont shows an appreciation of the necessity of State organizations and an understanding of what is necessary to have one. He says: "I will give $5 to help on a State meeting." If all the friends were as ready to respond before asked we should soon see Vermont fully equipped.

—"I pray for you and all the anti-secret lecturers. May great grace be upon you all. May all declare the whole truth in the love of it. The cause is a good one. I feel that it is owned of God. I am blessed in my feeble efforts to help it on." Such words from one who both prays and pays signify something.

—Writes one brother: "It is difficult to contend against the strong tide of popular opinion. I can praise the Lord for the encouragement he is giving his people. I rejoice in the success you are having in Worcester. I do believe that we are to see the success of Mt. Carmel in New England and throughout the whole world. May God hasten the time and give his servants strong faith. I do wish you could be spared to visit our State but I cannot urge it as I believe your whole time is needed at Worcester."

—The Boston *Congregationalist*, while the secular press is giving the public colnmn after column of Weed and Whittlesey on the infamies of Freemasonry, after mountainous labor, raises its hands to heaven and brings forth this, which might be ridiculous if it was not wicked:

"It is hardly worth while to discuss, after so long an interval, whether the Masons killed Morgan or not. The late Mr. Weed thought they did, but Major Ben Perley Poore thinks the Anti-masons supported Morgan in Smyrna until he died. Better drop the subject."

Better drop the subject! That's what the lodge votes every time. The New York *Sun*, whose morals would taint the sanctity of the *Congregationalist*, says Mr. Weed's testimony is strong enough to hang Morgan's murderers! Verily as Christ said "the publicans and harlots enter the kingdom of God before you."

REFORM NEWS.

From California.

Hopeful Work by the State Lecturer.

Co[illegible]wood, Shasta Co., Cal., Dec. 13, 1882.

Edi[illegible]ynosure:—It has been a long time since yonr readers have heard anything from me or from the work in this far off land. Perhaps the best reason that can be given for this is that there is so little of interest to report. A general apathy seems to pervade the minds of the people on the snbject of the anti-secret reform. Among the masses of worldlings we look for no encouragement, and the sad experience of the past has taught us the folly of looking to any of the popular churches of the land for aid, and when the few who claim to be reformers go back on their principles or at least fail to co-operate in efforts to advance the reform, the influence is rather depressing on the energies of one who has a mind to work.

I had planned an active campaign, but failing to secure co-operation where it was expected, I have done but little more than to try and meet my responsibilities as pastor of the little church at Woodland. Recently, following some of the members of the little band there to their new home in this section of the State, I have been doing some aggressive work with encouraging results. In connection with Rev. W. W. Stovall, a brother in the ministry and an earnest reformer, we have held a series of meetings that have resulted in great good to the community.

I have also been doing something in the way of lecturing at Anderson, a little village of a few hundred inhabitants. I had engaged the school-house for a couple of lectures, but secretism interposed and word was sent me that I could not have it. There was quite an interest, however, awakened in the community by the circulation of tracts and handbills and the citizens finally agreed to furnish a hall for two evenings with the nnderstanding that I should occupy it the first evening and that one-half of the time of the second evening should be occupied by a speaker appointed by the citizens in giving a reply. A fair audience greeted us the first evening and a lawyer of the town was there very busily taking notes, it was supposed preparatory to a reply.

The second evening came and with it an audience much larger than on the first; bnt when the defender of Masonry was called for he failed to respond, and I had it all my own way, while for nearly two honrs I gave them solid Anti-masonic facts and arguments. It was a decided victory for the truth. Quite a number of books were sold and tracts and pamphlets given away. Excellent attention was given and the best of order maintained though some of our friends feared a Masonic trap.

I have also given two lectures on Kimball Plain to good audiences. At the close of the second lecture an intelligent young man said to me, "I need money badly, but I wonld not have missed hearing these lectnres for twenty dollars." Qnite an amount of reading matter in the form of books and tracts has also been put in circnlation here and the light is spreading. I hope to be able to send you some snbscribers for the *Cynosure* soon. Am ready to respond to calls for lectures wherever expenses can be paid, bnt cannot go at my own charges.

D. A. Richards.

Bro. Hinman Visits Philadelphia.

Philadelphia, Pa., Dec. 20, 1882.

Dear Bro. K.—What Rome, Ephesus and Corinth were to the ancient world, these great cities of our land are to our vast domain. Here are the centers of population and power. In this great city Freemasonry, the modern Paganism, has erected its *grandest* of *temples*, and its overshadowing power reaches to every department of society.

It was in jnst such centers that Paul achieved his greatest victories. It was in Corinth, where Christ was most despised, that he was determined to "Know nothing bnt Christ and him crucified." We do well to follow the wise example,

(*Continued on 9th page.*)

CORRESPONDENCE.

Withdraw?

ARCADE, N. Y.

Through the *Cynosure* of December 14th, 1882, "A Separatist" asks seven questions refering to the subject indicated by this assumed name. We shall assume, possibly not to the satisfaction of the interrogator, that for all practical purposes, an answer to the following question will cover the ground;

If Christians find themselves connected with an association, under whatever name, formed by human contrivance, ostensibly for general Christian work, but which nevertheless by its silence or otherwise, permits, by its members, the open and known violation of God's law, is it their duty to withdraw from such body?

To the writer of this article it seems that a very ready, proper and convincing affirmative reply may be given in few words as quoted from the Christian's infallible guide book.

The same number of the paper that presents these questions by "Separatist," presents an article on Christmas which truthfully declares that "in religion all things are to be arranged by divine command." Such commands settling an affirmative answer to the question under consideration, lie conspicuously upon the pages of the Scriptures. 2 Cor. 6:14-17: "Be ye not unequally yoked together with unbelievers;" "Wherefore come out from among them and be ye separate."

Rev. 18:4: "Come out of her (Babylon), my people." 2 Thes. 3:6: "Now we command you brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." Thus the Scriptures show what is the thus saith the Lord, as a reply to the interrogation under consideration.

Another question closely allied with this, demanding earnest scrutiny, is that, whether or not iniquity inheres in the organizations themselves? The organizations which are formed by leading Christians, and to which, Christians of the rank and file unite themselves, are they "arranged by divine command?" If they are not, but, on the contrary, are germinated by an adverse power to the divine, they are exotics in the garden of the Lord. The Saviour says of such, "Every plant, which my heavenly Father hath not planted shall be rooted up."

R. W. LYMAN.

A Good Local Meeting, and a Grand Tax Suit.

CLINTON HOLLOW, N. Y. Dec. 12, 1882.

EDITOR CHRISTIAN CYNOSURE:—Last week I called a meeting and read E. D. Bailey's address at the Batavia Convention, also the unveiling ceremonies at the monument, likewise the oaths and penalties of Freemasonry, with all we could to show the truth of Masonry and what the system is doing to blight this fair land. Every thing went smoothly between myself and the fraternity up to this time. Now I am called no better than a thief by one. Another told I had tried three times to get into a Mason lodge. Another said if I wanted favors I would get them somewhere else than from Masons. But so terrible are the oaths people are slow to believe; but some say they would never hear a Masonic pastor preach again, if this is true. We are intending to have another meeting soon, and I want C. A. Blanchard's address at Batavia for that occasion if it is in print. So you see, Mr. Editor, I have not been sleeping since I came here from Russell Co., Kansas, last spring.

I wish to mention one incident that transpired before leaving there. In the spring of 1880, I asked the trustee if he had assessed the property of the three secret societies. He said, no, he had not thought of it; but said he would do so. He called on the officials and they would not give in the list for a long time, but after a letter came from the Attorney General of the State saying they were no better than others to pay taxes, they finally gave in the list; and then to find out whether or no they were benevolent societies or not they carried the matter to the District Court and the court decided they were no benevolent society as coming within the law. So the poor fellows have found out they have to pay their tax as others do. There is a great shaking among the dry bones of Freemasonry since Mr. Weed's dying testimony and my prayer is that secretism may soon hide its deformed head.

L. LANDON.

Our Mail.

Geo. Clark, Oberlin, O.:

"The hardest blow struck against the Baal-worship—organized fraud—immorality—blasphemy and murder of the Masonic lodge has fallen this year. God is against it and it must fall. Every family and reading room ought to have the Cynosure and Weed's pamphlet."

C. P. Walround, Ritchey, Mo.:

"We have an anti-secret meeting Saturday night, December 23d, 1882, and have engaged a preacher to lecture for us, and written to Bro. Glassford to come and work the degrees for us. Our anti-secret society is doing a good business."

A. Holt, Carthage, N. Y.:

"I am as anxious to have this reform extend all over our land as I ever was. Hope the time is not far distant when men of principle will fall into line."

J. W. Thompson, Peoria, Ill.:

"I have been opposed to secret societies from my youth."

Geo. H. Danforth, W. Monroe, N. Y.:

"I sympathize deeply with those dear men who are sacrificing all for Christ."

O. Johnson, Cedar Rapids, Iowa:

"I am a member of the Free Methodist church engaged in the work as an evangelist. I meet with a good deal of opposition from the lodge. I have belonged to two secret orders but the Son has set me free. I have been threatened in different ways; even to the taking of my life. The lodge has a strong hold in this city. Satan's seat is here in the form of secret societies. May the good Lord tear down the altars of Baal. I am in this war for right and truth."

Daniel Countryman, Rochelle, Ill.:

"I received from President C. A. Blanchard of Wheaton College, the Thurlow Weed pamphlet containing his letter to the Batavia Anti-masonic Convention at the time of the unveiling of the Morgan monument. Murder will out. It was out at the time of the abduction and murder of Captain William Morgan when all honest Masons such as President Finney and thousands of other Masons rushed forward like doves to the windows to renounce Masonry. Well the late Thurlow Weed of New York has only more fully confirmed among his last words of the truthfulness of the abduction and murder of Morgan by the Masons. If they will not hear such men as President Finney and Weed they would not hear though one rose from the dead."

C. Reynolds, who is travelling, writes from Lundy's Lane Erie Co. Pa.:

"Had the privilege of preaching once in my travels where the pastor was a Mason and at another place an Odd-fellow at another a U. B. church where I know an interest was awakened to take higher ground in coming out and being more separate from Baal worship. * * Shall probably journey some hundreds of miles yet and shall do all I can to advance the interest of the National Christian Association for I believe it to be the cause of Christ."

We are always glad to hear from Bro. Reynolds.

Thos. W. Cooper, Winfield, Iowa;

"I have made up my mind to renounce and denounce the infamous institution, while I have a voice to proclaim the truth or a hand to guide the pen."

——— Jamesport, Mo.:

"The exposition you publish (I. O. O. F.) is correct and no mistake. I have filled every station in the Lodge and use your exposition in giving your work to the lodge and I know it to be correct. But I am an Odd-fellow no more only as nature may make me. It is wicked, silly and extremely foolish for any one to practice."

E. S. Livingston, Reynoldsburg, O., eighty years old will try to get some subscribers. He writes:

"I lived in New York at the time Morgan was taken away. Have been Anti-masonic ever since."

T. R. Sheldon, Richmond, Ill.:

"Will die without a friend before I will give up the cause of truth. The principles set forth in your paper are good and will prevail."

The House that Rum Built.

The almshouse: This is the house that rum built.

The drunkard: This is the beast that lives in the house that rum built.

Appetite: This the chain that binds the beast that lives in the house that rum built.

Intoxicating drink: This is the serpent in flowery guise, with the artful tongue and dazzling eyes, that welds the chain that binds the beast that lives in the house that rum built.

The rumseller: This is the monster who holds the rein over the serpent who welds the chain that binds the beast in cruel pain that lives in the house that rum built.—*Happy Pilgrim.*

SABBATH SCHOOL.

LESSON I January 7, 1883.—THE ASCENDING LORD.—Acts 1:1-14.

(1) The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach. (2) Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: (3) To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: (4) And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. (5) For John truly baptized with water: but ye shall be baptized with the Holy Ghost not many days hence. (6) When they therefore were come together they asked of him saying, Lord wilt thou at this time restore again the kingdom to Israel? (7) And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. (8) But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost part of the earth. (9) And when he had spoken these things while they beheld, he was taken up; and a cloud received him out of their sight. (10) And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel: (11) Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven. (12) Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey. (13) And when they were come in they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alpheus, and Simon Zelotes, and Judas the brother of James. (14) These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with his brethren.

GOLDEN TEXT.—And when he had spoken these things while they beheld, he was taken up.—Acts 1:9.

Contemporary Events. The Roman Empire held sway over most of the known world, thus opening the way by her conquests for the greater conquests of the Gospel. The Jews were scattered everywhere, taking with them the Bible with its prophecies and religious ritual, which Christ came to fulfill, thus preparing the way for the Gospel. According to Labberton, in his *Outlines of History*, this was an age of remarkable intellectual activity; and according to Lecky (*Hist. of European Morals*), there was a general disintegration of the old religions, a decline in morals, and yet a thirst for some belief, all of which caused men to appreciate the great remedy Christianity was bringing them.

Statistics of the Roman Empire. In order to understand the material on which Christianity had to work, we give the best statistics available, after consulting the best authorities and the persons most acquainted with the facts. Lyman's Tables give the population of the Roman Empire at the time of Christ as 120,000,000, of which 60,000,000 were slaves, 40,000,000 were tributaries and freedmen, and only 20,000,000 were full citizens, or one-sixth of the population. The army numbered 400,000, and the navy 50,000 men. Milman gives the population of Jerusalem at 2,550,000, and of Rome, by the census of A. D. 48, at 5,984,000. Merrill in *Galilee in the time of Christ*, thinks that the population of Palestine was about 6,000,000, and of Galilee 2,000,000.—*Peloubet.*

NOTES.

Of all that Jesus began both to do and to teach. From the arrangement of these words in the original Greek, two things are plain which escape the English reader: First, there is an emphasis on the verb "*began;*" secondly, there is none on the word "*Jesus.*" The contrast is not that the former treatise related what *Jesus* began, and this relates what some other person or person continued; but it is that the former treatise related what Jesus *began* to do and to teach; and this relates what he, the same Jesus, *continued* to do and to teach.—*Alford.*

By many infallible proofs. The Greek word, translated by "infallible proofs," occurs here only in the New Testament. It is used frequently by Plato and Aristotle, and denotes "the strongest proofs of which a subject is capable," "an irresistible proof." Bela renders it well, *certissimis signis.* The irresistible, incontrovertible proofs which Jesus gave to his disciples of his resurrection, such as talking with them, eating with them, walking with them, inviting them to look at and to touch his hands, his feet, his side, with the still visible print of the nails

and the scar of the spear, are described in Luke 24:36-48; Mark 16:14; John 20:19, 29; 21. Comp. also John, First Epistle, 1:1, 2.—*Schaff.*

Commanded them (the apostles) not to depart from Jerusalem. The reasons appear to be: (1) Because of the prophecy (Is. 2:3). (2) Because there would be the greatest assembly of persons to witness this great miracle and to be worked upon by it. (3) Because it was most fit that this great work of Christ's power should be there displayed where had been his greatest humiliation: that those who were not convinced by the resurrection might be convinced by this miraculous gift of the Holy Ghost.—*Lightfoot.* (4) It would be at the next great festival after the crucifixion, when strangers from all parts of the world would be gathered at Jerusalem, who would carry back the tidings of that manifestation into all lands; and (5) that the *Christian* law might go forth from Mount Zion (Isa. 2:3; Mic. 4:2), and to show its harmony with the *Levitical* dispensation.—*Bible Reader's Com.*

It is not for you to know the times or the seasons. It would be impossible for them to know, even if he should tell them. They were not yet in a position to see the truth. The fall of Jerusalem and the Mosaic ritual would have staggered their faith. They had too many prejudices, they had too narrow a view, to yet understand the progress and growth of the kingdom of God, and the method in which it could be restored. It would be but pictures to the blind, and music to the deaf.—*P.* Observe that this is fatal to all attempts to foretell the time of Christ's second coming, or even the definite signs of that second coming. But Christ does not merely declare their ignorance of the time of his own second coming! The *times* are the succession of ages, greater or less in length, over which the history of the church should extend, before the end comes; the *seasons* are the successive phases of development, through and by means of which it would grow to its development. It is not in man either to know the length of time, or to understand beforehand the *necessary processes of growth;* it is his simply to perform the duty allotted to him, *leaving* the great movement of which he is a part, and to which he contributes, to be unfolded by God. He cannot read the book till God has unrolled it.

But ye shall receive power. Comp. Luke 24:49; Rom. 15:13, 19; 1 Cor. 2:4; 2 Cor. 12:9; Phil. 3:10; 1 Thes. 1:5. These references will give the student an idea of the meaning of Christ's promise. It includes (1) the power of working miracles; (2) personal, moral, and spiritual power in the conflicts and temptations of life, and especially in bearing suffering and persecution for Christ's sake; (3) power in the ministry of the word beyond that which belongs to human eloquence and wisdom, or even to the mere natural adaptation of the truth to human wants.—*Abbott.*

(1) The ascension is intimated by the Old Testament writers (Psalms 24:7-10; 110:1; 68:18; with Ephes. 4:7, 8; Lev. 16:15, with Heb. 9:7-12;) (2) and by Christ (John 6:62; 7:33; 20:17;) (3) it is referred to by the apostles as a fact well recognized in the Christian church (Ephes. 1:20; Heb. 10:12; 1 Pet. 3:22;) (4) it is an almost necessary sequel of the resurrection, since after the resurrection Christ must either have ascended into heaven, or led a hidden life, and subsequently died a natural death. In respect to the body with which he ascended, it is easy to conjecture and impossible to know with assurance; but it is reasonable to suppose that the change which Paul declared will be wrought in the bodies of his saints at the last day before their ascension (1 Cor. 15:51-54), was wrought in Christ's earthly body, which I believe to have been, prior to the ascension, unchanged (Luke 24:39; John 20:27.)—*Abbott.*

Shall so come in like manner as ye have seen him go. Not merely, As surely as he has departed, so surely will he return, but, In the manner in which he has departed he will return. The second coming of Christ, then, will not be like his first coming, obscure, and, as it were, in concealment. He will come in power and glory, on the clouds, and with his holy angels with him (Matt. 24:30, 31; 26:64; Rev. 6:13-17.)—*Abbott.*

Go to Work.

One of the best remedies for three-fourths of the ills which flesh is heir to, is good, honest, hard work. Many a sick man is cured by hard work, under the more palateable name of "exercise;" and many others never would have been sick, had they kept about their daily toils as they should. Hard, steady work is the path to recovery from vices and their results. There is little hope of reformation for any man who will not work; there is great encouragement to expect the reformation of any man who may have gone astray, if he is only ready to and willing to work! Hard work tames hot blood, subdues passion, brings appetite under control, steadies the nerves, and calms the temper, and in a word, helps man to be what God intended that he should be.

The remedy for a large proportion of the financial troubles that surround us, lies in the same direction. A great many live at their ease, and hire other people to perform their work for them, until servants have grown rich and their masters have become poor. Now let the idlers go to work themselves, exercise their flabby muscles, put their dyspeptic stomachs in working order, and prove the truth of that Scripture which informs them that "the sleep of a laboring man is sweet, whether he eat little or much."

Steady, industrious, hard work, joined with thrift, economy and wise management, liquidates debt, removes mortgages, restores credit, increases self-respect, improves health, and makes a man feel as if he had a right and a place in the Lord's world.

Go to work! If not for yourself, for some one else. If you cannot get pay, work for nothing. Help some one who is in distress. Relieve the sick. Do what your hand findeth to do. You may find that the poorest paying jobs in the end bring the greatest rewards. And remember, when you work, there is one Master who is over all, and he rewards the services for which men neglect to pay, and gives his inheritance at last to those who patiently fulfill his will.—*The Safeguard.*

Tea Drinking.

The London *Lancet* quotes Dr. Arlinge, one of the Pottery Inspectors, as saying "that a portion of the reforming zeal which keeps up such a fierce and bitter agitation against intoxicating drinks, might advantageously be diverted to the repression of the very serious evil of tea-tippling among the poorer classes. Tea, in anything beyond moderate quantities, is as distinctly a narcotic poison as is opium or alcohol. It is capable of ruining the digestion, of enfeebling and disordering the heart's action, and of generally shattering the nerves. And it must be remembered that not merely is it a question of narcotic excess, but the enormous quantity of hot water which tea-bibbers necessarily take is exceedingly prejudicial both to digestion and nutrition. Our teetotal reformers have overlooked, and even to no small extent encouraged, a form of animal indulgence which is as distinctly sensual, extravagant, and pernicious, as any beer-swilling, or gin-drinking in the world."

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The Christian Cynosure.

CHICAGO, THURSDAY, DECEMBER 28, 1882.

EDITORIAL LETTERS.

Who Defeated St. John?

OLATHE, Kan., Dec. 18, 1882.

DEAR CYNOSURE:—I started for Kansas, determined to get the correct answer to this question, not from curiosity, but for the instruction of our American party, that we may know, accurately, what causes are producing political effects in this country; and I was resolved not to be deceived or to deceive others as to *who and what defeated St. John.* I began to ask this question as soon as the November elections were over, and have asked it from every one whose opinion was worth asking, from my own table to this town, where the Governor lives; and I am prepared to report.

The first answer I have uniformly received is, "Well, I don't know!" Even his law partner, Mayor Pickering, of Olathe, could give me no light, except that "the liquor party worked with fearful energy and means, and there was no end to the falsehoods circulated against him."

But the liquor party, as such, did not, could not defeat him. Prohibition was carried in the State by a round number of 92,000 votes (I will get and send the official votes), and St. John received some 8,000 or 9,000 votes LESS THAN PROHIBITION. Now I have seen on the cars several who voted for St. John twice when he was elected, but who voted against him this time. And not one of all I have seen has changed his mind on prohibition! He was defeated, then, by the vote of prohibitionists *who were influeneed by some other than the liquor power.*

WHAT IS THAT POWER?

The answers given are various. A small-souled man, back in the country, said:

"I voted agin 'im."

"Why?" I asked.

"I believe St. John got a haul of the whisky money that was raised." And so this man thought St. John was bribed to defeat himself, and that by brewers' money! Some shrewd man had put this idea into this ignorant, avaricious man's head.

Two gentlemanly and fair men voted against him, because they said they did not like St. John's self-conceit, or the third term. They said he was too confident of being re-elected, and they did not believe in one man ruling the State. But what if he had not been self-confident? Would he have been elected if he had doubted or despaired for himself?

Several have said, "St. John defeated himself, by not executing the liquor law." "He had power to turn out the prosecuting attorneys. Why didn't he turn out those in Topeka, the State capital, and imprison the saloon-keepers?" This answer, like all the rest, betrays by its cunning its lodge origin. "St. John defeated himself," forsooth, because he was not a sincere prohibitionist! This is folly! When, amidst war and rebellion, Lincoln suspended the habeas corpus, the Democrats howled, "He's a dictator. He'll make us all slaves." If St. John had gone to jailing the liquor men, ten thousand Americans, jealous for human rights as we all are, would have cursed him for a cruel tyrant, and a hundred thousand women would have shrieked "Amen." Why, two sensible men, prohibitionists, on the cars, said to me, "I voted for him twice, but I voted against him this time because I do not believe in the State being governed by one man." What would multitudes have said, had the Governor gone to packing temperance juries, and turning out attorneys in Topeka?

Now, then, *Who defeated St. John?* I answer, I am thoroughly satisfied that Freemasons defeated him, and give here not the reasons, but chief sketches of reasons for my belief.

1. A Mason here in Olathe said to Mr. Curtis, "St. John ain't much of a Mason." Mr. Curtis replied, "Isn't he as much of a Mason as you are?" "No, indeed," was the Mason's answer. This proves the main point. The lodge distrusts St. John. Masons had, no doubt, expected appointments for grips and did not get them, and worked, as Masons only can, by lies and specious arguments to defeat him *all over the State.*

2. Carefully consider the reasons given above for voting against him, and they all bear the Masonic ear-mark. They are cunning reasons given by cunning men to prejudice honest voters.

3. St. John is defeated, and no one knows who did it; not even Mayor Pickering, his law partner. Now there is an old maxim—"If the heifer be dead, and the butcher stands by with his knife bloody, is there any doubt who killed the heifer?" Now the lodge here (which runs through the State) stands by St. John's defeat with its "knife bloody."

4. "Then why should not so wide a fact leak out?" I answer: Masons keep secrets from Masons, even when they drive them to the polls like flocks of sheep. If Albert Pike and the Sovereign Inspector General had come to distrust St. John, they would, of course, like all assassins, "strike, but conceal the hand." This is exactly what is done here. The hand is concealed, and the author and leader of prohibition has been defeated by prohibitionists!

5. It is not seen by American voters to-day, who defeated John Quincy Adams in 1828. They only know that Jackson, his Secretary Livingston, and his Mexican Minister Poinsett, were Masons; and Adams was dropped at the end of one term, though all the former Presidents but one had two, and Adams was defeated by the North, not because of his Anti-masonry, (the North was Anti-masonic), but because, like St. John, he was too "self-reliant," and what not, though the administration of both these men was and is popular.

6. Every lodge triumph is just like this.

Nicholas Longworth said to me of the Know-Nothings (who were Masons under an *alias*): "We have a power here which carries all our elections, and no one knows who does it till the election is over." So precisely is it now.

7. We saw that Ben. Butler's election in Massachusetts, like this in Kansas vs. St. John, was a "still hunt." Butler made no speeches, and lodge liquor and money elected him. Thousands of good honest men, too, voted for him. Now then

WHAT IS TO BE DONE?

I answer: Just what Thurlow Weed did when he saw that the lodge defeated the Rochester treasurer and put in its own creature, viz., accept their lead. TAKE THIS QUESTION INTO POLITICS! and it will put St. John into the Presidential chair in 1888, as it would have put in Seward in 1860, had the people known that the lodge was defeating him. On a straight issue the lodge is to-day unpopular, and will be found so in 1888.

I last night, here in Olathe, addressed an audience which packed the Wesleyan church like sheep wedged in a stable. The church is of good size. I speak on politics to-night. The lodge defeated Pomeroy and put Ingalls (a Mason) in his place. Pomeroy is with us and St. John must be. TAKE THE QUESTION TO THE POLLS.

The State Convention.

EMPORIA, Kan., Dec. 20, 1882.

DEAR CYNOSURE:—Our Convention opened finely, last evening in the Congregational Church, (Dr. Cordley's), a magnificent and beautiful audience room, the largest in the city. Dr. McMillan, United Presbyterian, of Olathe, temporarily took the chair. Rev. Mr. Hibbard, Free Methodist, made a neat and sweet speech of welcome, to which Dr. McMillan replied in a calm, clear, Scotch style.

But "The best of all is God is with us;" as the dying Wesley said. Rev. Mr. Loggan, United Brethren, opened the season of prayer. He was at Aurora, all the way from Plattsmouth. Mr. Carpenter said to me, when Loggan closed his speech, "Brother Blanchard, these men are giants." But we were not. It was the Spirit of God gave us utterance, and we spake with other tongues than our own.

Two men last night made fools of themselves, or rather Satan made fools of them. An Episcopal minister, who is not a successor of the Apostles, and a lawyer named Buck, who is called "Judge," wanted to ask questions, and the question, "Are you a Mason?"

I said, "The question is irrelevant."

"I will show that it is relevant," he vociferated.

As he had no right to speak there without our leave, I instantly moved that he have leave to speak. "I don't want to speak," said he.

"Then sit down," I replied.

At the close of our meeting, two fine young men, students of the Normal school here, came and invited me to visit and address the students, as visitors are welcome there. It is raining or I would go up this morning.

Our good brother Collins, who so ably presided at the Monument Convention, Batavia, came to greet us at the close of our meeting. As I expected as much to meet his ghost, I fairly did not know him. His excellent wife is with him touching with skillful fingers the reporters and other heart-strings of the Convention.

The bell has just rung and I must go to the meeting. I have kept up asking, "Who and what defeated St. John?" There is but one true answer: Many hated to have him allow himself to be persuaded to run a third time. But those men generally if not universally voted for him. They are the men of principle. He was defeated by weak prohibitionists who were gulled and deceived by the cunning minions of the lodge. His defeat, I predict, will prove the Bull Run of prohibition.

If St. John had not feared no other governor would carry out the liquor law, he would not have run. It was a mistake, but he is a noble man.

FOREFATHERS DAY,
DEC. 22d, 1882.

The Convention closed last night. I have never seen a happier set of people in a revival of religion. "*They were all filled with joy and the Holy Ghost.*" The preponderance of the working force of the convention was Scotch Presbyterians, but the Free Methodist pastor, Rev. Mr Hibbard, and his people, aided much, and the good brother Loggan, whom I had not met since the first Aurora meeting in October, 1867, with his good wife, were here, all the same, only with their heads a little whitened, as they drew nearer heaven, by the light which beams from the opening gates as "Friend after friend depart."

Our good brother Worrell astonished us by one of the cleanest, ablest and best speeches of the occasion. He compared those who are chirping about St. John's defeat, "*Third Term,*" "*Third Term!*" etc., etc., to birds limping off, and uttering cries to hide the really important thing, their nest. His theory of the Governor's defeat, is that St. John, being only a Mason of low degree, has been distrusted and set aside by the "*Sovereign Inspectors*" in favor of one who will serve their purposes better. I have not a remaining doubt but Mr. Worrell's theory is the true one. He said the lodge may shout "hurrah for prohibition" again when they can make by it, and thus keep the temperance cause wavering, as indeed it has done throughout the country; as the devil in the Phillipian damsel shouted for Paul and Silas to mix with and spoil the movement. We shall see what we shall see.

This morning I am invited to speak to the normal students here. I then go to Lyndon, Osage county, and after Sabbath, proceed to speak at North Cedar with our excellent Bro. Milligan. Rev. Mr. McMillan, of Olathe, will send a full official synopsis of proceeding soon.

Yours in Christ, J. BLANCHARD.

—It is worthy of remark that the command eries of Knight Templar Freemasons of Chicago in electing their officers lately, have so far as we have observed, discarded the Reverend figure-heads, Thomas, Fallows, Perry, Locke, Lorimer, etc., and put in ordinary sinners from the rank and file.

—Of the ten Baptist "divinity colleges" or theological institutes in Great Britain only four are of the regular or strict communion type, namely—the three in Wales and that in Manchester, England.

College Outbreaks.

There seems to be an epidemic of insubordination among our colleges. At Hobart College, Geneva, N. Y., a base ball game ended in the expulsion of two Juniors, when the two upper classes threatened to leave unless the young men were reinstated, and finally the whole college took sides in the attempt to coerce the faculty. No settlement is reported.

Adelbert College, Cleveland, (the old Western Reserve College so long located at Hudson, O.) is afflicted in much the same way. The faculty declaring against one or two insubordinates the students in a body went into rebellion. A peace has been patched up after some days of disorder.

In Illinois the "State Oratorical Association," got up by several institutions for competition in elocutionary skill, is at the bottom of jealousy and revolt without end. A few weeks ago a Monmouth student having been successful, the desire of his comrades to give him an ovation led them into excesses of temper which they will always regret. At one time the plague of sedition seemed to have fastened upon the whole body of students, but the firmness of President McMichael prevailed in restoring order. The Chicago University students belong to the same "Oratorical Association." A few days ago several of them returned from a meeting of the body, one threatening to shoot another. Several rows resulted, and President Anderson was insulted in chapel by one of his Seniors, and the young blood actually drew a revolver upon his teacher when called aside for an interview. The ruffian was pinned to the wall and disarmed and is now settling his little by-play in the courts.

The agency of the college fraternities in fomenting these troubles does not of course openly appear. That it is largely responsible we do not doubt. Match games of ball as well as match games of oratory between colleges are entirely aside from the legitimate work of a student. This "Oratorical Association" is already a stench in the nostrils of the Illinois faculties; controlled by seditious minds, it is made the occasion of drunken sprees and produces general demoralization among a large class of students. These outbreaks should suggest to the churches and to praying parents that our institutions of learning should be continually remembered before God. One day of prayer for them in a year is well, but it must be supplemented by many closet hours and a wise use of every means that shall make our colleges centers of spiritual as well as intellectual power.

--Our thanks to Bro. E. B. Palmer of Batavia, N. Y., for a copy of the *Progressive Batavian* with a fine picture of the immense works of the Johnston Harvester Company just erected in that city just west of the cemetery where the Morgan monument stands. The fine offices of the company are in the middle of the block on the opposite side of the street from the monument. The Morgan memorial thus occupies a thronged corner—the N. Y. Central tracks on the south, the Harvester works on the west.

—It is reported that early last May Ephraim Sherman Durfee, aged 97, died in Oshkosh, Wis. His death is noted for no remarkable fact except as he was once associated with Captain Wm. Morgan. He was, it is alleged, master of the lodge in Rochester, N. Y., in 1828 (?) and conferred the degrees upon Morgan. He was compelled to leave the country during the excitement that followed Morgan's death. How much of the story is true is left to conjecture, but as Morgan was murdered two years before the date above given, there is a discrepancy that "clouds its title" to truth.

—When Rob. Morris was lecturing in Iowa on the beauties of the Hiramite religion, as he saw them, he admitted only Master Masons to some of his meetings, and some of them not being very strongly bound by the speaker's obligation of secrecy, revealed that Morris advised these Master Masons to join the churches in as large numbers as possible, *so as to be able to control them.* Will the United Brethren churches take note of this? This is the same Rob. Morris who could whine as piously as a mendicant friar when Father Taylor put the lash of truth upon his back, and yet call Finney and Bernard renegades and liars in the same breath!

—One G.W. Hughey, "D.D.," who signs himself "Past-Grand Worthy Patriarch, Sons of Temperance," wants to start a temperance paper in St. Louis. He expects his secret-worship brethren will all help, and one endorsement is from John D. Vincil, pastor of Marvin Chapel, M. E. church, South, who is Grand Secretary of the Missouri Grand Lodge of Freemasons, who lately told a reporter that Mr. Weed's letter was "a slander," the Morgan expose "silly," other expositions "written by men wholly ignorant" of what they were doing, and the Morgan excitement got up for political purposes only.

Weed against the Lodge.

The interest in the lodge murder of Morgan aroused by Mr. Weed's letter is not yet lost, though the all-absorbing holiday season is upon us. Perhaps the most wonderful corroborating testimony comes from California. On the 7th of December the *Record-Union* of Sacramento, published the following letter from the sons of the Dr. Strong who attended the second inquest held upon the body washed up at Oak Orchard Creek, and whose testimony, with that of Mrs. Morgan, S. D. Greene and others, identified it beyond doubt as that of Morgan. The comment of the editor follows:

The Morgan Mystery.

EDS. RECORD-UNION:—In your paper some days since a floating paragraph appeared stating that William Morgan was seen years after his abduction and the noted Anti-masonic excitement of 1826, in Asia Minor, and that he died there. This is all pure fiction. The facts in this celebrated case are as stated in the article written by Hon. Frederick Whittlesey, of Rochester, who died in 1851, and which is just published (December 2d) by the Rochester *Union and Advertiser*. A telegraphic synopsis you have in your paper of the 4th. As a matter of history the full article is well worthy of publication. William Morgan was an inmate of our father's family in Rochester for some time during the winter season preceding his abduction. He believed himself to be under surveillance at this time by the Masonic fraternity, in consequence of his reputed writings in the exposure of Masonry. His eyes became seriously inflamed from his close application in writing this expose and he was kept closely housed as a patient of our father's who was a practicing physician, and was employed in the treatment of his eyes. We recollect him well, with his large, green blinds, and his not being permitted to come to the light. During his residence with us he had a tooth extracted, which was preserved by his wife. His teeth were very peculiar, being all well formed and all double in both the upper and lower jaws. His abduction occured in September, 1826. In the following summer or fall a body was discovered near the mouth of Oak Orchard Creek, very much decayed, and evidently having been in the water of Lake Ontario for many months. It was generally thought at the time that this was the body of Wm. Morgan, and great efforts were being made at the investigation to prove it to be the body of some other person. Our father and Mrs. Morgan were summoned to the inquest. The tooth was produced in evidence, and the peculiar formation of the teeth of Morgan stated by Mrs. Morgan and our father. The jaw of the corpse fully answered to the description, and the tooth suited the vacancy as described. And to the mind of Mrs. Morgan and our father, as well as to disinterested parties, it was fully established that this was the identical body of Wm. Morgan. As this is a link in the chain of evidence of the Morgan mystery, we present it to you forpublication.

ALBERT AND W. R. STRONG.

COMMENTS OF THE UNION.

These gentlemen, who were in a position to know all that ever was known about the Morgan abduction show that the identification of the body which was at the time alleged to have been that of Morgan, was far more complete than has generally been supposed. Morgan had double teeth all through both jaws; a peculiarity which perhaps does not occur once in a million times. He had had one of his teeth drawn shortly before his disappearance, and his wife had kept this tooth. When the body was found, eight or nine months afterwards, it was in so advanced a stage of decomposition that the features were not recognizable; but the corpse was found to have double teeth all through both jaws, and moreover there was a gap in them both which Morgan's extracted tooth neatly filled. It seems to us that this was as complete an identification as was possible, not only under these, but under any circumstances. For whereas the features of a face may be altered by death and immersion so that even the nearest relations have sometimes been misled, it is scarcely conceivable that such a circumstance as the finding of the body of another man with the same peculiar teeth, and the same gap in them, should have occurred. In short after that piece of evidence we should say that reasonable doubt as to the identity of the body found, with Morgan, was out of the question.

Reform News.

(*Continued from 5th page.*

and here, as it were from the heart of the nation, send out the living waters of truth which are for its healing. It is *not* impracticable. Nothing is impracticable that is essential to the accomplishment of God's great work on earth. Difficulties there doubtless are, but there are also wonderful facilities.

I came to this city on Saturday last and was most kindly received by Rev. T. P. Stevenson, editor of the *Christian Statesman*, with whose family I had a most pleasant stay till Tuesday morning. On Sabbath evening I spoke in the 17th Street Reformed Presbyterian church to quite a full congregation. Notice had been sent to several other churches and there was most excellent attention to a discourse on the relation of the secret orders to the Christian religion. The congregation attested their sincerity by a liberal collection.

On Monday morning I visited the meeting of the United Presbyterian ministers at the office of the *Christian Instructor*. I was invited to make statements of the object and work of the N. C. A., and a committee was appointed to consider what action should be taken and report in a week. Since then I have visited quite a number of ministers (mostly Reformed Presbyterians, N. S.) who listened kindly to what I said and expressed much interest in our reform. Some of them have promised to bring the subject before their sessions and if practicable have a public discussion.

Last night I attended a meeting of the Free Methodists at their house of worship on Master St., and found warm sympathy with my work. It is proposed to have as many meetings as practicable in different parts of the city and to then have a general meeting.

It is a great work to canvass this great city. I can work but slowly, but in view of our work in Washington, both present and prospective, it seems important that these neighboring cities should also be visited in the interest of our reform. I expect to go to Chambersburg, Pa., on the 30th, God willing. May the Lord direct my steps. Yours for Christ, H. H. HINMAN.

From the Michigan Secretary.

Brethren in Michigan, I expect to spend the winter preaching and lecturing. We intend immediately to organize a county Anti-masonic Association in this (Oakland) county. I think that local associations should be formed throughout the State. I hope that all who are willing to assist in organizing in this county will at once report by mail to me or to Dr. L. I. Wicker, Holly, Mich. Persons in adjacent counties are requested to co-operate with us.

If we have but little interest in this very important work, let us pray ourselves alive. Let us feel for lost men as Christ felt for us, then act with the glory of God and eternity in view.

As soon as possible, a practicable meeting will be called. A. H. SPRINGSTEIN,

Sec. State Association.

Box 605, Pontiac, Michigan.

HOME CIRCLE.

Watching.--Mark 13:33.

BY MRS. HELEN E. BROWN.

I'm watching for my Lord;
I know not when he'll come
To take me to his glorious rest,
His own dellghtful home.

I lift my eyes at dawn,
And think, Before the night
Perhaps he will translate my soul
Where it is ever light.

Or as I lay me down
To sleep, when day is done,
I say, Before the morning break,
May rise my soul's sweet Sun,

I try to do my work
Each day as 'twere my last;
To have my house in order when
He sounds the trumpet blast.

I do not dread the way;
I know he loves his own,
And he himself will come for me—
I shall not go alone.

If sudden accident,
Or sickness sharp and brief,
Shall be his messengers, he'll haste
And bring me quick relief.

For, precious in his sight,
He tells us, is the death
Of every saint; how easy, then,
To yield to him our breath!

So come, my Lord! I cry;
Dear Jesus, quickly come!
I'm longing to behold thy face!
Longing to be at home!

—American Messenger.

A Model Princess.

Something new under the sun comes to us from across the water. It is not from the busy capital and haunts of the central European countries, but from far-off Lapland. The family of Bernadotte, of Sweden—the only one of all Napoleon's generals whom he placed upon a throne, who stayed there after the Vienna Congress—has always taken a profound interest in the Scandinavia to which they were transplanted from their homes in the southern border-land between France and Spain. This has been the ground of their hold on the people. The late King Carl, of Sweden, ransacked the old Norse legends, and has done as much as Tegner himself to bring to life the early mythical history of the Scandinavians. But now we have a new factor in this interest of the Bernadotte family in their adopted country. ThePrincess Eugenie, sister of the reigning King Oscar, has exhibited a singular zeal and interest in the evangelization and material development of the Laplanders. She has recently organized a society of ladies in Stockholm, whose sole object is to promote missionary labor among the Lapps. She has spent much of her time in writing letters and personally visiting ladies, whom she invokes to come to the aid of her noble undertaking. One of the points of her appeal covers the whole case, and is simply irresistible. It is a reference to the fruitless plea of a Lapp woman, five centuries ago, to secure the gospel for her native country. These are the words of Princess Eugenie: "Five hundred years ago Margaretha, a woman from Lapland, impelled by a burning desire to see the glorious sun of the gospel rise over the snow-covered fields of Lapland, traveled the whole distance to the south on foot, to lay her petition before her Queen, and beg for help. But notwithstanding the Queen's wish to aid her, the missionaries never reached Lapland, and Margaretha failed to see what she prayed for."

But much more successful was another Lapp woman, who, sixteen years ago, also came all the way to Stockholm on foot to seek spiritual help for her forgotten and unevangelized people—for, notwithstanding what King Adolph II. did for evangelizing the Lapps, they are still about as much pagan as in the old days of Odin and Thor. This latest woman from Lapland, who walked all the way to Stockholm for missionary help, was Mary Mattsdotter, and her plea has taken fruit in the noble efforts of the Princess Eugenie. This lady is now giving her entire time to the great work of sending the gospel to the Lapps. Neither the royal family nor the nobility generally, in any of the three Scandinavian countries, are wealthy. The civil list is small, and the taxes for the support of the crown are meager, for the people themselves are poor. Hence, the Princess has to resort to just such means as our American ladies employ, in order to provide missionary help for the Lapps, in whom she has taken such interest, and to whose improvement she is dedicating her life. In her own castle she has organized a "sewing society," the profits from which are given to Lapp evangelization. She has little bazars here and there in Stockholm, and in each of them are objects for sale which are the fruit of her own hands, such as embroidery and paintings. She spends her summers on the Island of Gothland, in the Baltic Sea. and gives all her time to missionary work for the poor of the Island, and is regarded by them almost in the light of a patron saint. When she returns in the autumn to Stockholm, she again goes to work for the Lapps, and spends her long winter in providing means to send missionaries. She has been at this work of love for a year or two, but we shall in due time hear of the work done in Lapland by her missionaries.

This is a new way for a lady of the nobility to spend her time. Instead of going to races, and lounging away her years at the watering-place, she prefers to make something of her life. Her example is worthy of imitation in this country. There is many a lady, and many a man, too, for that matter who need not wait long to find some class of people, somewhere on the world's map, who are in the darkness and the sorrow of no gospel, or of a very limited one. They have means and minds, and all they need is the conscience and energy to find a field. There is some harvest which they can gather and why do they stand all the day idle? But it is the old, old trouble—there are enough white fields; the dearth is in willing reapers.—*Christian Advocate.*

The Praying Widow of Nuremberg.

In the year 1820, there lived at Nuremberg the widow of a laborer, whose two sons were about completing their studies. But she was so poor that, when the youngest was about to pass his examination, she knew not how to procure the fifty francs demanded for his diploma. She made known her trouble to her pastor, who advised her to borrow that sum. The widow replied, "I dare not do it, for I do not know how I can ever repay it." "Well," said the pastor, "let us ask the Lord to send you that amount, relying on this promise, 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.' Go home and pray, and I will do the same in my study."

Kneeling down the pastor presented his request in earnest prayer to God. Then he tried to think of some way by which he could help the poor mother, for his own resources were exhausted. He left his study hoping that his walk in the city would bring some good result. Passing the house of a parishoner some one seemed to say to him, "Go in and salute them." He knocked, and the woman who opened the door exclaimed, "You have come at the right moment." The father then said to his pastor, "We desire your counsel. Yesterday we celebrated our silver wedding. We did not wish to spend money for a feast, but have put aside twenty-five florins as a small token of gratitude for all the blessings God has granted us during these twenty-five years of marriage. We do not know how to employ this money, and I just now said to my wife that you could indicate to us the best use to which it could be applied." The pastor then recounted with much emotion the story of the poor widow. They both exclaimed, "It is the finger of God. Take the money and carry it to her."

It was now night, and the next day at nine o'clock the money must be paid. The pastor hastened to the home of the poor widow, and at her door heard her groans and half-uttered words of earnest prayer. He entered the room and said to her: "Before they call I will answer; and while they are yet speaking I will hear." He then explained to the astonished mother how their prayers had been answered, and her anxiety gave place to praise. They both kneeled down and gave thanks to God, who had so faithfully fulfilled his promise.—*Selected.*

"Man has but One Chance."

"Gentlemen, this universe, up to the edge of the tomb, is not a joke. There are in this [illegible] serious differences between the right hand and the left. Nevertheless, in our present [illegible], a man has but one chance. Even if you come weighted into the world, as Sinbad was with the Old Man of the Sea, you have but one chance. Time does not fly in a circle, but forth, and right on. The wandering, squandering, desiccated moral leper is gifted with no second set of early years. There is no fountain in Florida that gives perpetual youth; and the universe might be searched, probably in vain, for such a spring. Waste your youth; in it you shall have but one chance. Waste your middle life; in it you shall hase but one chance. Waste your old age; in it you shall have but one chance. It is an irreversible natural law that character attains final permanence, and in the nature of things final permanence can come but once. This world is fearfully and wonderfully made, and so are we, and we shall escape neither ourselves nor these stupendous laws. It is not to me a pleasant thing to exhibit these truths from the side of terror; but, on the other side, these are the truths of bliss; for, by this very law through which all character tends to become unchanging, a soul that attains final permanence of good character runs but one risk and is delivered once for all from its torture and unrest. It has passed the bourne, from behind which no man is caught out of the fold. He who is the force behind all natural law is the Keeper of his sheep, and no one is able to pluck them out of his hand. Himself without variableness or the shadow of turning, he maintains the irreversibleness of all natural forces, one of which is the insufferably majestic law by which character tends to assume final permanence, good, as well as bad."—*Joseph Cook.*

A WIFE'S FAITH.—In one of the towns of England there is a beautiful little chapel, and a very touching story is told in connection with it. It was built by an infidel. He had a praying wife, but he would not listen to her, would not allow her pastor even to take dinner with them, would not look at the Bible, would not allow religion even to be talked of. She made up her mind, seeing she could not influence him by her voice, that every day she would pray to God at twelve o'clock for his salvation. She said nothing to him, but every day at that hour she told the Lord about her husband. At the end of twelve months there was no change in him. But she did not give it up. Six months more went past. Her faith began to waver, and she said, "Will I have to give him up at last? Perhaps when I am dead he will answer my prayers." When she had got to that point it seemed just as if God had got her where he wanted her. The man came home to dinner one day. His wife was in the dining-room waiting for him, but he did not come in. She waited for some time, and finally looked for him all through the house. At last she thought of looking into the little room where she had prayed so often. There he was praying at the same bed with agony, where she had prayed for so many months, asking forgiveness for his sins. And this is a lesson for you, wives, who have infidel husbands. The Lord saw that woman's faith and answered her prayers.—*Pure Testimony.*

"Preach," says Austin Phelps; "let other men organize. Preach; let other men raise funds and look after denominational affairs. Preach; let other men ferret out scandals and try clerical delinquents. Preach; let other men solve the problem of perpetual motion, of which church history is full. Then make a straight path between your pulpit and your study, on which the grass shall never grow. Build your clerical influence up between those two abutements.

CHILDREN'S CORNER.

The New-Year.

Stay yet, my friends, a moment stay;
Stay till the good old year,
So long companion of our way,
Shakes hands and leaves us here.
Oh stay, oh stay,
One little hour and then away.

Days brightly came and calmly went,
While yet he was our guest;
How cheerfully the week was spent!
How sweet the seventh day's rest!
Oh stay, oh stay,
One golden hour and then away.

Even while we sing he smiles his last,
And leaves our sphere behind,
The good old year is with the past;
Oh be the new as kind!
Oh stay, oh stay,
One parting strain and then away.

—Bryant.

The Way to have a Happy New Year

BY MARGARET E. WINSLOW.

"Happy New Year!" said Lulu, as she took her accustomed seat the first Sabbath of 18—, "Happy New Year, girls! Happy New Year, Miss Amy! How many times have I said it to you?"

"This is the sixth New Year since you and Carte came from the infant class into mine; the others have not been together quite so long but to each and all I wish a very Happy New Year, and that it were in my power to make it such to every one of you."

"In whose power is it, Miss Amy?"

"The Lord's, first and chiefest, of course, but then he is so ready to do his part, and cares so much for the happiness of his children, that I might almost say it is in your power to make 18— the very happiest year of your life."

"I wonder how it is," said Lulu, who was given to wondering, "that every year everybody wishes everybody else Happy New Years, and yet they and everybody are as unhappy as possible. I don't think I ever heard anybody say, 'A Happy Old Year.'"

"I never did either, and yet I think the fault is our own in two ways: First, sorrow makes more impression on us than happiness, and so, in looking back, the year seems fuller of the one than the other; and, secondly, we forget that the way to make happy years is to try to make each day happy as it passes by. I knew an old gentleman, eighty years old, who told me last summer that he tried never to let a day go by without doing some little kindness, or making some one feel happier. That man was helping to make a great many happy new years, for himself and for others."

"For others, of course," said Carrie, "but I don't see how taking trouble and putting yourself out for other people is going to make you any happier yourself."

Carrie wasn't fond of taking trouble at all and if she could have given her definition of a "Happy New Year," it would have been one in which she kept perfectly still and had everybody to wait upon her.

"I never thought about New Years in that way," said Meta, "its a time to get presents, and have parties and good times, not to do things in."

"What do you think makes the happy New Years of the Lord?" said her teacher softly. "Isn't it just making all of us as happy as he can—as happy as we will let him, I mean? Suppose we try his plan this year, and each do all that we can to make others happy instead of thinking what they do, or do not do, for us."

"But that's like making a resolution," said Lulu. "Every New Year's since I can remember I've made resolutions, and I've always broken them. I don't think I'll ever make any more; it's of no use."

"There is a way of keeping resolutions," said Miss Amy, thinking, however, that her pupil's best road towards learning that way practically was through the failure of self-effort; "but suppose we don't resolve—that is for the year—but just each day do something to make some one happy, and see if in this way we cannot fulfill our own greetings and really have a happy new year."

"Agreed," said all the girls; and one of them said, "Let,s be a society, and call ourselves the 'Lend a hands,' like some girls I read about in Boston. They lent a hand to help poor mothers clothe their babies, but we'll try to help everybody."

We cannot follow all Miss Amy's class through every one of the three hundred and sixty-five days of 18—, but we can look at the first week in January, and see how two or three of them "lent a hand."

"I thought you were going sleigh-riding, Meta," said this little girl's mother, as she sat down to her lessons on Monday afternoon; "it's your turn to-day. Make haste and get ready."

"Would you just as soon take Mary Thorne, mother? She hasn't had a sleigh ride this winter, and the bells make her so long to go."

"Certainly, if you prefer it; but remember your turn won't come very soon, and the sleighing may not last."

"Never mind, I shall like it better," and she really had never enjoyed a ride half so much as she did the pleasure of seeing Mary's bright eyes and glowing cheeks as she set out on her unwonted, but greatly longed-for, pleasure-trip.

Tuesday had been long anticipated by Meta as the occasion of the annual party given by her dearest girl friend, but on this day little Georgie was quite sick, and mother was obliged to leave him all the afternoon and evening; so she wrote a little note of regret, and stayed at home, telling her brother stories and playing games with the other children, and became so interested that the evening seemed to her pleasanter than any party she had ever attended. So the week went on. Of course there were not great sacrifices to make every day, but there was always some little thing, at least, that she could give up to make somebody else happy. One day it was her own pleasant, warm seat by the fire, in which she had installed disagreeable Miss Peabody who had chanced to come in to dinner. On Thursday it was the best "corner piece" of pie, which she quietly passed to one of her brothers, helping herself to the less desirable one destined for him. On Friday she lent her new skates to a cousin visiting her, losing thereby the first trial of the lightful new possession as well as the best skating party of the season; and on Saturday she took care not to let the same cousin know that the story book to which she devoted the day was the very one which she had commenced the previous Saturday and intended to finish this. Each day had brought the voluntary giving up some very great pleasure, and yet when Saturday night came Meta felt that so far, at least, hers had been a happy New Year.

"Can't you get up and set the breakfast table, dear?" said Carrie's mother on Monday morning. "I'm sorry to have to ask you, daughter, but Norah has so much to do on washing day, and the baby has been so sick all night, that I dare not lay him down now that he has just fallen asleep."

Any day in the old year Carrie would have said "I can't," and fallen immediately asleep again; and her mother, who was one of those foolish people who seem to think children have come into the world just to be waited upon, would not have again roused her till her breakfast was waiting for her on the table; but the memory of the "society" was fresh in Carrie's mind, and she sprang out of bed, dressed in an incredibly short space of time, set the table as well as any one, dusted the sitting room, and did many other little things that usually fell to her mother's share of the morning work, while the baby slept peacefully, and woke up quite refreshed, to his mother's great delight.

Tuesday afternoon Mrs. Dana said that she very much wished she could send some gruel and fruit to a poor, sick woman, but it was a long walk and there was nobody to send, when, greatly to her surprise, Carrie volunteered to go.

"I am afraid you will be tired," said her mother.

"Never mind if I am; it won't hurt me to be tired." And it did not, for the long walk in the crisp afternoon air was as good as a sleigh-ride for bringing color into her cheeks, and the thanks of the poor old woman made her so happy that she determined to go and see her just as often as she could.

On Wednesday Carrie took her little brother out to ride on his new bright sled, instead of sitting all the afternoon in the big arm chair by the fire as she generally did. On Thursday, she hunted up some pieces of silk, and made little Ella supremely happy by constructing a magnificent new dress for her doll. On Friday, as she had found nothing else to do all day, she went up and got her father's slippers and had them all ready for him by the fire when he came home at night; and on Saturday, as there was a dress-maker in the house, and it was baking day besides, she ran on so many errands, buttered so many tins, covered so many jars, carried so many irons, and picked out so many basting threads, that her mother was afraid she would be quite worn out.

"I'am a little tired, mamma, but I don't mind that; I am as happy as I can be. This is the happiest New Year's I ever saw."

"One kind thing a day," thought Lulu, "that's nothing. I mean to do something to make people happy every hour—no, every minute—to-day;" and so thinking, she got out of bed directly, dressed very nicely, and was in time for breakfast, which was a great pleasure to her father, who was particular on this point, and did not often have his wishes gratified. This was a good beginning, but Lulu had such great things floating through her imagination, that this one seemed only a matter of course. She was an only child, there were many servants and an abundance of money in her home, and she did not know any of "the poor" whom the "ministering children" of books always work for. To be sure, she might have walked lightly as her heavy shoes creaked past the door of her sick grandmother, and she might have opened the door and spoken a pleasant word or so on her way to school. Also when she reached school, she might have helped Martha Mivert with that "dreadful hard sum," instead of saying, "How stupid you are! It's just as easy as anything;" and in the afternoon she might have gone across the street and taught that pretty fancy stitch in knitting to old Miss Molly, who, rich as she was, had to stay in her room all the time, and had so few pleasures. But she did not do any of these things; and, instead, went up to her room and had "a good cry" over her failing. The next day it was worse, for she not only let every little opportunity slip past, but became so nervous and cross from her disappointment with herself that she gave positive pain to a good many people by her short, abrupt answers and sharp words. So far it was not a happy New Year with Lulu, and very often "crossness" is the direct result of unhappiness. Wednesday, she did not try at all, and at night she was so thoroughly disgusted with herself that a more wretched little girl could not be found.

"I told Miss Amy it was of no use to resolve. I never can keep a resolution, and I never shall. I won't try to do good or to be good any more."

Now, this was a very sad thing to say, for Lulu had really been trying to be a Christian for some time, and it meant that she would not try to love and please her Saviour any more. But by and by a better thought came. Miss Amy had said there *was* a way to keep resolutions. It must be by asking Jesus to help us; Why had she not thought of that before? It was not too late now, and she would try. It was a very simple prayer that the little girl offered then, that the blessed Lord would come and help her to watch and remember not to be heedless, or selfish, or cross, and to go on and on and not be weary in well-doing—a very simple prayer, but just such as he loves to answer, and she went to sleep much comforted.

The next day things were different. There were "those boys," the cousins in the other street, who had been so long asking her to help them with their scrap-book; the books that papa wanted returned to the library; the yarn that

grandma wanted to have wound; and such a quantity of little things, besides the great one of the class in the Saving School on Saturday, which had during the old year been very much neglected, that Lulu could scarcely believe the week was over, so busily and happily had its latter days sped away.

"I see it is still a Happy New Year," said Miss Amy, looking round on the bright faces on Sabbath afternoon.

"Yes indeed," answered a chorus of voices, and in a somewhat confused manner the story of the week was poured out, Lulu adding,

"And, Miss Amy, I have found out what you meant by 'There is a way of keeping resolutions;' it's just asking Jesus to help you and letting him do it. I think this is going to be the very happiest year of my life."

"I trust it is, and I hope the same for all of you. It will be so, if you have all learned Lulu's secret."

"But a whole year! Do you think we can keep on a whole year, Miss Amy—so many days?" said one.

"We are not going to look at a whole year, only to begin a Happy New Year every day, you know; and I think some of you have learned the way. Meta has learned that 'it is more blessed to give than to receive;' Carrie, that painstaking for others is happier than idle self-indulgence; and Lulu, that while 'without me ye can do nothing,' 'all things are possible to him that believeth.'"

"Besides," said the girl who proposed the society, "we have all learned how nice it is to 'lend a hand.'"—*Selected.*

THE AMERICAN PARTY.

Nominations for 1884.

For President,
JONATHAN BLANCHARD,
of Illinois.

For Vice-President,
JOHN A. CONANT.
of Connecticut.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

—About five years ago the Grand Orator of the Masonic Grand Lodge of this State pronounced a grand oration before the grand body. This is part of what he said. Mark it, thinking men of America!—

1. "That Masonry numbers, to-day, more than a million votaries, representing the best classes of all the civilized nations of the world. 2. That with these are already embraced *many of those occupying the highest official positions of all governments.* 3. That this number is being rapidly augmented, and will continue to increase UNTIL EVERY CROWNED HEAD, EVERY PRINCE, EVERY MINISTER, EVERY PRESIDENT AND CABINET SHALL FEEL AND ACKNOWLEDGE HER SECRET, SILENT INFLUENCE AND POWER."

Votes Thrown Out.

PUTNAM, Conn.

At the election on Nov. 7, 1882, the undersigned cast a ballot, headed "American Reform State Ticket." He has seen five other voters who then cast like ballots. One of the committee of the State ticket, told me that five of these ballots were in the box (one short). Two names on these ballots are not mentioned in the official report; *i. e.*. 12 votes in all. I do not think that the omission is the result of mere error on the part of all concerned. Having gone to the place just before the closing of the polls, I saw the ballot boxes emptied, and noticed on the pile from the State box, a parcel of ballots apparently as smooth and nearly in as regular order one upon the other as when they left the printer's hands, lying on one side of the top of the heap, having been at the bottom of the box. There seemed to be as many as perhaps six. Mentioning this afterwards to one of the counters, he said that there were more than that, and that they had not a wrinkle in them. The other counter told me that he saw the boxes opened before the voting began, and that they were empty.

Neither of the two great parties will trust the other to do all the receiving, keeping, counting and reporting of its votes. Each demands and receives the privilege of having a representative to handle every ballot. I think neither can safely trust the other to do this work alone. I think that much more a small party opposed to secret societies cannot safely trust the handling of their ballots to Freemasons, whether these Masons be labeled Republicans, Democrats, Prohibitionists, or for license. A knowledge of their oaths, and of some of their practices under these oaths, utterly forbids this trust. Their oaths require action, and a course of action wholly contrary to the Constitution and laws of the individual States, and of the United States, and above all, contrary to the laws of Jehovah. They say, "Masonry is not a political organization." It is true they do not openly work as a political organization—as one political party. Better were it for the nation if they did this; but it would destroy Masonry. When I look at the evidence their political action gives, I see clear indications that their Masonic affinities are much stronger than their merely nominal Republican, or Democratic, or temperance affinities.

Here in Putnam several past elections, both for town and State officers, have shown this; and elections in other towns and States, have shown the same. In our last town election, the regular Republican caucus ticket had on it out of its thirty names (and nine or more Masons in all,) two Democrats, both Masons, and both favoring license; as also two Republicans, one Mason, who peddled license tickets all day, one of them in two places on the ticket. The Republicans had also an amicable bolter's Republican ticket, with two more Democratic Masons' names on it, (one of them favoring license) instead of two Republican non-Masons who were on the regular caucus ticket. The last regular Republican caucus State ticket, for Nov. 7th, had on it for Representatives, one non-Mason, (who having been on once, was, according to custom, put on for a second term,) and one Mason. The Masonic Republican had again an amicable bolter's ticket with the name of the caucus Masonic candidate and the name of the only Democratic caucus nominee—a Mason. So the two Masons were elected and the non-Mason left out. "The indications are" (as the weather reports phrase is) that the Masonic leaders in the two parties agreed that the Democrats should nominate only one candidate, and that the Republicans should *elect* only one of their two candidates,—of course the Mason.

The real parties are, the secret society men (Masons the chief) and the non-secret society men; (briefly *S. S. men* and *non S. S. men*). Many non S. S. men do not see this, and only look at men as they are labeled by the great party leaders—as other Republicans or Democrats; or as either Prohibitionists or license men. But let the S. S. men be labeled as such, as they ought to be, and not so many would be duped by them and so led as to secure the election of men to whose most prominent principles they are wholly opposed. Under the old party cabals we have here in Putnam two registrars of voters—one Republican, one Democrat, under proper labels two S. S. men, no non S. S. men, two candidates for Sheriff of county, one Republican, one Democrat, under proper labels two S. S. men, no non S. S. men and so on indefinitely.

Let *non* S. S. men be anti S. S. men, and the face of affairs would be changed. Let *men* as well as *things* be called by their right names.

Note the power of registrars of voters. Among others is that of appointing the presiding officer of election meetings. They—or their appointee, the presiding officer—appoint the box-tenders and the counters of votes. All being thus under Masonic *control*, what guarantee have anti-secret or non-secret voters, that their votes will be duly counted and reported.

GEORGE H. WILLIAMS.

Sunday School Politics.

The following, from an editorial in *Harper's Weekly*, not a Sunday-school paper, is notable. It should be carefully read:

The elections of 1882 are a complete popular vindication of Sunady-school politics. They are a declaration that the supporters of the party whose record is the most illustrious for its country and for constitutional liberty of any party in any country at any time will not tolerate Executive dictation, or a mean and corrupt control. Practical politics do not conaist in cheating and stealing and a profound contempt for generous and honorable motives, but in a wise calculation of moral forces in the individual and the community. The Democratic party in the last generation allied itself with slavery and with the moral timidity of trade, and, intrenched in the national patronage, sneered at opposition. But in five years it was totally overthrown by the organized moral sentiment of the country, and for a quarter of a century it will have been kept out of national power. The Democratic party was overwhelmed by Sunday-school politics. These politics were discarded in the second administration of Grant. The result was the narrow escape of the Republican party from disaster in 1876. At that election, President Hayes and Sunday-school politics came into power. In "regular" Republican circles it was the fashion to sneer at milk toast and Sunday-schools in politics, as the Democrats had sneered at Woolly Heads and Brudder Bones, twenty years before. But the 32,000 majority against Hayes in New York, in 1876, was reduced by Sunday-school politics in 1877 to 11,000, and in 1880 the Sunday-school majority for Garfield was 21,000. Garfield was elected because his career and the defeat of the third term plot at Chicago showed that the Sunday-school was still the controlling power of the party. In other words, it showed that the party was not yet subdued by the politics of bosses and rings, and the patronage which makes them. From a doubtful and disputed electoral issue and a Democratic popular majority of a quarter of a million in 1876, Sunday-school politics in the teeth of sneering bosses, gave the Republican party in 1880 an electoral majority of fifty-nine, and a popular majority also.

AN AGRICULTURAL AND INDUSTRIAL INSTITUTE for the colored refugees in Kansas has been established at Columbus in Cherokee county. The institution has a farm of over four hundred acres, well improved and stocked, outbuildings, shops, tools, etc., enough for a school of one hundred pupils, and the pupils are anxious to come, but there is no building for them to live in. Stone has been purchased and means to build are solicited to go on with the work. If any wish to aid by a New Year's gift, they may send through the well-known Quaker lady, Elizabeth L. Comstock, Rollin, Mich., or to L. M. Pickering, Columbus, Kansas.

MR. EDITOR, there is a grand field for some of the lecturers and workers in the reform against lodgery here in the vicinity of Moulton, Appanoose county, Iowa. Who will come and occupy it? Now is the time to strike.

J. T. ALLAMAN.

RELIGIOUS INTELLIGENCE.

—Bishop Wright prints a powerful editorial in the Richmond *Star* in favor of disciplining church members who refuse to abandon the secret lodge. It will be published in tract from.

—Dr. Nathan Brown reports the completion of the scholar's edition of the Gospel of John in Japanese. The total amount of Scriptures printed during the year is 2,290,000 pages.

—At a Union service on Thanksgiving day in the Galena street M. E. church, Aurora, Ill., Rev. C. N. Hobart preached. He astounded some of his hearers and rejoiced others by declaring with Christian boldness that infidelity, monopoly and secretism are the three great evils that threaten the nation. The *Cynosure* will secure that discourse and publish it, if possible.

—The United Presbyterian church is contributing promptly for the relief of the native Christians of her missions, who lost their property by the war in Egypt. The Treasurer of the Board of Foreign Missions, Mr. Jos. D. McKee, of Philadelphia, says the Board could use $10,000 for this purpose.

—The Presbyterians organized a mission church in Rio Janeiro in 1862, and now have 32 churches in the empire, with a total of 1,729 members, most of them converts from Romanism.

—The *Evangelica Christian*, of Paris, estimates at nine thousand the number of those who, beyond the Vaudois Valleys, regularly attend worship in Italian churches, and that in as as many as two hnndred places; with five thousand children in day schools, three thousand in Sunday-schools, the churches among whom all these are distributed being three—the Waldensian, the Free Church, and the Wesleyans.

—"In India," says a missionary writer, "missionaries get but little sympathy and encouragement from Europeans. The large majority of Government officers, military and civil, take no interest in missions. They know nothing about them, and seldom ask anything concerning them. They are, in fact opposed to them. They declare they have no faith in their success, are set against the poor native Christians, and look with pity upon the unfortunate missionary as engaged in a hopeless task. This attitude, together with their example, has a most demoralizing tendency upon the missionary himself and upon the work." The testimony of this missionary is hardly corroborated by others, who have been most heartily assisted, both by money and personal effort, by the English residents.

—When Luther began his reformation, eighty out of the one hundred millions who owed allegiance to Christian rulers were under Papal rule, the remainder, chiefly under the Patriarch of the Greek Church. In A. D. 1700, the Roman Catholic peoples had increased to 90,000,000, the Eastern Christians to 33,000,000; while those of Protestant faith were numbered 32,000,000, or about one-fifth of nominal Christian people. In 1800 there were under Protestant governments, 194,000,000; under Papal, 134,000,000; and under governments owning the Greek Church, 60,000,000. In 1876 the record stands as follows: Under governments professedly Roman Catholic, 181,000,000; Greek Church, 96,000,000; and nnder rnle professedly Protestant, 408,000,000.

—An exchange has an interesting note on John Rankin, a pioneer in Ohio for temperance, abolition and every Christian reform. He has contributed to the columns of the *Cynosure*, and earnestly prays for the downfall of secret conspiracies against truth and goodness. The note says: "The Rev. John Rankin, the oldest Presbyterian minister in Ohio, preached at Ripley, Ohio, October 29th, in the pulpit of the church bnilt for him nearly forty years ago. He is now in his ninetieth year, and commenced preaching in Ripley nearly sixty years ago, having previously preached in Kentucky and Tennessee. His sermon is said to have been one of his characteristic discourses, marked by its ability and logic. Father Rankin was one of the first advocates of the abolition of slavery, and it was a tract from his pen that converted William Lloyd Garrison to the anti-slavery cause. He has been a fearless preacher of the truth, and has exerted an influence for good that can never be told till the day of final reckoning. Many in his part of the State will remember him as the early apostle of the abolition cause."

—Two thousand young men, students of theology, are being trained in fifty-two seminaries in the United States, by two hundred instructors. As every ten students have, therefore, an instructor it suggests that they ought to be well taught. It is doubtful if there is such care being taken of any other set of youth in the country.

—The old bath at Trichinopoly, Madras, India, in which Bishop Heber lost his life, suffers from neglect, and steps have been taken by the English government to secure its preservation. It has been directed that the bath shall be protected by an ornamental iron railing placed at a sufficient distance to prevent interferencewith the water. The bath will retain its original character, and is to be kept filled with water. On a side wall is to be set up a slab bearing the following inscription: "In memory of the devoted, accomplished, beloved, and universally honored servant of God, Reginald Heber, D. D., third bishop of Calcutta and one of India's truest and most loving benefactors, this stone was erected in the year 1882, at the expense of government on the margin of the bath in which he was drowned while bathing on the 3d of April, 1826. His body was laid under the chancel of the church of St. John, Trichinopoly, in the hope of the resurrection of the just to eternal life through Jesus Christ."

Undenominational Churches.

DEAR EDITOR:—In the year 1867, a little band, six in nnmber, decided to separate from those with whom we were then ecclesiastically associated, New School Presbyterians, because of their persistent connection with the sin of slaveholding. We believed that a people persisting in such a sin, and declaring, as they did, that there was "no hope of repentence on their part," were apostate from the faith; and that we ought not, by fellowship, "bid them Godspeed"—that the true church, in her Lord, could not be "the ministers of sin."

At the same time we saw what we believed was true, that the true children of God—the Christians of the locality—ought to constitute the *one* church of that locality.

We also saw that if there should be no divisions in the body, then there ought to be no *names* to make divisions—that as in our baptism we had taken on us the *name* of our Lord, as the wife that of the bridegroom—that as he is the "head of the church," the one "of whom the whole family of heaven and earth are named; so we should stand as the "church of Christ" in that locality.

This, which was right, was now found practicable. A revival ensued. Twenty-one souls were added. Those who had been Methodists, Baptists, and Disciples united with the church. The name was objectionable to none—dear to all—"church," "Church of God," "Churches of Christ," are biblical terms and make the *one* body.

Persecutions arose—violent mobs on the border, and afterwards in the interior—still the leaven worked—another church was formed in Bracken county. The former was in Lewis county.

About this time, 1850, my attention was called to the subject of Christian baptism; a Presbyterian minister having put into my hands Stewart's work on baptism. I saw Stewart's concession, "that in the classics the word *baptizo* means to dip, to plunge, to immerse; that on this all lexicographers and critics of any note are agreed!" I said, if this be true, then how must those to whom the epistles were addressed have understood the word. They must have understood the Greek word just as used in classics—the language the people spoke. The more I studied, the more I became convinced that what our Lord commanded in his great commission was, that I too, should be baptised—receive what the word imports when used to denote *action*—not result of the action nor mere import of the rite, but what the word means when used to indicate action; for the commission requires an action. Accordingly I was immersed—"buried by baptism into death"—into the relation of one dead to sin and alive to God—*eis*, the Greek word, here used as "in the name of the Father"—not to denote "into position" but into relation.

Now, whilst I thus believe and thus act, and in baptising never do something else, yet I realize that baptism is not a *church* ordinance, but one of our Lord's, and what each true believer must do, is to do just exactly what *he* understands his Lord to enjoin, and not what an association of men may enjoin.

Also, this command to be baptised comes to nine hundred and ninety-nine out of every thousand, not in the inspired Word, but in a translation, or rather in a transference of the Word with an English termination. These nine hundred and ninety-nine have to interpret—they cannot translate. All are agreed that questions of *interpretation* must not be conditions of fellowship. I must, therefore, give to penitent believers the Bible, with the right of private interpretation; with the belief that honest enquirers, delivered from partisan strife and partisan teaching will, in the light of God's Word and God's spirit, come to see what is the proper action by which to express their consecration to their Lord.

After some years I came to the interior of the State, and here, at what is now known as Berea, in Madison county, Ky., was organized another similar church.

In process of time Bros. Waters, Lincoln, Candee, Rogers and others came. Other churches were gathered in Jackson, Rock Castle and Jessamine counties.

In those days, before the war, the idea of a college in which to educate the youth of the land, not merely in the classics, bnt especially in correct apprehension of the design of government protection, and the nature of the religion of Jesus Christ, love to God and love to man, was conceived; and a board of trustees organized and a constitution adopted. A by-law in this constitution declares "this college shall be under an influence strictly Christian, and as such, opposed to sectarianism, slaveholding, caste and every other wrong institution or practice.

Berea, Ky. JOHN G. FEE.

Meeting of the Associated Churches.

The convention of the Associated Churches of Christ met at Cedar Grove church, Lowndes county, Miss., Dec. 6th, 1882. In the discussion of the best means of opposing secret orders the prominent truth held forth was that the church should take the lead in reform.

A vote of thanks was passed to those who had sent words of Christian greeting

The following preambles, resolution and address were unanimously adopted and ordered to be forwarded for publication in the *Cynosure*:

WHEREAS, Freemasonry claims to be a religion which is pure theism and will save the soul, which claim is contrary to the Word of God, which declares that there is one faith, and says of our Saviour Jesus Christ, "Neither is there salvation in any other for there is none other name under heaven given among men whereby we must be saved;" and

WHEREAS, It is impossible that there should be two ways of salvation in Christ's church; therefore

RESOLVED, That we the convention of the Associated Churches of Christ do affectionately and earnestly recommend to all the conferences, associations and churches of every denomination, to pass resolutions making rules against secret orders, that will prohibit those who belong to these secret orders from being members of the church of Christ.

ADDRESS.

To all the members of God's church everywhere:

BELOVED IN THE LORD:—The church is being corrupted by Satan through the power of secret organizations. Let us do our whole duty to preserve its purity. The church is an organization built on the rock of ages by Christ himself. He claims it as his own. He says, "On this rock will I build my church and the gates of hell shall not prevail against it." He is the head of the body, the church. Christ loved the church and gave himself for it, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish. With Christ for our leader, let us be of good courage. Let us obey the injunction of God's Word, "Have no fellowship with the unfruitful works of darkness but rather reprove them."

Sent by order of convention.

M. TAPLEY, Ass't Sec'y.

HOME AND FARM.

PROVIDE A SNOW PLOW.--Shoveling soon becomes hard work; a snow plow, with a horse to draw it, is a great improvement over the shovel. Indeed the difference is quite as great as in working land by the plow and with the spade. If one has a snow plow, he is quite sure of the help of all the boys (if not the girls too) of the neighborhood, who make a great frolic, and are always useful in adding needed weight to the plow. A snow plow may often be a matter of co-operation among neighbors, if not in owning, at least in working it. In every well-managed village one should be owned and operated for the general good. Even where the paths are not long enough to allow of the use of the horse, a hand-plow save in very deep snows is preferable to the shovel.

Winter Rations for Poultry.

As staple food, nothing is better and nothing is so cheap as good Indian corn, and one meal a day may safely be of this grain, either ground or whole. Grinding is of less consequence for poultry than for larger animals, as every bird carries a complete mill for the purpose, and puts in a new run of stones as often as it can get to the ground. A variety of grain is always acceptable; wheat screenings, buckwheat, oats and rye, the last rather sparingly. Cooked food is highly relished—potatoes or turnips, boiled and mashed with Indian meal, scalded and fed warm, especially on frosty mornings. Fowls are very fond of vegetables, even raw, and if sugar beets or mangels or turnips are put within reach, they will help themselves. For an appetizer, nothing is better than cabbage or the tops of turnips. Hens never tire of cabbage, and a good supply for winter should always be laid in. Animal food in some shape must be furnished, if you want plenty of eggs. Shore farmers can get fish offal from the markets, clams from the banks, or minnows from the ditches. Skimmed milk is always in order, and meat scraps from fat-trying establishments, sold in large cakes, and placed where the hens have free access to them, are excellent food to laying poultry.—*American Agriculturist.*

Winter Care of Live-Stock.

There are a few general rules for the care of live stock in winter, which are of universal application:

First—They should lie dry, whether bedded or not. A dry floor is far better than wet bedding. Spar or slat floors, through which urine will quickly pass, and which give the animals a level standing place, are especially to be advised. A good degree of comfort may be had on such floors, but a good supply of dry litter—straw, leaves, swamp hay, etc.—certainly makes all kinds of stock more comfortable.

Second—Shelter saves fodder, wherever lumber can reasonably be obtained, to a degree which few practical men are aware of. The warmer the stables are the better, except perhaps for sheep. But with close, warm stables, it is essential that the manure heap will be where it will not contaminate the air, and that there should be perfect ventilation, so arranged as not to cause drafts of air.

Third—As to feed. This should be given with the utmost regularity and uniformity—never more than will be eaten up long before the next feeding time. Then the animals have an appetite for their food, so that coarse fodder may be first given, to be followed with better, and by grain in some form, if this be a part of the daily ration. This is no doubt the most economical system, of all kinds of fodder used in the ordinary way.

Fourth—Grooming and the care of the animals are a most valuable means of keeping them in health as well as of saving food. The skin of the animal existing in a state of nature is washed by every shower, brushed and carded by every bush, licked by its mates, rubbed by the ground in rolling, and in various ways kept free from accumulations of its own exfoliations, from the stoppage of the pores by sweat, and from its own inherent dirt. A healthy skin means warmth, health, life, vigor, other things being about right, and we can secure this only by grooming.—*Am. Agriculturist.*

Shall we Prune in Winter?

There has been a vast amount of discussion as to the proper time for pruning, some insisting that it should not be done in winter, while others hold that the proper time is "whenever your knife is sharp." One season especially in which pruning should not be done, viz.: during the period of active growth, from the time the buds start in spring, until buds for the next year are formed. Winter is preferred by many, as more time can be devoted to the work; and with the apple and pear, it probably does not make any difference at what period it is done between the falling of the leaf and swelling of the buds in spring. It is not well to prune when the wood is frozen, as bad wounds and cracks may result. If young trees are taken in hand at the start and proper attention given to forming the heads, there would be little need of severe pruning in the orchard. The too common method is, to plant an orchard and let it grow uncared for. The trees, after they begin to bear, yield fair crops for a few years, and then when, they decline and fail, pruning is suggested as a remedy. Too often the pruning is done by ignorant persons, and as a result, nearly as much wood is cut out as there is left. The great waste should be avoided. The labor of the tree, so to speak, expended to produce these numerous branches, should have been directed to the production of fruit, as it might have been had proper care been given to the orchard when young. The principles of pruning are readily understood, and one should never remove a branch, large or small, without having some definite object in view.—*Am. Agriculturist.*

PROF. RECLAM, a great authority on matters of hygiene, lately published an article explaining why dyspeptics usually find that stale bread agrees with them better than fresh bread. Fresh bread is in itself just as digestible as stale bread: but the latter cannot be so quickly swallowed, so that it becomes more thoroughly mixed with saliva. Bread, and all food consisting principally of starchy matter, is digested in the mouth rather than the stomach; which explains why the habit of swallowing it hastily leads to indigestion as frequently as the habit of swallowing meat that has been imperfectly masticated. Dyspeptics are, therefore, frequently as much to blame for their condition, or more, than their cooks or the quality of their food. Eels, sauerkraut, and other things avoided by dyspeptics, are only injurious to them because they can be, and are, so easily swallowed.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars, for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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Indiana, S. L. Cook of Albion.
Iowa, D. P. Rathbun, Clarence.
Missouri, M. N. Butler of Albany.
Wisconsin, Thos. Lowe, Coloma Sta

The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists).
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Congregational, Sandford county, Ala.
New Hope Methodist, Lowndes co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E., Lowndes Co., Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Missionary Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes co., Miss.
Pleasant Ridge Missionary Baptist, Lowndes Co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes Co., Miss.
West Preston Baptist church, Wayne Co. Pa.

Other local churches which have adopted the same principles are—

Baptist churches; N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Lecsville, Henry Co., Mo.; Hoopeston, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist, Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans. State Association of Ministers and Churches in Christ of Kentucky

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Minutes of the Syracuse Convention. Containing addresses by Rev. B. T. Roberts, Chas. W. Greene, Esq., Prof. C. A. Blanchard, Rev. D. P. Rathbun, Rev. D. S. Caldwell, Mrs. M. E. Gage, Elder J. R. Baird and others. Unpublished Reminiscences of the Morgan Times, by Elder David Bernard; Recollections of the Morgan Trials, as related by Victory Birdseye, Esq., and presented by his daughter, Mrs. C. B. Miller; Secretary's Report; Roll of Delegates; Songs of Mr. G. W. Clark; Paper by Enoch Honeywell; Constitution N. C. A.; Reports of Committees and a Report of the Political Meeting. 25 cents each; per dozen, $2.00.

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NEWS OF THE WEEK.

—The House of Representatives on the 25th passed a resolution inflicting a fine of $50 per day upon any Congressman who should dare to absent himself from the House during the holiday season afterward voted to adjourn from December 22 to January 2. The Senate does not agree.

—The Postoffice Appropriation Bill passed by a vote of 163 to 21, and goes to the Senate with the provision for two-cent postage incorporated in it.

—The army appropriation bill makes a reduction as compared with last year of $1,600,000.

—The Supreme Court of the United States has made an emphatic and gratifying decision on the subject of political assessments. It upheld the recent prosecution of General Curtis in New York, affirming in unmistakable terms the constitutionality of the statute under which he was convicted. Justice Bradley gave a dissenting opinion.

—The City Bank of Rochester, N. Y., has closed its doors. Its President, Chas. E. Upton, got on the wrong side of the oil market and sank $350,000 of the bank's money in trying to get even. Several small savings institutions in Rochester deposited with the City Bank, and many poor people will probably suffer by its failure.

—Mr. Gladstone having strengthened his position with the Whigs by the admission of Earl Derby to the Cabinet, now seeks to conciliate the Radicals. It has been finally determined to create a Bureau of Agriculture, and Mr. Chamberlain, the thorough-going member for Birmingham, is to be its first chief, of course with a seat in the Cabinet.

—Great distress appears to exist in Ireland, starving laborers parading the streets of the towns in the West and demanding work or bread.

—Mr. Parnell expressed the opinion in Parliament that there had been already saved upwards of three million pounds in arrears of rent, and announced his intention of opposing any proposition to encourage the Irish to emigrate to America unless they were given a bonus which would enable them to land on this side of the water with enough funds to keep them from becoming a burden upon the community.

—At Loughrea, Ireland, a number of laborers paraded the street demanding work or food, and declaring that they were starving. They surrounded the residence of Bishop Duggan who distributed money to them. Great distress prevails in the town.

—It is lately alleged that the Junta of Guatemala, the committee which at present administers the affairs of that country, much desire the admission of their land as a State of the American Union.

—While a cage was descending in the Hardenburg mine in Prussia, the chain broke and the cage fell, killing twenty persons.

—A terrible storm took place at St. John, Newfoundland, on the 19th. The hurricane lasted for twenty-four hours, during which some fifteen vessels were wrecked and totally lost. Wharves, stages, and fish-flakes were washed away like gossamer into the sea. Seven men were lost.

—Bontoux the President, and Feder the Manager of the Union Generale of Paris, the magnificent swindle which collapsed in February of last year, have each been sentenced to five years of imprisonment, both on the charge of swindling.

—The Chinese in the Province of Ili, tortured and murdered in October two Cossacks and two Russian clerks. The Russian Consul at Kuldja is making an investigation. The Russians on the frontier are exasperated and threaten reprisals.

PUBLISHER'S DEPARTMENT.

WE WISH YOU ALL A HAPPY NEW YEAR.

S. G. Thomas sends ten subscriptions for a year each.

L. F. Keeney, sends six for a year each, and writes: "I am going to finnish this club of ten shortly."

S A Reynolds sends six for a year each, and will be glad to add more names as opportunity affords.

H. W. Bryant, sends five for a year each.

M. E. R. Jones sends four for a year each, M. L. Worcester and E. D. Bailey three for a year each. Others send two.

H. Hakonsen: "I will always try to get subscribers for you. (He sends two.) I go to Norway April 1st, 1883, *d. v.*, and will try to introduce some copies of the *Cynosure* there.

Charles Carpenter Cook: I am canvassing for subscribers for the *Cynosure*. I expect to have some six or eight by the beginning of the New Year.

Many are the warm commendations sent by readers of the *Cynosure* and some are at work for new subscribers.

Will every one do his or her duty in this matter?

Subscriptions received during the week ending Dec. 22, 1882.

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Books and Tracts sent during the week ending Dec. 23, 1882.

By Express.

H Ashly.

By Mail.

J M Kent, W J Knappen, R C Terry, C D Rockwell, Thurlow Weed Barnes, D T Brock, S Rickenbrode, S Heatin, J E Verkler, H M Cox, W B Loomis, J B Stowell, F L Garrison, J B Phipps, E R Ozias, Arthur D Buell, W J Ogler, P Prugh, C C Cook, C Riesen, L B Lathrop, Miles Cook, Mrs. J. Hoshaw, Judge Hopper, Mrs Mary Gibbs, J T Michael, Rev Mr Darby, John Elkins, L A. Dunlap, Wm McCanse, Jr., T F Blair, Geo A Chambers, E R Leverett, C W Kimball, I E Lawrence, S B Sheldon, C Strowbridge, A A Sleck, Otto W Marshall, Jas F Parker, E Martens, M S Hitchcock, Martin Lyman, H C Horsman, B F Shankland, E M Warne, Miss Minnie Morrill, W H Clark, U P Board of Publication, Mrs Xbbiah Coe, Coe, Mrs Mary Barney, H W Bryant, Andrew Potter, Robert C Merryman, E R Leverett, Wm. Hargrave, S Lewis M Lewis, A B Rose, Miss S Grout, J Stevenson, S G Reed, S Wright, R Berry, W M Powers, G C Reed, J H Reed, H Cowine, P O Borg, A Dunn, C Dunn, J E Weatherbee, H Hakonsen, L C Graupner, C Stegner, J K Glassford, A Muyn, Frank Risdon, C M Des Islets, E A Worley, Mr Nelson, R K Stees, H R. Parsons, T Dyson, F T Leport.

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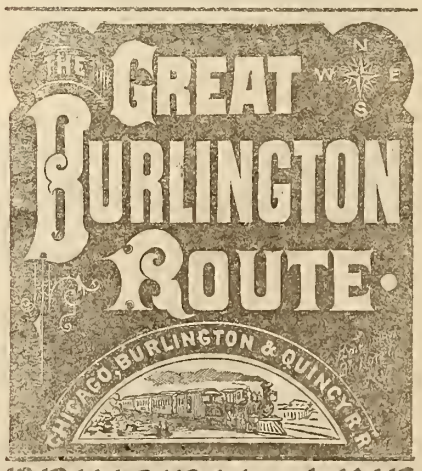
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CHICAGO, Dec. 25, 1882.

GRAIN—Wheat—No. 2		19
No. 3		50
Rejected		73¾
Winter, No, 2		71
Corn—No. 2		73
Rejected		90¼
Oats—No. 2		54½
Rye—No. 2		47¾
Bran per ton	11 00	12 08½
Flour—Winter	4 50	6 75
Spring	3 00	4 80
Hay—Timothy	10 50	12 00
Prairie	7 00	10 50
Lard per cwt		10 40
Mess pork per bbl		17 00
Butter, medium to best	24	40
Cheese	05	14
Beans	3 35	3 90
Eggs		27
Potatoes, per bu	65	70
Seeds—Timothy	1 55	1 60
Clover		6 25
Flax		1 16
Broom corn	02	07
Hides—Green to dry flint	8½	15
Lumber—Clear	43 00	52 00
Common	15 00	22 00
Shingles	3 20	
WOOL—Washed	27	41
Unwashed	18	30
LIVE STOCK—Cattle, extra	5 75	6 50
Good	5 00	5 50
Medium	4 25	4 85
Common	2 25	4 00
Hogs	4 00	6 50
Sheep	2 50	4 75

New York Markets.

Flour	3 25	7 50
Wheat—Spring		
Winter	82	1 14
Corn	58	70
Oats	43	53
Lard		11 00
Mess Pork		18 75
Butter	18	41
Cheese	06	14
Eggs		29
Wool	18	46

THE CHRISTIAN CYNOSURE.

VOL. XV., No. 15. "In Secret Have I Said Nothing."—*Jesus Christ.* WHOLE No. 662

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A HAPPY NEW YEAR

To all our readers and friends. God grant that A. D. 1883 may be to them and to the CYNOSURE *one of the "years of the right hand of the Most High."*

TOPICS OF THE TIME.

The Civil Service Reform bill passed the Senate on Wednesday last, with an opposition of only five Democratic votes at last. The clearness and abilitywith which the salient points of this political reform are placed before our readers makes needless any statement of the arguments which prevailed at the final vote. After a four week's struggle the measure was passed by a vote of 39 to 5. Senator Pendleton, a Democrat, introduced the measure, but Republicans took most interest in its passage and in fighting down the amendments of enemies brought in to kill it. The probibition of the political assessment business is part of the measure, and Senator Blair, of New Hampshire, who is a prohibition champion, was successful in attaching an additional section, providing: "No person habitually using intoxicating beverages in excess shall be appointed or retained in any office, business or employment to which the provisions of this act are applicable."

In his brief speech advocating this amendment Mr. Blair, with much skill, referred to the fact that Thomas Jefferson had been several times quoted during the debate as authority for the doctrine that integrity and capacity should be tests for admission to the public service. He would quote Jefferson still further when he said: "The habit of indulging in ardent spirits by men in office has occasioned more injury to the public than any other use, and were I to commence my administration, with the experience I now have, the first question I would ask respecting a candidate would be, 'Does he use ardent spirits?'" It is a great step for the Senate to adopt this prohibitory section. It is not many years ago when the idea would have been scouted, and with as much reason as a proposition to exclude adherents of secret lodges would to-day. We can wait. The time will as surely come when the lodge will be cast out with the dram-bar as the reasons underlying the prohibition of the latter are matched in every respect by those of the other.

The ordinary observance of Dec. 25th as the birthday of Jesus has its counterpart in the "Passion play" of the Bavarian peasants, which a very persistent gentleman named Morse is trying to reproduce and popularize in this country. This performance, which is no less than a theatrical representation of the Last Supper, arrest, trial, and crucifixion of Christ, is prolonged through several days, and annually reproduced by the villagers of Oberammergau with much preparation and a grave zeal. But the efforts of Mr. Morse are not appreciated here, and after long and expensive preparation for the reproduction of this "miracle-play" in New York, he has been forbidden the privelege by the Mayor at the petition of innumerous and influential citizens. It is a curious study in human nature to read the severe criticisms of some of the religious journals, so-called, which in years past have published long and glowing accounts from travelers, approving the semi-religious play of the peasants. What is good for the humble dwellers in Bavarian valleys ought to be for poor lodgers in New York. But the logic of objection may be in that Mr. Morse brings in the play for patrons who have money and not for the poor who have none. He is at least forbidden to annoy the "conscientious" people who can make an outrageous farce with "Christmas" day festivals, and stoutly maintain the authority of the day wherein the "world" makes a grand holiday in honor of the birth of a Saviour whom it hates, and whom it would persecute and crucify should he come again among men. "The old Puritan antipathy to the religious festival has completely passed away," say the religious editors who abhor the Passion-play. But it has not passed away, and objection to one is good against the other.

Rufus Hatch, the old broker and banker of New York, is pitted against General Sheridan for the possession of Yellowstone Park. Mr. Hatch keenly observes that the Northern Pacific railway will soon open the way for the multitudes to visit that valley of grotesque and wonderful exhibitions of nature, and is at the head of a company who have secured a lease of the Park, with the exclusive privilege of building hotels and conducting stage and telegraph lines. Gen. Sheridan denounces this as a grand monopoly which will end in the ruin of the Park. He wants the reservation enlarged and the whole guarded by U. S. troops to prevent visitors from further despoiling some of the race curiosities of the region. Hatch says the soldiers have done more damage than all others together, burning over large sections and marauding wildly everywhere. The banker is the best general. He went to Washington last week, and got up a fine banquet for the representatives of the press. No one would have mistrusted a bribe had not a few correspondents been left out, and took the gentle revenge of exposing the generous fraud. They say that Hatch wants to lease the Park with its 6,000 square miles for a nominal sum annually. He approaches Congress through the press of the whole country whose good will he hoped to buy with a good breakfast.

Among the most thrilling episodes of the anti-slavery struggle was the collision between John F. Potter of Wisconsin and Roger A. Pryor of Virginia, friend and counterpart of the "Bully" Brooks who nearly beat the life out of the brave Sumner. A recent report that Mr. Potter was reduced to extreme poverty and was compelled to resort to a "poor-farm" has revived the interest in those days of struggle with the slave power. It is likely that the dispatches are misleading us, and that Mr. Potter simply owns a poor farm in Wisconsin which affords him a scant existence. A correspondent, reviving the recollections of twenty-three years ago, gives Mr. Potter's version of his combat with Pryor and the challenge that followed: "I detested duelling," said Mr. Potter, "and the idea of taking a human life was abhorent to me. But we could not swallow insults forever. I had nothing against Pryor. But he assumed plantation manners and told us in an arrogant speech that our freedom of debate would no longer be allowed. I replied defiantly. Pryor challenged me as I rather expected he would. I saw how absurd duelling was as a means of adjusting differences, but I saw no way but to accept. I talked with my wife about it. She acted a good deal as wives will under such circumstances, but she agreed with me, as I thought she would, and said I had better fight. We both felt that it was a National matter—not any private quarrel—and we were willing to make sacrifices. I selected bowie-knives in a locked room for several reasons. First, I thought he might not fight, and that would have a good result by throwing derision upon duelling and the Southern bravos. Second, I thought I was stronger and quicker than he, and that I should prove superior if the fight really came off. I felt that the quarrel was forced on me and I was entitled to any advantage the 'code' would give me. We all felt that the time had come for some Northern man to lay aside his scruples and strike one blow that would convince the South that we were not to be bullied any longer. Mr. Pryor declined to fight. I have nothing to say about his decision. But it certainly had its effect at the time on the relations of the two parties in Washington and I have never regretted my course."

Civil Service Reform.

BY H. H. HINMAN.

The question now pressing upon the public mind and more than any other absorbing the attention of Congress, is that of Civil Service reform. Stripped of all false coverings the question is this: Do the officers who are called to administer the government hold their offices as public servants for the good of the people, or do they constitute a privileged class, and has office been bestowed upon them for their benefit.

No one is in any doubt as to what is republican doctrine. All our political orators tell us on all occasions that the government is of the people, by the people, and for the people, but they forget to say that by "the people," they mean only the party in power, and only such members of that party as have the desire and capacity to hold office.

Who shall administer this government, and

who profit most by such administration? has been the almost only question at issue during the last few years. Such a question ought never to arise, and it is no wonder that the people should in the late election have revolted against the politicians, and hurled from power the men who sought to hold office for their own selfish advantage.

That there may be a true reform we need to recognize certain fixed principles.

1. Divine law is the basis of all human law and is paramount to all human enactments. It is only when the voice of the people is *just* that it is the voice of God.

2. Public office is a sacred trust, accepted and executed for the public good.

3. The qualifications for office are: Character and capacity. By character is meant fearing God and keeping his commandments.

4. The right to continue in the civil service grows out of the capacity to discharge that service honestly and well. The right to hold office is not an inherent right, nor is it reward for political service. Promotions in civil service should follow the same rule as promotions in business, and depend on experience, capacity and fidelity. That these principles ought to be recognized and carried out is obvious to all.

But the further inquiry arises, what are the obstacles to their adoption? They are:

1. *The rule of party.* "To the victors belong the spoils" has been the motto of all great political parties. It is a principle utterly unrepublican and immoral, and has tended greatly to the injury of public morality. It is only another name for the doctrine that "might makes right." It is the robber rule and can only be maintained at the peril of republican government. To the victors in every moral conflict there belong great responsibilities, but no rights that they did not previously possess. Republican government is not a government of a party, but a government of the people. Men elected to office do not represent their party, but the whole people. To dismiss men from office merely to make place for others is both unjust and impolitic, and ought to be prohibited by law.

2. *The assessment of civil offices for political purposes.* It matters not that such assessments are called voluntary contributions and that officers are simply invited to give. So long as the tenure of office depends on the good will of those having the appointing power, such invitation becomes practically mandatory. It is of the nature of a bribe. It appeals to the worst elements in humanity and ought to be suppressed by law. Not only the collection but the use of money to influence elections is clearly criminal. It is well known that during the late canvass that combinations of brewers and distillers both open and secret raised large sums of money which were used to influence the vote of certain States, and protect a most lucrative, but most injurious business. If the offering of a bribe to a juryman is a crime, and its acceptance invalidates the verdict, how much more should an appeal to the averice and appetite of the morally weak, be regarded as practically making void all appeals to the verdict of public opinion as expressed at the polls.

3. *Secret oath-bound fraternities.* It is true that we are told that these fraternities represent all political parties and have nothing to do with party politics. Grant it, but we are not told that, other things being equal, the members of such fraternities will not favor the nomination, election or appointment of a "brother" rather than one who is not a member. It is not in human nature to do otherwise. The history of all such associations in all ages shows this to be true. If it be said that open associations are liable to the same objections, the answer is that open associations are responsible to public opinion. They do not seek to evade that responsibility, but stand or fall as their acts are sustained or disproved Secret societies deny such responsibility. The public are presumed not to know what they do and have no rights of review and remonstrance. Such associations have manifestly a great advantage over those whose works are open and manifest; and they are in great danger of abusing that advantage. It implies no disrespect to the private character of the members of those orders that partiality and favoritism should be shown to each other. It is inherent in the nature of these orders. There were many slaveholders who never consciously wronged a slave, but the evil of that system was the irresponsible power which could be and some times was used in cruelty.

Precisely the same objection holds to all secret associations. They are not responsible to public opinion, are liable to be used for evil purposes and dangerous to the well-being of society.

The practical effect of these orders is seen in the fact that the Freemasons, who number but a little over half a million in this country, and are but as one to twenty of the voters, hold about five-sixths of all the offices of profit and trust. The wonderful growth of Masonry during the last thirty years is believed to be largely due to the fact that it afforded aspiring young men the opportunity for election, appointment, and promotion into which they could not aspire on the ground of personal merit. These fraternities claim to be, and doubtless are, a privileged class, and men join them for the advantages and immunities that they could not otherwise obtain. That members of the Masonic fraternity are sworn to another government and other laws than those of the State, and that therefore they cannot bear true allegiance to both governments is a sufficient, but not the main objection against this order. Do its members constitute a privileged class? Do they seek and hold office because they are members of that class? Do they obtain by favor what others only secure by merit? This is what they claim, and is at least one of the reasons why they expect persons to unite with them. Here then is the greatest obstacle to a reform in the Civil Service. These orders have spread like a net all over the land. They have honey-combed every department of society. Their suppression becomes one of the most important and difficult problems of the Christian and the statesman. Our greatest statesmen have been deeply impressed with this fact. William Wirt, himself a seceded Mason, thought Freemasonry a conspiracy against God and humanity. John Quincy Adams was prepared to demonstrate its incompatibility with both human and divine law. Daniel Webster thought that its obligations and ceremonies ought to be suppressed by law. William H. Seward, Millard Filmore, J. C. Spencer and others declared that in their opinion it trampled on every government it could not control; while Thaddeus Stevens held that by it trial by jury was transformed into an engine of despotism and Masonic fraud. To these names may be added those of Chief Justice John Marshall, Richard Rush, Edward Everett, Charles Sumner, and a host of others; and it will be seen that any plan for reform of the Civil Service must of necessity include some plan for the suppression of all privileged classes and all combinations of men who do not acknowledge their responsibility to and challenge public investigation.

Washington, D. C.

U. S. Coast Survey--Truth Survey.

BY GEORGE H. WILLIAMS.

The United States Coast Survey, that great and useful work, has added largely to the safety of navigation on our coasts, and so has been the means of great saving of life and property, besides all its other valuable uses. The first thing in order and in importance in this work was and is a reliable

BASE LINE.

For this the greatest care must be taken, and no expense that is necessary to secure it must be spared. It must be accurately directed towards accurately known points of the compass. It must be exactly level. The curvature of the earth must be accurately taken into account. Without these it could not be reliable, and every triangulation based on it would be unreliable, and would be likely to result in great loss of life and property on water by shipwreck, and in other losses on land. After all, the most nearly perfect base line man ever made falls short of perfection. But the base line which God has given for the SURVEY OF TRUTH—of all that man on earth can survey—physical, mental, moral, spiritual—is absolutely perfect. It required knowledge and wisdom infinitely beyond that of man, to know all the things that must be known and done in order to prepare such a base line. We have it! It is God's Holy Word—*the* Bible—Jehovah's revelation to man. No survey of truth that is not wholly based on this is reliable. Suppose in the Coast Survey reliance were placed on a base line whose length, direction and straightness were only such as a man, without compass or any instrument to aid him, had determined by his walking several miles over hill, across valley and river and through forest, judging of the distance, direction and straightness by his unaided senses; would that be a reliable base line? Could triangulation based on it be reasonably expected to add to the safety of coast navigation? Of course not.

Well, there are men who say "There is no God;" no intelligent being who has created the infinite universe and who carries on its wonderful works—wonderful in their every detail—wonderful in their greatness, so great; and in their littleness so small, that man's finite powers cannot reach them. Can man comprehend *infinite space?* On the other hand, can he imagine a *bound to space?* He will inevitably think of space beyond any bound he can imagine. Can man comprehend an existence that had no beginning? That always was? On the other hand, can he imagine a beginning of all that ever existed? No! Then let man be humble; *very* humble.

Some of these men who say "There is no God," are noted students of mind (shall I say) and matter. They study intently the wonderful works of God in nature, and yet say these had no intelligent creator. They are called men of science. But they have rejected Jehovah, the infinite Creator, Upholder and Ruler of all, and his true and Holy Word—the revelation of himself, of his works, and of man, man's origin, course and destiny. They have rejected the only and the true and PERFECT BASE LINE for the survey of all these things. Is it any wonder, therefore, that as God's Word expresses it (Rom. 1:22), "Professing themselves to be *wise* they became *fools?*" "The *fool* hath said in his heart, there is no God" (Ps. 14:1 and 53:1). The great truth that there is a God who has made all things and upholds all; who is infinitely great, good, wise and merciful, gracious, condescending and who has revealed these things to us in his Word, these men deny. They "hold, hinder, hold down the truth in unrighteousness," (Rom. 1:18). They study "the creation of the world," "the things that are made," by which "His eternal power and godhead are clearly seen, so that they are without excuse," (Rom. 1:20). "Therefore the wrath of God is revealed from heaven against them," (Rom. 1:18). "The Gospel of Christ" which "is the power of God unto salvation to every one that believeth" (Rom. 1:16), being rejected by them, leads to them every other folly, (read Rom. 1:16-22, etc., and 1 Cor. 1:17-31 carefully). Can you make a child believe that a watch had no maker? He is not such a fool as to do that. But these "men of science" can study all creation and say "It has no creator." They say it contrary to the *reason* God has given them, (Rom. 1:18 22), when they reject God's Word as their *Base Line for the Survey of Truth*, is it any wonder that they arrive at such follies as this: "Man is descended from a hairy quadruped, furnished with a tail, and pointed ears."—*Darwin.* (See App. Cyc. vol. 5, p. 697). Or as this: "That which persists unchanging in quantity but ever changing in form, under these sensible appearances which the universe presents to us, transcends human knowledge and conception—*is an unknown and unknowable power*, which we are obliged to recognize as without limit in space or end in time." This is the sixteenth and last proposition of Herbert Spencer's theory, as summed up by himself. (See App. Cyc. "Evolution," vol. 7, p. 17). According to Spencer the *created* is infinite and eternal. There is no Creator. A *child* will not accept such doctrine. It requires *a man of science* to do that.

An Ancient Poem.

The world is very evil!
The times are waxing late:
Be sober, and keep virgil;
The Judge is at the gate:
The Judge that comes in mercy,
The Judge that comes with might,
To terminate the evil,
To diadem the right.

Arise, arise, good Christian,
Let right to wrong succeed;
Let penitential sorrow
To heavenly gladness lead;
To the light that hath no evening,
That knows nor moon nor sun,
The light so new and golden,
The light that is but one.

And now we fight the battle.
But there shall wear the crown
Of full and everlasting
And passionless renown;
And now we watch and struggle,
And now we live in hope,
And Sion in her anguish
With Babylon must cope.

But He whom now we trust in
Shall then be seen and known,
And they that know and see him
Shall have him for their own.
Yes! God my King, my Portion,
In fulness of his grace;
We then shall see forever
And worship face to face.

The Sermon.

PREACHED AT THE UNION SERVICES, SOUTH WORCESTER, NOV. 26TH, BY E. D. BAILEY.

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." John 10:1.

The text introduces one of our Lord's parables. The object of this discourse is to explain and apply the parable. To understand it let us draw a mental picture of the

SHEEPFOLD.

We will suppose a large area of ground inclosed with a high, circular stone wall—say fifteen feet high. The wall is solid and we will suppose in the first place that there is no door for ingress or egress. Inside of this high inclosure is the kingdom of heaven, outside are those who do not belong to the kingdom. Inside is the throne of God, encircled by the rainbow, surrounded by the twenty-four elders with crowns on their heads and before the throne a large company of the heavenly host.

The wall of the sheepfold represents the law of God. Formerly there were no persons outside of the wall, but at some time in past ages our progenitors transgressed God's law and thus took their places outside of the kingdom. It is the race to which we belong that rebelled against God and we are therefore outside of his kingdom.

Infinite love however has yearned after us and desired to open a door in the solid wall by which we might return again to the blessed privileges of the kingdom. The Lord Jesus Christ is the

DOOR.

When, at his crucifixion, the vail of the temwas rent, it signified that a door had been opened for us to return to the kingdom. It would not answer to break down the whole wall and permit a promiscuous return of the corrupt, degraded, rebellious people of earth, but the Lord himself stands in the door to see that all are properly cleansed and submissive in spirit, in order that heaven may not be unheavened, a receptacle for the filth of earth. When men come to the door they are clothed in filthy garments. The first thing noticeable about those who seek to enter in is that they all despise God and wholesome law. There seems to be an innate hatred for whatever God commands. Of course persons with such feelings are in no condition to be taken into the kingdom. Some come to the door clothed in adultery, some stained with murder, some are drunkards, some thieves, some forgers; but some come tolerably free from these things, but very proud and entertaining no love for God.

Of course a radical change must be wrought in all these. The Lord tells them all to cast off their filthy garments. That is what we mean by

REPENTANCE.

Men must cease from sin, from rebellion, before they can be clothed in the proper habiliments of saints The Lord Jesus stands at the door and insists on the first and important step. We cannot follow all the details, but after repentance, they must all exercise *faith* which implies allegiance to God and his law, after which they are regenerated, sanctified and admitted into the kingdom, cleansed from all the corruption of their long night of rebellion.

You will readily see, dear friends, the absolute necessity that all men should pass through this one door. The work of preparing men for heaven was committed to Christ and nobody can be prepared who does not stand meekly before him and do his commandments. All who try to attain heaven by some other means are

THIEVES AND ROBBERS.

They are robbing the Lord Jesus Christ of the honor due him for opening the door, they are robbing God of the expression of sorrow due to him, after so long insulting him; they are robbing the law of the homage which alone which would be a guarantee of future good intentions; in short they are showing the same contempt for the kingdom of heaven which their progenitors showed when they were cast out. With such a spirit, with such feelings, justice and reason demand that they should still be excluded.

If you look along the wall of the sheepfold you will see a lot of

LADDERS

on which these thieves and robbers are attempting to elude the door and the door-keeper and climb into the kingdom. These ladders are labeled, "Unitarianism," "Universalism," "Concord School of Philosophy," "Culture," "Wealth," "Freemasonry," "Odd-fellowship" and such like,—all human devices for ignoring Christ, cheating God, and entering heaven with waving banners.

If an angel were to stand at the top of each ladder, he would see strange sights and hear curious doctrines. Here comes up one man whose coat is made of philosophy, whose hat is rhetoric, whose pants are logic and whose boots are made of science (falsely so-called.) When asked what he thinks of Christ, his lip curls contemptuously and he haughtily replies that he was probably a very good man but Socrates and Emerson were greater philosophers. These men are not submissive to God's law; there is in them a proud spirit of rebellion, couched under subtle philosophy. They have never repented, they have never paid allegiance to God in the person of Jesus Christ, their hearts have never been cleansed.

Jesus Christ is the way, the door, yet these men utterly refuse their homage and build ladders by which they hope to enter the kingdom. Every human organization, every Satanic worship, every false system of philosophy, has had this one characteristic, of robbing Christ of the position to which, for necessary reasons, he has been exalted. Were it not for these false worships, the work of converting men would progress rapidly, but these satanic devices deceive men and beget in them false hopes, never to be realized.

This fact explains the real purpose of all these ladders. Those who are climbing up some other way are said in the parable to have come only

TO STEAL, KILL AND DESTROY.

This shows that the persons meant in this description are considered by the Lord unsafe to have in the kingdom. When men talk about universal salvation they do not consider the greatness of the conspiracy against God and human happiness. The problem of saving a sinful people without endangering the kingdom is a problem worthy of divine wisdom, surpassing human skill. We may well consider that when God opens one door and only one, there is wisdom in the statement and his plan is not to be trifled with. In the plan of salvation Jesus has a two-fold office and in the parable he develops this fact. He is not only the door by which we must enter the sheepfold, but he is also

THE SHEPHERD,

who tenderly guards those who enter. He admits us, but he also leads us "into green pastures and beside the still waters." Of course those who climb up some other way would never be willing to be held by him and this constitutes a valid reason why they cannot be admitted to the fold over which he presides. "The willing and obedient" will be teachable, submissive, affectionate followers; all others would be interlopers. The Lord conveys to our minds the tender love exercised for us when he says: "The good shepherd giveth his life for the sheep." Surely the love of Christ ought to constrain us. No other being has ever manifested an equal interest our welfare, no other being ever gave his life for us, no other being ever offered pardon so freely, no other being ever gave such "great and precious promises" to his rebellious subjects.

This parable seems to me to render very clear the whole plan of salvation. We see the inside of heaven, we see ourselves outside, we see Christ opening the door and standing therein to receive our words of penitence and submission, we see him insisting upon repentance and obediance, offering robes of righteousness for our filthy garments; we see him adopting us into the kingdom and feeding us ever after; we see also his enemies, unsubmissive, dishonest, insulting, proud, deceptive, climbing up some other way. All this the parable brings vividly to our minds and thus pictorially lays before us the important features of Christ's kingdom. I cannot conclude without calling your attention to the two most prominent

FACTS OF THE BIBLE.

The great curse of human society is false worship: The chief characteristics of all false philosophies, or worships, are a set of spurious ceremonies, coupled with a promise of heaven in consideration of fidelity to these mummeries, with no repentance and without obedience to God. God appeared in the person of Christ to be acknowledged as the Great Head of the universe. The true worship acknowledges Christ, but all false systems ignore him and teach the people to depend upon human ceremonies for salvation. The contrast between true and false worship is the leading feature of the parable. "There is no other name, under heaven, given among men whereby we must be saved."

REFORM STORY.

Holden with Cords.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

Chapter XXXIV—One More Unfortunate.

Mr. Simon Peck's establishment consisted of a small grocery store with two or three untidy rooms in the rear, where every article in the canon of a good housewife was persistently set at nought. Mrs. Simon Peck was a woman with thin yellow hair done up in perpetual curl papers and a general appearance suggestive of washed out calico. Of the younger Pecks the less said the better. They were all that might be expected however, considering their parentage and training.

This man belonged to Fidelity lodge, and low as was his social standing compared with Colonel Montfort and others of its leading members, he held a very important office therein which was that of general toady as well as a most convenient catspaw for any species of dirty work with which the Colonel did not care to soil his aristocratic fingers. This satellitic intimacy with the great men of the lodge had caused Mr. Peck to advance considerably in his own good opinion, for with the usual obtuseness of toadies he never seemed to suspect the real grounds on which it was based; and set on by the powerful clique before mentioned he contrived in a variety of ways —none of which were very agreeable to a sensitive and finely strung spirit—to throw contempt on the authority of the Master of the lodge by sly, underhand methods of attack, much more annoying than open warfare.

"But were there no good men in Fidelity lodge?" inquires the reader. Assuredly there

were, but of these many had fallen into that habit of non-attendance which certainly has illustrious prestige in George Washington's example, not to mention later worthies to whom the lodge proudly points as "distinguished Masons;" while those who remained wielded no influence worth speaking of. Thus it will be seen that Anson Lovejoy in his attempts to mold the lodge after his own high Masonic standard was not a whit better off than if he had stood entirely alone.

It was not often that I patronized Mr. Peck's counter, but one morning I was in a hurry and stepped in there for some article indispensable to the kitchen economy which had been overlooked in making ont the usnal household list of necessaries.

Mary, who sometimes waited on customers, went behind the counter and weighed out the pound of bread soda for which I called. I could not help noting as she did so her expression of silent misery and dejection. My heart ached for her. Is it possible, I thought, that in the loving providence of the All-wise Father some lives must ever remain like the unsunned tiger lilies to which Rachel in one of those gleams of poetic sentiment, that we so often see flash across the most common sense and practical nature, had likened her? But all I could do was to drop a pleasant word as she handed me the brown paper parcel, little thinking that when I saw that face again the great Eternal Mystery would have set on every feature its awful seal of silence and separation never to be broken by human blame or pity.

I laid the package down on the kitchen table where Rachel stood rolling out pies and superintending the oven from which several comely brown loaves had just emerged.

"I wonder if that Mary Lyman isn't in some kind of trouble," I said. "Her face really haunts me, she looked so wretched. Of conrse I couldn't say anything to her, but a real good motherly woman like you might find out what the matter is and perhaps help her."

Rachel filled a pie thoughtfully and ornamented the edges with elaborate care. I felt that there was something behind her silence and waited patiently till the revelation should come. She put her pie in the oven and proceeded to roll out another before she spoke, and then it was to make an inquiry not apparently connected with the subject.

"I have heard you speak once or twice of a certain Mr. Jervish, a friend of Colonel Montfort's. What do you know about him in particular?"

"Well nothing in particular, but in general I should call him an nnmitigated son of Belial. However, he has got policy enough to keep his vices pretty well under the surface, and so he gets admitted freely into good society, as such men usually do, and no questions asked. Why?"

"It may not be true what I have heard, what I suspect, but if it is"—and Rachel stood erect with firm set lips and flashing eyes—"if it is, I do not want any further proof that the Bible doctrine of everlasting punishment is the right one."

For a moment I felt stunned. Pity, shame, abhorrence of the wretch who had wrought such sacreligious ruin of one of God's fairest hnman temples struggled together in contending tides of feeling. They who think it strange that in the Apocalypse the Halleluias of God's saints are represented as rising joyous and triumphant in sight of the smoke of eternal burnings have snrely never felt as I did at that moment—glad from my very soul that there is such an awful place of retribution where the punishment which society fails to mete out for crimes like this shall at last be visited upon the evil doer.

"As she doesn't happen to be a Mason's wife or daughter," said Rachel bitterly, "her destroyer will go scot free as far as the lodge is concerned. Ministers of the gospel will call him 'brother' all the same; and when he dies they'll drop their sprig of evergreen into the grave and make a prayer to the Supreme Architect of the Universe, and he'll be all right for the Grand Lodge above. I tell you I'm sick at heart when I think of it."

And Rachel scraped up her dough and pnt it back in the pan for a Saturday pie, and the clock ticked away in the corner, and the sunshine stole in with a fresh breeze to bear it company; and everything went on precisely the same as if the world had no such awful abyss of sin and sorrow as that which had now opened before us.

"But this poor fatherless, motherless girl," I said at last. Can't we do anything to help her. We believe in Christ's way of treating the fallen and not in society's way. Let us show our faith by our deeds."

"Well, father," said Rachel with a softened voice. "I'm snre I'm willing to try, I've been thinking it over. I don't just see my way clear yet; but I shall of course, I always do."

Which was no unfounded boast. Rachel's "thinking," as with most persons of her positive temperament usually resulted in very energetic action. For just as soon as the pies and cakes were out of the oven and cool ng on the pantry table she put on her bonnet and stepped across to the Peck's back yard where a kitchen garden flourished as well as it could under adverse circumstances. Here among trailing vines of cucumbers and tomato and summer squash, Mary was picking vegetables for dinner; and shi lded from sight of the house by a long row of bean poles, Rachel went and knelt down by the side of the surprised girl, and without the slightest circumvolution inquired gently but fi.mly—

"Mary, I want to know if this story I have heard about you is true. If you say 'No,' I shall believe you and rejoice. But tell me the truth."

Now if Rachel had not been kind in days before—if she had not manifested by word and look that she felt a true womanly interest in the bound girl who lived at the Peck's she never could have taken this poor erring human heart by storm as she did.

Mary looked up quickly, colored and burst into tears.

"Mrs. Severns," she said wildly, "I am going to drown myself. I thought it all over last night, but I couldn't make up my mind. There is no place in the world for me, there never was and it is the best thing I can do."

Rachel quietly took the two hands down from the averted face, and held them fast in her own cool grasp.

"Don't talk that way, Mary. God has raised you up two friends in Mr. Severns and I. We are going to do all we can for you. Don't add sin to sin by destroying yourself, and remember, another life with your's."

"What is the use of yonr talking to me?" said the girl turning in a kind of fierce despair. "Why don't you let me alone?"

"Because I have no right to let you alone, and because there is hope for you yet. Satan may tell you there is none, but don't harken to his lie. There is a place for repentance—at the feet of him who said to a sinner of old time who had fallen lower than you, 'Go, and sin no more.' "

So Rachel talked, strong, brave, Christ-like words, till Mary ceased weeping, and it seemed as though a faint, pale rainbow of real hope had begun to span the gulf of her shame and despair. And then Rachel, rising up from her lowly position behind the bean poles went home feeling as I think one of God's angels must returning from some errand of celestial pity to a siuning soul of this lower world.

"Father," she said after dinner, "I have been thinking of Aunt Faith. That would be just the place for Mary if I can get her taken in there; and I feel sure I can; so if you will just have the wagon harnessed up I'll go right over and see her this very afternoon."

Now Aunt Faith was an elderly Quakeress, a kind of uncommissioned Sister of Mercy who knew nothing of training schools or any of the organized systems of charity, but worked independently of all these on a system of her own, which upon critical examination, might be found to be quite as near the New Testament pattern; and here, as Rachel said, was exactly the refuge the poor girl needed; rest from the strife of tongues, shelter for the present, and counsel for the future; and more than all else, a living daily manifestation of the great pitiful Christ Heart, breathing in every movement of Aunt Faith's motherly person, every fold of her Quaker gray dress that partook as little of this world's fashions as if it had been a kind of spiritual emanation, like the mantle of meakness and charity made visible to mortal eyes in tangible form and material.

"Don't thee worry, friend Rachel;" she said. "The poor soul shall have all needed care. Nor do I want thy thanks. It is for the dear Lord's sake I do it, as thee very well knows."

Rachel had one more task before her, and that was to acquaint Mary with what had been done, and arrange for her speedy departure from the Peck household. Though not remiss in neighborly offices she had never cared to be on visiting terms with Mrs. Peck, and shrank from what she foresaw would be likely to prove a disagreeable interview. It was late when we reached home, but early next morning Rachel went over feeling that the sooner the business was accomplished the better.

She saw nothing of Mary. Mrs. Peck with profuse welcomes and many apologies—neither of which Rachel heeded—took her into the dirty, disordered sitting room. She looked disturbed, but perhaps it was only the perturbation caused by Rachel's unexpected visit.

"I came to have some talk with you about your girl Mary," said the latter. "I don't see her about, where is she?"

"She's gone off. I hai'nt seen her myself since last night."

"Gone off! Where to?" asked Rachel, startled with a horrible fear as she remembered Mary's wild words the day before.

"That's more than I know, where to. But she'll never come back here, the baggage," answered Mrs. Peck, flushing with virtuons indignation, "after disgracing herself and all the rest of us as she has, I don't want her in my family again."

Now if Rachel had not been so strongly possessed with the idea that Mary had destroyed herself she might have suspected that Mrs. Peck lied in thus denying all knowledge of her where abouts. As it was, the shock with which she first heard the news gave place to a sudden revulsion of feeling. She felt a real antipathy to the woman, and before leaving the house she emptied several vials of very righteous wrath on the head of Mrs. Peck who she rightfully averred had taken Mary to be a mere household drudge, had tanght her nothing, and was therefore responsible in no small degree for her lapse from virtue.

Mrs. Peck was angry at first, then took the other tack so common with women of her shallow temperament, and cried; but Rachel, sublimely indifferent to both tears and anger, rose np and went her way sick of soul as she saw all her well-laid plans thus suddenly brought to nought.

Why, O why must it be that the good angels are so often thwarted in this blessed ministry by the satanic wiles of some opposing spirit of evil? Why must the craft and guile of the old Serpent be allowed to drag back to destruction a soul that was almost saved?

Several days passed during which we heard nothing of the unfortunate girl, but the fact that a closely covered carriage had been seen to stop at the Peck's the night she was missing, and then drive rapidly off in the dusk was a coincidence remembered by one or two people when the subject began to be inquired into. And it was believed that she had gone off of her own voluntary will. But where? and with whom? Questions which it is reserved for the next chapter to answer.

—When you ask your neighbor to become a reader of the *Christian Cynosure*, tell him that it is owned and published by the National Christian Association at No. 221 West Madison St., Chicago.

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has its headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited. E. D. BAILEY, N .E. Sec.

Stellar Theology and Masonic Astronomy.

This is the title of a new book lately issued by a high Mason, published by D. Appleton & Co., in defence of Freemasonry. The author demonstrates conclusively that nearly all of the ritual and symbolism of Freemasonry is derived from the ancient system of sun-worship. We hope hereafter to present some of the new and striking proofs addnced by the author. He maintains his position clearly and ably.

This is the position now taken by the best Masonic writers. It would be humiliating to the nominally Christian portion of the lodge to learn that the ceremonies they have passed thronph were all borrowed from ancient idol worship if their consciences had not become fully hardened to all sense of shame.

ONCE A MASON ALWAYS A MASON.

The doctrine of the perseverance of the saints is a fundamental doctrine in the creed of the Mason. There is no such thing as "falling from grace" when once a member bound his soul with the oaths of Masonry and had his name written on a lodge roll. He may hold ever so contrary opinions, but when he is once in he can never get out. So says the "law and the prophets" of the secret lodge.

It is unlike anything upon the face of the earth. A man may join any manner of open club or society and yet be tired or disgusted and leave. He may forsake his native conntry and promise allegiance to another, and the land of his birth can have no control over him. He may belong first to one political party and then to another—a Democrat to-day a Republican to-morrow—and hold himself bound to neither. He may sever the most sacred of human relations and break every promise and vow he ever made, and the divorce court will sanction it.

He may go further. He may join a church, profess and really possess a living faith and then tnrn away from his brethren, break his solemn covenant, cast off the obligations of his vows, reject the name he once professed to love, and the Word of God declares that he will be "as a heathen man and a publican" to his former brethren.

But to a man who, with conscience purified and vision cleared to see the evils that are done under the cover of secrecy, is seeking to free himself from their power, the lodge says these words: "The covenant is irrevocable. Even though a Mason may be suspended or expelled, though he may withdraw from the lodge, journey into countries where Masons can not be fonnd, or become a subject of despotic governments that persecute, or a communicant of bigoted churches that denounce Masonry, he cannot cast off or nullify his Masonic covenant. No law of the land can affect it—no anathema of the church weaken it. It is irrevocable."

Such is the declaration of a human organization that exalts its assumed authority above all obligations a man may have to his family, his fellow beings, his country or his God. By what right or authority do they do this, and who gave them this authority?

The South Worcester Chapel.

Last Spring the friends of the union mission in South Worcester purchased a lot, on the corner of Southbridge and Princeton Sts., for a new chapel, the lot costing $625. The prospect of raising money for a chapel was not very flattering, but with persistent effort it was done and a neat chapel has been erected at a total cost of nearly $1,800, making a total expenditure of nearly $2,400. At this writing there is a deficit of about $200, and an effort is being made to raise that amount and dedicate it, free of debt Dec. 31st.

The building is 30 by 50, built and finished in modern style, the roof being very steep. There is an entry projection in front 6 by 13. On the back end there are two small rooms for prayermeeting and Sunday School purposes, with an outside entry on the south side. The seating capacity of the andience room is 250. The S. S. at present numbers over 100 scholars. Mr. Henry Branon has been the chairman of the building committee and deserves much credit for the diligence with which he has prosecuted the work. The congregations are composed of persons from different denominations who work together with delightfnl harmony.

It is believed that a strong reform society will grow up here, prosecuting the work of the Master faithfnlly and reflecting the light of the pure Gospel.

The Washburn Hall Services.

A new depsrtnre has been made in the Sunday evening meetings at Washburn Hall. A number of earnest Christian workers have undertaken to make the meeting a strong Evangelistic reform meeting in which special effort should be constantly made to gather in the non-church-going portion of our citizens. The new movement meets with general favor and has had an auspicious opening. There are many men and women in the city who desire to see a reformation but the obstacles have seemed insnrmountable. This meeting will furnish all such persons an opportunity to join with others in a struggle against popular sins, in favor of godliness.

The speaking will be largely done by capable laymen and women upon whom the Lord has put his Spirit. The singing will be in the hands of a capable leader and the one object always uppermost will be the conversion of the unconverted. The location is the most favorable in the city for reaching the people and there is little doubt that much good will result from these efforts. People from different denominations are interested in the work.

Food for Thought.

The following figures are clipped from the Odd-fellows' *Register*:

"During the sixty years of its existence, the records of Odd-fellowship show the number of persons admitted to the order to be 1,200,000; that of this great army 460,000 are now in the ranks, while 90,000 have been severed from connection by death. The balance, some 650,000 or about 54 per cent. of all initiated have dropped out, after holding an average membership of seven years."

It will be noticed first that the army of initiates (1,200,000) is immense. It will also be noticed that more than half drop out after a short trial of the order. This is inconceivable if the advantages of the order were so great as they are popularly supposed to be. The same paper states that "the withdrawals, suspensions, and initiations practically change the composition of the fraternity every twelve years." That is, every seven years more than half of the entire membership withdraw in disgust, and in five years more the remaining portion do likewise, so that on an average the order falls into new hands every twelve years.

This would be a very hopeful announcement if all who withdraw were thereby freed from the chains of the order, but this is not the fact. Unless the withdrawers are willing to breast unrelenting persecution they are compelled to continue a *quasi* endorsement of the order. Their obligation is still binding and under this vow of secrecy the order continues to prey upon human credulity and dnpe the uninformed. There is no way to destroy it but to publish the facts.

—There is a poor man is this city who is a benevolent society in himself. Having a family of his own and only his daily wages for support he nevertheless finds ways to help the poor and suffering. He carries a pail of coal or a loaf of bread from his own stores, collects little sums of money to pay doctors' bills, or reports cases that he cannot help. He has been a friend in need to many of the suffering poor who had no one to help them.

REFORM NEWS.

The Fairfield, Iowa, Meeting.

The Fairfield local association called a meeting January 8th. But on account of the week of prayer a postponement has been made until Monday evening, January 22d, when an effort will be made to have Elder Rathbun present and secure a large attendance. Friends throughout Jefferson county are all requested to be present at this meeting.

Report the Lectures.

EDITOR CYNOSURE :—I wish to repeat in your paper the request I have made in the *Iowa American*. The editors of that small but ambitions sheet do not feel themselves capable of making even two columns profitable for the cause, unless they have the co-operation of friends in other parts of the State. Our lecturer is hard at work, but we receive no tidings except through your paper. Now we wish to have some friend in every place where he lectures, send us a short account of the impression made, and any circumstances which may interest the general reader. At least send a postal, stating the fact that he did lecture at such a time, in such a place. Send us the reports. Direct, "Editor *Iowa American*, College Springs, Page county, Iowa." H. AVERY.

Is There any Help for the Widow's Son.

Yes we are coming! Never did he need help more. Fonl deeds of fifty six years are resnrrected and hover of like accusing ghosts aronnd the Masonic culprit. Hundreds of thousands of ears have been forced open and millions of "silent tongues' started into motion by the sworn testimony of a great man on his bed of death. Something *must* be done to fill the wasting ranks of the Masonic fraternity. Hear them, ye sons of Hiram!

On the 26th day of January, A. D. 5883, or A. D. 1883, in Clifford, Snsqnehanna Co., Pa., 7 o'clock in the evening, a degree meeting will be opened in due form and order by S. E. Starry of Iowa. Brother Starry is a young, "bright Mason,' and will knock light into Hiram in the most ancient and scientific form. He is cool, brave and generons and can play the W. M. well. This movement is designed to inangurate a campaign for N. E. Pennsylvania of some length. Let all true Masons, that is, those with the prefix *Anti*, "take heed and govern themselves accordingly." N. CALLENDER, COR. SEC.

The Outlook for Illinois.

The Executive Committee of tbe Illinois Christian Association has held two meetings lately, and have put in order plans for a good work in the State during the year.

Rev. Joseph Travis, of the *Free Methodist*, is chairman of the committee, and W. I. Phillips, secretary. The secretary with Mrs. E. A. Cook and Mrs. D. P Baker are a committee on districting the State; H. L. Kellogg, committee on raising funds for State work, and the two committees are entrnsted with the matter of securing a State lecturer.

The plan proposed is, in brief, this: A lecturer is to be secured for so long a time as possible. To co-operate with and aid him a chair man is to be appointed in each of the twenty Congressional districts of the State. He will assist the lecturer so far as in his power in arranging meetings, and will secure all the auxsilary aid possible from friends in the district, especially in getting speakers from among the ministers, lawyers, teachers, farmers or others who will deliver addresses in connection with the State lecturer at different points in the Congressional district. It is hoped that by this plan of co-operation a large number of addresses may be given and the interest of both speakers and hearers in the reform be greatly augmented.

Correspondence has been already begun with Bro. S. E. Starry in regard to taking up of the State work. As he will be passing through Illinois soon on his way East, we expect soon to learn what arrangement will be fully agreed upon.

(*Continued on 12th page.*)

CORRESPONDENCE.

Sister Reforms.

Temperance, The Religious Amendment and Anti-Ledgery.

MORNING SUN, Iowa, Dec. 21, 1882.

EDITOR CYNOSURE:—As you publish a reform journal, and favor the cause of temperance and national reform as well as anti-secrecy, I propose to furnish you an item under each of these heads.

We are rejoicing in what we hope is a complete victory over the saloon business in Morning Sun. During the summer and fall there were two saloons here. Both were doing a thriving business, and drunkenness had become common. We have had a prohibitory town ordinance for years, but it was not enforced. Last month some of the citizens took the matter in hand; the proprietors of both saloons were arrested under the law which declares as a nuisance "houses where drunkenness, fighting, quarreling and other breaches of the peace are carried on." The proof was abundant; the proprietors were found guilty, assessed fines and costs and the nuisances abated. So far as I can learn there has been no liquor sold here for about one month. Whether the Supreme Court declares the amendment constitutional or not we hope to have prohibition in Morning Sun.

A convention in the interest of national reform was held here this week. There were four sessions beginning Monday evening. The Rev. James Duncan of Cedar Rapids presided. There were three formal addresses; the first by the Rev. R. C. Wylie, district secretary, on "The Philosophy of the National Reform Movement," the second by the Rev. T. P. Robb on "The Aims of the Movement," and the third by the Rev. James Duncan on "The Sabbath Question." These addresses were attentively listened to by good audiences. Besides these there were devotional exercises, resolutions and brief talks on the matter in hand, all of which were interesting and profitable. We had expected others to make set addresses, but failed to secure them, nevertheless the conventien was a success.

One thing was developed in working up the convention, namely, that the members and friends of secret societies are very shy of national reform. One minister, a member of a secret society, declined to sign the call; another in a neighboring town said: "If national reform includes opposition to secret societies, the M. E. church will have nothing to do with it." The National Reform Association has not yet put an anti-secrecy plank in its platform, although every active worker in the cause, is, so far as I know anything about them, opposed to secret societies. The omission is, I suppose, for policy, but the "policy" does not much profit the cause. True, some secret society men have been persuaded to address national reform conventions, but the fact has grieved at least as many as it has gained. Discerning men, even in the lodge, see that the principles of national reform are in direct opposition to secrecy. Let these principles prevail and secrecy will be proscribed by law. Members of secret societies may give a *quasi*-endorsement of national reform, but it is idle to expect that those who deny Christ Jesus in the lodge will be earnest in seeking to honor him in the nation.

You noticed, not long since, that I had addressed an "open letter" to a certain pastor here, asking him to justify his connection with the G. A. R. The stress of the letter was laid on the fact that secrecy is condemned by the words of Christ. I also referred to the ritual, making some quotations from a copy published by E. A. Cook, as to the manner of initiation and the oath, and asking him to justify himself in taking part in such things. The person addressed has maintained "a dignified silence." A citizen, who is a member of the order, has come out and denied the authenticity of the ritual. Another member has admitted to me that it may have been the ritual once, but says it is not now. If there has been a change, can any one furnish me a copy of the present ritual? The subject of secrecy is still being agitated through our local paper, and we have this evidence that good is coming out of it, some ex-soldiers are confirmed in their resolution to keep out of the G. A. R. and all other secret societies. So far as publicly known the G. A. R. has failed to get enough members to organize a post here. At all events they are keeping very quiet. And now comes a man from Washington (Iowa) to organize "a lodge of the Iowa Legion of Honor," whatever that may be. What is it? All I know of it is that is a secret society with a mutual insurance attachment. It is evident the devil has not given up Morning Sun yet. May God give all his people grace to resist him, and then we know he will flee from us. C. D. TRUMBULL.

P. S.—Dec. 22. The *Herald*, received to-day, announces that Chas. W. Fish, of Newton, the mustering officer of the G. A. R., will be here to-day to muster in the Morning Sun Post. They will start with twenty-eight members. All I have to say is may their days be few.

C. D. T.

Whisky and Freemasonry.

LOSTANT, Ill.

Next day after the late fall election a Tonica Mason staggered into Lostant and expatiated to some of our citizens at considerable length upon the past and present prospects of Anti-masonry. "Anti-masonry is not as strong as it was" when Morgan was killed, said he, addressing a prominent Anti-mason.

"Then you killed Morgan, did you?" replied his opponent.

"No! No!! No!!! I did not say the *Masons* killed Morgan," shouted the Tonica man in great confusion, blushing deeply from the combined influences of bad whisky and telling the truth. That is a thing that is sure to bring great remorse to a Masonic conscience—telling the truth we mean.

"Yes but the Masons did kill Morgan," firmly remarked an influential, gray-headed citizen who has a distinct recollection of the Morgan excitement. How quick these stripling Masons collapse before such a witness!

"Just think of it," continued the son of Hiram completely losing his jewel, "you have thrown away $2,500 building a monument to that perjured villian. Immortalized a man for breaking his oath." Even bad whisky is sometimes good for medical purposes. It made this Mason tell the truth twice—that Morgan told the truth about Masonry, and that the Masons killed him for it. The peace of the "brethren" around Lostant was greatly disturbed for the balance of that day. A Mason had told the truth. What could be done to counteract it? Well of course that was easily done to the satisfaction of Masons. They would all just tell a lie.

Dear reader, did you ever see and hear a Mason laugh a lie? Did you ever notice that distressing, hideous, hypocritical, idiotic grin, accompanied with a hollow, deathlike guffaw, that a Mason gives when the truth is told about Masonry, or some bad thing which a Mason has done? That is an accomplishment which every well regulated Mason must possess. By the use of it he expects to make great impressions. He expects people will not believe the truth about Masonry when told in his presence, simply because he laughs like an idiot. All the laughing that Masons can do to the end of time will not "conceal" the damning deed of Morgan's murder.

The Masons made a feeble effort to counteract the work of the American party last fall in this section. They employed a "Jack" to act as scribe and recklessly turned him loose in the columns of a local paper. They will never do that again here. "Pills" met with a sad fate. Like all hirelings of the lodge, he found an early grave. "Quartette," his opponent, asked him a great many pointed questions which "Pills" owners would not allow him to answer. The editor had great compassion and let "Pills" down gently by telling us it is no place to discuss the subject of secret societies in a local paper. Considering that "Pills," as a spokesman for the lodge, made an open attack against anti-secretism and then backed down from a discussion, we claimed that a victory was gained. "Pills" attack on anti-secretism was caused by the advocates of the American platform inviting the Prohibitory party to co-operate with them in the election of public officers. He claimed that nine-tenths of the prohibitionists are secretists and that it therefore would be impracticable to unite the two parties. Since secret societies are about as great an evil as drinking saloons it is evident that secretists, as such, cannot do any efficient work in suppressing saloons. "If Satan cast out Satan, his kingdom cannot stand." The Masonic lodge in Lostant has "played the dog in the manger" until the cause of temperance is seemingly dead. "Rule or ruin" is the motto of Freemasons. Everything that cannot be made to serve the lodge must die.

OCCASIONAL.

Relief for Honest Members of the Craft.

It is said that it is the oath or obligation which makes the Mason. This being true, when that obligation ceases to be of binding force, then the party obligated becomes free. In a contract, according to law, the party of the first part cannot hold the party of the second part to the agreement when he, the party of the first part, fails to fulfill his part in said contract. The veriest school-boy knows this principle of law. The obligation is taken conditionally. The Worshipful Master, acting for the lodge, says in substance as every well-informed Mason is aware, these words, or nearly these, to the candidate: "You are now about to take upon you a solemn oath or obligation, which I assure you upon the honor of a man and a Mason shall in no way conflict with any of the exalted duties you owe to yourself, your family, your country, or your God."

Now my honest brother look at that again and tell me if, after taking the oath which follows this agreement by the party of the first part, you can be held when you find that to fulfill on your part, will conflict with your own private interests, your family interests, your duty to your country or your God. I tell you, you are free after such finding. The highest court of the land would declare you free. It is as though the candidate kneeling upon his bare knees had actually said in every separate clause of his obligation, "Furthermore do I promise and swear that, if its performance does not conflict as per agreement of the Worshipful Master, I will do thus and so," according to the wording of the oath, "and if it does conflict I will not; but from that moment shall consider this promise no longer of binding force upon me." The matter is as clear as day-light, and there are hundreds of honest men who would gladly shake off the galling oppression of the lodge and be free as they were when first they entered upon life's duties. Like Catholicism, Masonry aims to keep its members in the darkness of ignorance. But light is coming and with it relief to honest Masons in distress. Come out and teach your sons and daughters too, to beware of the trap. Say, in the language of David, "The snare is broken and we are escaped."

DAYLIGHT.

Our Mail.

S. G. Thomas, Olathe, Kan.:

"Your senior editor gave us some grand lectures to crowded houses in Olathe. I am working for the Cynosure and hope to add more names to this club by and by."

He sends a club of ten for a year each.

S. A. Reynolds, Waverly, Pa.:

"I am in hearty sympathy with the tone of your paper on all the issues of the day."

W. B. Loomis, Howell, Mich.:

"I remember the Morgan excitement and have been opposed to secret orders ever since."

Stephen Wright, Glens Falls, N. Y.:

"Our village paper the Messenger, published Thurlow Weed's letter in full."

F. L. Garrison, Fountain, Dakota:

"The secret orders are gaining strength very fast at our county seat.

Davis H. Seamans, Factoryville Pa.:

"I am not discouraged. Feel that I am in a righteous cause and ere long the blessing will come if we only hold out faithful."

W. J. Knappen, Jenningsville Pa.:

"I think people do not wish to know much about the secret orders."

Elbert Marcy; Emporia; Kansas:

"We have just closed a very profitable convention here and have great reason to believe it has done much good. The Cynosure like my religion, grows better and better; and my prayer is that it may continue so until all secret societies may be destroyed root and branch from the face of the earth."

L. B. Lathrop, Hollister, California:

"I would like a cut of Morgan's monument large enough for a parlor ornament, say two by three feet; containing the inscription either on the monument or under it."

Mrs. S. B. Hart, Olathe, Kansas:

"Freemasonry is gaining ground in England and but few know anything of its real character.

SABBATH SCHOOL.

LESSON 2, January 14, 1883—THE DESCENDING SPIRIT.—Acts ii. 1-16.

(1) And when the day of Pentecost was fully come, they they were all with one accord in one place. (2) And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the house where they were sitting. (3) And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. (4) And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. (5) And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. (6) Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. (7) And they were all amazed and marveled, saying one to another, Behold are not all these which speak Galileans. (8) And now hear we every man in our own tongue, wherein we were born? (9) Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, Pontus, and Asia. (10) Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes: (11) Cretes and Arabians, we do hear them speak in our tongue the wonderful works of God. (12) And they were all amazed, and were in doubt, saying one to another, What meaneth this? (13) Others mocking said, These men are full of new wine. (14) But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea and all ye that dwell at Jerusalem, be this known unto you, and hearken to my word: (15) For these are not drunken, as ye suppose, seeing it is but the third hour of the day. (16) But this is that which was spoken by the prophet Joel.

GOLDEN TEXT—"They were all filled with the Holy Ghost."—Acts 2:4.

DAILY READINGS.

The Pentecost.....Lev. 22:15-21.
The Wind as an emblem of the Spirit. John 3:1-13.
The Fire as an emblem of the Spirit...Mal. 3:1-6.
The Gift of Tongues.....1 Cor. 11:1-31.
The Conversion of all Nations.....Ps. 72:1-20.
The Sin of Drunkenness.....Prov. 23:29-35.
The Outpouring of the Spirit.....Joel 28:32

SUGGESTIONS TO TEACHERS.

Children are usually fond of gifts. Many of them have New Year's gifts, which they prize very highly. From this teachers may lead them up to the great theme of this lesson, viz., *Christ's best gift to the church—the Holy Spirit.* The lesson teaches, 1. What means we must use to obtain the gift; 2. It reveals the gift itself; 3. The effects which flow from it. The means, united, fervent, persevering prayer. The gift, the Holy Spirit. The effects, disciples furnished as witnesses for Christ, worldly men filled with wonder, and the light of the gospel shed abroad. The miraculous elements of the day of Pentecost are now withheld, but the gracious influences are yet to be obtained by the same means and will be followed with the same effects substantially.

V. 1. *When the day of Pentecost was fully come*—this was the anniversary of the giving of the law on Mt. Sinai. Then God's law was written on tables of stone: now, by the gift of the Holy Spirit, it is written on the fleshy tables of living hearts. *They were all with one accord in one place.* It is not enough for disciples to meet together. They should settle all their disagreements, or cast them to the winds and be of one mind. The very act of meeting together for prayer tends to draw souls closer together. It also increases faith, love and zeal. If we want to kindle a fire we rake the coals together. "See that ye forsake not the assembling of yourselves together."

Vs. 2, 3. *There came a sound from heaven.* The baptism of the Holy Ghost was thus proven by two sensible signs—sound and sight. This was needed to confirm the faith of disciples and to revive their hearts. Joseph sent wagons from Egypt for his father, the very sight of which revived his drooping spirits. These two witnesses, sight and sound, gave the disciples the full assurance of faith and sense.

V. 4 *And they were all filled with the Holy Ghost, and began to speak . . . as the Spirit gave them utterance.* This much of these words we may apply to ourselves. He does not now apply the miraculous gift of tongues. There is no need for this. Men and women can master the language of the people to whom they are sent as missionaries. Indeed, those who have been in foreign fields say that it is a good thing that they cannot talk to the natives when they first go out. The customs of nations are so very different that they would make many mistakes at first that would prejudice hearts against them. But while learning a vocabulary they learn also much about the people to whom they are sent, and can therefore address them with better judgment. There is no need for the gift of tongues, for the printed Bible can be placed in the hands of the people. It is now translated, in whole or part, into 226 languages and dialects.

It is still true, however, that we can speak efficiently for Christ only "as the Spirit gives us utterance:"

"We must be true ourselves if we the truth would teach;
Our own souls must overflow, if we another's soul would reach;
It needs the overflow of soul to give the heart full speech."

V. 5. *And there were dwelling at Jerusalem, Jews, devout men, out of every nation.* Now we see that the very restrictions which were placed about the word and worship of God in olden times serve to scatter the seed when the "fulness of time is come." These restrictions required that all male Jews go up to Jerusalem to worship three times a year. We would say that it would have been better to establish a temple in every city or center where they went. But now, in accordance with this law, Jews are assembled at Jerusalem out of every nation. There they hear the gospel. When they go to their homes they carry the seed of the gospel with them. God never makes mistakes. It is always better by far to walk according to his Word.

V. 12. *They said one to another, What meaneth this?* And so men ask in wonder now when they see the effects of grace in the heart and life. When they see men and women turning their backs upon home comforts and joys, trampling under their feet the garlands of honor which an approving world offers them, risking comfort and life itself that they may bear the gospel to the destitute, they are amazed and cry out, What meaneth this? The answer to it all is, that the word of Christ is so burned into the heart that they cannot refuse to go upon his bidding; they have no other wish but to glorify his name.

V. 13. *Others, mocking.* Let us not think it strange if wicked men make light of revivals as they did on Pentecost. But let all so live that they can successfully refute false charges of the adversary.

V. 14. *Peter . . . lifted up his voice.* See here another marvel grace has wrought. How different is Peter on the day of Pentecost from Peter in the judgment-hall, on the night of Lord's trial. The Holy Spirit has given him liberty, has made him free from the fear of man. Nor do we see him the same impulsive, overconfident Peter as before his fall. He is bold now for Jesus, but not rash. He is free indeed whom the truth makes free. Let those who say they are so timid naturally that they cannot testify for Jesus, learn that he is able to make all grace abound in them.—*The Bible Teacher.*

—All women, cripples, young men under 21 years, all Mongolians, Indians, negroes and old men are excluded from the benevolent institution of Odd-fellowship. Perhaps four-fifths of the whole world is by law excluded, and yet we are asked to believe the monstrous assertion that it is a benevolent institution. More than this the Lord Jesus Christ is quietly excluded, and still we are asked to believe it to be a religious institution.

—*Times of Refreshing*, one of our best exchanges, a special advocate of holiness and faith healing comes out in a new dress with four added pages.

Books and Magazines.

The *Century* for January confirms the words of Christ that "the children of this world are wiser in their generation than the children of light." Scores of our religious exchanges, who would treat with Pharisaic scorn any questioning of their piety, plunge into the festivities of "Christmas" with a zeal that forbids the entrance of a reason into their thoughts. If these editors have not time to read a few words from Christ and Paul which directly bear against this superstition and evil, they may be willing to open this magazine and read an article which begins:

"The almost universal observance of Christmas can hardly be accepted as an indication of a growing interest in the Christian fact which it celebrates, when we remember that it is the one religious festival which not only combines the pagan and Christian sentiments, but in which the pagan sentiment speaks with a more obvious appeal than does the spiritual to the purely secular side of our nature."

The is *Cynosure* blamed by a few good brethren for saying so much about sects. But we may, at least, commend to them and all another *Century* article which is one of the most severely anti-sectarian we have seen in print. Will the stones cry out if Christian papers professed hold their peace? "Hydraulic Mining in California" is a very interesting and finely illustrated description of this industry, and Edward Eggleston continues his sketch of the "Planting of New England."

"The Jewish Nature Worship" is the title of a small pamphlet by J. P. MacLean, a writer on prehistoric science, and especially upon the archaeology of our own country. Many interesting facts are presented showing the unity of the ancient heathen systems of worship; but the author aims especially to prove that by contamination with the nations about them the worship of the reciprocal principles of nature existed among the ancient Hebrews before the time of Moses, and in to their abominable rites they often fell in the centuries after. The document has some interest also in its indirect testimony respecting the Masonic theology which follows so closely that of the ancient mysteries. Robert Clark & Co., publishers, Cincinnati.

The Missionary Review, Princeton, N. J., in its last number for 1882, has a review of foreign missions in 1880-81, continuing previous articles on the subject until 100 societies have been brought before its readers. These societies represent a home strength of 117,699 ministers and 26,704,853 communicants, and a yearly contribution to foreign missions of $8,447,991, with a cost for administration of $703,587. The native communicants number 574,721, and 23,199 were added to their number during the year under review. On "The Property of Mission Boards in Foreign Missions," the *Review* calls attention to the fact that if missionaries are left to provide their own buildings, the results are excellent in every way, whereas large and costly buildings often have a reactionary effect upon the natives and hinder their conversion. "Government Education in India," "Woman's Mission Boards and Works," "How the Money Reaches the Foreign Field," are articles that should be widely read in churches of whatever name.

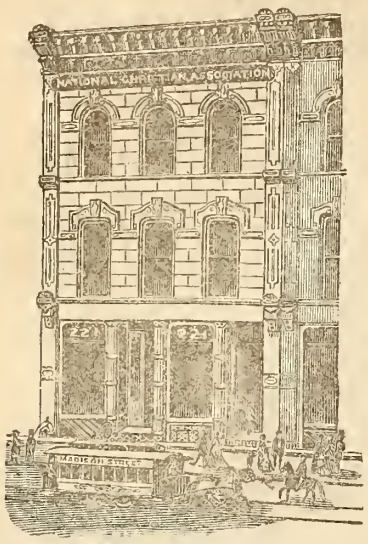
Mr. Longfellow received $4,000 for his poem, "The Hanging of the Crane," which was a payment at the rate of $20 a line. Mr. Bonner of the *New York Ledger* was the purchaser. The *Cornhill Magazine* paid Mr. Tennyson $15 a line for his "Pythomus," and when Thomas Moore was living in Paris with Washington Irving he used to walk up and down the garden two hours a day composing verses. He made ten lines at $5 a line his daily task. But literature is not always so remunerative.

In Grand Lodge reports of Indiana for 1864, we are told that "Odd-fellowism may punish its members even after death." Do ministers of the gospel believe that blasphemous lie? What does the Bible say? "Vengeance is mine; I will repay saith the Lord."

—Faith's eyes can see through a frown of God, and under it is read God's thoughts of love.

HOME AT LAST.

NEW DRESS AND NEW QUARTERS FOR THE CHRISTIAN CYNOSURE, NEXT WEEK IN OUR PUBLISHING HOUSE—



THE CARPENTER BUILDING.

Address all letters on *Cynosure* business in future to

J. P. STODDARD,
Christian Cynosure Office,
221 West Madison St.,
Chicago.

Our Contributors.

The *Cynosure* is happy to announce herewith a grand list of contributors and correspondents for 1883. To read their letters, study their arguments, compare their experiences, and drink with them at the fountain of truth, even Jesus Christ, will be the noble privilege of the readers of the *Cynosure*: The following is only a partial list. Arrangments are being made for the enlargement of the circle until it shall include every section of our country :

John G. Fee.
Rev. A. M. Milligan, D. D.
Rev. P. A. Seguin, French Protestant Mission, N. Y.
Pres. S. B. Allen, Westfield College.
Pres. C. B. Kephart, Avalon College.
Rev. Warren Taylor, Presbyterian, Ohio.
Prof. L. N. Stratton, President Wheaton Thological Seminary.
Prof. W. O. Tobey, editor *United Brethren in Christ.*
Prof. J. R. W. Sloane, D. D., of Reformed Presbyterian Theological Seminary.
Rev. Wm. Johnston, United Presbyterian church, Iowa.
Rev. H. H. Hinman and P.S. Feemster, N.C. A. agents in the South.
Rev. J. C. K. Milligan, editor of *Our Banner.*
Thos. E. Kennedy, San Jose, California.
S. M. Good, who has taken some fifty degrees in various Masonic rites.
Rev. X. A. Welton, Episcopal.
Mrs. E. D. Bailey, Worcester.
John Tanner, Jr., Kingston, Tenn.
Alexander Thomson.
John D. Nutting, Oberlin Theo. Seminary.
Rev. Woodruff Post, Methodist Episcopal, New York.
Rev. Henry T. Cheever, Worcester.
Rev. David McFall, Chambers street R. P. church, Boston.
Rev. A. F. Chittenden, Congregational, Ill.
Rev. B. F. Worrell, do., Olathe, Kans.
Prof. O. F. Lnmry, Wheaton College.
Rev. M. A. Gault, Ref. Pres., Iowa.
Rev. Isaac Bancroft, Monroe, Wis.
Mrs. J. F. Hardie, of Minnesota.
Mrs. S. C. Kennedy, of California.
Rev. C. D. Trumbull, Ref. Pres., Iowa.
Elder J. L. Barlow, Baptist, Conn.
Elder A. L. Post, do., Pennsylvania.
Rev. C. C. Foote.
Gen. J. W. Phelps, American candidate in 1880.
Rev. P.B. Chamberlain, Congregational, Washington Territory.
Elder Nathan Callender, Pennsylvania.
George W. Clark, the "Liberty Singer."
Miss E. E. Flagg, Massachusetts.
Rev. W. W. Ames, Wisconsin.
Prof. S. C. Kimball, editor *Christian Witness.*

FROM FOREIGN LANDS.

Rev. John Boyes, Louth, England.
Rev. Wm. Hazenberg, Cape Town, S. Africa.
Rev. A. D. Zaraphonithes, Syra, Greece.
Rev. G. F. Filian, of Armenia, (now in this conntry.)
Henry M. Bissell, missionary in Mexico.

The Christian Cynosure.

CHICAGO, THURSDAY, JANUARY 4, 1883.

The Transfer.

We hail our subscribers with the greetings of the NEW YEAR with new and cheerful prospects.

Mr. Cook took the *Cynosure* when no one printer in Chicago would have it; and he and his wife, agent and actuary, Mrs. Cook, have deserved well of the country and the cause. The N. C. A. had no house in 1871 when he took the paper. It now has one and the means to run it. And though the names of Mr. and and Mrs. Cook will be sorely missed by many from the old places, they will still co-operate with the friends of the cause, and Mr. Cook retains the book-publishing department, which grows larger every hour. Messrs. Stoddard and Kellogg, as business manager and office editor of the paper, will have their hands "o'erfull," as the Scotch say, with the work of putting the *Cynosure*, now transferred to the Carpenter building, into the zenith of the firmament of our cause.

It is a grand token of God's approbation that these important changes can be made by the National Board of Directors without disturbing the harmony or jarring the co-operatien of our great work, which, with increased expenditures and the increase of papers devoted to the reform, will need more than ever the prayers and labors of every reader on its list to keep the *Cynosure* in its place as the POLE STAR *of the Reform constellation.*

What Lies Before us.

The next issue of the *Cynosure* will contain some changes which we trust will meet the approval of our friends and add to its usefulness. Our office is now fitted up at the Publishing House of the N. C. A., where all communications should be addressed and where friends visiting the city will find a cordial welcome and meet familiar faces, and we trust feel at home in the building that has been secured for the cause by the generous donations and united prayers and efforts of many pious friends.

While no radical changes will be made in the editorial character of our organ, its readers will be pleased to know that arrangements for a Washington department of the N. C. A. are well under way, and that movements at our nation's capital will be noted and reported by a live man already on the ground. The able communications of our New England Secretary at Worcester will be re-inforced by special contributions from New York, Brooklyn, Boston, Oberlin and other centers of influence. We are profoundly grateful to long-tried and ever faithful helpers, who, as God's chosen instruments, have aided in making the pages of our organ shine as a light in the midst of darkness, and we hope to merit, at least in some measure, and receive their hearty co-operation in future.

When the next issue of our paper reaches you, with such changes as means in hand will permit us to make with safety, you can judge of their appropriateness for yourselves, and determine whether you will make special efforts to render yet other improvements possible by adding new names to the subscription list.

We accept the situation as evidently ordered in the providence of our only hope, and all-sufficient Saviour who is causing "all things to work together for good to them that love him," and whose kingdom shall come and whose will shall be done in earth as in heaven, when all principalities and powers pay gratefnl homage and render willing obedience to Christ, and honor the Son even as the Father, claiming his promise, "Lo I am with you always;" and asking your co-operation and prayers in meeting the increased and responsible duties of the lot that has fallen to me, I am in the love and fellowship of all who are disciples of the "One Master."

J. P. STODDARD.

EDITORIAL LETTERS.

Kansas and St. John.

LYNDON, Kans. Dec. 24, 1882.

DEAR CYNOSURE:—On the morning in which I left Emporia for this place I went np to the Normal Institution by invitation of its President Taylor, and addressed its 310 pupils, with their large and able Faculty. I enjoyed my visit very much, and from the reception of my remarks I think the satisfaction was mutnal.

I took tea the evening before at Dr. Barnett's, along with Mr. and Mrs. Collins, late of Washington, D. C., and who think of returning there again. Mrs. Collins read an exceedingly able paper before our Convention, which was published in the Emporia *Daily Republican*, I read the paper at the hotel, but cannot get one here or I would send it for publication in the *Cynosure.* Our host, Dr. Barnett, has a beautiful home, a large and well arranged library, with a collection of curiosities; and better than all, an agreeable wife and sweet children. They are relatives of Mr. and Mrs. Collins.

Literally, a nation has been born in a day here. Its agricnlture is a prolific, continuous garden; its towns and cities have all the modern improvements, and learning and schools which in Europe would have required ages to bring them to present culture and perfection. An English or German university, all things considered, would pale before a Kansas Normal School in the power and impression made on visitors by its buildings, its advantages and occnpants. Of conrse, the historic splendors of university are wanting here. But the Bible is here, and Victoria, as truthfully as gracefully, said to her oriental Prince visitor, pointing to the Bible, "That book has made the greatness of England."

The lodge (Masonic) members here in Lyndonare almost entirely Repnblicans, and are in deadly feud about St. John and prohibition. The lodges are made up of two classes of Masons, viz., those who have joined to get secret advantages from their fellow men, and those who have joined in self-defense, to keep the first class from getting secret advantages of them. The first class is made up of that class of preachers who are the natural born descendants of Simon Magus and Elymas the Sorcerer, and the black-leg gentry generally, who make Masonry their trade. This class are death on St. John. They are not the majority, but they control the lodge, and, though I cannot testify to or prove it, I have no doubt they have received, in cipher, the mandate of Albert Pike and his Sovereign Grand Inspector General, to defeat St. John and prohibition, simply because, though a Mason, he will not (and they know it) answer their purpose. I have not yet seen the Governor. He was out of the State when I came through Topeka. I hope to see him. He is defeated for two years, and if he has the penetration and courage which he has credit for, he, by this time, knows he has nothing to expect from the lodge, henceforth and forever. The lodge, like the anaconda, desperate and savage from our sustained attacks, will drive such men as Pomeroy and St. John into the American party, as the border ruffians forced every Democratic governor sent here by Buchanan, into the Republican ranks.

Still we must not be too easily or hastily satisfied with friends who will come to us. If St. John is an adherent Mason after this defeat, I would as soon vote for Shakespeare's "Eternal devil," as vote for him. Ex-Senator Pomeroy has been long under fire, and can be trusted.

"Well, but what hope is there? The Ameri-

can people are mad upon their secret idols, and we cannot hope to elect a President till the year nineteen hundred, if we can then." The answer is: The minorities have done the good in this world: majorities only register it.

But selfishness completes what the fear of God begins. Abraham and Zacharias had no children until all hope of children was past. But they had children; and Isaac was the ancestor of Christ; and John the Baptist was greatest of woman born! God is neither limited or restricted. And the overwhelming slavery majority of a few years since, is vanished and disappeared.

AT THE HOME OF FATHER CHITTENDEN.

LYNDON, Osage Co., Kansas, Dec. 27.

I preached here all day Sabbath in Rev. Mr. Alexander's United Presbyterian church, and last night, (Tuesday) I addressed a large and excellent congregation in the Lyndon courthouse. I see joy giving tokens all around here. Of course, the people about the county seat have been bewitched with lodge sorcery. The M. E. preacher, as too often, is a Freemasons, and the General Assembly Presbyterians have a large stone church crawling with Masons, but both those churches have members who are enlightened as to the abomination that maketh desolate, standing in the holy place!

Mr. Linus Chittendon presided at the courthouse last evening, and followed me with an excellent and effective speech. He is above eighty, and his good wife is partially paralyzed, and nearly as old as her husband; but she walked with him to hear me preach on Sabbath; "leaning on her staff." Mr. Chittenden has achieved wonders, and there is a crowd of fine young men here whom he is enlightening, and who will reverently take up and put on his mantle when it falls.

Rev. Mr. Alexander was at our meeting in Syracuse, N. Y., in Shakespeare Hall, where the American party was named. He is a precious and excellent man, born in Tennessee, and though his early advantages were imperfect, he gained a college education, and the profound and God-exalting teachings of Scotch Presbyterianism, have made him at once fearless and logical, and he is surrounded with excellent families here, whose members will characterize and control religious sentiment wherever they are; while the children of the time-servers about here, whose religion is taught as a mere expedient to get to heaven by, instead of *a code* of *God*, as the Bible actually is, will float like sea weed on the ocean of life.

I am still studying Kansas politics, and will report from time to time. I go to-day to Topeka, and thence tomorrow morning to North Cedar, where I expect to spend the Sabbath with Rev. J. S. T. Milligan. Thence I have contingently promised to go up and speak at Sabetha in a county on the north line of the State, and if my health and heart hold out, I will thence go back to Topeka, and attend the great Prohibition convention Jan. 9th and 10th, and see, and, if possible, understand St. John, whom I still regard as a wonderful man, after looking at him through the eyes of friends and foes, and he has both. The conflict is to be terrific before we are done.

"And the strongest and the bravest will be often heard to say,
My heart my heart is weary for the greatness of the way."

But storms are nothing while Christ is on board of the ship. In much love to our readers I am etc.

POMEROY AND HIS HYENA.

TOPEKA, Dec. 28, 1882.

The colonel, lawyer and State senator, who invited Senator Pomeroy to bribe him, said that Pomeroy did bribe so, and then pretended to betray him, has quit the practice of law and politics and gone to selling fruit-trees. Of course people would not trust their business with a lawyer who said, publicly, that he sold his surplus rascality for $8,000, took $7,000 of it, and then failed to deliver over the rascality for which he had received the pay. I have conversed with honest, capable and God-fearing men here. They say that, if dealing with Senator Pomeroy, they should unhesitatingly trust his integrity. They think he differed from other Kansas politicians only in being more frank and unsuspecting than they, in using money to promote the Republican party and return himself to the U. S. Senate. His real crime was making an Anti-masonic speech in Farwell Hall before our association in 1869. And though he may have erred in his Republican zeal to go back to the Senate, and done some acts which he would not repeat, the virtue of Kansas Masons against him is like the outrageous virtue of unreformed prostitutes who condemn the errors of innocent women.

Yours in Christ. J. BLANCHARD.

—The Legion of Honor.

Inquiry is made after the objects and character of this branch of the lodge family. "By their fruits ye shall know them;" the one single peep behind the curtain given below is worth more than a thousand volumes of lodge-written stuff about charity, faith, purity, etc., from lips that next moment may pour out obscenity and oaths. A lodge ~~of this order~~ in St. Louis was initiating a clergyman and one or two others, when the former got a new view of the ceremony not down in the ritual. The dispatches to the daily press tell the story thus:

Two or three prominent citizens were to be initiated, among them a clergyman. The latter had been blindfolded, but the eye closets were not tight enough and he could see what was going on. The members were in roars of laughter. A candidate who was clad only in his underclothes was furnishing all the fun. The clergyman protested vigorously. He made a very violent speech, the substance of which was that he was a gentleman; that he had been led to believe that the organization he was joining was one composed of gentlemen. "Keep quiet" said one of the members, who tried to readjust the blinders.

"I will not," said the candidate. "I cannot take part in any ceremony where such practices are allowed. I demand to be taken out of this room. I will not stay another minute. I have been misled as to the character of this organization. As a gentleman I must withdraw."

A rumpus began at this point; some of the members insisted on detaining the candidate. Others agreed with him that the vulgarity was all wrong. Among these latter was M. R. Cullen, who made a vigorous fight against the vulgar horse-play. The discussion became very lively. The meeting was disorganized as the members on opposite sides disputed the question. Finally a resort to fisticuffs was had. Almost a rough-and-tumble fight occurred during which the candidates escaped, the gas went out and the meeting adjourned without the usual formalities. The gentleman who objected to horse-play is still angry and is on the war path.

—The *Cynosure* is promised a copy of the Thanksgiving day sermon of Rev. C. H. Hobart of Aurora. It will appear soon.

—Our thanks are due to Elder A. L. Post of Montrose, Pa., for a copy of the Thanksgiving discourse by Rev. A. L. Benton, preached at a union service in that village. It very ably and boldly discusses many of the evils that beset us as a nation and proposes radical remedies.

—On Sabbath evening Dec. 24, Pres. C. A. Blanchard preached one of his forcible sermons against the observance of the 25th of December as the birth day of our Lord Jesus Christ.

—Bro. E. Tapley of Columbus, Miss., acknowledges the receipt of $2.00 sent by Mrs. Sholes.

—The *Cynosure* is happy to report the following contributions for Bro. Stewart of Molino, Tenn., who was lately burned out: H. Wykhuysen and James Smith $5 00 each, I. Daboll $1.00.

—Some good brethren misapprehend the Washington movement altogether. The headquarters of our reform are *in Chicago*. Here are they rooted, God helping us not to be transplanted. The object in going to Washington was only to open an auxiliary office, like that so well managed by Bro. Bailey in Worcester, from whence should issue a stream of influence that should be for the healing of the nation at its head and center of political life and power.

—The Odd-fellow General Grand Lodge at its meeting in 1882, ordered that five per cent of the receipts of all local lodges should be paid into its treasury. Will some member of the clan venture to foot up the amount?

—In a recent lecturing and preaching tour through New England, Bro. H. L. Hastings, editor of the *Christian*, Boston, stopped at Providence, Rhode Island, and found Mr. T. N. Doutney engaged in the Gospel temperance work with zeal and success. Mr. Hastings and Anthony Comstock of New York addressed large audiences in Music Hall with marked effect. Several years ago Mr. Doutney visited the West, speaking for temperance. The friends whom he made here will be glad to learn that he is yet engaged in the good work.

—Hon. Godlove S. Orth, member of Congress from Indiana, died lately at his home in Lafayette with Christian resignation and hope It was reported during his life that he was a Freemason, but it is very significant that the notices of his death make no mention of the subject, and at his funeral *Christian* ceremonies only were allowed.

—Dea. John Christie, a trustee of Wheaton College, and an officer in the College church, died after a short sickness on Saturday last at noon. He lived some three miles south of the village upon a large farm which his native Scotch industry and thrift had improved into a property of great value. His death is lamented by a large circle of friends to whose loving esteem his death will be a sore loss. He was buried on Tuesday in the adjacent village of Naperville, Pres. C. A. Blanchard conducting the funeral services.

—Our esteemed co-worker in Christian reform, the *Signal*, celebrates, with the *Cynosure*, its New Year by becoming the property as well as the organ of a national organization. The National Woman's Christian Temperance Union has for years published a monthly, *Our Union*, in New York. The need of a weekly organ becoming great, and the *Signal* being already established and ably maintaining its right to be, the two papers have come together as the *Union Signal*, like the chemical combination of oxygen and hydrogen, and all for the sake of pure water. The new temperance journal retains Mrs. Willard as editor, and will henceforth be the national representative of the most hopeful and successful movement against the dram-bar.

BEGINNING WITH NEXT CYNOSURE we shall publish a series of entertaining sketches for our boys from Mrs. Hardie of Minnesota, who wrote for us last year the instructive "Talks with my Boys." During the year we hope to give to our younger readers also a series of biographical sketches of men and women who have been celebrated for noble lives and great accomplishment in philanthropic, religious and reform work. The new type which has been procured will permit the printing of a sermon every fortnight, and an endeavor will be made to continue the high standard of these discourses as in the past, which have been, we are happy to know, almost universally appreciated. We hope to secure also from a talented and experienced lady a number of articles on home training, in which the perplexing question of what to do Sabbath afternoons will be among the practical themes discussed. Materials for a sketch of some interesting periods in the life of Samuel D. Greene, not before published, are at hand and will be used during the year; and we also hope that a plan for some time cherished of a historical sketch of each of the testifying churches will be carried out. Every effort to enlarge the circle our correspondents, at home and abroad, will be made, and in all our endeavors for the enlargement of the *Cynosure* in these particulars we confidently expect the hearty co-operation of all our friends.

A BOOK FOR OUR FRIENDS.—The subscription book *Christian Cynosure* is now open for old and new subscribers at No. 221 West Madison Street, Chicago, awaiting their orders.

—Now is the high tide of church fairs, Christmas sales, musical entertainments and devices of all sorts to attract and unchain the attention of old and young. What time is there left for Christian living?

HOME CIRCLE.

A Dedication for 1883.

I take God the Father to be my God. 1 Thess. 1:9.
I take God the Son to be my Saviour. Acts 5:31.
I take God the Holy Ghost to be my Sanctifier, 1 Peter 1:2.
I take the Word of God to be my rule. 2 Timothy 3:16-17.
I take the people of God to be my people. Ruth 1:16-17.
I likewise dedicate my whole self to the Lord. Rom. 14:7-8.
And I do this deliberately. Joshua 24:15.
Sincerely. 2 Cor. 1:12.
Freely, Psalms 110:3.
And forever. Rom. 8:35-39.

New Year's Hymn.

Beneath the moonlight and the snow
Lies dead my latest year;
The winter winds are wailing low
Its dirges in my ear.

I grieve not with the moaning wind,
As if a loss befell;
Before me, even as behind,
God is, and all is well!

His Light shines on me from above,
His low voice speaks within—
The patience of immortal love
Outwearying mortal sin.

Not mindless of the growing years,
Of care and loss and pain,
My eyes are wet with thankful tears
For blessings which remain.

Be near me in my hours of need,
To sooth, to cheer, or warn,
And down these slopes of sunset lead,
As up the hills of morn!

—J. G. Whittier.

Week Day Sermon.

BY E. E. FLAGG.

"To everything there is a season, and a time to every purpose under the heaven." This text from the wise Preacher has a peculiar force and meaning which few people stop to consider in these days of hurry when the words so often made an excuse for the neglect of duty, "I have no time for it," are heard on every side.

Many a school-girl finds "no time" to lighten domestic burdens with even the tips of her fingers, yet does contrive to find or take the time for devouring an incredible quantity of foolish fiction. Many a business man, full of the shop and the counter, "cannot find time" to read a portion of God's Word daily with his family, yet strangely enough, always has plenty of leisure to con the morning newspaper. Many a care-laden mother has no time to devote to the special training and instruction of her children, yet perhaps spends in the embroidery of a sack, or in some other equally fashionable and useless labor, precious hours that, turned to better account, might have blessed the world and gladdened eternity.

I remember hearing a gentle, sweet-faced woman, one of the most prominent temperance workers in this country, say with reference to the great problem that is agitating the land from center to circumference—How to destroy that devouring dragon, the rum traffic—"Home education must do it."

Now what means this rising tide of intemperance, Sabbath breaking, contempt of law, and general laxity of principles, except that a good many mothers fifteen or twenty years ago did not find time to train their children in the love and practice of those simple Puritan virtues which are the foundation of our national life, and the best, the only safe-guard against national decay?

What means this wail that goes up from every religious newspaper that the church is losing ground; that conformity to the world is taking the place of living piety; that only a small percentage of college graduates enter the ministerial, a still smaller ratio, the missionary work? It seems that many a Christian mother has not found time to emulate the example of Susannah Wesley, the wife of a poor non-conformist minister and the mother of twenty children, who let no day pass without its hour of regular instruction. It means not only that she has failed to hold constantly before them the grand Christ ideal of self-sacrifice, but it means that in very many cases she has found no time to gather her brood about her in quiet twilight hours, and by stories of prophets, apostles and martyrs, impress on their tender minds the grandeur of his service, and the glory of the reward.

My beloved sister, ought these things so to be?

"If a thing is necessary, life is long enough to do it in," says Mrs. Stowe's New England matron of the old times, Mrs. Katy Scudder. But I do not quote this simply as a wise observation, but because it breathes so entirely the very spirit of our text that there could be no better commentary.

When the Infinite Father saw fit to call us into being he portioned to each his life-work; to one manifold duties and distracting cares, to another comparative ease and leisure. But is it possible that Omnipotent Wisdom could give us one single duty and forget to provide its appropriate niche in our lives? The real question should be not, "Have I the time," but, "Is it something God has given me to do?" Answer that question in the affirmative, and then be sure that he has also provided room for this particular duty somewhere in your life. But if you choose to fritter away even a small portion in needless cares, frivolous occupations, or in heeding the exacting demands of fashion, what reason have you to expect that Providence can or will make your life large enough to hold both?

Give up this useless needle-work, O overtasked wives and mothers, this fine tucking and ruffling and trimming. Dress your children in plain, substantial garments, and be yourself contented with a more simple style than fashion at the present day demands. Let no so-called "claims of society" interfere for one moment between you and the duty you owe your children. Be willing to be called singular now, that hereafter they may rise up and call you blessed.

It is astonishing how easily we can clear a space for every daily duty, if we only see to it that something else which is not duty but mere servile obedience to foolish customs does not usurp its place; how soon we can realize in the new freedom for mind and soul and body that Solomon's words are true. There *is* "a season to everything, a time to every purpose under the heaven."

Christianity and Womanhood.

The curse of sin lies heavily upon her who was first in the transgression; and it is not necessary to consider this as a mere arbitrary infliction. It springs from the very nature of things; for when woman has succeeded in seducing man from his allegiance to God, she has undermined the foundation of her own peace and happiness, and the temple which should have been her shelter and her home comes tumbling down over her head. So long as man continues in rebellion against God, so long woman is the degraded victim of his depravity, ungodliness and brutality. She not only partakes with him the degradation which sin entails, but she is degraded by him; her helplessness and dependence bringing her under his absolute control.

The only way to elevate woman is to elevate man, and bring him back to his allegiance to God. When this is done, and when woman takes the place of obedience which God has appointed her, then her elevation is secure. It is only where the influence of the gospel is felt that woman is in any measure redeemed from the curse which sin has brought upon her; and womanhood only begins to attain its proper position in lands where the gospel is preached and obeyed.

Throughout the heathen world women are crushed and down-trodden; but when the gospel comes an improvement immediately commences. In China and India the murdering of daughters the burning of widows, and the perpetual degradation of those that survive their husbands; the indescribable tortures caused by the bandaging of the feet of the Chinese girls, and all the disabilities connected therewith, show the woe which sin has imposed upon womanhood. And the beneficial changes which are wrought in the manners, customs and habits of the people are wrought, not by directly assailing their prejudices and their institutions, but indirectly by introducing the gospel of the Son of God among them. In China, for example, the missionaries could not at first set themselves to abolish the practice of binding and crushing the feet of the little girls, and if they had excluded from the church persons who bound the feet they would never have had a church established. But since the gospel has reached the women of China they have taken hold of the matter, and hundreds of them have entered into a league, pledging themselves that they would not bind their daughters' feet, and that, in spite of all the sneers and obloquy and reproach, they will marry their sons to women whose feet have never been bound and distorted.

The *zenana* missionaries, who are working their way as teachers of reading, embroidery, and gospel truth, among the women of the East in the seclusion of their *zenanas*, or homes, are sowing seeds which spring up and bear fruit in the amelioration of woman's condition, and in her elevation from the bitter bondage that she has borne for so many ages. Wherever the gospel goes it lightens woman's lot, and removes from her that shadow of death which has rested upon her heart and her life. Jesus of Nazareth was woman's truest and most faithful friend; and his gospel has been and still is, her light and joy and hope. Well may she trust and follow that Saviour who has done so much for her. Well may she distrust those skeptics and scoffers who seek to lead her astray from God, and rob her of her best friend, her greatest comfort, and her only hope of life and joy immortal.—*The Christian.*

—The interior beauty of a soul through habitual kindliness of thought is greater than words can tell. To such a man life is a perpetual bright evening, with all things calm, fragrant, and restful. The dust of life is laid, and it is ever cool. All sounds are softer, as is the way of evening, and all sights are fairer, and the golden light makes our enjoyment of earth a happy preparation for heaven.—*F. W. Faber.*

Bible Thoughts for the New Year.

Henceforth LIVE:
Not as those dead in sin.....Eph. 2:1, 5
Not as in times past.....1 Peter 4:2, 3.
Not as those without God, without Christ, without hope.....Eph. 2:12.
Not unto ourselves.....2 Cor. 5:15.
But in newness of life.....Rom. 6:4.

Remembering
1. Jesus came that we might have life....1 John 10:10.
2. That true life is only in Him.....1 John 5:11.
3. That believing in Him we may know we have life.....1 John 5:13.
4. That His life is to be manifested in us..2 Cor. 4:11.
5. And like Paul, we may be able to say, "The life I now live I live by the faith of Jesus," etc.....Gal. 2:20.

Shall we not ask ourselves this solemn question: "What is my life?".....James 4:14.
And shall we not pray that we may be able to answer, "Christ is my life?".....Col. 3:4

Henceforth SERVE.
For there can be no true life without service.
1. Not sin.....Rom. 6:6.
2. Not divers pleasures.....Titus 3:3.
3. Not the two masters.....Matt, 6:24.

But
1. The Lord.....Josh. 22:24; Matt. 4:10.
2. This service is to be without fear.....Luke 1:74.
3. Acceptable.....Heb. 12:28; Rom. 12:2.
4. Spiritual.....Rom. 1:9,
5. With a sincere heart.....1 Chron. 28:9.
6. Will produce love to one another.....Gal. 5:13.

The choice is to be made now.....Josh. 24:15.
This service will be rewarded.....Col. 3:24.
It will be continual.....Rev. 7:14; 22:3
Yet there will be perfect rest.....Rev. 14:13.

"Who then is willing to consecrate his service this day unto the Lord?".....1 Chron. 29:5.
Can we say, with Paul, "God, whom I serve?" Acts 27:23.
May each one be able to say, this coming year, that he is a—
1. New creature in Christ.....2 Cor. 5:17.
2. That he has a new heart.....Ezek. 36:26.
3. That he can sing the new song of deliverance from sin.....Psalm 40:3.
4. That he is obeying Christ's new commandment.....John 13:34.
5. That he is looking forward to dwelling in the new heaven.....Rev. 21:1.

The time is short. Be in earnest. The Lord is at hand. Be ready now, and work as one who believes his Master is coming.

—*Notes for Bible Study.*

CHILDREN'S CORNER.

The Book of the New Year.

The Book of the New Year is opened,
Its pages are spotless and new;
And so, as each leaflet is turning,
Dear children, beware what you do!

Let never an ill thought be cherished,
Keep the tongue from a whisper of guile,
And see that your faces are windows
Through which a sweet spirit shall smile.

And weave for your souls the fair garment
Of honor, and beauty, and truth;
Which will still with a glory enfold you,
When faded the spell of your youth.

And now, with the new book, endeavor
To write its white pages with care;
Each day is a leaflet, remember,
To be written with watching and prayer.

And if on a page you discover
At evening a blot or a scrawl,
Kneel quickly and ask the dear Saviour
In mercy to cover it all.

So, when the strange book shall be finished,
And clasped by the angel in light,
You may feel, though the work be imperfect,
You have tried to please God in the right.

And think how the years are a stairway,
On which you must climb to the skies;
And strive that your standing be higher
As each one away from you flies.

—Selected.

Minnie's New Year's Gift.

"Mother gave me a Bible last New Year's," said a little girl, complacently, "and Aunt Lou gave cousin Harry one at the same time. Just look at them now, and see the difference!"

Harry's was worn. Its gilt edges were tarnished, and the newness was gone from the cover, but it looked as if it had been read very often. Here and there I saw pencil marks near favorite verses, and in one or two places it seemed as if tears might have fallen. Little Harry Gorden had become a Christian lately, and his Bible had evidently been very precious to him.

Minnie said triumphantly, after I had finished my look at Harry's, "Now see mine!" She unfolded the tissue-paper from it, and there it was, just as fresh and fair and uninjured as when it came out of the shop.

"I've never had it out of the drawer but once," said Miss Minnie, "and that was to show to somebody."

"Minnie," said I, "if your father were away from home, and should send you a letter, telling you just what he wanted you to do and be, would it be good treatment never to break the seal, and to lay it away in a drawer unread? Would it not be better to take it out every day and read it over and over, trying each time to obey its injunctions?"

"Yes," said Minnie, blushing, as she began to see my meaning.

"This is God's letter to you, my love. Like the man who folded away his talent in a napkin, you have folded up your precious Bible. Hereafter, my child, use it as God wants you to. It was given to us to be read and studied."—*Exchange.*

The New Year.

"A place where two ways met."—MARK. xi. 4.

Have the children come to such a place at this New Year? Are some little ones standing wondering which way to take—whether to go on the old way and the broad way, or to turn into the new way and the narrow way? Very quietly but surely the days and the weeks have brought them to this spot were the two ways seem to meet, and bright eyes search in vain for any sign-post plainly marking the road to heaven or the road to hell; and perhaps even to-day the prayer is trembling on some youthful lips, "Show me the way in which I should go."

One day last summer a father, mother, brothers and sisters, started for a long country ramble, but Fanny, the eldest girl, was not ready to start off with them, and was to follow. Directions were left with her which road to take. At last she started, and for a time there was no difficulty in following the others; but after a little she came to a place where two roads met. She had now to stand and think; but the more she thought the more difficult it seemed to decide. Both roads stretched out into the sunshine; both led into the country; but which was the *right* way?—which would lead to the father's side?

As she stood puzzled and wondering, her eye rested on the sandy path, and there, written in round, childish hand, were the words, "Fanny, *this* is the way." All doubt was at an end; she simply believed the written message, obeyed and followed, and soon had the joy of reaching those "gone before," and learned that her little sister had lingered behind to write those words on the dusty road.

Oh! children, does not the story remind you, as, it did me, of the pierced hand that long ago traced on the narrow path to heaven the words, "I am the way, the truth, and the life; no man cometh unto the father, but by me?" And reading the message to-day, will you not start at once for heaven?

Fanny never thought of doubting the truth of her little sister's writing, and shall we doubt the writing of Jesus? He is the *Life* also; and not only our life eternal, but the very life we should live in this world.

You, girls, know what it is to match the beautiful shades of wools and silks, so as to copy a piece of work exactly, and just in the same way we should try to copy every shade in Christ's life and character. There is a text in the Bible that seems just a help for boys and girls in matching the colors; it is this: "Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*, if there be any virtue, and it there be any praise, think on these things." Had you not better learn the text, so that you may know just the right colors to ask for? It is in Philippians iv. 8.

Has not the little story a beautiful lesson in it for any who are walking on the safe way to heaven? Perhaps a brother, or sister, or friend is following you, and they have come to the place where you turned into the narrow way, but they do not know which road to take. Won't you try to make the writing clear for them, and won't you so live that they may read in *your lives* the words, "This is the way," and, following you, may soon rejoice in the loving embrace of the heavenly Father?—*The Christian.*

The Power of the Gospel.

BY EDNAH SHAW.

The Fiji Islands number more than two hundred, and much of the scenery is described as very beautiful, but the people were vilest of the vile. They were cannibals of the worst sort, and every kind of iniquity flourished throughout the group. A few incidents in the life of one man will show what the Fijians were as heathen, and what they have become through the gospel of Christ. Thakomban was born in 1817, being the son of Tanoa, the savage ruler of Ban. When he was six years old he was taken on a warlike expedition, and, his party being victorious, a young lad was captured and held down before him while he beat him to death with a club. This lesson was not forgotten by the young chief, and his cruelty increased with his years. The facts concerning this heathen king are too revolting to relate, except, as contrasted with his present gentle, Christian character, they show that "The gospel is the power of God unto salvation." A rebel having been captured, the young chief had the tongue of the offender cut out which he devoured raw, and laughed in great glee as the sufferer begged for speedy death. When his brother offered him a canoe for the lives of the two captives, he replied, "Keep your canoe; I want to eat men." He made the poor men dig a hole in the earth for an oven and cut the fire wood. He then had their arms and legs cut off, which were cooked and eaten in the presence of the men who were yet living. After this, even, he tortured them in many horrible ways. It seemed for many years as if this chief would succeed in keeping the Christian faith out of his dominions. When the missionaries would plead faithfully with him, he would reply "I hate your Christianity." Once he exclaimed, "Wonderful is your new religion; but will it prevent our having men to eat? Not it." The ovens of Ban, used only for cooking human bodies, were seldom cool, and this hard-hearted king still delighted in the greatest atrocities. At last in 1853 he allowed the missionaries to begin their labors among his people. He now heard much of the religion of love and peace, and was urged by the Christian chiefs of other islands to renounce the false gods and accept the religion of Jesus. On Sunday, April the 30th, 1854, he appointed a great service in which heathenism was renounced and Christianity embraced. Hundreds of the people at once commenced family prayer. The king yielded more and more to the Gospel and his cruel practices were entirely forsaken. Three years after the missionaries were received he put away his many wives, was publicly baptized, taking the name of Ebenezer. In the presence of those whom he had injured most, he made most humble confession, saying, "I have been a bad man, I disturbed the country. God has singularly preserved my life. I desire to acknowledge him as the only and true God." Twenty-five years have passed and Thakombar still honors the Christian name. He and his people have become loving and gentle and have altogether ceased from cruelty. There are churches with crowded congregations on every island, and morning and evening prayer may be heard in almost every house. There are 1,400 schools and 900 native preachers in Fiji, and Thakomban, the once blood-thirsty cannibal, is now an intelligent Christian, loved and respected by all who know him. Herein is this Scripture fulfilled, "If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new."

The Box.

A Letter to the Chicago Christian Association Band of Hope, from Mrs M. A. Tapley.

One evening after dark a youthful voice shouted "The box!" at my door and soon it was set down beside me and the lid off. Just while the books, pictures, papers and other articles were coming out and there was a high glee, in stepped two gentlemen from Alabama. They supposed my husband had just returned from an auction house. "Ten Nights in a Bar Room" was handed them and they soon became deeply absorbed in reading. One seemed as if he cared for nothing else for a time. Afterward they began to talk of the prohibition movement. They said that in the country they lived in there was a great deal of drinking and there were in it about a hundred men who drank, who are about as wild as any Comanche Indians. They were not sure that this county would go for prohibition, but quite a number of the counties in Alabama had voted for it and they hoped that the State would be all right yet on the temperance question. Do you ever think, dear children, that your prayers may have helped those counties away down in Alabama, to take the stand they have in favor of temperance? I hope those books will do good also.

I thank you for *all* that you sent. I liked the pictures *very much.* They are much admired, especially the "Forget me not." The colored people were *very glad* to get the clothing sent them. I wish you could have seen them going to church with them on. They sent thanks and "more than obliged to you." The picture books afford great delight, also the papers. You would be suprised to know how much pleasure you have given in many places.

—A Christian's heart should be practically more at-home in heaven than on earth.

—You cannot do to-morrow the work of to-day. He whom you would save will be elsewhere, you will be elsewhere, or other things will engage you.

(*Continued from 5th page.*

The report of the Treasurer of the State Association was referred to the committee by the Tonica Convention, and was approved as follows:

TREASURER'S REPORT OF THE ILLINOIS STATE CHRISTIAN ASSOCIATION FOR THE YEAR ENDING DECEMBER FIRST, 1882.

Receipts.

From J. B. Blank, ex-Treas	$41 78
Moses Pettingill	20 00
Collections by E Mathews	14 55
Collections at Tonica State Convention	6 31
Peter Howe	10 00
	$92 64

Disbursements.

Hand bills	$ 7 75
Postage	38
Salary and expenses of E. Mathews	55 40
Services and expenses of J. Blanchard at Tonica	10 00
Expenses of L. N. Stratton at Tonica	4 00
Expenses of N. E. Gardner at Tonica	3 50
	$81 03
Balance in Treasury Dec. 1st 1882	$11 61

W. I. PHILLIPS,
Treasurer.

This may certify that the Executive Committee of the Illinois State Christian Association have examined the Treasurer's book and vouchers, and find the above statement correct. JOSEPH TRAVIS,
Chairman Executive Committee.

December 20, 1882.

Letters from the General Secretary.

WASHINGTON.

Washington, I suppose, is not unlike to other large cities in having an inside and outside view. It has been my fortune during my five days stay in the city, to get an occasional glimpse of that side not visible to transient visitors. If you contemplate visiting Washington to see the sights, a few suggestions of how to "to take it in" may not come amiss.

You will of course begin with the Capitol building and grounds, and in making a tour of inspection you will find it greatly to your advantage to give the young man in livery a quarter to show you around and explain the various objects of interest. From the Capitol you will find it convenient to pass southwest to the Botanical Garden, containing plants and flowers of every variety and from all parts of the world. Crossing the Park you come first to the Bureau of Agriculture and a little further on is the Smithsonian Institute with its annex; and a little to the east is the Bureau of Printing and Engraving, where the U. S. bonds and greenbacks are manufactured. Turning to your right and going north you will pass near the Washington monument, which, when completed, is to be the highest structure of the kind in the world. The next public building of interest is the White House, which is near a mammoth building containing the Treasury, State and Navy departments. Turning to the east you will pass on F street to the Patent Office and U. S. Postoffice. Between Seventh and Ninth streets, northwest, beyond and two squares to the right is the City Hall and court rooms, and still beyond and a few squares to the left is the Government Printing Office, which is an immense building filled with busy presses, tons of documents and hundreds of men, women and children, stamping, stitching, folding and packing the wisdom of the present and future generations. By the time you have spent days, or rather weeks, in these places accessable to the public, and driven along the principal avenues of the city, you will have a fair idea of the outside of Washington. But your knowledge will be incomplete until you catch at least some glimpses of the inside. To do this I would recommend that before leaving the city, you take the morning paper and mark a few of the advertisements of desirable properties offered for sale. Then go to the agent who has them in charge and ask him to send one of the clerks to show you the property; visit the most pretentious ones you find and call wherever you see "For Sale" posted in the window or tacked on the door post. Insist on making a thorough examination from cellar to attic, and you will find that Washington has an inside and outside view which are very unlike, unless your experience is quite different from mine. While looking for suitable headquarters for our reform work I may have been unfortunate in my selections, but from what I have seen I must conclude that any man who buys property in Washington relying on outside appearances runs a fearful risk of getting a "whited sepulchre," full of all manner of serious defects. It is not unlike to joining the Freemasons, Oddfellows, or other secret societies, whose active members, like some unscrupulous real estate agents, show up only the advantageous, the attractive and the exterior, to insure sales and secure commissions, while the dilapidated apartments and skeleton closets are only accessible to the man who pays his money and takes his chances.

IN NEW ENGLAND.

BOSTON, Dec. 23d.

I came to this city yesterday, and have been making numerous calls. I find everywhere evidences of growth in reform ideas, and believe the time is approaching when the conservatives as well as the radicals will speak their sentiments. I have arranged for correspondence in Washington and New York, and have a fair prospect of adding occasional articles from the "Hub" that will give variety and increased usefulness to our paper during the coming year.

I am disappointed in not meeting Joseph Cook or his wife, who are both absent and not expected to return until after January 1st. Wendell Phillips is in the city and I hope to obtain an interview with him before leaving for Worcester, where I expect to spend Sabbath with Bro. Bailey. Unless unexpectedly detained I shall call at Oberlin on Tuesday and reach Chicago on Wednesday.

Of my visit to Washington, I can only say at present that the waters are troubled and there is much to encourage. I will give our readers a full report at the right time; for the present we have only to watch and pray, and wait the Lord's time. When that time comes we must "go up and posess the land" in the name of Immanuel. Meantime the effort of every friend should be to introduce our reform and its principles in as many homes and churches as possible, and wherever practicable secure the weekly visit of our paper, through which we hope to keep every reader posted on the general topics of interest to the church of Christ and free government, and especially to record the movements of the "Secret Empire."

J. P. STODDARD.

THE AMERICAN PARTY.

Nominations for 1884.

For President,
JONATHAN BLANCHARD,
of Illinois.

For Vice-President.
JOHN A. CONANT.
of Connecticut.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

THE VOTE IN ILLINOIS.—On application to Hon. Henry D. Dement, Secretary of State for Illinois we are informed that from the official returns Peter Howe received 139 votes for State Treasurer and H. A. Fischer 129 for Superintendent of Public Instruction. T. W. Baird received 41 votes in the 8th district and 4 in the 5th for Congressman.

S. Ransom, Lawrence, Mich., There "were seven votes cast in this town for State officers."

M. L. Worcester's American vote was thrown out at Sycamore, Ill. this fall.

—One section of the resolutions adopted by the late Republican convention of Missouri is in favor of local option and reads thus:—"We affirm that the undivided liberty of the citizens should be subject to Governmental control only so far as demanded by the general welfare; that it is the duty of the State to so legislate as to do the greatest good to the greatest number of its inhabitants. Recognizing these principles, and recognizing that the intemperate use of intoxicating liquors jeoparizesd the safety, health, and morality of any people among whom they are tolerated, we believe and declare that it is the duty of the State to restrain the use of intoxicating liquor and reduce its harmful effect to a minimum. To this end we demand a vigorous enforcement of the existing license laws, and the immediate enactment and faithful execution of such further statutes as shall enable the people of the several localities and subdivisions of the State to determine for themselves whether dram-shops shall exist among them or not: also, a large increase of the cost of licenses, so that the liquor traffic shall bear its just proportion of taxation and be conducted by responsible persons: also that persons engaged in said traffic shall be made civility liable at law in damages for injuries to persons resulting therefrom, and for the effective punishment by imprisonment of all persons violating said laws, so that a strict and adequate control of said traffic may be maintained wherever it is permitted, and we further believe that a rigid and impartial enforcement of laws such as are above proposed would furnish a more complete and practical remedy for the evil of intemperance than any attempt to enforce general prohibitory laws against adverse local sentiment."

Governor Elect of Kansas.

Rev. M. A. Gault, in writing from Atchison: Kansas, to the *Christian Statesman* says: "The city, which is strongly anti-prohibition, was jubilant over the election G. W. Glick, who was a resident of the city, for Governor and the defeat of St. John. The principal streets were illuminated with bonfires. An excursion train came up from Leavenworth bringing a large delegation. A procession was formed headed by Mr. Glick and three prominent citizens in a carriage led by a military band. They went to the German Turner Hall, where it was announced that several hundred kegs of beer had been contributed to the occasion. The new elected Governor and several others addressed the half drunken crowd, in the beer garden behind Turner Hall. Mr. Glick in his address emphasised the statement that he considered his election not merely a personal honor to himself, but an expression on the part of the people of Kansas of the triumph of individual liberty over fanatical tyranny. The air was suffocating with the fumes of whisky and tobacco, and the enthusiastic yells of the crowd, apparently composed of the worst elements of the city, made a scene of bacchanalian revelry seldom witnessed. "The Saint Scooped," was the heading of the election news in the daily papers, and on the lips of many, referring to the defeat of St. John. Mr. Glick is not a member of any church. He is an anti-Prohibitionist and Bourbon Democrat. But the fact that he will be obliged to take an oath to support the Prohibition amendment of the State Constitution, before taking his seat at the Capitol, is one of the strange things in American politics.

Wiles of Politicians.

BY GEO. H. WILLIAMS.

It would in many places be very interesting to know how many men, and who have been approached directly or indirectly, some time before election by political leaders, intimating to these men that possibly, or probably, they may be nominated at their party caucus to some office, larger or smaller when there is not the least intention of so nominating them, but only by this bait to hold them to the party, and especially to prevent them from joining others to form a new party. Men reputed sensible, are doubtless often by this devil's bait hindered from speaking and acting their convictions, which are, perhaps, that their party is doing, or upholding Freemasonry, or both, and that a small and perhaps very unpopular party is right; and perhaps its members are suffering because they do and maintain that which is right.

What office or honor, or pecuniary gain can pay a man for failing to speak and act his convictions? Lowell's lines are true,—

"They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think,

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who dare not be
In the right with two or three."

Jehovah is always with the right. It is wicked to say that "One, (man) with God is a majority." Jehovah is an infinite majority. His word is (Isaiah 40:15-17.): "Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance."

"All nations before him are as nothing; and they are counted to him less than nothing and vanity."

Talk of majorities of a nation! How he overturns the choice of a so called "mighty nation!" What such has accomplished at great expense and effort, he brings to naught in a moment. His plans will be carried out fully. "The Lord reigneth; let the earth rejoice." Clouds and darkness are round about him: Yet righteousness and judgment are the habitation of his throne." (Ps. 97:1-2.)

WANTS.—If you want your orders promptly attended to send them direct to No. 221 West Madison Street, Chicago, the home and headquarters of anti-secrecy reform and henceforth the publication office of the *Christian Cynosure*.

Faith's eves can see through a frown of God, and under it read God's thoughts of love and peace.

Set your heart on the inheritance. Go up beforehand and see your lodging. Look through all your Father's rooms in heaven. In your Father's house are many dwelling places. Men take a view of lands before they buy them. I know that Christ hath made the bargain already, but be kind to the house you are going to, and see it often. Set your heart on things above, where Christ is, at the right hand of God.—*Rutherford.*

Knight Templarism is having a rush of business. The Pacific railways and the Pullman car line have been subjected and draw its chariot. Next August the Triennial conclave meets in San Francisco, and all Masons of this rank may visit California for less than half fare. It costs a hundred or a hundred and fifty dollars to get into this select ring of lodge aristocrasy, but a young man who is anxious to visit California finds that he can both get his Templar toggery and his round trip ticket for the price of the latter alone; hence he will take the degree, unbiassed by any pecuniary motive; and the number of Greek crosses which are coming out, like buds in spring, upon the persons of flashy young men shows that the bait is taking.

—Let amusements fill up the chinks of your existence, and not the great spaces thereof. Let your pleasures be taken as Daniel took his prayers—with his windows open; pleasures which need not cause a single blush on an ingenious cheek.—*Parker.*

RELIGIOUS INTELLIGENCE.

The new brick seminary building at Spring Arbor, Mich., is to be dedicated Jan. 7. Rev. B. E. Roberts, of North Chili, N. Y., one of the superintendents of the Free Methodist churches, officiating on the occasion.

—The Rev. John Griffin sailed from Philadelphia on the 20th of December for the United Presbyterian mission in Egypt. He was accompanied by Miss Ella O. Kyle, of Xenia, Ohio, who goes to the same mission. Mr. Griffin left Egypt on the breaking out of the rebellion, and came to this country with his three children. He has succeeded in securing for them a good home, and now returns.

—Prof. Stratton's class at Wheaton Theological Seminary numbers ten, two of them being temporarily absent engaged in preaching. This gives proportionally a larger number of students than any of the great seminaries of Chicago and vicinity, except possibly the Methodist Episcopal at Evanston.

—Prof. Monhanna Barakat, of the United Presbyterian College of Osiout, Egypt, is in this country. He will spend a few weeks in addressing the churches on the evangelization of Egypt.

—The United Presbyterian church has as yet only three institutions among the freedmen, located at Knoxville, Tenn., Chase City, Va., and Abbeyville, Va., with a total enrollment of about 700. It is estimated by the secretary of of the Freedmen's Board, Rev. J. W. Witherspoon, that 2,500 scholars have been taught in these schools and by teachers who received education in them.

—In Utah territory the "Gentiles" are remarkably active in their endeavors to Christianize the "saints." The Episcopalians, Methodists, Presbyterians, Congregationalists, and even the Romanists work hand in hand to fight polygamy and its attendant evils. The Lutherans are now in the field. The Swedish Augustana Synod sent a missionary there to work among the Scandinavians. A site for a school house and church, centrally located, has been secured at the cost of $2,500. A congregation when first organized numbered but five persons. Like all the other missions, this too is a union of school and church. There are supposed to be 40,000 Scandinavian Mormons in Utah and surrounding settlements, and of these about one-fourth are Swedes.

—Major D. W. Whittle, who began a series of evangelistic services in Dayton abont two weeks since, has been compelled, says the *Telescope*, to abandon his labors on account of throat affliction. At this time he is unable to leave his room; and the meetings which were continued for a time by the city pastors have now been discontinued. Mr. McGranahan, the leader of song in Mr. Whittle's meetings, has also been in poor health since he came to Dayton.

—In addition to the meetings conducted by Dr. Earle in conjunction with Dr. Fulton, Brooklyn, will be the field of several distinctively evangelistic efforts this winter. Rev. E. Hammond is to work with Mr. Talmage. The Sunday afternoon meetings of Mr. Pentecost are large and earnest, and a wide-spread religious effect on the masses outside of the churches will be diligently labored for.

The Charches vs. Lodgery.

The following statements were made in the late Kansas State Convention as to the position of the different denominations represented toward secret societies. They were collated and kindly forwarded by the secretary.

S. Collins, D. D., of the United Presbyterian church:

We declare that all associations, whether formed for political, or benevolent purposes, which impose upon their members an oath of secrecy, or an obligation to obey a code of unknown laws, are inconsistent with the genius and spirit of Christ, and church members ought not to have fellowship with such associations."

Rev. W. Hibbard of the Free Methodist church:

"Evil works instinctively incline to darkness. Good works grow up in light. A bad institution need not be secret. Therefore all secret societies are to be eschewed. Any society requiring an oath, affirmation, or promise of secrecy as a condition of membership is held to be a secret society; and any member joining or continuing in such, violates his covenant obligations and shall in due form be excluded from the church."

Rev. R. Loggau of the United Brethren church:

There shall be no connection with secret combinations, nor shall involuntary servitude be tolerated in any way. Any member or preacher who shall connect himself with a secret society shall be regarded as having thereby declared that he prefers such society to the fellowship of our church, and shall be considered as having withdrawn from the church. No person shall be permitted to join our church while holding membership in a secret society."

Rev. J. S. T. Milligan, Reformed Presbyterian:

Christians should walk in the light. Their doctrines, their purposes, and manner of life, their rules of action and conduct, should not be concealed. The formation of secret associations for the prosecution of ends, however good professedly, is inconsistent with the requirements of Christian principles.

We therefore condemn the following errors, and testify against all who maintain them: * * * 7th. That members of associations, either sworn or pledged to secresy in regard to the nature and doings of such associations, may be admitted to ecclesiastical fellowship."

—In a recent sermon Spurgeon used the following significant language. If some people on our side of the Atlantic did not shut their eyes to the truth they would take warning from his weighty words: "It needs but little to degrade the Christian into a Ritualist, and still less to turn the Ritualist into a Romanist. We shall go far if we once start on the downhill road. I would to God, in these degenerate times, we had back again somewhat of the stern spirit of the Cameronians and the Covenanters; for now men play fast and loose with God, and think that anything they please to do will satisfy the Most High. Mischief will surely come of this lax state of things to the churches of this day, as surely as affliction came to Israel of old."

ANTI-SECRECY TRACTS

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In this series of Tracts will be found the opinions of such men as Hon. J. Q. Adams, Wm. H. Seward, James Madison, Daniel Webster, Richard Rush, John Hancock, Millard Fillmore, Chief Justice Marshall, Seth M. Gates, Nathaniel Colver, President Finney, President Blanchard, Philo Carpenter, Hon. J. B. Walker, Chancellor Howard Crosby, D. L. Moody, and others.

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HOME AND FARM.

Shut out the Cold.

The temperature of the living animal body cannot vary greatly, and therefore when the weather grows colder there is an increased demand for food to be consumed in keeping up the natural heat. A low temperature is an expensive condition, as every farmer who has wintered his stock well knows. There are two general methods of overcoming the wearing or exhaustive effects of severe cold weather: giving the animals an abundance of rich and palatable, heat-forming food, and securing them from exposure in warm and comfortable stables. A happy combination of these two methods is the one to be provided by every stock raiser who looks both to comfort of his animals and their profitableness.

If stables generally could be warmed with safety by stoves, there is no doubt that a saving in the amount of fodder would result. Much can be done in this direction by keeping the animals in well-built stables, and free from all currents of frost-laden air. The writer has in mind a stable, where a long row of milk cows suffered, almost to the point of freezing, on many winter nights, because the stable was full of large cracks, and the doors only partly shut out the drifting snows. A few hours of patching the walls, flooring, and doors, with very little expense for lumber, would have made its good effects evident within a single week at the dairy-room. A cow is not at her best when she must shiver with the cold and have her rough coat covered with frost and snow of a severe winter night. Looked at in simply a pecuniary light, the method of keeping farm stock does not bring the best returns. There is no farmer who, being able to own a herd of cattle or a flock of sheep, can afford not to house them well. He may let them eat at will from the stack of the best hay that is made, but if they have no more shelter than the stack affords, he may come to the conclusion common to all bad agricultural practice. that farming does not pay. Let this be a word in season for all those who may profit by it. Stop the cracks in the stables, and save pain for your animals and money for yourself. Take special care not to have the farm stock exposed to the chilling winter blasts; in short, shut out the cold.—*American Agriculturist.*

They have at one of the leading restaurants in Paris a Chinese cook whose sole and exclusive duty is to cook rice. It is claimed that he can prepare and serve it in two or three dozen different styles. When Lord Lyons gives dinner parties he hires this culinary Chinaman for the special purpose of cooking a dish of curry and rice that is described as delicious.

When Humbert of Italy—famed for his admirable horsemanship—visited Vienna, his horse, one of the finest in the imperial stables, was so utterly unmanageable that he had, to his great mortification, to take his seat in a carriage. A groom, since discharged from the Emperor's service, now confesses that he, by cruelly flogging the horse on showing him white plumes such as the king wore, had been the author of the difficulty.

Oil of Peppermint in Neuralgia.—Dr. Meredith, in the *Birmingham Medical Review*, recommends oil of peppermint as an external application for allaying neuralgic pain, so often complained of in cases of *herpes zoster*. He has used it with great relief to the patient even when the eruption was out in a fresh florid condition. He thinks that the value of this remedy in relieving neuralgic pain deserves to be better known.—*Exchange.*

It is one thing to raise a goodly number of promising pullets and to carry them successfuly through the summer and fall, but if we neglect them now and do not provide good house quarters, grain, animal and vegetable food for their use in winter, the summer labor will much of it be thrown away.

Callas should not be forced immediately after planting, but should be kept in a cool room until well rooted, before moving to a warmer place. The pots must be well drained, for, although the Calla requires much moisture, it does not flower well with stagnant water at its roots.

The London *Gardner's Chronicle* closes a lengthy notice of several fruit tree maladies, with the caution never to use artificial manure, with the composition of which the cultivator is not thoroughly acquainted.

Hens properly handled will lay as many eggs from November to May, as from May to November. But few hens do it, to judge by the rate at which eggs are now selling per dozen.

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We have recently exchanged a lot of Anti-masonic publications for Bibles which we offer at low rates POST PAID.

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Adventists (Seventh-day).
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists).
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Congregational, Sandford county, Ala.
New Hope Methodist, Lowndes co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E., Lowndes Co., Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Missionary Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes co., Miss.
Pleasant Ridge Missionary Baptist, Lowndes Co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes Co., Miss.
West Preston Baptist church, Wayne Co. Pa.

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Baptist churches; N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist, Maplewood, Mass.

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Stearns' Inquiry into the Nature and Tendency of Freemasonry. With an Appendix treating on the truth of Morgan's Exposition and containing remarks on various points in the character of Masonry, and a Dialogue on the necessity of exposing the lodge. 338 pages: cloth, 60 cents each; per dozen. $5.00. Paper covers, 40 cents each; per dozen, $4.00.

Stearns' Review of Two Masonic Addresses. In this scathing review the lying pretensions of the order are clearly shown. 10 cents each; per dozen, $1.00.

Stearns' Letters on Masonry. Showing the antagonism between Freemasonry and the Christian religion. Paper cover, 30 cents each; per dozen, $2.50.

Freemasonry Self-Condemned. By Rev. J. W. Bain. A careful and logical statement of reasons why secret orders should not be fellowshiped by the Christian Church, and by the United Presbyterian church in particular. Paper covers; price, 20 cents each; per dozen, $2.00.

Light on Freemasonry. By Elder D. Bernard. To which is appended "A Revelation of the Mysteries of Odd-fellowship (old work), by a Member of the Craft." The whole containing over five hundred pages, lately revised and republished. In cloth, $1.50 each; per dozen, $14.50. The first part of the above work, Light on Freemasonry, 416 pages, 75 cents each; per dozen. $7.50

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Bernard's Appendix to Light on Masonry. Showing the character of the institution by its terrible oaths and penalties. Paper covers: 25 cents each; per dozen, $2.00.

Discussion on Secret Societies. By Elder M. S. Newcomer and Elder G. W. Wilson. This discussion was first published in a series of articles in the *Church Advocate*, and afterward in pamphlet form. The *Evangelical Repository*, reviewing it, says: "This pamphlet consists of a series of articles originally published in the *Church Advocate*, Lancaster, Pa. Elder M. S. Newcomer opposes secret societies, and especially Freemasonry and Elder G. W. Wilson defends the system. We are free to say that Mr. Newcomer has thoroughly routed his opponent at every point. Mr. Wilson speaks by the book, as he is a Royal Arch Mason." 25 cents each; per dozen, $2.00.

A Masonic Conspiracy, Resulting in a fraudulent divorce, and various other outrages upon the rights of a defenseless woman. Also the account of a Masonic murder, by two eye-witnesses. By Mrs. Louisa Walters. This is a thrillingly interesting, true narrative. 20 cents each; per dozen, $2.00.

NEWS OF THE WEEK.

—The Senate on Wednesday passed the Civil Service Reform bill with important amendments which require the action of the House.

—The report that General W. T. Sherman had joined the Roman Catholic church is denied.

—Chicago stands fifth on the list of our cities as a port of entry. New York, Boston, Philadelphia and San Francisco are the first four.

—Alexander H. Stephens, the new governor of Georgia, since he took office, less than eight weeks ago, has pardoned and turned loose upon the community forty-eight convicts, twelve of whom were murderers and five were convicted of rape.

—As a consequence of the failure of the City Bank of Rochester, N. Y., whose President speculated in oil with the depositors money, a run has begun upon some of the local savings banks.

—While Mrs. Barker of Brookings, Dakota, was absent from her house engaged in doing some work at the barn, her three little children were left alone. It is presumed they were playing with the fire, for upon the mother's return two of them were found burned to death, and the clothing of a third, an infant six months old, was on fire. The heroic mother's efforts to save the little one nearly cost her life, as the baby died of its injuries, and the mother was so badly burned that her life is despaired of.

—The bark Gembok reports in New York that during a southwest gale and a thick snow squall, a ball of fire passed across the ship, injuring three seamen and breaking both gunwales and ripping the planks from the stern of the starboard boat and exploded about twenty yards from the ship with a loud report, sparks flying from it like a rocket.

—It is reported that the water famine in Western Pennsylvania is becoming a very serious matter. In McKean, Warren, Venango, Butler and Clarion counties over 1,800 oil wells are shut down from want of water. The mills operated by water power power stand idle. Live stock in many places has to be driven several miles to water.

—Census statistics of 1880 show that the average wages earned and paid to operatives in American cotton factories that year was $245.93 for each employe. This was the compensation for a year's work. In Great Britain the average wages paid employes in 1881 was $250.33, or nearly $5 a year more than was paid in this country!

—The entire population of Vienna celebrated the 600th anniversary of the founding of the House of Hapsburg, on the 27th ult. Reports from all parts of the Empire show that the anniversary is being celebrated with the greatest enthusiasm.

—On an average over one hundred persons are searched nightly in the city of Dublin under the curfew clause of the Repression act.

—Egyptian revolutionists, Arabi, Toulba, Abdelal, Mahmoud Fehmy, Ali Fehmy, Yakoub Sami, and Mahmoud Sami condemned to exile in Ceylon, have gone to that island. A number of their comrades have been condemned also to banishment.

Donations

RECEIVED BY THE NATIONAL CHRISTIAN ASSOCIATION DURING DECEMBER.—For Morgan Monument Fund: A Hinckley, $5 J. C. Young, E. Dolph, $1 each; Mrs. A. Coe, $2.50. Total $9 50.

For General Work:
Collected by P. S. Feemster, $15.10; H. Harrison, G. B. Hopkins, $10 each; Total $35.10.

For Elder D. P. Rathbun:
G. Brokaw $1 65

For Tract Fund and the Weed Pamphlet:
J. C. Cole $3.50; D. West $2; Mrs. J. Kaiser 50 cts; A lady friend $5. Total $12.65.

For Southern Work:
J. C. Cole $5.; G. Clark 50 cts; Total $5.50.

For Elder J. F. Browne:
L. R. Livingston, 50 cts.

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PUBLISHER'S DEPARTMENT.

The last week of the old year makes a good record in the publisher's department and if workers for subscribers keep at work the ten thousand subscribers will in time be made up, which with a home at Washington is a "consummation devoutly to be wished."

Iowa is now the leading State as regards the number of subscribers, and J. W. Modlin sends a bugle note as he mails to us a club of fifteen subscribers for a year each:

"I AM STILL ON THE WAR PATH.

This is the first installment of my club which I hope to make larger than ever this year." I. Leadbetter sends $15.00 for a club of ten and seven of the names.

James Miller, and A. M. Paull each send ten for a year each.

Mrs. M. B. Nichols, nine, completing her club of ten.

Moses Ferrin, sends eight for a year each. He is persevering and successful.

David Horning, sends in six for a year each. Many send in encouraging words and are at work.

Subscriptions received during the week ending Dec. 25, 1882.

W Arms, A Banks, J G Baldwin, H T Buffam, G Brokaw, O C Blanchard, A C Bundy, J Badenoch, H Clark, J Craig, T S Couch J B Crall, J M Clark, G T Denman, Mrs. J A C DeLong, W T Elliot, W A Ellsworth, M Fitch, J M Forrest, F F French, Mrs. M A Gamble, Rev. J J Hale, W S Garrison, E Grinnell, E S Grattan, G Goodell, G Heaton, Rev. C C Harrah, A Hamilton, D Horning, E Marcy, W Modlin, J Miller, W Machemer, J N Norris, Mrs. M B Nichols, K A Orvis, J Osgood, L Powers, P C Page, J Perkins, W Perkins, N Perkins, E T Preston, J S Perry, M Perris, C Quick, A M Paull, J S Rice, S Ranson, J Rutty, J P Rogers, J A Richards, W H Ross, Ruth Rogers, W Johnson, D C Jordan, A A Johnson, R Jackson, W P King, C Landis, F Leyde, W H Layton, A Lake, A L Lamphear, I Leadbetter, H Loker, A Sanford, J Steel, C B Sherk, T A Switzer, C B Smith, Rev. S D Stone, J W Snively, A Taylor, J Tanner, J Thomson, A N Waldron, J N Wetmore, J H William, J C Young.

Books and Tracts sent during the week ending Dec. 30, 1882.

By Express.

B P Waggener, B Davenport.

By Mail.

S L Cook, F A Metcalf, T T Smith, W A Lutz, M Farmin, M S Dellinger, G Wack, W P Eckles, A H Hoover, O C Blanchard, J N Awell, B S Hone, A Hamilton, E A Maddock, T P Berry, A A Johnston, E D Seaburg, G M Read, W Warren, J Hunter, J B C Phillips, K A Orvis, M Ferrin, L F Whitney, L C Knight, W Jenk, F Emmet, A Keys, S Reilly, F Ruggles, J M Roe, J W Harrah, J Johnson, D N Davis, E P Edson, W E Putney, R T Barnes, S A Harper, G J Minzler, J S Watkins, J Walter, G Avery, W Coryine, J M Ryder, C W Breder, S Kinsman, C A Williams.

Cynosure Extension Fund.

Statement for the week ending Dec. 30, 1882:

Mrs. Mary Gould and W. B. Loomis $1.00 each; W. Machemer, 50 cts.

Total cash received, - -	$535 62
Total cash used, - -	410 97
Cash available, - -	$124 65

This Fund is designed to aid in getting subscribers from among those who do not take the *Cynosure*, and who may be induced to read it by paying themselves $1.00 per year. The Fund pays 50 cents, making up the club rate. It will now aid 249 new subscribers to get the paper for $1.00.

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Who depend on voluntary contributions of Christian people in whole or in part for their support:

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ELI TAPLEY, Columbus, Miss.

J. F. GALLOWAY, Okahumka Florida.

WM. HAZENBURG, Cape Town, S. Africa.

A. D. ZARAPHONITHES, Andros, via Syra, Greece.

G. H. FILIAN, Armenia.

Contributions for either of these brethren may be forwarded either through the editors of the *Cynosure* or the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

PHOTOGRAPHS.

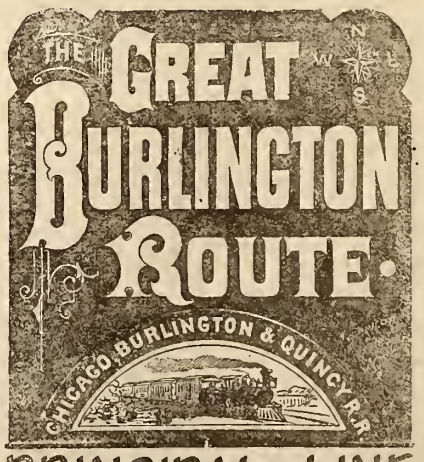
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Those who wish to know the character of Freemasonry, as shown by its own publications, will find many standard works in the following list.

No sensible Mason dares deny that such men as Albert G. Mackey, the great Masonic Lexicographer, and Daniel Sickels, the Masonic author and publisher, are the highest Masonic authority in the United States.

All the books advertised here are used by Masons, but Duncan's Ritual, Allyn's Ritual and Richardson's Monitor are not publicly acknowledged as Masonic authority because they tell too much.

General Ahiman Rezon and Freemasons' Guide. By Daniel Sickels, 33d degree. The most perfect Masonic monitor published in the United States. Embellished with many engravings and containing monitorial instructions in the degrees of Entered Apprentice, Fellow-Craft and Master Masons, with explanatory lectures, the ceremonies of consecration and dedication of new lodges, installation of officers, laying foundation stones, dedication of Masonic halls, burial services, Masonic calendar, ritual for a Lodge of Sorrow, Masonic trials, etc. Bound in fine cloth, extra large 12mo, $2.00.

Duncan's Masonic Ritual and Monitor. Profusely illustrated with explanatory engravings, and containing the entire ritual and work of the order for the seven degrees, including the Royal Arch. Scores of Masons have *privately* admitted that this is a standard text-book in the lodge and is strictly correct; but publicly it is not acknowledged as authority, though many officers of the lodge make use of it. Price, in cloth, $2.50.

Sickels' Freemasons' Monitor. Containing the degrees of Freemasonry embraced in the Lodge, Chapter, Council and Commandery, embellished with nearly 300 symbolic illustrations, together with tactics and drill of Masonic Knighthood. Also forms of Masonic documents, notes, songs, Masonic dates, installations, etc. By D. Sickels; 32mo. In tuck, $1.50; cloth, $1.00.

Richardson's Monitor of Freemasonry. A practical guide to the ceremonies in the degrees conferred in Masonic Lodges, Chapters, Encampments, etc. Illustrated edition. In cloth, $1.25; in paper, 75 cents.

Although this Monitor is extensively used by the lodge, especially in conferring the higher degrees, it is *publicly* called an exposition, and not allowed as authority.

Mackey's Manual of the Lodge, or Monitorial Instructions in the Degrees of Entered Apprentice, Fellow-Craft and Master Mason, with Ceremonies relating to installations, dedications, consecrations, laying of corner-stones, etc. Price, $2.00.

Mackey's Lexicon of Freemasonry. Containing a Definition of Terms, Notes on its History, Traditions and Antiquities, and an Account of all the Rites and Mysteries of the Ancient World. 12 mo., 526 pages, $3.00.

Female Masonry. Manual of the Order of the Eastern Star. Containing the ritual, symbols, lectures, etc., of the five degrees of "Adoptive Masonry," Jephthah's Daughter, Ruth, Esther, Martha and Electa, profusely illustrated and handsomely bound. Price. $1.50.

Mackey's Masonic Ritualist, or Monitorial Instruction Book. By Albert G. Mackey, Past General High Priest of the General Grand Chapter of the United States, Knight of the Eagle and Pelican, Prince of Mercy, etc. Price, cloth, $1.25; tuck, $1.75.

Mackey's Text-Book of Masonic Jurisprudence. Illustrating the laws of Freemasonry, both written and unwritten. This is the great law book of Freemasonry. 570 pages. Price, $2.50.

Allyn's Ritual of Masonry. Illustrated by a large number of engravings, and containing a Key to the Phi Beta Kappa, Orange and Odd-fellows' Societies Price, $5.00.

MARKET REPORTS.

CHICAGO, Jan. 1, 1883.

GRAIN—Wheat—No. 2		94⅛
No. 3		80
Rejected		70
Winter, No, 2		95
Corn—No. 2		50
Rejected		42
Oats—No. 2		41
Rye—No. 2		57⅜
Bran per ton	10 50	12 08½
Flour—Winter	4 50	6 75
Spring	3 00	4 80
Hay—Timothy	10 50	12 00
Prairie	7 00	10 50
Lard per cwt		10 35
Mess pork per bbl		17 20
Butter, medium to best	24	40
Cheese	05	14
Beans	3 35	3 90
Eggs		27
Potatoes, per bu	65	70
Seeds—Timothy	1 55	1 60
Clover		6 25
Flax		1 16
Broom corn	02	07
Hides—Green to dry flint	8½	15
Lumber—Clear	43 00	52 00
Common	15 00	22 00
Shingles	3 20	
WOOL Washed	27	41
Unwashed	18	30
LIVE STOCK—Cattle, extra	5 80	6 50
Good	5 40	5 70
Medium	4 40	5 00
Common	2 25	4 25
Hogs	4 25	6 65
Sheep	2 70	5 00

New York Markets.

Flour	3 25	7 40
Wheat—Spring	79	1 14
Winter	1 07	1 15
Corn	54	67
Oats	43	50
Lard		10 70
Mess Pork		18 50
Butter	18	41
Cheese	06	14
Eggs		28
Wool	18	46

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—*Jesus Christ.*

VOL. XV. No. 17. CHICAGO. THURSDAY, JANUARY 11, 1883. WHOLE No. 663.

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Address all letters for publication to Editor *Christian Cynosure*, Chicago. Writers' names must always be given. No manuscript returned unless requested and postage enclosed.

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A WORD TO PATRONS.

There are many ways in which you may aid in the care and labor of publishing your paper without material inconvenience to yourselves.

1. Send in your renewals the week before your time expires as marked on each number of your paper.

2. Write each name and the Post Office address of new subscribers *very plainly*.

3. Write all matter intended for publication on separate sheets of paper, and only on one side of the sheet.

4. Address all letters relating to money matters and make all Drafts and Money orders payable to W. I. PHILLIPS, Treas.

5. Address all communications intended for publication to the Editor of the *Christian Cynosure*.

6. Address all letters relative to the general management of the *Cynosure* suggesting changes, additions, omissions, or plans for increasing its circulation, etc., to J. P. STODDARD.

7. Put the name *Christian Cynosure* upon every envelope and so advertise the paper.

By giving a little attention to the above, you will relieve your employees of much inconvenience and save time and expense that otherwise must be paid for with *your money*.

SOME CHANGES in this week's issue of the *Cynosure* will be seen, we hope, with pleasure by all its readers. The new and handsome type, while it is easily read, permits the insertion of fully one-fourth more matter. Other improvements are contemplated, and the increased usefulness and value of the paper will more than make up for the extra labor and expense. In all these efforts we expect of all the friends and owners of the paper a hearty co-operation in its circulation to make receipts correspond with added expenses.

TOPICS OF THE WEEK.

The customary New Year's reception at the White House was abruptly terminated by the sudden and alarming summons of death. Judge Elisha Allen, the minister of the Hawaiian government and Dean (since he was the oldest member) of the diplomatic corps, became suddenly ill during the brilliant ceremonies and died in a few minutes after being removed to a cloak room. The present administration has had such warning of the mortality of man as it may well heed.

The House of Representatives seemed pushed by some overpowering providence upon the horns of the perplexing Civil Service Reform bill on Thursday, and almost before the members realized the fact the measure was adopted intact by a vote of 155 to 47. Like almost all reform measures which have passed Congress of late years the bill is full of compromising features. It is, however, a turning point and such a point must be found somewhere if the abuses of the appointing system are to be abated. The work is not yet complete nor will this measure effect anything if the President is not disposed to let it. He can, if he so pleases, make it more of a dead letter than even the Edmund's Anti-Mormon law, by simply letting it alone. Or he may appoint the commission for which it provides, and then by giving them nothing to do make them a public laughing stock. The bill does not correct the evil of arbitrary removal, nor does it entirely prohibit the vicious political assessment business, but only so far as the tax is demanded by an officer or employee of government. It makes, however, a competitive examination instead of the recommendation of Congressman the method of entry upon public service, and opens a door through which some useful amendments may enter when the people are heard on the question.

On the same day the Senate by a bare minority passed what is known as the Bonded Spirits bill, which has for weeks been the special care of John Sherman of Ohio. It would be named more truly an act for the relief and encouragement of the makers of whiskey poison. The case is this: Distillers are allowed a certain time during which their whiskey may remain in a bonded warehouse without the payment if the revenue tax. This period has now elapsed as to some 100,000,000 gallons on which about $80, 000,000 tax is due. If the tax is to be collected the sale of the stuff will be necessary, but the market would break if so much was at once forced upon it and the whiskey makers would break down with it in one grand financial smash. What is more, many banks and capitalists have loaned money to these distillers, so their vile business could go on while their barrels of liquid poison were accummulating under bond. If the tax is collected they will fail also and a general panic is sweeping upon us with this tidal wave of whiskey, and only the trembling breakwater of a Congressional vote protects us. That is the reason John Sherman is on the anxious seat. He is by no means sure that the House will pass a measure so closely contested in the Senate, and many discerning men claim that the bill is only a scheme of the distillers by which they will largely evade the tax and walk off in the end with $60,000,000 of money due the government. The repeal of the whiskey tax entirely is widely urged, and in a year or two they expect this to be accomplished. O for a man of courage in Congress to baulk this scheme, panic or no panic.

Work has been begun on a new building for the accommodation of the secret labor lodges of Chicago. The city council has given a site, and through the structure is to be temporary, it will stand long enough to fix a broad mark of condemnation upon the act. Suppose Mr. Jacobs or Col. Clark, whose labors are abundant for the physical and spiritual relief of the city's poor, should ask the council for a lot to build a Sabbath school room. The proposition would be heard with a howl of indignation from two-thirds of the aldermen. Much louder would be the condemnation if a Methodist or Presbyterian church should ask for space to build a meeting house Yet why are not their claims as good as the trade unions, which are private organizations managed by ambitious, and frequently ignorant and reckless men, and continually threatening the peace of the city by organizing strikes and maltreating laborers who will not go all lengths with the unscrupulous leaders. This act of the council is a menace to the business interests of Chicago and could only have been passed by a body under the influence of the lodge.

Leon Gambetta, the leader of French Republicanism, died as the old year went out. His countrymen mourn his loss as of a man upon whom great interests of state depend. True, Gambetta has for ten years been the best known man in France, and next to Thiers, his opposition to the remnants of monarchy in 1871 and 1877, and to the clique which hoped to establish a military despotism under cover of McMahon after the death of Thiers, were most useful in continuing the struggling life of the Republic. But he failed as a minister, and saw also the desire for military glory, with which he hoped to scourge the Germans, expiring in the breasts of his countrymen. Revenge for the Rhine provinces was so great a part of his public policy, that his death is taken as a guarantee of peace in Berlin.

—It has often been quoted that 1500 lodges collapsed under the Morgan pressure, but the authority for the statement has either been forgotten, or there is a dim recollection that the most conscienceless of Freemasons in respect to truth, Rob Morris, is responsible for it. It appears that the figures have more reliable backing—no less than the Grand Lodge of Iowa, in whose annual report for 1858 appears the following:

"Fifteen hundred lodges went down in the strife! The ranks of the craftsmen were reduced in numbers from rising fifty thousand to less than five thousand. The songs of the temple builders ceased. Grass grew in the quarries."

THE ONE ORGANIZATION THAT CANNOT BE INVESTIGATED.

Freemasonry is the one institution of this country that will not bear investigation. Schools are inspected, churches throw their doors open and invite the strictest scrutiny; political parties are examined, searched and riddled, if anything like corruptness is seen or suspected in connection with them; all these institutions simply ask a fair field and no favor. The infidel may criticise Moses, the Protestant may criticise the pope, temperance men may criticise the rum-seller, the Republican may denounce the Democrat and the Democrat may denounce the Republican; every man is privileged to say his own say on his own premises, and the people listen and judge whether the man is too severe in his denunciations or not; but freedom of speech is not abridged.

This is a characteristic of a republican form of government. A despotism, knowing that the right of free speech fraught with dangers to tyrants, denies free speech and criticism, and in consequence thereof secret combinations are formed to effect in the darkness what they have no opportunity to accomplish in the light. But in such a country as this, with free speech and a free press, and equal rights before the laws, what under heaven have we to do with secret combinations and oath-bound associations?

And what is this institution which is above all criticism, which cannot be talked about, revealed or exhibited? Is it something which hides itself in the darkness as the private property of individuals with which outsiders have no concern? By no means! It pitches its tents like an army in our midst, it parades our streets with drums, with trumpets and banners, and weapons of war. We look out upon these armed hosts in battle array and inquire what power is this which marshalls armies and prepares to levy war? Are these armed men the defenders of the nation, the upholders of free institutions, the soldiers to whom the people turn for defence in the hour of danger and invasion? By no means. What then is the meaning of all this military parade? Is it a sham a

cheat, a delusion and a snare? or is it another government sustained by force which rules upon the same soil and in defiance of the authority of "the powers that be, which are "ordained of God?"

We look again at this procession and we see priests and ecclesiastical dignitaries, with symbolic emblems, with robes, keys, crosses and mitres, and with the holy Scriptures borne in pompous procession before them, and we ask, "What means all this?" Is this a religious institution, which parades itself before the public, and if it is, what is this religion which is thus represented by medieval symbolism and barbaric pomp? It is not Christianity, for Christ's name must never be mentioned in connection with its ceremonies. It is not the Mosaic religion for infidels participate in its rights and observances. It is not a religion which makes men truthful, or temperate, or chaste, or honest; as the conduct of many of its votaries plainly proves; and yet to all intents and purposes this is undeniably a system of religion.

Now when an army of men are marching through our streets, have we not a right to know whence they come and whither they go? When a new religion erects its gorgeous temples in our midst, and seeks to win us to worship at its shrines and swear allegiance at its altars, is it not our right and our duty to know what its true character is?

But how can we know? We are told when men secede from this institution and reveal its secrets that they have broken their oaths, and they are perjured scoundrels. Then it appears that they have taken oaths. What kind of an institution is this that thus binds men with oaths? Christ has said, swear not at all; but here is an institution which from beginning to end is beset by the most terrible oaths. And this institution beguiles our boys within its lodges, leads our young men away from their homes, takes the husband and father from his family, and convenes them in a secret lodge with doors barred, bolted and guarded by a tyler with his gleaming sword, and we as men of common sense and public spirit, want to know what is going on inside. It is not a matter of mere curiosity, it is a matter of duty and of right. If these men are swearing terrible oaths, what are they binding themselves to do or not to do? What are they binding themselves to conceal and never reveal? We meet these men day by day; we trade with them, do business with them, vote for them and worship with them. They act as judges to decide our cases, they enter into our politics and into the destinies of our government; they so control matters that while they number perhaps a tenth of the legal voters eligible to office, they manage to control from three-fourths to nine-tenths of the public offices, and to consume almost all of the salaries which we, in common with other outsiders, are taxed to pay. And now we inquire, what is this secret combination which flaunts its banners through our streets, lays the corner stones of our court houses and post offices, and then slams its doors in honest men's faces and then conspires and raises mobs to prevent all investigation of its affairs. They charge men with breaking their oaths. We want to know just what those oaths are; perhaps it will appear that they are oaths which ought to be broken.

The Freemasons charge that the expositions of Freemasonry are catch-penny affairs. When, as in Boston, a Masonic mob filled the Chambers street church with riot and uproar, throwing missiles, and it is said drawing pistols and aiming them at the speaker; and when the proprietors of Music Hall required that an admission fee be charged at an exposition of Freemasonry, in order to keep out the mob and preserve order, and the city authorities required the National Christian Association to pay sixty dollars for the services of twenty policemen to keep order and prevent high toned Masons from mobbing and murdering the speakers, then the fraternity after having filled the hall with organized uproar for two hours, set up their howl about its being a catch-penny affair.

This accusation comes with much grace from the votaries of an institution which charges from ten to one hundred dollars for initiating men into its membership, causing them to swear in advance to conceal they know not what, and obey the commands of a fraternity of the nature of which they have not the slightest idea; and when honest men wish to know the actual truth about this arrogant and impudent institution, they are told there is only one way to find out and that is to join the lodge and bind themselves by the same obligations. And when we say we wish to look before we leap, and know in advance precisely what this institution is, they tell us that there are many good men belonging to the lodge. But what of that? Not one of these good men knew what Freemasonry was until they had joined the lodge; and every one of them has bound himself by oath never to tell friend or foe about it since joining. And besides if the presence of good men prove that Freemasonry is a good institution, then the presence of bad men proves that it is a bad institution and the presence of drunken men proves that it is a drunken institution; for there are a plenty of all these classes connected with it.

We are told that many ministers are members of Masonic lodges. This is true, but none of them knew what Freemasonry was before they joined, and none of them can tell what it is now, without being branded as perjurers by all the Masonic fraternity.

"But there are ministers who say that Masonry is a good institution."

Yes, and so ministers have said the same of war, and slavery and whisky-drinking. If the institution is a good one why swear a man to keep it secret? If it is a philanthropic institution why not open the gates and let the public in? If it embodies great truths and glorious principles, why not publish them upon the house-top? But instead of that, when men, having seen the pompous parades and listened to the eulogies of Freemasonry, decide that it would be well for them to know for themselves just what this institution is that would lead their sons, hood-winked and haltered, to bind themselves with horrid oaths and barbarous obligations, and when they say, We propose to ascertain the true character of this concern by asking those who have joined it and left it, behold "hell from beneath is moved," and all the powers of darkness are let loose and organized mobs and Masonic menagerics turn out to deprive men of their constitutional rights of free speech and free discussion, and to prevent men from knowing the truth in the case.

Freemasonry shuts the public out of its secrets, but it advertises itself by laying corner-stones, beating drums, waving banners and marching in processions, and no one interferes with it. No one storms their temples or trespasses on their rights; but when a few Christian men, who believe that the Masonic institution is fraught with untold evil, hire a hall, and honest men and women pay for their tickets and come to hear lectures on Masonry, lo, a band of trained Freemasons take possession of the hall and fill it with uproar, defeating the order of the meeting and then seek to mob and beat and maltreat persons who are simply doing what they have abundant right to do. Such is the character of this institution, and of persons making such professions joined with such practice it may be said: "Let them alone, they be blind leaders of the blind. And if the blind lead the blind both shall fall into the ditch." Mat. 15: 14.

To this brotherhood may be applied with special emphasis the solemn words of the dying patriarch Jacob to his rebellious sons:

"Simeon and Levi are brethren; instruments of cruelty are in their habitations.

O my soul, come not thou into their secret; unto their assembly, my honor, be not thou united; for in their anger they slew a man, and in their selfwill they digged down a wall.

Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel." Gen. 49: 5–7.

BOSTONIAN.

COMFORTING SODOM—EZEKIEL 16 :54.

BY REV. WM. MOERDYK.

The prophet Ezekiel had been commissioned to "cause Jerusalem to know her abominations," 16: 1. Of all sin God saith, "That abominable thing which the Lord hateth." But especially is the sin of Jerusalem, the people of God, abominable in the sight of the Lord. A sinful act committed in the temple was a greater evil than the same act done in a private dwelling, because the temple was a sanctified place. Christians are a consecrated people, and by their sins the temple of God is profaned. Weeds in a garden are more odious and unsightly than weeds in waste places or by the roadside.

The abominations of Jerusalem were exceedingly great. She was corrupted even more than her sisters or neighbors, Sodom and Samaria. Her guilt was greatly aggravated by the fact that by her abominations she had justified Sodom and Samaria—"In that thou art a comfort to Sodom."

Jerusalem had by her abominations encouraged Sodom to continue in her sinful course, instead of shaming her out of it. She had quieted the conscience of the men of Sodom, had made them feel quite comfortable and respectable because they could say, "Jerusalem is no better than we, who make no pretension to piety."

Are not many Christians of the present day guilty of the charge against Jerusalem, namely, of comforting Sodom?

The professing Christian who visits the saloon or the theatre, or who takes part in the dance, makes people of the world feel perfectly comfortable, who reason that if the Christian may do these things, there is certainly no wrong in their doing them. Christians comfort Sodom when they make sin respectable and fashionable.

How it must please the devil and comfort his servants when some professing Christian, some honorable member of the church, or especially when some minister of the Gospel applies to the lodge to become a member of the fraternity! Any family would feel honored and think itself quite respectable if such good men join it. If there is any member of that lodge whose conscience smote him or was ill at ease for taking that awful oath and for joining in those sacrilegious ceremonies, he is comforted at once when a minister of Christ (?) becomes a member of the lodge. Christian ministers and members make Freemasonry respectable by becoming members thereof. They help the wicked. When a Christian minister writes, as one did not long ago, "that our best Christians and foremost preachers are members of the Masonic order," he certainly "speaks comfortably to" Sodom, and grieves many dear children of God. Certainly "there is joy" in hell and in the lodge.

No wonder that ministers are not required to pay initiation fees and annual dues and are gratuitously given a large life insurance besides; the lodge can afford to pay them well for the advertisement they give to the order by their membership.

Without hesitation I affirm that every professing Christian and every Christian minister who joins the Masonic fraternity, thereby aids and abets and comforts the enemies of Christ.

Milwaukee.

LIGHT ON MASONRY FROM AURORA BOREALIS.

Having moved my great telescope from "Pike's Peak" to Morris Heights and set up. with vision directed for Aurora's sublime theatre, with enthusiastic hopes, I find my most sanguine anticipations supremely outdone in her celestial readings.

In the multitudinous scenes pressing upon my bewildered eyes, all Masonic, I am forced to select, if possible, what will best conserve our "sublime order." In case of any lack of Masonic symbols in Aurora's scenes, I can (Morris like) supply them by putting them there. As the question of Morgan's absence has greatly perplexed our divine institution for many years, and one of our All Puisant Grand Inspectors General is now on the anxious seat in search of light on the question, "Who was Wm. Morgan and what became of him?" we turned our vision in this direction. The question is at last solved. The Batavia monument is founded on a myth.

As one Thurlow Weed just gone away from earth, —if he had gone sooner, we as Masons would have been reconciled to the sad dispensation, but he must live long enough to just nail the Morgan murder to our sublime and honorable institution. Masonic peace to all such cowans.—we are rendered shouting happy in the timely and unmistakable evolution of the truth on this perplexing question by the light of our Aurora Borealis. Amen, "So mote it be."

To add to our embarrassment the papers had joined in tacking this crime to our benign order. Even the New York *Weekly Witness*, whose reticence on the question of Masonry for a year or two we had begun to admire, is now out before a hundred thousand subscribers with the following alarming caption —"Morgan's Death — The Anti-masonic Mystery Cleared up—Thurlow Weed's dying Revelation—The Secret that he kept for half a Century."

Shades of Knighthood, save us!

The prayer is answered. The question must be carefully analysed. First then, we demonstrate in Aurora's light, the absolute fact that no such man as Wm. Morgan ever was. The whole tragic story of the Morgan murder is an Anti-mason lie, and the records made and gone into history and put on the Morgan monument, are a base fabrication, as our Sublime Prince, Rob, will show in his forth-coming book.

Second, be it known by our holy order, that Wm. Morgan was a "wife-beater, a drunkard, a thief, and a perjured wretch." The first three counts were true while a Mason, and the last became true when he revealed the character of our sublime institution by telling the truth. The last named crime is truly un-Masonic. We could tolerate the others.

Third, Morgan's absence from 1826 to the present, being a fixed fact, it devolves on some true Mason to account for, and so take away our reproach. How Bro. Rob will solve the question remains to be seen, but we have the needed information with which he will substantially concur.

Suffer a little delay while we adjust our Masonic telescope. (The universe is all Masonic.)

There! How plain! The Morgan absence is solved. Aurora Borealis (he is a 33 ° Mason, as our sublime brethren of that grade know) runs the sublime, grand,

universal, electrical gasometer of the universe, in company with our G. A. O. T. U. This establishment engages an immense army of departed Masonic omnifics, many of whom were charitably and beneficiently translated by Masonic law to the Grand Lodge on high. One of the fortunate ones of this happy band was Wm. Morgan. A few times in each year, a grand dress parade is in order, and once in many years is a pan-conclave in which all departed Masons are permitted to join—even such as fell victims by un-Masonic conduct, to our benign laws. By our sublime Masonic labratory, Wm. Morgan's bones were made into Masonic jewels, his skull is used in initiating Knight Templars, while the intangible part is made into gas to illuminate our halls. Thus we utilize everything that nothing be lost.

Behold a mystery to understandings un-Masonic, to "All Puisants" of the sublime 33°, a common fact. By the fiat of the order, by one rap of the gavel on the rings of Saturn, Aurora's gong, all the scattered parts of the legions of the G. L. above are instantly brought together in "due form and order."

The profane cowan sees the grand exhibitions in the midnight skies at low twelve, and ignorantly calls them "Northern lights." With my instrument fully adjusted here on Morris' Heights I saw Miller of Belfast, Ireland, Morgan of Batavia, N. Y., and scores more whom Masonry in different ways translated to the G. L. A. I saw and recognized Morgan and by him was introduced to many others of similar history from among the great army which our sublime order has demitted to our celestial abode.

PIKE'S PEAK.

TEXAS WEARS A LODGE BRAND.

A correspondent of the New York Herald writes of a disgraceful affair at Belton, Texas, whereiu eleven ladies invited to the house of a Christian sister, Mrs. Henry, to hold a religious meeting were arrested at the instanee of Henry himself and a jury fined them eaeh twenty dollars. The *Free Methodist* eomments forcibly upon the case thus:

"It is a matter of history well known, we suppose, to our readers, that Texas was settled under grant from Mexico. While it was a part of the territory of that eountry, its foundations were laid in Masonry. In 1836 she gained her independence, and from that time until the first day of Mareh, 1845, she existed a separate republic, at which latter date, by vote of Congress and signature of President Tyler, Texas became one of the States of this Union. During the war of her independenee the five-pointed star, a Masonic emblem, was adopted as her insignia. It was understandingly adopted, because its leading spirits were Masons, and it became the sign to adventurous 'craftsmen,' and men who ought to have been hung, and others who should have served their country in a State's prison; but Masonie influence got between them and their deserts. They knew where to go to, and they went by the hundreds, thus replenishing the Christ-hating, woman-degrading element of the new republie.

"That this is no fancy sketch is proven on good Masonie authority. 'At a eelebration of the Festival of John the Baptist in 1844, [while Texas was an independeut republie, but knoeking at the door of the Union for admission,] at Portland, Maine, Right Worthy Bro. Teulon, a member of the Grand Lodge of Texas, in reply to a toast eomplimentary to the Masons of that republie observed: 'Texas is emphatieally a Masouie country; all our Presidents and Viee Presidents, and four-fifths of our State offieers, were and are Masons; our national emblem, the Lone Star, was ehosen from among the emblems seleeted by Freemasonry to illustrate the moral virtues—it is a five-pointed star and alludes to the five points of fellowship.' (See Moore's *Freemason's Magazine*, Vol. iii., page 309.) We suppose this seed has been seattered not far from the immediate vieinity of Belton. As the tide of emigration has been pouriug into that State, its Masonie quality has likely been toned down as a whole, and there are localities where sueh an outrage would not be tolerated; but it is where the old leaven has been pushed out by the new, or in some region where the new lands were not preoccupied by Masons rather than Americans.

"It was here in the town of Belton, Bell County, that two good men, the Dow brothers, a year ago or so, met with similar perseeution for preaehing and holding holiness meetings. First they were taken from a house at night by a mob and whipped and warned to leave the eountry. Failing to do this, they were arrested under State's warrant aud tried before a justice's court on the charge of insanity, eonvieted and sent to the lunatic asylum, notwithstanding the proof was made that they were men of sound miuds. On being conveyed to the lunatie asylum the authorities refused to admit them, knowing, as they did, that the prosecution was simply perseeution for their preaching, when they went about their business.'

"Let us pray God that this abomination may be swept away, so that men may be free to obey the dictates of their eonseiences, aud the messengers of Christ may not be prevented by this thing from doing their whole duty."

—John B. Gough, began leeturing in 1842. Between that time and May, 1882, he delivered 8,480 addresses to 8,500,000 people.

REFORM STORY.

HOLDEN WITH CORDS.

BY THE AUTHOR] OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

CHAPTER XXXV.—VOX POPULI, VOX DEI.

One night about a week after these events there was a meeting of two men at a cross road a little way out of the village; which meeting was evidently not accidental, for one of the two had been pacing restlessly back and forth for some time in a state of mingled agitation and expeetancy, and now greeted the other with only these three abruptly spoken words:

"*She is dead!*"

His eompanion started and a quick change passed over his face. To a man accustomed to taking a good position in society and being flattered and smiled on accordingly, the vision of possible arrest at the hauds of the law eould hardly be an agreeable subject of contemplation; but there is an old saying which tells us to give even the prinee of darkness his due, and I am willing to believe that Maurice Jervish felt for one instant a real pang of remorse—though only a passing sentiment, quiekly overpowered by selfish considerations for his own safety.

"This is horrible business," he finally auswered. "There will be a tremendous fuss made I suppose when the affair comes to be looked into."

"I shall have to lay low till it blows over," returned the other. "So now Jervish, you must let me have a hundred dollars, I can't go without it, my affairs are in a devil of a fix."

"Haven't got more than fifty by me."

"Then borrow the other fifty, can't you?" said his companion impatiently, "I must clear out of here to-night, or it is a jail matter."

"You forget that this confouuded ugly business is likely to get me into a tight box as well as you," said Jervish, uneasily. "But I'm willing to do the best I can. There's a private room in my office. Come down there with me, and we'll talk the matter over."

"I know you are thinking of your own skin, but I've got some regard for mine," answered the other with cool eontempt. "And I want you to understand that the sooner I'm off and out of the reach of pursuit the better for you. I might prove a very ineonvenieut witness before the coroner's jury."

"Oh, eome," said Jervish, alarmed at the threat. "What is the use of talking like that. I'll get the money of Montfort or some other member of the lodge. They won't get wind of the affair before to-morrow morning, and that will give you plenty of time for a fair start."

"I've got the night before me, and, luckily, a good fast horse," returned the other, after a moment's reflection. "Perhaps I had better go down to the offiee, and you ean bring me the money there. Only be quick about it."

Jervish handed him the key of his offiee iu sileuce, and the two separated.

While this eonversation was going on, in a house that stood a little way back from the road and not far from their plaee of meeting lay all that was mortal of Mary Lyman. The seal of the death angel was on those fast elosed lids, and the lines of weariness and pain left by the last struggle made the beautiful faee look even sadder than in life, as, framed in its rippling abnndance of tawuy gold hair, it looked up white and silent, bearing unute but awful witness that a deed of murder had been done.

Let Infinite Pity judge her, for though she had listened anew to the voiee of the tempter who, whispered of a way by which their mutual sin might be covered up—a need rendered more urgent on his part by the faet that he was a married man with wife and children—who shall dare say that the betrayed, deeeived soul may not have found eveu at the eleventh hour pardon and peaee? But what shall I say of him who wrought this ruin, to whom all the saered mystery of awakening womanhood was only a means for the attainment of his own base ends? Charity herself turns away. Better for that man if he had never been born.

Meanwhile Mauriee Jervish in no euviable frame of mind was directing his steps toward the house of Colonel Montfort. It was decidedly the largest and most pretentious in the village, for the Colonel was a man of eonsiderable property, gained not so mueh in lawful bnsiness, as by certain shady transactions already referred to. Ringing the bell he was soon admitted into a room styled the library, though the Colonel was not a man of scholarly tastes, and spent more time smoking than in reading anything older than the morning newspaper—and proceeded at ouce to state his business, with which the reader is already familiar.

"The deuce! This is going a little too far, Jervish. Of eourse the lodge will do its best to bring you off all right, but the truth is we have got about enough to shoulder already. A good many here in Granby are all ripe for an Anti-masonic excitement, and a less affair than this would be quite sufficient to kindle one. That infernal seceder, Severns, is capable of turning the whole neighborhood upside down, to say nothing of the Methodist parson, his brother-in-law. And with an amiable wish that he might see us both consigned to regions unmentionable—for I must stop to remark that the Colonel was a man of deeidedly profane habits of speech, which is nothing very surprising considering the fact that at one time and another he had taken a matter of several hundred oaths, each one far surpassing iu studied insult to Jehovah's name the profanity of an ignorant Irish drayman—he took out his pocket-book with a rather disturbed air and proceeded to count out some bills which he handed to Jervish.

The latter clutched the money eagerly. He had in truth been rather impatient of the preceding lecture, and cared little for the possible "Anti-masonic excitement," so vividly present to the Colonel's imagination, in the narrower and more personal subject of alarm which now absorbed his thoughts.

The Colonel left alone, lit a cigar and puffed away uneasily. What was it to him—this foul murder of an unprotected orphan girl? He was sorry the affair had happened. It was really unfortunate. But with all his Masonic degrees of knighthood did a single thrill of indignation at this double outrage on the weak and defenceless, attest to one faint spark lingering within him of the true knightly spirit of old? Did this "Prince of Mercy" who had dared to take at the same profane shrine one of the divinest titles of the crucified Redeemer—a title the most precious to the heart of his church on earth, aud his brightest crowu of glory among the shining ranks of heaven—feel even a throb of pure human regret or sorrow for the young life whose lamp had gone out forever in such starless gloom?

I trow not. He finished his cigar, sat down and wrote a few hurried lines, addressed to the village sheriff, also a member of Fidelity Lodge, and having sealed the note, transmitted it by a trusty messenger. He had learned by certain former experiences that it is not impossible to make an affair even more "unfortunate" than this redound to the glory of the lodge by a skillful use of those seeret tactics which such men know so thoroughly.

Among the many profane boasts by which Masonry and its kindred order, Odd-fellowship, seeks to "exalt itself above all that is called God or that is worshipped," we hear it sometimes said, "the members of seeret lodges hang together better thau the church." Now this matter in the light of the above scene is certainly worth inquiring into. It is a deplorable fact that a band of thieves and murderers will sometimes "hang together" when a party of philanthropists will split asunder over some miserable shibboleth; but the reason for this is not hard to seek. Selfishness is a strong cement of union, and is it strange that with our imperfect human raee it is often stronger than the bond of the most disinterested love? Besides, it must be remembered that a band of philanthropists do not need to "hang together" for the purpose of shielding each other's erimes—for this is really all the argument amounts to, though like other pieces of lodge sophistry it palms itself off on many an honest but unreflecting mind for the truth. But how long, oh ye Christian pastors, will you let "the simple perish for lack of understanding?" How long shall these false teachers "bring in damnable heresies," and you, Gallio-like, "care for none of these things?"

The night wore away. Like a queen in gold of Ophir, all her garments smelling of myrrh and aloes and cassia, rose the fair regal morning without a eloud on its glory; aud the light of day fell at last ou the white, upturned face, and slowly the village of Granby woke to the fact that murder had been done.

A eoroner's jury was speedily impanneled and a post mortem examinatiou left no doubt of the eause of Mary Lyman's death. The sudden flight of the physician at whose house she died pointed him out conelusively as the guilty tool, aud a warrant was at once issued for his apprehension.

A nnmber of men started in pursuit, the majority being good and honest eitizens who owned allegiance to no power but their lawful government, and to this eireumstance, quite as much as the delay eaused by an aecideut to "the good fast horse" on which he had relied for safety, was due the fact that the doetor was overtaken and brought back to Granby.

His witness before the jury cleared up all remaining mystery about the case. Perhaps he thought it would be better for himself if he made a clean breast of the whole affair seeing that the evidenee of his guilt was too overwhelming to be denied; and the result of his testimony

was most damaging proof against Jervish who stilt stayed about town knowing that his flight at this particular juncture would only point suspicion towards him as the real author of Mary Lyman's death.

The proceedings were *ex-parte*,—the jury's business being simply to obtain evidence against the guilty parties. While we were in session—for, reader, I was on that jury, and know whereof I affirm—at precisely the point when this new witness, whose name was Dr. Forsyth, though the name is immaterial as he has no after connection with my story, was about to give his testimony, we were joined by lawyer Burroughs, a practicing attorney of the village and a member of Fidelity lodge, who apparently dropped in for no other purpose than to kindly aid with his legal knowledge the examinations of the jury. He was a man whose words were softer than oil and smoother than butter, though at need they could be sharper than drawn swords. A thrill of suspicion shot through me when he entered, but it seemed like a breech of charity to think him actuated by any other motive than the simple desire to serve justice, so intently did he listen to the testimony, so earnest did he appear to have all the facts elicited which had a bearing on the case. But when the closing of the prisoner's testimony left us nothing to do but to draw up a formal warrant for the arrest of Maurice Jervish, the before-mentioned attorney looked at his watch, and quietly remarked,

"I need not stay longer now the witness is all in. I see it goes hopelessly against my client but as I am counsel for Mr. Jervish I felt bound to stop and see it through." And so saying he left the room unmindful of the indignant surprise which was visible on every face, unless I except the only Masonic member of the jury who sat in a corner busily trimming his nails from which engrossing occupation he did not take the trouble to lift his head as the door closed behind the retreating attorney.

But another surprise awaited us. The coroner had just penned the warrant, and it only waited our signatures when information was brought to the jury room that Jervish had fled; having learned, no doubt through the Masonic lawyer of Forsyth's arrest and his own danger. Then and not till then did we realize in what an impudent and shameless fashion the jury had been sold.

"Just like Burroughs to serve us such a trick, the mean, sneaking rascal!" broke out one of the jurors, ordinarily a quiet man, but just now roused to a perfect white heat of indignant wrath over this example of Masonic double-dealing.

"Well, the mischief is done," said another; "the best thing we can do is to sign the warrant right off and get it into the hands of the sheriff as soon as we can."

Quickly each man wrote his name—all but the Masonic juror. Oh, that precious hour and a half wasted in trying to argue with one whose stupidity if it had been real instead of pretended, ought to have consigned him to an asylum of imbeciles! But I have understood better ever since how one Mason can so obstruct the wheels of law as to cause "truth to fall in the streets and turn justice backward." For that hour and a half was improved to the utmost by Jervish in making his escape.

The next thing was to put the writ in the hands of the sheriff; but in vain we waited to hear news of Jervish' arrest. Sheriff Simonds had his own notions of Masonic duty which agreed very well with those entertained by Colonel Montfort. The latter's note the previous evening had done its work, though my knowledge that he influenced the sheriff to betray his official trust by a reference to his Masonic obligations, and a promise that the lodge would shield him from consequences, as well as other incidents here related, has been pieced out from the various disclosures that leaked out at different times either through legal investigation, or the less formal process of hearsay.

Hour after hour passed. Men gathered in knots, excited, indignant, and talked the matter over indulging in free comments on the shameful inactivity of the sheriff, as well as the conduct of Burroughs in contriving to possess himself of all the testimony against Jervish, and then going straight from the jury room to warn his client. And as the talk went on it was easy to see that the smouldering fires of popular indignation needed but slight fanning to burst into a fierce flame. There is something awful in such a rising of outraged justice when the people unite as one man to execute vengeance. I know of but one thing more terrible to meet—the face of the Judge in the Great Day of his wrath.

Before the sun set Colonel Montfort and his clique were likely to get such a dose of Anti-masonic excitement as they little calculated on.

"The sheriff is a Mason and an Odd-fellow. He don't want to arrest Jervish, that's plain to be seen," I heard remarked in one of these excited groups. Masons and Odd-fellows are bound to stand by each other. That's what they all say."

"Well I don't know much about the Odd-fellows, only they and the Masons seem to be hand and glove together," observed another. "I've heard it said that Masonry was a good thing for some of our men when they fell into the hands of the rebels in the war, but when it comes to secreting and running off criminals there's two sides to the question."

"I've got a story to tell on that point," spoke up a man who wore a soldier's coat. "When I was in the army I used to see a good deal of Masonry—from the outside, I never was one myself. I know one of our colonels that in the battle of South Mountain would have been cashiered for cowardice if he hadn't been a Mason. Somehow the court martial didn't convict, and not a great while after he was promoted. But that ain't the story I was going to tell. I was in Custer's command and a batch of us were taken prisoners by guerilla General Mosby. He ordered that seven drawn by lot be hung in retaliation for the hanging of seven of his men by the Unionists. Among those that drew the marked ball was a lieutenant that I knew very well. I never saw these men again. They were carried off to a place near Sheridan's headquarters and hung. I and some others got exchanged after awhile, and about a year afterward I met this same lieutenant alive and well. 'I thought you wan't in the land of the living,' says I when we came to speak. 'I shouldn't have been,' says he, 'if I hadn't been a Mason; that saved my life.' I tell you I thought Masonry was a mighty good thing after hearing that, and I had a great idea of joining them myself, but there's a sequel to it as they say. When the war was over I fell in with a man that had been a Confederate soldier, and knew all about the hanging of these men—saw it done. Well, I asked about the lieutenant. 'He was a Freemason,' says he, 'I saw him give the sign to my colonel, and saw him return it. The colonel went off and a little while after he come back with two prisoners of his own that he handed to the officer who had charge of the affair. They were placed on the fatal line instead of the lieutenant who was set free, and their two lives went for his."

A thrill of horror ran through the group which was now considerably enlarged. The soldier's story had only added fuel to the fire. Every minute the excitement deepened as fresh cause in the continued inactivity of the sheriff or some rumor of a new attempt on the part of the lodge to thwart justice, fanned the flame.

Suddenly the cry rose up, at first from a single throat, then caught up and repeated by others, "Tear down Burroughs' office! Lynch the Masonic scoundrel!"

The mob spirit was fast taking possession of the crowd which now swelled to hundreds had gathered about the court house, when a clear, commanding voice addressing them from the steps of the building made a temporary silence.

(*To be continued.*)

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has its headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited.

E. D. BAILEY, N. E. Sec'y.

NOTES.

—Mr. Spaulding visited during the past week Milford, South Farmingham, Holliston and Saxonville, meeting with good success in finding friends and selling books.

—D. C. Durgin of New Hampshire, has been active since the State meeting, which he attended. He writes: "I have been at work in the cause of the American party, with what success time alone will tell. I find many that believe in the truth of the doctrine that we advocate, but it takes a good deal of moral courage to go against the tide of popular sentiment. We need to be steadfast for the right, looking forward to the recompense of the reward, for He is faithful who hath promised."

—Rev. J. P. Stoddard spent the Sabbath, Dec. 24th, with us, preaching a grand sermon in the morning at Washburn Hall, at South Worcester in the afternoon, and speaking, with others, again in the evening at our "People's Service." He came unannounced Saturday evening and some failed to hear him, who would have been present had they known of his coming. His visit did us good, as might be expected.

—The new temperance mayor, Mr. S. E. Hildreth, was inaugurated at Horticultural Hall Jan. 1st. The hall was densely packed with citizens.

—Rob. Morris has been lecturing in Maine, telling the people of his wonderful Masonic record and endeavoring to break the force of Mr. Weed's testimony by oracular utterances to the effect that the Masons did not kill Morgan but only hired him to leave the country. His statements are unsupported by anything but his own word which has too often proved false to be trusted now.

THE SOUTH WORCESTER CHAPEL.

A REFORM CHURCH IN THE HEART OF MASSACHUSETTS.

WORCESTER, Mass., Jan. 1st, 1883.

Another piece of work has been successfully consummated. The new chapel was yesterday dedicated free from debt and forty dollars in the treasury! Such an announcement, it is said, was never made of any church or chapel previously erected in the city. Friday evening the committee met to dispose of a deficit of $78. This was quickly provided for and the following day two partial pledges were redeemed which left us a balance in the treasury.

At the dedication services the house was literally packed with people. Every available spot in the audience room, entry and prayer room was occupied by an interested audience and some were turned away without gaining admittance. Three pastors, Rev. Dr. Gould, Rev. C. M. Samson and Rev. W. G. Sleeper participated in the services. Rev. Dr. Marshall, pastor of the first Baptist church, who was also invited, sent a congratulatory message but could not be present by reason of a previous engagement.

Four of the five superintendents of the Union School in former years were on the platform and spoke briefly—Mr. Anson Bangs, Mr. Henry Brannon, Mr. Charles Harwood, Mr. S. A. Pratt and Mr. F. B. Hayward. The services were exceedingly interesting throughout and we were all devoutly thankful to God for the achievement of such a success.

I entered upon this work in So. Worcester with many misgivings, fearing it would interfere with my work outside of the city and not especially inure to the advantage of the reform, but, like the Morgan monument in our national movement, this has proved in the providence of God one of the best things to be done. For a few weeks it has required an extra exertion which temporarily interfered with my lecture work, but I could in no other way have gained an equally important acquaintance in the city and presented our cause to more men of piety and means than by this agency. Doors that formerly were locked easily opened, and once opened our reform had made a gain which is destined to have an important bearing in the future. Conservative New Englanders look with suspicion on any movement which does not reach them through ordinary channels. Things cannot be done here by a "hop, skip and a jump" method, and he is wisest who learns this soonest. Providence in this case has planned for us better than we could have asked.

I shall now be free to make such excursions abroad as give promise of usefulness. I am first to go to Connecticut and repeat the tour of the State which last year proved so helpful. It is not certain that I shall do a great amount of lecturing for I find it very profitable to visit candid men and personally introduce to them the reform, putting them into an inquiring attitude. If we can move the springs that move the people we shall not be long in raising a popular activity that will prove certain destruction to the lodge.

I am most troubled at the fact that the foundation principles of Christianity are so far lost sight of by the people. Our reform movement will never completely succeed till it becomes aggressive in teaching the fundamental doctrines of the Gospel. Brother Bacon of Connecticut insists that there must be a reformation of the preaching, and he is right. There is a popular ignorance of the Word of God which is appalling. The people are receiving the Gospel by tradition and like all tradition it is losing some of its most essential features.

We had a large meeting at Washburn Hall Sunday evening. I wish I could impress upon our readers in Worcester the importance of sustaining by their presence this meeting. Deacon David Whitcomb told me, when he heard about the meeting, that without doubt it was one of the best opportunities in the city. Men can be reached there who could not be reached in any other way. The purposes of the meeting are wholly reformatory as to method and aim. All with whom I have conversed believe in the movement and express a belief in its success. Brethren, let us lay hold of it in earnest and take a personal responsibility for its success.

E. D. BAILEY.

—Will Rev. S Collins please send his address to this office.

—The friends in Chambersburg, Pa., are contemplating a general convention for the south-eastern section of Pennsylvania, and the plan may yet develop into a State meeting. Bro. Hinman, who has been visiting the city, will have probably a month's work in the State if the plan is carried out.

REFORM NEWS.

WORK IN MICHIGAN.

PONTIAC, Mich.

I expect soon to speak in Ingham and Eaton counties. I hope the friends along that line will write me at once so that I can speak at as many points as possible on the way. Let me hear from friends in other parts of the State, as I intend by the Lord's help to drive this battle on.

Those who are willing to assist in establishing an Oakland Co. Association will please write to Dr. L. I. Wicker, Holly, Mich. When you write him, make such suggestions as are likely to help on the good work. Let us work with all our might and do all things to the glory of God.

A. H. SPRINGSTEIN.

A CALL AT WORCESTER.

December 24th I spent with Bro. Bailey at his home in Worcester, Mass. The kindness of himself and wife will be fondly cherished for days to come. I was on a business trip via Washingtou, New York and Boston and found it convenient at 7 P. M. on Saturday to halt for a Sabbath of refreshment and worship in this center of manufactures, commerce, culture and religion. Christmas was near and loyal Catholics were of course jubilant in anticipation of "high mass" and absolution, but it was a little surprising to find Protestants and clergymen of Pilgrim ancestry entering into the spirit of this religious festival with all the zest of the most devout Papist. I did not visit any of the churches where special attractions were advertised in the daily papers, but was told by some who were present that the simple services of the Gospel were pushed aside by performances rivaling the elaborate displays of Rome itself. I was glad to know that such an appropriation of God's Sabbath was quite distasteful to some, who seek out the old paths, and much prefer the simplicity of their fathers, the early Christians and of the Divine Master.

At half past ten on Sabbath morning I accompanied Bro. Bailey to Washburn Hall where we met a band of pilgrims, and at his request preached to them. They received the Word attentively, and greeted me heartily at the close of our services, indicating that it was no new thing to hear the truth spoken in the plainest terms. At three o'clock we repaired to the school house in South Worcester where Bro. Bailey has gathered another band of worshipers to whom he preaches when in the city. The evening gathering was in Washburn Hall, and more spiritual and profitable, as it seemed to me, than either of the others. The subject was the enduement of power. Quite a number took part and all seemed to realize the presence and power of the Holy Spirit upon the people. The day was to me blessed and I was specially rejoiced to find that God was honoring the work of our brother and giving him favor among the people.

In considering the needs of our work at Washingtou and the importance of having a discreet and experienced general at the center of political power, I had thought it possible that a field for wider influence might be calling for Bro. Bailey's skillful hand; but I am convinced after looking over both fields that New England needs Bro. Bailey and that Washington must be provided for in some other way. The work already done has given him an influence which can not be transplanted, and which, rightly directed, will secure for him access to many places not open to strangers or readily reached by transient lecturers. He is recognized as an able and devout minister, a successful advocate of temperance, an effective speaker, an uncompromising opponent of the whole lodge system and a thoroughly Christian gentleman; and is accorded an honorable place among the ministers of the city and the Christian society of the place. He has gathered about him a band of workers who are not ashamed of the Gospel of Christ and predict for our cause a healthy and steady growth under his management in New England. Let us rejoice and take courage as we see what has been gained for Christ in the face of terrible opposition by the enemies of his bride the church, and pray in faith that a man qualified for the difficult work at Washington may be raised up and firmly established where he may speak from the nation's head to the nation's heart and conscience.

J. P. STODDARD.

TO THE FRONT. KANSAS!

DODGE CITY, Kans., Dec. 23, '82.

The Emporia convention has come and gone. I am glad for the acquaintances formed. I feel encouraged by the counsels taken and strengthened by the sweet hours of social prayer. There was an air of business in the meetings which could not well be mistaken and if there are not large results, my expectations will not be realized.

I have consented to act as State agent until the new board would have time to canvass the subject and see what could be done, or until my duties might require me to go elsewhere. And now

WHAT NEXT?

I propose that the friends throughout the State who wish the degrees worked in their several neighborhoods would write to me at once. Write whether you have written before or not. A postal don't cost much. Let us see just what amount of degree work is needed and then we will better know how to lay our plans. If we could have the degrees worked in all the leading cities of the State and at such other points as might be desired, it would prepare the way grandly for the political discussion which would immediately follow. The difficulty in the way is that it costs money, and money is scarce. It would go far to lighten the expenses if we could have the stopping places arranged in order so that there will be no extra traveling.

Write to me at my home, Pearlette, Meade county, Kansas.

P. S. FEEMSTER.

BRO. HINMAN'S LETTERS.

A BENEFACTOR OF LIBERIA.

Among the good men I have found in Philadelphia no one seemed to me to be a more earnest and faithful laborer for Christ than Edward S. Morris, who is consul for Liberia. His great work is the education of Africans in Africa, and the development of agriculture and legitimate commerce. He is his own missionary society, and sustains a school for native boys in Liberia, which he tells me has now sixty-five pupils and is conducted by educated Liberians. He is also sending to Africa the seeds of the Cinchonia tree (from the bark of which quinine is made) and also other valuable plants. He imports pure palm oil and African coffee which is of a superior quality. He has spent several thousands of dollars in perfecting a machine for hulling the *dried* coffee berry. It is usually separated when it is in the pulp, and that which becomes dried is discarded.

This machine, which I saw in operation, gives promise of adding much to the value of the coffee production. I regard the work of Mr. Morris as one of great practical importance and which should have the support of all who desire to see the evangelization of Africa. His address is No. 6, S. Merrick St., Philadelphia.

CHAMBERSBURG AND ITS CHURCHES.

CHAMBERSBURG, Pa., Jan. 2, '83.

It was wise generalship when Lee chose this Cumberland Valley for his Northern invasion and made Chambersburg an objective point. It was a great mistake to have burned the town. It was soon rebuilt and better than before, and the burning but added to the prosperity, intensified the loyalty of the people, and made his disaster at Gettysburg more inevitable.

Here is a valley of singular beauty and fertility. Ten miles either way is a low range of mountains and through the interval run two important railroads, connecting the cities of the North and of the South.

This city, which has about 10,000 inhabitants, is quite old. The market house was built in 1780, but most of the old buildings were burned. Nearly all the people who live here are natives of this valley, but originally they were Germans. Now they all speak English, and generally with much correctness, yet many speak German and they often have religious services in that language. In a wonderful meeting held on New Year's morning in the King street church one brother spoke in German. The congregation was much moved, and commenced singing a German hymn in which nearly all joined. It was *wonderful*. It seemed to me that the Pentecostal gift of tongues had been restored. Surely the Divine Spirit was there in power.

This people have a substantial prosperity and a good degree of wealth. They have, more than people elsewhere, preserved their simplicity of life, but are subject to the same evil influences that prevail elsewhere. There is here a fine Masonic temple. It stands beside the M. E. church, and overshadows that, and nearly all the rest. There is an exception. The King Street U. B. church has a good house of worship and a membership of about 200 and they are about building a parsonage. They are a people of great simplicity and Christian earnestness, and are enjoying at present great spiritual prosperity. They steadfastly adhere to the old landmarks of doctrine and discipline, and have suffered much for righteousness' sake. It will be an evil day for the authorities of the United Brethren church when they count them out; but to me it seems highly probable that they will find themselves cast out from their chosen denominational counections, and be enabled by Divine grace to rejoice greatly in the liberty of a free people of God. They are much interested in the missionary work and the ladies have already organized a missionary society and are planning a mission school in West Africa. Several adjoining congregations sympathize with, and are aided by them, and their work enlarges on all sides. The *United Brethren in Christ* is an able paper now published fortnightly, and edited by Rev. W. O. Tobey, formerly of the *Telescope*. It represents those who insist on the enforcement of the anti-secrecy law as a condition of co-operation. It does not shun to declare the whole counsel of God and though proscribed by those who love peace more than purity it is true to Christ and will prevail. It is proposed to have an anti-secrecy meeting to-morrow night nor do they feel afraid of grieving the Holy Spirit by any honest effort to oppose sin and maintain Gospel purity. Many leading men in the city are in sympathy with our reform, including Hon. John Stewart, candidate for Governor J. M. Pomeroy, editor of the *Franklin Repository*, the oldest paper in this part of the State, and now entering on its ninety-third volume, is a seceded Mason, and publishes a notice of our meeting. The outlook is full of hope.

Yours for Christ,

H. H. HINMAN.

MINNESOTA STATE MEETING.

The fifth annual convention of the Minnesota Christian Association opposed to secret societies met at Blue Earth City, Dec. 6th, but it seemed as though the winds had gathered up their power, and were blowing what is familiarly known here in the West as a "blizzard." Owing to this fact, trains were behind, so that no delegates from abroad reached the place of meeting until nearly midnight of the 6th. The morning of the 7th dawned cold, but clear. We gathered together in the court-house and called upon the name of the Lord. The weather was exceedingly cold and few dared to venture far from home; but the evening brought together a good congregation to hear Pres. C. A. Blanchard lecture. The 8th was spent in prayer and conference, addresses from different ones, business, and in the evening a second lecture by Pres. Blanchard. Although the weather was so cold, and but few out, still the Lord was with us, and we had really a refreshing time. We were somewhat disappointed at not seeing General Agent Stoddard, but nevertheless it has been a profitable convention. The business of the convention was transacted in a way creditable to the Association. The expenses of the convention were all met on the spot. A State Lecturer were provided for at a salary of $500 per year. Rev. Robt. J. Williams of Winnebago City was engaged, a man full of the Holy Ghost and zeal. May God bless his labors. Local lecturers were appointed to operate in different parts of the State, inasmuch that we are looking for great results from this year's labor. We were also cheered on in our work by the presence of Charles Hoover and wife from Iowa.

The convention adopted the following resolutions:

Resolved, That the work against the secret empire is of God, and is of the utmost importance, inasmuch as the influence of secrecy is against the spread of Divine truth.

WHEREAS, To successfully carry on the work of destroying the lodge and its influence, we need the undivided effort of one person; therefore,

Resolved, That we as a committee recommend that a lecturer be put in the field who shall be full of the Holy Ghost, and otherwise qualified for the work.

WHEREAS, We deem that Freemasonry and its kindred institutions are not only detrimental to good society, but are among the greatest evils of our land; sapping the foundation of the Christian religion, and sealing the lips of many who profess to be embassadors for Christ, and tending to drift our churches into formalism and spiritual death;

Therefore we, as Christian men and women, do resolve that we will use every means in our power to oppose and expose these sinful and wicked institutions, in all places we may have opportunity being directed by the Word and Spirit of God.

Resolved, That as members of this Association we will put our pledges into practice by being active workers in this reform, by the use of our temporal means and the circulation of such books and tracts as we may obtain that bear on this subject; that we may by this means be able to enlighten the people on this great evil. And, furthermore,

Resolved, That we not only talk and pray against this great sin, but that we vote as we talk and pray, that all our acts may be in accordance with our theory, that God's blessing may rest upon us as a society.

Resolved, That inasmuch as we have chosen Bro. R. J. Williams, one of our members, as our State Agent for this Association, whose duties will be to travel among the people of the State to lecture, and otherwise enlighten the people in regard to Freemasonry and other kindred societies, and also to solicit aid in carrying on this work of reform; and furthermore, we will do all in our power to sustain our agent by soliciting and raising sufficient sums to sustain him in his work.

Resolved, That we tender our thanks to all the people of this vicinity, who have opened their doors and have so kindly entertained the members of this Association.

THOMAS HARTLEY, *Rec. Sec.*

THE KANSAS STATE CONVENTION.

OFFICIAL REPORT.

The Kansas State Christian Association met in the Congregational church, Emporia, on the evening of Dec. 19th, 1882.

In the absence of the president, J. S. T. Milligan, the convention was called to order by the secretary, and Rev. W. W. McMillan, of Olathe, was called to the chair pro tem.

After a brief invocation, President J. Blanchard, of Wheaton, Ill., was called upon to give a brief statement of the objects of the association and of this meeting.

An address of welcome was given by Rev. W. N. Hibbard, and was responded to by the chairman.

Bro. Feemster made a statement corroborating the remarks of President Blanchard that secession in the South was plotted in the Masonic lodge.

President Milligan was present on the next day and presided. During the season of devotional exercises Father Chittenden, of Lyndon, spoke of his first public effort in exposing Masonry.

The committee on nominations presented the following report, which was accepted, amended and adopted, as follows:

PRESIDENT, Rev. J. A. Collins, United Presbyterian.
VICE-PRESIDENTS: Rev B. F. Worrell, Congregational.
" " H. Curtis, Wesleyan Methodist.
" " Rev. R. Loggan, United Brethren.
" " John Motter.
TREASURER, H. Curtis, Olathe, Kas.
SECRETARY, W. W. McMillan, " "
Place of next meeting, Topeka. Time, October, 1883.

The officers of the association were constituted an executive committee.

The association in the afternoon listened to reports from different laborers engaged in its work.

[*Continued on 10th page.*]

CORRESPONDENCE.

NO DISPUTE ABOUT THE BODY.

DES MOINES, IOWA.

EDITOR CYNOSURE:—Some things have appeared in the *Cynosure* of late, which are also referred to in the published reminiscences of Thurlow Weed, which I greatly desire to see explained. It is in regard to the body of the murdered Wm. Morgan.

It was my fortune to enter upon the work of the ministry in western New York, while all the exciting scenes connected with the atrocious murder, the abortive trials, the discovered corpse, etc., etc., were facts of which every one talked and none denied. That Wm. Morgan was kidnapped, and sunk in the Niagara river by Freemasons was as fully and generally believed by the people of that region, as the existence of that river!

Not only the scores and hundreds who left the lodge forever, professedly on account of the murder, but even Masons who continued to adhere to the order, admitted that Morgan was foully murdered.

Not very many years ago, I remember calling on one of this class of men in company with Pres. Blanchard, and he was asked why, if he admitted the murder—"the deep damnation of his taking off," he did not come out and renounce the order, as so many others did? His reply was that there was no order to renounce!—the lodges all went down and there was no more Masonry there. The Anti-masonic party rose on its ruins, and for years gave notoriety to all the facts of the murder and especially to the humiliating and abortive efforts of the Attorney General and the courts to bring the murderers to justice. Who could imagine that a generation would arise before the end of the century, to deny and quibble about matters so widely and universally known! It only confirms the Scripture assertion, that anti-Christ in every form and guise is a "mystery of iniquity," for of all the murders ever perpetrated in our country, this stands out unique and unrivalled in its prodigious wickedness.

The victim was a good man, kind and benevolent, who had committed no crime, either against the laws of God or of man. The conspirators against his life were many—were men of intelligence and influence, husbands and fathers like their victim, and for days and nights they kept him in their prison near Lewiston and heard his piteous entreaties to spare his life, for the sake of wife and children dependent on him, and then with a heartless cruelty, which always seemed to me no less than infernal,—deliberately sunk him at night in the mighty river!

But I did not take my pen to call back these terrible reminisences so indelibly stereotyped upon my memory, but to inquire about the finding of the corpse. According to the best of my recollection, the body of Wm. Morgan was found at Oak Orchard Creek and was fully identified by his widow, by infallible signs, and by many others besides herself.

But this paper purporting to contain Mr. Weed's understanding of the matter, involves the subject in doubt and speaks of another body found on the lake shore which was so manipulated by Masons as to throw doubt over the whole affair. In the article I refer to, Mr. Weed seems to be misled, or has the subject, somehow, confused in his own mind.

M. N. MILES.

PLUNDERING COWANS NO SIN.

GOODWINE, ILL., Dec. 25th, 1882.

DEAR CYNOSURE:—Lately quite a prominent business man and Mason who resided near here failed,—liabilities reported at about twelve thousand dollars.

It is a common remark that "wine and women" will get away financially with the best of men. But in this case from what I can learn, another factor (beside wine and women) started this man on a downward career. He ran off leaving near twelve thousand dollars of a loss to those who had placed too much confidence in him. Some of these losses fell upon non-lodge men. One man, a Mason, just before he ran off, went to him, not knowing he was arranging to leave, and offered him $200. It was taken; he held it in his hand for a minute or two, seemingly in deep study, then handed it back, saying, "I'll not take it, though I need it." But he went directly across the street and borrowed $400 of a man not a Mason and kept it, and immediately absconded.

This was told me by a Mason who is young in the trickery of the lodge, having just joined. He thought it a good argument for the "square" boys, that they would not rob, defraud or steal from each other but only *from out-siders!* Here is an institution, yes, a clan, a cabal, chartered and their charter printed in our statute books, whose legitimate business is to make raids upon society, and this order is ready and does defend its members in the courts.

Let the people arise in their might and wipe out such charters from our statute books.

The Masons are to have a public installation soon in the M. E. church at Hoopeston, and now the non-Masons ought to have lectures in this church or some hall to offset this bid for popular favor. I think arrangements can be matured for such lectures.

J. S. HICKMAN.

WHO KILLED HIM?

Mr. E. E. Wheeler, of Plainwell, Allegan county, Mich., says that his father, Colonel Edward Wheeler of Norwark, Ohio, (now deceased) was a Freemason for forty years or more, and that he heard him say repeatedly that the Masons took Captain Wm. Morgan to Fort Niagara, where they kept him some days, and from there they took him in a boat to the middle of Niagara river and threw him overboard; and his father would add, "and they served him right, for he had violated his oath."

Mr. Wheeler also says that a Mason of high rank voluntarily said to his mother at the time of his father's death, "You need have no anxiety about the funeral expenses; the Masons will pay them."

Some time after this an older brother of Mr. Wheeler saw the same man who made the above statement respecting the funeral expenses, and asked him if the Masons were going to do as he said. His reply was, "No, the Masons will do nothing about it; you will have to pay them yourselves." And they did not pay one cent.

M. P. N.

LODGE MASTERS NOT NEEDED.

STRAWBERRY, KANS., Dec. 22d. 1882.

Maple Grove, for eight months or so, has been the principle scene of conflict in this county.

Last spring, when Bro. J. C. Johnson renounced Freemasonry, the contest fairly opened, and although he seemed to be highly esteemed by both elements for years previous, the lodge element with little exception denounced him and his wife as being and having been very questionable characters, and would have doubtless inaugurated a system of severe persecution against them had not the Anti-masons rallied to their protection.

The Spirit of God got hold of him finally (although he had been a nominal Masonic professors for years in the M. E. church) and led him out of darkness into light. Naturally enough he gave his testimony in class meeting which created a great sensation immediately. The leader tried to close the meeting, but it would not close; one after another rising and giving their opinion of Masonry. Finally the class leader got the floor and said he was not a Mason, but declared that he was in favor of Masonry, and that he would take the Masons, and those who were in favor of Masonry could come with him, etc. Soon he and a corporal's guard met at another school house and had class meeting; except on preaching days, when the whole lodge force within reach seemed to pour in to hear the Masonic minister. Thus the lodge element almost entirely deserted Maple Grove class, soon appointing their meeting on the same hour; which, however, did not result in quashing the class proper. On the contrary all the means of grace were kept intact, principally by the Anti-masons, and seemed to be blessed; while the other class dwindled to nothing. Even the minister seemed to play into the hands of the lodge by publicly announcing their meetings and taking the class book away from our leader turning him out of office and giving the class book to the leader of the other class and leaving us without a leader.

At this time a lecture was pending on the subject of secret societies by Rev. R. Loggan of the United Brethren church, who was also invited to establish an appointment here which was placed at the hour (3:30 P. M.) that had been, deserted by the lodge. At this the lodge suddenly discovered that it was just spoiling for class meeting and must have one. The United Brethren not being scared by the misrepresentations set afloat, the lodge by the aid of their minister appointed class at 11 A. M. This maneuver was also a failure, and the time having arrived for the lecture, it now came off with a reasonable degree of success.

At the close of the lecture proper a Mason undertook, instantly, to spring a Christmas tree project, but was invited to wait till we were through. Among other questions, answers, suggestions, etc., the obligation of the first degree was called for and read. At the close of the obligation the Masons were asked if it was correct.—Silence. Bro. Johnson defied any one to deny it.—No denial. Although the lodge had been invited to furnish any one to defend their side, they made no defense.

The following Sabbath the lodge was evidently not happy. The Masonic Sunday-school superintendent suggested a change of Sabbath-school to the forenoon. He was aided by the leader and encouraged by the Masonic minister and the lodge party voted it through. This also miscarried, for they failed to draw all the congregation from the U. B. preaching in the afternoon, and the Lord's work goes on.

"A silver-tongued orator" met objections to the Ancient Order of United Workmen a short time ago at Clifton. Very plausable, and many are carried away; but thinking, conscientious men can see many thin places. "Ancient!" Is not that a lie at the very start? And if it starts with a lie, then what?

S.

A FRIENDLY TALK TOGETHER.

We shall have, as heretofore, a department where all the friends of the reform may have a free conference and became better acquainted with one another. As the best meetings of a church are generally where the hearts of all are too full to speak long, and every one has a word, such a meeting we must have in the *Cynosure*. The chairman will ask Bro. Geo. Heaton, a seceded Mason of Fairfield, Iowa, to begin:

In the address of Gen. A. C. Dodge to the old settlers in this place, he told this incident: "Many years ago my father was engaged in flat-boating down the river to New Orleans. He was once captured by a band of land pirates, like the John A. Murrel band, and was about to be put to death, when he gave a Masonic sign which saved his life, the leader of this band of cut-throats being a Mason." This rule of saving a Mason in extremity is practiced everywhere and for all Masons for they are obligated to do so.

M. B. Nichols of Hillsdale county, Mich., agrees with the *Cynosure* in a recent note:

The short article you copied in *Cynosure* of Dec. 28 from the Boston *Congregationalist* concerning the killing of Morgan and closing with these words, "Better drop the subject," reminded me strongly of the plea of a certain class in the time of our Saviour: "Let us alone, what have we to do with thee?"

I had ever thought that all that was good and true sought investigation; the more the better, and that it was only the evil that sought the darkness, and do not the words of our Saviour confirm this? "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth, cometh to the light that his deeds may be made manifest that they are wrought of God."

A student in the Ohio Wesleyan University, Delaware, O., whose acquaintance we are all happy to make, has the floor:

Now I write you concerning another "fraternity" which has been a pest, and still is a pest, in colleges, and especially at the Ohio Wesleyan University at Delaware, O. Their schemes are seen boiling and bubbling for little petty college honors, seeking a place on every committee, desiring the offices of every class organization and pushing themselves wherever they are least desired by students not "Frats." In short, they seek and endeavor to control everything of any importance in the college. Just now there is a considerable strife between fraternity members and anti-fraternity men. I think a judicious use of some of your books on anti-secrecy might be the means of keeping out a few whom they are trying to seduce, by their schemes, into their good-destroying society.

The pamphlet on College Secret Societies is just the thing for this work. We hope to hear again from this institution. Our good friend Dr. Clark of Carthage, Ind.:

I think there is an effort being made by some of the ladies appointed at State meeting to canvass for subscriptions. Hope they will report before long.

They shall have all the help possible from the *Cynosure* to make that report a good one. From Pleasant Grove, Sutter county, Cal., Morgan Banta sends word:

Secret societies are doing a great wrong to this country. Religion can't live where Masonry and Odd-fellowship predominate. Therefore, I will do all I can for the rising generation. Anything that you send me will be distributed.

Bro. G. W. Donaldson of Washington city, who has been co-operating with Bro. Hinman, says:

Praise the Lord for the article in the *Cynosure* about Christmas. I received light on it; it is a holiday made by man and not by our Lord. I don't keep any holiday but God's holy Sabbath. Bro. Hinman is here and I am out every day with tracts exposing these secret orders; by the help of the Lord, going from house to house. I don't want to be at ease in Zion. Oh how the secret order gentlemen would put me out of the way if they could! But my Father takes care of his children. Glory to his name. I am glad to see there is another brother in this work for God, of the same name as myself. I pray God, to make him an iron pillar, and give him great boldness to stand up for Jesus. Washington is a corrupt place. There is a great work to do, but so few to do it, yet God has a few faithful ones who are out doing his work and think it a great privilege.

OUT DOOR WORK.

LAW FOR FARMERS.

Some time since we gave an article on humbugs. The country is full of adventurers who prey upon two classes distinctively, First, those who believe that all newspapers are liars, and second, that class who subscribe for the paper that is sold for the least money, without reference to the reading matter it contains. Among the most successful swindlers are those who take a promisary note for some swindle they have to sell, either drawn in such a manner that it may be altered or separated, or else under the pretense that it will not be presented until the article is tested. A good authority says:

A promisary note is a written agreement to pay a certain sum of money at a certain time. It must be definite and unconditional. It is therefore in the nature of money; being negotiable, and when payable to bearer, the property in it passes by mere delivery of the paper on which it is written. It is not subject to all the defences that are good as against other contracts. For example: It is generally good in the hands of an innocent holder, no matter though the maker of it had lost it, or it had been stolen, or obtained from him by fraud. This may be the case, even though it had been altered or "raised," as where I gave my note signed in blank to a person, authorizing him to fill in a certain amount, as $10, and he fills in a larger amount, as $100, and sells it to an innocent purchaser. I must pay the larger amount, for it was I who enabled the fraud to be committed; and an old maxim of the law holds that where one of two innocent persons must suffer from the wrongful acts of a third, the loss must be borne by the one who enabled such third person to occasion it. The justice of this is obvious, and any sensible man will appreciate the necessity of protecting, in the largest degree, the rights of bonafide holders of negotiable instruments, which form a part of the currency of the country, and if subject to all the defences of other written contracts, would be deprived of their main value.

Our advice is never to give a note unless written in ordinary form, and you should know perfectly the contents thereof. The great number of frauds that have been perpetrated on farmers of western States and Territories by patent right men and worthless agricultural machinery agents, should be sufficient excuse for you to have nothing to do with men, especially in important transactions, who cannot satisfy your banker, lawyer or merchant that they are all right.

Another fraud is that of conveyance. The following decision is a case in point: Where a party conveys his property to a third party when judgments are outstanding against him, and such conveyance is with the intent to defraud his creditors, and the fraud is participated in by the purchaser, his title will not be protected, even though he paid sufficient consideration. William vs. Nachenheim, Sup. Court of Iowa.

So, again, whenever a note is executed by two or more parties, any alteration in it without the consent of all, notwithstanding the alteration was entirely honest, and with no fraudulent intent, will be deemed a material one. Craighead vs. LeLonep, Sup. Court of Pa. Leg. Intel. 280.

In relation to mortgages, there always has, and always will be difficulties. A careful man will never mortgage his home except as a last resort to raise money for legitimate purposes. In this connection, a system of mortgaging farms in Switzerland will be interesting:

A farmer may borrow money of a dozen men successively, the official book showing their orders. If he fails to pay, a successor is found for him by beginning at the bottom of the list of debtors, and calling on each in his order to assume all the debts and manage the farm, or step aside and lose his claim.—*Prairie Farmer.*

WHAT GOES WITH THE FARM.

Mr. H. A. Haigh, of the Detroit Bar, gives the following valuable information in the December *American Agriculturist:*

When a farm is bought or sold, questions often arise as to what goes with it, and disputes may often be avoided if farmers know just what their farm deeds include. In brief, where no reservations are made in the deed, the conveyance includes the land, the buildings upon it, and all such chattels or articles as have become so attached or fixed to the soil or to the buildings, as to become what is known in the law as "Fixtures."

What constitutes a "fixture" depends largely on the intention of the owner in putting it there, and also upon the manner in which it is affixed. Anything so fixed to the soil or buildings that it cannot be removed without injury, nearly always goes with the farm; and anything of a permanent nature, fitted for permanent use, and annexed thereto by the owner with that intention, generally goes with the land, though it might be severed without injury, as the following examples will illustrate: All fences upon the farm go with it, but not fencing materials, as rails, etc., if bought elsewhere and piled upon the farm, and not yet built into a fence; they have never yet been "annexed." But rails cut from timber on the farm and piled up for future use, go with it; their original annexation is not severed by being changed from the standing trees to rails. If, however, they were cut with the intention of using elsewhere than on the farm, they would then be personal property, and would not pass. The bare intention in the mind of the owner in this instance makes the difference in the real estate and personal property. Hop poles, if they have been once used upon the farm, are regarded as a part of it, though at the time of sale they are stored away for future use. Loose scaffold poles, however, laid across the beams of a barn, have been held not to be a part of the realty. Standing trees, of course, are part of the farm; so are trees cut or blown down, if left where they fall, but not if corded up for sale; the wood has then become personal property.

FOR FARM BOYS TO LEARN.

How many of the boys who read this paper could "lay off" an acre of ground exactly, providing one of the dimensions was given them? Now I have taken some pains to make out a table, and I would like to have every one of the farm boys to learn it. There are 160 square rods in an acre, and there are 30¼ square yards in one rod. This gives 4,840 square yards in one acre:

5 yds wide by 968 yds long is 1 acre.
10 yds wide by 484 yds long is 1 acre.
20 yds wide by 242 yds long is 1 acre.
40 yds wide by 121 yds long is 1 acre.
80 yds wide by 60½ yds long is 1 acre.
70 yds wide by 69⅛ yds long is 1 acre.
60 yds wide by 80⅔ yds long is 1 acre.

Again, allowing nine square feet to the yard, 272¼ square feet to the rod, 43,560 square feet to the acre, and we have another table:

110 feet by 369 feet—1 acre.
120 feet by 363 feet—1 acre.
220 feet by 198 feet—1 acre.
240 feet by 181⅛ feet—1 acre.
440 feet by 90 feet—1 acre.

—*Western Paper.*

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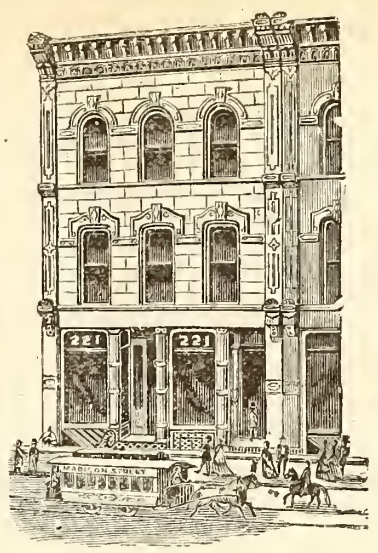
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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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THE CHURCHES AGAINST LOTTERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret worship:

Adventists [Seventh-day.]

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren [Dunkers or German Baptists.]

Christian Reformed Church.

Church of God [Northern Indiana Eldership.]

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples [in part.]

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant [Minnesota Conference.]

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church [Holland Branch.]

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHUCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Congregational Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton. Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Missionary Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes county, Miss.
Pleasant Ridge Missionary Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne county, Pa.

Other local churches which have adopted the same principles are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie. Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches in Christ of Kentucky

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Who depend on voluntary contributions of Christian people in whole or in part for their support:

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Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

The Christian Cynosure.

CHICAGO, THURSDAY, JANUARY 11, 1883.

TO OUR EXCHANGES.

A great favor will be conferred if our exchanges which are now mailed to 13 Wabash Ave., will change to 221 W. Madison St. Chicago.

Since the National Christian Association met at Oberlin in 1872 its organ has been owned as individual property. Agreeable to a resolution offered by Elder A. A. Phelps and adopted by the first National Convention, Pittsburgh, 1868, Pres. J. Blanchard, Philo Carpenter and others undertook the publication of a paper that should set forth and maintain the principles of the Association. Arrangements were made for the editorial department, and Ezra A. Cook secured as printer. The first number issued is dated July 25, 1868, a fortnightly at $1.00 per year. It was found that expenses were in excess of receipts and individual donations were often needed to meet current bills. This deficit was promptly met by Mr. Carpenter and other friends for a time in the hope that a liberal patronage would be secured and a self-sustaining basis reached.

At the Worcester Convention, June 7, 1871, a weekly edition of the paper was approved, to begin so soon as the Executive Committee could meet the additional expense. But the Committee, deeming a personal ownership would better establish the business interests of the paper, at their meeting June 30, 1871, gave it into the hands of Mr. Cook, who henceforth became proprietor, subject to the action of the succeeding National Convention at Oberlin. The paper, clear of all indebtedness, was thus passed over to Mr. Cook, the Executive Committee relinquishing all legal control and Mr. Cook assuming all financial responsibility in its future publication. It was, however, agreed that the paper should continue as the organ of the Association, and maintain the principles of our reform, and that the Association should co-operate with Mr. Cook in extending its circulation. No one who has read the paper will question the publisher's fidelity in maintaining our principles. For eleven years and more this POLE STAR of reform has shone steadily on, amid the numerous changes that have swept over our city and country, until the mists are giving way and the day-dawn appears. It was a hazardous undertaking for a young man with little experience or capital. Older men and well established firms declined to make the venture for any consideration within the power of the Association to bestow. It was an act such as men perform only from a sense of duty, leaving results with God.

With facilities at his command, Mr. Cook has not been able to cover expenses with receipts from subscriptions, and an indebtedness has been accumulating from year to year until his books show a deficit of $6,142.81, which all must concede to be more than one man's share of the burden, and he was seriously contemplating a reduction in the size of the paper. Having announced this purpose to the N. C. A. Board we were compelled to consider whether or not the cause in its advanced stage in other departments could afford to allow the contemplated reduction in its organ. Some felt that it would be a backward movement and a great mistake.

Aided by the *Cynosure*, with its columns always open for appeals, and the generosity of friends, many of whom had been won to our interests by the weekly visits of our organ to their homes, the National Christian Association, has by economy accumulated a small amount of funds; and by the liberality of Mr. Carpenter owns a building suitable for the publishing business; and besides, it has from the first been the understanding and wish of friends that 221 West Madison street, Chicago, should be the publishing house of this movement. After much individual conference the Board of Directors met Nov. 29 for consultation. Mr. Cook stated the case at length and the whole matter was canvassed without finding a satisfactory solution of the difficulties. It was deemed advisable to appoint a committee to investigate, report results, and recommend what action they deemed necessary. Messrs. D. P. Baker, E. A. Cook and J. P. Stoddard were appointed such a committee and instructed to report Dec. 2nd at an adjourned meeting of the Board.

Pursuant to instruction the committee looked over accounts of expenses and receipts for publication of the *Cynosure* as far as they were able, and having taken into account the whole case, submitted with their report the recommendation that Mr. Cook be paid three thousand dollars in cash and allowed the use of one page in the *Cynosure* for advertising purposes for four years. This recommendation, after careful deliberation, was approved by the Board as in their judgment the most equitable adjustment of the whole case. Rev. L. N. Stratton, for some ten years editor of the *American Wesleyan*, and Rev. D. P. Baker, eight years on the staff of the *Free Methodist*, were present and spoke freely, greatly aiding the less informed members of the Board by their clear and comprehensive views derived from long experience in newspaper publication. Mr. Cook accepted the offer, and at the time specified turned over the paper with its list of over 4,000 subscribers along with the good will of its publisher, and the Board by its proper finance committee carried out the agreement so far as the nature of the contract would permit.

A change so radical and in which so many independent, positive minds were directly interested, could hardly be made without some slight abrasion, but with the blessing of the Master and an effort on the part of each to put aside all personal considerations and do the will of Him who calls and commissions His workers, harmony and good feeling have been maintained, so that our entrance upon the new year and new era of publication is in the unity of the Spirit and bonds of brotherly love. We believe that the change has been ordered by One wiser than mortal and that it will increase the usefulness of your paper, meet the approval of friends, relieve an over-taxed brother from unequal burdens and inspire friends with new zeal to work, and more faith to pray for its greatly increased circulation. On hearing of the change a brother beloved writes as follows: "I suppose we (I will not say you) are in our own publishing house, which with yourself I believe will be more satisfactory to the friends. Not perhaps that the way the paper has been published was not the best financially for the N. C. A. for time past, and might have been for some time future, but I am content that the change has taken place and especially, so that it has been effected without involving the Association in debt, and also for the intention to keep out of debt. We now occupy the position I have always advocated and I think by this time somebody in whom we can confide has been found to conduct this particular branch of the reform work so as to make it financially successful, as failure should be stricken from our vocabulary."

The above views of a brother who has stood firmly by our reform with his labors, his prayers and his purse from the very first, and who has been present, I believe, at each annual meeting of the Association, are so sensible and just that they will repay a second reading. While East on my last trip, substantially the same views were expressed to me by experienced practical friends, and I have yet to find or hear from the man who seriously objects. We are all agreed that the paper *ought to pay*. The way to make it pay its own bills is to send in subscribers, and the way to get subscribers is to pray and work for them. It pays financially, in spreading the light, and is a blessing on your own soul when by dint of perseverance *you* add another name to the list.

J. P. STODDARD.

EDITORIAL LETTERS.

TEMPERANCE POLITICS.

TOPEKA, Dec. 27th, 1882.

DEAR CYNOSURE:—I called on Gov. St. John in company with Rev. Mr. Cordley, of Emporia, Kansas, to learn from headquarters the intent and meaning of the convention which is called to meet in this city Jan. 9th and 10th prox. Gov. St. John opens with a set speech on Tuesday evening, followed by other distinguished speakers. John B. Finch makes a speech on Wednesday evening, Jan. 10, followed by a list of honorables from Leavenworth and elsewhere. Each church, Sabbath-school and temperance society in the State is entitled to three delegates. The Topeka *Capital* thinks it will be the largest meeting of the kind ever held in the State.

Gov. St. John says that the convention is not, at least professedly, political, but is simply a prohibition convention to take measures to organize every family in the State in the interest of temperance. Rev. Mr. Cordley thinks the defeat of the Governor in the fall election will inure greatly to his advantage with the public. He says that the people favored and the politicians disfavored his nomination; that the speakers in the canvass killed him with "faint praise," and there is already a decided reaction in his favor. And Mr. Cordley thinks that if he should run for Governor in two years he would be elected by an overwhelming majority. As Mr. Cordley's large society at Emporia are strong St. John men, his and their judgment is important, representing the opinion of the more intelligent part of the Kansas population.

I do not think St. John will ever be chosen by the Republican party to any office. The temperance discussion is not going back; and when that cause has shaken off the incubus of the secret temperance orders, as the anti-slavery cause threw off the secret Know Nothings, once rid of the element of weakness, it will carry the country by its facts and arguments. Nine-tenths of the crime and pauperism of the country is too heavy a load for a political party to carry; and the lodge and liquor coalition will break down under it. At the end of two years from last November the whiskeyites and the temperance wing of the Republicans will rend the Republican party into two hostile fragments, as the Whig and Democratic parties were split in two on the slavery rock; and the Republican party, formed from the Barn-burner and Wilmot-Proviso Democrats and anti-slavery Whigs, has ruled the country now twenty-two years.

The new party which thousands of discerning men are predicting will not be Greenback or Prohibition. This government cannot stand on legs part iron and part clay, secret lodges and open, fair-dealing citizens. Both of those parties are composed of such iron and clay. Nearly every governor sent to Kansas as Democrat was driven into the Republican ranks; and the lodge and liquor power will drive every sound prohibitionist into the American party, so surely as the Washington movement now on foot, succeeds in placing the American platform before the American people.

The offices are now generally in the hands of 500,000 Masons. The subsidiary recruiting lodges will find that they are mere hewers of wood and drawers of water for the Masons. Schuyler Colfax's Rebecca degree and Rob Morris's Eastern Star lodge have utterly failed of their intended object, which was to yoke the women of America to the Juggernaut car of the Masonic lodge. There are only about one in fifteen of the voters of this country Freemasons, and when once they are forced to "bolt out of their holes" they will sink under popular contempt.

KANSAS VOTE SECRETLY CONTROLLED.

Jan. 1st, 1883.

I spoke at Lyndon, Osage county, twice on Sabbath the 24th ult., and once in the court house. I then stopped over night at Topeka, and called on Governor St. John. I liked him before, but much better after seeing him. I have this morning written him, and sent him "Freemasonry Illustrated," by the hand of Rev. Mr. Milligan who attends the Topeka Prohibition Convention on the 9th and 10th inst. Our good Mr. John Thompson is here from Sabetha, Nemaha county, forty miles north, to take me there to speak on Tuesday and Wednesday, the 2nd and 3d. We stop on the road to-night to hold a meeting at Banner. I have spoken to fair congregations, considering the cold and rough weather, here at North Cedar, on Fri- Saturday, and twice on Sabbath, yesterday. My personal friends will be interested to know what I am doing, and the rest of our readers must bear with this writing.

As I go from place to place facts and proofs accumulate that "The Supreme Council of Sovereign Inspectors General," headed by Albert Pike, the scalper-general, has defeated St. John and prohibition. When I was at Capt. Wilson's, Menomonee, Wisconsin, I learned through those who drank of it, that Pike carried a hamper of proof brandy, in his travels in that State. His daughter was travelling with him. The presidents of the liquor associations in Milwaukee and elsewhere are high low Masons. We know in ten thousand ways that lodge and rum are like Siamese twins. And as we know by *reductio ad absurdum*, that the straight line between two points is the shortest line, simply by showing that no other line is the shortest, so we know by moral demonstration that the lodge defeated St. John. It is able to do it. It runs through the State and plots nightly in every village and hamlet. His defeat took every one but the Pike Masons by surprise. They say, *sotto voce*, "St. John is not much of a Mason." A secret anti-prohibition society, with branches, had its seat in Topeka. Such secret societies could meet nowhere but in the Masonic lodge-room. The anti-third term Republicans generally voted for St. John. Nothing else defeated him, and the *reductio* is complete. The lodge did it with liquor money.

J. B.

—The *Christian Instructor*, lately removed from this city to Philadelphia to be nearer its United Presbyterian constituency opens the New Year with a dress of handsome new type and sixteen-page form. The *Christian Statesman* is now issued from the same office. A happy and prosperous New Year to them both.

—Geo. W. Clark, the "Liberty Singer," has lately removed from Detroit to Rochester, N. Y.

—It is expected that the editor of the *Cynosure* will return this week from his prolonged visit in Kansas.

—The saddest news with which we begin the New Year is word of the death of the aged and beloved ISAAC PRESTON of Lockport, Ill., who passed away to God on Thursday, January 4th, at an extreme age, having but lately celebrated his 90th birthday. The virtue, the moral courage, the love of truth, the piety of this humble but noble man is too well known by all our readers to need any encomium. The vigor of his constitution was wonderfully preserved by his temperate habit of life, so that up to extreme old age he has been able to render valuable counsel and assistance in the deliberations of our conventions and in the business management of the National Association. We regret that he must leave us, but to him our loss is blessed and eternal gain.

—In our correspondence Bro. Miles concieves a discrepancy in Mr. Weed's letter to the Batavia Convention respecting the body of Morgan. Mr. Weed expresses no doubt about the body. The evidence was clear that it was that of Wm. Morgan; but the clothing was of some other man. The abductors had evidently anticipated an exposure of some kind and planned to make themselves as secure as possible. This question about the clothes is all the ground the Freemasons have for their vicious denials of Mr. Weed's letter. As if they grew with the body and were an indispensable part of it. Rob Morris, McMurdy, Vincil, Carson, *et id omne genus*, may agonize through columns of denial and vituperation of a dead man to whose honor and probity themselves are strangers, all the ground for their dispute is the manipulation of the Masonic murderers to prevent Morgan's recognition if ever his body should be found.

THE SITUATION AT WASHINGTON.

"Give me a fulcrum for my lever and I will overturn the world," expressed the faith of Archimedes in the power of mechanical forces which by searching he had found out. Give us a foot-hold in Washington and with Christ for our helper we will overthrow the Secret Empire and bring to an end its bloody reign, just so sure as the Masons made Mrs. Morgan a widow in 1826, as the *National Era* and the old line Abolitionists abolished slavery, and as the "promises" are "yea and amen in Christ Jesus."

THE WAY OPEN.

God has opened an effectual door and thereby indicated his will. A house and lot, less than three blocks from the Capitol and only five doors from Pennsylvania Avenue, near Dr. Sunderland's church, just opposite the offices of the city government and under the shadow of the Metropolitan M. E. church, is within our reach. The frontage on 4½ street is twenty-five feet with a depth of 164 feet to an alley. The building is a substantial four-story brick with a basement, and contains sixteen rooms besides bath trunk rooms, closets, etc. It is the property of Vice Admiral Rowan and he stated to me that it cost him $12,000. It is assessed for $11,973. The title is said to be perfect, and it can be bought for $7,000 cash.

CONDITION OF THE PREMISES.

The foundation and walls are sound so far as I could discover. The slate roof showed no signs of leaking, but the inside is badly out of repair. It will probably require a thousand dollars at the very least to arrange an audience room, book room and office, and thoroughly renovate the whole structure and put it in prime order. Buildings of similar size and in the same locality rent readily to responsible parties at from eight to nine hundred dollars per year. A further sum of from one to two thousand dollars would be needed for the purchase of furniture and a full stock of the books, tracts, and publications required so that the final footing cannot safely be put much below $10,000.

WHERE IS THIS MONEY TO COME FROM?

I answer: Five thousand dollars have already been provided for, on condition the whole sum is raised; and if God wants you to give the whole or a part of what remains you are going to give it cheerfully or *lose your peace of mind*. If it is your duty to give a hundred, a thousand, or five thousand dollars to this enterprise, God will show it to you, and you will be thankful for the privilege. I want, because I believe God wants, some of our wealthy friends to take hold of this business with a will that scorns *seeming* impossibilities, and send to W. I. Phillips, Treasurer of the National Christian Association, within the next thirty days (before Feb. 10th) either in cash or negotiable interest-bearing notes, the second $5,000 of the whole $10,000, as estimated above. Every dollar will be credited to this account, and where requested will be reported in the next issue of our paper after its receipt.

In case the property is secured

WHAT SHALL IT BE CALLED.

Unless some one friend will pay the remaining $5,000 and give it such a name as he prefers, I am in favor of calling it "LEUTY HALL." Next to Philo Carpenter, Esq., Rev. Wm. Leuty has aided financially in the Association's work more than any other one man. Oberlin has its Tappan Hall, which recalls the memory of that noble but despised reformer, and is of itself an inspiration to every student who visits that institution to emulate his excellencies. In Chicago we have "Carpenter Hall" which will perpetuate the name of the generous donor when the lodge shall have succumbed to public censure, and given place to Christ's kingdom on earth, and why should not Father Leuty have a monumental building in Washington to perpetuate his name when anti-secrecy and its advocates shall become as popular as the once despised and hated Oberlin and Tappan are to-day.

WHO WILL OWN THE PROPERTY?

You ask this question as business men, and wish to know who is to look after this property if purchased. I answer: It will be deeded to the National Christian Association, to be used for a branch office and quarters for the Washington department of its work, and will of course be controlled as other property of the Association is. Hon. S. C. Pomeroy, Milton Ford, Joseph Bowes and Isaac T. Gibson will act with the General Agent as an auxiliary Board if requested to do so. These gentlemen all reside in the city and they are men of experience, with religious convictions, and are widely known as active Christian workers, and willing to give their services for the love of the cause. These men (if appointed) will be aided by others deserving our confidence.

FROM THE FIRST.

From my first practical knowledge of the anti-secrecy work I have felt and often said the great mistake of 1826 to 1832 was in not anchoring their work and making it permanent. An evil so deeply seated and strongly intrenched in state and church as Masonry cannot be conquered without a struggle. An election may be carried by an outburst of enthusiasm; a small boy may create a panic and move a large audience by crying fire, but surface ebullitions quickly subside, and the enthusiastic or panic-stricken crowds settle down into convictions or ascertained facts. If the workers in the Morgan era of Anti-masonry had done as the Young Men's Christian Associations and others are now doing, by securing headquarters with branch societies and publishing houses in fee simple, the whole land would not have been burrowed by the blind-moles of secrecy as it is to-day. They did some things well; aided by their example and admonished by their mistakes we must do *better*. Without an anchorage in the "bed rock" of a warrantee deed, I should have little heart to work, or little hope of success in Washington, but with a sure footing I believe it is the most promising point at which to plant a battery in the whole arena of conflict. In my experience of over fourteen years and with facilities for knowing and judging equal perhaps to those of any other one man, I consider this opportunity one without a comparison. The time, when the whole land is stirred by the testimony of the late Thurlow Weed; the place, a center of all eyes in this country and in foreign courts; the friends *providentially* stationed on the ground, with a hundred other indications all point to its importance as a means of speedy recognition among Christian societies, and an agency in the ultimate success of the anti-secrecy, anti-rum-shop, Gonstitutional reform and Christian Sabbath movements, which, though differing in name are one and identical in principle, and are all embodied in our reform platform.

TO THE LORD'S STEWARDS.

To you brethren, who are the Lord's stewards, and soon to give account to our "One Master," do I as your agent and Christ's servant submit this question for decision. I have given you the leading facts that you need to act wisely. I have expressed my opinion freely upon which you will place your own estimate. It may be your duty to give or it may not. God knows; but if your thoughts are established allow me to ask if it would not be much better for you to do yourself whatever your can afford rather than leave to others the disposition of your means after you are gone? Beloved, I feel earnestly but peacefully about this matter. It has been with me a subject of thought, planning and prayer for months, and having done what I could I am resting in the "Precious Promises," and shall rest however you may decide; and my prayer is that your Father and mine may give each of you like assurance in knowing and doing his will on earth.

J. P. STODDARD,
Gen'l Agent N. C. A.

OUR CONTRIBUTORS.

The *Cynosure* is happy to announce herewith a grand list of contributors and correspondents for 1883. To read their letters, study their arguments, compare their experiences, and drink with them at the fountain of truth, even Jesus Christ, will be the noble privilege of the readers of the *Cynosure*. The following is only a partial list. Arrangements are being made for the enlargement of the circle until it shall include every section of our country:

John G. Fee.
Rev. A. M. Milligan, D. D.
Rev. P. A. Seguin, French Protestant Mission, N. Y.
Pres. S. B. Allen, Westfield College.
Pres. C. B. Kephart, Avalon College.
Rev. Warren Taylor, Presbyterian, Ohio.
Prof. L. N. Stratton, President Wheaton Theological Seminary.
Prof. W. O. Tobey, editor *United Brethren in Christ*.
Prof. J. R. W. Sloane, D. D., of Reformed Presbyterian Theological Seminary.
Rev. Wm Johnston, United Presbyterian church, Iowa.
Revs. H. H. Hinman and P. S. Feemster, N. C. A. agents in the South.
Rev. J. C. K. Milligan, editor of *Our Banner*.
Thos. E. Kennedy, San Jose, California.
S. M. Good, who has taken some fifty degrees in various Masonic rites.
Rev. X. A. Welton, Episcopal.
Mrs. E. D. Bailey, Worcester.
John Tanner, Jr., Kingston, Tenn.
Alexander Thomson.
John D. Nutting, Oberlin Theological Seminary.
Rev. Woodruff Post, Methodist Episcopal, New York.
Rev Henry T. Cheever, Worcester.
Rev. David McFall, Chambers Street R. P. church, Boston.
Rev. A. F. Chittenden, Congregational, Ill.
Rev. B. F. Worrell, do., Olathe, Kans.
Prof. O. F. Lumry, Wheaton College.
Rev. M A. Gault, Ref. Pres., Iowa.
Rev. Issac Bancroft, Monroe, Wis.
Mrs. J. F. Hardie, of Minnesota.
Mrs. S. C. Kennedy, of California.
Rev. C. D. Trumbull, Ref. Pres., Iowa.
Elder J. L. Barlow, Baptist, Conn.
Elder A. L. Post, do., Pennsylvania.
Rev. C. C. Foote.
Gen. J. W. Phelps, American candidate in 1880.
Rev. P. B. Chamberlain, Congregational, Washington Territory.
Elder Nathan Callender, Pennsylvania.
George W. Clark, the "Liberty Singer."
Miss E. E. Flagg, Massachusetts.
Rev. W. W. Ames, Wisconsin.
Prof. S. C. Kimball, editor *Christian Witness*.

FROM FOREIGN LANDS.

Rev. John Boyes, Louth, England.
Rev. Wm. Hazenberg, Cape Town, South Africa.
Rev. A. D. Zaraphonithes, Syra, Greece.
Rev G. H. Filian, of Armenia [now in this country.]
Henry M. Bissell, missionary in Mexico.

ANTI-SECRECY TRACTS

Published by the National Christian Association, 221 West Madison St., Chicago, Ill.

Orders filled at the rate of 50 cents per 1000 pages at the office, or 60 cents per 1,000 pages by Mail.

Contributions are solicited to the TRACT FUND for the free distribution of tracts.

In this series of Tracts will be found the opinions of such men as Hon. J. Q. Adams, Wm. H. Seward, James Madison, Daniel Webster, Richard Rush, John Hancock, Millard Fillmore, Chief Justice Marshall, Seth M. Gates, Nathaniel Colver, President Finney, President Blanchard, Philo Carpenter, Hon. J. B. Walker, Chancellor Howard Crosby, D. L. Moody, and others.

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THE HOME.

THE LAND WE LOVE.

The land we love is under blight,
The watchmen cry "What of the night!"
How long before the morning ray
That heralds in the coming day.

The vilest tyrant of the race
Has here a throne, a dwelling place;
Again our frightened eagle flies,
Distressed with loud and warning cries.

My countrymen the hour is near,
The battle ground of time is here;
And this the hour when hero hearts
Shall arm with truth's unerring darts.

Let not the wily oligarch
Becloud our future: freemen hark!
The tocsin sounds, the drum beat hear,
And muster for the battle near.

No skirmish is this fray of ours;
It is a battle of the powers;
No British lion's stare,
No grip of Russian bear,
No French battalions wheeling quick,
No fortress walls of limestone thick.

Yet in the field whereon we fight
The victory must crown the right;
With loyal hearts and true,
Gird ye with strength anew
To vow again for earnest strife
For heart and home, and nation's life.

Angel of light, speed now thy wing!
The day of truth and beauty bring;
And with thy light disperse
The darkness of the curse
That folds us in the clouds of ill,
The victims of oppression still.

—*Adapted from Dwight Williams.*

THE BENEVOLENCE OF THE PRIMITIVE CHRISTIANS.

They were men of enlarged philanthropy. Their hearts not only burned with fervent charity one toward another, but swelled with the wish of benevolence toward all men. The apostle of the Gentiles earnestly enjoined his converts to remember the poor; he taught them to provide a common fund for this purpose by weekly contributions of all, as God had prospered them, (1 Cor. 16:2;) but himself in the wide range of his missionary tours, became the almoner of the charity of the churches to afflicted saints in foreign countries. The custom, in these primitive times, seems to have been for every one on the Lord's day, at the close of public worship, to bring to the notice of the assembly the case of the poor, the aged, the widow, or the orphan, of whose necessities he had any knowledge; and forthwith provision was made for such from the public fund created by their weekly contributions. This custom is distinctly specified by Justin Martyn in the middle of the second century, and by Tertullian at the close of it as is indicated in the following paragraphs:

"Of those who have abundance and are willing, each at his pleasure gives what he thinks fit. What is collected is deposited with the president, who succours the fatherless and the widows, and those who are in bonds, and the strangers who are sojourning among us. In a word, he provides for all who are in need.

"What is collected in the public chest is no dishonorable sum, as if it belonged to a purchased religion. Every one makes a small contribution on a certain day, or when he chooses; provided only he is willing and able; for no one is compelled; all is voluntary. The amount is, as it were, a common fund of piety, since it is expended, not in feasting or drinking or indecent excess, but in feeding and burying the poor, and in supporting children of either sex who have neither parents nor means of subsistence, and old men now confined to their houses and incapable of work; in relieving those who have been shipwrecked; and, if there are any in the mines, or in the islands or in prison, provided they suffer for the cause of God's religion, they are the recipients of the bounty to which their confession entitles them. But even the working of a charity like this is made by some a cause of censure against us."—*Ancient Christianity Exemplified.*

DEATH OR DEEP WATER.

A vessel was once approaching Liverpool. Night was drawing near, the sky was cloudy and there were tokens of a gathering storm. The captain did not seem to understand his business and managed to get his vessel away down on the flats, where it was in imminent danger of being wrecked. A pilot started out to board the ship. He would have been glad to have avoided the job, but it was his turn and he must go where duty called. The pilot boat came alongside, and the pilot jumped into the chains, sprang on deck and said to the captain:

"What have you brought your ship down here for? Call all hands aft."

They came, and he said:

Now, boys, it is death or deep water! Hoist the mainsail!"

The men saw at once that there was work to be done, and a pilot on board who knew his business. They sprang to their places with a will and by putting forth their best exertions, they saved the ship.

Are there not too many Christians who are out of the channel, and drifting on to the shoals of worldliness, and pride, and indifference; who need to hear the faithful pilot's voice, crying out, "Now, boys, it is death or deep water!" A mere theoretical knowledge of divine things will never avail us when the night of wrath and the storm of judgment gather on the world. A dead faith will not save us from shipwreck. If we are to make the heavenly port we must find safer sailing than can be found among the shoals and quicksands of empty profession and religious formalism. Let us heed the pilot's voice and endeavor by God's grace assisting us, to launch forth into deep water and make sure work, both for time and for eternity. "Wherefore the rather, brethren, give diligence to make your calling and election sure."—*Domestic Journal.*

KEEP AWAY FROM TEMPTATION.

The only safe course for a young man who would retain his virtue and his correct principles, is to keep away from temptation. How many have fallen who merely ventured to look at vice in her gaudy colors! Her temptation was too strong for them to resist. They partook of the fatal glass—snatched the gilded treasure, or gave themselves up to uncleanness. None are secure who run in the way of sin—who see how near they can venture on the threshold of vice without entangling their feet in the net of the adversary.

Have you ever heard the story of the gentleman who advertised for a coachman? If not, we will repeat it: Three applicants were admitted to the room. He pointed out to them a precipice, remarking:

"How near the edge of this can you drive me without any danger of an upset?

The first applicant replied:

"Within a hair's breadth."

"How near can you drive me?" aksed the gentleman of the second applicant:

"Within a hair's breadth," he replied.

As the third was about leaving the room, supposing he had no chance of competing with the other two, the gentleman stopped him.

"Let us hear what you have to say," said he.

"Why, sir, I can not compete with either of these; if I were to drive you, I would keep as far off as I possibly could."

"You are the man for me," said the gentleman, and he engaged him immediately.

In regard to vice, he is only safe who keeps away from temptation. Those who venture near are often upset and destroyed. We can all point to individuals who are lost to virtue, who when they took the first wrong step, resolved never to take another. It was the voice of a pretended friend, it may be, that urged them on, only for once, but it proved their destruction. Ye who are now safe, whose hearts are not contaminated, listen to the voice of wisdom and go not near the strong allurements to vice. Keep away from the gaming table, the grog shop and the midnight party. Keep away as far as possible, and a life of integrity and virtue will assuredly be yours.—*Ex.*

WHAT IS ELECTRICITY?

Electricity is the most stupendous force in nature, apparently active throughout the universe the cause of the phenomena described as attraction, gravitation and magnetism, and most probably of heat and light. It is incessantly active, and maintains, it would seem, the physical life of the world. Science can only appreciate some of its results, and apply it on a very limited scale to practical purposes; but knowledge of its adaptability is growing every day, and what a few years since was little more than material for brilliant laboratory experiments or the production of scientific toys, is now becoming a gigantic motive power available for the service of practical science and the progress of civilization. Already it provides a means of instantaneous communication between portions of the earth's surface most remote from each other. It is gradually superseding all other methods of artificial illumination, and it promises to make steam obsolete as a motive power. What other aid it may give, we know not, and we scarcely dare conjecture, although it would seem that the most vivid imagination must fail to apprehend its possibilities. It is in the earth beneath us, known as terrestrial magnetism; it is in the atmosphere around us, and its energy is seen in the lightning flashes which mark the discharge of force between clouds, each of which is a storage of force; and in the vast, indeed inconceivable, kosmos, electricity maintains the relations of suns and systems moving with enormous velocity and unvarying regularity through space. It is a force which, so far as human intellect can appreciate it, knows no cessation or diminution or deterioration. It can be summoned but not created by any skill of man—made apparent in the results of friction or chemical action, but made apparent only, not produced. A spark the eighth of an inch long produced by contact with the small electric machine in the lecture room is precisely similar in character to the terrible flash which splits a tree to fragments, striking it with sudden death, or topples down the most massive tower reared by the skill of man. In Oriental fable we read of lamps, the rubbing of which produced an obedient genius ready to minister to every wrath. We can excite the electric force, and the most stupendous of all the genii nature—if not, indeed, the one master-spirit, of which all known natural forces are but variations—is at our service; our servant, if we will—our most terrible master if we have no skill to conciliate him.—*Beeton's Dictionary of Science.*

SHAKE hands with somebody as you go out of church. The more of it the better, if it is expressive of real interest and feeling. There may be a great deal of the spirit of the Gospel put into a hearty shake of the hand. Think of St. Paul's four times repeated request. "Greet one another," after the custom then in common use and one which is expressive of even warmer feeling than our common one of handshaking. Why not give your neighbors the benefit of the warm Christian feeling that fills you to the finger-tips, and receive the like from them in return? You will both be benefited by it; and the stranger will go away feeling that the church is not, after all, as cold as he had thought it to be.—*Presbyterian.*

Mr. Gobat, afterward Bishop of Jerusalem, when engaged as a missionary to Abyssinia, retired on one occasion, in a season of deep spiritual depression and gloom, into a cavern, and there poured out his heart in earnest supplication, beseeching that God would not desert him, but encourage him in his trials. He remained in the cavern some time. When he rose from his knees, his eyes had become accustomed to the darkness, and he saw that he had been there with a hyena and her cubs, which yet had not been suffered to attack him. At the very time when he deemed himself forgotten, he received this striking manifestation that the God of providence was nigh to shield and protect him

ANOTHER WORD FOR THE NEW YEAR.

HITHERTO—HENCEFORTH—EVERMORE.

Hitherto.

Joshua 17:14	"Blessed.'
1 Sam. 7:12	"Helped.'
2 Sam. 7:18	"Brought.'
Numbers 14:19	"Forgiven.'

Henceforth.

Deut. 17:16	Separated to God.
Rom. 6:6	" "
2 Cor. 5:15, 16	" "
Eph. 4:14	" "
Eph. 4:17	" "
Gal. 6:17	" "
Luke 5:10	Appointed to Service.
Ps. 125:2; Ps. 121:8	Guarded by God's own presence.
Ps. 131:3	Encouraged continually to confidence in Him.
Rev. 14:13; 2 Tim. 4:8	The sure reward at last.

Evermore.

1. IN REGARD TO THE SAVIOUR.

2 Cor. 11:31	He is "Jesus Christ, blessed for evermore."
Heb. 7:28	He is the Son, consecrated for evermore."
Heb. 7:25	He is "able to save evermore all that come unto God by him."
Rev. 1:18	He is "alive for evermore, having the keys of hell and of death."

2. IN REGARD TO HIS PEOPLE.

Ps. 18:50	God sheweth mercy to them for evermore.
Ezek. 37:26, 28	He will dwell with them for evermore. (Comp. 2 Cor. 6:16.)
Ps. 133:3	He has commanded the blessing on them, even life for evermore.
Ps. 121:8	He will preserve their going out and coming in, even for evermore.
Ps. 16:11	At His right hand are pleasures for evermore.

3. HIS PEOPLE'S PRIVILEGE.

Ps. 105:4	"Seek His face evermore."
Ps. 86:12	"I will glorify Thy name for evermore."
Ps. 115:18	"We will bless the Lord from this time forth and for evermore."
1 Thess. 5:16	"Rejoice evermore."
2 Kings 17:37	"Observe to do for evermore."

Therefore, let the end of our conversation be "Jesus Christ the same yesterday, and to-day and forever."

—*Notes for Bible Study.*

CHILDREN'S CORNER.

WHO PRAYED LAST NIGHT?

Day after day the sun shone out,
Till the earth was choking with dust and drought,
And millions of blossoms on hill and plain
Were almost dead for want of rain.

All through the meadows the heads of wheat
Bent low with the long-continued heat,
And the farmer murmured, "No crop of grain
Shall I harvest this year if it doesn't rain!"

The clouds hung heavy in hearts that knew
How much depended on rain and dew,
And tears were plenty as days went by;
But clouds and tears were not in the sky.

Our Willie noticed the frown that lay
On his father's forehead from day to day;
And longed to banish, with loving art,
The fears that troubled the farmer's heart.

"Mamma, do you think that God would hear
If I prayed for rain?" "Why, of course, my dear,"
Was the mother's earnest and prompt reply.
"Well then," said Willie, "I mean to try."

At bed-time, Willie, o'ercome with play,
Forgot the prayer that he meant to say;
But the angels watching his slumbers guessed
The thought that quivered within his breast.

Next morn, all over the thirsty plain
Was heard the steady drip of rain,
And Willie, o'erjoyed at the welcome sight,
Exclaimed, "Why, mamma, who prayed last night?"

—*Selected.*

STORIES OF MY BOYS.

BY JENNIE L. HARDIE.

The residence of a rich uptown merchant was the home of Harvey Horne. I say "home" because I can think of no other term to use, but home means love and kindly acts and sympathizing words, and to all of these Harvey was a stranger. A sort of chore-boy he was, about the house and stables and office uptown. He had been found this place by a kind Christian lady after having—from a most wretched garret—seen the body of his mother borne out to be laid in the pauper's field beside that of her husband, who had died a victim of alcohol.

Let us take a peep inside this home on a Sabbath afternoon. The lady of the house had desired the services of Harvey during the afternoon, and just as her impatience at his non-appearance had reached its height he shuffled into the drawing-room, hat in hand, saying, in his awkward manner,

"Cook said, ma'am, as how you wanted me."

"Yes. I've been wanting you for the last hour. Where do you spend your Sunday afternoons that you're never here when you're wanted?"

"Over at the school in the brick church, ma'am."

"But Sabbath school doesn't hold till this hour," said the lady sharply.

"No, ma'am, but the preacher's wife she has a meetin' for her class after it, in the room where he studies. This here is the last one, though."

"I hope so, indeed," replied the lady. "What do you do at those meetings?"

A frightened look came over the boy's face, and half aloud his lips uttered the thought of his heart in prayer, "O Lord, do help me now, for it's a comin', an' unless Thy great hand'll catch holt o' me, I shall surely topple!"

"What are you saying?" demanded the lady sternly—she had only caught the word "Lord." We never allow swearing in our house!"

"I wa'nt a swearin', ma'am; leastwise I didn't mean it so;" and young Joe, the only son of this house, added in a tone which he meant should savor of wit, "Maybe he was praying!"

"Yes, I'se a prayin'," returned the boy, while the color deepened in his cheek.

Joe burst into a loud laugh, while the lady impatiently exclaimed, "What a fool! Don't you know it's more wrong to lie about such a thing than it is to swear? But you havn't answered my question yet, as to what they have been doing at those meetings?"

"Oh, I know," cried Joe. "I heard Will Slater and Tom Jones talk about it at school. They show up the evil of secret societies, and the teacher has been lecturing to them about what an awful thing Freemasonry is!"

"About what?" came in a deep voice from a portly individual in the corner, while a newspaper behind which his face had been hidden went down on his knees, "About what?"—and he looked sharply from one to the other of the boys.

"Well, I never!" exclaimed the lady with an unpleasant laugh, while the remaining occupant of the room, the "old maid" sister of the master of the house, adjusted her spectacles and looked keenly at Harvey.

In reply to his father's question Joe only laughed as though he had said something too good to bear repetition, and the gentleman said to Harvey very sternly and decidedly, "Don't let me ever hear of anything of the kind again, sir! You will stop going to that Sunday-school. We can find occupation for you at home. That woman, whoever she is, has no right to be talking about any such thing. It is something she knows nothing about whatever. Pretty business for a woman! Can't she find enough out of the Bible to teach to such a numbskull as you?"

"She found it all in the Book, sir, and made it all plain how wicked it is for the Lord to look at; and—"

"Stop sir, immediately! I tell you such folks don't know anything about it, and that's enough. I know, and I don't want to hear you say anything like that again. Do you hear me?"

"I hear yo' sir, an' I won't say anything so yo' can hear it, but I thinks it's wicked!"

The master of the house was angry, very angry. His will was law in small things and in great, and that this street boy, this almost idiot, should set up an opinion against his, was something quite unlooked for. Striding across the room he dealt him a stinging blow, and then opening the door pushed him out with the remark,

"You won't be apt to think your think much longer. Will you?"

A LAMPREY'S NEST.

One day late in spring as I was passing over a bridge I chanced to see two lamhreys, or "lamper-eels," as they are usually called, engaged in building their nest in the creek below me. It was one of the most curious spectacles I ever saw in our stream. They were a few yards below the bridge, just where the water breaks from the still pool beneath it, and flows with a rapid current over the roughly paved bottom. They were distinguishable from the yellowish brown and black stones and pebbles amid which they were working only by their motions. They were tugging away at the small movable stones with great persistence. I went down to the water's edge where they were within reach of my staff, the better to observe them. They would run up to the edge of the still water and seize upon the stones with their suction mouth and drag them back with the current and drop them upon their nest. I understood at once why their nests, which I had often observed before, were always placed at the beginning of a rift; it is that the fish may avail themselves of the current in building them. The water sweeps them back with the pebble in their mouth, their only effort being in stemming the current to seize it. They are thus enabled to move stones which they could not stir in still water.

The stones varied in size from a walnut to a goose egg. When one of them was tugging away at a stone too heavy for it, I would lend a helping hand with my staff; I would move the stone along gently, and the lamprey seemed entirely unconscious of the fact that it was being helped; it would drop the burden at the proper point, and run up for another. Indeed my aid and presence did not disturb them at all. From time to time the larger of the two, which was the female, would thrust her tail with great violence down among the pebbles at the bottom of the creek and loosen them up, and set free the mud which the current quickly carried away. The new material thus plowed up was carried to the nest. Twice in the course of the half-hour that I observed them, the act of spawning took place.

Besides helping move the larger stones with my staff, I several times plowed up the bottom with its point, thus relieving the female of that duty. The fish took it all as a matter of course, and seized upon the pebbles I had loosened with great alacrity. When I thrust my cane beneath them and tried to lift them out of the water, they would suck fast to the stones and prevent me; but they did not manifest any alarm. The lampreys become much exhausted with the spawning and nest building, and large numbers of them die when it is over. In June it is not unusual to find their dead bodies in the streams they inhabit.—*The Century.*

THERE IS A BOY I CAN TRUST.

I once visited a public school. At recess a little fellow came up and spoke to the teacher. As he turned to go down the platform the master said, "This is a boy I can trust; he never failed me." I followed him with my eye, and looked at him when he took his seat at recess. He had a fine, open, manly face. I thought a good deal about the master's remark. What a character had that boy earned! He had already gotten what would be worth more to him than a fortune. It would be a passport into the best firm in the city, and, what is better, into the confidence and respect of the whole community. I wonder if the boys know how soon they are rated by other people? Every boy in the neighborhood is known, and opinions are formed of him; he has a character either favorable or unfavorable. A boy of whom the master can say, "I can trust him; he never failed me," will never want employment. The fidelity, promptness and industry which he shows at school are in demand everywhere and prized everywhere. He who is faithful in little will be faithful in much.—*Band of Hope Review.*

TEMPERANCE.

Judges of the Supreme Court in Arkansas prohibit by formal orders the sale of liquors within a distance of three miles from a public or private school.

In Finland there is one Christian denomination, there called the Lœstadian, which binds over all its members to temperance. Its membership is mainly composed of the peasant class.

Prohibition of planting the poppy for the purpose of raising opium under a penalty of $100, is the law in Madagascar.

Since the conversion, in 1874, of Commodore Davidson, of the packet line which runs between St. Louis and St. Paul on the Mississippi river, he has refused a contract which would allow the sale of liquors on the boats though, offered $14,000 for the privilege.

General Woodford, at Lake Bluff, said that a "manufacturer in the West" marked seven hundred dollars in new bills which he paid his workmen on Saturday, and the next Monday afternoon four hundred and fifty dollars of those identical bills were deposited in the bank by the saloon men. This shows where the money goes.

A Philadelphia street railway has put a ban on smoking on its cars. It has found out that there are thirty passengers who do not smoke to one who does, and beside, that to nearly all the thirty the smoke is disagreeable. It has, therefore, wisely decided that there is no good reason why thirty people should be compelled to take into their lungs the smoke out of the filthy mouth of the one smoker, and has therefore prohibited it, even on the rear platforms of its cars.

The Cincinnati *Gazette* says: "There is a saloon in this city for every eighty-four men, women, and children. Counting five persons to a family, there is a saloon to every seventeen families. This great army of saloon-keepers are engaged in filling the prisons, hospitals, and asylums. Wouldn't half the number be sufficient for that kind of work, or say one for every thirty-four families? And would it be unreasonable to tax those toward lightening the burdens they impose upon society? The brewers, it is true, might not sell so many barrels of beer, but they are already rich enough to stand it."

The official report of the United States commissioners of internal revenue for the fiscal year ending June 30th, 1882, shows an aggregate liquor revenue the past year, from distilled spirits, of $69,873,408.18, an increase over 1881 of $2,719,433.30; from fermented liquors of $16,153,920.42, an increase over 1881 of $2,453,679.21. The number of gallons of spirits taxed, distilled from grain, was 70,759,540, an increase over 1881 of 3,333,548; number of gallons distilled from fruit, 1,216,850, a decrease for the year of 484,356 gallons. The number of barrels fermented liquors taxed for the fiscal year ending June 30th, 1882, was 15,952,085, an increase over 1881 of 2,641,057 barrels.

—These are sentences from some of the accounts which reach us of the way in which Christmas day was observed: "This has been the most disorderly and disgraceful Christmas holiday ever observed in the city." "Drunkenness is general, and disorder is more prevalent in the streets than for years." "The only noticeable feature of the celebration of the day was the extraordinary number of drunken people on the streets." "Much drunkenness has been seen and many disturbances have occurred, some resulting seriously," and so on to the end of the chapter.

Prof. Adolph Schmitz, Professor in Lake Forest University, and Secretary of the German Total Abstinence Society, spoke to the ladies of the National Convention in most spirited style of the work to which his heart is given. Said he, "To talk of the German vote in America is treason—and I consider every German who comes to this country, takes the oath of allegiance to the government of the United States, and then goes to work to force upon the country the customs and unwritten laws of the nationality he has been so glad to escape from, is a traitor. No German who has agreed as solemely as all do who take out naturalization papers in this country to support its government, can loyally say 'For God and Home and Native Land.' He must if he be a true and loyal citizen be forever willing to shout, 'For God and Home and Adopted Land.'"—*Signal.*

—The proposition to repeal all Internal revenue taxes and thus give to the whisky and tobacco manufacturers something like $100,000,000 annually, is meeting with opposition from rather an unexpected source. The following from Washington explains the movement: "A New York Association has been and is sending out circulars to soldiers all over the country asking them to write to their Congressmen and protest against the passage of any law to either abolish or reduce the tax on tobacco and whisky, or in any way materially reducing the revenue of the Government. The ground set fourth in this circular as an inducement to soldiers to thus write to their members of Congress is that such a material reduction of the internal revenue as is proposed would in time prevent the allowance and payment of their claims for pensions, bounties and back-pay. Congressmen are already receiving letters from soldiers asking them on the ground stated to withhold their votes on all questions providing for the repeal or reduction of the tobacco tax, or the tax on whisky. If soldiers generally respond to this circular, as they are likely to do, it will form a most potent element of opposition, as Congressmen are still inclined to regard the soldier as a power in the land."

[*Continued from 5th page.*]

Rev. J. S. T. Milligan, of the Reformed Presbyterian church; Rev. R. Loggan, of the United Brethren church; H. Curtis, of the Wesleyan Methodist church; Rev. P. S. Feemster, State agent; Rev. Alter, of the United Presbyterian church; Rev. S. Collins, of the United Presbyterian church, reported as to the position of their several churches and the work done in their respective bounds.

It was resolved, "That the persons who reported the above and also that other churches which take ground against secret orders be requested to furnish the secretary with a synopsis of the organic law of the several churches they represent on this matter."

The Association, after listening to an able and interesting address by Rev. R. Loggan, on "The Secret of Power in Secret Organizations," agreed to spend half an hour in hearing voluntary addresses. President Blanchard and Rev. J. S. T. Milligan led in spirited speeches.

The convention listened in the evening to a well prepared address by M. N. Butler, editor of the *American Freeman*, on "The Secret Lodge; Its Power as Related to the Church and State. All in sympathy with the objects of this association were requested to rise; and 32 arose. A vote of thanks was extended to the large number present not in sympathy, for their attendance, patience and courtesy during the evening's exercises.

At the close of devotional exercises on Wednesday morning, a motion was passed allowing Rev. Mackay one-half an hour in asking questions for information or in communicating information on this subject of Masonry to the convention.

The convention spent an hour in five minute speeches on the best manner of opposing secret societies. Brothers Loggan, Alexander, Curtis, Worrell, Thompson. Butler and Blanchard took part in the discussion.

Rev. B. F. Worrell, on motion, proceeded to the consideration of the question, "Does secretism help or hinder the temperance cause?"

The report of the committee on correspondence was presented in the afternoon. Various interesting letters were read, and the chairman was requested to prepare a synopsis of them for publication in the *Christian Cynosure*.

The finance committee reported $38.85 raised, and were directed to pay for the use of the house and for advertising, and divide the remainder among the other claims.

The committee on resolutions made the following report, which was adopted:

Resolved, That we still entertain and hereby reiterate our conviction, strengthened by observation and experience, that secretism as a system in all its forms is unchristian, anti-republican, and immoral in its character; that it is enslaving and degrading in its influence on the individual, the family, the state and the church, and that it corrupts our business, our politics, our legislation and our judiciary, and should therefore receive unqualified condemnation in every department of life.

2. That moral obligations and special providences of God call and the signs of the times encourage us to increased and persevering efforts in this struggle.

3. That we implore all the Christian churches of this and other lands, by all proper means, to rid themselves of this evil, as that which as much or more than anything else is destroying their spirituality by turning their members away from Christ and his truth and worship, to the lodge and its fables and childish and often wicked mummeries.

4. That we thankfully recognize the efforts of those churches, whether local or general, that testify in their profession and discipline against secretism, and though, as in the anti-slavery contest, they are in a small minority, we exhort them to stand firm now, as they did then, assured that God will, in this struggle as in that, in his own good time, which we feel is near at hand, will give them success beyond their most sanguine expectations.

5. As a State association we will endeavor to increase the interest in our work during the coming year, by preaching, lecturing, holding conventions, organizing local societies, circulating tracts and papers, and by voting where we consistently can in favor of our cause.

6. That the thanks of this association are due and are hereby extended.

First, To the First Congregational church of Emporia, for the use of their comfortable and beautiful house.

Second, To the local reporters of the city papers for their notices of our convention and its proceedings.

Third, To President Blanchard, M. N. Butler, and others, for their attendance and able speeches, to Rev. P. S. Feemster for his diligence and efficiency, and to the citizens of Emporia who have entertained delegates in attendance.

7. That we recommend the more extensive circulation of our organ, the *Christian Cynosure*, also of that able and fearless champion of our cause, the *American Freeman*, and of any and all other papers, openly and distinctly committed to anti-secretism.

In the evening a committee of four, consisting of Rev. J. A. Collins, Rev. J. S. T. Milligan, H. Curtis and Rev. R. Loggan were appointed to attend the next annual convention of the National Christian Association, to meet at Washington city.

Linus Chittenden, over eighty years of age, being called to the stage, proceeded to show the manner in which a man is made a Mason, as far as he could recollect the same, assisted by M. N. Butler. A vote of thanks was tendered Mr. Chittenden.

Mrs. J. S. Collins, on invitation, read an essay on "Woman and secretism."

Dr. Blanchard being called upon, discoursed eloquently for a time on the follies of Masonry.

Rev. S. Collins being called, gave a statement of the reform work done in Washington city.

The following was adopted:

WHEREAS, This convention extended to Rev. Mackay, a Masonic clergyman of this city, half an hour to address this convention; and

WHEREAS, The said Rev. Mackay left this convention with evident passion and violent denunciation when called to order for his language; therefore

Resolved, That Rev. Mackay violated in our judgment the courtesy of this convention by denouncing our methods and utterances, stigmatizing them as malicious, ungentlemanly and unchristian, and by insinuating that our speakers were boasting of their perjury, and while he could talk to us, he could not give us ears and brains.

W. W. MCMILLAN, Sec'y.

ELDER I. BANCROFT IN WISCONSIN.

A very encouraging report of Bro. Bancroft's labors in Greene county, Wisconsin, has been received. This consecrated brother accepted the position of State agent by request of the convention at Oshkosh and I guaranteed his expenses and salary at the rate of $600 per year for the first month, December, 1882. His report shows nineteen meetings held, $36.19 received in collections, donations, etc., leaving an unpaid balance over expenses, in his favor of $13.81. This is a good showing for a new man in this particular work, and as Bro. Bancroft is willing to go on the friends will do well to give him their most hearty co-operation and liberal support. Write him at Monroe, Green county, and arrange for meetings so as to secure the most work possible at minimum expense and send your contributions for State work, where it is more convenient than to hand it to the agent himself to Deacon M. R. Britten, Treasurer, Vienna, Walworth county, Wisconsin. The N. C. A. has assumed additional responsibilities in purchasing the outfit and in the publication of the *Cynosure*, but what is possible we will do to aid the brethren in Wisconsin and other States.

J. P. STODDARD.

FROM THE IOWA STATE LECTURER.

Dec. 29, 1882.

EDITOR CYNOSURE:—October 23th I left Clarence to meet appointments announced two weeks before hand. The first work was at Walker, Linn county; here I preached three times to large congregations. My next appointment being at Albion, on passing through Marshalltown, I enjoyed a pleasant visit with Bro. Miller and family. At Albion I learned that a political meeting was to take the place of my intended lecture. Stayed over night with Bro. Shoemaker and arranged to speak the next evening in the Presbyterian church. Bro. S. and the mayor of the town, and also friend Moffatt did all they could to help me publish the meeting. We had a fair congregation and an excellent time. The mayor acted as agent for the *Iowa American*, and a goodly number responded. The next evening I lectured in the Friends church. We had a fair congregation and excellent attention; and both evenings the congregations responded with fair collections.

From Albion I went to Linnville, Jasper county, left my satchel at the post office and started for the house of Bro. T. H. Bufkin, some four or five miles away. Bro. Bufkin started to meet me at Lynnville, but I missed him by taking another road; however, in good time I reached his house, which is always open for reformers. My first appointment was to preach at Granville in the United Brethren church, Sabbath morning. The people seemed to receive the truth gladly, and an appointment was left for me to lecture in the same place the next evening. The lecture was quite well attended and many rejoiced in the truth. The next lecture was three miles from Granville in a school house. The house was well filled, and the people listened to the truth eagerly. At the close, a number of young men said to me, "The Masons will never get me into their lodge."

From here I went to the Friends church at Chester; preached once, also lectured once. In this church Bro. Bufkin watches over their interest in opposing every thing that would give influence or tolerance to the secret empire. At Granville I found Masonry had expelled several of the best members from the M. E. church because they refused to hold their peace and humbly bow to the powers set above Christ and his kingdom. They were expelled shortly after I was with them a year ago last June. I found a pleasant home a part of the time with Bro. George Ryan, one of the expelled ones. I was much encouraged to meet this dear brother and find him so well posted as to the true character of Masonry and kindred societies. May he and Bro. Bufkin and the many friends of truth in that place succeed in their glorious work.

The *Cynosure* is read by many in that place, and its influence is wonderful. Dear friends if you want to be benefitted by taking the *Cynosure*, read it; and one year's thorough reading will enable you to meet any Masonic advocate of the order and put him to flight. I get something new every week to add to my lectures from the *Cynosure* and *Freeman*.

My next work was north of Lynnville in a school house. Bro. Henry Johnston of the Friends church, had announced the appointment. Bro. Bufkin and wife accompanied me. The house was well filled; the people were not acquainted with the principles of Masonry, and were wonderfully stirred. Many took me by the hand and said, "Please come back and give us more light;" "I never thought Masonry was so bad. The friends responded to the call of Bro. Bufkin and put the money in his hands to buy me a ten dollar overcoat, and also nearly eleven dollars in money during my stay with them for which may God richly bless them.

From here I went to Marengo and stayed over Sabbath. Preached three times, and in the evening several arose for prayers. The people put six dollars in my hands to help me on my way. At one o'clock in the morning, I took the train for West Liberty, and while waiting saw a Methodist minister at the depot, who was acquainted with Bro. Geo. W. Clark, our reform singer, when he lived in Canada. The poor fellow was a Mason but declared to me that he was not mean enough to defend the order, was led into it by his presiding elder. After being up all night I reached Morning Sun late in the afternoon, and went to the home of our president, C. D. Trumbull; found him and the Rev. Mr. Moffatt comfortably seated in his study. They gave me their hands with a grip far superior to a grip of a Mason, making me feel very much at home. In the evening Lander Hall was filled with the best people of the town. I spoke for one hour and a half under great embarrassment, feeling much affected from loss of rest the previous night, yet I think good was done. After the lecture, Bro. Trumbull announced that I would speak in the Rev. T. P. Robb's church at Sharon the next evening, some four miles south of Morning Sun. A brother then stepped forward and put thirty dollars in my hand. Bro. Trumbull remarked, "This is not merely for your lecture this evening but to enable you to keep in the field and work where they cannot pay you much." May God bless the dear people of Morning Sun for the deep interest they show in giving of their means to carry on the work against the power of darkness, but it is just what you can expect of all genuine United Presbyterians and Covenanters. The next day Bro. Trumhull took me in his carriage to the house of Bro. Robb at Linton. All was ready for the lectures. In the early evening Bro. R's. pair of little bays carried us to Sharon church full as quick as I had any desire to ride after dark. Sharon church is the largest country church I have ever spoken in. I do not know what its seating capacity is, but it was quite well filled. No ordinary church would have held the congregation I think. Bro. Robb took charge of the devotional exercises, then stated the object of the meeting, after which he introduced me to his people. I had but one real embarrassment, the greater part of my congregation were Covenanters, and therefore I had but very little material out of which to make converts to Anti-masonry. After the congregation was dismissed I was introduced to a goodly number of young men whom Bro. R. can feel are ornaments to his church. He gave out that the next day at two o'clock we would hold a meeting for the heads of families and those aged ones who could not get out in the evening. A goodly number were present and I gave them a brief history of my experience and persecution by the Masons for the past years, being requested to do so. The Rev. Mr. Moffatt and wife were present from Morning Sun. Thirty-three dollars and fifty cents was given me to help me in my work; not merely to pay for my work in Sharon, but to enable me to go to the regions beyond. Any lecturer on reforms who has the work at heart and knows whereof he affirms can always look for Bro. R. to meet them more than half way, but it will be useless to try and drive him or his people to that which will not be to the glory of God, as some have proven to their satisfaction, who have tried to force lectures into his church. I enjoyed myself very much with brother and sister Robb in their beautiful and happy home. May its walls ever shine with the glory of Him who has promised us all a home not made with hands eternal in the heavens.

From here I went to Rev. Dill's at Mediapolis; arranged for work and took the cars next morning for Wayne, Henry county. Met J. A. Laird on the train returning from Chicago and spent two days with him. Preached Sabbath morning in the Congregational church at Wayne. In the afternoon I lectured on Masonry in the Lutheran church at Swedeburgh. In the evening I preached in the M. E. church of Wayne; Monday and Tuesday evenings I lectured in the same church; had good attendance and an excellent time. On Wednesday and Thursday evenings I lectured in the Center M. E. church, five miles from Wayne. The house was filled both evenings. Some anticipated that a young lawyer by the name of Riley would answer me; but instead of opposing me, after the lecture he rather leaned to my side of the question. God bless and keep the light shining on his mind. On Friday evening I lectured in the Quaker settlement, five miles south of Wayne. Young people came for five miles to the lecture. The house was filled, many remained standing. We had quite a lively time at the close of the lecture, but all soon passed off. On Sabbath morning I again preached at Wayne in the Congregational church, and in the evening in the Center M. E. church. Thus ended my work for the time in Wayne. Little was said about money, but it seemed as if all wanted to give something to help on the work. Bro. Laird closed up by giving me twenty-five dollars to get me a suit of clothes. In all $70.40 was paid me by the people of Wayne. May the good Lord bless the donors! I am expecting to take whatever comes. If it is adversity, I will pray God to give me grace; if prosperity, I will pray him to keep me humble.

My next work was in Mediapolis, fifteen miles north of Burlington. Rev. Mr. Dill, the Covenanter minister, had made my appointment. The first night I spoke in the High School Hall. The hall was well filled and the lecture I trust, gave perfect satisfaction. Rev. T. P. Robb and Rev. Wiley were present. Bro. Wiley put two dollars in My hand. God bless him in his good work of National Reform. The next evening I lectured at Kossuth in the Presbyterian church. Rev. Mr. Lombard, the pastor, and many others seemed to be much interested in the lecture. The deacon requested me to come again and give a full course, some time in the future, which I expect to do. At ten o'clock I took the train for Cedar Rapids. Having received $6.28 for my labors at Mediapolis and Kossuth.

The next work was in Marion, Linn county, where I preached twice on Sabbath, and on Monday night lectured near Marion in a large school-house, spending the Sabbath with J. Bartholomew our veteran friend against secret societies. Received $4.00 in this place. Bro. J. McKee invited me to give two lectures in the U. B. church in Cedar Rapids, which I did on Wednesday and Thursday evenings. At the close of the lectures Bro. J. Bartholomew gave his experience with Masons. The lectures at Cedar Rapids were well attended. Bro. N. Bourne in his quiet and uncompromising way is exerting an influence in the city that is felt even by the strongest advocate of

Masonry. He took me from place to place and introduced me as the State lecturer against secret societies. He had bills printed and helped me to circulate them all through the city, and yet he is one of the first business men of the place. Here is indisputable evidence that Bro. Bourne has Christ and his cause first at heart. His home is always open to the workers of the cause of truth. Here I received $9.28 for services, of which Bro. Bourne paid over half. Remember, brethren, that he is the publisher of the *Iowa American* and will be glad to take your subscription at twenty-five cents a year.

The work is opening up well in the State. I am receiving calls to which I shall respond at once. I am preparing to lecture on National Reform and would be glad to preach or lecture once in every locality where I go on this subject.

When will our churches be cleansed, if they continue to vote for Freemasons, and pay Masonic preachers, and commune with them at the altar of Christ? If we vote at all, let us vote as we pray; and can we expect God's blessing at the ballot box and not contend for Christ as the one high over all. My reports will come every two weeks after this. D. P. RATHBUN.

SCHOOL-HOUSE MEETING IN MISSOURI.

EDITOR CHRISTIAN CYNOSURE:—Allow a few thoughts in regard to our anti-secret meeting held December 23d and 25th, 1882, at Freedom School-house in Newton county, Missouri.

We had Bro. Glassford with us to work the degrees and lecture and when he killed Hiram, and stretched him out full length on the floor I could not help thinking what would the people say if they could see some would-be preacher of the gospel playing this farce. We think that Bro. Glassford's lecture and working the degrees at our school-house will result in great good to the anti-secret cause in our neighborhood. None of those opposed to the lodge had ever been Masons, and they could deny nearly all we would say. We do not think it strange that Masons are so good at denying when we take into consideration that Masons are sworn always to conceal and never reveal. If the American party will pray and work as they should do, success is ours; for the god of secrecy is not like our God. So let us close up and stand firmly and in 1884 we will ere long elect a President who will stand right on the laws and Constitution of his country, for he will not have a secret organization to lean upon. Secret order men tell us they do not propose to protect men in doing wrong. We are not going to say they do, but we say they are of *Adam*, and if I belonged to a secret organization and was to get in trouble and the fraternity did not help me, I would say they were meaner than I had ever thought them to be. If they are not for the purpose of taking advantage of the uninitiated, they are not worth much to any man. The best thing to be done is to organize in honorable way. We organized an anti-secret society some two months ago, and I am confident that we are two hundred per cent. stronger now than before. C. V. WALROND.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,
JONATHAN BLANCHARD
OF ILLINOIS.

For Vice President,
JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

—Hon. George Kipp of Ortonville, Mich., sends word of the vote for the American ticket in Genesee county, that State, which numbered 23 ballots. He promises a more favorable report if spared to see another election.

AN INSTRUCTIVE PARALLEL.

The rapidity with which the civil-service reform doctrine has been spreading within the last year is a very remarkable and, in some ways, a very instructive phenomenon. The agitation about it has been going on for over fifteen years, but it was, to all outward appearance, making but little impression on the classes who actively occupied themselves with politics. General Grant took it up with a certain show of earnestness when he became President, but met with so little encouragement that he was, when he left the Presidential chair, a very active perpetrator of most of the civil-service abuses. President Hayes, too, made but a very limited modification in the old system, and when he left office even those who were most friendly to the reform were free with their predictions that it would not be heard of again for many years.

About the same time many of the young men who had what are called political aspirations began to fight shy of the movement, as something connection with which would ruin their prospects, by bringing suspicions on their practical good sense. In fact, sneering at civil-service reform began with this class to be an easy way of showing freedom from illusions, and contempt for humbug. General Garfield, when elected, too, had apparently so far lost faith in the future of the idea that in his letter of acceptance he promptly avowed his willingness to maintain in his administration the leading feature of the spoils system, by continuing to divide the appointing power with Senators and Representatives. In political circles the fun of civil-service reform grew better and better: Conkling, and Smyth, and Platt, and all their kind were probably never so much amused by it as about the beginning of 1881.

All this is now changed. Not only do all the party platforms commend the reform in the very terms with which the reformers define it—this they have done for some time—but all candidates for office are now civil-service reformers, not only in the old sense of wishing to put "none but good men in office," but in the sense of wishing to select civil servants by competitive examination. We doubt if there is any candidate for high office in either party in any Northern State to-day who ventures to avow his belief in, or partiality for, the spoils system. All candidates for re-election who have in time past sneered at or opposed the reform, are now trying to explain their action or bury it in oblivion, and trying to persuade voters by some form of words that the charge that they were ever friendly to spoils is a cruel slander. Civil-service reform associations are being formed in every direction, and especially in this State, with extraordinary rapidity. They spring up in the night, and on the most unpromising soil; and, more wonderful still, they sometimes contain some of the most hardened sinners of the spoils system, men whom no arguments could have brought over, or any thing but a sudden perception that the day of judgment was at hand.

Now, what has been the cause of this rapid growth of reform sentiment? Not certainly any new or extraordiry exertions on the part of its apostles. The agitation during the past two years has been somewhat, but not very much, more energetic than before. But its machinery has been almost insignificant in its operations. A few—very few—lectures, a few magazine articles, a few weekly fly sheets, an occasional article in a few—very few—friendly newspapers, an occasional word of encouragement in a sermon, include almost the whole activity of its friends in the field of persuasion. There has been no change in their methods sufficient, or nearly sufficient, to account for the—as we believe—swift and scathing condemnation which the vote this month will pass upon the spoils system in all its branches. The work has been done in the main by the spoilsmen themselves. It is their excesses in defending and pushing their system which have at last made reform inevitable and, as every one now acknowledges, brought it very near.

Now, what is most remarkable about all this is that it is the second time in the national history that a great cause has unexpectedly triumphed through the excesses of its opponents. It is throwing no discredit on the Abolitionists to say that nothing they did or could do in the way of exposing the evils of slavery, or of appeals to the humanity or sense of justice of either the North or the South, would have brought about emancipation, or even preparation for emancipation, within our time. It was the exhibitions of contempt and hatred for them on the part of the slaveholders which roused the conscience of the North, and opened its ears to Abolitionist doctrine. The opposition to the reception or debate of anti-slavery petitions in Congress; the sanction given by the Postmaster-General to the Southern interference with the transmission of anti-slavery documents through the mails; the demand made on Northern legislatures, and the sympathetic hearing it received, for restrictive legislation toward anti-slavery publications; the demand by Southern Governors for the surrender to them for trial of Northern anti-slavery men; the passage and enforcement of the Fugitive Slave Law—these were the things which prepared the North for the last extremity.

Passive and silent resistance on the part of the slave power, abstinence from all displays of its strength, or a seeming deference to anti-slavery opinion, while pleading practical difficulties in the way of emancipation, would probably have left the institution of slavery in existence to this day. But it actually precipitated its downfall by exhibiting in an extreme form its theory of its rights and duties. Day by day it armed the anti-slavery orators with arguments and illustrations of tremendous force. Its written defenses became, like Hubbell's assessment circulars and "Campaign Text-Book," the most effective weapons its adversaries could use, and it finally rushed headlong on its ruin; so that at the last, within two short years, millions of pro-slavery men at the North disappeared from the scene as rapidly as the friends of the spoils system are now disappearing, leaving not a track behind. The political transformation effected by the war was, in fact, not half so wonderful as the moral transformation.—*The Nation, Nov.* 2.

THE CHURCHES.

—We spend annually for saving 700,000,000 blood bought heathen souls, the sum of not more than $2,500,000, while the total contributions of all the churches in America for all causes does not exceed $77,000,000. For intoxicating drinks on the other hand, we spend $900,000,000 every year. For tobacco, $80,000,000! For ladies' foreign dress goods, about $125,000,000! New York City alone spends for theatre going and other amusements three times as much as our whole country gives for foreign missions. The kid gloves it imports alone cost ten times as much. The ladies of America actually spend more for artificial flowers every year than do all the churches for the spread of the gospel! How does this seem to the conscience?

For Christ	$ 77,000,000.
For vanity, liquor, and tobacco	1,105,000,000.

—*Moravian.*

—There are in China 600 Protestant churches, 20 self-supporting. Nearly two-thirds of the rest are partially so. Thirty-seven years ago there were only six converts in all China. Now there are 18,000. The oldest of the Protestant missions dates from 1842. To-day there are 29 missionary societies at work at 91 central stations and 511 out-stations, 250 ordained missionaries and 73 ordained native clergy, 63 unmarried women teachers, 511 licensed preachers, 71 colporteurs, 90 "Bible women," 400 churches, 1,800 enrolled communicants, about 72,000 adherents, 20 theological schools with 231 students, 30 higher boarding-schools for boys, with 811 scholars; 38 for girls, with 777 scholars; 177 day schools for boys, 4,500 students; 82 for girls, with 1,300 students; 16 missionary hospitals and 24 dispensaries. At the Mildmay Conference, in London, Dr. Legge stated that at the present rate of progress in forty years more Protestant missions ought to report 26,000,000 communicants and 100,000,000 adherents in the middle kingdom. The American Presbyterian Publishing House at Shanghai, in 1880, printed 314,000 Bibles and Testaments, 4,672,500 pages of tracts, and 226,763 volumes of miscellaneous books.

—Dr. Jones, a physician of Jacksonville, Ill., and one of the Concord School of Philosophy, says: "The Hindu of several thousand years ago was finely cultivated, not at all idolatrous, and worshiped one God. One of the Hindu cities was almost incredibly opulent and splendid. It had 675 towers. The wealth of the world poured itself into the lap of India, exceeding computation and belief. She possessed a standing army which made use of 6,000 elephants of war. These reports are not at all incredible, when we consider the absorption of the wealth of China, Japan and other countries which was going on. The amount of her commerce, for which Carthage, Greece and Egypt entertained great projects, was simply stupendous. The arts were also in a very advanced state. In the polishing of the diamond, an art which is supposed to be of modern growth, they were proficient. They were an agricultural, commercial and manufacturing people. However low and debased the Hindu may now appear, there can be no doubt that he then surpassed in civil government and glory." Mr. Alcott also held the same view. He declared that the manifestations of the human mind in the past filled him with wonder. He did not know but there were people in the pre-historic ages who were gods compared with us. And the progress of civilization seems to have been downward instead of upward. Alfred Russell Wallace, it is said, holds the same view.—*Advance.*

NOT UP TO THEIR OWN STANDARD.

The *Free Methodist* says with great force and seriousness that the teachings of the holiness movement as held by some of its leaders, are not antagonistic with certain great and popular evils, among which are war, the follies of fashionable dress and the secret orders. Of the latter our cotemporary says:

"A few years ago there was an effort to secure the influence of certain holiness journals against secret societies, but the effort was a failure, so far as we are informed; and to this day we have seen nothing in those papers adverse to those orders. Yet one of the editors wrote us at that time as follows: 'Your advance ground upon the subject of Masonry is about the only point at which we diverge. In that, I feel that we shall be with you ere long.'

"Are they with us? Are the leading holiness journals at war with Masonry? Does the holiness army, as represented in the National Holiness Association, make war on Masonry? When was there a battle fought? The news from the front is always welcomed to our columns. We remember a time when certain preachers declared themselves opposed to slavery, but they never preached, prayed, or labored against the system. When did any of the various journals that are in hearty sympathy with the National Holiness movement urge its readers to break the blasphemous obligations that bind them to their lodges, and testify against these unholy orders? To war against evils is not their method, but to preach holiness and leave the people to adjust their various relations according to their notions. From their silence on the subject, it might be concluded there was nothing in the Bible against secrecy. Men who have worn the cable-tow ought to sound the alarm of danger."

BIBLE LESSONS.

LESSON III., Jan. 21, 1883.—THE BELIEVING PEOPLE. Acts 2:37–47.

37. Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do?

38. Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39. For the promise is unto you, and to your children and to all that are afar off, even as many as the Lord our God shall call.

40. And with many other words did he testify and exhort, saying, save yourselves from this untoward generation.

41. Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls.

42. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43. And fear came upon every soul: and many wonders and signs were done by the apostles.

44. And all that believed were together, and had all things common,

45. And sold their possessions and goods, and parted them to all men, as every man had need.

46. And they, continuing daily, with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47. Praising God, and having favor with all the people. And the lord added to the church daily such as should be saved.

GOLDEN TEXT.—"Then they that gladly received his word were baptized."—Acts 2:41.

DAILY READINGS.

Sorrow for Sin	Dan. 9:3-19
Instruction in Duty	Ps. 78:1-11
Faith in Christ	Acts 16:25-34
Profession of Faith	Rom. 10:1-10
Holy Living	Ps. 15:1-5
Christian Liberality	2 Cor. 8:1-15
Growth of the Church	Isa. 9:1-22

NOTES.

In their heart. In religion, it is of the utmost importance that the heart be affected. Sin has its seat there; there the change must begin. A mere change of sentiments, opinions, profession, will avail nothing unless the heart be pricked.—*Lesson Compend.*

What shall we do? This question is not exactly equivalent to the jailor's question, What must I do to be saved? (16:30). Convinced that the nation had put its Messiah to death, the people were overwhelmed with both sorrow and perplexity. They could not undo the deed; what could they do?—*Abbott.* True conviction of sin leads to anxious inquiry for the right course to be pursued in such extremity. It implies (1) A sense of ignorance and dependence. (2) An earnest, anxious desire to know the right way. (3) A willingness to do whatever is necessary in the case. (4) It implies also a readiness to acknowledge now this Jesus as "raised up," "exalted," and empowered to dispense the Holy Ghost (vers. 32, 33.)—*Jacobus.*

Every one of you. There are no exceptions. It is Christ's command, that whosoever believes in him should publicly profess their faith by baptism. A faith that is not willing to confess the Lord, is not strong enough or true enough to save the soul. Baptism is (1) A confession of Christ. (2) A symbol of the washing away of sin. (3) A symbol of the purified, risen life. (4) A symbol of the baptism of the Holy Spirit.—*Peloubet.*

Jesus (Saviour), *Christ* (the Messiah). The combination "Jesus Christ" does not appear till after the resurrection, when Christ had become a proper name. It has been noted that, in the Apostolic Epistles, Christ is spoken of only twenty-two times by his human name Jesus, and 701 times by some form of expression that acknowledges his divinity.—*Cook.*

Unto you and your children. He specifies those for whom the promise was intended: It concerns "you," that is Israelites; also "your children," that is, not restricted to the present moment, but extends to the generations in Israel yet unborn; further, all nations, Gentiles whom God shall summon.—*Lechler. Unto you.* Lest they should doubt of pardon and grace, their sin being so great.—*Pool. Unto your children.* Because every one's first care is and should be for their families and descendants.—*Abbott*

There were added about 3000 *souls. Unto them* is an addition by the translators. The language here is absolute, as though these souls first found their true life when they found it in Jesus Christ. Comp. ch. 5:14; 11:24. Observe that these converts were received into the church at once, on their profession of repentance and their consent to receive baptism; that they were received on the basis of personal repentance and acceptance of the word, as converts to the religion of Jesus Christ; it is not impossible that the apostles may have received some who were not savingly converted—it is very probable that some of these new converts brought into the primitive church the seeds of that Judaizing doctrine which afterward proved so hostile to the purity and power of the early Church; it is, however, clear from the next verse that the majority of these converts were humble and docile recipients of the new faith, as taught by the apostles, and were steadfast in it (*Abbott*); the sequel shows that many converts were made from the Hellenistic Jews who were present at the feast, ch. 6:1; and that few, if any, of the converts were of the ruling class, ch. 4:1; it is obvious that some of these converts may have gone back to the cities whence they came, and may have been the unknown founders of the Church at Damascus, or Alexandria, or Rome itself.—*Plumptre.*

And in fellowship. The original signifies literally a sharing in common. Here it probably implies both fellowship in spiritual things, a participation with each other in Christian sympathy and experience, and also practical charity.—*Abbott.* They were like one loving family. One of the greatest means of growth in spiritual life is fellowship and familiar intercourse with the saints. No one can well be as good a Christian alone, as they can in fellowship with other Christians.—*Peloubet.*

And in breaking of bread. Daily in the temple, observing carefully the old Jewish ritual, and then meeting together in the eventide, they would eat in common the evening meal, and would at its close repeat the solemn act of breaking bread he had instituted in memory of his death.—*Schaff.* The holy communion was at first, and for some time, inseparably connected with the love feasts of the Christians, and unknown as a separate ordinance. It was called *breaking of bread* from the custom of the master of the feast breaking bread in asking a blessing.—*Alford.*

Fear came upon every soul, as well those who received the word as those who rejected it. A solemn reverential fear on all those who believed, and were baptized and joined with obedience to the teaching of the apostles. Terror and dread on those who turned from the truth preached by them. The same signs and teaching, which prepare some men's hearts to receive Christ, terrify sinners, on account of their evil lives, though often they have no other effect than to make them fear.—*Denton.*

And had all things common. What were the facts as to this having property in common? There was in some sense an actual community of goods but we must not suppose that all property ceased among the Christians; that they sold all their possessions and goods, and placed them in a common fund out of which all were supported. But the disciples were actuated by the spirit of love toward each other, which impelled them to regard the necessities of their brethren as their own. Not only did they give largely of their wealth, but many, not all, placed the whole of it at the disposal of the apostles.—*Gloag.* The story of Ananias and Sapphira shows clearly that this giving up of possessions into a common stock was no necessary condition of Christian membership. Some fourteen years later, Acts 12:12, we find Mary, the mother of John and Mark,—evidently a person of consideration and authority in the Church,—possessing a house of her own in the city. The inspired teachings of the Epistles of the New Testament clearly shows us what was the view taken by men like St. James and St. Paul of this question of property. They evidently had no idea of a general sharing of possessions among Christians, and never publicly urged on their converts a renunciation of their rank or property. Even the austere and ascetic James, who certainly witnessed and most probably shared in the primitive community of goods in the Jerusalem Church, repeatedly rebukes the rich and powerful, not for possessing but for misusing, wealth and position, James 2:1-9; 4:13-17; 5:1-5.—*Schaff.* It would appear that this community of goods was entirely confined to Jerusalem. There is no trace of it anywhere except as regards the Church in Jerusalem.—*Gloag.* It was instituted to meet existing emergencies when the church was largely composed of pilgrims, temporarily sojourning at Jerusalem, and dependent, according to the custom then, and even now to some extent prevailing in the East, on the hospitality of residents there.—*Abbott.* It does not seem to have continued long even in Jerusalem.—*Gloag.* The sale and gift were purely voluntary. No disciple was required, as a condition of joining the Church, to surrender his property to the community; even after sale, he was free to give little or much as he chose, chap. 5:4. There is therefore, in the apostolic example no warrant for the modern American socialistic communities, in which every member is *required* to surrender, not only his property, but his earnings, to the common stock.—*Abbott. Origin.* It is probable that it arose from a *continuation,* and application to the now increased number of disciples, *of the community in which our Lord and his apostles had lived before.—Alford.* From this practice at Jerusalem we may perhaps explain the great and constant poverty of that Church, Rom. 15:25, 26; 1 Cor. 16:1-3.—*Alford.* Every attempt to revive a community, where all things should be literally in common has been a failure.—*Schaff.* There is not in the New Testament any warrant for the belief that such communism as was practiced temporarily in the Church at Jerusalem, was directed by God, or is recorded as an example for us. It is not said to have been counselled by the apostles; their writings nowhere commend it; and while the inspired teachings of the New Testament writers are authoritative, there is no warrant in Scripture for the doctrine that the *example* of the early Church is an *authority* for later ages.—*Abbott.* The principle underlying Christian communism, viz., that all possessing goods and industries are to be consecrated to God in the service of humanity, is a fundamental Christian principle, Matt. 25:14-30; Luke 13:6-9, but neither experience nor Scripture indicates that selling all and dividing to the poor is the best method calculated to serve humanity, or even the poor.—*Abbott.*

From house to house; or *at home,* as in the Revised Version. The original is capable of either interpretation. The essential fact is, that while they continued at this time in the observance of the Jewish forms of worship, they added gatherings for Christian worship in private houses.—*Abbott.* The congregations meeting now at one house, now at another. The connection of the Lord's Supper with the Passover meal at its institution, made the Christian Sacrament essentially a service which could be celebrated, as at the first institution it was, in such a room as that where the Passover meal was eaten.—*Prof. Lumby.*

Singleness of heart. This means with a sincere and pure heart. They were satisfied and thankful. They were not perplexed or anxious, nor were they solicitous for the luxurious living, or aspiring after the vain objects of the men of the world.—*Barnes.* Having but one end in view, that the faith of Christ should be spread abroad as widely as possible.—*Cambridge Bible.* In very many cases, the simplicity is destroyed and the true gladness consequently lost, by a huge, burdensome, irrational luxury; simplicity may be marred, too, by the cost of the entertainment in relation to the resources of the entertainer; immoderately late hours do much to mar both the simplicity and the heart-gladness of social meals; the use of intoxicating liquors.—*Arnot's Church in the House.*

BITS OF THINGS.

IT was announced last summer that for the first time for twenty years Dartmouth College is living within its means.

—Rev. E. D. Barr of St. Louis, having left $200,000 to the churches of that city, his daughter contests the will on the ground that his mind was ruined by drunkenness.

WHEN the late Mr. Horace Maynard placed a letter "V" on the door of his room at Amherst College, he was questioned and ridiculed for four years on the subject; but after he delivered the Valedictory his fellow-graduates solved the riddle.

THE London *Builder* attributes the marvelous durability of mortar in Italy to the fact that the lime remains in a pit covered with water for two years before it is used, whereas in England lime is slaked and used the same day. Most building-specifications even require newly-slaked lime.

—The directors of the Cunard steamers have adopted a new rule which will further commend their line to the confidence of the travelling public. A resolution was passed on the 7th of November, declaring that after the "first of December the allowance of rum to seamen and firemen on board the company's ships will be abolished, and coffee substituted." Railroad companies and steamboat companies are thus, one after another, recognizing the danger to their property and the lives and limbs of those whom they transport, of employing drinking men.

MUCH interest is attached to the preparations being made in England for a public celebration of Mr. Gladstone's completion of half a century of Parliamentary life. Mr. Gladstone was returned for Newark immediately after the passage of the Reform bill. His first election address was dated from Newark, Oct. 9, 1832. The nomination took place Dec. 11, and the polling Dec. 12 and 13. Jan. 29, 1833, the Parliament assembled, and from that time to this Mr. Gladstone has been a member of every British Parliament.

The extent to which this country has become "alienized" may be inferred from the figures of the census; there are about eight millions of people who were born in other countries, and nearly as many more un-Americanized children born in this country of foreign parents. Add to these the colored population, and we have about twenty million who do not belong to what may be termed the native race. And there is being added to these three-quarters of a million a year of aliens, besides those born here of alien people. Two-fifths of our population are what may be termed exotics.

It is on record in Germany that in the past 272 years no fewer than 523 theatres have been burned down in various parts of the world. This is an average of nearly two per year. During the past century there was a large increase in the percentage over the preceding time For the hundred years the total number was 460, more than four-fifths of the total for the 272 years. For the period included between 1871 and 1828 the average was thirteen per annum. Some of the minor features of these statistics are as follows: Of cities, London, with thirty-one fires, leads the list; Paris, with twenty-nine, follows her; then comes New York with twenty-six; then San Francisco with twenty-one. While Barnum's place of amusement in New York has been so often burned down, Astley's in London and the Grand Opera in Paris have each been destroyed four times. Her Majesty's, Drury Lane, and Covent Garden have been three times burned. Numerous other London theatres could boast of two serious fires. On the London list the oldest theatre conflagration is the Globe's, on Bankside, which was destroyed in 1613.

According to *La France Medicale,* Dr. Gorini relates that one night, having fallen asleep while reading a book he presently awakened, when, looking at the wall opposite his bed, which was illuminated by a lamp near him, he observed it covered with printed characters of large size, forming words regularly disposed, and separated by lines like those in the book which he had been reading. Not only could he see the text, but he could distinguish the annotations in smaller characters; and, though the whole appearance was vague and indistinct, there could be no doubt that the image seen on the wall was that of the pages which he had been reading when he fell asleep. This strange apparation continued some twenty seconds, and in this period was reproduced each time at which, after closing, he again opened his eyes. The incident is regarded as an interesting illustration of persistent image in the retina, of which so much has been said of late.

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Although this Monitor is extensively used by the lodge, especially in conferring the higher degrees, it is *publicly* called an exposition, and not allowed as authority.

NEWS OF THE WEEK.

—Senator Morrill has presented the House bill to reduce internal revenue taxation with the amendment thereto embracing a revision of the tariff.

—Secretary Lincoln, in reply to an inquiry from the House of Representatives, says that in many instances the substantial benefits to commerce arising from the expenditure of public money on river and harbor improvements have been so obscure and insignificant as to justify a doubt of the wisdom of making the appropriation. The estimates of the Engineer Department for the improvement of rivers and harbors during the next fiscal year aggregate $33,889,000, and to many of the items Mr. Lincoln records his objections.

—The United States Commissioner of Education and Bishop Simpson made addresses before the Philadelphia Union League in favor of government appropriations in behalf of education. It was proposed that $10,000,000 yearly be appropriated among the States according to illiteracy. Resolutions were adopted in favor of the movement.

—A new Chicago venture is the "Commercial Exchange of Chicago" to promote uniformity in the customs and usages of merchants; to inculcate principles of justice and equity in trade; to facilitate the speedy adjustment of business disputes; to acquire and disseminate valuable commercial and economic information, and generally, to secure to the members the benefits of co-operation in the furtherance of their legitimate pursuits.

—The Chicago *Evening Journal* has changed hands. Messrs. Andrew Shuman and John R. Wilson have purchased a controlling interest in the paper. For some time back they have been leasing it for a rental of $10,000 a year.

—Four cars of crude silver, in bars of ninety-seven pounds each, have arrived from the Montana mines to the First National Bank of Chicago. Their value is estimated at $1,000,000. The treasure was taken from Helena to Muir City, 123 miles by bull-trains.

—The Commissioners having in charge the organization and conduct of the National Exposition of Railway Appliances are preparing for an exhibition in the Exposition Building, Chicago. An extensive premium list is prepared which involves the awarding of several hundred gold, silver and bronze medals, and about every detail pertaining to the preparations for and conduct of the exposition is fixed.

—It was reported Thursday that the bark Star of the West was lost in the Atlantic, and all on board, fifteen men, perished.

—A terrible storm of wind and snow raged on the summit of Mt. Washington on Thursday. The wind blew at the rate of 144 miles an hour, and the temperature at zero.

—The American expedition sent to the Cape of Good Hope to take observations of the transit of Venus has arrived in England with 336 photographs.

—A delegate convention is to be held at Pittsburgh in May to organize a federation of the coal-miners of the United States, who number 152,000.

—Wayland village, twenty miles south of Grand Rapids, Mich., was visited by a conflagration Sunday morning which nearly consumed its entire business section. The loss is $20,000.

—St. Mary's Episcopal Seminary at Knoxville, Ill., was destroyed by fire early Thursday morning. Many of the young lady students made their escape from the burning structure by means of ladders, and but two received injuries. All the property of the inmates was destroyed. The total loss is placed at $100,000.

—Archbishop Purcell has written a letter to the proprietor of the *Catholic Telegraph* at Cincinnati, inclosing $60, which he compares to the widow's mite, to be applied to the fund for paying his (the Archbishop's) debts.

—A lazy letter-carrier left in the back room of a saloon in New York, Saturday night, 600 letters and postal cards, which he intended to distribute Monday.

—The steamship City of Brussels, from New York for Liverpool, was run down by a Glasgow steamer during a fog, and ten persons were drowned, two of whom were passengers.

—Most disastrous floods have occurred on the Danube and the Rhine, and it is feared that many lives will be lost. Direct railway service between France, Switzerland, and Italy is interrupted. Hundreds of people have been rendered homeless at Mannheim and other points, and great distress prevails.

—A Berlin dispatch of the 4th says that the inundations are taking the form of a great public catastrophe. The distress is increasing hourly. The military and civil authorities are making the greatest exertions to mitigate the misery of disaster. At Ludwigshafen, opposite Mannheim, the great Rhine dam gave way and the lives of hundreds of people were imperiled. A steamer rescued many hundreds. The deepest distress prevails. Thirteen persons were drowned at Freisenheim. In all sixty or seventy lives have been lost by the floods. The water is penetrating the foundations of the fortifications at Mayence.

PUBLISHER'S NOTES.

We have still on hand photos of the Morgan monument and shall have stereoscopic views ready in a few days, at 25c. each, or five for $1.00.

A large number of the deeply interesting letter of the late Thurlow Weed to the Batavia Convention are still awaiting the orders of friends. Single copy, 5c; $3.00 per hundred, or $20.00 per thousand. Now is the time to distribute this very important document. Send orders to 221 West Madison street, Chicago, office of the *Christian Cynosure*.

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A PREMIUM WORTH HAVING.

We will send a copy of the Weed Pamphlet to every old or new subscriber who will send a letter containing the order for a *Cynosure* subscription, and money, plainly addressed to W. I. PHILLIPS, *Christian Cynosure* office, 221 West Madison St., Chicago, on or before the first day of February next.

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CORRECTION.—Twenty-five cents for the Morgan monument credited to Thos. Humphries should have been credited to Wm. Bayles.

COMMENDABLE.

A brother writes under date of Jan. 6th inclosing subscriptions, and adding "This makes nineteen names I have sent in this fall. I will try to get all I can. I would like to get one subscriber for every Mason in ——— Lodge, and then I should feel that we were making some headway.' I always succeed best when I have a *definite point* in mind and make my plans to reach it. *Suppose you try it.* Send in a good list for your paper. Promise your subscribers the worth of their money and by the help of God and with your co-operation we will redeem your words.

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Those who wish to know the character of Freemasonry, as shown by its own publications, will find many standard works in the following list.

No sensible Mason dares deny that such men as Albert G. Mackey, the great Masonic Lexicographer, and Daniel Sickels, the Masonic author and publisher, are the highest Masonic authority in the United States.

All the books advertised here are used by Masons, but Duncan's Ritual, Allyn's Ritual and Richardson's Monitor are not publicly acknowledged as Masonic authority because they tell too much.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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WEEKLY COMMENT.

The trades-union building which is proposed on the Lake front in Chicago promises to be more than a menace to the business interests of the city—a school of immorality and crime. The assembly room will be fitted up for theatrical performances and a portion of the building will be occupied by a saloon. To protesting citizens who object to a drunk-factory on a prominent avenue and near the Exposition building—a quarter frequented by ladies and children—the answer of the labor-lodges is that no whiskey will be sold or given away to children. But ordinary citizens do not fear the assaults of drunken children so much as of drunken men. Besides this place will be a forum for every so-called "agitator." Every Dennis Kearney and Justus Schwab and Johann Most would enter Chicago with satisfaction, knowing that one hall would be open to him. Kearney, when here, had to speak on the street; and other ranters of the same sort have been elbowed into small or remote halls. The outrageous theories advanced by Kearney are innocent compared with Most, who when speaking here lately, urged a general demolition of affairs and the setting up of new principles in business and social life. Banks must be gutted. From them, he said, "Take everything you can get; all you can lay your hands on, and even if private persons suffer, let that not deter you; it makes no differcuce." Rulers in this country as well as Europe must be killed off, and there must be no qualms about the business, no faltering. The people must kill. There must be no forgiveness, "but cold, implacable, inexorable, certain death." The agents of this reform must be guns, bombs, explosives, chemicals, petroleum, dynamite. This Satanic advice is as much a school of murder as the throat-cutting oaths of Freemasonry. Familiarity with such sentiments transforms innocence and industry to demoniac cruelty and hate. Chicago, nor any other large city can afford to furnish a resort where such ideas are propagated.

Next Thursday, January 25th, is the "day of prayer for Colleges." It used to be a day of *fasting* and prayer; but the idea of rigor and self-abnegation is too repulsive for churches which meet once a week to worship, over kitchens and parlors which are warmed up almost nightly. So it is dropped as an unpleasant feature of a religion which might have fitted the stern temper of our fathers, but we, their children, would willingly forget. But the day approaches when, by common consent, the young men and women upon whom is to fall the mantle of Christian reform are to be remembered before God. Let those who read these lines make it a day of *humiliation, fasting and prayer*—a day of earnest and steadfast supplication, that God for Christ's sake will send abroad into our colleges and seminaries his Holy Spirit, to baptize with the tongue of fire these who are soon to take up the work of Christ among men.

The people of Tennessee will not soon forget that dishonesty is folly. The fact that no State can be sued opened the way for a repudiation of the State debt a while since, creditors being offered sixty cents on the dollar with interest at three per cent. Even this vigorous scaling down did not suit the Democratic party, whoseState Convention repudiated the agreement in favor of a greater reduction. The majority of the voters in November endorsed this platform; and, while no new laws on the case had been passed, the State Treasurer Polk refused payment under the old arrangement on the ground that the people were opposed to that use of the funds. It seems he had decided on another way to use it; since it appears that he is a defaulter and has put $400,000 of these funds into his own pocket. It has a sharp look of poetic justice that the people who refused to pay a debt because they could not be sued should see the money saved by the transaction lugged off by the man they had set to watch it.

The awful calamity in Milwaukee at the burning of the Newhall House on Wednesday, and the narrow escape from a similar catastrophe at the Planter's Hotel, St. Louis, on Sunday morning, have called public attention to the insecurity of life in these great places of public resort as never before. It is a serious comment upon human nature that, in the face of immense and obvious risks like these, architects and proprietors do not take every possible precaution to prevent catastrophes of this kind, since the means are evidently in their power. As it is, the slow process of the laws must enforce the remedy. Governors make proclamation, legislatures enact, local authorities enforce the statutes. By the time this tedious process is completed builders are ready with expedients to avoid the laws; and so the slaughtering goes on. The laws protecting hotel guests from the calamity of fire are much less rigorous generally than those respecting churches, halls and theaters. Why this should be so no good reason appears. The remedy will not be found until such buildings, especially in cities, are constructed throughout of fire proof material.

The excellent article in this number upon the Sabbath question in New York city indicates how deep has been the feeling on both sides. The agitation of such a question in the metropolis has started the discussion in other cities. In Chicago, ministers, meetings have taken it up with a short-lived zeal, putting forth radical arguments, but without the force of enforcement of their ideas even in their own churches. The "Chicago Sabbath Association" of which late presiding elder Willing is president, has issued through the daily press an able document, setting forth that "this is a Christian nation" from its organic documents beginning with the *Mayflower* compact down to the city ordinances all which recognize the Christian Sabbath and provide for the cessation of labor on that day. They quote a decision of our Illinois Supreme Court which is worth repeating: "The experience of the world has taught the necessity of setting apart one-seventh of our time for religious worship and meditation, and for complete repose from the harassing and absorbing pursuits of gain, ambition and pleasure. Even those who are not guided by the teachings of Christianity acknowledge the necessity of a rational observance of the Sabbath, as conducive in the highest degree to the temporal interests of society." So Judge Noah Davis, the Chief Justice of the New York Supreme Court says: "I am not in sympathy with any sentiment that strikes God out of the Sabbath. I believe the Sabbath is ordained by God." How noble are these sentiments, and how do they rebuke the temporizing policy of some who have been man-ordained to preach the Gospel and editors of the religious press who aim to secularize the day, strip it of its divine authority, push it from its foundation upon the Rock onto the treacherous sands of human laws or philanthropic principles, where it must soon be lost to man. These "blind guides" are ever pointing to the practice of European nations. It may help undeceive them to learn that a petition, signed by over 6000 persons has just been presented to the German Parliament asking for the enactment of a law closing all commercial and industrial establishments on the Sabbath day.

DRAW THY BOW.

Draw thy bow, but ere the arrow
Feels the string's impulsive force,
Up to Him who guides the sparrow
On her viewless, airy course,
Lift in silence a petition
That the shaft at venture sent,
May not on its random mission
Be a fruitless effort spent.

Draw thy bow in comprehension
Of the issues that may hinge;
Draw it to its utmost tension,
Till the bow and barb impinge;
For the arrow's fateful sending
May the tide of battle turn,
And a kingdom's fate be pending
On the glory it may earn.

—*Oliver Crane.*

THE SABBATH QUESTION.

BY REV. J. C. K. MILLIGAN.

In a Christian land there should be no difficulty in maintaining the Sabbath; but in our country it has been losing its hold, and a conflict seems now imminent which may result unfavorably. The Sabbath question has been raised in New York by a new penal code which went into effect Dec. 1, 1882. The Sabbath clauses are the old law codified, except that violations are now punishable as misdemeanors by imprisonment as well as by fines. The law forbids al servile labors on the Sabbath, except works of necessity and mercy, and all traffic except the sale of flesh, fish and milk, before 9 A. M. At first the police, with the avowed purpose of making the law odious, enforced it with rigor and gave us a taste of Sabbath quiet which had not been enjoyed for years. Now after one month the law is so *liberally* interpreted,

that the desecrations, though less open and noisy, are nearly as great as before; and the outlook for a quiet Sabbath is not encouraging.

There is great want of harmony among the friends of the Sabbath. Some dislike the law because of its exceptions, and others because there are not more; some are in favor of the law as it is, others wish to make the best of it as a means to arouse public sentiment and secure a better one, and still others would wait till the law is made what they want it; some are opposed to all Sabbath laws as a union of church and state, or an interference with the rights of conscience, and others are afraid of their own interests and liberties. Thus Christ is divided, and the power of his friends is weakened.

The opposition to the law is strong and united, various as are the motives. Criminals hate it because it is law; infidels because it is Christian, oppose it; the worshipers of Mammon resist it because by its violation they get wealth; pleasure-seekers fear its restraints upon holiday recreations; Romanists are alarmed at the power it gives to the Protestant Gospel; the irreligious dread its holy influences that awaken their guilty consciences and check their sensual enjoyments. The brewers and some manufacturers claim that they cannot carry on business if the Sabbath law is enforced, and are spending large sums for its repeal. The liquor dealers defy the law, carry on their nefarious traffic through side doors, and are a unit against the Sabbath. The grocers, butchers, bakers, barbers, milkmen, confectioners, apothecaries, tobacconists, etc., are, as a rule, opposed to the law; yet many would gladly have the day as a holiday if the law were enforced impartially upon all. The Jews of course are against the law, and the Christian Sabbath breakers are legion: they are lovers of ease in Zion who *must* have fresh bread and meat and ice cream as on other days, and to whom the Sunday barber and bootblack, the morning paper and mail, and the ride to the park or the seashore, are essential; they are business men who gain wealth by Sabbath breaking; they are preachers whose congregations claim this salve for their consciences.

But our national government is the great obstacle to a quiet observance of the Sabbath. Its Constitution is supreme law, potent in every State. Its only recognition of the Sabbath is the permission given to the President to retain a bill "ten days, Sundays excepted;" this makes it *a legal non-entity*, but gives no basis for a Sabbath law. To say the least such a law is extra-constitutional, and the violators always plead that it is contrary to the Constitution and therefore void. The Congress treats the Sabbath as a nullity by frequently extending Saturday's (?) session through the Sabbath. The Postal Department by oath requires postmasters and their clerks to open the offices and distribute mails on the Sabbath, and it persuades and enables the great railroad corporations by mail contracts and subsidies to desecrate the Sabbath, and everywhere to disturb its peace and destroy its sanctity. The State laws are powerless against the numberless mail, express and baggage wagons, and the shop, depot, road and train labors thus made necessary.

It is time we were aroused to the momentous interests associated with this question. The Sabbath is a human need, the law of our being; it is a human right conferred by the Creator, which cannot be taken away with impunity; it is a relief from the curse of labor, a precious boon to man from the Divine Redeemer. To the Christian it is the day of days in its hallowed memories, its spiritual privileges, and its means for promoting his present and eternal welfare; whoever thinks, or says, or does otherwise, to him it is a delight, the holy of the Lord, honorable, and he will have it at any sacrifice to use for his own soul, for the salvation of others, and for the glory of his Saviour. The Sabbath is obligatory upon and a blessing to nations no less than to individuals. Jer. 17: 19, etc.; it is the condition of their prosperity or adversity, of their perpetuity or destruction. God alone is Lord of the conscience, and the state may not enforce the religious observance of the Sabbath; but itself must keep it and restrain all outward violations at the peril of the divine penalty: "will kindle a fire in your gates which shall devour your palaces, and shall not be quenched." But the Sabbath is the Lord's own day: the day of his resurrection, the day of his ascension to the throne, the day of his Spirit's descent, the day of his communion with those who seek him, the day which he specially employs with its Gospel agencies to destroy the works of the devil, and to build up his kingdom of righteousness that shall soon fill the earth. Men, and Christians and nations may keep it or fail to keep it; but Jesus will not suffer his day to perish from the earth. Soon the redeemed earth will join with heaven in singing: "This is the day which the Lord hath made; we will rejoice and be glad in it."

New York.

SECRECY AND TEMPERANCE.

BY REV. B. F. WORRELL.

It will be worse than useless to deny the fact that humanly speaking, the prohibitory shadow has gone back more than ten degrees on the dial of Kansas. Poor Kansas! how thou art fallen and dragged down from thy proud eminence among the sisterhood of the States. We, as citizens of this commonwealth, had gotten unto ourselves a reflexive glory, through our illustrious governor, whose pleadings in behalf of a much needed reform were echoed from far and near, with the endorsement of the good and great in other lands than our own. But now the model prohibitory State is shorn of her glory, as she sits by the cold streams of Babylon, weeping over the desolation and ruin that are awaiting the incoming of their hour. The harp, which once responded to the touch of joy and gladness, now hangs unused on the willow trees. Some of the strings are broken, whilst those which remain, tremble in the passing breeze and give utterance to a plaintive dirge in the minor key.

It is none the less a fact that truth crushed to the earth, will rise again and assert its power. Though it be trampled in the mire by unhallowed feet as hell holds jubilee over the seeming victory won, it will, at the appointed hour, come forth with new energy, and put to route the hosts of darkness, and place the diadem on the brow of Him who alone has the right to wear it. Courage then, brethren, and more especially you who have been made to suffer for the truth's sake and who have passed through the flint-mill of persecution for daring to rebuke popular sins. Courage, I say, for our final victory in this direction is only a question of time. Even now the roseate hues are illumining the East, proclaiming the hour as near at hand when the Sun of Righteousness will arise with healing in his beams.

It is still further true that every effect is produced by an adequate cause. It matters not that the cause may be at a great remove from the effect, both as regards time and place; or the two may lie side by side. Nor does it signify that the cause is unknown, or is deemed to be of doubtful efficiency. However these things may be, it still remains a fact that every effect is the result of an antecedent, known or unknown. The blow is none the less painful or real from the fact that the hand which administered it was carefully concealed, and it not unfrequently happens that we are led by a force of circumstances to look far, far away for the cause of an effect, when the agency thereto is at our elbow, staring us in the face.

And now the question arises, Why did the prohibitory shadow go back on the dial of Kansas, or in other words, Why was Governor St. John defeated? We have all heard of the bird which, when a man comes too near its nest, (which is hidden away in the grass) will pretend to be lame in wing or leg, and thereby suggest to the intruder that it can be easily caught, without the aid of fresh salt. The man makes the attempt, and every now and then almost succeeds in capturing the object of his pursuit, when lo! the bird in the full exercise of its powers, gives a tantalizing chirp, and flies away, away, and is seen no more. Thus is it when we start out to find the hidden cause to a lamented effect. Some lame bird leads us a bootless chase, and then mockingly cries, "Third term, third term," and then leaves us to solve the problem at our leisure in which "monopoly" may or may not have been an important factor. Nay verily, we will not run on a fool's errand, but on the contrary will stand still, and look carefully around us, even at our feet, if peradventure we may find the hidden nest in which was hatched the eggs from whence come the swarm of ills with which we are menaced.

Masonry as an irresponsible despotism, knows no geographical boundaries, no political issues, no moral questions outside of and beyond its own interests. It will support that measure, be it what it may, which will return the largest support to itself, and will sustain at the ballot box and elsewhere those men on whom it may lean the heaviest for support in the time of its need. Thus a necessity is imposed on a man to become a Mason before he offers himself as a candidate for any office in the State which may be worth having. Nor is that all. A Mason of a low degree must step down and out, if the position to which he aspires is coveted by a brother Mason who has climbed to a higher round of the mystical ladder.

The exception to this rule is where a man's social position or peculiar tenets makes him more available to the lodge than would be the brother who outranks him in the number of degrees taken. And then, in all cases, a man's claim on the lodge for political support ceases when he fails to give to the lodge more honor and power than will be given by some other person. We are not prepared to say how far any of these principles may apply to Governor St. John; but if he was dropped because he could serve the lodge no further, he will have no occasion to bemoan his fate as though he was the first and only man who had been so treated. Nor can he console himself with the thought of being the last.

Whether secret institutions did or did not have anything to do with turning back the wheels of reform in this State, it is certainly a matter of surprise that young men who have not formed the appetite for strong drink, would touch the accursed stuff, after their attention had been called to the terrible evils of intemperance. Men have listened to our worthy governor, as in words that burned, he spoke of the ruin to soul and body which was sure to result as a legitimate outgrowth of the use of intoxicating liquors as a beverage, and then have done all they could to defeat his re-election, and thereby open the sluice-gates of that stream which would bear on its turbulent bosom tens of thousands of precious souls down to the yawning abyss. Gough has spoken on this subject as but few men can speak, thrilling the soul and bathing the cheeks of his auditors with tears as he only too faithfully portrayed scenes of wretched, suffering and premature death, as a result of looking on the wine when it was red. And yet with all this warning ringing in their ears, young men have left the lecture hall and gone in quest of the liquid fires of perdition, that they might experience in themselves all the horrors of an inebriate like unto those to which they had been listening. How can we account for this strange infatuation other than by saying that the devil, the old serpent, throws a spell around our young men and allures them from the paths of virtue to certain destruction.

The same thing is true in regard to the hidden power of the lodge to bewitch men and to draw them unresistingly under the dominion of the God of this world, even as a fool goeth to the correction of the stocks or an ox to the slaughter. So that we are not astonished when told that some persons after listening to our expositions of the masterpiece of fraud and deception, join the lodge in order that they may learn for themselves what are the hidden depths of iniquity as developed in the lodge.

The social element of the lodge is unquestionably a fruitful source of supplying the wasting ranks of the drunkard's army. When the brethren of the mystic tie have wearied themselves in working on the spiritual temple which each for himself is building up in his heart, it is such a privilege to be called from labor to refreshment where the cup from which they drank contains something stronger than pure, cold water, and where the foolish word spoken and the silly act performed is understood to be *sub rosa*. Ah! how many a mother has sat lonely and sad keeping virgil as the hours of the night slowly wear away, ever and anon singing, "Where is my boy to-night?" little dreaming that he is in the banqueting hall of the lodge, where wit and wine freely flow—where utterances of doubtful propriety fall from unsanctified lips, and where no wife, mother or sister is present to shame into silence the unseemly jest or word of double meaning. Sing, patient mother, the gong has tolled out the hour of low twelve, and answers your heart breaking question, as to the whereabouts of your boy. He is dead—yes, henceforth dead to you, as he personates Hiram Abiff lying in his festering grave, as you weep you know not why.

Olathe, Kansas.

WOMEN AND SECRETISM.

PAPER READ AT THE KANSAS STATE CONVENTION BY MRS. J. S. COLLINS.

Sisters, we are or should be interested in this great moral question. On its solution depends the destiny of untold numbers of the human family. Much depends on how we act our part in this great drama of life. In the struggle for liberty in this country, woman as well as man gave her money and influence in freeing the land from British rule. History points to woman as doing her part in securing republican institutions in the new world. And so on down to the present, women have labored side by side with men in advocacy of those questions which affect the well being of society. Especially was this true in the anti-slavery struggle, women braved the perils of war to care for the sick and dying. They inked their pens in advancing the cause of liberty, and gave character to those brave men whose lives were sacrificed on freedom's altars. None suffered more than they in securing the precious boon which posterity to-day enjoys.

In the midst of all they have to lament evils of which they little dreamed coming in like a mighty flood; we mean intemperance and secretism. These things are threatening the home, the church and the state. A few years since women felt constrained to

make a public protest against intemperance, which was bringing sorrow and misery to so many homes. This crusade so mysterious at first, has opened blind eyes, and women all over the land are coming to the light, and will soon be free as God makes his people free. In trying to save the youth of the land from intemperance, they found an enemy of whose insidious workings we have heard so much to-day. They have seen with some, the Christless lodge more venerated than the church, and women carefully excluded from its proceedings. They see sons whom they have reared taught the great secrets which mothers are not permitted to know. And wherever they go, to the uttermost bounds of civilization, this moloch is set up which they worship. Laws which are to be a terror to evil doers, are set aside to screen those who belong to the lodge.

Every interest, political and social, is in jeopardy through the influence of this anti-republican institution. Women have been watching with fear and trembling, hardly daring to lift their voices, however feebly, against its approach. This monster invades the sanctity of the home, gradually alienating those whom God has joined together. Fortunes are squandered by husbands and sons in the lodge, and wives and mothers suffer that money may be put into the coffers to keep up some grand worthy patriarch's family, and all in the name of charity. Women are compelled to care for their own sick and dying children, that husbands may attend lodge and have a good time. Husbands and sons have learned to love the cup that inebriates through the banquets given by the lodge, while to outsiders they profess to be the friends of sobriety.

We rejoice in the advanced public sentiment on this subject. Throughout the land are thousands of women watching with prayerful interest every step we take in exposing this evil which is sapping the very foundation of society and threatening the body politic. Women in the temperance work are baffled on every hand through men sworn to one another and thus evading the laws. Is it surprising that women have grown suspicious of that of which every woman is kept in ignorance? Shall women not be permitted to lift a warning voice in this matter? Shall not those belonging to the secret temperance organization, be enabled to break off from these things, believing they give encouragement to the enemy that we are trying to put down.

Let all branches of workers for humanity come to the light and go forth as openly to the world as the crusade. Then God will smile more and more on our efforts and we will have victory. Let women enter their protests against the lodge

1. Because it imposes a sinful oath to maintain—they know not what.
2. Because the lodge, by interfering with the nearest relations of life, separates those whom God hath joined together.
3. Because the lodge is more venerated than the church.
4. Because the lodge prevents the settlement of the question of temperance.
5. The difficulty of enforcing law when men are sworn to protect one another.

Here is a new idea. It was given to us, and as freely as we have received, so we give. Mrs. Hannah Whitall Smith gives a "hobby party" at intervals, in her elegant Germantown house. She gathers in a parlor full of intelligent people, and invites representative "Hobbyists" to be present and show cause why their favorite equine should take the first prize. Recently, General Armstrong of Hampton, Va., Joshua L. Bailey of Philadelphia, the coffee-house founder, Dr. Rhodes the Indian's friend, Prof. Cope the geologist, and Frances E. Willard the Home Protectionist, were among the equestrians of this unique exhibition. The idea is commended, wherever practicable, as a more rational and satisfactory social feature than the "regulation" stand up "party" of the season.—*Signal.*

All that can possibly be expected from the working of any law is an improvement in the condition of human society. The man who expects perfection from any piece of legislation is usually a lunatic. The man who alleges as a serious objection to a law that it will not produce perfection, ought also to be regarded as mentally unsound, and some day will be. One of the express objects of the United States Constitution was "to establish justice." That it has not established justice is, however, no argument against its value.—*The Nation.*

MANY a true heart that would have come back like a dove to the ark, after its first transgression, has been frightened beyond recall by the angry look and menace, the taunt, the savage charity, of an unforgiving spirit.

REFORM STORY.

HOLDEN WITH CORDS.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

CHAPTER XXXV. (Continued.)—VOX POPULI, VOX DEI.

"These men are acting on their own responsibility and not in accordance with their obligations as Masons. While I utterly denounce the conduct of the sheriff as a most base betrayal of his official duty, I appeal to you, fellow townsmen and citizens, to come to the aid of the law, and allow no deed of violence to be committed which will only obstruct its course. Justice shall be done. I ask your help in ferreting out the murderer, and when he is found rest assured that no lodge obligation, real or fancied, shall screen him from the punishment he deserves."

The clear ringing voice penetrated to the farthest edge of the crowd. The speaker himself stood in fair view, his dark eyes glowing like coals of fire under the full massive brow, his pale face paler by contrast. Everybody knew him—Anson Lovejoy, Master of the lodge.

There is a mighty force in simple sincerity. Not a man in that excited throng abhorred more intensely the crime which had been committed than did he, or felt a more burning desire to see insulted law avenged in the speedy arrest of the criminal. And when he threw the odium of all this obstructing of justice on the shoulders of individual Masons instead of the lodge itself, there were enough who believed him in the face of their own previous convictions, not to say the evidence of their own senses, to make a perceptible difference in the attitude of the crowd. A more calm and reasonable spirit was succeeding the tumultuous excitement which had threatened at one time to end in mob violence. The advocates of lynch law were silent, and under the reaction thus made the throng slowly and by degrees dispersed.

A few hours later I was at home attending to some duty about the farm when Anson Lovejoy came hurriedly up, his face still pale but settled into those grave, determined lines which speak the man whose whole soul is roused to meet a crisis.

"Mr. Severns, I want the loan of your fastest horse. I have just received news that Jervish has left his hiding place where he has been secreted all this time, and hired a man by the name of Leach to take him across the river. This Leach is a poor worthless fellow who never has any money and is therefore easily bribed."

"What will Masons think of your action in this matter?" I said as I threw the halter over the neck of the beautiful roan, acknowledged one of the fastest steeds in the neighborhood, and led him out. Depend upon it, your part in to-day's affair will never be overlooked or forgiven by the lodge."

"I care not," he answered, "I am acting up to my Masonic obligations as I understand them. God do so to me and more also if I knowingly leave a single stone unturned that is hindering the way of justice."

He spoke with solemn, almost fierce earnestness—then after an instant's silence added in his usual tone, "While you are getting the horse ready I will speak with Mrs. Severns a moment," and so saying he stepped quickly across to the open side door where he had always until now met with the ready admittance accorded to a friend and neighbor.

What he was going to say to Rachel I know not, for he was given no chance to say it; but I think a desire to have her God speed in the task to which he had set himself prompted the action.

Rachel met him just as he was entering, with stern face and forbidding gesture. She had not heard his conversation with me or very likely would not have addressed him exactly as she did.

"Not a step farther. No murderer or companion of murderers crosses my threshold."

"Mrs. Severns!" he exclaimed, startled, astonished.

"I mean what I say," she answered firmly. "You uphold this dark, unclean system of the lodge and thus make yourself a partaker in the innocent blood it has shed. Go!"

The reader must excuse Rachel, unjust as she was; for her very soul was boiling within her, and this passionate outburst was due to a deeper cause than the common feeling of indignation which possessed the community at large. In divine faith that she might yet redeem to virtue and happiness the erring soul which had mistaken a cold, deceiving mirage for the waters of affection, and for whom henceforth society would have no use but to cast out and trample under foot, she had planned and labored as only a Christian woman can. And this was the terrible ending! The prey for which she had wrestled with Satan had been basely, cruelly torn out of her hand, and she felt something of the fury of the bereaved lioness when she confronted Anson Lovejoy.

"I assure you, Mrs. Severns;" he began again, and again she interrupted him, though this time her voice was a trifle softer, her manner a shade gentler.

"I accuse you of nothing but of being allied to such a system. And that is enough. Shall a man take fire in his bosom and not be burned? No, Mr. Lovejoy, no adhering Mason from henceforth receives a welcome under my roof."

And she turned from him and walked away, leaving the victim of this severe castigation to recover from it as well as he could. And certainly for a moment Anson Lovejoy looked rather dejected. He was without domestic ties, his wife having died in the first year of their marriage; and I well understood, or thought I did, how this sudden closing against him of a home where he had always been a welcome guest, dropping in at any time when his business permitted, thus seeming to find some faint, shadowy compensation for his own buried joys, would naturally affect him.

But he quickly recovered himself, and going to where the horse now stood in readiness leaped into the saddle. As he did so I took occasion to say—

"Rachel has a sharp tongue, but her heart is all right. Some time she will see that she has done you injustice."

"I hope so, Mr. Severns," he answered. "But"—and he spoke with the grave, slow emphasis of one recording a vow—"if Masonry is what from this day's work I have reason to fear it is, and I remain connected with it an hour longer than I can help, I shall merit the severest denunciations she has heaped upon me."

And he rode swiftly away to join the pursuing party which had halted at an appointed place of meeting, and were now discussing which of two different roads the fugitive had probably taken. A few outsiders had gathered about, among them the sheriff, who seemed to take an extraordinary interest in the settling of this question considering his previous inactivity.

"I tell you, Lovejoy, if you take the direction of Quipaw creek, you'll miss it," he said excitedly. "Jervish has gone more south."

"My men are on the right track;" returned Lovejoy composedly, in whose mind the last lingering doubt whether he was really taking the route Jervish had gone was now dispelled, by the sheriff's evident anxiety to have him go the opposite way.

"But I tell you," repeated the sheriff in still more excited tones; "a man told me not more than an hour ago that he had met him and Leach on the road."

This piece of information made some of the party waver but had no effect on their staunch leader who issued his command to set off at once in the direction of Quipaw creek, at which the sheriff called to his aid considerable profanity, not necessary to repeat, in confirmation of what he had said, provoking from one of the number as they rode away, this satirical speech:

"Set the fox to guard the hen coop, will ye? When I do that I'll take advice from a Mason. If you knew all this about Jervish an hour ago, why wan't you off after him instead of loafing about with the coroner's warrant lying idle in your pocket?"

And the discomforted sheriff, who had certainly striven heroically to fulfil his Masonic obligations, retired amid more hooting and jeering than was quite pleasant.

Swiftly, steadily the pursuers pressed on and before long came in sight of a common farm wagon apparently loaded with meal bags. The driver of the wagon was quickly recognized by several of the party to whom he was well known, as the man who had undertaken to aid Jervish in his flight. But Leach sat alone on the seat, driving. Where was his companion?

An order from Lovejoy to search the wagon soon settled this question. The vehicle was found to be so arranged by sticks laid across—the seeming meal bags which were in reality stuffed with hay placed on these and high enough from the floor of the wagon to make a hiding place for the miserable Jervish, who was now ignominiously dragged therefrom, and Colonel Montfort's friend, the elegant man of society spent that night in the county jail to the great satisfaction of all worthy citizens of Granby, with whom now that the chief criminal was caught the Anti-masonic excitement subsided as rapidly as it rose.

THE mystery of the Gospel, as distinguished from the Law, consists in changing the order of two words. One says, "Do and live;" the other says, "Live and do."—*Thos. Adam.*

PRIDE is the consciousness of what one is without contempt for others.—*Senac de Meilhan.*

THE SERMON.

DANGERS WHICH THREATEN OUR NATION.

THANKSGIVING SERMON, PREACHED BY REV. C. N. HOBART AT THE UNION SERVICE IN GALENA ST. M. E. CHURCH, AURORA, ILL.

He hath not dealt so with any nation.—*Ps.* 147: 20.

These words seem hardly more appropriate to Israel than to our own nation. Israel enjoyed God's peculiar favor—yet Israel fell. We have esteemed ourselves especially favored of God—shall we stand? A government of the people, by the people and for the people is still an experiment.

As upon no other nation of earth are the eyes of the world resting npon this United States. Eagerly are the millions of the Old World scanning us, the majority with hope and prayer for the sucecssful issue of our experiment, bnt not a few with outspoken propheey of the coming failure of our governmental life. These prophets of ruin say, and trnly we admit, that a single century's existence is not sufficient to demonstrate the stability of a nation, especially if dnring that time she has well nigh perished from a civil war paralleled by few in the history of civilization. But even that strnggle holds augury of good, for the successfnl issue of that war would indicate a strength that bears at least large promise of abiding permanence. And yet in spite of onr hope and faith in the stability of our nation there are dangers that threaten us which cannot but be apparent to every thoughtful and observant man. To know these dangers and to guard against them is the part of wisdom. A sound statesmanship is ever on the alert against those forces which threaten injury to public prosperity, and especially is it called for in a country governed as is ours. Never was trner sentence uttered than this: "Eternal vigilance is the price of liberty."

While I would not be thought an alarmist, holding faith as I do in the permanence and increasing grandeur of our nation, yet it cannot be inopportune at this time to point out, what in some cases may be bnt germs of danger, but which in other cases even now seriously threaten the stability and prosperity of our land. Were all I name only incipient germs of danger, it were wiser and safer to destroy them before they at all develop or bear their bitter fruit. But they are not all thus incipient. Some of them even now have developed dangerous strength, and already are they ruling iron-handed in the pnblic mart; seriously tampering with State and National legislation; throttling Justice in her sacred halls; tnrning the streams of public prosperity from their legitimate channels to float the barges and drive the mills of personal avarice and greed. And yet thongh these things be true we will not lose hope. I have faith in our people, that seeing these evils they will rise for their destruction; moreover, I have faith in God, that he has purposes of good toward us, and that he means to use this nation for the uplifting of the world.

It will be possible in the brief time we spend together this morning to examine but few of the dangers which threaten us, and these with little of that thoroughness which their importance demands. We shall confine ourselves to those evils which of late have by no means occupied the pnblic attention as has been deserved, passing by not a few against which it were well that we be on our guard.

This Christian assembly will not be snrprised that I call attention first of all to an evil the danger of which is too little felt and especially in its relation to our national permanence. It is—

INFIDELITY.

He has read to little purpose who has failed to learn that infidelity has been the precursor of most serious disaster if not nltimate ruin in every land where the Scriptures have been known. Loyalty to God is the fnndamental pre-requisite to the permanence of a true national life. It is righteousness, and that only, which really exalteth a nation. The Jews were a prosperous people so long as they believed and obeyed God, but infidelity wrought their ruin and scattered them like chaff among the nations of the earth. It is true this danger from infidelity we share in common with other lands, but with our form of government the danger becomes peculiarly threatening.

With us the people is sovereign, and none will govern well who has no sense of responsibility to a higher power. We need but look at the history of France in the days when the people ruled to see to what complete anarchy an infidel nation can come in its attempts at self-government.

Voltaire is a name that has come to be almost synonymous with infidelity, and "Voltaire," says the historian, "more than any other man, was the father of the French Revolution." How the pages of the past are blotted with many a fearful record, but scarch as you will you can find no page stained with so many deeds both dark and horrible as that of infidel France from 1787 to 1795. The scene during a portion of this time is well described as a "Reign of Terror." Violence was triumphant and Death was busy at his awful work. The great, the mean; the king, the slave; hoary age and bright-eyed youth; crime-stained manhood and children innocent of thought of wrong; all mingled their blood in one comuon stream whose perpetnal fonntain was the murderous guillotine. The people were on fire with a frenzy. Marat, dwarf of body and devil of soul, was demanding the blood of 270,000 citizens of France. Carlyle describes one scene as follows: "Carrier has got to Nantes; his gnillotine goes always. Little children are guillotined and aged men. Swift as the machine is it will not serve; the headsman and all his valets sink, worn down with work." Bring on the soldiers then and fire by platoons, the work is speedier done so, and easier—for the executioners!

And what is the rallying cry of this "Reign of Terror?" "Republic, one and indivisible; Liberty, Eqnality, Fraternity, or death." On all the house-walls you will find the motto, for no patriot will be behind another. "O Liberty! Liberty! how many crimes are committed in thy name! In their madness against everything Christian they change the calendar, making the 22nd of Sept., 1792, the first day of year 1 of the Republic. Over the entrance of their cemeteries they place the inscription, "Here is Eternal Sleep." The Goddess of Reason is set up in their temples and atheism is professed.

O, infidel Voltaire! "father of the Revolntion" with its "Reign of Terror" and its delnge of death, look back upon the fair fields of France strined with the blood of thousands of her children, shed in the name of Liberty, and know that this is the legitimate fruitage of the lessons which you tanght her while you lived!

Have we reason to hope that infidelity will bear better frnitage today and in the land we love? "Do men gather grapes of thorns or figs of thistles?" Pittsburg and Chicago in 1877 gave hint of what might be should the atheistic principles of the mass af foreigners obtain a solid foothold here. A mob of infidel commnnists crying "Bread or Blood," in the streets of Chicago will not be so easily quelled twenty years henee as it was that day. It is an admitted fact that the great mass of the Pittsburg and Chicago rioters who filled those cities with terror on those days was made up of foreigners and Freethinkers. They are pouring into our country by the tens of thousands every year; their principles are revolntionary and subversive of all good government; we mnst Christianize them or they will ruin us.*

I do not overrate the danger, and Christians who have the interests of onr land at heart may well use their utmost effort to counteract this growing evil. If it is asked if this be the *necessary* result of infidelity? We reply, the facts seem nnmistakably to indicate it. The almost universal result of a disbelief in the authority of the Bible is to greatly weaken if not destroy the sense of personal responsibility. By far the great majority of the capital crimes and suicides of our country, aside perhaps from those committed under the influence of liquor, will be fonnd to have been perpetrated by rejecters of the authority of God's word; while in a multitude of cases in which alcohol has been nominally the cause of crime, careful investigation would disclose that liqnor has been used to nerve to an act already decided upon and as ground of defense therefor. Crime is the legitimate offspring of infidelity, and the career of Frank Rande, the notorious outlaw and murderer who made his boast that he was a disciple of Ingersoll, is by no means illegitimate fruitage of his master's teaching.

I name another source of danger,

MONOPOLY.

No nation can be truly prosperous with its wealth in the hands of the few. The end of government is the welfare of the people, not of the few at the expense of the many, but of all just so far as possible. Many things tend to the unequal distribution of property, as lack of thrift, indolence, misfortnne, and we need perhaps never look for its perfectly equal distribution, but nothing more certainly tends to centralize wealth than monopoly. The factors, however, which tend to make the rich richer and the poor poorer are enough without the aid of this. Time was when the world believed that the many were made to serve the few, but that day has passed and today's thought is that "all men are created equal; aud that life, liberty and the pursuit of happiness are inalienable rights of mankind. Socialism is but an improper protest against the evil of which we now speak. It will always be found where monopolies are strong. One of the great problems with which the world is wrestling to day is the proper relation of capital and labor, but never will it find practical solution till the rich give up the idea that it is their privilege to amass still greater fortuue at the expense of the poor. The Carpenter of Nazareth enunciated a principle which shall ultimately prove the death blow of this evil when he said, "Thou shalt love thy neighbor as thyself." That seutence has in it the promise of large good to the people of the earth.

Notice a few facts with regard to monopolies. The American Screw Company was such a monopoly as enabled it to pay its secretary a salary of $30,000.00 per year. Recently a trunk railway line inaugurated a fierce railroad war on the alleged ground that a neighboring road had invaded its territory, thus indicating a desire at least on the part of three railway monopolies to parcel out the public domain for private ends, as was Europe in the old feudal days. The receipts of competing lines are pooled that the public may the more effectually be bled. A nonpartizan journal of Philadelphia in speaking of the Pennsylvania railway says: "A powerfnl corporation, controlled by such a policy as this, naturally seeks to control legislative bodies of the State that might get in its way. . . . . So it has become a part of the current duty of this railway management to manage legislation also, and while it is only at intervals that a purchased legislator names his price and deposits his purchase money in the pnblic treasury, this open step has just now been taken at Trenton, and in such a manner as almost to establish a regular market-rate, ... a price for legislators which might be quoted on the stock exchange." I may say right here for the benefit of the curious that the price per head which the Pennsylvania Co. saw fit to pay for New Jersey legislators was $500. O friends, is it possible that we fall lower, when our representatives not only sell themselves to monopolies, but allow their purchasers to name the price!

The completest monopoly in the United States is the Standard Oil Co., which was organized in 1868, with a capital of $1,000,000. "In 1880 in twelve years only," —I quote from Judge Doolittle, "it divided, in profits, over $10,000,000, and increased its capital from one to twenty-five millions. It now holds an absolute monopoly of one of the fonr great staples of export. To enable it to grasp such vast sums, and to break down all its competitors the four trunk-line railways from West to East paid back to it in rebates on transportation $10,151,218.00. What those four railway kings did for this corporation they can do for another, and give to it a monopoly of some other great staple. . . . . These confederated railroads not only tax the commerce of the people (all it will bear) to enrich themselves but (as has already been mentioned) spend large sums to control elections and to influence legislation. In 1868, one railway alone spent more than $1,000,000 for that pnrpose. . . . They not only seek to control elections and judicial appointments but to control improperly judicial decisions. A man of standing before the Committee of Commerce at Washington, in Jannary, 1880, said: "He heard the counsel of one great railway in the Supreme Conrt of one of the old thirteen States threaten that Court with the displeasure of his clients if it decided against them."

Said a late Secretary of the Treasury: "There are in this country four men who, in the matter of taxation, possess and frequently exereise power which neither Congress nor any State Legislature would dare expect—powers which if exercised in Great Britain, would shake the throne to its very foundation. These men may at any time, and for any reason satisfactory to themselves, by a stroke of the pen, reduce the value of property in the United States by hundreds of millions. They may, at their own will and pleasure, disarrange and embarrass bnsiness, depress one city, or locality, and build up another; enrich one individual and rnin his competitors."

Friends, one great danger that threatens ns today is monopoly; we must break the chains with which it is binding us, or see our eonntry ere long in the throes of revolntion.

I name one other danger:

SECRETISM.

In its possibilities for evil no danger conld be named that would eqnal this. By its very nature and foundation principles it does its work in the dark. This one fact is presumptive evidence against it. It was the world's *one perfect Man*, whose testimony respecting himself was, "in secret have I said nothing," who declared that "men loved darkness rather than light becanse their deeds were evil."

Better than in any other way can the evils and dangers of secretism be set forth by bringing before you a few facts which bear upon the snbject.

1. *Ku-kluxism.* Nonc of us have forgotten the terrorism which reigned in the South a few years ago through the raiding of the Ku klux-klan. Judge Tourgee has given us a vivid picture of the workings of the "secret empire" in his very readable book, "A Fool's Errand." Banks of masked men raiding the country at midnight committing deeds of cruelty and atrocity worthy of fiends; cold-blooded murders of negroes and whites at the hands of masked midnight assassins—the picture lit np by the lurid glare of the blazing dwellings of the unhappy victims—all this makes a page of history the full horror of which only the judgment day can reveal. If you want sickening detail and unquestioned fact read Mrs. Chisholm's statement, or "The Invisible Empire," a reprint of "A Fool's Errand" with jnstificatory documents. The impossibility to secnre justice and the conviction of criminals in a commnnity where secretism was thus regnant is only too apparent. We had thought that bands capable of such atrocities must be made up of the offscouring of the earth. What then is our surprise to find these bands comprising the very best citizens of the South; members of legislatures, judges, officers of the law, justices, sheriffs, and private citizens, bound together by oaths of secrecy to defeat the ends of government and secure their personal ends at any cost.

I need but name Jesuitism and Nihilism to call to your minds other phases of secretism which have seriously threatened national life. But I should be doing injnstice both to my audience and my theme did I neglect to speak of an institution of power and influence in our land and hence of peculiar danger to our national life. I allude to

2. *Masonry.* I am aware that I now touch upon a theme proscribed; for not more earnestly in the old anti-slavery days did the "Peculiar Institution" demand "to be let alone" than does Masonry to-day. Yet if it be what is claimed by its adherents and defenders, talk will not harrass it, while if it be what we have too much reason to believe, no Christian pulpit nor true citizen should be silent.

Time will not permit me to-day to say all that I wish upon this subject. I will mention, however, a few reasons why I believe Masonry an especially dangerous power in our land.

(*a*) Its past history,—darkened with crime.

In 1762 there was published in England a book called "Jachin and Boaz." It was an expose of Masonry. Soon after its publication its author was found murdered on the streets of London, his throat cut from ear to ear. The penalty in the Entered Apprentic's oath reads as follows: "Binding myself under no less penalty than to have my throat cut across, my tongue torn out by the roots, my body buried in the rough sand of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours."

In the year 1826 William Morgan, a citizen of Batavia, N. Y., was kidnapped from his home by Masons, concealed for a time in the magazine of Fort Niagara and at last drowned in the Niagara River by Masons detailed for the purpose. Masons denied these facts at the time and deny them now; but any one who will take the trouble to examine the evidence, which is easily ob-

*Read the revolutionary words of Herr Johann Most uttered boldly in Chicago since this sermon was delivered.

tained, need not be deceived. The details of Morgan's abduction and murder are tragic and heart-sickening in the extreme.

Such was the popular excitement created by the murder that many thought that Masonry had received its death blow. Thousands of Masons renounced the institution and many lodges fell into decay.

In 1833 a petition, signed by about fourteen hundred citizens of the State of Connecticut, containing charges against Masonry such as are made by Anti-masons to-day, was presented to their Legislature. An investigation was ordered and no evidence received exeept such as would be admissible in a court of law.

The charges made in the petition were sustained and by the investigating committee pronounced true.

(*b*) Masonry has a tendency to defeat the ends of justice.

When Morgan was murdered, so thoroughly did Masonry hold sway that it was impossible to secure the conviction of those implicated in the crime. In 1851 Samuel L. Keith, a Mason, was charged with the murder of Ellen Slade. He was guilty. Masons sought to help him to escape. This their oaths, if they were Royal Arch Masons, required them to do. Judge Daniel H. Whitney was at the time Worshipful Master of the Belvidere lodge, No. 60, and did what he could to bring Keith to justice. For so doing he was charged with unMasonic conduct and summoned before the Grand Lodge of Illinois. His defence was made in writing and is an interesting and instructive document. His experience in this case led him to renounce Masonry. In his letter to the Grand Lodge he writes as follows:

"I find myself associated, as a Mason, with drunkards, blackguards, loafers, gamblers, whoremasters, and murderers.... Disgusted and ashamed of such associations, two years ago I applied for a demit, which was granted."

And again,

"Brother Hurlbert then and there held and presented to the lodge, views of the duties and obligations of Masons to each other inculcating principles at variance with individual rights, derogatory to the principles of morality, in violation of the laws of the land, and in derogation of the order and well being of society; and calculated to jeopardize the rights, property, liberty, character and lives of those who are not of the fraternity of Free and Accepted Masons—views that compelled me at the time to make Stephen A. Hurlbut and Simon Bassett, the two most dangerous men to society that it had ever been my misfortune to meet with; and their subsequent conduct has fully justified those fears; and, what is worse I assure you, M. W., and brethren, I have since met with many others holding the same dangerous views."

(*c*) Masons are sworn to persecute.

The oath of the Thrice Illustrious Order of the Cross reads as follows:

"You further swear, that, should you know another to violate any essential points of this obligation, you will use your most decided endeavors, by the blessing of God, to bring such person to the strictest and most condign punishment agreeable to the rules and usages of our ancient fraternity; and this by pointing him out to the world as an unworthy vagabond; by opposing his interest, by deranging his business,....during his whole natural life. (*Bernard's "Light on Masonry," p.* 199, *Seventh Ed.*)

Is this according to Christ's teachings? Yet Masonry claims to have nothing contrary to the spirit of Christianity!

(*d*) Masonry has a tendency to dull the moral sense.

This is the natural effect of the oaths that are taken. Listen to an extract from the Royal Arch oath: "Furthermore do I promise and swear, that a companion Royal Arch Mason's secrets....shall remain as secure and inviolable in my breast as his own, *murder and treason* not excepted." In some chapters this is administered: "All the secrets of a companion *without exception.* "Does not the taking of such an oath indicate a conscience terribly blunted!

I find the following in the Newark correspondence of the *Plano News*:

"Rev. J. G. Campbell told me about two weeks ago that it was the right and privilege of a Freemason to evade, equivocate, or in some way mislead when questioned by outsiders as to his Masonic membership, because it may not be pleasant for him, among enemies, to acknowledge his real position. If we deny to an outsider the fact of our being a Mason we simply mean we are not a Mason to him."

Now when a Masonic minister of the Gospel can boldly avow such principles am I not right in affirming that Masonry has a tendency to dull the moral sense?

* * * * * * * *

But it may be asked if Masonry is so powerful for evil why do we not see more of its evil effects? We reply: For the very reason that its ends are accomplished silently. A Mason is charged with crime—the Masonic sheriff simply fails to secure his arrest or allows him to escape; the Masonic judge aids him covertly; the Masonic jury finds him *not guilty,* or the Masonic juror fails to agree. It is all done quietly; no stir, no bustle; we deplore the failure of justice and go our way helpless. But I must close. All will admit that Masonry holds large possibilities of evil. Does any one doubt that the unscrupulous will use these possibilities for their selfish ends?

Infidelity, monopoly, secretism,—three great dangers to our nation. We must destroy them or they will ruin us.

May God help the right! Amen.

—The whole Lutheran Church in America has reason to mourn, for her leading theologian has been taken from her. Dr. Charles Porterfield Krauth, Vice President of the University of Pennsylvania and Professor in the Lutheran Theological Seminary in Philadelphia, is no more. He died on the afternoon of Tuesday, January, 2nd, at the age of fifty-nine. His health had been impaired for years, but only in the last weeks did his friends become seriously alarmed. In him was a combination of real genius, and indefatigable industry seldom found. The loss is doubly hard at present, as the Lutheran Church was anxiously waiting from his pen a new life of Luther.

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has its headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited.

E. D. BAILEY, N. E. See'y.

BETTER DROP THE SUBJECT.

WORCESTER, MASS., Jan. 9th, 1883.

I cannot do better service than to copy an extract from a letter just received from Deacon Increase Leadbetter. He says:

I have read the fable that when the mountain was going to bring forth and as the multitude were gathered to see something magnificent, a mouse came creeping forth. The *Congregationalist* of Dec. 6th, 1882, brings forth the following: "It is hardly worth while to discuss, after so long an interval, whether the Masons killed Morgan or not. The late Mr. Thurlow Weed thought they did, but Major Ben Perley Poore thinks the Anti-masons supported Morgan in Smyrna until he died. Better drop the subject."

There seems to be something out of joint somewhere that Mr. Thurlow Weed and Major Ben Perley Poore should disagree, but if we can't understand it we had better drop the subject. When earth shall disclose her blood and no more cover her slain, these villifiers of the martyr Morgan will wish they had dropped the subject before the blood-stains had fastened on their souls, unless they apply the blood of Jesus Christ to wash away their guilt.

It is one of the strange things that such a paper as the *Congregationalist* should dismiss a matter of such general interest with a fling when secular and religious papers everywhere are giving their readers the benefit of a fair discussion. Has the close proximity of the great Masonic temple of Boston anything to do with this deliverance?

The Odd-fellows who was recently converted in one of our meetings has been enabled to see in a measure the contrast between a lodge and a prayer-meeting. He tells me the lodge of which he was a member was for the most part orderly in deportment, but the "boys" came together "to have fun, and they generally have it." He says he has attended some lodges where the members would spend the evening in the ante-room, smoking, telling vulgar stories, and otherwise displaying their coarse manners.

Another Odd-fellow, who has his eyes partially opened to the evils of the order and who is a regular attendant at one of our services, expresses great surprise at the selection made by our new mayor for city marshall. He claims that the man is an Odd-fellow and perhaps also a Mason. He says the mayor must know that those who put him up for office are opposed to secret societies and this movement looks strange. In answer to my inquiry this man said that of course an officer would favor saloon-keepers who were members of the same order with himself.

I was much impressed by this testimony. If it be true that the new marshall is an adhering secretist, Mr. Hildreth has made a mistake. It is a mistake which unsuspecting men are easily led into, for they do not suspect the real animus of the lodges, nor do they realize the snare which a secret oath is to a man in the execution of civil duties. This Odd-fellow is clear-headed enough to see the blunder. I hope he is mistaken and that the results will be better than he predicts.

A gentleman who is chiefly instrumental in opening the way for me to preach in Washburn Hall said to me to-day, "you cannot realize the pressure that is brought to bear upon us against you. Secret society men go directly to the members of our church and endeavor to frighten them, and set them against you."

The same fact was brought to my notice in another way by a young man who detailed to me a conversation with a secret society man. It is plainly the purpose of the lodge to hedge my way if possible. The tactics employed have been disclosed to me recently and they would be amusing if they were not too serious.

In a certain place there are six or eight women whose husbands are Masons or Odd-fellows. They have not been accustomed to go to church or take any interest in religious matters, but just now they are seized with a wonderfully pious spasm. They are poor persecuted creatures, hungering and thirsting for the gospel, but unable to attend church because an Anti-mason preaches. If anybody else preached they would attend church and *pay liberally.* Of course they don't wish to dictate to the church but they *feel bad* about it!

While this mournful talk is being poured into the ears of confiding wives, another set of Masons are busy making up stories about the awful things I have said about the Masons—language that I should be shocked to use, however just it might be.

There is one great consolation about the matter. There are sensible people who can see through the game. I was yesterday drawn into conversation with a group among whom was one Odd-fellow and an Odd-fellow's wife. The Odd-fellow confirmed the information I gave them about the order, while the lady whose husband was an Odd-fellow, after making many inquiries, confessed that she did not want her husband to have any more to do with them.

E. D. BAILEY.

A card from Elder Barlow with the characteristic ring informs us that he still speaks for the truth.

One lodge of Odd-fellows in Worcester has accumulated $30,000 in its treasury, and another $16,000.

A correspondent inquires if Senator Hoar is a Mason. According to the best information we can get he is not. The present indications point to his defeat in his candidacy for re election, although some predict his return to the Senate.

Gov. Benj. F. Butler's inaugural message was a most racy document, full of new projects, some good, some bad. His arraignment of State affairs is certainly forcible if not altogether accurate.

Zephemiah Graves writes for a new supply of reform material, enclosing the money. He has traveled a considerable distance with his old horse, "Mah-hah bone." His cable tow is, he says, twenty miles long. In one church where tracts were placed in the pews an old deacon stood up till he had read a four-page tract.

OBITUARY.

MR. ISAAC PRESTON was born December 17, 1792, and at the time of his death was 90 years and 18 days old. His life has been a long one, far beyond the ordinary. He has far outlived his generation; probably no one living remembers him as a boy, and very few as a young man; a large majority of his living acquaintances knew him only as an old man. He was a man of uncommon physical energy and endurance, and though small of stature and spare of flesh, he was a man of giant constitution, indomitable will, and an energy that surmounted all obstacles and overcome all barriers. In his long life he has safely passed through dangers and accidents that would have killed any ordinary man. Even during the last year of his life when he was feeble and his health far from good, his friends hearing that he was sick in bed have gone to see him and have met him on his way to the post-office; and such was his energy that it was a common saying among his friends that Father Preston would probably die upon the street.

He was also a man of far more than ordinary intellect; indeed his physical activity was due not to a strong body, but to a strong mind. His judgment was sound, his conscientiousness large and his courage invincible; his devotion to what he considered his duty and the right was such that no influence could turn him to the right hand nor to the left. He had in him the stuff that martyrs are made of, and would have laid down his life for the truth. He was a man of positive convictions, and upon all questions had a mind of his own. His conscientiousness prompted him to take an extreme view upon all questions of reform, and his courage and devotion to what he felt to be the truth led him to maintain his opinions even at times with a show of severity in the face of the most serious opposition. He had a righteous hatred of oppression and was an honest foe to every form of vice. He was what is called an original Abolitionist, and was one of the first to enroll himself among the advocates of temperance. He lived in Western New York at the time of the Morgan abduction, and from that hour was a strong Anti-mason, and during the best part of his life he battled against all forms of secret societies. Even his opponents will bear witness, to their belief in his honesty, and that his views were the result of his conscientious convictions of duty.

Father Preston was married at the age of 23 to a young lady of rare attainments of heart and of mind. They lived together as husband and wife for 67 years; she by her gentle firmness exerting an influence over him that was beautiful to see. Never was there a more devoted husband, never was there a truer or more lovely wife. He almost idolized her, and when a year ago the Lord called her home, it seemed to break all the ties that bound him to the earth, and from that hour his decline was rapid.

At the age of 35 he identified himself with the church of Christ, and was an active, earnest and consistent member of the church until his death. On his removing from New York to Illinois he presented his letter with his wife's and daughter's to the church in Lockport, Nov. 28, 1839. In the spring of the following year he removed, taking his letter with him, and returning again united with us in 1865, since which time he has resided in our midst. His love for God and the church was sincere; his trust in Christ as his Saviour was firm and undoubted; and he rests now in peace. What a comfort to his dear ones; what a joy to those who sorrow, sorrow not as those who have no hope but because they will miss the dear one.

CORRESPONDENCE.

UNDENOMINATIONAL.

This word is not my own, but taken from the heading of an article in the *Cynosure* of Dec. 28th, by John G. Fee. The word is not found in Webster's "Unabridged," nor Worcester's "Universal and Critical Dictionary," nor do I know of any dictionary that contains it. Certain it is that no place should be found for it in English literature, for whatever a church believes, and no matter what, that is its creed, and makes it denominational. Every church must believe something. A church without a creed of some sort, either expressed or implied, could not exist, and thus every church must of necessity be denominational until the time comes when all creeds are alike. However, the word is used by Bro. Fee in reference to a certain church, supposed not to be sectarian, and we will use it in the sense indicated.

The drift of the article referred to above seems to rest upon this premise: that all churches of Christ should be called simply, "churches of Christ," in order to be "one body," and the writer implies that he and five followers formed a church under that name, and he adds, as if the favor of God was thereby shown, "a revival ensued." Now, if revivals were common only among churches of this description then that fact would have its due weight, but that is not the case. Revivals are common in all working churches. Therefore there is no logical force whatever in the statement that a revival ensued.

But, they called themselves a church of Christ, Very well, if they were truly Christians nobody will object to their taking that name for their church. It is nothing new for a body of Christians to call themselves a church of Christ. I never heard of a church that did not claim to be a church of Christ. All Christians, the world over, call their church organization a church of Christ, and have ever done so since the time of Christ, but it has never made the church one body, and never will. Mind, I do not say the church of God is not now in some sense one body, but I say that particular name, "Church of Christ," did not make it so. It might as well be said that calling black, white, will make it white. Anti-christ bears that name to-day, but he is none the less Anti-christ. Knights Templar adopt it, but they are no less the enemies of Christ. A branch of the Legislature of Rhode Island is called the "General Assembly," a biblical name as truly as church of Christ, but it does not make them any part of the body of Christ. What will Christ himself say to those who at the last day will claim to have prophesied in his name? Will he tell them that that act made them one with him and his people? No, he will say, "I never knew you!" Jesus did not pray for his people to be sanctified through his *name* but through the *truth*.

Another fallacy of Bro. Fee's, accidental to the above, is that names make divisions. Names never made a division in the church of Christ from the day it was instituted till the present time. Principles, true or false, make divisions in the church, and divisions make names. I call upon Bro. Fee for instances to the contrary. If anything is clear, it is that names affect nothing either for or against the union of God's people. It is absurd to suppose otherwise.

But while Bro. Fee's church ostensibly ignored a party or sect name, they *virtually* had one nevertheless. If any one asks a Baptist to what church he belongs, he will answer in full: To a Baptist church of Christ. If the same question is asked Bro. Fee, he answers: To a church of Christ which believes immersion is the only baptism commanded by Christ. Now, I ask any one, if there is any difference in the answers except that the Baptist's is shorter and uses the name of the doctrine, while Bro. Fee's gives a concise statement of the doctrine instead. In this he and the Baptist stand on precisely the same plane in regard to a sect name. If the Baptist has a sect name, then Bro. F. has also. If one church is sectarian, the other is also. So that, after all, Bro. F's undenominational church is no more undenominational than any other. But let us see if it is not even less so than the great majority.

Having disposed of Bro. Fee's premise, I will push his undenominationalism a little, yet with all fairness and candor. Bro. Fee's church of six members started with a creed opposed to slavery. That was right, but that creed made a sectarian church of it, just as much as any other creed makes a sectarian church. Again, Bro. Fee became convinced that *baptizo* meant immerse, and nothing else, and agreeable thereto he was baptized and he baptized others. Right again, but that act made his church still more sectarian, for thereby it was arrayed against the Roman Catholic ordinance of sprinkling. Still again, believing that this baptism was "what the Lord commanded in the great commission," he yet allows honest inquirers to grope in the dark about a word which is "a transferance with an English termination" which they must blindly interpret without help from "partizan teaching," and if they go wrong, he receives them into the church just the same, whether they follow "what our Lord commands" or the commandments of men, for, says he, "questions of interpretation must not be conditions of fellowship!" Without exposing the gross inconsistency of such a course, we will here simply remark that it makes the church in question still more sectarian for it brings it in opposition to the Baptists as well as pædo-baptists.

Now it is evident upon its face that Bro. Fee would not unite with the Baptists because of their rules regarding communion, and as a test for his action on this point I will lay down this principle which I think all will admit to be a correct one: He who splits from, or refuses to unite with, a body of Chirstians *for a less cause* than what separates that body of Christians from others, is more sectarian than they. Now baptism is the initiatory rite to church fellowship and is the prime cause of separation of the Baptists from other sects. The terms of communion depend upon and are subordinate to the rite of baptism, and is altogether an inferior question. Bro. Fee refuses to unite with the Baptists upon this inferior question, and therefore he is more sectarian than they are.

Once more. This church of six members believed "that the true children of God, the Christians of the locality, ought to constitute the *one* church of that locality," and forthwith they separate from one church and form another! This is amazing. What does Bro. F. mean to say? Will he say that the six members of his church were all the Christians in the locality, and that the church of New School Presbyterians, out of which these six came, were not Christians? Yes, this is just what he says, "apostate from the faith." This is sectarianism intensified. "Who art thou that judgest the servant of another? To his own lord he standeth or falleth." Rom. 14: 4.

Finally. We have had, from time to time, many theories regarding undenominationalism, whatever is meant by it, but one good example would be worth more than a thousand theories. Bro. Fee has made a move in the right direction in submitting his undenominational church for our inspection, but unfortunately, that church, when put to the test, fails at every point. I have shown it to be most intensely sectarian, and now I call upon Bro. Fee to point out any flaw in my showing.

ALBERT M. PAULL.

NOTE.—The publication of an historical sketch of a nobly-conceived movement in Kentucky, from the pen of John G. Fee, would not seem to need refutation; but Bro. Paull, who "is a brother beloved for his work's sake" is otherwise minded, and his letter appears. He is a man of convictions and maintains them so earnestly that he does not always see whither his argument takes him. Thus, to follow the reasoning, would result in making every individual a denomination by himself, or there would be no denominations; which is a logical absurdity.—ED.

THE WRANGLING TWINS.

BLOOMINGTON, Ill., Jan. 8th, 1883.

EDITOR CYNOSURE.—The Rev. J. G. White, the Apostle of Protestantism vs Popery, has created a sensation here by promulgating a book, entitled "The Secrets of Auricular Confession exposed; by Homo." To say that these secrets are obscene is altogether too mild. They are filthy to the last degree. A Hottentot or Digger Indian would blush at such a discourse, and a wooden Indian tobacco sign should be too modest to give ear to such stuff. The book seems to be well authenticated, giving book, chapter and page of accredited Catholic authorities. Quoting the Latin and giving the translation from the standard theological works of the Romish church. In his preface the author says the people are asking, "Is it possible that such books are now secretly circulated in our midst as a guide to the Romish Clergy." Then follows a long list of authorities which seem to make the thing incontrovertible. He maintains that these are a prolific source of gross licentiousness, and claims that something should be done to arrest the flood tide of sin. He says that after much thought he has come to the conclusion that the only effectual method of suppressing the system is to *expose it*.

The book begins with the Pope's bull or curse. This sounds like the ravings of a maniac; sending its spite like a charge of duck shot to every part and parcel of his victim, whether the parts are comely or uncomely. Next follows the bishop's and priest's oaths taken at consceration. These oaths in addition to swearing away all their future right of opinion or action, bind them to persecute and destroy all opposed to the Roman church. They are also bound not to be in any council which shall plot against her, but to hinder it all they can. They affirm that she is the head and matron above all the pretended churches throughout the whole earth. The Jesuit's oath expressly renounces and disowns all allegiance as due to any heretical governments or to any of their inferior magistrates or officers. They swear to keep secret or private all the agent's counsels of the church and will not divulge them directly or indirectly. Bombastic titles abound and unquestioning obedience and severity promised to all commands and wishes of all the grandiloquent superiors. In the directions about Auricular confession, provision is made for committing perjury with impunity, and a convenient mental reservation removes all the guilt of lying in all cases where the interests of the church are at stake. In the specific directions for conducting confessions in regard to sexual matters are given things too indecent to be put in print anywhere.

He charges that Romanism is a chronic rebellion in our midst, and loudly calls for the suppression of the secret confessional by LAW. That the ascendency of Popery to power would be the death knell of religious liberty in our land, and that political freedom must soon follow in its wake.

Mr. White has just answered to one indictment in our court for circulating obscene literature, and I believe he is now under another indictment for the same offence. No denial of the truth of the charge, but he is prosecuted simply for circulating the obscene literature. He is full of indignation at this, and claims (with justice we think) that he is contending in the interests of religious liberty and public morals, for political liberty and all that is good and desirable in our beloved land. He is enlisted for the war and I understand, if need be, he is prepared to appeal to what he calls the Beecher Bible, viz., Pistol. On his trial under the late indictment he put the Catholic priest of this place on the stand, and put in his hand a copy of Peter Dens' Moral Theology. He was asked if that was a Catholic book. He replied that he did not know. Since this author is so high authority in the Catholic colleges, it looks as though this "holy father" had learned to "keep his jewel" in Masonic style. We understand that he acknowledges the book in private and says that he has it in his library. This author furnishes most of the disgusting material under consideration.—So much for twin number one.

Now it is not necessary to remind the readers of the *Cynosure* that there are no charges made against popery which are not equally good against its quarrelsome twin, Masonry.

Is the one a secret empire in our midst? a chronic rebellion? so is the other. Has the one extra-judicial oaths enforced by horrid imprecations? so has the other. Is the one indecent in its ceremonies? so is the other. Is the one a false religion? so is the other. Each claims to be able to carry its votaries to heaven. Does one claim great antiquity? so does the other. Does one claim supreme authority and to absolve its subjects from all other allegiance? so does the other. Does the one deal in great, high-sounding titles and seek to impress by tawdy tinsel and glitter, with bombastic pretensions? so does the other. Does the one raise the criminal cry of "let me alone" as did the devil in Christ's time? so does the other. In fact, the personal likeness is greater than that of brothers, they are indeed as we have already characterized them TWINS.

We fear it will detract somewhat from the glory of Mr. White's crusade when we say that we are informed he is a Mason in high authority; that in opposing one of the twins he has espoused the other; that the lively tilt he is giving priestcraft is but a family quarrel—twin Masonry vs. twin popery. Both claim highest authority on earth. Mutual jealousy is a fruitful source of discord. In all such family quarrels third parties are apt to hear much about both sides which they would not tell under ordinary circumstances. Thus our priest said in a public discourse that Masonry obstructed public justice and the reason so many more Catholics are executed than others is that they do not enjoy the immunities of Masons.

All the evils predicted by Mr. White on the accession of popery to power in this country are equally sure to come in the wake of universal Masonry. Public opinion is sure to reap a benefit from this crimination and recrimination. We say, go on gentlemen; unburden your minds fully. The public has suspected your inwardness long ago. We congratulate Mr. White on his discovery that "exposing" their nasty inwardness to the light will kill it. Our Anti-masonic speakers have discovered this long ago and are proceeding to use it on the other twin while he has the first one in hand. But those outside of this contest remembering the fable of the Hawk the Kite and the Dove-cot, will be slow to call in the Masonic hawk to defend them from the Catholic kite. They are both birds for which the dove-cot has no use. The community stands by with great complacency while the hawk and kite destroy one another.

Yours respectfully,

LOOKER ON.

OUT DOOR WORK.

NOTES.

Cruelty to animals is the crime of cowards.

Twenty-nine per cent of the entire acreage in clover in Michigan is reported winter-killed.

Holland dairymen are shipping their butter to New York, and selling it as high as the best Elgin or Iowa creamery.

The dairy interests of Illinois, Iowa and Wisconsin have increased 66 per cent. during the past ten years, while the increase in New York has been but 6 per cent.

During the past twelve years 29,859 head of Short-Horn cattle have been sold in the United States and Canada. The aggregate of the sales was $8,268,576, an average of nearly $277 per head.

It is said that clover seed weighing sixty pounds to the bushel, and selling for $5, is largely adulterated this spring with seed of Hungarian grass weighing forty-six pounds and worth one dollar per bushel.

A New Jersey farmer set an old straw stack on fire to scare out a fox, and three tramps crawled out of the smoke and upbraided him for his carelessness in not first jabbing around with a pitchfork to see if any one was there. The fox got away.

Boyer & Chipman, at Lincoln, Neb., recently slaughtered the largest cow on the record of Nebraska bovine history. She was a native of Colorado, about 7 years old, pure white in color, and stood six feet four inches high, being well proportioned. She weighed 2,450 pounds alive, and netted 1,400 pounds of fine beef. Her hide weighed 160 pounds and was the largest bought in Nebraska by the firm to which it was sold.

Medical men have always differed as to whether the best medical treatment of frozen persons was by a gradual or by a rapid application of heat. "To settle the matter," says *Knowledge*, "Laptchinski has made a series of very careful experiments upon dogs with the following results: Of twenty animals treated by the method of gradual resuscitation in a cold room, fourteen perished; of twenty placed at once in a warm apartment, eight died; while of twenty immediately put into a hot bath, all recovered." These experiments will probably influence the practice of medical men in Russia and Northern Europe, where the question of the best means of restoring animation in persons suffering from excessive cold is of frequent occurrence every winter.

HAVE A PLAN IN FARMING.

The great fault with American farmers is a constant desire for a change. The farm is rarely thought of as the home which the children are to occupy during a life-time, and then leave to their heirs. There is too much changing with the crops—first one thing and then another, the result of which is a shifting that is profitless. For a few years it may be that sheep-raising is the leading feature of the farm, soon to be followed by rearing a breed of cattle, or cultivating hops, tobacco, or even rhubarb. The general management of a farm should be planned once for all, it only being subject to those changes that an improvement in agricultural methods suggest. The work of a farm should go on regularly from year to year, so that even in mid-winter the farmer may make his arrangements, and complete his scheme of work for the whole season. The man who is trying to sell his farm, has his heart in some other locality or business, and who is ready to devote his energies to some new crop or method, is seldom on the highway to success. It is well to try that which is new, but not by giving up the old and well-tried methods.—*American Agriculturist for Jan.*

TRAINING VICIOUS HORSES.

A new and very simple method of training vicious horses was exhibited in West Philadelphia recently, and the manner in which some of the wildest horses were subdued was astonishing. The first trial was that of a kicking or "bucking" mare, which her owner said had allowed no rider on her back for a period of at least five years. She became tame in about as many minutes, and allowed herself to be ridden about without a sign of her former wildness. The means by which the result was accomplished was by a piece of light rope which was passed around the front jaw of the mare just above the upper teeth, crossed in her mouth and thence secured back of her neck. It was claimed that no horse will kick or jump when thus secured, and that a horse after receiving the treatment a few times, will abandon his vicious ways forever. A very simple method was also shown by which a kicking horse could be shod. It consisted in connecting the animal's head and tail by means of a rope fastened to the tail and then to the bit, and then drawn tightly enough to incline the animal's head to one side. This, it is claimed makes it absolutely impossible for the horse to kick on the side of the rope. At the same exhibition a horse which for many years had to be bound on the ground to be shod suffered the blacksmith to operate on him without attempting to kick while secured in the manner described.—*Ohio Farmer.*

WHY SOME FARMERS DO NOT SUCCEED.

The *Southern Farmers' Monthly* gives the following reasons why some farmers do not succeed:

They are not active and industrious.
They are slothful in everything.
They do not keep up with improvements.
They are wedded to old methods.
They give no attention to details.
They think small things not important.
They take no pleasure in their work.
They regard labor as a misfortune.
They weigh and measure stingily.
They are wasteful and improvident.
They let their gates sag and fall down.
They let their fowls roost in the trees.
They have no shelter for stock.
They do not curry their horses.
They leave their plows in the field.
They hang the harness in the dust.
They put off greasing the wagon.
They starve the calf and milk the cow.
They don't know the best is the cheapest.
They have no method or system.
They see no good in a new thing.
They never use paint on the farm.
They prop the barn door with a rail.
They milk the cows late in the day.
They have no time to do things well.
They do not read the newspapers and books.

"Whether a man is well supplied with sugar is a matter which concerns himself alone. But whether he is well supplied with instruction is a matter which concerns his neighbors and the State. If he cannot afford to pay for sugar, he must go without sugar. But it is by no means fit that, because he cannot afford to pay for education, he should go without education."—*Macaulay.*

ANTI-MASONIC LECTURERS.

GENERAL AGENT AND LECTURER, J. P. Stoddard, 221 West Madison street, Chicago.

Agents for the South: H. H. Hinman, Wheaton, Ill., and Paul S. Feemster, Pearlette Kans.

E. D. Bailey, Worcester, Mass., Agent for New England.

DEGREE WORKERS.—[Seceders.]
D. P. Rathbun, Clarence, Iowa.
S. E. Starry, Clarence, Iowa.
Jas. Furguson, " "
J. K. Glassford, Carthage, Mo.

STATE LECTURERS.
California, D. A. Richards, Woodland.
Conn., J. L. Barlow of Willimantic.
Indiana, S. L. Cook of Albion.
Iowa, D. P. Rathbun, Clarence.
Robert J. Williams, Winnebago City.
Missouri, M. N. Butler of Albany.
Wisconsin, Isaac Bancroft, Monroe.

OTHER LECTURERS.
C. A. Blanchard, Wheaton, Ill.
N. Callender, Thompson, Pa.
J. H. Timmons, Tarentum, Pa.
J. H. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
J. M. Bishop, Chambersburg, Pa.
A. Mayn, Promise City, Mich.
J. B. Cressinger, Sullivan, O.
W. M. Love, Baker, Mo.
A. D. Freeman, Downers Grove, Ill.
J. P. Richards, Belmont, Wis.
E. Mathews, Spring Arbor, Mich.
Wm. Fenton, St. Paul, Minn.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, South Salem, O.
J. S. Perry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, New Wilmington, Pa.
Prof. S. C. Kimball, New Market, N. H.
Elder L. H. Bufkins, Scranton, Iowa.
S. G. Barton, Breckinridge, Mo.
Joel H. Austin, Goshen, Ind.
D. B. Turney, Bird Station, Ill.
J. F. Browne, Cabin Creek, Ky.
E. Barnetson, Jackson Valley, Pa.

THE CHURCHES AGAINST LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne county, Pa.

Other local churches which have adopted the same principles are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeek and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky

CHRISTIAN WORKERS

Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. BROWNE, Cabin Creek, Ky.

ELI TAPLEY, Columbus, Miss.

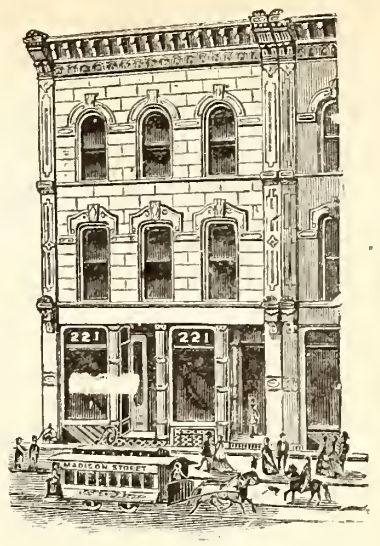
J. F. GALLOWAY, Okahumka, Florida.

WM. HAZENBURG, Cape Town, S. Africa.

A. D. ZARAPHONITHES, Smyrna, Turkey.

G. H. FILIAN, Armenia.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO.

NATIONAL CHRISTIAN ASSOCIATION.

PRESIDENT.—J. Blanchard, Wheaton, Ill
VICE-PRESIDENT.—T. H. Gault, Chicago
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TREASURER.—W. I. Phillips, 221 W. Madison Street, Chicago.
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The object of this Association is:
"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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PRESIDENT.—Rev. S. Collins, D. D., Washington, D. C.

SECRETARIES.—H. L. Kellogg, W. H. Ross and M. N. Butler.

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WEST VIRGINIA.—Pres., D. B. Turney; Sec John Bosley, Grafton; Treas., H. B. Higgins Petroleum.

The Christian Cynosure.

CHICAGO, THURSDAY, JANUARY 18, 1883.

THIS WEEK.

Our readers will find this number of their paper rich in the discussion of the prohibition question at the battle-front in Kansas, as the last indicated a revival in convention and lecture work. Friends in Kansas will find this a grand number, deserving an addition of several hundred to the list of permanent readers from their State. A judicious canvass will secure them, wherever Mrs. Collins' address, Rev. B. F. Worrell's article and the editorial letters are read.

NEXT WEEK

the *Cynosure* promises its readers a grand Weed number with portrait and articles, original and selected, which will make a paper worth preserving. Subscriptions should be hastened Chicago-ward so as not to fail of this number.

UNANIMOUS.—The approval of every reader, so far as we can learn, is heartily given to the efforts to improve the *Cynosure* in every way. The appearance of the paper should be equal in every respect to the excellence of the contents. With the help of all its friends on the subscription list and with their contributions, both will improve as the weeks go by.

AN OPEN LETTER ON THE GREAT PROHIBITION CONVENTION.

{ NEW GORDON HOTEL,
{ TOPEKA, 3 a. m., Jan. 10, 1883.

TO HON. JOHN P. ST. JOHN, LATE GOVERNOR OF KANSAS:—Permit a citizen of another State to congratulate you on the triumphant vindication of your four year's administration by the people's mammoth convention last night; and not your administration only, but the cause of temperance and prohibition. It was a proud hour to meet nearly twelve hundred delegates, bearing written credentials, from all parts of the State; to receive their honest and enthusiastic greetings and endorsement; while your political enemies utter no word or inuendo, even, against your morals, integrity, or honor. As some of the oldest speakers last night, had opposed prohibition and advocated license at the first, and all conceded that the advanced standing of the State is the result of your own individual conviction and determination, the triumph last night, and the refutation of the cry that "The people have gone back on prohibition", is full of cheer for the past and of hope for the future for your friends and yourself.

There was, however, in the ovation last night one fearful and ominous omission, which I beg respectfully to point out.

In the City Directory of Topeka, I find the following entries of organizations representing thousands of people, and fabulous amounts of money, and working outside, and, of course; *inside* of every school, church, court-house and legislature of Kansas and the United States. Under the general head, "*Masonic*," the Topeka Directory gives:

1. "Supreme Council, Southern Jurisdiction; Albert Pike, Grand Commander; E. T. Carr, Leavenworth, Inspector General; and Wm. M. Ireland, acting Secretary General."
2. "Unity Chapter, E. X. No.1."
3. "Oriental Lodge of Perfection, No. 3."
4. "Ancient Free and Accepted Masons, Knights Templar, of the United States.
5. "Grand Commandery of Knights Templar of Kansas, annual Conclave in Topeka."
6. "Topeka Commandery, No. 5,Knights Templar."
7. "General Grand Chapter of Royal Arch Masons in the United States. Triennial Convention in Denver next August."
8. "Grand Royal Arch Chapter of Kansas. Convention in Topeka."
9. "Topeka Chapter, Royal Arch Masons."
10. "Grand Council R. S. and S. E. M. of Kansas."
11. Zabud Council No. 4, R. S. and S. E. M."
12. "Grand Lodge A. F. and A. M. of Kansas."
13. "The Kansas Masonic Temple Company."
14. "Topeka Lodge, No. 17, A. F. and A. M."
15. "Orient Lodge, No. 51, A. F. and A. M."
16. "Golden Rule Lodge, No. 90, A. F. and A. M."
17. "Fidelity Chapter Eastern Star."
18. "Masonic Mutual Benefit Society of Kansas."
19. "Masonic Board of Relief."

"COLORED ORGANIZATIONS."

20. "Lincoln Chapter, No. 2, Holy Royal Arch Masons."
21. "Euclid Lodge, A. F. and A. M."
22. "Mount Maria (*Moriah?*) Lodge, No. 5, A. F. and A. M."
23. "Faith Western Lodge, No. 3."
24. "Rebecca Chapter, Order of Eastern Star."

To avoid tediousness I lump together from the Directory, following the above: seven lodges of Oddfellows, five of Knights of Pythias, two lodges Knights of Honor, one Independent Order of Foresters, Ancient Order of United Workmen, and the list is closed by four secret temperance lodges.

Now, my dear and respected Sir, the convention last night, in order to represent fairly the whole people of Kansas, called delegates from churches, of all denominations; temperance societies, and even Sabbath schools. Why were the above forty-six secret organizations, found in the Topeka Directory, omitted, left out, and passed by in silence? I answer:

Not because they were inactive. They are working nightly in almost perpetual session! Nor because the destiny of Kansas is uninfluenced by them. The States of Europe have been often and again, nearly throttled by such secret orders. The reign of terror in France was inaugurated in a secret lodge; and, though that lodge was in part composed of professed ministers of the Christian religion, its cry became, "*Toutl' Eveque a la Lanterne*" (every Bishop to the lamp post), and it wrote over the gateway of Pere La Chaise Cemetery, "*There is no God. Death is an Eternal Sleep.*"

Why were these citizens' organizations omitted in the call and making up of last night's convention? You have read from a late Prime Minister of Great Britain, in a speech to his constituents at Aylesbury; that in the administration of governments, "Not only are sovereigns and ministers to be considered, but *Secret Societies*, whose leaders can produce insurrection and massacre"; and Lord Cavendish and secretary Burke; by their still unavenged assassination in broad day light, prove the truth of D'Israeli's assertion! But perhaps, confident of the patriotism and innocence of these secret orders, you think it impossible they should produce infidelity, mischief and bloodshed; and that to fear them is childish. So, at first, thought the priests and people of France, but they were hung and guillotined by them, and that by thousands. Why, Sir, a respectable Methodist minister here in Kansas, not three days ago, told me that when he asked permission to withdraw from his lodge (Masonic), his request was refused, and he was told: "We have men among us who will travel three thousand miles to inflict his penalties on a man who will go back on our lodge!" My dear Sir, there wants no more proof of the dread which these accursed, un-American, un-Christian secret orders inspire than their ominous omission by your last night's convention!

Their "Grand Commander,"placed at their head in your Topeka Directory, carries a hamper of proof brandy with him in his rounds of inspection. The head and actuary of the Milwaukee brewers' league, who raised and forwarded money to bribe ignorant colored voters in Kansas to defeat you, their benefactor, is or was a high Mason! Grand Commander Albert Pike commanded Indians at Pea Ridge to scalp our wounded soldiers; and *Gov. Glick was on his side*, against the Union, and for the Confederacy! Gov. Glick is now your successor, not because he is a Democrat (there were not Democratic votes to elect him); *but because he is a Mason!* Masons, like your Republican State Senator Collins of Sabetha, lobbied for Glick and against you, not because you are not a lodge member, for you are; but because you will not answer the *purposes* of the lodge, of which purposes prohibition is not one.

Now, my dear and honored sir, I should not have written a word of this letter, did I not see, with sunlight clearness, that, either the secret lodge system in Kansas, or temperance and prohibition must go down. Does this need proof? Can prohibition succeed in the hands of men sworn to obey the brandy-drinking Albert Pike and his Masonic "Supreme Council"? Such were some of your speakers last night. Can you gather figs of such thistles? No! Ten thousand times no!!!

Your organ *The Capital*, day before yesterday, in an eloquent and merited tribute to you and your administration, tells us: "That even at the hour when the polls closed in November, not a soul in Kansas really believed him (Glick) elected." Then the secret lodge system elected him, for if any open body had elected him, it would have been known who they were. Are there any other secret caucuses and council rooms but theirs here?

The eyes of the American people are turned to you as one who has followed, and dares to follow his convictions of truth and plain knowledge of what is right. We trust they are not to be disappointed.

I am honored sir, Yours in Christ,

J. BLANCHARD.

EDITORIAL LETTERS.

A COUNCIL OF CHURCHES.

NORTH CEDAR, Kansas, Dec. 30th, 1882.

DEAR CYNOSURE:—Rev. J. S. T. Milligan, whose guest I am, at North Cedar, suggests *a Council of Churches* against the secret worships of this country and world; after the manner and model of the one held at Jerusalem, composed of "Apostles, Elders, and Brethren." (*Acts* 15: 1—29., which see and read.)

Mr. Milligan is by conviction and connection an Old Side Covenanter; of course the strictest of the strict. But he is strict after the example of Christ, who was the most intolerant, and at the same time, the most tolerant of religious teachers. He would be nailed to a cross sooner than give up "one jot or tittle of fundamental truth: yet he could meet and mingle religiously, with Samaritans, centurions (who were pagans), Pharisees, Publicans, and sinners even, if their faces were honestly set toward the "*Lamb of God that taketh away the sin of the world.*" John 1: 29.

Mr. Milligan suggests three doctrines on facts as a basis of the proposed council or convention, to wit:

1. *God the Judge of all. Heb.* 12: 23.
2. *Jesus Christ the Mediator. Heb.* 12: 24.
3. *The "Scripture given by inspiration of God. 2 Tim.* 3: 16.

On this platform of three planks, he is willing to meet and mingle with United Presbyterians, Wesleyans, Free Methodists, United Brethren, and all the professed children of God who are obedient to the injunction of that Jerusalem convention: "Abstaining from the pollutions of idols, and fornication, and things strangled, and blood"; (See Acts 15:19); which things are manifestly, in principle, included in the secret lodge system of this country and world. This secret system is "strange" or "idolatrous worship;" exposes all women but its own to the crime of "fornication." Its "cable tow" is an implement of "strangling;" and its oaths are oaths of "blood", and its record a record of blood.

Brother Milligan thinks a council of churches called on such a basis, would be sanctioned, perhaps attended, by his brothers in Alleghany and New York city; by Rev. Mr. McFall of Boston and, Drs. Sloane, George, and others of like faith and order. Will those brethren consult, and answer whether they concur in the suggestion; also, all United Brethren, Wesleyans, Free Methodists, United Presbyterians, and other Christian people of whatever name, who are in favor of such a convention are requested to announce the same through the *Christian Cynosure.*

CHRISTIAN UNION.

Mr. Milligan's conception is, that Christians are "One body in Christ, and every one members one of another." And that those *members* may have members; as the hand has fingers; and the head, eyes, etc., and that these members, and members of members, may keep their respective forms and shapes without prejudicing the unity of the body, of which Christ is the head. All who favor Mr. Milligan's suggestion of a great *Council of Churches*, please write.

ST. JOHN AGAIN.

SABETHA, Kans., Jan. 4, '83.

In the little town of Wetmore, some twenty miles south of this, the Masonic lodge has only twenty-five members, mostly strong Prohibitionists; and all, or nearly all voted for St. John. Here in Sabetha, the lodge has double that number, including a State Senator who was a Prohibitionist—"BUT," and a bitter opponent of St. John. He and a liquor-seller were delegates to the Republican convention at Topeka and voted with the little minority against the nomination of St. John. The liquor seller's father died a drunkard and Masonry has made all there is of the Senator. Both of these men belong to the lodge here, and the thirty-six lodge-and-liquor Republicans who bolted the Republican ticket can be trusted by the "Sovereign Grand Inspector General of the 33d degree, Southern Jurisdiction," who now rules the lodges of this country.

In Wetmore, I talked with a sensible business man who is a Mason, and an honest Prohibitionist. He could give no idea of what defeated St. John, and was as much astonished at his defeat as the rest. Here, before the election, while all honest men expected his election, these Masons were cool and confident, and boasted that *St. John would surely be defeated.* Precisely the same thing occurred in Chicago the night before Lincoln was nominated. Even Thurlow Weed was so confident of Seward's nomination that he wrote him which ballot would nominate him next day. Every body out of lodge secrets, expected Seward's nomination as much as they expected the next sunrise. But that evening Mr. Carpenter heard one Mason quiet the apprehensions of another by assuring him that "*The lodge has seen to that. Seward never will be President.*"

Now when Masons, like those at Wetmore, come to find that they are not trusted by the lodge-rulers at Washington, and they are mere hewers of wood and drawers of water to "unknown superiors," they will wheel off from the order by platoons. Of course, these Masonic tools of the invisible "Sovereign Inspector General" were great against the "third-term" and "railroad monopolies," and they deceive, where possible, "the very elect." I have seen good, honest and capable men who were humbugged by them.

SABETHA, JAN., 8th.

Here in Kansas yet! And I have about reversed my determination to start for home, and may be back in Topeka to-morrow at the prohibition convention.

My experience here in Sabetha is exceptional. The M. E. presiding elder, Richard Dake, and the station preacher, Rev. C. W. Shaw, called and asked me to preach Saturday evening, (night before last) during their quarterly

meeting service. I did so and a precious meeting we had. I told the congregation of the two remarkable renunciations of Freemasonry and Odd-fellowship at a National Holiness campmeeting at Cedar Rapids, Iowa, and the intelligence was well received. You will recollect that a presiding elder and circuit preacher there renounced both lodges in open camp.

A local preacher here this week in class meeting renounced three lodges—Good Templars, Odd-fellows and Masons. He said joining the Masons was the sin of his life. He has a fair education, is only thirty-six years old, carries a well-worn Bibe in his side breast pocket, and has preached for ten years. We had a consultation on Sabbath (yesterday) and it was arranged that he shonld give his experience in the secret lodge system in a large hall here soon; and, though he has never yet seen an expose of lodgeism, the seales are fallen from his eyes. Like him of Tarsus, he will immediately preach that Christ, and not lodge ceremonies, saves the soul. I have advised to get Starry here to put on the yoke of the lodge before the people, as the Hebrew prophet did; and when this young brother has experience and information, as he is an expert in lodgeism, he will do work for Christ against the Satan worships in Kansas. Revs. Alexander of Lyndon, and Milligan of North Cedar, please notice.

This young preacher was made a Mason in Maquon, Knox county, Illinois. Eleven years ago next May, he wrote and sent the following to the Maquon lodge:

"MAQUON, May 20, 1872.

Worshipful Master, Fellows and Brethren:

I would respectfully ask leave to withdraw from the order, as I can no longer conscientiously remain a Mason.

Yours fraternally,
G. T. DISSETTE.

"*Vera pro gratis.*"

The above is a true copy of the paper in my possession. The Maquon Worshipful Master told him that the paper was "put under the table," reminded him of his oath, and commanded him to attend the next meeting of the lodge. Dissette did so; and nothing was said in open lodge about his case. As he was about to go to college the Worshipful Master asked him if he was going to "that concern at Wheaton?" On being told "no;" he was going to Hedding College at Abingdon, the Master replied, "All right." He did go to Abingdon, and Miss Lora Wheaton, a graduate of Wheaton College, was one of the teachers! She tanght him faithfully. More anon.

I yesterday aided in the communion service at the Congregational church here, and preached at length at night against the lodge as opposed to the kingdom of Christ. The Congregational pastor, though not an Antimason, and naturally very conservative, is a pure-minded man, a mueh more than ordinary preacher; has a very superior wife, and a large and intelligent congregation. As he is still young, a rare fnture is before him if he follows close after Christ.

As St. John's Topeka prohibition convention opens to-morrow, I now think of stopping over to-night at Hiawatha and running down to Topeka to-morrow.

Since beginning this letter I have had a long conversation with Rev. Mr. Dissette and will go on with his case.

A few days before leaving Maquon he was going ont in a buggy, and the Mason who endorsed his application came up and asked him, "How about your leaving the lodge?"

"Don't bother me," said Dissette.

"*Remember,*" said the Mason, "*there are men among us who will travel three thousand miles to inflict his penalties on any one who goes back on the lodge.*"

This young man is near me while I write, with several brethren. He is looking over Doesburg's Expose, the first he has ever seen. He was a young, single man, at Maquon, desiring an edncation, and was made to believe that the lodge really had knowledge back of and beyond all other men and institutions on earth. This drew him into Masonry.

The Maquon lodge is in the region where familiar spirits were worshipped, and ardent spirits were distilled, till the distillery burnt down.

Off for Hiawatha! I have found here another young man, an able writer for the *Cynosure*. Of him, by and by.

ATCHISON, Kas., Jan. 9, 1883.

I came in last night from Sabetha, and after a good night's sleep, where "guests are not charged for heating rooms," I am writing a word to our readers before starting for the prohibition convention which opens at Topeka to-night.

I came down here with an M. E. presiding elder for whom I preached in Sabetha. He is very much of a Christian gentleman, though I take it not an open reformer. He tells me that the M. E. preachers hereabout "are all coming out of the secret orders." He says the stationed preacher here in Atchison, during the prohibition campaign, was a Freemason, yet returned no grips and visited no lodges. He told him (his elder) that he lost much influence, or was assured that he had done so, by his total abstinence from the lodge. Wonld that our preachers the east side of the Mississippi would "mark, note, and act accordingly!"

Meantime the poor blind souls who have been led into the lodge to gain small promotions, have the "veil yet untaken away." I learned by some godly women in Sabetha that an ambitious little spare man, and Methodist, had become that anomaly in religion.

A TOTALLY SANCTIFIED FREEMASON.

Well, as I sat waiting by the stove, last Satnrday night, for the congregation to come in to hear me preach, this sanctified deceiver and swindler (of conrse a leading man in the chureh yet) who helps his lodge sell secrets which he knows are not secrets, came up and entered into conversation. I told him of a holiness convention held in Wheaton by brethren Kent and Brooks, who were and I believe are still M. E. preachers in conferenee connection. I said, the first question I asked Bro. Fleeharty was, "Are any of you Masons?" And being assured they were not, I supported the convention and was blessed by it. The poor brother was puzzled, and choked ont: "Well, I think it best to have nave no holiness meetings not approved by the conference." And so turned and went away, with all his conference-authorized holiness about him. I did not see him in the audience, bnt the congregation responded well and heartily to my story of the Cedar Rapids, Iowa, renunciation of Masonry and Odd-fellowship.

Last night I stopped at a junetion to change roads on my way here. A lady, and her tall, good-looking son were in the depot. They lived at Doniphan, of Atchison and Stringfellow memory. She said, though her son was not, his father was a Mason, and "she was glad of it!"

"What!" said I, "Glad that your husband has sworn life-long concealment from you?"

"Yes, indeed; I have that confidence in him that he will do nothing wrong. It was a niee and good organization."

"But, madam," I returned, "You just now said outsiders knew nothing about it, and could know nothing; and you are an outsider. Why do you pronounce it good?"

"I am a rebel," said she. And I think that was true. I find proofs multiply all along this border that the savage and bloody raid on Kansas was run by Masons. Senator Pomeroy was told that he could not come up the river into Kansas unless he joined the lodge. That is, the United States had not government and laws enough to save him; but a lodge full of murderers had.

AT HOME AGAIN.

Throughout my visit to Kansas I was impressed, everywhere, with the fact that,

"Coming events cast their shadows before,"

and I will furnish our readers some of those "shadows." And—

1. St. John has more and warmer friends now than before his late defeat.

This is the decided opinion of Dr. Cordley of Emporia, Rev. Mr. Hogbin, Congregational pastor at Sabetha, and other men of penetration and intelligence. Besides, the great convention shows the same. One gentleman said to me in conversation, as the *Capital* newspaper said in its leader, that his defeat astonished everybody; and the gentleman explained it by saying that the Repnblican leaders whose hearts were not with prohibition, and who wanted St. John out of their way, did not expect or desire his defeat, but a diminution of his vote, so as to make him an unavailable candidate for the U. S. Senate. Thus there was literally a

"Vaunting ambition
Which overleaped itself."

They did more than they wished; and are now blamed for giving the State, for the first time, an original rebel and Democrat for governor!

2. THE PERSONALE OF THE CONVENTION.

And first, St. John himself made a small, short speech, to give scope for others. This refutes those who said he is self-snfficient and vain. No vain man, who could make a speech, ever let slip such an occasion as that. Besides, he is too much in earnest to be vain; too fond of the substance of power to care about its semblance.

The speaker who both preceded and followed the ex-Governor was Rev. A. D. Campbell, chaplain of the Leavenworth State's Prison. Stout, rotund, good-natured, witty, with candor and honesty in his face, and twenty years bitter experience of drink, the devil, as is said of Gough, surely made a mistake when he made him a drnnkard. He is altogether too good a man to be holden of the lodge when once he is enlightened concerning its Christless nature.

The next speaker was Hon. Mr. Legate, also of Leavenworth. He opposed prohibition till it was sure to conquer, and has since supported it. He said, "I am here simply to insist on supporting the Constitution and the laws. There is no moral question involved in prohibition. Intemperance is a disease, and society surely has the right to protect itself from disease, whether yellow fever, small pox or delirinm tremens." He then, in an exceedingly able speech, replete with facts, showed that prohibition had achieved grand results, against the misstatements of liquor men.

Jetmore of Topeka was then called forward. It is as good as a speech to look at him; a tall, finely-proportioned man and lawyer, he was saluted by the crowd as "next Governor of Kansas." These were the speakers on the platform. To see St. John amongst them suggested a propeller engine among the sail masts of a ship. But the crowd itself seemed a Macedonian phalanx of orators, each one fit to lead the whole brigade.

I will further mention only Albert Griffin, editor and proprietor of the *Nationalist* at Manhattan, a Georgian by birth, who grew up an Abolitionist whose life, like that of the children in the furnace, illustrated the right to disobey laws requiring sin. His speech was called out by and suggests

THE RELIGION OF THE CONVENTION.

A resolution pledged "unconditional homage" to the temperance laws. Rev. J. S. T. Milligan of North Cedar, protested against "unconditional homage" to human laws unless they coincided with God's law, and he asked that the preamble might recognize Christ. The wording was modified. But the discussion brought out the theology of the lodge, which asks Christians to ignore Christ to win the co-operation of the Christless. During this discussion the vast crowd boiled like a seething cauldron and St. John in conducting the ship through, where not two, but twenty seas met, in motions and counter-motions, amendments and re-amendments, questions and previous questions, exhibited to admiration, two qualities not always found combined, adroitness and honesty. The result was harmony in the convention.

I went to my hotel and began a letter to Governor St. John which I finally concluded to make an open letter and give it to him through the *Cynosure*.

I feel perfectly certain that when the minds which made up that wonderful convention, shall be fairly reached and the lodge nncovered, and the pulpit and press unmuzzled, there will be but one opinion concerning the secret lodge system. The forty-six lodges of Topeka, selling secrets which are not secrets, and practicing religions which are not religion, will, with those clear-thinking men and women, sink to the moral level of mock-auctions and faro banks, with the difference in favor of the latter, that they are not religious shams. If the lodges are not such, then they were entitled to representation in St. John's convention and should have had it. J. B.

—President Blanchard returned from Kansas on Thursday afternoon, rather improved in health than otherwise from so taxing a journey in mid-winter.

—The *Lutheran Standard*, of Columbus, Ohio, published the letter of the Hon. Thurlow Weed to the Batavia Convention in full, in its last issue.

—Elder Callender requests that notice be given that the degree meeting announced at Clifford, Pa., for Jan. 25-6, will be postponed until Feb. 1st and 2nd, by request of Bro. S. E. Starry.

—Bro. E. M. Mathews, who has done some good work in Illinois, writes that he intends to visit the State again about the first of February, and can speak during the first two weeks of the month. Friends who wish him to visit them, please write Secretary Stoddard, at this office as soon as possible, so that arrangements can be made.

—Bro. Hinman sends the call for the Chambersburg convention to be held Febrnary 13th. He expects to labor in the vicinity until the meeting, and has already visited Fayetteville and other points, speaking every night, and sometimes dnring the day. From the character of the people among whom this meeting is to be held, there are good hopes for its sncess and usefulness.

—We learn that Elder Browne may yet be under the neeessity of giving up his work in Kentueky through want of support. There is abundance of work, but the people are poor and can pay little for teaching and preaching. Bro. Browne is one of our most faithfnl and self-denying workers. He should not be deserted in an extremity by friends in the North who can well spare small sums for the continnation of the work at Cabin Creek and Camp Nelson. Funds sent for this purpose to the N. C. A treasurer will be duly forwarded.

NOTICE.

To the Friends of Reform in Southeast Pennsylvania and Adjoining Localities.

We, the undersigned, were appointed a committee by the official meeting of King Street Church, Chambersburg, to call a general convention of the anti-secrecy reform advocates to meet in Chambersburg, Pa., Feb. 13th, at 7 P. M., and to continue through the two following days. Speakers of ability are expected to be present and to address the meeting.

H. H. HINMAN.
W. O. TOBEY,
J. S. YAUKEY.

A WORD TO PATRONS.

There are many ways in which you may aid in the eare and labor of publishing your paper without material inconvenience to yourselves.

1. Send in your renewals the week before your time expires as marked on each number of your paper.

2. Write each name and the Post Office address of new subscribers *very plainly*.

3. Write all matter intended for publication on separate sheets of paper, and only on one side of the sheet.

4. Address all letters relating to money matters and make all Drafts and Money orders payable to W. I. PHILLIPS, Treas.

5. Address all communications intended for publication to the Editor of the *Christian Cynosure*.

6. Address all letters relative to the general management of the *Cynosure* suggesting changes, additions, omissions, or plans for increasing its circulation, etc., to J. P. STODDARD.

7. Put the name *Christian Cynosure* upon every envelope and so advertise the paper.

By giving a little attention to the above, you will relieve your employees of much inconvenience and save time and expense that otherwise must be paid for with *your money*.

THE HOME.

"I WILL COME AGAIN."

Thou art coming, oh, my Saviour,
Thou art coming, oh, my King!
Every tongue thy name confessing,
Well may we rejoice and sing.

Thou art coming! Rays of glory
Through the veil thy death has rent
Gladden now our pilgrim pathway,
Glory from thy presence sent.

Thou art coming—not a shadow,
Not a mist, and not a tear;
Not a sin and not a sorrow
On that sunrise grand and clear.

Thou art coming! Jesus, Saviour,
Nothing else seems worth a thought;
Oh, how marvelous the glory
And the bliss thy pain hath brought!

Thou art coming! We are waiting
With a hope that can not fail,
Asking not the day or hour,
Anchored safe within the veil.
Thou art coming! Thou art coming!
Jesus, our beloved Lord;
Oh, the joy to see these reigning,
Worshipped, glorified, adored!
Thou art coming! Thou art coming!
We shall meet thee on the way,
Thou art coming! We shall see thee,
And be like thee on that day.

—*F. R. Havergal.*

THE SILENCE OF THE SCRIPTURE.

In an address before the Bible Society, in Exeter Hall, London, May 5, 1875, Dr. Wm. M. Punshon said:

"The silence of Scripture may be quoted as an evidence of its inspiration. It is silent by design. The subjects upon which Scripture is silent are precisely those which irreverent curiosity would fain probe to the uttermost. We ask about the dead; what are the conditions of their existence in the world to which they are gone, and in that Paradise which is but a suburb of heaven? We do not know; the Word is silent . . . There is a tendency to leave old beliefs behind, and press to some imagined beyond of truth that nobody has ever yet tracked. And it is considered a proof of manliness to have outgrown the faith of our childhood. But men are dying, and if the old faith be true—and in no battle-field has it ever been worsted yet—they go somewhere. Yes, and we are dying too; and are we to have no fringe upon the cloud of the sepulchre? Are we to pass away, as we must do, if you take from us our Bible, with the cheerless conviction that life is a balance of chances, and that death is a leap in the dark, and all this when we may be at any moment summoned into a glory that is richer than golden? There is a great deal of impermanence attaching to all human systems of teaching; but the truth that God has written remains upon the face of the rock undefaced and permanent forever. 'The grass withereth, the flower fadeth, but the word of the Lord endureth forever.'"

If the silence of Scripture in these matters is good evidence of divine inspiration, then the vain talk of many teachers affords convincing evidence of their lack of that gift. For there are those who will tell us more about the condition of the dead in one sermon, than we can find in the whole Bible from Genesis to Revelation. If any one desires to know the full particulars concerning the condition of those who have died, we would refer them to the pages of almost any modern hymn-book, where they will find all the details. But if they only seek to know what God has revealed, they will have to content themselves with statements far less elaborate, but vastly more trustworthy.

It would seem most desirable that Christian ministers should confine themselves, in preaching, within the limits bounded by inspired revelation. Where God's word is silent, they should be silent; where the Lord speaks, they should speak also. But if they conform to this rule, they will say little about death, and much about the resurrection; nothing at all about preparing for death, but much about the coming of the Lord to judge the world in righteousness, as the great motive which should influence human action.

Unfortunately, this is not the line of thought which many preachers pursue. They talk much of those things concerning which Scripture is silent, and little of those things where the testimony of Scripture is full and explicit. One familiar with the writings of Plato would almost think, while listening to some modern sermons, that the old philosopher had appeared again; while he would find but faint intimations of the doctrine of Jesus and the resurrection, as taught by Christ and the apostles.

Says Dr. Adam Clarke in his notes on 1 Cor. 15: "One remark I cannot help making; the doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is now! How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience and cheerfulness, through it. And their successors in the present day seldom mention it! So apostles preached, and so primitive Christians believed; so we preach, and so our hearers believe. There is not a doctrine in the Gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect."

In proportion as men preach that which the Lord has not revealed, they will neglect that which he has taught in his Word. If they will be content with the Lord's silence they will then be in a position to proclaim the Lord's Word. But if they undertake to be wiser than he is, they will doubtless find in the end that "the foolishnessof God is wiser than men, and the weakness of God is stronger than men."

PARADE AND WORK.

Parade and pomp have a great deal of influence in this world, but permanent results are accomplished by hard work. A thousand men equipped in all the glory of fuss and feathers, may strut around the streets, and march up the hill and then march down again, while the newspapers may report what a great time they had, and what great things they have done; but one little, barefooted, sunburnt boy, hoeing all day in the cornfield, may, when the harvest comes, have more to show as the result of his day's labor, than all the plumed paraders who so attracted the public gaze.

It will be found that a very large proportion of the real work done for God and humanity in this world, is accomplished by these quiet and presistent workers, who make no reports, who are never seen on dress parade, but who still keep toiling on, seeking to finish the work that God has given them to do.

Great discoveries are not made by men in crowds; useful inventions are not produced in mass-meetings; the world is not run by resolutions, nor are souls saved by great societies and associations. The Lord has given to "*every man his work*," and in the day of judgment, the question will be, not how many organizations you have joined, or how much money you have subscribed and contributed, but what you have *personally done* in the cause of the Master. Annual reports will count but very little when the great God of heaven shall summon man to render up the last account. In that day, it will be found that every man shall bear his own burden; that no crowds will hide from the gaze of the all-seeing eye, and that each must meet his own individual responsibility, in the presence of the Judge of quick and dead. Blessed are they who in that hour shall hear the Master say, "Well done!"—*The Christian.*

NOT A SOUL SAVED.

It is not enough that a man be serene in his life, that he has not injured his neighbor, that he has been devoted to mental and literary pursuits, that he has made a name in literature. All this may consist with real and entire selfishness. Take the case of Thoreau going off from his fellow men, retiring to a board shanty on the edge of Walden Pond, to see how cheaply and simply he could live. Was there any nobility in this? any love? any self-sacrifice for the good of others? Shall we venture to apply a similar test to Mr. Emerson? Cultivated, learned, acute, suggestive, serene, personally pure-minded, yet whose burdens did he lift? whom did he reclaim from sin? how much of the divine fire of self-sacrifice burned in his soul and flamed in his life?—*Nat. Baptist.*

THE Christian life is the life of a saved man, not the effort of an unsaved man to get saved. We do not try to do good in order to get a new nature, but we try to do good because we have received a new nature. We profess to be followers of Him "who went about doing good," (Acts x. 38); and he says to us, "As My Father hath sent Me, even so send I you," (John xx. 21). Jesus was sent to make known the unseen God; we are sent to make known the otherwise hidden, adorable, and loving Jesus; not by word only, but also by our conduct; and He is with His people to make Himself known through them.—*Selected.*

THANKFUL.—One woman for twenty-six years—we know the fact—with cramps of *rheumatism*, had lain upon a bed, suffering continually. She had lost the use of every limb. She had not seen the sunlight, except the little that streamed into the window, for all these years. She hadn't seen for years a green blade of grass or a green leaf, and as you climbed up the rickety stairs and got into a garret you would hear a cheerful voice, and what would she tell you? Ask her about her state, and she would say, "Oh, I am so thankful." Thankful for what? *For the use of one thumb*, because, with a little hook fastened upon the thumb, she could turn over the leaves of a Bible that would be placed within her reach, and helpless, and suffering, and poor as she was, she was thankful.—*John B. Gough.*

THE female members of our churches have other duties besides going to the ladies' prayer-meetings; one of which may possibly be to avoid display in dress at church. One of the finest things we have for a long time heard was the remark that a certain lady saves the congregation where she worships ten thousand dollars a year! A woman of wealth and of high social culture and position, she yet makes it a rule to dress for church in a manner so plain and inexpensive as to throw her whole influence against any undue expenditure in that direction, thus helping to make everybody feel satisfied to attend Sabbath worship with such, and only such outlay as can be afforded. Such women are greatly needed in many congregations, and the good which they may thus accomplish is beyond estimate, especially in these times, when so many in every community are obliged to exercise the closest economy.—*Congregationalist.*

HEALTH HINTS.

HEADACHES.

This affection is more or less usual to all classes, but, with the almost necessary appendage of cold feet, it is especially a female disease. The head may ache like the arm, the eyes or the stomach, when deranged or overtasked. There can be no such difficulty without a definite and adequate cause. Among these causes, and perhaps the most prominent, is a derangement of the stomach, a foul stomach, with an almost necessary derangement of the bowels. The stomach is so in sympathy with the brain as well as with the liver and bowels, that it is impossible for one to be made out of order without some corresponding derangement in one or both of the others. And here it is but just to say that such a foul stomach is not purified by medicines alone, though they may aid, especially for the time, as when emetics or cathartics are given. But they will become foul again and produce the same results, if they are treated as before. If they are foul from being overtaxed, either by too much food, more than they can properly dispose of, or if such derangement is the result of taking improper food, so difficult of digestion that a part necessarily remains undigested and must rot, that is the right word, and in the right place. The use of medicines, the proper ones, will afford only a temporary relief, not a cure. If the cause remains, the result remaining also. Remove the cause and the resulting disease is removed. Care in this matter in time of meals, securing regularity, quantity, quality, simple, with no lunches, especially at bed time will do much to improve the stomach even if no medicine is taken. An occasional fast passing over the last meal also, when there is no special appetite, will aid in the improvement.

The headache may also be caused by too much labor, both physical and mental, too much care, anxiety, too much sitting up late, both for reading flashly literature and "mending stockings," all fatiguing the brain and of course producing an unpleasant sensation. It may also be the result of certain other diseases peculiar to females, which must first be removed before a permanent cure of the headache is effected.

The cure by medicines is not as sure, or so certain, or so permanent as when done by the adoption of proper habits by the removal of the causes, since prevention is always easier and cheaper than cure. If for example, physic is taken to remove one of the causes, constipation of the bowels, a relief is secured for a few days it may be, but the constipation always is aggravated by each dose of a cathartic, if necessary aggravating the headache. If the constipation is a cause of the headache, and that is increased by each and every dose both proving worse and worse, it is difficult to conjecture when the headache may disappear by that treatment. On the contrary the adoption of a coarser diet, so well calculated to remove the cause will be far more hopeful in the cure of the effect, indeed, in all cases, the important consideration is in reference to the cause or causes, the removal of which will generally remove the effect.

There are many efforts made to remove or cure the headache, not dictated by common sense or by common prudence. Among these is the cruel custom of harsh applications of very cold water or of ice; showering the head by allowing cold water to fall from a distance, striking the head violently. In general terms, it is safe to treat the human body tenderly, and this is especially true of the head and brain. But it is perfectly safe and judicious to use water of a comfortable temperature for a bath, but still better to wet a cloth and wrap the whole head in several thicknesses with only a slight covering of dry flannels, cooling the head slowly and gradually till the head is permanently cooled, thus avoiding the reaction and consequent increase of the heat almost certain in the other treatment.

Again, others use amonia, camphor, etc., the first of which is especially harsh and can do no permanent good, since it removes no cause, only so far irritates certain surfaces as to divert or confuse the direct attack. All such harshness must do harm in some way present or in the future.

It is proper also to say that cold feet attend this affection from a want of a good circulation of the blood in the extremities, with an over supply at the brain. To warm the feet, therefore, and cool the head must mitigate the sufferings, while the real cure should be effected by the removal of all causes by regulating the stomach and bowels, using a plain, course diet, avoiding overwork of all kinds, and exercising in the open air.—*Dr. J. H. Hanaford.*

CHILDREN'S CORNER.

STORIES OF MY BOYS.—II.

BY JENNIE L. HARDIE.

Down into the coal cellar Harvey made his way after receiving that cruel blow—where no one could see him or hear him or think he was swearing, and clasping both his hands tightly while tears rained over his face he cried out:

"Oh, Lord, I'm so dreadful thankful to thee that I didn't topple over bein' as I was afraid o' the master"—then finding a space somewhat free from coal dust knelt down and went on,—"O God, be my father. I can't help it if dad was a drunkard, nor I can't help it if my mother—she was a thousand times more like a white rose, nor my mistress here—I can't help it now though I tried to then, if she did grow thinner every day 'cause she hadn't enough to eat, and died at last. I can't help it if I was jest a vagabond—but please, Lord in heaven, be my father—I hope it says somewhere in the Book that he'll look after chaps like me; for oh, 'pears to me I'd give all the world 'gin I had it if I could be certain sure that thou, O Lord, would allus stan' by me like you did then. I'll mind what the Book tells me fur's I'm able, an' I'll do all I can to make others mind it—though if I wan't such a fool as Joe and the mistress allus says, it stands to sense I could do more! But please, O Lord, be my father;" and then into the boy's heart came such a feeling of gladness that for a moment he stood so still you might have heard his heart beat. Reader, you and I know what that gladness meant; and he knew afterward.

Going up into the kitchen he found, sitting by the fire, not the cook, but Joe's spinster aunt. She looked at him sharply as he came in and drawing a chair near her own bade him be seated.

"I want to talk with you my boy," she said kindly; and then after a moment's pause asked abruptly, "What do you intend to be when you become a man?"

The question startled him and he looked about with a frightened air, then like one who has an unwelcome or unpleasant statement to make, he said: "I dunno ma'am; how should I know? If so be's I wan't a fool, as they says, an' hed the larnin'—an' oh how I want the larnin', ma'am. I'd like to stan' up straight like the preacher to my church does, and beg o' people to mind what the Book says. But I'll never be that o' course, ma'am"—and the boy looked up with a flushed face.

"You're not a fool," said the lady kindly. "You know quite as much as other boys, but you should go to school that that knowledge might be drawn out and you'd know how to use it. You'd like to go to school?'

"O ma'am, if I only could!" and the dull gray eyes grew bright for a moment. "But I can't, o' course, so there's no use wishin'."

"Well," said the lady as she arose from her seat, "are you trying to obey the teachings given you in the Sabbath school?"

"As much as I know, I be, ma'am."

"That is well. And do you know it says in the Bible, 'When my father and my mother forsake me, then the Lord will take me up?"

"No, ma'am. Does it say that, sure?"

"It does."

"I thought it must say suthin' like that," said Harvey to himself as the lady left the room. "Now ain't that queer!"

OLD BOOKS.

"There is nothing to read," said a young girl, in a house which was overflowing with books. Her quiet Aunt Lottie, looking up from her sewing, gave a significant glance at the well-filled shelves where rows of volumes stood in friendly company, at the table were several magazines and two or three prettily-bound stories lay together, and then at her niece with the despairing face as she uttered her exclamation.

"Well, Aunt Lottie, I have read all the interesting parts of the magazines; and as for the books in the library, they are all so old. I like new books."

"Even if the old are better?" said Aunt Lottie. "Kathie, dear, if you could go back with me to my girlhood, and get so hungry for reading as I used to, you would never disdain your father's library."

"Tell me about it," said Kathie, taking the strip of canvas on which she was working a lambrequin for the mantle, and seating herself on a low chair near her aunt.

"We had the Bible, dear. Indeed, we each had our own special Bible, and father had Scott's and Henry's Commentaries. Then we had the "Dairyman's Daughter" and "The Shepherd of Salisbury Plain," "The Pilgrim's Progress," Doddridge's "Rise and Progress," Baxter's "Call and Saint's Rest," and Owen on "Spiritual Mindedness;" also Hervey's "Meditations," and Pollok's "Course of time," and two or three volumes of Walter Scott, who was then a quite recent writer, with Milton's "Paradise Lost," and Shakespeare. There, I believe I have mentioned all our list. There was not one of them, dear, in which at your age I had not read often and deeply."

"Commentaries, Baxter and all?" said Kathie, a look of incredulity stealing over her face.

"Even so my little child. And sometimes when I hear you complaining that you have nothing to read, I tremble for the intellectual poverty which cannot enjoy Scott, Milton, and Shakespeare."

"Four of us girls,—Amy Benson, Maggie Elmore, Alice Cuthill, and I, are thinking of meeting every week to read together," said Kathie. "We expect to read and work,—one reading aloud. It might be a good idea to take up some of these old books, instead of what we had proposed—stories from the circulating library."

"I would advise your making the trial," said Aunt Lottie, "though I have not a great opinion of these reading circles myself. I like a quiet room and a book's company with nobody to disturb me. But, Kathie, before you again declare there is nothing here for entertainment or instruction, take down and read some of the old books."—*Intelligencer.*

ANECDOTE OF A SPIDER.

A fine old English gentleman, [Mr. Moggridge,] with abundant leisure for studies in natural history, has written a very entertaining book on insects, in one chapter of which, as a critic asserts, he "elevates the character of the spider." It is pleasant, at any rate, to know that he has found out enough about the creature's feelings to elevate science in the direction of mercy. The story is briefly as follows: Moggridge had been in the habit of immersing for preservation his different specimens of spiders and ants in bottles of alcohol. He saw that they struggled for a few minutes; but he thought that the sensation was soon extinguished, and they were soon free from suffering. On one occasion he wished to preserve a large female spider and twenty-four of her young ones that he had captured. He put the mother into a bottle of alcohol, and saw that after a few moments she folded her legs about her body and was at rest. He then put into the bottle the young ones, who of course manifested acute pain. What was his surprise to see the mother arouse herself from her lethargy, dart around to and gather her young ones to her bosom, fold her arms around them, and again relapse into insensibility, until at length death came to her relief, and the limbs, no longer controlled by this maternal instinct, relaxed their grasp and became dead. The effects of the exhibition upon him is a lesson to our common humanity. He has applied chloroform before immersion. Judging from the above, the spider is certainly superior to the human animal, in the fact that alcohol does not destroy her natural affection.

STRUGGLES AGAINST BAD PARENTAGE.

It is no great thing if a man who has been carefully nurtured by intelligent parents and then passed through school, college, and those additional years of professional study, go directly to the front. But start a man amid every possible disadvantage, and pile in his way all possible obstacles, and then if he take his position among those whose path was smooth, he must have the elements of power. Henry Wilson was great in the mastering and overcoming all disadvantageous circumstances. He began at the bottom, and without any help fought his own way to the top. If there ever was a man who had a right at the start to give up his earthly existence as a failure that man was Henry Wilson. Born of a dissolute father, so that the son took another name in order to escape the disgrace; never having a dollar of his own before he was 21 years of age; toiling industriously in a shoemaker's shop that he might get the means of schooling and culture; then loaning his money to a man who swamped it all and returned none of it; but still toiling on and up until he came to the State Legislature, and on and up till he reached the American Senate; and on up until he became Vice President. In all this there ought to be great encouragement to those who wake up late in life to find themselves unequipped. Henry Wilson did not begin his education until most of our young men think they have finished theirs. If you are 25 or 30, or 40 or 50, it is not too late to begin. Isaac Walton, at 90 years of age wrote his valuable book; Benjamin Franklin, almost an octogenarian, went into philosophic discoveries; Fontenelle's mind blossomed even in the winter of old age; Arnauld made valuable translations as 80 years of age; Christopher Wren added to the astronomical and religious knowledge at 86 years of age.—*Sunday Magazine.*

The coldest place on earth is Verkoyansk, in Siberia, lying in sixty-seven and one-half degrees north latitude, on the river Yana. Its lowest mean winter temperature is forty-eight and six-tenths degrees below zero, Centigrade.

A New York man has $100,000 invested in the gathering of stale bread from the hotels of that city, grinding it into food for pigs and poultry. He employs nine teams in the business. He pays the Astor House, for instance $800 a year for its stale bread.

TEMPERANCE.

One of the signs of the growth of a general demand for non-intoxicating beverages is the reported acquisition of a herd of cows by one of the great English railway companies, in order to supply fresh milk to travellers on their line.

A son of the late President Tyler was lately arrested in Washington for drunkenness. "Although a poor, besotted creature," says a Syracuse *Journal* correspondent, "he is one of the most courtly and polished men, in demeanor and conversation, to be found in Washington. One who has not seen him accept an invitation to take a drink, and the air with which he will take it, has never seen a true Virginia gentleman of the real old style."

Being a liberal rewarder of capital it is natural to inquire what it does for labor? Being boastful of its benefactions bestowed upon the persons it employs, one naturally looks for large returns to his employes. But what do we find? For every dollar paid by the capital invested in liquors to the laboring classes, each of all the other branches of industry pay on an average $7.41. For example out of every $100 spent for boots and shoes, $22.85 goes into the pockets of labor. The same amount spent for clothing, furniture or hardware, or for cotton, woolen or worsted goods, remunerates labor in amounts ranging from $22.75 to $12.98, the average being $14.38. One hundred dollars spent for intoxicating liquors benefits labor only to the extent of $1.94.—*Judge Irwin.*

The city of Millville, N. J., supported twenty grog-shops some years ago, and drunkenness abounded on every hand. Eleven years ago the voters elected officers who refused license, and after a hard struggle banished the dram-shops. A population of 8,000 are now sober, prosperous and happy. The glass factories of Whitall, Tatum & Co., employing 1,500 hands, are located here, and a member of the firm recently said: "Prohibition is worth to us as a firm at least ten thousand dollars a year in the general regularity of the men at their work. Another man said: "I have been connected with these works for more than twenty years. I know the employes; their condition is vastly improved since prohibition went into effect. Nobody learns to drink in our town now.'—*Nat. Temp. Advocate.*

A sensible and beneficent temperance reform is gradually but surely making its way in a direction in which it was greatly needed. Formerly, in all the great steamships upon the Atlantic rations of grog were issued to crews. Now the leading companies are one after the other changing the ration of grog to a ration of coffee. The Cunard company has just made this wholesome substitution, and it is a pleasure to find that captains of the steamers of this old established line have nearly all a good word to say for the sensible as well as salutary departure. Captain McMickan, of the Bothnia, says that "undoubtedly the men will be better off without the grog." But, besides the steamers of the Cunard, those of the Guion line no longer furnish grog, while the Inman company abandoned the practice six months ago. It is stated that the earnest and well directed efforts of the Church of England Temperance society have been exerted to effect this change. If so it is an encouragement to all similar organizations clerical or lay, to persevere in the direction of so desirable and so necessary a reform.—*Chicago Daily News.*

Drunkards are suffering in the rural counties of Wisconsin, where the Local Option law of the State enables the total abstinence people to vote down the sale of intoxicants. Heretofore the traffic has been continued out of sight, but now the railroad companies have prohibited their employes from taking liquor as freight, and the dealers can therefore obtain only very limited supplies.

A letter from India reports that one of the serious obstacles to the work of teaching the children of the poor is the increasing intemperance of the lower classes in Bengal. Within a few years the price of intoxicating liquor has become so low, and the manufacture of it so general, that even the women and the children are forming intemperate habits. Ten years ago, the writer says, an intoxicated woman or child was never seen, but now the sight is common. Not unfrequently the schools are broken up by a drunken row, and the children are sometimes found too drunk to read. The schools have to be moved in some instances, in order to get the pupils away from the sight and stench of the public stills.

Ireland's drink bill for one year is $50,000,000. Absentee landlords, accounted one of her greatest curses, draws annually from the people but $25,000,000. Mr. Villars Stuart, M. P. for Waterford, made the statement lately in Dublin: "One-half the amount of what is annually spent for drink in Ireland would, if annually applied for the purpose, buy in fifteen years the fee simple of all the farms in Ireland."

From Carlsbad, a fashionable watering place in Germany, one writes: "Nothing could be stricter than the rules here in regard to eating and drinking. This one may eat no fruit, that one no meat. One may drink, no beer, another no wine. Most of them, indeed, drink neither. I know of one young man who walked five miles up the Valley of the Tepel in search of a glass of beer one warm afternoon, because at all the different roadside inns at which he stopped he saw people drinking only coffee or mineral water, and being a stranger to the place, fancied there must be some German variety of the "local option" law, and that he had gotten into a temperance neighborhood. And so he had. And it is this temperance, enforced by precept and example, which makes of Carlsbad the admirable health-resort which it is, quite as much as its hot springs. One could not be dissipated here even if he wished it."

REFORM NEWS.

THE CHICAGO ASSOCIATION.

A well attended and spirited business meetiug of the Chicago Christian Association was held in the office of the N. C. A. Tuesday evening, January 9th. W. I. Phillips presided. Rev. Mr. Fenton at present engaged in Christian work in the city, reported a large number of the Weed pamphlet and reform tracts left at private residences and given to passengers on some of the outgoing trains, The report included a visit to Union and Morgan Park Theological Seminaries and the Chicago University, where a supply of anti-secrecy literature was eagerly sought after and absorbed by the students. The Band of Hope in charge of Mrs. E. A. Cook, and meeting at her home for the past year, was reported to be in a flourishing con dition and likely, ere long, to outgrow its present quarters.

An event calculated to give impetus to the anti-secrecy reform in this city and State is under advisement, viz., the holding of a mass meeting either in Farwell or Central Music Hall during the day and evening of the anniversary of Washington's birthday. General Agent and Lecturer Stoddard being present, volunteered some very interesting statements relative to the "move on Washington."

SECRETARY.

TRACT WORK IN WASHINGTON.

I met Bro. Doualdson several times while in Washington, and saw and heard nothing but good of him. In my judgement, he does uot overstate his case. We shall forward a supply or tracts for his use: and will add that the way to keep this work going in Washington aud other places, is to send in funds for the free tract work. His letter appears herewith. J. S. P.

NATIONAL DEAF MUTE COLLEGE,

WASHINGTON, Jan. 9th, 1883. I am out every day going from house to house, taking street after street, with tracts exposing these sceret orders. I am at this work month after month, and need to be supplied with tracts continually. Please give this a corner in the *Cynosure*, and oblige your brother in Christ Jesus, dead to the things in this world, GEO. W. DONALDSON.

NOBLY DONE.

TROY, Madison Co., Ill., Jan. 1, 1883.

Although I have been a traveling preacher in the M. E, church for twenty-seven years, yesterday I preached my first sermon directly in opposition to Freemasonry. We had a good congregation, Masons, Anti-masons, and neutrals. We had also a quiet respectful hearing—could not ask for better. True, I saw the color come and go often in many faces: but never saw a better behaved audience. I did not handle the question tenderly either. Two weeks in advance notice was given that I would preach on Masonry at that time, and the next day after a missile was thrown through the parsonage window, not two feet from my head as I sat reading, which sent the broken glass all over me, and nearly all over the house. An old brother laughingly says, "That's Masonic argument." But really, I don't think the Masons had anything to do with it. I have a better opinion of my neighbors than that, but it will do for a joke. Of course we do not know who did it, perhaps never will, but think it must have been some thoughtless boy who did it by accident. If anything farther comes of it I will post you. R. W. LAUGHLIN.

LETTERS FROM KANSAS.

PRES. BLANCHARD AT SABETHA.

Tuesday evening, January 2nd, at an early hour Slosson's Hall was filled with a large and respectable audience. Rev. John Thomson was elected chairman and J. W. Margrave of Hiawatha, secretary. After singing and prayer offered by Rev. Mr. Shaw, the chairman introduced Pres. Blanchard to the audienee, who proeeeded to address them on some of the evils of secret societies.

The next evening, January 3rd, the meeting opened with a short season of social prayer; after which Pres. Blanchard began his address, the subject being a continuation of the former evening.

On Friday evening January 5th, the same speaker delivered an address on the present relation of the political parties. After a short prayer meeting, he took the stand and spent about half an hour in answering some objections to his former lectures. He then proceeded to the subject of the evening. The audience was not as large as on the former evenings, probably ou account of the extremely cold weather. He preached Saturday evening in the M. E. church by the invitation of the presiding elder; and in the Congregational church on Sabbath evening.

His visit has done much good here. Intelligent people outside of the lodge are beginning to think aud examine for themselves. Honest Masons are learning that we are not opposing them, but the institution. As for the professional Hiramites, they find it hard work to bring up a sepulchral laugh when they are not tickled.

JOHN THOMSON.

AT OLATHE.

President Blanchard when here gave us two sermons on Sabbath, both relating to Masonry, and lectured on Monday night to a large congregation, bringing the secrecy question forcibly and clearly before the public.

Ever since the Masons are mad and threaten meu whom they think are leaders in the reform in this place. So it seems they love to pelt my poor self. These sermons and the lecture were plain and severe, and given in the midst of a revival meeting in the Wesleyan church; nevertheless the revival went on and still is in progress with much good accomplished.

The religion of Masonry and the religion of Christ are so different that you may preach and pray against the religion of Masonry and it will advance the religion of Christ. As bringing a light into a dark room, as the light enters the darkness vanishes.

The reform work goes ou here beyond our most sanguine hopes. Our dear brother Feemster is faithfully working in the State; and we soon expect brother Starry of Iowa to join him in the degree work, thus our State will soon be organized to do effective work. Truth is mighty and will prevail, but must be supported with energy and effort. H. CURTIS.

MICHIGAN, AWAKE!

FRIENDS OF THE AMERICAN PARTY:—Do you know that Michigan is doing almost nothing for our great and righteous reform? The fields are all "ripe for the harvest" and waiting for the reapers. Thurlow Weed's revelation of the Masonic murder of Morgan has been read and pondered by scores of thousands. They are ready to hear as never before; but there is no one abroad to tell them what they would gladly hear of the evils of Masonry. We have with us a Masonic seceder, a first-class lecturer, who has been compelled to leave the field for lack of support, and turn to other avocations for the support of his family. I refer to one brother, Elder A. H. Springsteiu of Pontiac, who is a true and tried veteran in our reform.

It is well nigh a crime to compel one so well qualified to leave the field at a time when the demand for labor is so urgent. Brother Springstein has done much unpaid work for the cause. But for his family's sake he can do it no more. He is ready to enter the field at once if the friends will give him aid. He needs a hundred dollars to give him a start, but will commence at once if he can be assured of support. One friend has given a tenth of the hundred and will give another if necessary. Who will give other tens or fives, or less, if unable to give more.

Please respond at once. Direct to Elder A. H. Springsteed, box 605, Pontiac, Michigan, or to me at 88 Columbia street, West Detroit, Mich. C. C. FOOTE,

Treasurer.

REV. A, H. SPRINGSTEIN writes from Pontiac, Mich., under date of Jan. 10th:—"Next week I am to start out for a strong pull for unpopular *truth*. On the 21st I am to be in Ingham County, and on the 24th at Grand Ledge; the intermediate time to be filled up with evening meetings. Ever since the Holly convention I have prayed, and groaned, and cried to God not to let the enemy hedge up the way forever. The way seems to be opening, Woe to those who are false to the trust God has given them, "to those who shun responsibility!" These earnest words backed by active efforts will be an inspiration to to others; and the shout of *onward* from Kansas, Iowa, and from all along the the line of a general onward movement, will be echoed in hearty amens from many hearts loyal to Christ, and satisfied with the old paths of Bible holiness and equal rights before the law.

Many Odd-fellows do not know what benefits they are entitled to by the rules of the lodge, and when questioued confess their ignorance. Some of them talk vaguely about their widows and orphans being cared for, but on reflection they can recall no eases where anything more than temporary relief was rendered and that only in exceptional cases.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,
JONATHAN BLANCHARD
OF ILLINOIS.

For Vice President,
JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with book of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

THE VOTE BY STATES.

We have given the report of the American vote in Illinois at the last election, 139 ballots being cast for State Treasurer. The Secretary of State for Iowa reports the following vote for the Iowa State ticket:

A. W. Hall, for Secretary of State, 305.
Wm. Elliott, for Auditor, 30.
M. Springsteed, for Treasurer, 293.
Jacob W Rogers, for Attorney General, 290.
Joseph P. Ferguson, for Judge Sup. Court, 299.
W. P. Norris, Clerk Sup. Court, 286.

The official report from Michigan is as follows:

Chas. C. Foote, Governor. 343.
Lewis I. Wicker, Lieu't. Governor, 285.
Jacob O. Doesburg, Secretary of State, 325.
Geo. Swanson, Treasurer, 342.
Wm. Wing, Auditor General, 314.
Geo. W. Clark, Com. Land office, 332.
Henry C. Platt, Attorney General, 327.
Wm. H. Ross, Supt. Public Instruction, 326.
Hardy A. Day, State Board of Educatiou, 314.

Henry D. Inman received 90 votes in the Fifth district for Congressman.

In Connecticut the vote is recorded thus:

George P. Rogers. for Governor, 1034.
William S. Williams, Lieut. Goveruor, 1026.
Isaac J. Gilbert, Secretary of State, 14.
Edmund Tuttle, Treasurer, 5.
Joseph S. Perry, Comptroller, 13.

Probably the large vote for Governor and Lieutenant Governor is due to their nomination by some other party also. While this record is not so large by far as could be desired, it yet proves that a sentiment is forming that will in due time be felt at every polling place in the land.

IOWA IN PARTICULAR.

CLARENCE, Iowa, Dec. 29, '82.

EDITOR CYNOSURE:—As I have seen but very little iu the *Cynosure* in regard to the number of American tickets polled in Iowa at the late election, I have taken upon myself the responsibility of ascertaining the exact number polled in the State. There are ninety-nine counties in Iowa. Americau tickets were voted in twenty counties, leaving seventy-nine where there was not a single American ticket voted. I will give the names of the twenty counties in alphabetical order and the number of American votes polled in each: Adams, 4; Bremer, 1; Carroll, 1; Cedar, 26; Chickasaw, 3; Delaware, 13; Fayette, 13; Fremout, 2; Iowa, 7; Jasper, 12; Jefferson, 19; Jones, 8; Kossuth, 1; Louisa, 18; Marshall, 25; Page, 18; Ringgold, 8; Van Buren, the banner couuty of the State, 106; Wapello, 4; Washington, 16. Total for the whole State of Iowa 305.

I would say a few words in regard to this vote but I eannot do the subject justice. I will just call the attention of the Iowa voters, who claim to be Anti-masons, to the above list, and as they read the number of Ameri-

can votes polled in their respective counties that they will humbly pray that a year hence the number will be many times multiplied; and, when election day comes again, walk up to the polls and practice what they preach. I should like to see reports from all the States in the Union and know the whole number of American votes cast in the country. Perhaps there were some American votes cast in other counties and the county canvassers gave no account of them. If there were any in counties not named I wish they would make it known through the *Cynosure*.

S. E. STARRY.

KANSAS POLITICAL MEETING.

Thursday, Dec., 21, 1882, at 2 o'clock P. M., the Kansas friends met in political convention at Emporia. A. M. Thompson, Esq., of Kansas City, was chosen chairman, and M. N. Butler, secretary. Motion for political action called out considerable discussion. R. Loggan advised action. P. S. Feemster thought it time to begin to act as well as pray. J. A. Collins did not altogether approve of present action. W. W. McMillan belonged to a church peculiar on political action; did he believe in voting, he should consider himself criminal did he not act. Believed there were only two or three others holding as he did. Dr. J. Blanchard made appropriate and practical remarks favoring immediate action. H. Curtis, Esq., of Olathe, J. Alexander, A. M. Thompson and others spoke encouragingly.

The following resolutions were adopted:

Resolved, That in the judgment of this convention it is expedient to take the question of Anti-masonry to the polls in the State of Kansas.

Resolved, That a State Central Committee of three be appointed with a general oversight of this political movement and instructed to attend the Prohibition Convention soon to convene at Topeka, to present our cause and to propose to them that we will support their candidates if such candidates are unobjectionable.

Resolved, That we endorse the American platform and recommend its circulation.

Resolved, That we heartily endorse the nominations of the Galesburg Convention, and proceed at once to work for their success in 1884.

The committee appointed to visit the Topeka convention were A. M. Thompson of Kansas City; H. Curtis, Olathe; and R. Loggan, Clifton.

A. M. THOMPSON, *Ch'n.*
M. N. BUTLER, *Sec.*

THE CHURCHES.

—President Blanchard preached to the College church, Wheaton, on Sabbath. His evening discourse was on the progress of the temperance reform in Kansas.

—Eleven colleges are represented in the United Presbyterian Theological Seminary, Allegheny City, Pa.

—Secretary Stoddard visited the Tonica church, and assisted there in a communion service on the 7th inst.

—Bro. C. F. Hawley, Wesleyan Evangelist, was lately for a few days, at his home, in Wheaton. While there he assisted in the funeral services of Dea. John Christie of the College church. He is now assisting Bro. W. W. Warner, at Oakfield, Wis., where he was in December. A hopeful revival is in progress there.

—A glorious work of grace is progressing at Riverton, Freemont county, Iowa, near College Springs, under the care of Bro. A. W. Hall, of the latter place. Twenty-seven have already united with God's people, and some eighty profess conversion.

—A good work also began about the first of this month at Wayne, Iowa, in connection with a visit to that place of Elder Rathbun and his wife. The Congregational church in which this revival began is without a pastor, and Bro. Henry Avery, of College Springs, is regarded with favor as suited to the place.

—At the annual meeting of the society of the Centre Church, Hartford, Conn., on Friday last, attention was called to the fact that the 250th anniversary of the church will occur this year. It was founded in Newton, now Cambridge, Mass., in 1633. The society emigrated in a body to Hartford in 1636, with the pastor, teacher and ruling elder, so that the church is three years older than the Town of Hartford.

—A remarkable affiliation in religious worship was that on Thanksgiving Day in Philadelphia. The Rev. Dr. Magoun preached in the Roder-Shalom Synagogue to a mixed congregation, composed partly of his own Broad street congregation and partly of the regular attendants on the synagogue. Rabbi Jastrow offered prayers in Hebrew and read from the Old Testament Scriptures. Dr. Magoun preached on David, and held up Judaism as the fountain of revelation, containing the germs of all that has been developed into Christian religion.

IS WILLIAM TAYLOR A FREEMASON?

As this question is before the public I will settle it.

About one year ago I asked Mr. Taylor if he was a Freemason. He said that he was not a member of any secret society and never was; and further, that his mission was to preach the gospel and he never said anything about secret societies.

A. H. SPRINGSTEIN.

CHRISTIAN LIBERIA.

The Westminster Review says: "The Americans are successfully planting free negroes on the coast of Africa; a greater event probably in its consequences than any that has occurred since Columbus set sail for the New World."

Of the truth of this strong statement we were impressed on the evening of the 27th ult., while listening to a lecture by Edward S. Morris. He is not a minister of the gospel, nor an African missionary, but a business man of Philadelphia, connected with the late firm of Edward S. Morris & Co., who recognizes fully his allegiance to the Lord Jesus Christ, and the Society of Friends as his ecclesiastical home.

He came to Pittston, introduced by the following letter from President McCosh, of Princeton College:

"PRINCETON, April 8th, 1880.—Learning that Mr. Edward S. Morris, of Philadelphia, a truly earnest, liberal and devoted friend of the colored race, is engaged in an effort to establish one or more schools for the education of the sons of chiefs in Western Africa, with the intention of having them well instructed ih the English language and in the doctrines of the gospel, and also in useful and varied knowledge of a practical kiad, the undersigned take pleasure in commending his scheme to the candid consideration of all their friends who may feel an interest in this important work; and they do so, trusting that such schools will prove to be valuable auxiliaries to such Christian missions as may be established near them by the different evangelical churches in this country and in Europe."

This letter is signed by the Professors of both the college and the seminary. Letters breathing the same spirit of confidence have been given him by Dr. Storrs, of Brooklyn, Bishop Simpson of the Methodist Episcopal Church, and others.

Arrangements were made to hear Mr. Morris in the Methodist Episcopal Church, of Pittston, and he was greeted by a full house of earnest listeners. While not a popular lecturer he gave us one of the most instructive lectures we have heard on Africa. While not a missionary, he added very largely to our stock of missionary intelligence; and although not ordained to preach the gospel by the laying on of hands, he is doing a work for Africa that is already yielding precious fruit. The same spirit that impelled Livingstone, who died on his knees pleading for Africa, apparently impels this Quaker brother.

Liberia, as is well known, is a Republic on the western coast of Africa, north of the mouth of the Niger River—modeled in all respects after the government of the United States. It extends along the coast about six hundred miles, and back into the country from the coast about two hundred miles, and has a population of one million aboriginal inhabitants and twenty thousand Americo-Liberians. As early as 1861, Mr. Morris had his attention directed to this country from the reports of the Colonization Society, and it was impressed on his heart that he should visit the country and learn for himself something of the wants of Africa and its resources. He went, and after ascending the rivers and visiting all the settlements of Liberia, he came back, but not as the spies sent out to view the Promised Land. He brought a good report and an earnest petition for help to go up and possess the land, not with swords and spears, but with the Bible, the school-book, and the hoe.

It would not be possible for me to give even an outline of his lecture, which was given with maps and specimens of the productions of the country, but if possible, the way may open for him to speak in Scranton within a few months, and on that account I call attention to the subject.

He first spoke of the vast extent of Africa. It contains more square miles of territory than North and South America combined.

2. The Niger Valley, which lies east of Siberia, has a population of fifty millions, and these people who are Mohammedans, are so far as appears, prepared to receive Christian teachings. The seeds of civilization and Christianity have been carried to them from Liberia on the coast. At the present time there is an application from 500,000 of the aboriginal inhabitants to come under the government of Liberia, which application is favorably regarded and will be acted upon this year.

3. Into the town of Timbuctoo, situated on the Niger River, back from the coast near two thousand miles, there come every day as many as five thousand camels loaded with the products of the country. The soil of this whole Niger Valley is fertile. It produces coffee, sugar, cotton, the palm tree, from which palm oil is made, the lime and indigo plant. The coffee plant is indigenous to the soil. Mr. Morris has given special attention to the cultivation of coffee with happy results. Abraham Hansom, late United States Commercial Agent, at Monrovia, writes to him thus: "Be assured that by your public addresses, by your intercourse, and by agitation on the subject of the growth of coffee, etc., you have inspired a confidence, zeal and energy in the minds of Liberian citizens which will put new vigor into their arms and fresh courage into their hearts." In the course of his lecture he held up a piece of steel, six inches long, made from a lump of steel ore which he picked up in the streets of Monrovia. A blacksmith in Norristown hammered out this steel directly from the ore. We have no such ore in our country. The mountains of the Niger Valley abound in it.

4. The aim of Mr. Morris is to provide the means for the education of these people in the industrial arts, and to teach them to make for themselves happy Christian homes. He has already sent out two teachers partly at his own expense, who have commenced their work. This is but the beginning. He is endeavoring to raise money to establish a large school, in which to educate the sons of native chiefs. But I will let him speak for himself: "My object in desiring to educate the sons of chiefs, especially those of the Niger Valley and Soudan, is threefold: First—to answer favorably the request of the chiefs as made to me, i. e., 'You Christ-man teach my boy, he take my place.' Second—the educated sons upon taking authority will not only welcome missionaries to their respective tribes, but will impart the industrial learning also. Third—When the freedmen of America reach their fatherland, they will be received, not by heathen but by Christian kings and chiefs and invited into the interior. It this way methinks Ethiopia can be made suddenly to stretch out her hands unto God."

While not connected with any missionary society, Mr. Morris is doing a work that will help all who are laboring and praying for the spread of the gospel in Africa There is an earnestness in this brother's effort that is suggestive of the work of Dr. Duff from India.—*Scranton, Pa., letter.*

OUR CONTRIBUTORS.

The *Cynosure* is happy to announce herewith a grand list of contributors and correspondents for 1883. To read their letters, study their arguments, compare their experiences, and drink with them at the fountain of truth, even Jesus Christ, will be the noble privilege of the readers of the *Cynosure*. The following is only a partial list. Arrangements are being made for the enlargement of the circle until it shall include every section of our country:

John G. Fee.
Rev. A. M. Milligan, D. D.
Rev. P. A. Seguin, French Protestant Mission, N. Y.
Pres. S. B. Allen, Westfield College.
Pres. C. B. Kephart, Avalon College.
Rev. Warren Taylor, Presbyterian, Ohio.
Prof. L. N. Stratton, President Wheaton Theological Seminary.
Prof. W. O. Tobey, editor *United Brethren in Christ.*
Prof. J. R. W. Sloane, D. D., of Reformed Presbyterian Theological Seminary.
Rev. Wm Johnston, United Presbyterian church, Iowa.
Revs. H. H. Hinman and P. S. Feemster, N. C. A. agents in the South.
Rev. J. C. K. Milligan, editor of *Our Banner.*
Thos. E. Kennedy, San Jose, California.
S. M. Good, who has taken some fifty degrees in various Masonic rites.
Rev. X. A. Welton, Episcopal.
Mrs. E. D. Bailey, Worcester.
John Tanner, Jr., Kingston, Tenn.
Alexander Thomson.
John D. Nutting, Oberlin Theological Seminary.
Rev. Woodruff Post, Methodist Episcopal, New York.
Rev Henry T. Cheever, Worcester.
Rev. David McFall, Chambers Street R. P. church, Boston.
Rev. A. F. Chittenden, Congregational, Ill.
Rev. B. F. Worrell, do., Olathe, Kans.
Prof. O. F. Lumry, Wheaton College.
Rev. M A. Gault, Ref. Pres., Iowa.
Rev. Issac Bancroft, Monroe, Wis.
Mrs. J. F. Hardie, of Minnesota.
Mrs. S. C. Kennedy, of California.
Rev. C. D. Trumbull, Ref. Pres., Iowa.
Elder J. L. Barlow, Baptist, Conn.
Elder A. L. Post, do., Pennsylvania.
Rev. C. C. Foote.
Gen. J. W. Phelps, American candidate in 1880.
Rev. P. B. Chamberlain, Congregational, Washington Territory.
Elder Nathan Callender, Pennsylvania.
George W. Clark, the "Liberty Singer."
Miss E. E. Flagg, Massachusetts.
Rev. W. W. Ames, Wisconsin.
Prof. S. C. Kimball, editor *Christian Witness.*

FROM FOREIGN LANDS.

Rev. John Boyes, Louth, England.
Rev. Wm. Hazenberg, Cape Town, South Africa.
Rev. A. D. Zaraphonithes, Syra, Greece.
Rev G. H. Filian, of Armenia [now in this country.]
Henry M. Bissell, missionary in Mexico.

BIBLE LESSONS.

LESSON IV., Jan. 28, 1883.—THE HEALING POWER.—Acts 3: 1–11.

GOLDEN TEXT.—"Then shall the lame man leap as an hart, and the tongue of the dumb sing."—Isa. 35: 6.

DAILY READINGS.

Attendance on Public Worship	Ps. 84: 1–12
Disease an Emblem of Sin	Ps. 88: 1–18
Our Divine Healer	Jer. 8: 18–22
Our Inability and Duty	Mark 3: 1–5
Our Gratitude for our Healing	Ps. 103: 1–22
Our Duty to the Poor	Matt. 6: 1–4
Christ the Great Example of Benevolence	2 Cor. 8: 1–24

[☞ Take your Bible and study the Daily Readings before going further.]

INTRODUCTION.—Thus far the infant church had enjoyed the favor both of God and man. But this state of things was not designed to last. Opposition and even persecution were essential, not only as a means of moral discipline, but also as a means of outward growth. The new religion was not to be a national or local one, but catholic and ecumenical. In order to attain to this end it must be spread; and in order to be spread, it must be scattered; and in order to be scattered, it must undergo strong pressure from within and from without. The history now presents to us the series of providential causes by which these effects were brought about.—*Alexander.*

NOTES.

At the hour of prayer, the ninth hour. That is, three P. M. There were two fixed hours for sacrifice and prayer — the morning hour nine A. M., and the evening hour three P. M. (Exod. 29: 41). These, with one at noon, were observed as hours of prayer by the devout Jews, even when absent from Jerusalem and the temple (Ps. 55: 17: Dan. 6: 10). The apostles went up, not to teach (*Calvin*), nor as a matter of expediency (*Chrysostom*), nor to commemorate Christ's perfect sacrifice by observing the typical sacrifice of the temple (*Hackett*), but because they were still Jews as well as Christians, and had not yet learned the full meaning of Christ's declaration that he had fulfilled the law.—*Abbott,*

Was carried. That is, as Peter and John entered the temple, the cripple was being carried by friends to his accustomed place.—*Abbott.* This lame man is an image of our natural inability—we must be carried, as long as our feet are without strength. But he who lays us at the most beautiful gate of the temple, which is called *Jesus Christ,* has in truth carried us to the gate of life and of the power of God; we shall there be assuredly healed.—*Gossner.*

Laid daily at the gate of the temple. The ancients had no almshouses or hospitals. The poor, the maimed and the sick, who had no means of support, would seek some conspicuous public resort, where they might attract the notice, and obtain the assistance, of the rich. Sometimes, like blind Bartimens, they sat by the side of a public highway; sometimes they were laid by their friends, as Lazarus in the parable, at the gate of a wealthy man.—*Pierce.* Martial (i. 112) tells us of beggars who were in the habit of sitting at the gate of heathen temples. Chrysostom recommends this practice as regards Christian charities. In the Roman Catholic churches on the Continent of Europe, one or more beggars, usually cripples, constantly sit in the church porch asking charity from all who enter.—*Schaff.*

And Peter. Could the apostles work miracles when they pleased? Calvin replies, they were so exclusively ministers of the Divine power that they attempted nothing of their own will, and the Lord worked through them whenever it was expedient. Hence it happened they healed one sufferer—not all sufferers promiscuously, for the Holy Spirit guided them here just as in other matters.

Expecting to receive something. This expectation is generally a condition of receiving (Matt. 7: 7, 8), but the gift exceeds the expectation (Ephes. 3: 20), as it did here. Observe the illustration of two phases of faith; in the apostle, a clear knowledge of the benefit to be conferred, and of the divine power of him by whom it would be conferred; in the lame man, only a confidence in the charity of the two unknown, and a vague hope of *something,* he knew not what. But there was faith in both, in each according to the measure of knowledge.—*Abbott.*

Silver and gold have I none.—The apostles were afterwards (Acts 4: 34, 35), and probably at this time, stewards of the money sold for poor Christians (Acts 2: 44, 45), but this was not theirs, and it had been entrusted to them for another object. To have given it away would have been a criminal misuse.—*Peloubet.* When God appears to refuse the objects which we desire, he gives us others that are better. If God were inclined to bestow no better gifts than those which we usually desire, we would never obtain his richest gifts.—*Starks.*

Every Christian can offer his unconverted friends and neighbors something of infinitely more service to them than silver or gold. He can offer them his Saviour, and point them out the means of obtaining true and enduring riches.—*Pierce.* Only such as a person has can he give to others. If he has courage, hope, love, goodness, he can infuse them into other souls. If he himself is full of doubts, hate, ill-temper, bad passions, it is these he will impart to those around him, and, by no means, can such an one impart to others the good he has not himself. What a double motive is here for being good, and acquiring all spirituality and virtue, and, above all, for possessing the living Christ, that we may help others to know and love him.—*Peloubet.*

With them. The most honorable escort which a servant of Christ can obtain, both here below and on high, consists of those souls whom he has been enabled, by the grace of God, to rescue from destruction. O God, how great will be the blessedness of him, who has guided even one soul to thee!—*Lange.*

Saw him. There was abundance of testimony to the reality of the cure, and that by many persons who had seen the cripple for years. This the Jewish authorities (chap. 4: 16) admit.—*Cambridge Bible.*

And they knew. The material point here is the unquestioned identity of him who had experienced the cure. Had the miracle been wrought upon a stranger, its moral effect upon others would have been far less than it was when the people universally recognized him as the crippled beggar whom they were accustomed to see lying helpless in a certain spot, and that one of the most public and frequented in the city.—*Alexander.*

As the lame man . . . . held Peter and John. He held them, not for support, because he was ignorant how to walk, nor for fear, lest the cure was not permanent and he should suffer relapse if he lost them, but from joy and gratitude;—*Abbott.* Perhaps, as Alford suggests, in the ardor of his gratitude, that he might testify to all who his benefactors were.—*Schaff*

ILLUSTRATIVE.

The philanthropy of Christianity. The *Philanthropies* sums up the results of Christian care for the poor, the orphans, little wanderers, insane, sick, foundlings, cripples, drunken outcasts, children, in the United States as amounting to at least $120,000,000 a year. Besides the average length of life has greatly increased. So Christ is doing greater works through his disciples than he did himself on earth.—*Peloubet.*

THE CONFERENCE.

Elder Joel H. Austin of Goshen, Ind., in speaking first this week makes a good point on the fencing in of lodge members:

If Freemasonry is so good as Masons say it is, will they please tell us of what need there is that it should be hedged around with such terrible penalities to keep its members in the fold. We might as well argue that it was necessary to put a good strong fence around a good pasture to keep the stock in when the pasture outside was very poor. Thus its very oaths and penalties give the lie to its prosession of goodness. What! Freemasonry so good and men have to be threatened with death if they break out? Thus are they kept in this professedly good institution by a great fear.

I ask, is it not a just cause for challenging the vote of a Mason as he has taken the oath of allegiance to the Masonic government. He is declared by Masonic authority to be a foreigner to all governments but that of Masonry, and he regards his obligation binding, of his own free will and accord, now give him the benefit, recognise his disfranchisement, and if he attempts to vote challenge his right.

Walter M. Beden of Hadley, Lapeer county, Mich., who informs us that he was well acquainted with the Masonic *"widow Monroe,"* the same who was at home commonly known as Dr. Jack Lewis, contributes a valuable and interesting reminiscence of his younger days:

"I was not acquainted with Thurlow Weed, yet I was well acquainted with his mother and step father, Solomon Merrick, a seceding Royal Arch Mason, who moved into the neighborhood in the time of the Morgan excitement. As my father was one of the leading Anti-masons of the town his carriage shop was a place of general resort for Anti-masonic discussion. Solomon Merrick one day, sitting by the side of the bench where I was at work, said one of Morgan's books was sent to the lodge of which he was a member with a request that it be examined by the lodge and reported to the Grand Lodge; also that said lodge recommend a course to pursue with Morgan. A committee of three was appointed (of whom Mr. Merrick was one) who reported the book every word correct and recommended that it be made a laugh and ridicule, in which case no one would believe it; but if Morgan was put to death the world would hold it to be true. But before the next lodge night word came that Morgan was sunk in the Niagara river.

Bro. R. A. Stewart of Molino, Tenn., whom some of the dear friends have been aiding in the severe emergency of a fire which destroyed his all, sends warm thanks:

"May the blessing of Israel's God rest on those who forget me *not.* Bro. K. I want every person's name who sends to my necessity and assure them of my thankfulness. I have lost my property by fire, but it makes me stronger in the faith of the Anti-masonic reform."

Elder Nathan Callender has a pleasant thought, inspired by meeting the editor of the *Cynosure*:

"Incognito greetings sometimes occur, when the pleasure of greeting is one-sided and possibly less to the one who knows his friend, than it would be were the recognition full and mutual. Such seems to have been the case at Batavia when I, with thrilling interest grasped the hand of my revered friend, Pres. J. Blanchard, knowing whose hand I held, while he, less fortunate in this particular, failed to recognize me. This is no wonder considering that some seven years have passed since we met till then, and the weight of years begin to tell somewhat on me. I only wish that I were worthy of such a commendation from such a source. May be it will tend to inspire me to strive the harder to do and to be more for the glory of God and the good of his dear family—'The church of the first born whose names are written in heaven.'"

Josiah Shaw of Eau Claire, Wis., is an aged brother who sighs and cries for the desolations of Zion:

"I wish I had means and was more able to labor in this reform. It is greatly needed here. Masonry rules and is the driving wheel of all under orders. Billiard tables and saloons abound—three saloons in one building and report says there are two more in the cellar. Hardly a young man but uses tobacco. A boy came into a store and teased for tobacco who could not have been over ten years old. It is evident these temperance orders do no good. We have had them for twenty years and yet intemperance increases; temperance men do not vote their principles."

LITERARY NOTES.

A book entitled "Infidelity Unmasked," published by Rev. Dyer Burgess of West Union, Ohio, in the year 1831, contains some of the strongest testimony against Masonry.

Charles A. Dana and Rossiter Johnson have compiled a work entitled "Fifty Perfect Poems" that has illustrations so singular as to deserve mention. They are vignettes cut on wood, printed on Japanese paper, and delicately pasted upon the printed page, the effect being nearly that of the peculiarly French fashion of mixing etchings and letter-press.

The February number of the *North American Review* is to contain an article on "The experiment of Universal Suffrage," by Prof. Alexander Winchell; a discussion of "The Revision of Creeds," by clergymen representing six evangelical denominations; a paper entitled "The Decay of Protestantism," by Bishop McQuaid; and a defense of the Standard Oil monopoly, by Senator Camden.

Vick's Floral Guide for 1883 is the same rich treasure for florist and gardener as in past years, only larger and more artistic appointments. Every plant of which a Solomon might speak is pictured with care and accuracy and several colored plates add to the attraction of the pages. But not all the latter are devoted as usual to flowers. Gardening has become such a fine art that a big potatoe, carefully washed and delicately painted forms the subject for a page by itself. Rochester, N. Y.

In the *North American Review* for January three of the most prominent advocates in this country of the "Revision of Church Creeds," namely, Newman Smyth, Henry Ward Beecher and Lyman Abbott, set forth the grounds upon which such revision is deemed necessary by its advocates. "University Education for Women," a question that just now is being warmly agitated both here and in England, is discussed by Prof. W. Le Gonte Stevens, who, though he zealously advocates the measure, commands the attention and respect of its opponents by the eminent fairness with which he states the adverse arguments. Prof. Isaac L. Rice gives a "Definition of Liberty," deduced from a philosophical study of the phases of political evolution, from the earliest Anglo-Saxon times to the present day. "Bigotry in the Medical Profession," by Dr. David Hunt, is a protest, from the pen of a respected member of the medical profession, against the First Commandment of medical ethics, which forbids association with any but regular practitioners. Finally, Charles T. Congdon, under the singularly apt title of "Adulteration of Intelligence," exposes some of the grave evils to be apprehended from the monopolization of telegraph lines, press associations and influential public journals. Published at 30 Lafayette Place, New York.

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The Broken Seal; or Personal Reminiscences of the Abduction and Murder of Capt. Wm Morgan By Samuel D. Greene. One of the most interesting books ever published. In cloth, 75 cents; per dozen, $7 50. Paper covers, 40 cents; per dozen, $3.50

Reminiscences of Morgan Times. By Elder David Bernard, author of Bernard's Light on Masonry. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry. 10 cents each; per dozen, $1.00.

Oaths and Penalties of the 33 Degrees of Freemasonry. To get these thirty-three degrees of Masonic bondage, the candidate takes half-a-million horrible oaths. 15 cents each; per dozen, $1.00.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin Trial. Also the letter of Hon. Richard Rush to the anti-Masonic committee of York County, Pa., May 4th, 1831. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14th, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each; per dozen, $1.00.

Finney on Masonry. The character, claims and practical workings of Freemasonry. By Prest. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes In cloth, 75 cents; per dozen, $7.50. Paper cover, 35 cents; per dozen $3.50.

Ex-President John Quincy Adams' Letters on the Nature of Masonic Oaths, Obligations and Penalties. Thirty most interesting, able and convincing letters on the above general subject, written by this renowned statesman to different public men of the United States during the years 1831 to 1833. With Mr. Adams' address to the people of Massachusetts upon political aspects of lodgery; an Appendix giving obligations of Masonry, and an able Introduction. This is one of the most telling anti-secrecy works extant, aside from the Expositions. Price, cloth, $1.00; per dozen, $9.00. Paper, 35 cents; per dozen, $3.50.

The Mystic Tie, or Freemasonry a League with the Devil. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason; and their very able defense presented by Mrs. Lucia C. Cook, in which she clearly shows that Freemasonry is antagonistic to the Christian religion. 15 cents each; per dozen, $1.25.

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian), a seceding Mason of 21 degrees. This is a very telling work and no honest man who reads it will think of joining the lodge. 15 cents each; per dozen, $1.25.

Freemasonry Contrary to the Christian Religion. A clear, cutting argument against the lodge, from a Christian standpoint. 5 cents each; per dozen, 50 cents.

Judge Whitney's Defense before the Grand Lodge of Illinois Judge Daniel H. Whitney was Master of the lodge when S. L. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry 15 cents each, per dozen $1.25

ON ODDFELLOWSHIP.

Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge, Encampment and Rebekah (ladies') degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, $1.00; per dozen, $8.00. Paper cover, 50 cents; per dozen, $4.00.

Odd-fellowship Judged by Its Own Utterances; Its Doctrine and Practice Examined in the Light of God's Word. By Rev. J. H. Brockman. This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue. In cloth, 50 cents; per dozen, $4.00. Paper covers, 25 cents; per dozen, $2 00. German edition, entitled "Christian and Ernst," paper covers, 50 cents each. The German edition is published by the author,

Other Secret Society Rituals.

Knights of Pythias Illustrated. By Past Chancellor. A full illustrated exposition of the three ranks of the order, with the addition of the "Amended, Perfected and Amplified Third Rank." The lodge-room, signs, countersigns, grips, etc., are shown by engravings. 25 cents each; per dozen, $2.00.

United Sons of Industry Illustrated. A full and complete illustrated ritual of the secret trades-union of the above name, giving the signs, grips, passwords, etc. 15 cents each; per dozen, $1.25.

Good Templarism Illustrated. A full and accurate exposition of the degrees of the Lodge, Temple and Council, with engravings showing the signs, grips, etc. 25 cents each; per dozen, $2.00.

Exposition of the Grange. Edited by Rev. A. W. Geeslin. Illustrated with engravings, showing lodge-room, signs, siguals, etc. 25 cents each; per dozen, $2.00.

Ritual of the Grand Army of the Republic, with signs of recognition, passwords, etc., and the ritual of the Machinists' and Blacksmiths' Union. (The two bound together.) 10 cents each; per dozen, 75 cents.

Temple of Honor Illustrated. A full and complete illustrated ritual of "The Templars of Honor and Temperance," commonly called the Temple of Honor, a historical sketch of the order and an analysis of its character. A complete exposition of the Subordinate Temple, and the degrees of Love, Purity and Fidelity, by a Templar of Fidelity and Past Worthy Chief Templar. 25 cents each; per dozen, $2.00.

Secret Societies Illustrated. Containing the signs, grips, passwords, emblems, etc., of Freemasonry (Blue Lodge and to the fourteenth degree of the York rite), Adoptive Masonry, Revised Odd-fellowship, Good Templarism, the Temple of Honor, the United Sons of Industry, Knights of Pythias and the Grange, with affidavits, etc. Over 250 cuts, 99 pages, paper cover. Price, 25 cents; $2.00 per dozen

MISCELLANEOUS.

Secret Societies, Ancient and Modern. A book of great interest to officers of the army and navy, the bench and the clergy. Table of Contents: The Antiquity of Secret Societies, The Life of Julian, The Eleusinian Mysteries, The Origin of Masonry, Was Washington a Mason? Fillmore and Webster's Deference to Masonry, Brief Outline of the Progress of Masonry in the United States, The Tammany Ring, Masonic Benevolence, the Uses of Masonry, An Illustration, The Conclusion. 50 cents each; per dozen, $4.75.

College Secret Societies. Their customs, character, and the efforts for their suppression. By H. L. Kellogg. Containing the opinion of many prominent college presidents, and others, and a full accounnt of the murder of Mortimer Leggett. 25 cents each; per dozen $2 00

General Washington Opposed to Secret Societies. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

Are Masonic Oaths Binding on the Initiate. By Rev. A. L. Post. Proof of the sinfulness of such oaths and the consequent duty of all who have taken them to openly repudiate them. 5 cents each; per dozen, 50 cents.

Secret Societies. A discussion of their character and claims, by Rev. David McDill, Prest. J. Blanchard and Rev. Edward Beecher. Each of these able writers in clear, forcible language treats the subject in one or more of its varied phases. Rev. David McDill in six chapters treats of 1. "Their Antiquity; 2 Their Secrecy; 3. "Oaths and Promises;" 4. "Profaneness" 5. "Their Exclusiveness;" 6. "False Claims." Prest. Blanchard handles the topic: "Shall Christians join Secret Societies?" in a masterly way, showing clearly that they are all opposed to the genius of Christianity; and Dr. Beecher closes with his Report on Secret Societies, which was adopted by the Congregational Association of Illinois at Ottawa in 1866. In cloth, 35 cents; per dozen, $3.25. Paper cover, 15 cents; per dozen, $1.25

Proceedings of Pittsburgh Convention. Containing Official Reports; Addresses by Rev. D. R. Kerr, T. D., Rev. B. T. Roberts, Rev. G. T. R. Meiser, Prof. J. R. W. Sloane, D. D., Prest. J. Blanchard, Rev. A. M. Milligan, D. D., Rev. Woodruff Post, Rev. Henry Cogswell, Prof. C. A. Blanchard and Rev. W. E. Coquilette; also Report of the Political Mass Convention, with Platform and Candidates for the Presidential Campaign of 1876. 25 cents each; per dozen, $2.00.

History Nat'l Christian Association. Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought; the Articles of Incorporation, Constitution and By-laws of the Association, condition of the Carpenter donation, with engraving of building donated by Mr. Carpenter; tables showing the number of pastors and communicants in churches that exclude members of secret societies, tabular view of local, county, state and national conventions, and list of organizations auxiliary to the National Christian Association; brief opinions of eminent men on secret societies, and testimonies of religious bodies against them. 25 cents each; per dozen, $1.50.

Minutes of the Syracuse Convention. Containing addresses by Rev. B. T. Roberts, Chas. W. Greene, Esq., Prof. C. A. Blanchard, Rev. D. P. Rachbun, Rev. D. S. Caldwell, Mrs. M. E. Gage, Elder J. R. Baird and others. Unpublished Reminiscences of the Morgan Times, by Elder David Bernard; Recollections of the Morgan Trials, as related by Victory Birdseye, Esq., and presented by his daughter, Mrs. C. B. Miller; Secretary's Report; Roll of Delegates; Songs of Mr. G. W. Clark; Paper by Enoch Honeywell; Constitution N. C. A.; Reports of Committees and a Report of the Political Meeting. 25 cents each; per dozen, $2.00.

The Anti-Mason's Scrap-Book, consisting of 31 *Cynosure* tracts In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies; and the dangerous tendency and positive evil of organized secrecy are shown by the most varied and powerful arguments and illustrations that have ever been given to the public Those who wish to circulate anti-Masonic Tracts ought to have the book to select from. 20 cents each; per dozen, $1.75.

Narratives and Arguments, showing the conflict of secret societies with the Constitution and laws of the Union and of the States. By Francis Semple. The fact that secret societies interfere with the execution and pervert the administration of law is here clearly proved. 15 cents each; per dozen, $1.25.

SERMONS AND ADDRESSES.

Sermon on Masonry, by Rev. James Williams, Presiding Elder of Dakota District Northwestern Iowa Conference, M. E. Church—a seceding Master Mason. Published at the special request of nine clergymen of different denominations, and others. 10 cents each; per dozen, 75 cents.

Sermon on Masonry, by Rev. W. P. M'Nary, pastor United Presbyterian Church, Bloomington, Ind. This is a very clear, thorough, candid and remarkably concise Scriptural argument on the character of Freemasonry. 5 cents each; per dozen, 50 cents.

Thirteen Reasons why a Christian should not be a Freemason. By Rev. Robert Armstrong. The author states his reasons clearly and carefully, and any one of the thirteen reasons, if properly considered, will keep a Christian out of the lodge. 5 cents each; per dozen, 50 cents.

Freemasonry a Fourfold Conspiracy. Address of Prest. J. Blanchard, before the Pittsburgh Convention. This is a most convincing argument against the lodge. 5 cents each; per dozen, 50 cents.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Prest. J. Blanchard, at the Monmouth Convention. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each; per dozen, 50 cents.

Prof. J. G. Carson, D. D., on Secret Societies. A most convincing argument against fellowshiping Freemasons in the Christian church. 10 cents each; per dozen, 75 cents.

Sermon on Secretism, by Rev. R. Theo. Cross, pastor Congregational Church, Hamilton, N. Y. This is a very clear array of the objections to Masonry that are apparent to all. 5 cents each; per dozen, 50 cents.

Sermon on Odd-fellowship and Other Secret Societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church*, Leechburg, Pa. This is a very clear argument against secretism of all forms and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers is clearly shown by their confessed character as found in their own publications. 10 cents each; per dozen, 75 cents.

Prest. H. H. George on Secret Societies. A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies. 10 cents each; per dozen, 75 cents.

Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have. 5 cents each; per dozen, 50 cents.

Secrecy vs. the Family, State and Church. By Rev. M. S. Drury. The antagonism of organized secrecy to the welfare of the family, state and church is clearly shown. 10 cents each; per dozen, 75 cents.

$12.00 LIBRARIES.

All of these publications of Ezra A. Cook, together with "Stearns' Inquiry," are arranged in 16 volumes, bound in cloth, the pamphlets being combined as below described, and are sent, postage or express paid, on receipt of $12, or at expense of purchaser for $10.

This library comprises the following:

Freemasonry Illustrated, 7 degrees	$1 00
Knight Templarism Illustrated, 6th to 13th deg	1 00
Revised Odd Fellowship Illustrated	1 00
Stearns' Inquiry into the Nature and Tendency of Freemasonry	60
The Broken Seal	75
Finney on Masonry	75
J. Q. Adams' Letters and Addresses	1 00
Odd Fellowship Judged by Its Own Utterances	60
Secret Societies, by Blanchard, McDill and Beecher	35

COMBINATION BOOKS.

Rituals and Secrets Illustrated. Composed of "Temple of Honor Illustrated," "Adoptive Masonry Illustrated," "United Sons of Industry Illustrated" and "Secret Societies Illustrated." $1.00 each; per dozen, $9.00.

Secret Societies, Ancient and Modern, and College Secret Societies. Composed of the two pamphlets combined in this title, bound together in Cloth, $1.00 each; per dozen, $9.00.

Five Rituals Bound Together. "Odd fellowship Illustrated" (old work), "Knights of Pythias Illustrated," "Good Templarism Illustrated," "Exposition of the Grange" and "Ritual of the Grand Army of the Republic," are sold bound together in cloth for $1.00; per dozen, $9.00.

Anti-Masonic Sermons and Addresses. Composed of "Masonry a Work of Darkness:" the Sermons of Messrs. Cross, Williams, M'Nary, Dow and Sarver; the two addresses of Prest Blanchard, the addresses of Prest H. H. George, Prof. J. G. Carson and Rev. M. S. Drury; "Thirteen Reasons why a Christian cannot be a Freemason," "Freemasonry Contrary to the Christian Religion" and "Are Masonic Oaths Binding on the Initiate?" 287 pages; cloth, $1.

Morgan's Exposition, Abduction and Murder, and Oaths of 33 Degrees. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm Morgan;" Bernard's Reminiscences of Morgan Times," and Oaths and Penalties of 33 Degrees." 304 pages cloth $1

History and Minutes of the National Christian Association. Containing the History of the National Christian Association and the Minutes of its Conventions at Syracuse, N. Y., and Pittsburg, Pa. 289 pages; cloth, 75 cents.

Eminent Men on Secret Societies. Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defense," "The Mystic Tie," "Narratives and Arguments," the "Anti-Mason's Scrap-Book" and "Oaths and Penalties of Freemasonry as Proved in the New Berlin Trials." 326 pages; cloth $1

Other Publications for Sale by EZRA A. COOK, CHICAGO, ILL.

Stearns' Inquiry into the Nature and Tendency of Freemasonry. With an Appendix treating on the truth of Morgan's Exposition and containing remarks on various points in the character of Masonry, and a Dialogue on the necessity of exposing the lodge. 328 pages: cloth, 60 cents each; per dozen, $5.00. Paper covers, 40 cents each; per dozen, $4.00.

Stearns' Review of Two Masonic Addresses. In this scathing review the lying pretensions of the order are clearly shown. 10 cents each; per dozen, $1.00.

Stearns' Letters on Masonry. Showing the antagonism between Freemasonry and the Christian religion. Paper cover, 30 cents each; per dozen, $2.50.

Freemasonry Self-Condemned. By Rev J. W. Bain. A careful and logical statement of reasons why secret orders should not be fellowshiped by the Christian Church, and by the United Presbyterian church in particular. Paper covers: price 20 cents each; per dozen, $2 00

Light on Freemasonry. By Elder D. Bernard. To which is appended "A Revelation of the Mysteries of Odd-fellowship (old work), by a Member of the Craft." The whole containing over five hundred pages, lately revised and republished. In cloth, $1.50 each; per dozen, $14.50. The first part of the above work, Light on Freemasonry, 426 pages, 75 cents each; per dozen, $7.50

Freemasonry and the M. E. Church. Let every lover of truth and justice read this report of the trial of Rev. J. T. Michael, showing how he was driven out of the M. E. church for opposing Masonry and loving Methodism. 10 cents each; per dozen, $1.00.

Bernard's Appendix to Light on Masonry. Showing the character of the institution by its terrible oaths and penalties. Paper covers: 25 cents each; per dozen, $2.00.

Discussion on Secret Societies. By Elder M. S. Newcomer and Elder G. W. Wilson. This discussion was first published in a series of articles in the *Church Advocate*, and afterward in pamphlet form. The *Evangelical Repository*, reviewing it, says: "This pamphlet consists of a series of articles originally published in the *Church Advocate*, Lancaster, Pa. Elder M. S. Newcomer opposes secret societies, and especially Freemasonry and Elder G. W. Wilson defends the system. We are free to say that Mr. Newcomer has thoroughly routed his opponent at every point. Mr. Wilson speaks by the book, as he is a Royal Arch Mason." 25 cents each; per dozen, $2.00.

A Masonic Conspiracy, Resulting in a fraudulent divorce, and various other outrages upon the rights of a defenseless woman. Also the account of a Masonic murder, by two eye-witnesses. By Mrs. Louisa Walters. This is a thrillingly interesting, true narrative. 25 cents each per dozen $2 00.

MASONIC AND ODDFELLOWSHIP WORKS.

(ACKNOWLEDGED STANDARD AUTHORS.)

Sickels' Freemasons' Monitor. Containing the degrees of Freemasonry embraced in the Lodge, Chapter, Council and Commandery, embellished with nearly 300 symbolic illustrations, together with tactics and drill of Masonic Knighthood. Also forms of Masonic documents, notes, songs, Masonic dates, installations, etc. By D. Sickels; 32mo. In tuck, $1.50; cloth, $1.00.

Mackey's Lexicon of Freemasonry. Containing a Definition of Terms, Notes on its History, Traditions and Antiquities, and an Account of all the Rites and Mysteries of the Ancient World. 12 mo., 526 pages, $3.00.

Mackey's Masonic Ritualist, or Monitorial Instruction Book. By Albert G. Mackey, Past General High Priest of the General Grand Chapter of the United States, Knight of the Eagle and Pelican, Prince of Mercy, etc. Price, cloth, $1.25; tuck, $1.75.

Mackey's Manual of the Lodge, or Monitorial Instructions in the Degrees of Entered Apprentice, Fellow-Craft and Master Mason, with Ceremonies relating to Installations, dedications, consecrations, laying of corner-stones, etc. Price, $2.00.

Richardson's Monitor of Freemasonry. Apractical guide to the ceremonies in the degrees conferred in Masonic Lodges, Chapters, Encampments, etc. Illustrated edition. In cloth, $1.25; in paper, 75 cents.

Although this Monitor is extensively used by the lodge, especially in conferring the higher degrees, it is *publicly* called an exposition, and not allowed as authority.

NEWS OF THE WEEK.

—Pension Commissioner Dudley is now busy preparing a list of all pensioners and the nature of their disabilities. It will be sent to Congress before adjournment, and doubtless ordered printed. It will make three large octavo volumes.

—The Senate by a vote of 40 yeas to 15 nays passed the Hoar Presidential-Succession bill, providing that in the case of the death of the President and Vice President a member of the Cabinet shall perform the duties of President temporarily. One amendment provides that the Cabinet officer who shall succeed to the Presidency shall perform the duties of the duties of the office only until the vacancy shall be legally filled.

—The bill for the relief of Fitz John Porter passed the Senate by a nearly party vote. The bill authorizes the President, by and with the advice and consent of the Senate, to appoint Porter to a colonelcy in the regular army, with authority to place him on the retired list, provided that Porter shall receive no pay or compensation for services prior to the passage of the act.

—On Wednesday morning the Newhall House, one of the largest hotels in Milwaukee, was destroyed by fire. Scores of the inmates either perished in the flames or by jumping from the windows. Of 110 guests and sixty-seven employes known to be in the burned hotel, twenty have been identified among the dead and forty-eight are missing. Sixty-seven are known to have been saved, and forty-two are unaccounted for. The bodies of the latter are supposed to be in the ruins, which are being searched by the city authorities.

—On Sunday morning early fire was discovered in the Planters Hotel of St. Louis, but a quick response of the fire department queuched it. Not until three lives were lost and much damage done however.

—It is reported that the new railway from Buffalo to Chicago is really owned by Wm. H. Vanderbilt and he has decided that it shall be accommodated in this city at the freight and passenger depots of the Lake Shore and Michigan Southern road.

—According to a statement issued by the United Pipe Lines of Pennsylvania there were 32,859,088 barrels of oil stored in their tanks on Jan. 1, 1883.

—A bill was introduced in the Florida Assembly incorporating the Florida Ship Canal Company, contemplating the construction of a ship canal from the Atlantic to the Gulf of Mexico across the peninsula. The capital stock of the company is fixed at not less than $40,000,000 nor more than $60,000,000.

—The brig Goldfinder, Capt. Stuart, from St. Domingo for Boston, was towed in the Delaware breakwater, having four men frozen to death. The Captain was frostbitten, and only one man was fit for duty.

—The Cape Ann *Advocate* figures that the 275 barrels of mackerel taken in the Bay of St. Lawrence last year by the schooner Yankee Lass cost the United States by remission duties and interest on the Halifax award not less the $1,400 per barrel.

—A frightful boiler explosion occurred at the No. 1 blast furnace of the Bethlehem, Pa., Iron Company, resulting in the death of four men and a woman and the serious injury of several others. Ten boilers were located over the engine house at an elevation of thirty-five feet. Two of the largest boilers exploded with terrific force, wrecking the interior of the engine house and demolishing nearly half the pattern shop adjoining the engine house. The boiler thrown through the roof of the old mill was hurled 300 feet, and fell among about 100 workmen.

—An explosion occurred in the coal mine of Jones & Nesbitt, Coulterville, Ill. Of twelve persons in the mine at the time but two escaped.

FOREIGN.

—Gladstone has gone to Cannes, France, for his health. He is advised to take complete rest until the meeting of Parliament.

—The British ship British Empire from Shields for Bombay, burned at sea. Ten persons were saved, but two boats, containing the Captain, mate, and fourteen hands, are missing.

—The London courts have given judgment against Charles Bradlaugh in his action against Erskine, Deputy Sergeant-at-arms of the House of Commons, for assault on the occasion of Bradlaugh's attempting to enter the Commons and take a seat as a member after a resolution had been passed prohibiting him from so doing.

—The Government of India did a capital stroke of business when it established cinchona plantations. The cash profit on the Bengal plantations alone last year was 130,000 rupees, besides 350,000 rupees saved on the quinine furnished to the troops.

—Lord Dufferin has informed the Egyptian Ministry that in reply to their request Great Britain withdraws from the control, and suggests the appointment of a European financial adviser, who will not interfere with the public administration.

—A boat has been found off the harbor of Gelte containing the dead bodies of four persons belonging to a French coasting steamer, which, it is believed, foundered in a storm. There were twenty-two persons on board.

—Bismarck's appearance last week in the Reichstag evoked general sympathy. He seemed to be very weak and in much pain. It is doubted whether he will be able to attend the sitting of the Reichstag very frequently.

—The extent of the flooded country in the middle of the Rhine districts, exclusive of the tributaries of that river, is computed at 700 square kilometers, or nearly half as large again as the Lake of Constance. The King of Bavaria has given a second 10,000 marks for the relief of his distressed subjects. Throughout the flooded districts of Hungary there will certainly be a famine unless assistance is prompt. The waters are receding in Upper Hungary They leave fearful devastation. At Raab and Grau large volumes of water are held back in the narrow rocky channels above the iron gates, constituting great danger to the lowlands in South Hungary. Thousands of soldiers and workmen are employed on dams. At Grau 200 houses were submerged to the roof and several hundred families are destitute. The distress is fearful. The situation defies description. Twenty-three bodies were found in garrets of houses at Asvany.

BUSINESS.

INTEREST, DUTY AND RESPONSIBILITY.

INTEREST.

You, dear reader and friend, are interested in extending the circulation of the *Christian Cynosure*, because it advocates your principles.

DUTY.

It is your duty to get others to take and read it, because they need the paper and the effort will do *you* good.

RESPONSIBILITIES.

The responsibility of making it pay its bills is *yours*, and the surplus if any, will belong to the cause you love and are laboring to extend.

HOW TO GET SUBSCRIBERS.

1. Call on any persons you may know, who have religious convictions and after showing them a copy of the paper, quietly explain its mission and the necessity of knowing what the secret orders are and what they are doing in society, in church, and in state.

2. If you don't succeed in getting a subscription leave a few tracts specially suited to the particular case. Give some to the children, and the parents will be sure to read them. We have one illustrated for boys. If you are not supplied, we will furnish you. When you meet your neighbor again mention the matter or call if convenient.

3. Get a supply of tracts and distribute them judiciously in the Sabbath-school, (see advertised list.) If your pastor is friendly, ask him to mention it on Sabbath. Mention it quietly yourself in meetings where you deem it appropriate, and with a little grit, grace and perseverance you will yourself be surprised at your own success.

4. Look carefully over your field. Make up your mind how many subscribers you ought to get. Ask the Disposer of all hearts to help you. Then *get them.* When you go to your work remember you are not alone. Besides Him who says, "Lo! I am with you," there are other thousands engaged in the same cause.

"ON CHANGE."

In all the principal cities of our land the lodge has many opponents. These men would be glad to take and read our paper if their attention was called to it. They deal "on change" and acquire the habit of watching the markets for investments. If a man has anything to dispose of they look for it either in the market or expect him to call on them personally. Probably some of you, dear readers, know of just such fields, that with a little direct personal efforts would yield large returns. They ought not to languish for want of culture, and now since the paper has become yours, and you have become a business agent *in* the firm, will you not look after the interests of your publishing firm and organ by hunting up these men "on change" who are waiting for a call, and send in their names to be enrolled with you own?

NO MORE papers of last week's edition of the *Cynosure* can be supplied, to our great regret, since many would like extra copies for circulation and to use in getting subscribers. This oversight was due in part to the increase of the list. It will not occur again, God willing.

Having completed the transfer of the *Christian Cynosure* to its appropriate quarters, and by dint of effort got things in "ship shape," we appeal to old and new friends for help in extending its circulation. Such improvements as we felt justified in attempting with its present list have been made and we hope by the help of God to do the part assigned us, in a way to meet your approbation and we expect a hearty response from you. The time MOST favorable to increase the list is NOW. Farmers, especially, have more leisure at this season of the year than later; they have more time to read and talk than when the rush of work comes in "seed time and harvest." Don't let the golden opportunity pass unimproved. We are glad to note favorable reports from quite a number who have taken the work in hand with resolution, others will doubtless be heard from soon.

☞We have arranged with dealers to furnish books, etc., in the *general trade* so that you need not divide you orders but send direct to headquarters.

☞Send your orders for the Weed pamphlet, *one hundred thousand now ready.* The general and the religious press are discussing it. Dr. McMurdy and the secretists generally denouncing it and its author. Everybody ought to read it. Next week we shall give our readers a portrait of its author and *more facts in the case.*

We have still on hand photos of the Morgan monument and shall have stereoscopic views ready in a few days, at 25c. each, or five for $1.00.

We are prepared to fill all orders for anti-secrecy literature and to take subscriptions for the *Christian Cynosure* at No. 221 West Madison street, Chicago.

A PREMIUM WORTH HAVING.

We will send a copy of the Weed Pamphlet to every old or new subscriber who will send a letter containing the order for a *Cynosure* subscription, and money, plainly addressed to W. I. PHILLIPS, *Christian Cynosure* office, 221 West Madison St., Chicago, on or before the first day of February next.

FOR $3.10,

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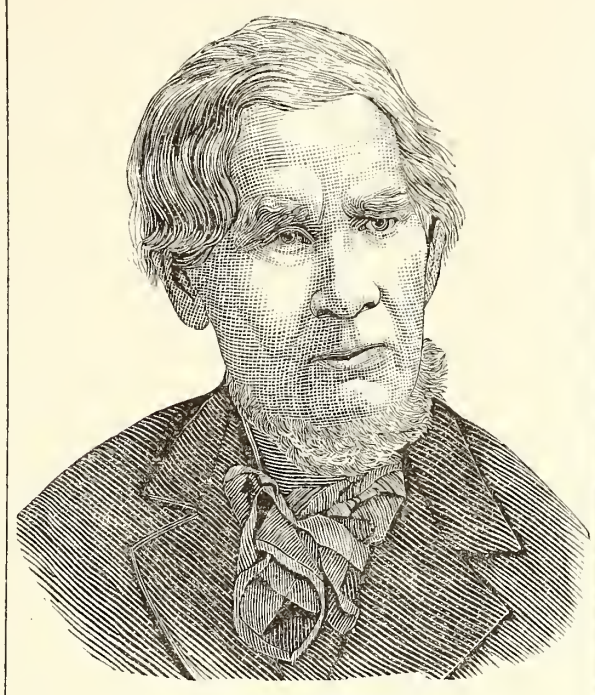
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THE OUTLOOK.

The Independent party in the Senate is extinguished. Judge David Davis will be replaced in the next session by Governor Cullom, whom the legislature of Illinois have just elected. Had the people voted, instead of their assumed representatives, Senator Davis would doubtless have remained another term, but his course has not pleased the politicians so well. Congress has rarely if ever seen position independent of party so openly accepted and so ably maintained. The Supreme Court have no reason to be ashamed of the representative sent from their calm deliberations to the arena of the Senate. His singular position has made him the mark for hostile reporters, who exaggerated his failures, but could not disturb his composure or turn him from his course; and we shall hope that, in the breaking up of the old parties, men of the same independent spirit may more often appear in the houses of Congress.

Another valuable Senator is about to be retired. The Minnesota legislature has been voting a week and Windom's supporters are losing hope. The country has marked with pride his ability and integrity and his departure from the Senate will be a loss. One of the tricks used by his political opponents forcibly reminds us of the practice of Freemasons over a dead brother. They produced photographs of Windom's house at Washington and circulated the pictures among the cabins of Minnesota, to show how extravagantly he, a servant of the people, was living. This had a funny sequel the other day, when the Senator received from the photographer who made the pictures a heavy bill for doing the work. Several Masonic widows can appreciate this story.

The House has refused to act promptly upon the Whisky Relief bill, sent from the Senate and the anxious patronage of John Sherman the other day. This postponement means a possible rejection of the measure, so that the distillers are not so certain that they must not after all pay the $80,000,000 now due as government tax. The country will not regret if the failure of this bill bankrupts some of these manufacturers of ruin and death. Peoria, in this State, is the greatest point in their line of operation. A published



THURLOW WEED.

letter of January 1st gives some particulars of the vast proportions of this business, which all who love and pray for the triumph of prohibition will study with some interest: "Peoria this year has led the world in the production of spirits. This has been done in the face of the fact that all the distilleries here are running at a reduced capacity, Northern distilleries having been forced to contend with the large overproduction in Pennsylvania, Kentucky, and Maryland goods in bond. Doubt as to the course of Congress on the extension of the bonded period has cut a large figure in reducing the sale of goods. There are now eleven large distilleries here. Two distilleries which were burned have been rebuilt the last year, and one has increased its capacity almost double. The capacity of the distilleries here the last year has been increased 5,633 bushels of grain per day. Over $10,000,000 are invested in the manufacture of spirits at this point, yielding an annual revenue to the government considerably in excess of that sum. In the cattle pens connected with the distilleries 19,104 cattle were fed the last year, against 17,500 head in 1881. The internal revenue receipts in Peoria districts were $13,267,988 65. The amount of business done the last year by distillers and brewers combined was $20,435,000, against $19,400,000 in 1881—a gain of near a million and a half dollars over the preceding year. The entire volume of business in all departments is $145,740,910, against $94,652,597 in 1881."

The Iowa Supreme Court has approved the decision of the Davenport judge against the prohibition amendment. The points on which the decision rests are technical only. The journal of the lower house of the State Assembly does not show that the amendment was passed, and as entered the measure varies from the form that was adopted in the Senate. The next legislature could not, so holds the court, correct these mistakes and the amendment fails. Judge Beck dissents from this opinion at length. He holds, moreover, that the legislature is the creation of the people, who themselves cured the irregularities of the body by their vote in electing the succeeding Assembly. This decision gives joy to the whole pandemonium of whiskeyites, but their joy is short-lived. No one believes that the people of Iowa will go back on their former vote, nor that they will long delay putting the question on issue again. It will be noted that the decision of the Supreme court does not touch at all the amendment itself, but only the irregularities of its passage.

Three hundred thousand persons followed the body of Gambetta to its tomb. But this exhibition of popular regard for the dead leader of French Republicanism could avail him nothing who, in one of the lucid intervals of his suffering just before his death, exclaimed: "*Je suis perdu; il est inutile de dissimuler; mais j'ai tant souffert que ce sera une deliverance,*"—"I am lost; it is useless to attempt to conceal it; but my suffering has been so great that it will be a deliverance." Sad words for the bold and brilliant spirit whom the multitudes of France hailed as their deliverer; yet a faithful and final comment on a life starless with atheism and tottering from excess. Talmage in his Brooklyn pulpit draws this striking lesson: "We applaud his eloquence, his courage, his patriotism, his friendship for America, his sympathy with free principles all the world over; but Gambetta was an atheist. When Prime Minister of France he appointed as Minister of Worship another atheist, to look after the affairs of the Church of Christ—one who believed in neither Church nor Christ nor Bible, nor anything else we call sacred. Gambetta, moreover, was an open and prolonged defier of the marriage relation, and his life an insult to common decency. Whether the suspicion of a disgraceful death at the hands of one whom he had wronged be true or false is of no importance in the history of a man whose public indignities of womanhood were demonstrated from Paris to Berlin. Such a man must not be brought up for canonization or sainthood, and while we honor his eloquence we execrate his uncleanness. It is high time that is be demonstrated in America, as well as in France, that no man can be so great in intellect and political influence as to have free license for iniquities that in humbler men come to police courts and penitentiaries. Gambetta's patriotism towards France cannot atone for his atheism toward God and his infamy toward women. He never uttered a more thrilling word on the crowded boulevard or in the court rooms or in the French legislature than in his last moments; but while those other words on great occasions stirred the patriotism of his countrymen and roused their best enthusiasm, his dying words roll like a wintry sea over all nations, 'I am lost." So atheism goes into midnight. It helps no one in self-government while he lives, and it kindles no light when he dies."

The death of Gambetta is seized upon by the leaders of the Bourbon and Bonapartist factions for another demonstration against the Republic. "Prince" Jerome Napoleon last week issued a manifesto which was published in the *Figaro* and placarded on the walls of Paris announcing that the Republic was a failure and the remedy was Bonapartism. His manifesto was torn down, the *Figaro* was seized, and the Prince was arrested. As he is of importance in no one's estimation but his own, the tranquillity of President Grevy is undisturbed by the demonstration. A more alarming movement is an uprising in La Vendee in favor of Count Chambord, the representative of the Bourbon family which perished under the guillotine of the Revolution. Thirty-two thousand men have been organized and are arming, and it is stated that the conspirators have 15,000,000 francs in safe keeping in London. La Vendee is one of the western provinces and its peasantry have shown the utmost devotion to the waning cause and fortunes of the descendants of the luckless Louis XVI. Victor Hugo has graphically pictured their struggles against the republic of Robespierre in 1795. But the Vendeans, if they do not now meet so fierce a foe, will find the Republic more firmly established in the hearts of the people of France, and their demonstration will effect little but to impress this fact upon their own minds. A wasting and prolonged border warfare they have not the inspiration of 1795 to keep up, nor does the French nation at large thirst for war. There are no reasons why the ambitious conspirators at the bottom of this movement should not be brushed aside and the peace and unity of the Republic remain unharmed.

—A Knight Templar recently died in Syracuse, N. Y., of delirium tremens, and the sir Knights, plumed and spangled, turned out to do honor to "a worthy companion," on his auspicious escape through Masonic salvation from the encampment below to the grand encampment above. No sin or crime can serve as a bar to admission to the Masonic heaven, and no Christ is consulted at that. God save us from such blasphemy against all truth, purity, and salvation.

GOVERNOR BUTLER'S MESSAGE.

BY GEN. J. W. PHELPS.

If words could effect a reform, Governor Butler would be the greatest reformer of the age. No other Governor, probably, ever delivered so long a message. Its length seems to have been duly proportioned to the number of degrees which the Governor has taken in Freemasonry.

A great "refreshment" took place after the labors of the Governor's election and inauguration, whereat some three hundred of the brethren were present. It was held on the memorable 8th of January, and speakers duly impressed upon the minds of the guests that of the two heroes of New Orleans, the Governor was the greater. Very likely, for Jackson, the past hero, was only a Royal Arch, while the Governor is a 32°.

There is something very illogical in the condition of our affairs as brought about by the ruling Masonic element of the Republican party. Governor Butler is extolled for his service in New Orleans. Why, therefore, did the administration take him away from there? Why not keep the hero in command where his services were so valuable? Either the administration was wrong in superceding him in command in that quarter, or the Governor's services there were not so highly important as his followers would make the country believe. It is a pity that a small part of the Governor's message was not devoted to explaining this discrepancy. Either President Lincoln, who recalled General Butler from New Orleans, or General Butler, who was recalled from there, must have been in the wrong. Both cannot be safely extolled for their action in a quarter of the theater of war that was of the very first importance to the cause at issue. All the political capital that Governor Butler makes out of his New Orleans service is at the expense of Lincoln's administration. Which will the people sustain? The ending of the Governor's military service at Fort Fisher shows what the true character of his New Orleans service was.

But apparently the great merit of Governor Butler consists rather in his exalted services to the Masonic lodge than in any thing which he has done for the country. This is a matter which the country will have to decide at last, in some way. The lodge may take both sides of a question of moral significance, but a Christian government cannot do so with safety. It is a matter of grave moment to the interests of the country to have it clearly understood which was in the right in the military operations of the Southwest, President Lincoln or General Butler. It is also matter of the very first importance to have it known to the country by what agency General Butler has been elevated to the governorship of Massachusetts, whether it is by the free, uncontrolled votes of the people of the State, or by the machinery of the Masonic lodge.

The same Masonic machinery that has hitherto, during the last thirty years, made generals, and governors, and other officers, and has promoted them at will to the Presidency, is still operating in that direction; and it remains with the people to decide whether they will allow the Masonic lodge to control their affairs any longer, or whether they will take the management from the lodge, and turn it over to the constitutional government of the country. In the election of Freemason Butler to the governorship, the lodge has shown that it feels the need of his services. Will the people at large show a similar degree of shrewdness at the next Presidential election, and show that the Republic stands greatly in need of the services of some Anti-mason—some one whose first allegiance is not due to the Masonic lodge?

THE TEMPERANCE OUTLOOK IN WORCESTER.

BY REV. HENRY T. CHEEVER.

The course and issue of the late vigorous temperance campaign at Worcester, resulting in the election of a no-license mayor, Hon. Samuel E. Hildreth, have a special interest for the friends of temperance at large, as well as in Massachusetts. At a meeting of citizens since the election, called for the purpose of consulting as to the duty of the hour, it has been resolved,

"That, whereas, the incoming city government, chosen the first time for years on the great moral issue of temperance, will need the special moral support and co-operation of citizens at large; therefore it is wise and expedient to form a Worcester Law and Order League, to aid the authorities in the enforcement of the laws relating to the liquor traffic."

A proposed address to citizens is in these terms: As the organized supporters of no-license, who have succeeded in the election of a Worcester mayor upon that issue, by a majority vote of 187, but have failed through fraud in the popular vote for license by 117, we take occasion to declare that we find the day to have been technically lost for no license (although really gained), not through neglect or indifference of friends, but through fraudulent and illegal ballots circulated at the polls by the agents of license. These made their way into the ballot-box unbeknown and undetected on the part of the honest voters who threw them. The false ballot was cunningly prepared with the purpose and the effect of deception, and the pro-license Board of Aldermen, on the flimsy ground of technicality, refused the petition of thirty-seven qualified voters for a recount, by which recount the exact number of such spurious ballots might have been ascertained and a true report of the voting had.

Another reason for the apparently lamentable result as to no-license we find to be the attitude of a number of respectable well-to-do citizens who, using alcoholic beverages moderately themselves and in their families, are not willing to be put to any inconvenience in obtaining their supplies through licensed grocers. They consent to fraternize and consent to vote at the polls with the "roughs, rowdies and rascals" that make up the majority of the pro-license party rather than to suffer any diminution of their facilities for being supplied with domestic liquors through licensed sellers.

We put it to the intelligence and conscience of such men whether they will not now be willing to unite with the great number of law-abiding citizens (3768) who have voted no license, in a moral pressure upon the incoming Board of Aldermen to procure their absolute refusal of any licenses for the sale of liquors to be drank upon the premises, and the lowest minimum of licenses for any purpose whatever.

To our Democratic fellow-citizens, not a few of whom, without regard to party, independently voted no license, we tender hearty congratulations, and in the temperance reform we hail the help of the Democratic journal of this city, which is making vigorous war upon the liquor organization that has so long had its grip upon the throat of each of the two political parties by which our city has hitherto been governed.

"There was a way," says the Democratic *Daily Times*, "to accomplish the defeat of the liquor organization, and to remove their grip from the throat of the two political parties, and that was to refuse them license. Owing to the skill of these men [meaning their fraudulent and spurious ballots procured to be cast] they have been able to strengthen their hold upon the city government, and to make more difficult the task of restricting their sphere of destruction. Their success has made them inordinately proud of their powers and arrogant in their treatment of those who dare oppose them, while it has given over to their dictation the entire Democratic party. The tactics of these men on election day and since will be the cause of the application of a salutary dose of law to them next May and a probable defeat at the next municipal election."

To such of our citizens as are represented by the *Daily Times*, the determined friends of no license, it is clear that we may look in future for the effective co-operation in the work of freeing our city from the debasing tyranny of the liquor league and the liquor traffic. In the holy alliance of all good citizens of every party for temperance, law and order, there is hope; and the people of Worcester of all parties friendly to the organization of a league to secure the enforcement of the restrictive features of the existing laws for the regulation of the liquor traffic, are invited to co-operate and to choose delegates to represent them at a convention to be holden at Tremont Temple, Boston, on the 22d of February, 1883.

Your New England correspondent, Rev. E. D. Bailey, has had a useful part in the moral and political revolution now begun in Worcester, and from his present established position as a reform preacher here he will be able to render yet more efficient help toward the good time coming. I need not say how that help will be timely and well appreciated by those who have hitherto borne the burden and heat of the day, and who are now almost ready to lay down their armor and give precedence to their betters.

Worcester.

FAITH IN PRAYER.

BY WM. HAZENBERG, MISSIONARY IN SOUTH AFRICA.

It is often said that we must pray in faith, but not have faith in prayer, which saying is true in a very important sense, yet faith in prayer ought also to exist in order to make prayer available. By faith in prayer—I do not mean the prayers of Pharisees trusting in the worth of prayer, without consideration of its nature, but the assurance, founded on the Word of God, that our prayers avail much, if all the conditions in the case are met, namely, if we pray in the name of Christ, in faith, according to God's will, we ourselves doing God's will, with the object of glorifying God and promoting the welfare of men.

Praying in faith is the belief that God hears our prayer according to his promise, and if any one prays thus, he will have faith in his prayer also, inasmuch as he is conscious to bestow a great favor upon such as are, in the providence of God, the objects of his prayers.

He knows that he can make many rich by means of his intercession, though in worldly things he may be poor. If we do not have faith in our prayers, believing that very little or nothing is accomplished by them, then the result will be according to our faith; nothing will be effected by them, and under such circumstances the form of prayer is liable to cease, though conscience will not be satisfied in this way. If all Christians understood the nature of praying in faith to the full extent of God's promises, the whole world would soon be holy and happy, but now the dominion of Satan, spiritual and physical suffering, are quite common in this world of ours. A proper faith in the prayer of faith induces us to pray always.

Since the Lord has taught me the power of praying in faith, and in connection with this given me faith in my prayers, I am praying always, considering prayer as primary and work secondary; this, however, was formerly not the case.

Some time ago I met with a deist in Cape Town, who spoke very erroneously about God, Christ, the Scriptures, and the way of salvation. This man I made an object of prayer. Now he is somewhat under conviction of his errors, but he is still quite obstinate as to the main points. He often makes use of awful language. It appears to me that the devils within him know that they will be cast out, therefore using the more violence. It is not improbable that the evil spirits by which such a man is possessed might be sufficient to cast a herd of swine into the sea, if permitted by the Lord. I trust the poor fellow will soon be delivered of them, and come to his senses. Might it not be generally understood that the conflict is not so much with an intrinsic evil nature within, as with the power of darkness, filling both the air and human souls.

The minister of this miserable man is of the same faith, and has served the devil faithfully for many years in Cape Town, by preaching these false doctrines and by occupying a high position in the Masonic lodge. This man I have also visited several times, warning him, and also praying for him in faith. While speaking with him in the power of the Spirit, he seems to be impressed; anyway he respects me for my faithfulness, being convinced that I do it from a right principle, he even visiting me in town. I do not talk with him about Masonry, since this is good enough for a man who is fully in the power of Satan, but after he has become acquainted with its natural condition, I intend to bring up the subject of Masonry also.

I have prayed in faith for two paralyzed ladies in Cape Town with glorious result, one being almost cured a few weeks after my first prayer for her. The other I prayed for a couple of days ago, and she could sit up immediately after that. To God be all the glory, but Satan is angry.

The small-pox, which has caused many deaths in Cape Town and throughout South Africa, is gradually diminishing. Many Mohammedans have died of it. One told me the other day he had prayed Jesus to give him spiritual light, that this disease might make them better. This is especially my continual prayer for them. I go daily around among them, often preaching the Gospel to hundreds of them in one day, speaking a few words to each household I met with. I also administer medicine to the sick, by means of which I get much influence with them. They almost always derive benefit from my medical treatment, often being entirely cured in a very short time, which fact is rather to be attributed to my prayers than to my medical skill. However this may be, the result is that they respect me for it, especially because I charge nothing. From a principle of justice or gratitude they sometimes feel inclined to give me a little for it, which I do not refuse, considering such as coming from the Lord, though by means of the servants of the devil. From Christians we often receive not that measure of sympathy we might reasonably expect, they often only with their mouths approving our difficult work, but the Lord is able to sustain us in unexpected ways. The Lord's dealing with us is such that we are entirely losing our trust in man, in order that we should trust in him only. Such lessons, however, are often very hard for human nature. A priest had long been afflicted with the gout, being thereby unable to walk; but after having used for a couple of days my medicines, he walked again, praising me for the kindness done to him and his family, which he evidently did not enjoy as he should, still he patiently bore with it, for the sake of the kind physician. This gives me an entrance to their homes, and I pray and believe to many hearts. Pray much for us and our work.

Cape Town.

MAN was made king of his faculties, and he should be as able to command his brain to work as his hands.—*Christian Register.*

REFORM STORY.

HOLDEN WITH CORDS.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

CHAPTER XXXVI. SOME EXAMPLES OF MASONIC BENEVOLENCE AND MORALITY.

Half a dozen summers previous to the one in which occurred the scenes related in the last chapter, there happened one of those common and yet most sad events, a serious accident to a laboring man with a wife and children dependent upon him for their daily bread. He was a carpenter and fell from an imperfectly built staging, receiving severe internal injuries that resulted in his death after a year of lingering illness.

"The lodge will see to you and the children," whispered the dying man to his weeping wife, whose always delicate health had been shattered by incessant watching at the bedside of her sick husband, and, knowing that his death would leave her without a penny, could not see in the dark night of approaching widowhood the glimmer of a single star of earthly hope. "I've always paid my dues regular till that accident happened. The lodge owes it to me to see that you and the children are well provided for."

"They have given us in all but twenty dollars since you have been sick," answered his wife, who was only a woman and reasoned as women are apt to in such matters. "That is but a fraction of what you have paid them at one time and another. And I am sure we have needed the money."

"I know twenty dollars don't go a great ways, but we've rubbed along. And now I've got pretty nigh the end. So there'll be all the more for you and the children."

His wife was silent. She had her misgivings, but not for worlds would she breathe the shadow of a doubt into the ear of that soul that was passing into eternity, happy in the thought that he belonged to a brotherhood which made the widow and the orphan the objects of its especial care.

That night he died. The lodge buried him with Christless prayers and dirges, and to do it justice spared none of the honors to which a defunct "worthy brother is Masonically entitled. The widow's hopes revived. Surely they who would do so much for the dead would have a care for the living. But the lodge when applied to for assistance viewed the matter in a slightly different light. For to state the simple truth, a number of grand suppers given by the fraternity, sundry bills of cost for regalia, gloves, aprons, etc., to say nothing of a great many extras for wine, beer and cigars, had swallowed up so much of the charity fund as to leave the lodge in no condition to heed her appeal. But it must not be supposed that any such explanation of the case was given to the indigent widow when she asked for further aid. Oh, no. She was coolly told that her husband had not paid his dues for a year, and they had done all that could reasonably be expected of them in giving him Masonic burial.

She could not prove that the lodge had taken her husband's money, and paid him back not counting interest, scarce a fifth part of what was his actual due. The widow struggled along for awhile; a few individual Masons contributed to her relief from their own pockets; but as benevolently inclined persons are to be found everywhere, and the lodge collectively had nothing to do with these contributions, it may be fair to infer that they might possibly have done the same thing whether Masons or not. It was a hopeless struggle even with occasional aid from private charity. Her health completely broke down at last. Her two children were bound out, while she went to the almshouse as her only refuge, dying there soon after in a quick consumption.

Death, in separating her from her children, however, spared her, as death so often does, the pang of a deeper anguish—for she was Mary Lyman's mother.

It doesn't matter where I gathered these facts. They are true. This is not a statistical book, or else I should be tempted to give a few figures that would demonstrate to the most sceptical that the benevolence of the lodge is on a par with its morality—a hollow sham, a whited sepulchre.

Mary Lyman's father was a Mason, but this fact did not save her from ruin and death at the hands of a brother Mason who had solemnly sworn to preserve inviolate the chastity of all women with near Masonic kindred; though with this very convenient little proviso attached, "*knowing them to be such.*"

Women of America, do you hold your purity so lightly that you can afford to countenance such a system as this? Will you, knowing these things, still continue to smile on the lodge, and accept its slimy favors? Sisters of the church of Christ, does it matter nothing to you that Masonry rejects his name from her ritual as "too sectarian," and tramples his atoning blood underfoot by teaching another way of salvation? that by the testimony of her own writers she traces back her origin to the ancient heathen mysteries with their abominable rites of darkness; and aspires, as we learn from the same unquestionable source, to become finally "the universal religion of manhood?" Can you pray for the speedy coming of Christ's millennial reign, and be indifferent to the fact that another kingdom is being set up in which he has neither part nor lot? Will you apologize for such a system, defend it by your silence or worse still "care nothing about it?" As it rejects Christ, so it has no place for woman, and should the day ever dawn when Masonry becomes the universal religion, God help her!

Rachel herself gathered the flowers from her own garden to lay about the dead girl's white, still form. She placed a half opened rosebud between the closed fingers, kissed the cold forehead; and with solemn words of prayer that seemed in their tender, impassioned earnestness like a personal appeal to that infinite, unchanging Pity which is at the heart of God in Christ, visibly manifested before his eyes—it was Elder Stedman who performed the last services—Mary Lyman was laid away in a corner of the potter's field outside the cemetery to slumber till the resurrection morning.

But before the grave had set its seal of corruption on the statuesque beauty of a single lineament, her murderer was released on a writ of *habeas corpus* and admitted to bail!

Elder Stedman when the funeral was over came back to our house; but, unheeding the cup of tea that Rachel poured out for him, he paced up and down the room in stern and solemn silence, broken at last by these abrupt words,

"I have been like one of the foolish prophets. I have healed the hurt of the daughter of my people slightly. God forgive me. Henceforth every faculty of mind and body shall be devoted to an unceasing warfare against this dragon of Masonry that stands like his prototype in Revelation ready to engulf and swallow the church with the devouring flood he casts out of his mouth."

"Why Mark;" said I, "you do yourself injustice. When hardly a preacher in these parts dares to mention Masonry you have scourged it unsparingly from the pulpit. What can you do more?"

"I tell you, Leander," said Mark, pausing a moment in his agitated walk, "I feel as if I had only tickled the monster by throwing wooden darts at him. Henceforth it must be a hand to hand combat. Only the iron of truth can penetrate between the scales of his armor, for like Apollyon his scales are his pride. I must lecture as well as preach on this subject."

"But Mark," I answered, a little startled, "you will only rouse persecution. A good many people seem to think Masonry is like the Giant Pope, Christian saw sitting in the mouth of his cave—too old and decrepit to hurt. But I know better. The lodge don't care much for a few side thrusts; but attack it at close quarters and you will find that it can turn with as deadly vengeance as it did in Morgan's day."

"Well," answered the elder quietly, "I am old and gray-headed now, and a few years of life less or more matters little to me. There is a conflict coming, and woe unto me if I gird not on my armor to meet it. My old belief comes back to me. This is going to be no ordinary contest. It is the battle of Armageddon, the last great conflict before the final end."

Mark spoke with the same kindling eyes and solemn fervor with which he had dilated on this very same subject forty years before.

"I have had some such thoughts myself," I answered after a moment's silence. "Organized secrecy seems to be Satan's last and most cunning move. In the old pagan and popery times he tried to conquer the church by sheer open force. Now he is trying to undermine the citadel, and the worst of it is the church won't be roused to see her danger. However, I suppose I can no more keep you out of the battle than I could Job's war-horse. Only have a care of yourself, Mark, for Hannah's sake."

The elder started as if I had touched a tender chord, for he and Hannah were a lonely couple now. Of their two sons, one had died in the service of his country, the other was a toiling missionary on the far-off soil of Southern Africa. But it was only for an instant, then the pole star of his life shone out clear and steady.

"I told Hannah the day she married me that she must take me as the Covenanter John Brown took his wife, Isabel, with the assurance that when she least expected it the hand of violence might part him from her. We have learned to hold nothing back—not even each other."

But while the elder was thus absorbed in thoughts of that great pre-millennial contest which he believed was approaching, Colonel Montfort was likewise thinking—though on a different subject and with a good cigar to aid the process. Two difficult tasks lay before him; one was the triumphant delivery of Maurice Jervish from the hands of justice, the other was the sacrifice of Anson Lovejoy to violated Masonic law.

The colonel was not a man of generous impulses, and had there been no other tie between him and Mary Lyman's murderer than mere friendship, he would in all probability have washed his hands of him. He desired to shield Jervish, firstly and primarily, because the honor and glory of Masonry demanded it. What was to become of the fraternity if its members could claim no special privileges over honest men? A vital question to the colonel, who knew very well that there had been times in his own political and military career when he might have fared badly if the shielding of each other's crimes had formed no part of lodge obligations. However hopeless the situation might appear to unMasonic eyes, in the light of these encouraging items of his past experience, the colonel did not despair of bringing off his friend with flying colors. It was over another subject that he spent the most anxious thought, and consumed the greatest number of cigars.

He hated Anson Lovejoy as wickedness will always hate rectitude. He was furious that he had dared to pursue Jervish, and deliver him over to the grasp of the law; and as the controlling spirit of the lodge he was well aware how very easily the wrath of the fraternity against him could be made to bring forth its legitimate fruit—murder. Nor is it too much to say of the colonel that he knew he could at any moment put his finger on the men who would not scruple to dispose of Anson Lovejoy after the most approved Masonic fashion. The possibility however of another Anti-masonic excitement was a factor which continually came in and disturbed the colonel's reckoning, for he was a man accustomed to weigh duly all the pros and cons before committing himself to a course of action which might entail disagreeable consequences. But his hatred of Lovejoy burned with so intense a flame that for once passion overpowered the cool and calculating selfishness which with him as with most men of that peculiar caliber was the governing principle of his life.

The sound of his name spoken in low and cautious tones by some one standing outside broke in upon the colonel's meditations. He rose and opening the long window stepped out upon the piazza. A man stood there in the moonlight, a prominent member of Fidelity Lodge.

"Oh, it is you, Mugford. I suppose all the arrangements are made then; but don't let too many into the secret. Half a dozen would be enough if the affair was managed properly."

"I've talked with Golding and Peck and the others. They will be all ready to do their part when the time comes. But Whitby we can't depend on I am afraid. He hangs back."

The colonel muttered an oath.

"Well, shut his mouth up some way. If he is disposed to blab give him a hint that we know how to manage traitors. We can deal with one as well as another." And after a little more conversation of like tenor the two conspirators separated.

Masonic murders would be much more common than is happily the case if the brethren everywhere lived up to their obligations; but just as the majority of slave-holders were far more humane than the system which gave them irresponsible power, so Masons as a rule are better than the institution which swears its devotees.

Among the hardened and desperate men, the rowdies, gamblers and drunkards who surrounded Colonel Montfort and moved obsequiously to do his bidding, there was one who shrank from the crime of secret assassination. The result was that Anson Lovejoy the next day received from an unknown source a much crumpled note with a rude imitation of the square and compass in the corner, which after correcting some peculiarities of orthography ran as follows:

"Don't go to the lodge to-night. They mean to ask you to resign, then drag you from the chair if you refuse, and murder you in the lodge room. In the scuffle it will never be known who struck the blow. If you value your life, stay away." A FRIEND AND A MASON.

"How do I know but this is a mere foolish trick to frighten me?" said Lovejoy. "It would look too cowardly to stay away. I can't do it."

"No," I said earnestly. "This is no trick but a friendly warning. You must heed it."

Lovejoy stood irresolute. I knew he felt as a brave man always does at the thought of saving his life by what seems like cowardly flight from a post of duty.

"I have thought of a plan," I said after a moment's silence. "Go to the lodge to-night as usual, and your life shall be protected."

(*To be Continued.*)

THURLOW WEED.

SKETCH OF HIS EARLY LIFE.

[New York Tribune.]

Thurlow Weed, journalist, and called by some men the "American Warwick," was born in this State at Cairo, Greene county, November 15th, 1797. Of parents in humble circumstances, he early learned the neeessity of work, and engaged as a cabin boy on one of the river boats in the tenth year of his age. But finding the work unsuited to his liking, he engaged two years later as an apprentice in the office of the *Catskill Review*, a newspaper owned and edited by Mackey Croswell, father of Edwin Croswell, who, as editor of the Albany *Argus*, became one of the famous Albany Regency, in opposition to which a large share of Mr. Weed's early political work was directed. Soon after this he removed with his father's family to Cincinnatus, in Cortland county, where he was engaged for a time in backwoods labor. At the age of fourteen he returned to the printing business in the office of the *Herkimer American*, a Federal newspaper, where he met William L. Stone, also an apprentice, and who afterward enjoyed distinction as the editor of the *New York Commercial Advertiser*. The war of 1812 found Mr. Weed only fifteen years of age. He enlisted as a drummer-boy, but soon appeared on the frontier as a private soldier and later as a quartermaster's sergeant. Returning home, in 1817 he became editor of the Norwich *Journal*, which had been started one year before by the Hon. John F. Hubbard, who died in October, 1876. Mr. Weed in the following year started the Chenango *Agriculturalist* in his own name and edited it in the interests of DeWitt Clinton, whose fallen political fortunes were then being restored by his advocacy of the completion of the Erie Canal. From that time Mr. Weed continued an active supporter of Clinton, and finally took up his residence at Rochester, where he became the editor of the *Anti-masonic Enquirer*, continuing it until 1830 as an organ of the opposition which grew out of the disappearance of William Morgan.

HIS ANTI-MASONIC CAREER.

[New York Times.]

Thus far Mr. Weed had not been remarkably conspicuous before the public. He was known as an opponent of the elements that afterwards consolidated into the Jackson Democracy, as a pungent writer, and as an excellent worker in committees and in the general management of party affairs. The time had come when the quiet and reserved blue-eyed man of destiny was to expand into a political Warwick—a very king-maker in a land where all were kings. The precipitating events were the disappearance of one William Morgan, the charge that he had been made away with by members of the fraternity of Freemasons and the unexampled excitement that spread over western New York and speedily over the whole State in consequence. On September 11, 1826, William Morgan was arrested at Batavia on a charge of theft and was taken to Canandaigua and put in jail, released at 9 P. M., and carried off toward Rochester in a close carriage in company with two or three other men. He was never afterward seen, and it was believed that he had been taken to old Fort Niagara, confined for a time in the magazine, and secretly murdered. The reason for the crime was found in the fact that Morgan was about to publish a book exposing the secrets of Freemasonry, and such a book did afterward appear in spite of all attempts to suppress it.

Public meetings were held, the press took up the matter and the wildest excitement prevailed, but at that time no one thought of making it a political affair. At the November election in that year, Clinton and Judge Rochester (Bucktail) were candidates for governor, and both were leading Freemasons, Clinton holding a high office among them, being Most Grand High Priest of the State Chapter. It was evident to those who were not Masons that the secret order not only refrained from investigating the charges made against them, but endeavored to prevent others from doing so by inducing witnesses to leave and by denouncing the leaders of the excited people. They, in turn, charged the crime upon the order at large. The most startling stories were told of the nature and dangerous character of Freemasonry. The grotesque rites of initiation, and the blood-curdling oaths that were taken, were held up in pictorial illustration, and the dead walls were covered with handbills that might have served the Ku-klux of 1870. Then followed a denunciation of secret orders of all kinds, and even to this day the feeling then originated exists among a large class of intelligent and prominent men.

There were trials of various kinds concerning the abduction of Morgan, but when, in one case, the opponents of the order thought to make important disclosures, the defendent pleaded guilty and shut out further scrutiny. About this time delegates from several self-constituted committees met at Lewiston and formed the first official Anti-masonic body. This was afterward known as the Lewiston Convention. This convention ascertained, to the satisfaction of its members at least, that Morgan had been murdered at or near Fort Niagara. The book of exposures was already published, and added materially to the excitement. But so far no political action had been proposed. At the town meetings in the spring of 1827, however, it was not uncommon to hear of resolutions declaring that no member of the Masonic order ought to be voted for. Such action began in Genesee and Monroe counties, but where the very first resolution was adopted is not known.

Party leaders did not hasten to take sides on the new question. They were busy with the approaching Presidential election, and were more interested in knowing whether Crawford or some one else would have the vote of New York. Jackson was in the field, and Clinton and Van Buren were supposed to lean in his favor. As both Jackson and Clinton were high Freemasons, it is probable that the Crawford party gained some strength from the opponents of the secret order.

For the election in the autumn of 1827, the Anti-masons ran local tickets in some places, especially for members of the Legislature, and—quite as much to their own astonishment as that of the old parties—carried Genesee, Monroe, Livingston, Orleans, and Niagara counties. Parties now essentially changed their composition. The Jackson Democracy were forming and took in a portion of the Bucktails, some of the leading Clintonians, and most of the Freemasons, who felt aggrieved by the sudden and successful proscription begun in the western part of the State. The Adams party was small, composed mainly of Clintonians, who, though many of them Freemasons, were unwilling to join the Jackson party, and could not act with the Anti-masons. The Anti-masonic party—for a party it must now be considered—took in nearly all of Clinton's followers and a considerable portion of the Bucktails, but not a large array of leaders from either faction. In March, 1828, the first regular Anti-masonic convention was held at Le Roy, and embraced delegates from twelve counties. No political resolutions were passed, the work being solely that of opposition to Freemasonry and the declaration that Freemasonry was unworthy of existence in a free government. This body recommended a State Convention to be held in Utica in August.

Thurlow Weed was in the foreground of this new movement. He took up the Morgan matter with promptness and pursued it with untiring zeal. Finding that he could not speak out freely against Masonry in the Rochester *Telegraph*, he left that paper and started the *Anti-masonic Enquirer*, the first journal in this country that gave expression to Anti-masonic opinion. By tacit consent he became the leader of the movement, though there were on every side older and better-known captains. The first Anti-masonic committee, consisting of Thurlow Weed, Frederick Whittlesey, Samuel Works, Hervey Ely, and Frederick F. Backus, was appointed, and continued until the end of the fight, only two names—those of Bates Cook and Timothy Fitch—being added. The new party immediately commanded attention from the older organizations. It being understood that they would nominate Francis Granger for Governor, the Adams men bid for their votes by nominating Granger for Lieutenant-Governor. The Anti-masons made a miserable nomination in the selection of Solomon Southwick, and the result was an easy victory for Van Buren, the candidate of the Jackson Democrats. The Anti-masons were not discouraged, for while the Adams party had been falling to pieces they were building up, and in 1829 elected Albert Tracy State Senator from the Eighth District, carried 15 counties, and polled 67,000 votes. They sent Francis Granger, Millard Fillmore, Thurlow Weed and others to the Assembly.

In February, 1830, they held a convention at Albany, and provided for holding a national convention in the summer. The Albany Convention prepared specific charges against the Grand Chapter of Freemasons of the State—a chartered body—accusing them of misapplying their funds by contributing to pay the expenses of the Morgan abduction. Mr. Fillmore moved in the Assembly for a select committee to investigate the charges, but the Freemasons choked off the danger by sending the whole subject to Attorney-General Greene C. Bronson, simply requesting him to look into it, and, if he thought proper, to file an information, in the nature of a quo warranto, for the forfeiture of the charter. The vote was 75 yeas and 30 nays, the latter being a little more than the Anti-masonic strength. It was clear that no investigation would be permitted if avoidance was possible. Under an act of 1828, for special counsel to inquire into the outrage, John C. Spencer was appointed. He had worked the case up to a point where he thought the offer of $2,000 reward would expose the whole plot, but Gov. Throop refused to authorize any reward, and the Legislature, instead of aiding Mr. Spencer, reduced his salary to $1,000. This Mr. Spencer took as an insult, and immediately resigned. It was now justly charged that the Jackson Democracy upheld and protected Freemasonry, and, of course, the Antimasons had nothing to expect in the way of favor from them.

In August, 1830, the Antimasons held a State Convention at Utica, where political affairs were freely discussed. Their indignation against Frank Granger was forgotten, and they nominated him for Governor, with Samuel Stevens, of New York, for Lieutenant Governor. Had the National Republicans supported Granger all over the State as they did in the Eighth District, he would have been elected; but in the East, especially in the river counties, the Republican Freemasons preferred a Democrat to an Antimason, and voted for Throop. He was elected, having 128,242 votes to 120,361 for Granger. They tried Granger once more—in 1832—running a full Electoral ticket for their Presidential candidate, William Wirt. On this occasion the National Republicans adopted the Anti-masonic State candidates, and victory seemed almost certain. The tidal wave of Jacksonism, however, was too much for them—Marcy (for Governor) had 166,410 votes and Granger 156,672.

The history of the Anti-masonic party proper ends here for not long after this election the various anti-Jackson elements in this State and throughout the Union were reorganized into the Whig party. Of this party in the State of New York the Anti-masons were the heart and soul, and most of the Anti-masonic leaders became Whig standard-bearers. Foremost among the Whig managers was Thurlow Weed, now doubly powerful from his experience in organizing the Anti-masons, while among the foremost directly before the people was William H. Seward. He was the first Whig candidate for Governor, in 1834, and came well up to Marcy's vote. In 1836 Marcy beat Jesse Buel, Whig, by 30,000. But in 1838 there was a change. The Whigs put up Seward again, and the Democrats brought up the old war-horse, Marcy. The campaign was lively, and resulted in a sweeping Whig victory—the party's first—Seward being elected by 10,000 majority. In the whirlwind of 1840 Mr. Seward was re-elected.

When Anti-masonry was at its height, the leaders of the party felt the need of an organ at the State capital where they had no newspaper voice. It was decided to start such a paper, and Mr. Weed was of course the first man thought of to take charge of it. He was then in Albany as member of the Assembly. On the 22nd of March, 1830, the *Evening Journal* appeared, published by B. D. Packard & Co., and edited by Thurlow Weed. The paper was a success from the start, and rapidly rose in circulation and influence. In those days there were few neutral or independent papers. Nearly every one was in favor of some political party, and there was no objection to a paper being called an "organ." The *Argus* was the Democratic scripture, and continued to furnish orthodox pabulum for years afterward. The *Journal* was the Anti-masonic and afterward the Whig bible, especially throughout the State of New York. The arrival of the mail in country villages in those days was a notable event. As soon as the horn of the stage-driver was heard the magnates of the place began to gather at the postoffice, but were unusually reserved in political discussion until they had seen the papers from which they took their cue—the Democrats from the *Argus*, and the Whigs from the *Journal*. No man who pretended to political wisdom ventured to express an opinion on any matter of consequence until he had read what Weed or Croswell had to say.

HIS LATER YEARS.

[New York Herald.]

In April, 1867, Mr. Weed became the editor of the New York *Commercial Advertiser*—a position which he occupied for a little more than a year—when his failing health forbade further labor. His physicians laid their prohibition upon him, and he reluctantly abandoned the profession in which he had spent a lifetime. He went to Europe during the summer of 1868, and remained there several months. He returned with health somewhat improved but was still incapable of accomplishing steady or prolonged labor. The winter of 1868 and 1869 he spent at Aiken, S. C. Since that time, except with some intervals of travel, he remained in New York. But Mr. Weed was unable to resist the temptation to work, and out of the vast storehouses of his memory he summoned legions of reminiscences, some of which are to form chapters of his autobiography. His contributions appeared mainly in the *Galaxy*. In May, 1870, he published in that magazine a humorous paper, entitled, "Stagecoach Traveling Forty-six Years Ago." The next month he contributed "Early Incidents of the Rebellion," which extorted in July, from Mr. Gideon Welles, a vigorous reply and criticism. Indeed, all of Mr. Weed's papers attracted much public attention and were widely copied. In many instances they kindled the fire of heated controversy, which, however, he left unnoticed. In August, 1870, "Diplomatic Incidents" appeared in the *Galaxy*. This paper was chiefly commemorative of the author's sojourn in Europe during his diplomatic mission with the two bishops. In December of the same year he published "Some of My Experiences," an amusing chapter of incidents in his life. Other articles appeared as follows: July, 1871, "Mr. Lincoln and the Three Friends in Council;" May, 1872, "Letters of Junius," a subject which he never wearied of investigating; March, 1873, "Recollections of Horace Greeley." In addition to these papers Mr. Weed published similar articles in *Harper's Magazine*, and was besides a frequent contributor to the newspaper press. It is understood that Mr. Weed's autobiography is not entirely completed, but enough is prepared to form a large volume and to throw much light upon political history and party movements for the last three score of years. This autobiography is not a connected or continuous work. It is rather a series of independent monographs on important political events or crises. On the 17th of June, 1882, Mr. Weed, again seeking relaxation and freedom from care, made another trip to Europe.

The last ten years of Mr. Weed's eventful life were spent in comparative quietude. It was impossible, however, for his active brain to remain altogether at rest. Whenever any question of moment arose, whether national or municipal, a vigorous letter with the well known initials "T. W." appeared in the public press and with no uncertain sound, proclaimed the veteran's views. It is safe to say that during the greater portion of this period his mental faculties were undimmed. On all the great topics of the day, and especially those touching on American politics and statesmen, he was open to the interviewers. He always had something good to say and said it well. In his accounts of his early years he was especially interesting and never gave way to the garrulity of old age. It was his custom to celebrate his birthday by a

Mr. Weed returned at the end of the summer with an invigorated constitution. His intense mental activity and his submissive listening to the pressing claims or the preferred complaints of the many who sought his advice or assistance severely taxed his brain and wore upon his sympathies. Hence those "head troubles" with which those who knew him best were so familiar.

dinner party, to which he invited his old friends; but lately his infirmities prevented him from keeping up the festival. In March, 1880, he went to Albany to be present at the fiftieth anniversary of the Albany *Evening Journal*, occupying the editorial chair and writing the leading article. Perhaps one of the most effective of his later letters was one published in the *Herald* in August, 1880. It was a sturdy denunciation of Robert Ingersoll and an earnest declaration of his own belief and faith in Christianity.

REFORM NEWS.

NOTICE.

To the Friends of Reform in Southeast Pennsylvania and Adjoining Localities.

We, the undersigned, were appointed a committee by the official meeting of King Street Church, Chambersburg, to call a general convention of the anti-secrecy reform advocates to meet in Chambersburg, Pa., Feb. 13th, at 7 P. M., and to continue through the two following days. Speakers of ability are expected to be present and to address the meeting.

H. H. HINMAN,
W. O. TOBEY,
J. S. YAUKEY.

NOTE FROM THE MINNESOTA LECTURER.

I wish to say to the members and friends of the Minnesota State Christian Association through the *Cynosure*, that I expect to be able to commence work as their agent about the 20th of this month, D. V. I was sick at tthe time of the convention at Blue Earth, and got no better until near the close of the year. Since that time I have been meeting former engagements and arranging my affairs as best I could to leave home. I have but little talent and less experience in the work, but I have strong convictions, and with the Lord Almighty for my helper, I do not hesitate to go and do what I can. I expect to begin here at home, and spend a little time in the two adjacent counties, assist in our next meeting, and then go elsewhere as the Lord shall direct.

ROBERT J. WILLIAMS.

Winnebago City, Minn., Jan. 15, 1883.

PENNSYLVANIA.

OUR CLIFFORD MEETING.

Let it be noted that this meeting is now settled for Feb. 1st and 2nd, 1883. It is to be in the old church formerly occupied by the Methodist society, located at Clifford Corners, and will commence at 7 o'clock, evening of Feb. 1st. S. E. Starry is to be present and conduct the degree meetings. We have written to H. H. Hinman, at Chambersburg, Pa., with some hope of having him with us at Clifford.

The Chambersburg brethren are anxious to get Starry there and Bro. Hinman proposes a grand convention at Chambersburg to represent southeast Pennsylvania, Maryland and the District of Columbia. Chambersburg is central and easily accessible and would afford ample entertainment. Why not have an Anti masonic conclave?

Let Bro. Hinman come to Clifford if he can, and we there inaugurate a general campaign as proposed by him.

N. CALLENDER.

BRO. HINMAN'S LETTERS.

WELCOME AND FRIENDS.

CHAMBERSBURG, Pa., Jan. 15, 1883.

DEAR CYNOSURE:—I have just beheld thy fair countenance, and goodly apparel. My heart rejoices as did Solomon's, as he exclaimed, "Who is this that cometh up from the wilderness leaning on the arm of her Beloved." May you indeed go forth "fair as the moon, clear as the sun, and terrible as an army with banners."

I have been here a little more than two weeks, and have preached ten sermons and given five lectures, two of them at Fayetteville. I have never had, anywhere, a more cordial reception or kindly hearing than here. The lectures in the King St. church were fully attended and so far from diminishing the congregations attending the usual services, they were greater afterwards than before.

At Fayetteville I spoke twice in the Covenanter church and was glad to believe that the truth was most cordially received by all who heard. The power of the lodge is manifestly waning. Some who ought to be friends of our reform are false to their professed principles, but other friends are rising up. The outlook is full of promise.

LUKEWARM PHILADELPHIA

"For John came neither eating nor drinking and they say he hath a devil. The Son of Man came eating and drinking and they say, Behold a man gluttonous and a wine-bibber." Matt. 11: 18,19. Centuries roll on, but human nature remains unchanged. John and Christ were rejected by the Jews for exactly opposite reasons. The professedly good men of today treat their principles in the same manner. In the days of slavery we were told that we need not oppose it in the North, for we had no slaves, and that we must not speak against it in the South, for the slaveholders would not endure it.

There are in the city of Philadelphia more than thirty churches, some of them large and financially strong, that by their terms of communion, adopted in their purer and better days, exclude from their fellowship all members of secret societies. To them may be added the large and influencial Society of Friends, who have a strong testimony against the oath bound orders, and who boast that none of their members belong to the secret lodges. And yet, in all that great city, there are only two or three congregations that will listen to a word of testimony on the subject.

I visited a considerable number of the pastors and ministers of the churches, (Reformed Bresbyterian, United Presbyterian, United Brethren and Frec Methodists.) I found them courteous and talented men. They understood the nature of the secrecy question. They sympathized with my views and desired my success; but with one consent excused themselves from active participation. Some honestly told me that they had some Freemasons in their churches and feared to offend them; but most said that they had no such members and *therefore the matter did not concern them in the least.* This particularly is what the Quakers told me. Of the large number of United Brethren churches in the Cumberland Valley, I have found only the King St. church of Chambersburg that does not exclude all discussion of this subject, and for just the above reasons: either that they have or have *not* some secretists in their membership. Of these two reasons the last is far the worse. There may be some apology for a man who, finding an iniquity in his church hopes by personal faithfulness and forbearance to remove the evil, and does not want to precipitate a conflict; but what possible excuse can there be for a people who plead their freedom from all complicity with iniquity as a reason why they should be wholly indifferent to its prevalence? "Am I my brother's keeper?" is a question just as *mean* and *impudent now* as when Cain thrust it in the face of his Maker. It deeply concerns me, that any man should do wrong in *any* degree. The moment I show any indifference, I *disavow Christ.* The ministers and churches who have been educated in correct principles and take this ground, sin against great light, and if the blood of all the prophets from Abel to Zacharias was required of the Jews, what shall we say of those who reject the accumulated light of the centuries?

H. H. HINMAN.

COUNTRY WORK IN WESTERN KANSAS.

HUTCHINSON, Kans., Jan. 17, 1883.

I have just closed a meeting in the western edge of Stafford Co., and as it is perhaps a fair sample of the work in Western Kansas, I give a more detailed account than I would otherwise do.

THE HOUSE

where we meet is a neat and comfortable school-house, just completed. It does the neighborhood great credit. But good school-houses are the rule in Kansas. The people may live in sod houses, with floor and roof of earth, but they will have a neat frame school-house, painted and plastered, and furnished with patent seats.

The settlement is scattering, averaging, perhaps, two families to the square mile, or scarcely so much; and they have been there on an average about three years.

THE FARMS.

It sounds funny to call them farms. True, the soil is good; but a fence is nowhere to be seen, and timber is scarcely thought of. I thoughtlessly spoke to one of the men about an axe, and was quickly informed that he had no such article. Those who have many cattle herd them, and those who have but few tie them out to grass with long ropes.

Their houses are many of them sod, and often consist of a single room. This is true, as yet, of a large portion of the extreme western part of this State. Yet it is wonderful how one good crop is changing this state of things as with magic touch.

The fuel is cornstalks and hay, and the droppings of cattle and sheep dried and used instead of coal. Such people deserve to succeed, and succeed they surely will. Indeed, they are succeeding, and one and another are constantly stepping over the line of pinching poverty into ease and plenty.

THE RELIGION

of the people is as various as the localities whence they came. The use of their house was granted me, but not without some hesitation on the part of the school board. The people came out *en masse* to hear what I had to say. There were some to welcome me, in some I encountered a bitter prejudice, while many seemed simply curious to hear me. But the "Universal Brotherhood" was there, and some lost their jewel. Speaking of the progress of "Hiram Abiff," I made "Jubilum" assault him at the wrong gate. One Mason quickly asked me which gate I said, and, as I repeated it as I had said it, he quickly shouted, "That's all you know about Masonry." The thing was ridiculously plain that I was all right except in naming the wrong gate. The people were not slow to see it, and better testimony I could scarcely have had. The Lord gave victory to the truth, and the meetings closed with many expressions of interest and approval. They raised five dollars to speed me on my way. That may not seem much to Eastern ears, but it is more for this people than a thousand dollars from an ordinary congregation in an Eastern city. P. S. FEEMSTER.

THE WORK IN MICHIGAN.

GENESEE COUNTY.

Dr. Wicker went with me to Davison Station, ten miles east of Flint on the Chicago and Grand Trunk Railroad.

The meeting was held in the Baptist meeting-house. Elder Cuvier, an old Baptist minister. was appointed chairman. He made a few excellent remarks, in which he pleaded for an impartial hearing and expressed great satisfaction in being permitted to aid in the investigation of so important a public question. Bro. Wicker spoke briefly, but strongly and very instructively.

My Masonic experience was then detailed and the people got a view of the undisguised home life of the man of sin, called Freemasonry. In response to a loud call appointments were made for Monday and Tuesday of the following week.

Monday P. M. I walked from Flint to the place of meeting, there being no train till evening. The house was full. Bro. C., being called to the chair again, stated that he was well known in all that region and did not know that any one could truthfully accuse him of any act unworthy of a Christian, and so far as he knew no one had ever so accused him; but in consequence of his having acted as chairman of the first meeting he had been treated very abusively by Masons—men of the first respectability in the community. He now rejoiced that he had been the chairman, and as a servant of the Lord Jesus Christ he felt greatly honored by the reappointment. He had never liked Masonry, but the revelations of the other meeting had so astonished and impressed him that he felt like standing his ground in the face of all opposition.

The fundamental principles of speculative Masonry were then discussed and each proposition established by the highest Masonic authority, and the same was done on the following evening. It is not too much to say that the sentiment of the community was entirely revolutionized.

The Baptist pastor was present the first night, but I did not make his acquaintance. A Protestant Methodist minister from another neighborhood was present one evening and strongly approved what he heard, and said he had gone much out of his way to be there and was very sorry that he could not attend the other meetings.

The M. E. pastor, after the first meeting seemed to to feel a deep interest in the work we were doing. One afternoon he walked from Flint to Davison so as to be there in time in the evening. He did not say anything publiclo.

The Baptists were much stirred up by the strange conduct of their pastor. Some of them thought he was eithe- Masonic or a little timid, as he was generally considered a courageous man.

John Flint, who had taken two or three degrees of Baalism, told me that Masons in Flint City called on him for money to help Vanderpool, who, they said, was a Royal Arch Companion.

I talked with a Baptist granger, and when he saw what grangeism was he exclaimed, "I an no granger now.," and renounced it with abhorrence.

I conversed with a leading business man in the village who was in sentiment a strong Anti-mason, but he was afraid that it would ruin his business to speak against it. He said that the Methodist minister who was stationed there the previous year, told him that he undertook to oppose Masonry, but finding that it was harming him greatly he decided to say no more I questioned him closely, and learned that the preacher was harmed only in his salary. I have no room for comments, and will only ask the reader to ponder what I have said. The best of all is, God was with us. We did all with a single eye. Praise God.

MACOMB COUNTY.

I spoke twice in the meeting-house at Ray Centre. A prominent farmer in that vicinity had plead with me to expose Masonry in that place. On my way there I called at the house of my brother-in-law, who lives only a few miles from the Centre. He was much alarmed, and said that Ray Centre was the hardest place in all that country. He said it was a Masonic den, and he would not expose Masonry there for his farm.

I went to the "Centre" and learned that my good friend had given out the meetings, but, out of fear, had not given the subject. His brother said he knew all about Masonry, and was very glad I had come. But he said that I had struck the worst place in the country. After hearing the first speech, he concluded that he had known but little about the monster, and told me that he would not be in my place for his farm. He was afraid to have me stay at his house, though he wanted me to—and I did.

The preacher had just delivered a lecture in favor of Masonry, and he was present at our first meeting. A 32 degree Mason was up in front. Bro. Palister and

[*Continued on the 12th page.*]

CORRESPONDENCE.

LET US HAVE THE WHOLE TRUTH.

Mr. John O. Walsh writes a long letter to the President in which he charges the prosecution of the Star-route frauds with trifling in the interests of the accused, and a mockery of justice. At the conclusion of his letter he says:—

> It is the first time, I believe, in the history of the Republic, that men unblushingly, and in the full glare of day, as organized plunderers, openly defy the power of the State. The laws of the land have been most wantonly and shamefully violated by these men; witnesses for the Government have been terrorized by them and their agents; juries corrupted; officers of the Government made to violate their oaths, and justice itself made a mockery of in the capital of the Republic. Such has been the weak, halting character of the prosecution, as a whole, that men knew not on which side the Government was arrayed. Such feelings of doubt and distrust have been engendered by this vacillation, that, in the opinion of many law-abiding citizens, nothing less than your active and positive direction in these cases, Mr. President, will insure a result commensurate with the gravity of the occasion.

Now this is not the first time, by any means, that "men unblushingly and in the full glare of day, as organized plunderers, have defied the power of the State," for the Masonic lodge has been engaged in such works ever since the beginning of the War of the Rebellion. The Star-route conspiracy is not worse than the war's delays and peculations; the back-pay grab; the Credit Mobilier swindle; the fraudulent pensions; the Indian war outrage; the land grabs and the river and harbor appropriations that have marked the course of Congress under Masonic management. Mr. Walsh accuses the Star-route prosecution of trifling, and of leaving it in doubt which party it is aiding, the Government or the conspirators. But these are the prominent, fixed traits and features of Freemasonry. One never knows when the members of the lodge are not trifling; for when men begin trifling, as Masons do, with the oath, with sacred things, with justice, with the dignity of human nature,—when will they not trifle? Who can say when they are in earnest, and when they are in jest? How can men who so far trifle with their own character as to sustain the Masonic lodge, ever be trusted in any thing? If they should happen to be serious at one moment, who can tell that at the next moment they will not go off into some joke?

Men who will unblushingly maintain such a conspiracy against truth and decency as the Masonic lodge might easily find a Star-route fraud a mere pastime. The man who will receive office from the Masonic lodge and remain silent about it, is morally as guilty as the Star-route conspirators.

In fact, this wicked resort of the Republican party to the Masonic lodge for carrying on their operations, is involving the country in the necessity of something more than a mere change of administration. It demands a complete change of the personality of office-holders. It involves the necessity of a revolution; and we, the people, must begin quickly to accomplish that revolution, by the peaceful means of ballots, or it will be forced upon us, together with a change of government, by the sword and fire of war. The God of justice will not long tolerate such trifling as Freemasons indulge in in his name.

AMERICAN.

A COUPLE OF MURDERERS.

CAMERON, W. Va.

That the lodge screens its criminals from justice, is a proposition that needs for proof only the every-day facts open to the view of every observant man; but that in semblance of a holy horror it wreaks particular vengeance on criminals who refuse to seek shelter within its tyled portals, is a fact not so generally known. In illustration I would offer a brief account of a couple of murderers of my own neighborhood.

Nearly thirty years ago a young man named Staggers, about eighteen years of age, son of a Freemason, shot and instantly killed Wm. Ashbrook, a peaceable and respectable citizen and church member, living at Ryerson's Station, Greene County, Pennsylvania. Staggers and a number of other young men were out fishing in Wheeling Creek. Ashbrook's house stood on the bank. The fishing party were opposite Ashbrook's house when Ashbrook was sent for to come out to speak to friends in the party. He didn't go out immediately, but went out at length all unsuspicious of harm. No enmity was known to exist between any of the parties. True, Mr. Ashbrook is said to have mildly advised his daughter to have nothing to do with young Staggers as a beau, he being a low, rough character. Staggers waited till Ashbrook had got within eight or ten steps of him; he then took aim and fired. The ball entered just below the left nipple, and the victim fell lifeless on the spot. Staggers had just been boasting that the pistol which he was flourishing should take a man's life-blood before he went home, but this at the time was regarded as mere bravado. A more cold-blooded, cruel and unprovoked murder was hardly ever committed. Staggers was arrested but immediately bailed out. He showed no signs of repentance, but openly boasted that he intended to kill two more men (a couple of witnesses). He got married and declared he had no intention of either being hung or going to jail.

Three or four papers were published at the county seat, all under the domination of the lodge. They all smoothed it over for the murderer—made it out a very innocent, boyish freak—but struck at the victim venomously. They said that he had provoked the fishing boys by threatening to arrest them for violating the fish laws, which was a lie.

When the trial came off, after much delay, only part of the witnesses were examined, and they only asked a few unimportant questions and then dismissed. The rest were not called to the stand. The murderer was acquitted and returned home in triumph.

Now for the other case. Ira Jobs, who was not a lodge man, some five years ago was engaged in fight with a man named White, when Thomas Evans, an Odd-fellow, came up and kicked Jobs, who seized a stone, threw it at his new assailant and struck him on the back of his head, causing death in a few days. A warrant was issued but Jobs avoided arrest. Finally he went over to the State of Ohio and engaged in coal digging. He worked at one place something near a year and had settled with his employer and was about to leave. He stepped up to a saloon-keeper with whom he was acquainted to shake hands before leaving, when the saloonist drew his pistol and shot him, two balls taking effect, one in the arm, the other in the abdomen. The saloonist, who was undoubtedly a lodgeite, explained that he had been told that Jobs had threatened him, and he thought best to be ahead of him. It was evident Jobs was mortally wounded, but instead of arresting the saloonist it was resolved to arrest Jobs, who, though he had misbehaved in Pennsylvania, was now in Ohio, and in that free and happy country there is no statute authorizing a man's arrest for allowing a man to shoot him. So the Ohio sheriff telegraphs to the Pennsylvania sheriff the state of affairs, and forthwith Jobs was recalled to his native State; to the cost of said State, however, of over five hundred dollars. But at every cost it was necessary to have Jobs where he could not give trouble to the brother in distress.

Jobs was put in jail, where he languished a couple of weeks and died. He was not allowed to be bailed out to come to die under his own father's roof. The men who had contentedly let him run at large for five years after committing the offense for which he was arrested, now suddenly became afraid he might escape. But the most notable thing was the great change in the Waynesburgh papers. They had been pressed to give a more full account of the Staggers murder, but refused, on the plea that they feared to prejudice the public mind against the accused, and chose to leave the matter wholly with the courts. Now they came down on Jobs with unsparing venom. His past life, which indeed was rough enough, was paraded before the public; his *features* were made to tell tales of inborn villainy; he was another Gniteau; he was beset with quizzing, taunting reporters. The papers had no fears of creating prejudice against *him*. While in jail Jobs professed deep repentance and prayed most of the time, and called on a clergyman to pray with him and for him. This was regarded as only "possum playing." True, a death-bed repentance is not always to be relied on, but the local press which showed such sympathy for Staggers, now was almost mad at Jobs for repenting. But the penitent Jobs died and was buried, and the unrepentant Staggers still lives and laughs to scorn the powers that be, or rather *should* be.

J. W. MOSS.

EXPERIENCE MEETING.

Rev. J. Renfroe, an aged brother of Troy, Madison county, Illinois, born in 1796, after hearing the sermon by Bro. R. W. Laughlin (mentioned in last *Cynosure*), went to his home after this, the first sermon he ever heard against Masonry with the words of Simeon on his heart: "Lord, now lettest thou thy servant depart in peace * * * for mine eyes have seen thy salvation." That evening he was taken sick. He writes by another that he turns over his books and commission to Bro. Laughlin, whom he commends, and adds:

> I am as strong an Anti-mason as ever. My heart is with the *Cynosure* and the reform work. For the last eight or ten years I have spent money freely to help it on and would love to do still more, but cannot now.

Harold Hakonsen, Eau Claire, Wis., sends the following very agreeable and interesting information respecting an important publication in his native land.

> I have just got for announcement from the author, "Lectures against the Human and so-called Christian Freemasonry" held in Kristiana, the capital of the kingdom of Norway, and now published according to challenge and on several demands from authorities both in the church and state there. The author, Prof. H. G. Stub, at the Theological University of Madison, previous pastor of "Our Savior's" church in Minneapolis, proves himself to be thoroughly posted on the subject, and the book, written in a plain, excellent and convincing manner, recommends itself to every reader and merits a wide circulation. I would call the attention of the *Cynosure* to the book, and should like to get it translated to the English language and also published here in the Norwegian, because of the high price (now fifty cents) on account of the unreasonable high dues and charges on imported books. The lectures are printed in Kristiana, Norway.

Thomas Reid, of Superior, Nebraska, speaks hopefully as he sends in a list of subscribers:

> This is the opening up of a new field and I will try to keep it open and widen it.

M. L. Worcester of Kingston, DeKalb county, Ill., is an earnest brother whose purse backs up his professions. He says:

> I feel it important that the Christian *Cynosure* light be in every home in the civilized world in order that this gross darkness, morally speaking, be expelled. I am anxious to have an Anti-masonic lecturer here in Kingston who can work the three Masenic degrees and give a little expose of Odd-fellowship. If one can come and hold an open lodge or something of the sort to open the eyes of the public I would see that there were $25 or $30 given for his services and that he was provided with a home.

TIME TO QUIT.

Of Thaddens Stevens, the eminent statesman, it is said: "During the whole time of his residence in Lancaster, Mr. Stevens was an uncompromising 'teetotaler.' The following is the history of his resolution to abstain. While he was in Gettysburg, he was a member of a select circle who were accustomed to meet around at each other's houses and spend the evening in playing whist and drinking wine and choice liquors. One evening one of the party, a great favorite, who was cashier of the bank in Gettysburg, becoming a little inebriated, was escorted home by two of his friends, who, finding his latch-key, let him in and left him in the entry. supposing that he would find his way up-stairs. In the morning when his wife came down she found him lying upon the entry floor dead. He had had an attack of apoplexy during the night. When Mr. Stevens heard of it he went into his cellar with a hatchet, broke open the heads of his wine and whisky barrels, and would never taste anything of the sort afterward. When he became an old man and very delicate, Dr. Carpenter prescribed some alcoholic stimulants as a medicine. He absolutely refused to touch it."

How many such lessons must others have before they too will banish the accursed drink? How many brilliant minds must be shadowed, how many happy homes must be darkened, how many loving hearts broken, before people will learn that ancient lesson of wisdom, and look not upon the wine when it is red, and so escape the sorrow of that awful hour when it shall bite like a serpent and sting like an adder.—*Sel.*

FEAR NOT.—An exchange says: "A man crossed the Mississippi recently on the ice, and, fearing it was too thin, began to crawl over on his hands and knees in great terror; but just as he gained the opposite shore, all tired out, another man drove past him gayly, sitting upon a sled loaded with pig iron. And for all the world that is just the way most of Christians go up to the heavenly Canaan, trembling at every step lest the promises shall break under our feet, when really they are secure enough for us to hold up our heads and sing with confidence as we march to the better land."

If I hit your conscience, it was that I meant to do. Not to your ears do I speak, but to your hearts. I would use the words that would be most rough, if I could get at your hearts better with them than any other, for I reckon that the chief matter with a minister is to touch the conscience.—*C. H. Spurgeon.*

"The church in the world is like a ship on the water The ship is safe enough in the water so long as the water is not in the ship. The church is safe enough in the world, so long as the world is not in the church."

Of the 120,000,000 women of India, 40,000,000 from eight years old and upwards are prisoners for life in the Zenanas, and only 1 in every 1,200 receives any kind of instruction.

The Southwest Holiness Association voted that "no professor of holiness ought to buy or sell tobacco, much less use it."

More than half of the members of the Freshman class in Yale College are professing Christians, the first class in that college of which this was true.

HOME HINTS.

CARE OF CARPETS.

To make sweeping an easy task get carpets of a kind that are easily swept, then save them from unnecessary litter by care about scattering fine chips or crumbs of wood, cloth, paper, or food. Eating should be done in rooms easily cleaned, with carpets of oil-cloth, or similar material, or with bare floors, or with a linen crumb-cloth, spread upon the carpet underneath the table. Children should not be allowed to run about the house with pieces of food in their hands. If their food is not all taken at the table, the child should be obliged to sit still somewhere, catching his crumbs upon a napkin, bib, or apron, instead of dropping them upon the floor. Children who learn "to save mamma trouble," and so get at least a smile of gratitude from her for their thoughtfulness, are far happier than those who are not trained to care, but are allowed to make themselves a general nuisance among orderly people. If they wish to whittle, or to cut paper or dolly things, in your best rooms, you need not necessarily refuse them. Spread a large cloth or newspaper down to catch the chips or clippings, and see that it is safely emptied as soon as the child's work is done. Grown-up people are sometimes very annoying, because of their lack of this kind of early training. They pull flowers to pieces in your parlors, whittle on your smoothly-shaven lawn, scatter fruit peelings and cigar stumps about the yard, scribble on the covers of your magazines and margins of newspapers, and scratch matches on the walls of the house, or leave disagreeable marks of some kind in every possible place.—*Agriculturist.*

DEADENING PAIN.

The last number of *The Medical Record* contains a notice of a new and curious method of deadening pain, which is of striking simplicity. It was discovered by Dr. Bonwill, a dentist of Philadelphia, in 1875. In using the method the operator merely requests the patient to breathe rapidly, making about one hundred respirations per minute, ending in rapid expirations. At the end of from two to five minutes an entire or partial absence of pain results for half a minute or more, and during that time teeth may be drawn or inscisions made. The patient may be in any position, but that recommended is lying on the side, and it is generally best to throw a handkerchief over the face to prevent distraction of the patient's attention. When the rapid breathing is first begun the patient may feel some exhileration; following this comes a sensation of fullness in the head or dizziness. The face is at first flushed, and afterward pale or even bluish the heart beats rather feebly and fast, but the sense of touch is not affected, nor is consciousness lost. The effect is produced in females more readily than in males, and in the middle-aged more easily than in the old; children can hardly be made to breathe properly. It is denied that there is any possible danger. Several minor operations, other than frequent dental ones, have been successfully made by this method, and it is claimed that in dentistry, minor surgery and obstetrics it may supplant the common anæsthetics. Dr. Hewson's explanation is that rapid breathing diminishes the oxygenation of the blood, and that the resultant excess of carbonic acid temporarily poisons the nerve centres. Dr. Benwill gives several explanations, one being the specific effect of carbonic acid, another the diversion of will force produced by rapid voluntary muscular action, and, third, the damming up of the blood in the brain, due to the excessive amount of air passing through the lungs. *The Record* is not satisfied with the theories, but considers it well proved that pain may be deadened by the method, which it commends to the profession for the exact experimental determination of its precise value.

HAIR TURNING GRAY.

I did not dare to use any of the fashionable hair dyes and restoratives. I had seen too many fearful results accrue from their use, and would rather wear a skull cap than become an invalid for all my days. At last I learned what would stop its falling off, and also preserve its color. That was eleven years ago, and my hair is as bright and as brown as ever. It is quite thin on the top of my head, and I ought to expect it, as it is hereditary in my family on my father's side, but it has not come out since I used this recipe. I know it will give neither a stiff neck nor softening of the brain, and it is perfectly harmless.

Recipe.—Take a teacupful of dried sage and boil it in a quart of water for twenty minutes. Strain it off and add a piece of borax the size of an English walnut; pulverize the borax. Put the sage tea, when cool, into a quart bottle; add the borax; shake well together, and put in a cool place. Brush the hair thoroughly and rub the wash well on the head with the hand. Then after a good hard rubbing, brush the hair well before a fire so that it will become perfectly dry. Never use a fine tooth comb, as it irritates the skin, and consequently inflames the roots of the hair. I have given it to many, and they have all had successful results. It does not color the hair, but restores and preserves it. If she is satisfied with the result let her manifest it after she has tried it two or three weeks and say what sage tea and borax has done for her, so that others can be benefited by her experience, and not be tempted, by patented coctions of sulphur and sugar of lead, to risk their health and lives.—*Farmer's wife in Country Gentleman.*

CURING CHILBLAINS AND FROST-BITES.

Having a reliable remedy for this affliction, I gladly send it: Put one ounce of alum into a tin wash-dish (or old basin), add a pint of water, and place on the stove to dissolve and boil. Throw in a cloth, and when well soaked, lay it as hot as you can bear on the frosted parts without wringing the cloth, and keep it on till cool; then repeat. A frozen foot will bear more heat than the hand. This remedy cured my chilblains twelve years ago, and I have never felt them since.

A friend of mine used dry white chalk in his stockings and found relief. Another remedy is to bathe the feet at evening before retiring, and adding ten drops of muriatic acid to each gallon of water used.—*Country Gentleman.*

—To cure cold feet the Philadelphia *Record* says: People who write or sew all day or rather those who take but little exercise, may warm their cold feet without going to the fire. All that is necessary is to stand erect and very gradually to lift one's self up upon the tips of the toes, so as to put all the tendons of the foot at full strain. This is not to hop or jump up and down, but simply to rise—the slower the better—upon tiptoe, and to remain standing on the points of the toes as long as possible, then gradually coming to the natural position. Repeat this several times, and by the amount of work the tips of the toes are made to do in sustaining the body's weight a sufficient and lively circulation is set up. Even the half frozen car-driver can carry this plan out. It is one rule of the "Swedish movement" system; and, as motion-warmth is much better then fire-warming, persons who suffer with cold feet at night can try this plan just before retiring to rest.

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THE CHURCHES AGAINST LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Rhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne county, Pa.

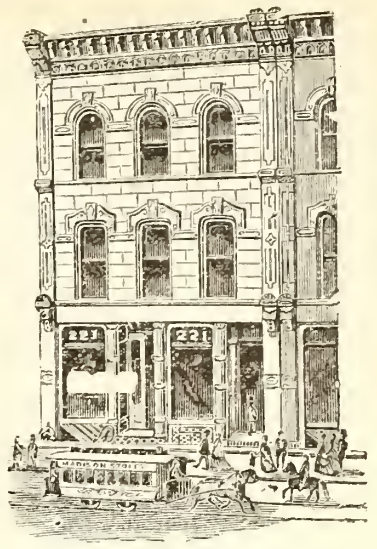
Other local churches which have adopted the same principles are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.

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THE HOME.

JESUS WENT BEFORE.

BY MARGARET E. SANGSTER.

Their faces o Jerusalem,
They stepped with laggard feet,
Half timorous, defiant half,
At what they went to meet.
But as they rested, or they talked
Their sad forebodings o'er,
Still leading on the little band
Their Master went before.

He saw in vision maddened throngs,
He saw the crowded hall
Where scribe and priest should mock and flout,
Where cruel scourge should fall.
He saw the cross; its shadow lay
The toilsome pathway o'er,
But pressing on with ardent soul,
The Master went before.

To-day thy pledged disciples, Lord,
Meet sorrow, pain and shame,
Their watchword in the trial time
Thine own all-conquering name.
Though flesh be weak and spirit faint,
And heart be spent and sore,
They cannot fail in any strife
While thou shalt go before.

In presence of thy bitter foes,
In midst of dark defeat,
They yet shall snatch a victory
And taste a triumph sweet.
Nor death itself shall crush them, Lord;
Its final conflict o'er,
The ransomed hosts shall shout and sing,
"Our Saviour went before."

INFIDELS AND THEIR WORK.

[Letter of Thurlow Weed in N. Y. Herald, Aug. 4, 1880.]

Colonel Ingersoll, whom I do not know, has the reputation of being a gentleman of education, with a well-stored mind and attractive personal manners, who speaks fluently. A man thus gifted can do much good, but much more evil, according to the principles espoused and the line of conduct marked out for himself. Colonel Ingersoll, it seems, upon his entrance into active life, chose the left instead of the right pathway, and becomes a reviler of, instead of a believer in, a religion which has been making the world wiser, better, and happier, for almost nineteen centuries. Without questioning Colonel Ingersoll's sincerity or impugning his motives, I am persuaded that if half the time and labor expended in fortifying himself with arguments against religion had been devoted to an intelligent and impartial consideration of the evidences establishing its truths, the country would have had, instead of a reviler, a gifted follower of Him whose mission, labors, and character, viewed merely from a worldly standpoint, inspire admiration, affection, and gratitude. Is it not therefore painful to see men richly endowed perverting their gifts, misusing their talents in presumptuous revilings and ribald jestings against a Creator and a Saviuor from whom every earthly bounty and blessing emanate?

No act of the Saviour's life and no word he ever uttered has been or can be construed or tortured into hostility to the welfare and happiness of every member of the human family. Human laws are founded upon the divine law. All that concerns our happiness here and our hopes of happiness hereafter is derived from the Scriptures. On the other hand, what has infidelity done for us? Who profits by its teachings? After depriving its followers of their belief in a future, how does it compensate them? What does it offer in exchange for a life of immorality? If, for example, Colonel Ingersoll should be summoned to the bedside of a dying friend or a relative, what words of comfort or of hope could he offer? Of what service could he be to that stricken friend? Would he aggravate the sufferings of one whose last hours needed soothing by telling him there was nothing but the cold, dark grave awaiting him? This cruel theory is repelled not only by revelation, but by the laws of nature. Nature is instinct with evidences and confirmations of the truths of revelation. The vegetable and floral world only die to live again. The products of the earth live and die annually. The buried acorn reproduces the living oak. And yet infidelity insists that man, the image of his Creator, wonderfully endowed and gifted, under whose auspices the world has been enlightened, elevated, and adorned, is after a brief existence to be as though he had never been. Contrast the labors of Voltaire and Paine with those of John Wesley. Can it be said with truth that the two former made any one better or happier? Hundreds of thousands of the followers of John Wesley have lived and died, and other hundreds of thousands survive, rejoicing in their conversion from a sinful to a Christian life. The memory of Wesley is everywhere cherished by the good and the pure, while Voltaire and Paine are only remembered for the evil, rather than for the good they did.

If it be urged that the promises of the Saviour have not all been realized, that sin still abounds, and that the world is as bad as ever, it may be answered that religion is working out its mission; that its benign influences are constantly extending, and that light is irradiating the darkest recesses of heathenism and idolatry. It requires no argument to demonstrate the fact the fact that our race is improved by civilization, or that civilization owes its origin and progress to religion. To religious influences we are indebted for all the reforms which benefit society. Our Sunday schools were instituted in obedience to a divine command. In these schools children are taught, "without price," all that concerns their present welfare and their future happiness. These intellectual nurseries have enriched and fertilized, and continue to enrich and fertilize, every city, village, hamlet, and household, throughout the Christian world. If religion had done nothing more than to bless our race with the consecrating influences of Sunday-schools, scoffers should be shamed into silence.

Our city furnishes many examples of the beneficence of religion. Forty years ago a locality to well known as the "Five Points," with a population of several thousands, was the home of the vilest of the vile, and the resort of others equally debased. Men, woman, and children, of all nationalities and colors, herded together, differing only in the degrees of crime and the depths of profligacy habitually practised. Their days were passed in either idleness or depredations. Their nights were spent in dance-house debaucheries. All healthy or wholesome influences were excluded. Children grew up to become either street beggars or inmates of the almshouse' and their parents filled penitentiaries and prisons. These orgies continued year after year, defiant and aggressive, until that pandemonium was invaded by Christian men and woman whose patience would not tire, whose courage was indomitable, and whose devotion has been rewarded by a moral and religious reformation so complete that no part of our city is now more quiet and orderly than the once dreaded Five Points. Thousands of children, then growing up either vagabonds or culprits, are now attending schools, in which they are stimulated by precept and example to live industrious and virtuous lives. Instead, therefore, of going forth, idle, ignorant, and vicious children to prey upon society, the destitute and orphan children of the 'Five Points,' prepared for usefulness by moral and religious training, find happy homes in our rapidly-developing Western States and Territories.

Again, eight years ago, Water street and its surroundings northward from Peck slip had a notoriety almost as unenviable as that of the Five Points. That region was rife with drunkenness, burglaries, pugilism, and their kindred vices. Jerry McAuley was conspicuous in all that was wicked and demoralizing. He had the reputation of being a terror to the precinct, a reputation which, by his own confession, was deserved. But this disturber of the public peace was converted, and then he resolved to devote the remainder of his life to the service of his Master, and, with a faithful, affectionate wife as a helper, he has abundantly atoned for all his offences. For a long time the hisses and howlings of his former associates seriously disturbed his meetings, but courage, perseverance, and patience, finally prevailed, and his work now progresses without interruption. The general character of the neighborhood has been improved; its social and moral tone and atmosphere have been purified. Sailor boarding-houses have been reformed. Sailors now carry their Bibles with them to sea. Moody and Sankey hymns are sung in forecastles. Hundreds of half-naked and hungry wives and children, by the conversion of drunken husbands and fathers, now rejoice in comfortable and happy homes. The Mission church is crowded every day and evening, and three times on Sunday, with intelligent Christian men and women, who, rescued from garrets and gutters, are now reputable citizens, enjoying the fruits of their industry and relating with greatful hearts the miseries of their past, the joys of their present, and the hopes of their future. By all who "went to scoff, but remained to pray,' Jerry McAuley and his exemplary wife are regarded with affection and will be remembered with gratitude.

Infidels of all ages found their strongest arguments against revealed religion upon what they regard as improbable. And yet we are not called on to believe anything more incomprehensible than our own existence. We might, with about the same degree of reason, deny this fact, as to refuse to believe in a future existence. We know that we live in this world. Is it unreasonable to believe that we may live in another? If we are to belive nothing but what we understand, we should go through life incredulous and aimless. We are ready enough to believe on information the things that relate to this world. But we are slow to believe in prophecy and revelation, though both are corroborated by observation, experience, and events. Infidelity, claiming superiority in 'reason' and common sense, asks us to believe that all of grandeur and sublimity, all of vastness and power in the beautiful heavens and upon the bountiful earth.comes by chance; that everything is self-created and self-existing, and that law, order, and harmony are accidents. Those who accept this theory would find its application to their business affairs anything but advantageous. Infidelity and communism are kindred in character, and aim by different methods to undetermine the sanction and securities upon which the world's welfare and happiness rest. Infidelity strikes at religion, communism at property. One seeks to weaken our faith, and the other demands for the idle and worthless an equal share in the savings of the industrious and frugal. Agrarianism (communism of a milder type) came to us some forty years ago from England, with Fanny Wright and Robert Dale Owen as its apostles. This bad element has been reinforced by communism from France and Germany. All three are working out their destructive mission in a city where unhappily they find co-operation and sympathy. To these birds of ill omen comes infidelity equally aggressive, with Robert G. Ingersoll as its teacher. If it be said that, unlike the communistic leaders, Mr. Ingersoll is a 'gentleman and a scholar,' the danger is thereby intensified. The wonder is why a man of good character and associations should take pleasure in teachings whose practical effect is to make his hearers and readers worse instead of better citizens. The strongest argument urged against Christianity, from the days of Voltaire and Paine, is that bad men made a profession of it; that hypocrites are found in all our churches. This is true. But is it not equally true that everything intrinsically valuable gets debased? Frauds are practised in business. The richest fabrics have their imitations. Gold and silver coins are debased or counterfeited. The evils, however, resulting from impositions of this nature are not serious. The intelligence of our people and the penalties to which offenders are subjected afford adequate protection, and for one hypocrite who makes a false profession there are at least nine concientious, devoted Christians. Another argument against religion is that our Saviour was an impostor, and as a corollary that his teachings exert a baneful influence. And yet both of the accusations are disproved by the experience of 2,000 years. If Jesus of Nazareth had been an impostor, his name and everything connected with it would hardly have survived a second generation. There would then have been no occasion for the labors of Voltaire, Paine, or Ingersoll. Other and numerous false teachers have appeared and disappeared. But time and truth have been attesting the divinity of our Saviour. His apostles and their successors, obeying his instructions, have carried and are carrying the glad tidings to the uttermost ends of the earth. As far and as fast as this gospel travels, the world is civilized and its inhabitants benefited.

Civilization and its beneficent institutions abound by the religion which our Saviour instructed his apostles to preach to the heathen. Geographical lines are not more distinctly established than those which mark the progress of missionaries; and while religious light brightens the Christian world, its rays dawn upon the darkest portions of the earth. What have the doctrines of Confucius, Mohammed, and other false teachers, done for their followers but to hold them for centuries in ignorance and barbarism?

But, returning to our own city, let us contrast the labors of two prominent contemporary teachers; one, Mr. Moody, a Christian, and the other, Mr. Ingersoll, an infidel missionary. Mr. Moody is self-made and self-educated. Mr. Ingersoll is a gentleman of some education and culture. That Mr. Moody's labors have been; in the highest degree beneficial to all classes will not be denied. The highest and the humblest listened with charmed interest, and all left the Tabernacle better and happier. The general effect of his preaching, supplemented by the never-to-be-forgotten voice of Mr. Sankey, cleared, braced, and purified the religious, moral, and social atmosphere of the city. The labors of Moody and Sankey were practical. They not only asked, 'What shall the harvest be?' but they obtained in their inquiry-rooms gratifying responses to their questions. Hundreds of drunkards were reclaimed, gamblers and prize fighters were converted. Destitute wives and children and desolate homes have been made happy and bright by the rescue and return of reformed husbands and fathers. Long and gratefully will the advent of Moody and Sankey be remembered. The city is still fragrant with Tabernacle memories. Mr. Moody is turning the results of his

labor to good account. The Moody and Sankey hymns, well known to the Christian world, are now sung by native converts in the interior of Africa. The sale of these hymn-books produces a handsome fund, which Mr. Moody devotes to missionary purposes. At his home in Northfield, Mass., he has erected a suitable building for a mission school and home for Indian girls, some fifty of whom from the far West have already been received. Mr. Moody, therefore, has taken up and will carry on the good work so auspiciously commenced by the late lamented Father De Smet. And now I invite Mr. Ingersoll or any of his followers to inform the public how and to what extent they have profited by *his* missionary labors in this city, what salutary reforms he has inaugurated or even suggested, or in what manner and to what extent he has contributed to the general welfare or happiness of his fellow-citizens."

WEEK-DAY SERMONS.

BY E. E. FLAGG.

A question that seems to be troubling not a few at the present day when there is such an extensive letting down of the old Puritan bars of practice and creed, is the question of amusements. I do not refer to innocent and wholesome recreations, but to those methods of diversion which are either distinctively worldly or dangerously near the verge.

"What is the harm in my going to the theatre now and then to see a good moral play?" asks some professed believer.

Not long ago a Christian father, keenly alive to the moral dangers of the stage, was expostulating with his son for his theatre going habits. "But members of the church, right here in this very town, go to the theatre. Why shouldn't I?" was the answer. And that perplexed parent, baffled and discouraged could have told you at least one phase of the "harm."

"Why shouldn't I allow my girls to dance?" says the professedly Christian mother. "Not in promiscuous assemblies, I don't approve of that, but at quiet home parties among themselves."

"What is the harm," asks another "of letting my children play with cards? A game of whist is no worse than a game of checquers. Young people need diversion, and if they don't have it at home they will seek it in some questionable resort."

Satan's lies are very plausible. When he said to Mother Eve, "What is the harm in eating an apple? To be as gods knowing good and evil is surely better than a state of stupid innocence, tending this garden of Eden," it was simply a masterpiece of falsehood which with suitable variations of time and place he has tried on her descendants ever since.

The harm is this: You are learning your children the taste of forbidden fruit. Is it less deadly eaten at home and from your hand? Will you let them play with Satan's edge tools and expect no harm will follow?

"But is there any rule in the Bible that covers the question of amusements?" asks a voice at my elbow.

Open your Bible at the twelfth chapter of Romans and read the second verse. "Be not conformed to the world." Is not this a rule, plain, simple, direct? It forbids a Christian from attending a good moral play though patronized by church members or even prominent ministers. It forbids the game of chance whether played in a gambling saloon, in the home circle or at a church fair. And so on through the entire list of amusements which the world has from time immemorial claimed to herself, but which she has always been generously willing to share with any professed Christian who is willing on his part to lower the standard of the cross and come down to her level.

Only half a dozen words in this short Bible rule, but like all the commands of God it is exceeding broad, and covers a good many things besides the theatre, the dance or the card table. It forbids that Sunday paper issued in flagrant violation of His day, but bought and read in many a so-called Christian household. It forbids the Sunday drive which has only pleasure for its object. It forbids all worldly associations secret or open. It forbids the jewels and costly trimming; the feathers and flowers and eight button kids that make so many a professor of godliness nowise different in outward appearance from her worldly, pleasure seeking sister. It forbids not only union with the world, but the shadow of union. It tears away the miserable sophistry that such and such diversions are not sinful in themselves, or no worse than something else that could be mentioned, and all the other specious arguments by which unstable souls are deceived. It says to every Christian, "Come out and be separate." Let the world go its way and you go yours, the straight and narrow way, the King's Highway of Holiness.

CHILDREN'S CORNER.

THE BATTLE OF LIFE.

Go forth in the battle of life my boy,
Go while it is called to-day;
For the years go out, and the years come in,
Regardless of those who may lose or win,
Of those who may work or play.

And the troops march steadily on, my boy,
To the army gone before;
You may hear the sound of the falling feet
Going down to the river where the two worlds meet,
They go to return no more.

There is room for you in the ranks, my boy,
And duty, too, assigned,
Step into the front with cheerful grace—
Be quick, or another may take your place,
And you may be left behind.

Temptation will wait by the way, my boy,
Temptations without and within;
And spirits of evil, in robes as fair
As the holiest angels in heaven wear,
Will lure you to deadly sin.

Then put on the armor of God, my boy,
In the beautiful days of youth;
Put on the helmet, breastplate and shield,
And the sword that the feeble arm may wield
In the cause of right and truth.

And go to the battle of life, my boy,
With the peace of the Gospel shod,
And before high heaven do the best you can
For the great reward, for the good of man,
For the kingdom and crown of God.

—*Home Life in Song.*

GETTING A SITUATION.

Mr. Silas Brown had advertised for a clerk. He wanted one to begin in the lowest place in the office; but that if found competent he would be advanced. Mr. Silas Brown was a sharp, and some said hard, business man. But he was just, and had really a kind heart under his sharp way.

Edward Clayton had seen the advertisement, and as he wished to do something to help his widowed mother he determined to apply for the situation, though he had heard not a little about Mr Brown's sharp ways. So he presented himself in that gentleman's office, and told him why he had come.

"Your name?" said Mr. Brown.

"Edward Clayton," was the response.

"Age?"

"Seventeen."

"Ever been in business?"

"No, sir."

"What do you know?"

"My teacher, Mr. Grey, of the high school, will tell you that I stood well in my class."

"Do you smoke or chew tobacco?"

"No, sir, my mother would not allow that, even if I wanted to."

"So you are not too old to mind your mother," said the merchant.

"No, sir; and I hope the time will never come when I will be too old to obey her wishes."

"Go to church?" said Mr. Brown.

"Yes, sir, and Sunday school."

"Why?"

"Because it is right and I like it."

"If I employ you will you do exactly as I tell you?"

"Certainly, sir," said Edward, "so long as you do not tell me to do anything wrong."

"Well, that's cool, I declare," said the merchant. "Who is to be the judge, I should like to know, as to what is right and wrong?"

"So far as I am concerned, Mr. Brown," replied the young man, "I must decide by my own conscience. But I do not believe that you would ask me to do anything that was wrong."

"Have you any recommendations?" persisted Mr. Brown.

"No, sir; I have never been in business and so have no one to give me a recomendation."

"Oh well," said the merchant, something like a smile coming over his hard features, "I think you have some very good recommendations. A young man in these days who does not smoke or chew, who is willing to acknowledge that he is obedient to his mother, who attends church and Sunday school, and who says he will be governed by his conscience is, to my thinking, well recommended. I will try you in this situation and we will see how you will do."

So Edward got the place, and I fancy will be able to keep it, at least until he goes out of it into a better one.

Good principles, boys, are the best foundation you can have for a true success in life. You are assured of good principles when you give the keeping of your hearts in loving trust to the Savior.—*Kind Words.*

A SERMON STOPPED.

A remarkable episode in a public religious service occurred while the clergyman was preaching from the text, "Is it well with thee?" It was at a little church in Yorkshire, England, in the year 1831. The minister was a good man, with no little gospel power in his heart and manner, and he made it solemnly plain to the auditory that the Savior was present, looking into their thoughts with kind inquiry and testing the spirit of every one. "Is it well with thee? Is it well with thee?" Suddenly an exclamation was heard from one of the pews, and a boy twelve years old, who had been intently listening, fell on his knees and began to weep and pray. A strange thrill ran through the congregation, and many rose to their feet. The minister paused in his sermon, and all attention was riveted on the kneeling boy. Everybody knew little Tommy, for he belonged to one of the oldest Yorkshire families, and his ancestors of Barnsley had won the arms of a baronet. He was a bright, gifted boy, now six years motherless, but carrying in his heart the indelible impressions of his mother's religious teachings. The honest Yorkshire people felt too deeply themselves the effect of the sermon to misunderstand Tommy's emotion. They did not think he was crazy. The minister did not. "Let us pray," he said, for he saw more need of prayer than of preaching at a moment when before men and angels a young soul first spoke its want. The whole congregation at once assumed the attitude of devotion. Many strong and loving petitions went up to God for the little boy whom, like Samuel, He had called in his own tabernacle. The scene was a strange one—that sudden prayer-meeting in the middle of sermon-time. The prayers were answered, too. Tommy rose from his knees with a radient face. Thenceforth the zeal of a divine annointing was on him. For the next eight years he continued to give increasing proofs of a Christian spirit, and Christian zeal, and rare and happy fitness for winning souls. When very young he was licensed to preach. At the age of twenty he left his native land and came to the United States. Since then he has not neglected the gift that is in him. The voice that so long ago said to him on the other side of the sea, "Is it well with thee?" has ever been recognized, and he has "followed Jesus all the way." It led him to Long Island; it led him to Albany; it led him down the Hudson again—and very many whom his words first taught the heavenly lesson, now know "it is well" with them. To-day few stand higher among the American clergy, or more honored of the Great Master, than Tommy, the Yorkshire boy—the Rev. Dr. Thomas Armintage, of New York.—*The Open Door.*

BE HONEST.

A youth was once employed in a large woolen factory. One day the proprietor called the boy into the office, and bade him take hold of a long piece of cloth and pull. "What do you mean?" said the boy. The proprietor then told him he had sold thirty yards of cloth to a lady, and he was ready to deliver it, but that there were but twenty-nine and a half yards in the piece and he wanted to stretch it a half yard. The boy stood in deep thoughtfulness for a while, and then said, "There are but twenty-nine and a half yards in that piece, and if we stretch it that won't be honest, and I can't pull." That boy grew up to be an honest man, and afterward wrote a highly prized commentary of the Bible. His name was Adam Clarke.—*Morning Star.*

TEMPERANCE.

THE GAINS OF PROHIBITION.

A review of the State legislation of the past year on the liquor question, recently made by Mr. Henry Hitchcock, of St. Louis, before the Missouri State Bar Association, contains some very suggestive and interesting facts. During the year 1881, legislation intended to restrain or prohibit the sale of liquor has taken place in six States, differing very widely in social conditions—viz., Kentucky, Mississippi, South Carolina, Massachussetts, Connecticut and Iowa. In Iowa it took the form of a constitutional amendment, absolutely prohibiting the manufacture or sale within the State of any intoxicating liquor whatever. One of the courts has, however, pronounced the amendment invalid because it was not submitted to the popular vote in proper form, and the question is still under appeal. In Kentucky the legislation has taken the curious form of special acts prohibiting or providing for the regulation of the sale of liquor in particular counties or districts, apparently in satisfaction of the prevailing sentiment on the subject in each locality. Some of these acts, too, show that in some localities the state of opinion which once called for such legislation has changed, for they repeal the prohibitory laws now in force in these localities. In Mississippi things have taken a similar course. The sale of liquor is prohibited in fifty different towns, and within five miles thereof. One act prohibits it in all the towns of a particular county except one, and in another permits the sale of malt liquors only. Another act relieves from the operation of the law which prohibited the sale of liquor within seven miles of two specified churches, "that portion of territory lying north of Strong River and east of Pearl River." In South Carolina we find a similar series of special acts prohibiting liquor-dealing in certain localities, and one general one, providing for a local vote in any town, city or village, on the demand of one-third of the legal voters, to decide by a majority whether there shall be "license" or no "no license," but exempting domestic wine sold by the gallon from the jurisdiction of the local majority.

In Massachusetts the existing license law has been made more stringent. In Connecticut the question of "license" or "no license" was remitted to a majority vote at town meetings, and liquor-dealers were made punishable for selling to habitual drunkards, minors or intoxicated persons, besides being made liable in civil damages for injuries committed by men made drunk on their premises. In Texas the local-option law already in force was slightly amended. In Ohio the so-called "Pond Law" endeavored to evade the constitutional prohibition of licenses, by im

posing a heavy special tax on liquor dealers, but the Supreme Court pronounced it unconstitutional. Another act closed on Sundays all "places" in which liquor was sold or exposed for sale on other days, but the difficulties of enforcing it have been found so great that it remains a dead letter. This increasing tendency to legislate about the liquor-traffic in various parts of the Union may of course have several different interpretations put upon it but there can be no doubt as to its indicating increasing public contempt and condemnation of excessive drinking, which, whatever the efficacy or inefficacy of liquor laws, must result in promoting temperance. In England the spread of popular education has already exerted a marked influence on the yield of the liquor taxes, which now constitute about forty per cent. of the revenue, or about $155,000,000.—*The Nation.*

REFORM NEWS.

(*Continued from the fifth page.*)

one or two other Free Methodists came a few miles to "stand by" me, and they acted as though they had a banner that they were not ashamed of. Praise God.

I did the best I could to put in the breaking-up plough beam deep, and felt that none were able to pluck me out of my Father's hand. There was no open resistance. The devil had always had his way undisputed and undisturbed in the place so far as men are concerned, if I was rightly informed. Perhaps the craft were taken by surprise; perhaps they had never known how bad their chosen system was. Probably they knew they had every thing to fear from investigation, for they were reported as saying that they did not thank the resident minister for advocating Masonry publicly.

The lesson to be learned from these developments is two-fold:

1. The craft have succeeded in making the people of Ray believe that it is not safe to exercise the civil rights guaranteed them in this land of liberty, and that it is equally unsafe in this so-called Christian country to obey God; that an irresponsible, anti-republican, anti-scriptural power, working in the dark, with the power of vengeance in its own despotic hand, and the spirit of vengeance in its infernal make-up, aspiring to inquisitorship over conscience—and grasping after supreme dictatorship in civil and political administration makes it thus unsafe to act like a Christian or citizen of a free republic.

2. To consent to be thus ruled or intimidated is approaching alarmingly near to taking the mark of the beast.

A community ruled by the lodge! A community of slaves! and if religious, of hypocrites! But the people of Ray cannot sin as cheaply as they did, and I hope they will not sin as much as they did.

OAKLAND COUNTY.

I lectured two evenings in the new meeting house near Ortonville, Oakland County. Bro. Webster had advertised the meetings thoroughly and the attendance was good. Hon. Geo. Kipp was chairman both evenings. There are a number of them who hate iniquity and love righteousness, and the Lord was with us. There was no disturbance and no open opposition.

I then spoke two evenings in the Highland, Oakland Co., in the Baptist house. Several persons had spoken against secretism in their preaching and testimonies. There were some real live saints there. The large house was full, some coming ten miles, I think. The lodge men were there in force. One 32 degree Mason was present. It was no time to be weak. The saints prayed and God answered gloriously; praise his name. On the second night I preached from Masonic publications and the Bible. I challenged reply, but none was made. I then gave the steps, grips, signs, etc., and the storm of Masonic indignation burst. The spirit of Masonry breathed out its hate and foamed out its own shame in such a manner as to show that they had made astonishing and ruinous proficiency in the school of depravity. The lodge and the speaker together succeeded in giving the people a pretty thorough knowledge of liberty's most deadly foe, and piety's greatest hindrance.

There were some who professed to be Christians,—young converts, who had taken their demits. After my first lecture much was said about demitted Masons, though I had not mentioned it. It was claimed that they were no longer Masons. I knew it to be a Masonic device to deceive the church people. In closing my second lecture I proved that a demitted Mason was actually a Mason, and in every sense a Mason. The lodge managers are very anxious to have some of their agents in the church. But I struck their device a death blow, and being flanked, they made a stampede. All they seemed to aim at was to show that they had kept still just as long as they could!

Two persons were gloriously saved by grace through the influence of those meetings. Many incidents I must pass by. Money, friends, life, etc., are not troublesome questions! O for grace to do the will of God! How we need the Spirit of power! Lord send it upon us! Amen!

A. H. SPRINGSTEIN.

The last Maine Advent Christian Conference emphatically discountenance all oath-bound secret societies.

IT is no small thing for a man to have a rule in his mind by which to judge every part of his life—even though every part of his life may not conform to that rule.

Past Grand Master Kidder approves of the color line in Odd-fellowship.

Dr. Wm. Everett of Quindy refused to take part in celebrating Forefathers' Day because 33 degree Ben. Butler headed the programme.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,
JONATHAN BLANCHARD
OF ILLINOIS.

For Vice President,
JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with book of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

AMERICAN PARTY CLUBS.

The local work of reform politics which, while it may require more labor and self-denial, is at the same time more fruitful of good to the reform, is usually neglected for want of a leader, whose time and energies can be given tirelessly and without stint. But the first step, the organization of a society or club, is often the hardest to be taken; and as a most useful assistance in this direction we are happy to present the following constitution and by-laws prepared by Bro. M. N. Butler of the *American Freeman*, as a model for American clubs, which can be adopted as a whole or modified to snit the special cases. This is a good step toward the organization of American voters. We shall be happy to note the formation of many local societies upon this basis.

CONSTITUTION.

NAME. ART. I.—The name of this organization shall be "The . . . . . American Club, Number . . . . ."

OBJECT. ART. II.—The object of this organization shall be the dissemination of truth and light concerning American party, as enunciated in its political platform of principles, by lectures, discussions, circulating printed platforms, tracts and books; through newspaper correspondence, and by all lawful efforts, in such way and manner as shall be deemed practical by its membership.

MEMBERSHIP. ART. III.—Any person may become a member of this Club by signing the Constitution and giving his or her influence and means for the promotion of the objects and aims of this organization as declared in Article second.

OFFICERS. ART. IV.—The Officers of this Club shall be a President, Vice President, Secretary and Treasurer, and these Officers shall constitute an Executive Committee.

DUTIES OF OFFICERS. ART. V.—Section 1. It shall be the duty of the President to preside over the meetings and deliberations of the Club and superintend its general interests.

Section 2. It shall be the duty of the Vice President to render the President such assistance as may be desired, and to preside and perform the duties of that officer in his absence.

Section 3. It shall be the duty of the Secretary to keep a record of all meetings and proceedings of the Club, and prepare brief monthly reports concerning local work and forward the same for publication in the official organ of the Club, and other papers.

Section 4. It shall be the duty of the Treasurer to collect all moneys pledged, the membership fees and dues, if any, and pay bills at the order of the Club, or its Finance Committee.

TIME AND PLACE OF MEETING. ART. VI.—The time and place of meeting shall be designated at adjournment, subject to change for sufficient reason by the Executive Committee.

ART. VII.—This Constitution may be altered or amended by a majority vote of members present, provided one month's notice be given at a regular meeting, of such proposed change.

BY-LAWS.

Section 1. The President and three members may call special meetings of the Club, due notice being given to the members.

Section 2. There shall be the following standing Committees: A Finance Committee, whose duty it shall be to solicit funds to aid in defraying necessary expenses, holding special conventions and facilitate further organization of new clubs adjacent thereto. A Political committee, whose duty it shall be to attend such conventions, caucuses, etc., not connected with this body, as may be practical, and report the action and doings of the same to this Club, and otherwise carry out the pleasure of the Club as its representatives; and the Chairman shall be a committee to report all political items pertaining to the work, to the National Committeeman residing in the State. A Committee on Lectures and Public Meetings, which shall make such arrangements as may be the will of the Club. A Committee on Newspapers, whose duty it shall be to solicit subscriptions from all members, and others, urging them to become readers of American party papers, and especially of the journal in which the official proceedings of the Club are published.

Section 3. . . . . members shall constitute a quorum for the transaction of business.

Section 4. These By-Laws may be altered or amended by a majority vote of all members present at any regular meeting.

RELIGION AND GOVERNMENT.

I must not forget to mention religion, both in rulers and people, as of the highest importance to the public. This is the most sacred principle that can dwell in the human breast. It is of the highest importance to men, the most perfective of the human soul. The truths of the gospel are the most pure, its motives the most noble and animating, and its comforts the most supporting to the mind. The importance of religion to civil society and government is great indeed, as it keeps alive the best sense of moral obligation, a matter of such extensive utility, especially in respect to an oath, which is one of the principal instruments of government. The fear and of God and the terrors of eternity are the most powerful restrainst upon the minds of men, and hence it is of special importance in a free government, the spirit of which being always friendly to the sacred rights of conscience, it will hold up the gospel as the great rule of faith and practice. Established modes and usages in religion, more especially the stated public worship of God, so generally form the principle and manners of a people, that changes or alterations in these, especially when nearly conformed to the spirit and simplicity of the gospel, may well be esteemed very dangerous experiments in government. Human conduct and character can never be better formed than upon the principles of our holy religion; they give the justest sense, the most adequate views of the duties between rulers and people, and are the best principles in the world to carry the ruler through the duties of his station, and in case a series of faithful services should be followed with popular censure, as may be the case, yet the religious ruler will find the approbation of his conscience a noble reward.—*Election Sermon, Boston, Mass., 1778.*

What a new day is dawning when men like Edward Atkinson, Francis Parkman, President Eliot, Mark Hopkins, and the faculty of Amherst College, together with a thousand prominent business and professional men of Massachusetts, set their names and seals to a document which says: "We have resolved to vote for no one at the next election of members of Congress whose character and record do not satisfy us, and who will be found, in office, to be a consistent, earnest, and aggressive supporter of civil-service reform. We have no wish to separate from the political parties with which we have always acted and in whose principles we believe; but when any party nominates a candidate from whom adherence to one of its leading principles cannot be expected, it forfeits its rights to the support of its of members. We wish to assure the triumph of our party principles by the nomination and election of men who believe in them all and who will earnestly labor to carry them out. To this end if a candidate for Congress is nominated whose sympathy with the cause of civil-serviee reform is doubtful, we shall seek for ourselves some better representative and cast our votes for him. We advise our fellow-citizens to adopt the same course, to organize in their respective districts, that their strength may be used to the best effect and to so vote that their influence may be felt against the dishonest and degrading system which corrupts the government of our country."

AN INCIDENT OF SEWARD.

A correspondent of the Raleigh *News*, in the course of an account of a visit of President Johnson and some of his Cabinet to the University of North Carolina, gives this incident: It was the custom of the two literary societies to invite all distinguished visitors to become honorary

members. Governor Seward and Postmaster General Randall consented to join the Philanthropic Society, of which I was a member. When they were escorted into the hall the members all rose, and the president of the society put to them the usual question: "Do you promise to keep the by-laws and transactions of this society a secret?" Mr. Randall responded, "Yes," and we all resumed our seats, thinking that Governor Seward had done likewise. To our surprise he remained standing, and said in a distinct and emphatic voice: "I do not, Mr. President; I never joined a secret society in my life. I never was a Freemason, Oddfellow, or Know Nothing. I do not promise." We were at our wits' end, when one of our cleverest members rose and said: "Mr. President, I move the rules be suspended in Governor Seward's case, and he be admitted without the usnal promise." This happy but unconstitutional mode of disposing of the question was immediately adopted, much to our relief, and the Governor became one of the *Socii*.

THE CHURCHES.

—Ex-Congressman Green Clay Smith, of Kentucky, is now pastor of the Baptist Church in Louisville.

—Rev. H. C. Leland, well known to many of our readers in Wisconsin and Iowa, has entered on pastoral work at Highland Park, Chicago, Ill.

—A General Convention of the United Brethren is to be held in the month of June next, at (or near) Petersburg, Ohio, for the purpose of organizing a general United Brethren Holiness Association.

—Rev. Dr. Henry H. Jessup has been appointed as United States minister to Persia. He has long been laboring as a missionary in Syria, and his familiarity with Oriental people fits him to be our first representative before the Shah of Persia.

—Messrs. Moody and Sankey, as we learn from the London *Christian* of Dec. 14, have been holding very successful meetings in Southhampton and Portsmouth. The attendance has been from 3,000 to 4,000 at each meeting, completely filling the large halls in which they were held.

—Rev. J. L. Fonda, for nine years pastor at Morris, Minn., spent the Sabbath with old friends at Wheaton, where he graduated in 1868.

—Rev. Geo. R. Milton, son-in-law of Rev. C. C. Foote of Detroit, has received a call from Winnebago. Ill., Congregational church of very favorable nature. The church has been for some time divided on account of the location of the meeting house, but a settlement of this question and the bnilding of a new church is promised if Bro. Milton will accept.

—The Wesleyan church at Wheaton has for years depended upon the Missionary Society at Syracuse for $100 or $200 in order to snpport a pastor. But this year under Prof. Stratton's pastorate they have become self-sustaining and are ablc to aid other weaker churches.

—The students under the energctic Augustana Swedish Synod, who are studying at the seminary at Moline, are early put to work. About fifty of them were lately sent to different places in twelve different States to assist in the work of the church. Snch energetic measures are good for both church and students.

—The First Church of Christ, Galesburg, Rev. A. R. Thain, pastor, has just closed its year. The funds are raised by voluntary contributions made each Sunday morning. Last year they received in this way $2,596, and from other sonrces about $300. They have expended about $400 in improvements in the way of heating and furnishing. The pastor's salary has been incrcased from $1,800 to $2,000.

—The teachers in the Chinese Sunday-school which meets at Farwell Hall, Chicago, prepared a Christmas entertainment for their pupils dnring the season. A performer, masked and hideously arrayed was introdnced during the performance, whose appearance on such a solemn occasion startled and shocked the simple Chinamen, who thought they beheld onc of their heathcn deities reappearing in a Christian land.

—The death of the wife of Rev. J. D. Baker of cambridge, Ill., on the 29th of December is announced. She died at the age of 67 years. Mr. Baker began pastoral labor with the Congregational church in Cambridge in 1852 and remained in this work for seventeen years, greatly esteemed by the churches throughout the county. After laboring in other places for several years, he returned to the place endeared by many associations last April where with his companion he wished to spend the remnant of their days.

—The firm of sugar refiners, consisting of Bros. R. L. and A. Stuart, was formed in 1828, and the co-partnership was not dissolved until after the death of the junior in 1879, a period of fifty-one years. Great as was their business success, their names as philanthropists will be remembered long after that is forgotten. The Stewarts were Old School Presbyterians, and devoted to the interests of the church. It was the custom of the brothers to distribute yearly a certain nnmber of thousands of dollars for benevolent purposes, whether the profits of the year had been large or small. Up to the time of the death of Alexander Stuart, in 1879, the brothers had given away for various objects $1,391,000. Since the death of his brother, Robert L. Stuart has given a half million dollars for charitable purposes.

—The Rev. Mr. Seguin, who is now laboring in connection with the Judson Mission in this city, says congregations fill the church three times a week. It holds about a thousand. There are three missionaries, including himself, assisting Dr. Judson. He has charge of the French work, and the two others have different branches. Dr. Jndson commenced with forty members and has now 400. The Sunday-school has about four hundred children and the French Sunday school, which has just commenced, has fifteen children. The French services are attended by about fifty. A French library and reading room is commenced, and Mr. Seguin asks for books and periodicals. This admirably arranged and thoroughly live city mission, will doubtless ere long have Italian and Spanish-speaking missionaries in connection with it. There is a French-speaking population of 27,000 in its vicinity.—*N. Y. Witness.*

REVIVAL.

A brief bnt interesting letter from Bro. Isaac Hyatt, of Dale, New York, tells us of a gracious visitation of the Spirit upon his people:

"Last Monday (Jan. 8, '83,) the Free Baptist Church at Dale, N. Y., closed a week of meetings. Rev. A. P. Graves, D.D., Mr. W. S. Nickle, with their wives, assisted and rendered very efficient service.

"Bro. Graves stoutly rebukes all kinds of sin, and teaches his fellow-men to renounce everything wrong and come to God in the name of Jesus. Sister Graves' talks to parents and children were excellent. She is an able speaker, and lovingly persuades her hearers to accept the truths of the Gospel.

"Mr. Nickle and his wife are sweet singers. They sing with the spirit and understanding. The church has been quickened, and many are inqniring to know what they shall do to be saved."

UNDENOMINATIONAL CHURCHES IN KENTUCKY.

SECOND PAPER ON BEREA COLLEGE

Persecutions multiplied, Still the churches and the school continued to grow. The war came. The school was for a time suspended. At the close of the war it was again resumed. Bro. Fairchild and others came. We have now five professors and six lady teachers. We have spacious grounds,—good buildings and a hundred thousand dollars as an endowment fund. About four hundred pupils—male and female, colored and white in nearly equal proportions, attend each year—harmonious—very orderly.

The testimony of the church and the college is against Sabbath desecration, intemperance, secret oath-bound societies which subvert justice and, to the extent of their influence, the religion of Christ.

The students in the college, the people of the village and region ronnd about, worship in the one church and one church honse of the place. Thus we seek to exhibit before the people the idea of the purity and unity of God's church. Several of the churches previously referred to, are twenty, thirty, and even a hundred miles from Berea. These churches are feeble and need pastors who can be in their midst, and nurse them into vigor in the midst of surrounding opposition. For this undenominational work the sects are not prepared to aid. They are busy in what they call "church" (sect) "extension." The mission boards are the propagandas of these sects and denominations. We know these divisions are contrary to the spirit and letter of the gospel, a source of weakness to the church, a source of stumbling to the world, and the great hindrance to the reforms.

With these convictions and our observation and experience of the past, shall we abandon the work of thirty-five years and now set up another denominational work—take a name indicative, as we may assume, of some ONE feature of the Gospel plan and thus naming ourselves help multiply schisms, already the bane of the South and the world? Does the benevolent public demand this at our hands as a condition of that aid and cooperation necessary to highest efficiency? Or will they say, Go on as God has seemed to lead and defend? Whatever others may do or not do, our mind is made up. With God's help, we shall go *forward*.

The American Missionary Association started nudenominational. Soon after the war it committed its self as the organ of one denomination, and now, as in the November number of its magazine, styles itself the "left wing of the Congregational corps."

I was made to see that so long as I received aid from that association—reported as a missionary with commission from that Association, I would be considered, by the great body of readers, as doing their *denominational work*. I may not, whatever be the sacrifice, allow myself to be thus regarded.

In 1848 I declined the aid of the Home Missionary Society. It was then sustaining quite a number of slaveholding churches. I remonstrated again at the policy pursued. The society thought I ought to be satisfied with their aid to me, whilst I was bearing testimony against the iniquity of slavery. However small my name, my influence, I felt it ought not to be where it would bid God speed to an association in a wrong work. So I now feel in reference to denominationalism and have therefore declined the aid of the Am. Miss. Association

I cannot make this people here feel that I greatly deplore the evils of denominationalism so long as I am commissioned by and receive the aid of denominationalism. If needs be, I must suffer for their good; but "Jehovah Jireh."

The time is, and has been for eighteen hundred years, when evangelists, in obedience to their Lord, should "Go, disciple"—convert men to Christ in all the fullness of his character—baptising them in the name of the Father, Son and Holy Spirit—exhort them to come together as the one church of the place, and take the Scriptures of the Old and New Testament as their rule of faith and practice. There are ministers here in the State, like Bro. J. F. Browne, Bro. Cone and others who would like to do this work; but they need aid in the work. The people of the South have not been educated to the work of sustaining the gospel as they ought to do. Those who will receive the gospel referred to, are at present, comparatively few, and have not much of this world's goods. Also the people, colored and white, are bewildered by denominational factions, and their time and money sponged up by numberless secret orders offering them false religions and delusive hopes. Men who will labor successfully with such a people, and against prevalent vices, cannot at first expect an adequate support.

We need an association that will see that faithful men are wisely and faithfully sustained. JOHN G FEE.

Berea Ky., Nov. 28, 1882.

THE Creator, in obliging man to eat to live, invited him by appetite and rewarded him by pleasure.—*Brillat-Savarin.*

OUR CONTRIBUTORS.

The *Cynosure* is happy to announce herewith a grand list of contributors and correspondents for 1883. To read their letters, study their arguments, compare their experiences, and drink with them at the fonntain of truth, even Jesus Christ, will be the noble privilege of the readers of the *Cynosure*. The following is only a partial list. Arrangements are being made for the enlargement of the circle until it shall include every section of our country:

John G. Fee.
Rev. A. M. Milligan, D. D.
Rev. P. A. Seguin, French Protestant Mission, N Y.
Pres. S. B. Allen, Westfield College.
Pres. C. B. Kephart, Avalon College.
Rev. Warren Taylor, Presbyterian, Ohio.
Prof. L. N. Stratton, President Wheaton Theological Seminary.
Prof. W. O. Tobey, editor *United Brethren in Christ.*
Prof. J. R. W. Sloane, D. D., of Reformed Presbyterian Theological Seminary.
Rev. Wm Johnston, United Presbyterian church, Iowa.
Revs. H. H. Hinman and P. S. Feemster, N. C. A. agents in the South.
Rev. J. C. K. Milligan, editor of *Our Banner.*
Thos. E. Kennedy, San Jose, California.
S. M. Good, who has taken some fifty degrees in various Masonic rites.
Rev. X. A. Welton, Episcopal.
Mrs. E. D. Bailey, Worcester.
John Tanner, Jr., Kingston, Tenn.
Alexander Thomson.
John D. Nutting, Oberlin Theological Seminary.
Rev. Woodruff Post, Methodist Episcopal, New York.
Rev Henry T. Cheever, Worcester.
Rev. David McFall, Chambers Street R. P. church, Boston.
Rev. A. J. Chittenden, Congregational, Ill.
Rev. B. F. Worrell, do., Olathe, Kans.
Prof. O. F. Lumry, Wheaton College.
Rev. M A. Gault, Ref. Pres., Iowa.
Rev. Issac Bancroft, Monroe, Wis.
Mrs. J. F. Hardie, of Minnesota.
Mrs. S. C. Kennedy, of Californiia.
Rev. C. D. Trumbull, Ref. Pres., Iowa.
Elder J. L. Barlow, Baptist, Conn.
Elder A. L. Post, do., Pennsylvania.
Rev. C. C. Foote.
Gen. J. W. Phelps, American candidate in 1880.
Rev. P. B. Chamberlain, Congregational, Washington Territory.
Elder Nathan Callender, Pennsylvania.
George W. Clark, the "Liberty Singer."
Miss E. E. Flagg, Massachusetts.
Rev. W. W. Ames, Wisconsin.
Prof. S. C. Kimball, editor *Christian Witness.*

FROM FOREIGN LANDS.

Rev. John Boyes, Louth, England.
Rev. Wm. Hazenberg, Cape Town, South Africa.
Rev. A. D. Zaraphonithes, Syra, Greece.
Rev G. H. Filian, of Armenia [now in this country.]
Henry M. Bissell, missionary in Mexico.

BIBLE LESSONS.

LESSON V., Feb. 4, 1883.—THE PRINCE OF LIFE.—Acts 3: 12-21.

GOLDEN TEXT.—In him was life; and the life was the light of men.—1 John 1: 4.

[☞ Take your Bible and study the Lesson before reading the Notes.]

NOTES.

When Peter saw it, i. e., the crowds rushing into Solomon's porch, and their wonder, as may be inferred from his opening words. Now was Peter's opportunity; and he improved it with promptitude and skill. The Master, in calling him, had promised to make him a fisher of men; and here the tact and energy of the fisher appear.—*Arnot.*

Ye men of Isreal, why marvel ye at this? Why are you at a loss, astonished, as if something unaccountable had happened? A miracle had often occurred among them; God had already, through the apostles, exhibited signs and wonders, especially on the day of Pentecost.—*Peirce.*

The God of Abraham, etc. Thus Peter shows them that this was no new religion, no new power, but their own proudly acknowledged God who had done this, as he had done wonders for them before.—*Peloubet.* No words could have riveted the attention of the people like these. "*We* have not done this great thing which so astonishes you, but the Eternal of hosts, the Glory and Hope of Israel, the covenant God, in whose royal house we all are standing—he has done it.—*Schaff.*

Pilate....determined to let him go. Not, was determined, which indicates only mental purpose, but had adjudged him innocent, and then retracted his decision and permitted the crucifixion, only in obedience to the clamor of the mob and the threats of the priests (Luke 23: 14, 16; John 19: 4; Matt. 27: 24; Mark 15: 15).—*Abbott.*

Denied the Holy One....desired a murderer. The picture St. Peter paints to the Jews of their guilt is exceedingly vivid. He piles up the terrible contrasts. This Jesus God hath glorified; but ye, denying that he was Messiah, have delivered him up to shame and death. Pilate, the mocking, careless Roman, could not find in his heart to condemn him: but you urged him on, clamoring for his blood. You were offered (ver. 14) the choice between a murderer and the Holy and Righteous One, and you choose the murderer. The Prince of Life, whom God raised from the dead, you in your shortsightedness deprived of life.—*Schaff.*

The Prince of Life. The Author of Life, i. e., of life in the fullest sense in which the Scriptures ascribe that property to the Saviour, viz., spiritual or Christian life—eternal life (comp. John 1: 4; Heb. 2: 10), and also natural or physical life (comp. John 5: 26; 11: 25).—*Hackett.* Its primary meaning is one who is the originator of that to which the title is attached. The "Prince of Life," is accordingly he who is the source from which life and salvation flow.—*Plumptre.* Christ is the Author (Prince) of life, because he preached eternal life to the world, proposed it to believers, purchased it for them by his precious blood, and shall at length bestow it upon them.—*Gloag.*

Yea, the faith which is by him, hath given him this perfect soundness. The faith which Peter possessed, and by means of which he had healed the lame man, is represented as the work of Christ (i. e., faith in Christ is the gift of Christ); in other words, the expression "which is by him" may be explained thus: Faith in Jesus of Nazareth as Messiah came to Peter, partly owing to his having witnessed the life and work, and especially the resurrection of Christ—partly through the revelations of the Spirit sent by Christ from the Father at Pentecost.—*Schaff.*

I wot (know) *that through ignorance ye did it.* The language of Peter concedes to them such a palliation of the deed as consisted, at the time of their committing it, in absence of a distinct conviction that he whom they crucified was the Lord of Life and Glory (Luke 23: 34; 1 Cor. 2: 8); but it does not exonerate them from the guilt of having resisted the evidence that this was his character, which had been furnished by his miracles, life, doctrine and resurrection.—*Huckett.* Sins of ignorance may be forgiven more easily than wilful sins, because they do not show so hard a state of the heart.—*Peloubet.*

Should suffer. The doctrine of a suffering Messiah was totally at variance with the current views of the Jewish church, and hard to digest even by the Twelve, up to the day of their Lord's resurrection. Our preacher himself revolted at it, and protested against it, when first nakedly announced, for which he received a terrible rebuke. Here he affirms it to be the fundamental truth of ancient prophecy realized unwittingly by the Jews themselves, yet by a glorious divine ordination. How great a change had the Penteeostal illumination wrought upon his views!—*J. F. and B.*

That your sins may be blotted out. (The first effect of repentance.) Instead of remission we have here the stronger figure of obliteration. The Greek verb is applied by Xenophon to the erasure of a name from a catalogue or roll. It may here denote the cancelling of the charges against any one, and this amounts to the same thing as remission (2: 38).—*Alexander.* This figurative expression was much more foreible with the ancient mode of obliteration. The ancients wrote on tablets with wax, and when they wished to blot out what they had written, they used the flat end of the iron pen, and thus obliterated every trace of it. So the repenting sinner who turns to this risen Savior has the promise of an utter expunging of his sins—rubbing out every trace of them—from God's book of account.—*Jacobus.*

Until the times of restitution. Better, RESTORATION *of all things*, i. e., at Christ's second coming. But this phrase, "the restoration of all things," is used in two senses in the New Testament. First it is said (Matt. 17: 11; Mark 9: 12) that Elias must "first come and restore all things." There it signifies the beginning of Christ's kingdom. As Christ's death was for all men's redemption, the restoration of all things may be said to have begun then. In the present verse the words have reference to the time when the course of that restoration shall be completed.—*Cambridge Bible.* The full signification of the word is renewal or restoration of primeval purity, order, happiness; setting right the present wild disorder and confusion; good will then triumph over evil, truth over falsehood.—*Schaff.*

God hath spoken by all his holy prophets. All is omitted in the best manuscripts. (See Deut. 18: 15, 18, 19; Joel 3: 17, 18; Ezek. 34: 23-27; Isa. 60: 13; 62: 4; 65: 17-19.) This glorious restoration to holiness and happiness is the theme of all prophecy in every age in the Old Testament. It was the expectation of this "restitution," so deeply rooted in the hearts of all Jews, which was the principal cause of their summary rejection of a suffering Messiah. They read their glorious sacred books in the strong, false light of their own jealous hopes and burning desires; and so they passed over the plain intimations of some of their noblest prophecies, which told them how the glory they longed after could only be reached through a long, weary training of pain and sorrow, and the triumph of Messiah only through his suffering and death.—*Schaff.*

THURLOW WEED'S RECOLLECTIONS.

EXTRACTS FROM HIS LETTERS.

My first employment was in attendance upon an ashery. The process of extracting lye from ashes and of boiling the lye into black salts was common-place enough; but when the melting down into potash came all was excitemnt and bustle. This labor was succeeded, when the spring had advanced far enough, by the duties of the "sap-bush." This is the season to which the farmers' sons and daughters look forward with agreeable anticipations. In that employment toil is more than liberally sweetened. The occupation and its associations are healthful and beneficial. When your troughs are dug out (of basswood, for there were no buckets in those days), your trees tapped, your sap gathered, your wood cut and your fires fed, there is leisure either for reading or "sparking." And what youthful denizens of the sap-bush will ever forget the "sugaring off" their share, or the transparent and delicious streaks of candy congealed and cooled in snow?

Many a farmer's son has found his best opportunity for mental improvement in his intervals of leisure while tending "sap-bush." Such, at any rate, was my own experience. At night you had only to feed the kettles and keep up your fires—the sap having been gathered and the wood cut "before dark." During the day we would also lay in a good stock of "fat pine," by the light of which, blazing brightly in front of the sugar-house, in the posture the serpent was condemned to assume as a penalty for tempting our great first grandmother, I have passed many and many a delightful night in reading. I remember in this way to have read a history of the French Revolution, and to have obtained from it a better and more enduring knowledge of its events and horrors, and of the actors of that great national tragedy than I have received from all subsequent readings. I remember, also, how happy I was in being able to borrow the book of a Mr. Keyes, after a two-mile tramp through the snow, shoeless, my feet swaddled in remnants of a rag carpet.

In the autumn following our removal to Cincinnati I had "worked out" and earned leather (sole and upper) enough for a pair of shoes, which were to be made by a son of Crispin. (Deacon Badger, if I remember rightly), who lived on the river a mile and a half away. The Deacon, I doubt not, has gone to his rest, and I forgive him the fibs he told, and the dozen journeys I made barefooted over the frozen and "hubby" road in December before the shoes were done.

My mind retains most vividly incidents rather than individuals. In those days, hard as it may seem now, poor men, however honest, lived in dread of imprisonment. My father was one of a class whom ill-fortune tracked through life. He worked hard, but never prospered. His horse was always sick, or lame, or was backing off the dock. The debtor's prison, therefore, was ever staring us in the face. But there was this blessed mitigation of the horrors of the debtor's prison: there were goal liberties connected with the prison, of which a debtor, with a reputation for honesty, and a wealthy friend who would sign his bond, to remain upon the "limits," might avail himself. The limits, accurately defined, extended to business parts of the village, so that a poor man stood some chance of keeping the wolf from devouring his wife and children. This, however, was not the full measure of the law's humanity. On Sundays the debtor was free, and on these days I used to roam with my enfranchised father down to the "Point," over to the Shad Fishery, or up to Jefferson, with a deep sense of gratitude that he was permitted one day in the week to walk God's earth and breathe his atmosphere unrestrained. Creditors were on the watch always for truant debtors, who sometimes failed to return to the limits before 12 o'clock on Sunday night.

In Everard Peck of Rochester, for whom I worked after a wife and children were upon my hands (that wife, God bless her, always doing more than her share for the support of all), and to whose office I seemed to have been providentially attracted, I found that friend who "sticketh closer than a brother."

I rejoice that the memory of Franklin is cherished by printers. No page of history is adorned by a brighter name. His precepts and examplet—both eminently wise and good—have exerted a salutary and living influence over the civilized world. But to printers, especially, have his teachings been profitable. Stimulated by his virtues, and emulous of his fame, printers have since risen to high and enviable stations.

There is no man, I venture to say, who has the slightest intellectual relation to our craft, who has not been rendered wiser, better and happier by reading the life of Benjamin Franklin. And many a printer's devil, who, but for his familiarity with the history of Franklin, would have groveled through life, has risen to eminence. Every State in the Union has furnished gratifying illustrations of this fact.

Progress and mechanism have divested our art of much of its interest. I have never been able to look with complacency upon these innovations; and if our great exemplar, Franklin, could visit earth, his spirit would grieve at the vandalism which has robbed "press work" of all its intellectuality. Benjamin Franklin, though a good "compositor," was a good "pressman" also, and worked as such, from choice, while a journeyman.

But now only one branch of our trade is taught to apprentices. A printer is now no longer connected with the "press-room." The printer of the present day is a stranger to its healthful toil, its rich humor, its merry laugh, its habitual jests, and, I am constrained to remember, its too frequent revelries. The customs of the press-room, along with its labors, are all obsolete. Who, of the present generation of printers, knows anything of the mystic and magic power of signature "O?" And how *can* a boy make a good printer whose initiatory *steps* were not taken in treading a pelt? Who has forgotten the weariness of of that treadmill? I remember with gratitude the innovation which gave us dressed deer skins instead of green pelts for balls.

Railroads, steamboats, canal boats, etc., have had their share, too, in plucking flowers from our path. The journeyman printer, like the hatter and shoemaker, used to go on his "tramps." These were delightful peregrinations. I have traveled on foot from Onondaga to Auburn, from Auburn to Utica, from Utica to Herkimer, thence to Cooperstown, thence to Albany, thence again to Utica, etc., working a few months or weeks, as chanced, in each place.

Time has wrought great changes, and nowhere else with such a legible hand as in your city (New York). I obtained a "situation" there in June, 1815. It seems as if but a night had intervened, and that all I now see, in waking, of grandeur and magnificence, of a wilderness of dwellings and forests of masts, is the work of enchantment.

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Although this Monitor is extensively used by the lodge, especially in conferring the higher degrees, it is *publicly* called an exposition, and not allowed as authority.

NEWS OF THE WEEK.

—The National Board of Trade, at its closing session in Washington, adopted a resolution in favor of the abolition of all internal revenue taxes except those on tobacco and spirituous and fermented liquors.

—Rev. Arthur Little, of Chicago, was summoned from his pulpit Sabbath morning on account of the critical condition of his wife, who was dead when he reached her bedside.

—The Chicago Nail works and a Smelting establishment, both among the largest of their kind, were burned here last week.

—The Quincy House, one of the largest hotels in Quincy, Ill., was almost entirely destroyed by fire Thursday morning. Although there were nearly a hundred people in the building when the fire was discovered, there was no loss of life, owing to the promptness of the clerks and employes.

—A calcium light, in which hydrogen and oxygen gases had been improperly mixed, exploded on the stage of the Grand opera house, Milwaukee, Thursday evening, mortally wounding two men, and seriously injuring others.

—Another important measure has been introduced in the Illinois legislature, which requires all keepers or persons controlling hotels, seminaries, colleges, or other places where persons are lodged, to provide and keep in repair suitable fire-escapes.

—Throughout the entire western part of the State of Kansas a storm of snow, sleet, and hail, the fiercest ever known, prevailed last week. The ground was thickly covered with snow, and the cold was intense. Cattle and sheep suffered terribly, and it is thought the losses in that region will be greater than at any time since the sentlement of the country. The storm came from the west, and increased in violence as it neared Topeka, covering the railroad tracks to such a depth that men will have to work for days before travel can be resumed. In Nebraska there was a fall of dry snow, which was accompanied by high winds. The railroad tracks were covered to a great depth, and trains in the central and northern portions were delayed for several hours, while many were entirely blockaded. The storm reached Chicago on Saturday night, the thermometer falling to 32 degrees in the vicinity of the city

—The boilers of the steamer Josephine exploded Wednesday in Port Susan bay, Oregon, while the passengers were at dinner. Eight persons were killed.

—The heaviest rainfall for many years occurred Thursday night in New Orleans. All the streets were flooded. Canal street was a river, and no land was visible in the Fourth and Third Districts. The city squares were lakes, and the streets perpendicular with the river ran a volume of water one to three feet deep, at a velocity of ten miles an hour. Many passed the night in the horse cars, being unable to get from them to their homes.

—The loss of life by an accident in Southern California on the Southern Pacific road is stated at twenty-one, eleven of the corpses being beyond recognition. Among the lost is Colonel Larrabee, formerly a member of congress from Wisconsin.

—Fifty Chinamen were killed Sunday by the explosion a giaut-powder establishment four miles north of Oakland, California.

—A stock-raiser in Wyoming named Swann leased a number of alternate sections and then fenced in an enormous area of school lands lying between. The secretary of the interior has called the attention of congress to the outrage, and directed the proper legal officers to prosecute Swann.

FOREIGN.

—The steamship Cimbria, from Hamburg, was run down by the Sultan off the island of Borknm, on Saturday, in a fog. She had 23 cabin passengers, 362 steerage passengers, and a crew of 92. One small boat landed at Cuxhaveu with 39 persons, and 17 others reached Weser light-nouse. Six steamers are out in search of the missing boats. It is feared that hundreds are lost, chiefly emigrants from Eastern Prussia.

—A terrible explosion occurred Friday in a powder factory in the suburbs of Amsterdam, and forty lives were sacrificed.

—The death is announced of Prince Frederick Charles Alexander, a brother of the emperor of Germany, at the age of 82. The silver wedding festivities of the crown prince have in consequence been abandoned.

—Advices from Geneva, Switzerland, report a great land-slide in the valley of the Fonery, but fortunately without loss of life. An immense seetion of a mountain became loosened, and began to move slowly downward on the village of Mara. When the movement was observed an alarm was raised, and the population fled in haste. Their departure was none too sson, for the great mass of earth and rocks kept on its way, demolishing the entire village.

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We want to *keep all* our old readers while adding many new ones to our list. We shall do our best to merit your confidence, and hope to receive your eo-operation and continued patronage. Give us a fair trial before you "cut our acquaintance." We come to you with a clean dress, a pleasant face, and words of truth and soberness, modestly asking a weekly welcome at your fireside. We shall aim to make your home brighter, your burdens lighter, and your hearts better, by our coming; so be sure it's the right thing to do before you say, "*Discontinue my paper.*"

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2. If you don't succeed in getting a subscription leave a few tracts specially suited to the particular case. Give some to the children, and the parents will be sure to read them. We have one illustrated for boys. If you are not supplied, we will furnish you. When you meet your neighbor again mention the matter or call if convenient.

3. Get a supply of tracts and distribute them judiciously in the Sabbath-school, (see advertised list.) If your pastor is friendly, ask him to mention it on Sabbath. Mention it quietly yourself in meetings where you deem it appropriate, and with a little grit, grace and perseverance you will yourself be surprised at your own success.

4. Look carefully over your field. Make up your mind how many subscribers you ought to get. Ask the Disposer of all hearts to help you. Then *get them.* When you go to your work remember you are not alone. Besides Him who says, "Lo! I am with you," there are other thousands engaged in the same cause.

☞We have arranged with dealers to furnish books, etc., in the *general trade* so that you need not divide you orders but send direct to headquarters.

☞Send your orders for the Weed pamphlet, *one hundred thousand now ready.* The general and the religious press are discussing it. Dr. McMurdy and the secretists generally denouncing it and its author. Everybody ought to read it. Next week we shall give our readers a portrait of its author and *more facts in the case.*

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We will send a copy of the Weed Pamphlet to every old or new subscriber who will send a letter containing the order for a *Cynosure* subscription, and money, plainly addressed to W. I. PHILLIPS, *Christian Cynosure* office, 221 West Madison St., Chicago, on or before the first day of February next.

☞Our friends will aid in meeting the expeuses of keeping up their Publishing House, by sending orders for books either anti-secret or the publications of the secret orders. Direct to W. I. Phillips, 221 West Madison St., Chicago.

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CHICAGO, Jan. 22, 1883.

GRAIN—Wheat—No. 2		$1 02
No. 3	91	@95
Rejected		85
Winter No 2		1 02¾
Corn—No. 2	67	@69
Rejected		49
Oats—No. 2		38
Rye—No. 2		66
Bran per ton		12 00
Flour—Winter	4 50	6 75
Spring	3 00	7 00
Hay—Timothy	10 00	12 00
Prairie	5 50	7 50
Lard per ewt		10 65
Mess pork per bbl		18 77
Butter, medium to best	17	37
Cheese	05	14
Beans	3 35	3 90
Eggs		27
Potatoes per bu	55	75
Seeds—Timothy	1 75	1 97
Clover	4 40	7 75
Flax	1 28	1 [illegible]
Broom corn	02½	07
Hides—Green to dry flint	08½	15
Lumber—Clear	43 00	52 00
Common	15 00	22 00
Shingles	3 20	
WOOL—Washed	27	40
Unwashed	14	29
LIVE STOCK—Cattle extra	5 85	6 25
Good		5 40
Medium	4 75	5 25
Common	3 00	4 65
Hogs	4 50	6 70
Sheep	3 25	5 75

NEW YORK MARKETS.

Flour	3 45	6 78
Wheat—Spring	1 03	1 25
Winter	1 03	1 16
Corn	61	74
Oats	46	53
Mess Pork		18 85
Lard		11 00
Eggs		28

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All the books advertised here are used by Masons, but Duncan's Ritual, Allyn's Ritual and Richardson's Monitor are not publicly acknowledged as Masonic authority because they tell too much.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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CURRENT NOTES.

Joseph Cook is as popular as ever upon the Boston lecture platform. His two years' absence has by no means eradicated the effect of his former discourses from the minds of his hearers, who again crowd Tremont Temple every Monday morning. In his first lecture he grappled with the theological problem which is uppermost in New England churches—the after-death condition of wicked spirits. Quoting Dr. Gulliver, that "The Bible contains on any fair interpretation not a suggestion nor a word extending the offer of salvation beyond this world," he says, "I would not treat the new departure harshly; but I would not treat it cordially. . . . I think, indeed, that with the possible exception of a single professor, the history of the new departure in Andover Theological Seminary, as it now stands, might be written as the history of the serpents in Ireland was, in the famous chapter, consisting of a single sentence: There are no serpents in Ireland. There is no new departure. Almighty God is undoubtedly here; and I would have this discussion conducted as if on our knees and without applause. I am a student of the relations of the natural laws to religious truth, and I profess to you before God that I find the natural laws as stern on the topic of punishment after death as the Scriptures." These words, following an exhaustive array of Scripture proof, will have great effect in checking the influence of these lax theories upon the churches already weakened by the infiltrations of worldliness.

In his first lecture, on "Advanced Thought in England and Scotland," Mr. Cook said that he was profoundly convinced, after conversing with the leaders in philosophical discussion, that "really advanced thinking in England is fundamentally anti-materialistic, anti-agnostic, and so, really anti-Spencerian." One writer says, "What we need most is somebody to upset natural law," by which he meant, says Mr. Cook, "some one to show that natural law without God's will behind it is nothing more in itself than a glove without a hand." The reaction from the materialistic theories of Huxley, Tyndal, Darwin and Spencer, is already begun, and their power is shrinking into the mummy state where history will leave it.

A contested election is before the Illinois legislature. Judge Bradwell, a thirty-two degree Mason of this city, was at first counted out and McNally, his competitor, given the certificate of election. A recount changed the vote in his favor, but McNally testifies under oath before the committee on elections that he never received notice of the contest; but he is contradicted by several affidavits affirming that the document was put into his hands. The mail carrier recognizes him as having received it and signing a registered receipt, and the signature confirms the testimony. So that the gentleman is in danger of being expelled for perjury, even if he succeeds in the election contest. But how much worse is this gentleman in respect to the civil oath than Bradwell, who has sworn away his life to the lodge some hundreds of times, under horrible penalties and against all reason, religion and right. What better is the civil oath of one than the other, and what need that the papers should object so much to the perjurer, when (if his lodge oath is good for anything) Bradwell will commit the same crime before God if he swears into the legislature?

Congress has for a week been absorbed in the tariff discussion. The recommendations of the Tariff Commission which jaunted about the country last summer were too reformatory for the protectionists and were overruled in the bill presented, but Senator Sherman has gained one or two slight victories in favor of the Commission's report. The iron and manufacturing interests of the East will doubtless overbear the opposition that comes feebly from the distant Western prairies, but President Arthur is reported as openly declaring that he will call an extra session of Congress unless the revenue from tariff is largely reduced. Party lines are nearly obliterated in the debate, but there is little hope that any new party organization will arise because of the fact. It is worth noting that a memorial has been sent to Washington from the Arkwright club of Boston representing establishments in New England producing cotton, woolen and silk fabrics, machinery, paper and drugs, and employing about 100,000 persons and $100,000,000 capital. It asks for a tariff bill giving the lowest rates of duty upon raw materials and articles used in American industries, and keeping upon the free list articles not produced in this country.

The death of Gambetta has accidentally brought a more serious crisis upon the French government than was at first thought possible, and recalls much that has been said in the past of the weakness of French Republicanism to stand the test of time. The proclamations of Prince Jerome may be no more substantial than the stuff dreams are made of, yet it roused the Legitimists to imagine that the day when for them "God's hour will strike" had come. Even in the stories of the legions mustering in La Vendee, there is little to alarm if the central government was firm. But the cabinet difficulties, which were partially patched up last week, have assumed serious proportions. President Grevy has at length accepted the resignations of all the ministers, and is resolved on a dissolution of the Chamber of Deputies, with whom he finds it impossible to govern France. This condition of affairs threatens a catastrophe to the political arrangements of the country and the substitution of a more powerful ministry exceedingly difficult. Back of all these manifestations the French people lack that anchorage in religion which only a pure Christianity offers. The undermining of the priest on one side and of the infidel on the other has left a narrow margin on which to build the strong walls of an enduring republicanism.

The Milwaukee hotel tragedy is now in the hands of a coroner's jury. Last Thursday a great funeral was held over the charred remains that had been found in the smoking ruins and all classes of citizens, without respect of party or sect, were gathered on the solemn occasion in the Exposition building. Suddenly a steam pipe burst and a cloud of vapor poured into the building. A cry of "Fire" added to the panic, and the scene became instantly indescribable. The crowds within and without the building were frenzied; but by the efforts of the speakers on the platform quiet was secured after the choir and great organ began the reassuring strains of "Old Hundred." Of the cause of the calamity which swept seventy-five souls into eternity, the inquest is bringing the evidence to a center about the bar-room of the hotel, and fixing deep suspicions of guilt upon the keeper as the inhuman agent who started the fire.

Next morning early, after the funeral panic in Milwaukee, the Female College in the same city was partially destroyed by fire and its sixty inmates but just escaped a repetition of the Newhall House holocaust. We seem to be unusually beset this winter with such calamities. A portion of Tabor College, in extreme southwestern Iowa, was the other day burned, and the ruins of St. Mary's Seminary at Knoxville in this State are barely cool. These frequent warnings make the least neglect on the part of the managers of such institutions a crime. None too soon can every building used as a dormitory or for public resort be made safe in its means of escape from the accident of fire.

When David Swing got himself out of the Chicago Presbytery he wanted a pulpit and also a newspaper organ. So the *Alliance* was started. Its managers did not perhaps see what was at the end of the track on which they were running their enterprise, but many simple-minded, God-fearing people did, who remembered the way called "Destruction" in Bunyan's Pilgrim:

"Shall they who wrong begin yet rightly end?"

The paper has run a brilliant, devious, and troubled course; sometimes through the courts, often through a sea of expedients for a living. George C. Miln, the successor of the Unitarian Robert Collyer, who was compelled to leave that pulpit a year or two since because of his infidel views, has been the latest editor, and has joined with that business the study of a theatrical actor. He has finally dropped the paper entirely for the stage, and with his resignation the sheet becomes thoroughly infidel in name, as it has always been in tendency and practice.

It is announced that the daughter of ex-Secretary Blaine is to be married in a few days to a gentleman twenty-five years her senior, and a Romanist in religion, having served in the Pope's army before coming to this country. Miss Blaine is said to be a devoted Episcopalian while her father is a Congregationalist. This bit of Washington gossip is not pleasant reading when we remember the prominence of the Blaine family in government circles, and the aspirations of its head for the Presidency. If his religious convictions cannot be maintained in his own household he would be an ill-chosen leader for the nation.

DAILY WORK.

In the name of God advancing,
Sow thy seed at morning light;
Cheerily the furrows turning,
Labor on with all thy might,
Look not to the far-off future,
Do the work which nearest lies;
Sow thou must before thou reapest,
Rest at last in labor's prize.

Standing still is dangerous ever,
Toil is meant for Christians now;
Let there be, when evening cometh,
Honest sweat upon thy brow;
And the Master shall come smiling,
At the setting of the sun,
Saying, as he pays thy wages,
"Good and faithful one, well done!"

—*From the German.*

A TEMPERANCE CRUSADE OF LONG AGO.

BY MRS. E. M. BAILEY.

The woman's movement against intemperance in its present systematized and associated methods of work is modern, but it has had many beginings. Many little rills of influence and isolated effort have helped to swell the tide that is now sweeping with cleansing power through the Augean stables of our saloon-cursed land. But suffering and sorrow is old, and hatred to one great cause of it is old too, and woman's wit and woman's wisdom has always risen to the occasion where the occasion demanded it.

I recall a little story of my childhood, told by one

who had heard it from a child and knew it to be true.

In a sea-coast town in Scotland, a hundred years ago or more, lived a man who had been for years a soldier in the British army. On being discharged he had returned to his native town where he married a wife and a little family soon gathered about him. But habits of soldier life clung to him and he not only failed to provide for his family, but drank excessively, and when under the influence of liquor was abusive to his wife and children.

His neighbors remonstrated time after time, and he always promised to reform. All that moral persuasion could do, was done, with no effect. Finally some of the women could stand it no longer. He must at least stop beating his wife or they would interfere in some more effectual way.

But his appetite for whiskey was stronger than his sense of honor or decency and his wife was weak, and one afternoon he came home unusually crazed with liquor and began his usual treatment. He had knocked his wife to the floor where she lay helpless under his blows, when the door suddenly opened and half a dozen stout, strong-armed women entered. Seizing the drunken fellow they marched with him to the shore where a boat lay waiting, into which they all betook themselves with their captive, who was indeed unable to resist. They rowed out into deep water and then lifting him suddenly over the edge of the boat they plunged him in the water and held him there while they propounded to him some questions.

(Said they): "Sandy McNeil, you are perfectly helpless and in our power, anp you must promise us some things or we'll drown you just as sure as you're a living man."

"I'll promise, I'll promise." he gasped, thoroughly sobered by his cold bath.

"Do you promise never to drink another drop of whiskey or anything to make you drunk as long as you live?"

"Yes, I promise, if you will let me go."

"Do you promise never to abuse your wife or children again and always to treat them kindly, and to go to work and take care of them like a man?"

"Yes; I will, I will," he protested.

"There, Sandy," they said, drawing him up, "we will let you go this time, but remember, if ever you break your word and we hear of your getting drunk and abusing your family, the same women who have done this can do it again and it wont go so easy with you another time."

The cold water treatment proved effectual, and with the help of these same determined women who followed up their vigilant measures with timely aid and advice, the man was cured of his drunkenness and his family made more comfortable and prosperous.

Worcester.

MASONRY NO RELIGION.

BY ELDER NATHAN CALLENDER.

So says the Scottish Rite ritual, page 558: Masonry is no religion, nor does it assume to take the place of any religion, etc."

Let us suppose, I am the inventor of a floating *Something;* not a ship, nor anything that assumes the place of a ship, but is perfectly sea-worthy in the best sense; indeed, the only craft really fit for the ocean, and best adapted for the safe and universal transportation of humanity from shore to shore, in the world.

Freemasonry is no religion, claims the place of no religion; yet is the most ancient, most honorable, "most *moral* institution that subsists," sure to carry all that embark, with absolutely no loss of a single soul, that obeys all its laws and usages. No one could possibly fail of "the Grand Lodge above," who steps upon her holy and sacred plank, and *stays on*, (and he cannot get off—"Once a Mason, always a Mason"). Yet Masonry does not even assume the place of any religion! For *rites* strictly religious, Masonry uses all and everything that we can think of, not ommitting baptism and the eucharist; and for sanctimoniousness, it out popes the Vatican in its palmiest days, and has outstripped Rome in profane titles, and blasphemous assumptions. This we most confidently assert, that if Masonry does not assume to be a religion, then Catholocism does not, nor any known system, which assumes *all* the essential attributes, principles and offices of religion. That the Masonic system is not the religion we need, and must have, to land us on the happy shore of immortal life and glory, we very well know. It is just like Satan to leave out of every system of which he is the distinguished author, the *essentials* of salvation, the only name by which salvation can possibly come to us. Satan never was afraid of religion. He can out-religion and out-saint the angels, to say nothing of the godly in Christ Jesus on this earth.

Masonry has all the usual ear-marks of its satanic author, in every regard but one, and in this he *out-Satans* himself. This exception is in denying that Masonry is a religion, or assumes to take the place of any religion! Does Lucifer assume to be a fool that he may more successfully befool others, or does he underrate the capacity and shrewdness of apostate humanity, to analyze and to detect his tricks, and imposture? How this is, we may not be able to see, but one thing is sure, Masonic authorities calculate upon idiotic credulity outside, as well as *inside* the order, if they expect their statements to be credited.

Thompson, Pa.

THE RIGHTS OF LABOR.

BY H. H. HINMAN.

We are a nation of laborers; a large percentage are employes. No class of persons contribute more to the public good and none deserve more at the hands of the government.

What are the rights of labor and how shall they be best protected?

They are, first, compensation. Unrequited toil, except as a punishment for crime, is no longer tolerated.

2. It is the right of all laborers not only to sell their labor, but to sell it in the market that pays the best. Free labor must have a free market, and any restriction of this freedom, whether by legislative enactment, by voluntary association with others, whether with a view of restricting or promoting the interests of the laborer, if it takes away this freedom it interferes with his rights and must sooner or later work injury to his interests. Labor is a marketable commodity. The law of supply and demand applies just as much to labor as to any of its products, for all wealth is the product of labor. This law is wise, wholesome and inevitable. Like the laws of life and health it sometimes brings suffering, but no wise man would ask that he might be restored to health by a repeal of the laws of his physical being, and no one could wisely desire any departure from this great law of exchange; for no human devising could suggest a better principle. Over-production of any commodity cheapens its price and works injury to the producer, but the consumer reaps a corresponding advantage. The remedy is not in suppressing labor or in extorting impossible wages, but in diverting a portion of the labor to other pursuits. A very meagre compensation is better than idleness. Nothing pays so poorly as strikes and lockouts. They diminish the productive wealth of the country and the ability of to support labor. They add to the burdens of society, they tend to the general demoralization which always comes from idleness, and they interfere with the sacred right of every laborer to sell his labor where he can sell it the best.

It follows then that one of the first and highest duties of the government is to protect labor in its rights by the suppression of all societies, open or secret, of employers or employes that have for their object any interference with the law of supply and demand as related to labor. The right of the individual to cease from labor should be respected, but the right of an organization to compel or even instigate idleness should be sternly denied. Trades unions and manufacturers' unions have cost the nation many millions of money, many valuable lives, and a vast amount of want, suffering, and crime. Their pretensions have been specious, their promises great, but their practical results most ruinous to labor and to the general good. They are nearly always secret, and while they vastly affect the public interests they deny all rights of investigation or responsibility to public opinion. Such institutions are not only injurious to individuals but dangerous to public interests. They will sooner or later destroy this nation if it does not suppress them.

The third right of labor is that of compensation in proportion to its relative value. Any arrangement that gives to poor labor the same wages as to good is an infringement of natural rights, and an injury to all classes of society. Like the law that dilutes and deteriorates the currency by adding to good dollars others of smaller intrinsic value, thereby diminishing the purchasing power of all money, so this arrangement wrongs all labor and all laborers by rendering all labor less remunerative as well as less productive. A society that compelled people to pay as much for the coarser grades of flour or sugar as for the better would not be tolerated for a moment, and the same law applied to labor is far worse, for the article on sale is far more important and costly. The trades unions that have insisted on uniform compensation among the same class of workmen have simply put a premium on incapacity and idleness and they have suffered the results.

A fourth right of labor is that of selling its products in the market where it can sell them best, and buying the product of other labor where it can buy them the cheapest. Some kinds of labor are illegitimate, and some products of labor ought never to be sold, but all legitimate labor has this right, and any interference of governments or societies is unjust.

Brazil produces coffee. The United States produce and manufacture iron and cotton. There mutual interchange is a blessing to both countries. All restriction of this free interchange or diminution of the prices of these commodities by the collection of duties is a wrong done to labor which will react to the injury of every department of society in both countries. Free trade is the auxillary of free labor, and free laborers ought to demand it. I hope to consider in another article the wrongs of labor and the remedy.

OUR TASK.

To rally all grand forces, and to stand
Armored and dauntless in the widening breach,
Closing the ranks where braver souls went down—
This is the task. To lift the banner high
That waves God's legions on to victory,
O'er wrongs that trailed that banner in the dust;:
To wage unceasing war upon the sins
That wreathe the nation's brow with scorn and shame:
To halt not on the march, sheath not the sword,
Nor rest the lance, nor lay the armor by
Till giant evils lie among our slain;
To keep the ear ajar for voice of God,
The eye alert for sign of messenger
From near or far that brings His high command;
To keep the hand to toil, the foot to haste,
The voice to echo loyally His own,
The heart to throb swift answer to His will:
All this and more. To lift the stricken up,
On grievous wounds to pour the oil and wine:
To heal where hurt is sorest, to bow down
To lift the fallen and to lead the blind;
To answer every plaint of human pain,
And strengthen e'en the little ones of God.

Ah, glorious work! worthy the knightliest soul
That ever 'neath the banner of the Cross
Set steadfast face toward far Jerusalem,
Or died for right to guard an empty tomb.
Small need to quarrel o'er His sepulchre:
His grave is wheresoe'er His Christhood dies·
He lies enshrouded in the hearts of men:
Where He should reign—He lies dethroned, uncrowned.
To rise in strength and cast the evils out
That stay the Christ-life in the human soul—
This is the work. And the reward is this:
To see on human faces, stained and scarred,
The dawning light that says the Lord is risen
That they have seen, like Mary, face to face,
The majesty of kingliness and power,
The tenderness of wondrous love and grace
By which all wrong shall measure its brief hour,
And one by one before the matchless sight
Slink, Judas-like, each to its own dark place.

American Reformer.

ORGANIZATION UNDER COVER.

BY WILLIAM REID, D.D.

Never before in the history of the world have the advantages and forces of thorough organization been more fully understood, or more extensively utilized. Perhaps no better definement of these forces has been given than that by Napoleon to the art of war. He said: "The art of war consists in overwhelming the enemy by weight of numbers." It was, therefore, the work of his genius to create combinations and to maneuver his forces so as to precipitate them upon some point of the enemy's line and crush it.

The Macedonian phalanx, the Roman legions, and the squadrons of Napoleon were all organized so as to weld and consolidate into one mass the energy of each individual. The force exerted by one individual, or by an unorganized and incoherent multitude is insignificant and always barren of great results, either in war or peace. Flakes of snow falling softly in infinite numbers exert no power, but when they are consolidated into the glacier, a force is developed that is irresistible and grinds the mountains and rocks to powder.

The church of God within the last few decades has awakened to the importance and value of organization as an aggressive force; although the children of this world are wiser in their generation than "the children of light." The children of the world learned the value of organization and centralization many generations before the "children of light" emerged from the nomadic state. The church of Christ is still, as compared to the efficiency of worldly organizations, almost nomadic.

The difficultics confronting the church in organizing the moral and spiritual forces of Christianity arise largely from her deplorable discongruity of opinions, principles and methods. The extremes of these polarities are represented by two sections of the church. One imposes a discipline and testimony so stringent as to be impractible for a membership of erring and fallible men, while the other section lowers the conditions of membership so that the vilest and most erratic can endorse and accept them. The only "Shiboleth" demanded by the last section of the church is the declaration, "I am a Christian," although every avowed principle and every act of the candidate may give the lie to the declaration.

The children of this world are developing to the utmost the advantages of organization, which is seen in enterprises legitimate as well as those that are wicked. By the power of organized capital continents are severed, mountains are pierced, rivers are spanned. Crime, too, seeing the advantages of organization, is everywhere availing itself of this power. Christianity and Patriotism both look with alarm upon the numbers and power of these combinations.

The rum seller organization is an example of the latter. Powerful in numbers and in ill-gotten wealth, it seeks to overthrow all laws and barriers legislation has erected for the protection of society and the victims of intemperanee.

These observations apply to all other organizations erected for the purpose of overriding law and order, and adding to the wealth of the few at the expense of the welfare of society and morals.

Crime is sometimes intelligent, always enterprising, and quick to recognize the utility of perfect organization. This makes crime more to be dreaded, as, on the other hand, virtue and goodness are characteristically unsuspicious, slow to act and arm, and always accept the gauge of battle with reluetance.

There is also another element entering into many of the organizations of the day greatly adding to their power and danger, and that is secretism. This element has ever been an important factor in all enterprises that employ it, and gives them a fearful power for evil. They are enabled to develop their plans in secret, and their blows fall when least expected.

That secretism is generally inimical in its tendencies to the efficiency, if not to the existence, of civil government is a fact of history.

If the countries that are incessantly torn by factions, powerless at home and abroad, were stained black upon the map of the world, the dark stains would indicate with geographical accuracy the countries where secretism flourishes most luxuriously. Italy, Spain, some of the South-American States and Mexico are notable examples of nationalities torn by secret, lawless, and revolutionary factions.

In Mexico, life, property, and liberty are ever in jeopardy. Its government has ever been unstable, irresolute, powerless. Secret factions, mining, and counter-mining, are continually sapping the foundations of law and order. Every national interest languishes for want of protection. Every lawful enterprise is paralyzed, and capital dare make no investment, although invited by a country surpassingly rich in material resources, and glorious in everything except a noble, moral, and patriotic race of men. Ever tossed in the whirlpool of revolution, Mexico must arise and strangle these secret actions, or perish.

A few months ago Russia was the focus of the world's gaze, which has not yet been withdrawn. The ruler who had made his reign glorious by the abolishment of serfdom, was blown into fragments by a percussion bomb thrown by the hand of an agent of a secret society, the most godless and infernal the world has ever seen. Let secret Nihilism universally prevail, and our fair earth would be made a pandemonium, and every man might say, with Milton's arch fiend:

"Where I am is hell; myself am hell!"

The world had scarcely recovered from amazement and horror of the awful deed of the assassination of the Czar, when it was startled again at the terrible news that the newly appointed Chief Secretary of Ireland and his friend are cut to pieces with knives in an open park, and in broad daylight.

If heathen Rome, familiar with scenes of blood, was shocked at the "deep damnation of Cæsar's taking off," cut to pieces with knives in the Senate chamber of the Capital, with what unspeakable abhorance must the Christian people of a great nation look upon an assassination unparalled in its atrocity even among savages.

The shedding of such "costly blood" helped on no cause, satisfied no rational revenge; but it was the wolf's thirst for blood that tears the throat of the whole flock; it was the act of incarnate fiends, and the fruit of disobedience.

Whence did it originate? Where was the deadly viper hatched? The Christian world, as it were, assembled all around the horizon, and looking with mournful and inquiring interest upon Ireland, the land of the generous and brave. Anxiously the question is asked, why this awful deed?

Sir William Harcourt answers. In his speech on the floor of parliament, in advocacy of legislation to meet the crisis upon them in maintaining the supremacy of law and order, he said: "The preventative clauses in the new law prepared are meant to defeat the black conspiracies of the secret societies and unlawful combinations." He said, "The Government had come to the conclusion that resort to military law was yet necessary; that the heart of Ireland was sound, but she was suffering from the bane of secret societies."

This unravels the mystery: "secret societies and unlawful combinations." In other words, organizations and secretism. In all such societies the leaders are not the agents who use the knife. They, doubtless, would repel any such insinuation with indignation. They are, however, responsible; as the cardinal principle of such organizations is darkness and secrecy, which shields the assassins from the just vengeance of the law. Under these circumstances a trial by jury is a mere farce, and the ordinary tribunals of justice are powerless to enforce them.

The British Government presented the extraordinary spectacle of being compelled to suspend the right of trial by jury, so dear to the heart of every freeman, and that, too, in a time of peace. Truly, a society formidable enough in its secrecy to baffle the government of one of the most enlightened and powerful nations on earth, affords cause for alarm.

If the generalizations of history have taught anything, it is that power is invariably dangerous in the hands of irresponsible men. Members of secret societies are, to a great extent, irresponsible. The escape of the Irish assassins is a practical and forcible illustration of this fact. At the present writing, although months have elapsed since the foul murders were perpetrated, no information leading to the arrest of the guilty parties has been obtained. The untiring efforts of detectives have obtained information in regard to the "existence of a secret society organized for the purpose of assassination," but here inquiry is baffled, and crime is hidden in impenetrable secrecy

If any one thinks these views fanatical and our fears ungrounded, let him ponder over the following extract, clipped from a metropolitan paper, the publication of which was contemporaneous with the Irish murders. It was issued by the secret Fenian brotherhood: "Brethren, awake! Arise! And now labor with us to help on the good cause. Thus shall we in solemn *secret conclave* continue with augmented force to give the emphatic emphasis of dagger, fire and sword, and other available resources of civilization to our ancient and merciless enemy; to destroy whom we shall use, while life endures, every means within the reach of human effort." No comments can make the "immoral audacity" of the above more palpable; and we leave it to the consideration of thinking men, merely remarking that the vipers emitting the deadly hiss could have been hatched nowhere but in "secret conclave."

Another fact illustrative of the irresponsibility of members of oath-bound secret organizations. Half a century ago William Morgan was forcibly abducted from his home and family, and foully murdered by the members of an oath-bound secret society. Some of the attending circumstances making the case eminently illustrative of our proposition are these: There is no country that has a purer Judiciary than ours. There is no country where there is greater equality before law than in ours; and, to crown all, the courts were goaded to the keenest inquiry by an indignant people, and by the fiercest political animosity; and yet, in spite of all this, the murderers escaped, and justice was baffled. The saying "that murder will out" was not verified until after the lapse of half a century, and the murderers were all dead.

While there is no country in the world where equality before the law is better established than in our own; yet, even here, our citizens distrust our courts, and thousands suffer cruel injustice rather than enter the courts with a member of a secret society, or an antagonist, choosing rather "to suffer from present ills than fly to those he knows not of."

Again, it is asserted that while only one in eight of our voters is a member of an oath-bound secret organization, seven-eighths of our civil officers are members of these societies. Or, in other words, while they are numerically entitled to twelve and a half per cent. of the civil offices, they monopolize eighty-seven and a half per cent. of them. This statement, if true, proves that the powers of government is in the hands of a single class, which is contrary to the genius of our free institutions, and dangerous to our liberties.

These statements may be indignantly denied, especially by those who have only taken a few degrees in such societies. These degrees are comparatively innocent, and purposely so, that those merely on the threshold of such societies may vouch for the good, and deny the evil that is in them. Ministers of the Gospel, taken into the first degree, make excellent "decoys" for the society, and frequently vouch for the good in them, while they know just as much, and no more, of the nature, plans, and working of the higher degrees than a person outside.

In view of these facts, and in the light of history, we think the time is not far distant when the necessity will be recognized for spreading upon our statute books penal laws prohibitory of all extra judicial secret oaths. —*Christian Instructor.*

CAPITAL AND LABOR.

THE AGITATORS.

It is unfortunate for our laboring men that this country contains as it does so many professional agitators. Men of the Herr Most and Dennis Kearney stripe are the positive enemies of labor. Their chief object is to brood discontent in the minds of the working people. To do this they resort to gross distortion of facts, and to unmitigated falsehoods. Their object in teaching a false philosophy is purely a selfish one, they hoping, by ingratiating themselves into the good graces of the laboring people to make a reputation, gain a fortune, secure an office, or obtain some other advantage. It is a species of refined cruelty to teach the men who are poor and compelled to toil to earn their daily bread that "all property is robbery."

This teaching begets hatred and jealousy, as well as discontent, in the minds of the very people whose other misfortunes are hard enough to bear. The man who is forced to toil from sunrise to sunset, or, worse, the man who works through the night, has a sad enough lot, without adding to the misfortune by instilling into his mind wrong thoughts, and by educating him to believe false and pernicious theories. These agitators are themselves generally too ignorant to know that poverty is not the only misfortune in life. Some men are born blind, deformed and sickly. Shall these men say that those who are well, perfect in form and in possession of their sight, are robbers and hence should be reduced to the state of their more unfortunate brethren.—*Industrial World.*

CO-OPERATIVE STORES.

A co-operative store is one in which the profits, if any, are divided among the purchasers and not among the shareholders. The pioneer society of Rochdale, [England] commenced in 1844, when twenty-eight working men contributed £1 each for the purchase of a small stock of provisions for their joint use. These provisions were to be sold not at cost but at market price to the members of the society. The difference betweeu wholesale and retail price was relied upon to pay the expenses of the store and a fixed interest on the capital contributed. Any profit beyond this was to be divided among the purchasers in proportion to their purchases. If, after the declaration of a dividend, the persons entitled to it preferred to leave the amount belonging to them undrawn, it was counted as additional capital and credited with interest the same as the original capital. The Rochdale store grew by the addition of members and the accumulation of capital, until in the year 1876 it had 8,892 members and $1,250,000 profits per annum.

The example of the Rochdale pioneers found a multitude of imitators in the manufacturing districts of England, which have yielded a vast amouut of good results to the working classes, not merely by saving to them middlemen's profits, but by encouraging habits of thrift, by establishing reading-rooms, and bringing light and knowledge to the members of their families in a thousand ways. In short, it was real co-operation applied to the satisfying of human wants. The principle of competition did not enter into it at all, or only to a slight degree. The success of the experiment among the working classes was so great that eventually the middle and upper classes became impressed by it, and sought to turn it to account for their own advantage. The conditions of retail trade in London, where aristocratic custom had brought about a system of long credits and correspondingly high prices, were very favorable for an innovation based upon cash payments and correspondingly low prices. The retail dealer in London was in the habit of collecting his dues from regular customers once a year, or once in two years, at the customer's convenience. Interest and bad debts were always gnawing at his profits, and these required to be offset by higher prices for his goods. The conditions of retail trade in New York, where monthly payments are expected from regular customers and cash from all others, are as different as possible from those existing in London before the advent of the so-called co-operative stores.

Co-operative storekeeping in London began with the Civil-Service Supply Association, in the year 1864. The Association was composed at first of a few post-office clerks, and was gradually enlarged by the admission of other members of the civil service. It was based upou different principles from those of the Rochdale pioneers. Its main object was cheapness, not savings. It furnished goods to members at wholesale price, plus expenses and a small advance to cover contingencies. In the course of ten years this small advance had resulted in the accumulation of a fund of $400,000 over and above current requirements. The question then came up how this fund should be divided—whether among the purchasers, accordidg to the Rochdale co-operative plan, or among the shareholders, according to the joint-stock competitive plan. As only shareholders were entitled to vote upon the question, the latter plan was adopted. The Civil-Service Supply Association became the model of the other London co-operative stores; that is, they all became joint-stock business undertakings, and exposed themselves to the perils of all business undertakings under the law of competition.

The stores were vastly popular in the beginning. They became the fashion. It was no uncommon thing, says Mr. Holyoake, to see a Marchioness elbowing her way in the Haymarket—an unfragrant locality—to make her purchases at "the store." The stores, buying and selling only for cash, made no bad debts, lost no interest, and could always command the lowest prices in the wholesale markets; consequently they could, and did, undersell the ordinary retailer. They really revolutionized London trade. They imposed upon the retailers the alternative of either following their example by cutting off long credits and selling at low rates for cash, or perishing. The retailers first bewailed, then threatened, then petitioned Parliament, but finally adopted the business methods of the new stores. They are now gradually but surely regaining their former hold upon the community of buyers, by the exercise of superior business qualifications.—*The Nation.*

ANOTHER OPINION,

Co-operative stores are liable to several dangers: 1st. Incompetent management; 2nd. Dishonest management; 3d. Unnecessarily heavy expenses; 4th. Differences among directors; 5th. Dissatisfaction of co-operative buyers. It is pretty much the same also with co-operative work-shops, which, if unsuccessful, injure all who engage in them, and if successful become the property, virtually, of the heaviest stockholders, who manage the business as a private enterprise, hiring workmen and dismissing them like other people. Upon the whole, therefore, it appears best to leave all these matters to private enterprise.

Will our readers who know anything about the success or failure of co-operative stores or workshops in their own vicinity have the kindness to inform us about them, and, especially, say how long they have existed. And in the case of any that failed what was the loss of the co-operators whose capital was embarked in them?

So far as our information goes the success of co-operative enterprises in England has been as remarkable as their non-success here. What causes the difference?—*N. Y. Witness.*

Kentucky Prohibitionists will nominate a State ticket for the spring election, including governor. The convention meets in Louisville, Feb. 19.

REFORM STORY.

HOLDEN WITH CORDS.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

CHAPTER XXXVI (CONTINUED). SOME EXAMPLES OF MASONIC BENEVOLENCE AND MORALITY.

"How?"

"Station a guard round the lodge. There are plenty of Anti-masons in Granby that would rather enjoy serving in such a capacity. Take your seat in the chair precisely as at any ordinary meeting, and as soon as there is the least attempt at violence, give the signal and we will burst open the door and rush in."

"That will do," he said, after a moment's deliberation. "No better plan could be devised."

And with the understanding that I should as quickly and quietly as possible gather a force sufficient for his protection, Anson Lovejoy prepared to front the men who had secretly banded together to take his life. For what? For violating his Masonic obligations. In other words, for daring to do his duty as an honest, God-fearing citizen of this free Republic, consecrated to liberty by the blood and tears of our forefathers, yet fostering in its bosom a dark and terrible despotism which, when its laws are violated, knows neither mercy nor forgiveness, allows of no appeal from its sentence, and punishes without the form of trial.

Although the tide of popular excitement in Granby had subsided with the arrest of Jervish, it left, as such excitements usually do, a deposit behind it. Firm and settled conviction had taken in many minds the place of ignorance and doubt. Pronounced Anti-masons were scarce before; now they were very common. Consequently I found no difficulty in gatheriug a force sufficiently large to surround the lodge and prevent the threatened attack on Anson Lovejoy.

We allowed the brethren time to assemble, and then marchiug silently from our place of rendezvous we took our stations around the building, scarcely daring to breathe lest some sound should escape our ears from the upper room where the lodge was meeting.

Meanwhile Lovejoy had seated himself in the Master's chair and gone through the preliminary exercises with outward calmness. He no longer doubted the truth of the warning note. Even before he caught sight of a knife concealed under the coat of one of the members he knew himself to be surrounded by a band of secret assassins, and felt that on his courage and tact in co-operating with those outside his life depended.

Colonel Montfort, as before hinted, was a man that professed to do his dirty work by means of tools. He meant to keep his hand concealed throughout this whole affair. It was therefore no part of his scheme to open the attack on Lovejoy in person, but to put forward Simon Peck instead, as the mouth-piece of the lodge. Peck was an ignorant and illiterate man, and far from being a good spokesman, but he knew that the demand to resign would be felt by Lovejoy as an additional insult, coming from such a quarter. Peck was the most subservieut of tools under his master's eye, and in the present case some personal feeling, mingled with the infuriated hate towards Lovejoy which he shared in common with the other members of the lodge, for so violating his Masonlc obligations as to arrest a murderer.

Some writer has said that everybody is well connected in certain directions. So also is the opposite fact true, especially among the herotogenous elements that compose American socicty—for Maurice Jervish, the personal friend of Colonel Montfort, was also some connection of the Pecks. It was there he had first seen Mary Lyman, and though he moved in a so much higher social sphere than they, was quite willing to take all the advantage which his relationship to the family gave him in accomplishing the ruin of his victim. Peck had badgered his wife into denying before the coroner's jury all knowledge of the closed carriage that had been seen to stop at their door the night Mary was missing; he had likewise aidcd in secreting Jervish—it was believed on his premises, which the sheriff, true to his Masonic obligations, refused to search—all at the bidding of Colonel Montfort, who found in Peck just that mixture of bigotry and self-conceit which is so convenient in the underlings of the lodge when their superiors wish to manipulate them for purposes of their own.

Lovejoy listened calmly to the end of the halting, ungrammatical speech, which was really nothing but a low tirade of abuse. He was prepared for this part of the programme. Peck sat down and wiped his forehead, rather exhausted with his effort at oratory, but supremely satisfied therewith. There was an iustant's silence, during which Lovejoy's eye looked with eagle keenness over the throng of conspirators which surrounded him like a pack of hungry wolves thirsting for his blood; and then he answered slowly and firmly:

"If I have committed any offence against Masonic law I am willing to meet the charge, and if proved, submit like any ordinary member to the sentence of the lodge. I am denounced as a traitor. To resign the chair under these circumstances would be equivalent to a plea of guilty, and I therefore refuse most decidedly to do any such thing."

This reply was also in agreement with the programme. There was a murmur of rage as Lovejoy finished speaking, and a forward movement from the member who carried the concealed dirk.

"You *shall* resign, you blasted traitor!" he exclaimed, with an oath. "Take your choice, either be dragged from the chair, or give it up peaceably."

"I will neither be dragged from the chair, nor give it up," coolly answered Lovejoy, who knew that the fatal moment was fast approaching when, according to their preconcerted arrangement, the whole band of ruffians would be on him. "You have met here to take my life. I know it, and others know it, too. A guard of the citizens of Granby, at least a hundred strong, now surround this lodge, prepared to rescue me from your hands should you attempt violence. I have only to give a certain signal, and they will rush in. The result may be a worse Anti-masonic excitement than the one yon accuse me of heading. Now take *your* choice: give up your plan to assassinate me, or carry it through and take the consequences."

The lion's mouth was fairly shut, for the most infuriated Mason present did not care to provoke the popular vengeance that would have surely followed any attack on Lovejoy. Coloncl Montfort, under his concealing moustache, fairly ground his teeth with rage at this unlooked-for miscarriage of his deep and subtle plot. He had rightly calculated that with every member of the lodge pledged to keep Masonic silence over the affair, and Masonic sheriffs and juries to obstruct the course of justice in every possible way, there would not be the ten thousandth part of a chance that the actual perpetrators of the deed would ever be discovered or punished. Nor had it occurred to his mind that Lovejoy, even if he should hear of the plot against him, would take any other measure of self-defense than simply to stay away.

"I have one more remark to make on this subject," continued Lovejoy, looking round with unflinching gaze on the baffled conspirators. "You denounce me as being false to Masonry because, in the discharge of my duties as a citizen, I arrested a criminal who is also a Mason. If to be true to my lodge obligatious requires me to be false to God and my country, then I have had enough of the system, and the world has had far too much; and the only thing that I or any other honest man can do iu such a case is to quit it."

I will not transcribe the volley of cursing and profanity which followed this speech of Lovejoy's. It was as if hell had broken loose. Colonel Montfort, who had by this time assured himself that eager ears were really straining in the darkness and silence below to catch the least sound of tumult or uproar in the lodge, was alarmed.

"The brethren forget that this is a meeting for business," he said with cool effrontery. "We are only wasting time by this useless talk. Our Worshipful Master charges the brethren with a conspiracy to assassinatc him. I on my part charge him with un-Masonic conduct in hiring a mob of cowans and eavesdroppers to surround the lodge; with using inflammatory language designed to excite the public mind against the order, besides many other violations of his obligations and duties as a Mason. I therefore move that a complaint be presented to the Grand Lodge of the State, against Anson Lovejoy, Worshipful Master of Fidelity Lodge, petitioning for his expulsion and removal from office."

Lovejoy listened with calm disdain. To a man who had stood but the moment before face to face with death this was but the firing of blank cartridges. The after proceedings were unimportant, and after an unusually brief and quiet meeting the lodge disbanded fairly checkmated in its murderous purpose.

The hushed and silent crowd kept vigilant watch till Lovejoy came out; then greeted him with enthusiastic cheers that could be heard half over Granby. He was the hero of the hour, but I fancied that like some other heroes he felt that there was a certain thing lacking to his triumph.

"A Christian should not bear malice, Mr. Lovejoy," I took occasion to say as I shook his hand. Give us a call to-morrow, and allow Mrs. Severns to congratulate you."

Lovejoy hesitated. He had not crossed our threshold since the day Rachel had forbid his entrance; and I could not blame him if he entertained some rankling remembrance of her harsh and bitter words.

"If you think I shall be welcome—not otherwise," he answered.

"Try it," I said, with a smile. Lovejoy hesitated no longer.

"Thank you, Mr. Severus, I will, if it is only to prove that I 'bear no malice,' as you call it, because your good wife told me the truth. I was a companion of murderers as to-night's events have made me realize. But I am so no longer."

The next day, agreeably to his promise, he came over. Rachel met him with extended hand and a hearty, "Forgive me, I was unjust; but I have found out my mistake."

"I have nothing to forgive, Mrs. Severns," was his equally sincere and hearty answer. "The medicine was harsh, but I am no worse for it."

Verily,

> "A curse from the depths of womanhood
> Is very bitter and salt and good."

CHAPTER XXXVII.

IN WHICH HISTORY REPEATS ITSELF.

The community at large looked upon the speedy conviction of Jervish as a matter of course, and when the time arrived for the court to sit on the case the public mind had quieted down from its state of excitement to one of comparative apathy. Against such overwhelming evidence what possible chance for any verdict but guilty?

Anson Lovejoy thought otherwise.

"The lodge is bound to clear Jervish," he said to me one day when the subject of the approaching trial happened to be mentioned. "*And they will do it.*"

Even I, who knew so well what Masonic craft and guile is capable of in the way of perverting justice, was surprised at the positiveness with which he spoke.

"Impossible!" I said. "No plainer case of guilt ever came before a jury."

"That may be," answered Lovejoy with a little touch of satire;" but you will find that when a fourth, or even less of the jury wear Masonic spectacles to assist their understandings the plainest cases have a faculty of growing strangely involved. Colonel Montfort and the other members of the lodge have a personal stake in this affair quite outside of any particular interest they may feel in Jervish. It is a kind of a test question. They want to prove to the world and to themselves that Masonry is strong enough to spread its protecting wing over the vllest criminal, and then defy the hand of the law to reach him. My word for it, Sheriff Simouds will fill out the jury with Masons and Odd-fellows to a man; with possibly one who is neither Mason nor Odd-fellow but whose sympathies or connections are all with the lodge, put in simply for a blinder to the public—nothing more."

I started, for this was the same dodge that had been played so often and so successfully in the Morgan trials forty years before. What should hinder its working equally well in the present instance?

The wide spread notoriety of the case attracted an unusually large number to hear the trial, and each day of the proceedings a crowded court room attested to the interest it had excited. The witness agaiust Maurice Jervish was clear and conclusive; the testimony in his favor slight and open to serious doubt from the character of the witnesses, or the suspicion that lodge influence had been at work, especially with Mrs. Peck who swore positively to having no knowledge where Mary Lyman went on the night she left the house, or in whose company; but was believed by every candid person to have perjured herself under terror inspired by her husband, who knew very well how to use the peculiar arguments of the lodge with most impressive effect on his weak-minded partner.

Lovejoy's prophecy had proved true to the letter in relation to Sheriff Simonds who filled out the jury with four Masons and one Odd-fellow, together with a sixth who was neither a Mason nor au Odd-fellow but a warm personal friend of the prisoner! And so the case proceeded,—a great deal of tedious quibbling and impudent brow-beating of witnesses from the Masonic lawyer who was counsel for the accused, and did his best, though signally failing in the attempt—for there are some things beyond even the power of Falsehood—to represent the whole affair as a malicious persecution of his client. And then, the evidence all being in, the departure of the

jury to render their decision—guilty, or not guilty.

I remember with what hushed expectancy we waited for the verdict; how in the stillness of the court room the jury's returning footsteps after their brief absence sounded painfully loud. And I remember too the half-stunned, half-sick feeling that came over me, as if I saw Justice stabbed to the heart and was forced to stand by when the death blow was struck as the foreman pronounced their decision—

"NOT GUILTY!"

The lodge had triumphed. Mary Lyman's murderer was free.

(To be continued.)

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has its headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited.
E. D. BAILEY, N. E. Sec'y.

WORCESTER MINISTERS.—The position of the Worcester ministers on the secret society question, so far as we can ascertain, is about as follows: Resident Congregational ministers opposed to secret societies, seven; noncommittal, one; and one belongs to several secret orders. Methodist, three not Masons (supposed to be in sentiment opposed); two Masons. Baptists, four opposed; one a Mason. Christian church, one opposed. Swedish Congregational, one opposed. Swedish Congregational, one opposed. French Congregational, one opposed. Swedish Lutheran, one opposed. The two Episcopalians, two Unitarians and one Universalist are not known. Of all the pastors only four are known to be Masons and only six altogether are believed to be. There is one seceding Mason among them.

CHRIST, NOT CHRISTIANITY.—The Apostles constantly maintained a devotion to the crucified Christ. They had seen him, they believed in his personal presence, they regarded his personal claims to worship, they believed in his personal reign as King. Now a change has taken place with many. There is much preaching about Christianity but little preaching of Christ. Many do not realize his personal claims to their affections. They are satisfied to patronize some of his teachings, forgetting the Teacher.

A man's clothes are not the man, his teachings are not himself. The ancients were prone to make images of God and worship them; we are prone to deify Christianity but insult Christ. If a man practices a few Christian virtues he calls himself a Christian though in his faith and practice he may utterly deny the personal claims of Christ. It is right to practice the Christian virtues but this is not the whole of our duty. Have we enthroned Christ? Do we love his personal reign? Paul did not simply claim to teach the principles of Christ, but he determined to know nothing but Christ himself.

Many are devoted to the reign of the churches. Everything with them depends upon the growth of the church. This was the papal notion. Protestants easily fall into the same error. While the preacher discusses the principles of the Gospel, he must not forget that he is to convert men to Christ—so fully convert them that if the Lord should appear in person they would rejoice in his presence.

"Lo, I am with you" was a living fact to the early disciples; it should be no less so to us. Let us preach Christ, let us plead for him, let us reconcile men to him, let us be jealous for his personal honor as well as the triumph of his principles.

TWO APOLOGIES EXAMINED.—When we object to secret societies on account of their *secrecy*, we are usually met in one of two ways. In the first place it is common to say, "O our secrets amount to nothing, they are only for our protection." Such an answer more frequently comes from members of the minor secret orders.

Why have them if they amount to nothing? As for protection, who will molest them if they are engaged in laudable work? If the secrets are silly then abolish them.

Where the secrets are claimed to be important, it is customary to claim that all institutions, including the church and the family, have their secrets. All bad institutions protect themselves by trying to seem like good ones. In this case, however, there is no resemblance. There is a vast difference between the ordinary privacies of life and the sworn secrecy and pretended mysteries of secret societies.

This argument or dodge being resorted to by a Mason once, his opponent replied: "I never made my wife swear to keep up a constant pretense of mystery in our home under no less a penalty than that of having her throat cut across, her tongue torn out by the roots, and her body buried in the rough sands of the sea."

These secrets are always the parts of the order which the members are ashamed of. There isn't an instance in which men are sworn to keep a secret which would enhance the influence of the order if made public. It is only the cover of secrecy that saves these orders from public contempt.

NO REVIVALS.—In a ministers' meeting sometime since the writer of this article, in discussing revivals, remarked that a large per cent. of the membership of our churches had never been converted. They had been drawn into the churches by the social, intellectual and esthetic advantages offered and were devoid of all spirituality. The ministers present bore witness to the truthfulness of the assertion, one of them remarking, "You never said a truer thing." One cannot gain an inside view of the churches without being painfully convinced of the reality of the indictment.

The result of the presence of this worldly element, in the management of church affairs, is to repress evangelicalism. Any preaching which closely sifts the experiences of men and insists upon genuine spiritual searchings of heart is distasteful to the majority. It not only finds no response from the members but, if persisted in, it soon meets an open opposition and is eventually suppressed. This accounts for the dearth of spirituality. To satisfy the tastes of church members a cold, unspiritual, philosophic or literary style of sermons must be preached which do not appeal to the hearts or consciences of the hearers.

What will be the end of this state of things? Whence will come deliverance? Manifestly there can be no deliverance without more or less disturbance. As the evil spirits used to rage and foam when being cast out by the Saviour, so this evil cannot be cast out of the churches without disturbance, some times of a violent character. We should not fear or dread upheavals but rejoice when the conflict of these two elements, the worldly and spiritual, becomes open and manifest, knowing that the day of separation will thus be hastened.

COUNCIL OF CHURCHES.

WORCESTER, MASS., Jan. 22, 1883.

The proposition of Rev. J. S. T. Milligan of Kansas, to hold *a Council of Churches*, seems to me very important, and all the more so because it seems eminently practical. We have been having a series of marked successes since September—the monument, the wide circulation of Thurlow Weed's letter, the purchase of the *Cynosure* and the Washington movement. Why should we not look for a continuation of equally important events, looking to a wider sphere of influence for the reform? And what suggestion could possibly be more timely?

A year ago we commenced to discuss the propriety of such a movement for New England and only the past week, while in Connecticut, I consulted friends concerning a New England convention of the character described by Mr. Milligan, to be held probably in Boston. It seems as if that wise providence which shapes the affairs of men, was preparing the East and West alike for such a Pan-Reform Church Council.

While the churches which would be most likely to enter into such a movement have, in some respects separate interests, yet in reforms they are one and have a common interest. Either this reform must triumph or those churches which have espoused the cause must go to the wall. While the cause hangs in doubt their destiny is doubtful, when the cause succeeds their success is assured, for churches, like men, must rise or fall with the principles they advocate. There are several denominations to which this statement will apply as there are also many individual churches of which the same may be affirmed.

In New England there are Reformed Presbyterian, United Presbyterian, Wesleyan Methodist, Baptist, Swedish and Independent churches, all of which have as strong a bond of sympathy in reforms as any churches in past ages, driven together by common suffering and community of interests. A reform convention of these churches would not only strengthen them, but it would command a degree of respect from the public which no promiscuous assembly could possibly realize.

Is it practical? Looking at it from the standpoint of each church or denomination respectively I see no objection that can possibly arise and the only doubtful point seems to be will they all *take hold of it heartily?*

Besides those churches alluded to above as distinctively reform churches we are finding ministers and laymen all through the New England States who are earnestly inquiring into this subject and though they sometimes step shyly yet there is evidently an increasing boldness in meeting the question. For example, Mr. Spaulding recently visited Lowell, doing (I suppose) the first work for our reform. He called on six or eight pastors, all but one of whom purchased books of him, one taking six dollars worth, and the one who took none desired a book which he did not have with him. All these pastors showed a warm side for the reform and an evident purpose to investigate. It is probable that a strong and determined aggressive movement of the reform churches would be reinforced from unexpected quarters and would command the respect and attention of a class of men who are holding aloof for greater evidence, not of the evils of secret societies, but of the vital power of the reform itself.

While Pres. Blanchard is awaiting a response from the distinguished gentlemen to whom he refers the proposition may I not imitate him in publicly asking for an expression of opinion from the following named N. E. pastors: Rev. D. McFall, Rev. M. L. McCord, Rev. Mr. Curtis, Rev. A. M. Ahgren, Rev. W. R. Laird, Elder Hezekiah Davis, Elder J. L. Barlow, Rev. C. S. McCracken and others, who see this request and feel an interest in such a movement.

Last week was spent by me in Connecticut with encouraging results. I visited friends in Putnam, Danielsonville, Jewett City, Norwich and Willimantic. It was apparent that the recent work for the reform had borne fruit, for strangers with whom I conversed freely had become conversant with the reform through notices in the public print. An interview of several hours with a Congregational pastor in one place resulted in his purchasing books to study the subject and evincing a purpose to bring his influence to bear against the lodges.

Amid many difficulties and much adversity brother J. A. Conant, Elder Barlow and their allies keep on their way, abating nothing nothing in zeal, nor folding the banner of reform. There is nothing which makes me long to see the day of triumph speed its coming so much as the evidence of over-taxed workers, struggling manfully against wind and tide. May the Lord sustain his people and send speedy deliverance.

E. D. BAILEY.

PROTECTION OF CRIMINALS.

If a band of criminals were to organize for self-protection, it is not probable they would openly publish their evil intentions. They would probably bind one another to mutual aid and protection without specifying the nature of the deeds to be protected. Then if their oaths were discovered it would make proof of evil intent difficult. The worst conspiracies are couched in the blindest form.

It is well known that Freemasonry protects its members from the punishment of their crimes. On examination of a single oath, the Master Mason's oath, will reveal the dangerous character of this protection. Put three phrases of the oath together, and one can see the criminality of the obligation. The candidate swears as follows: "That I will answer and obey all due signs and summons * * * given me by a brother of this degree; * * * that I will keep a brother Master Mason's secrets inviolate; * * * if ever I should see or hear it (the grand hailing sign of distress,) given by a worthy brother in distress, I will fly to his relief if there is a greater probability of saving his life than of losing my own."

All signs and appeals by signs must be answered or the oath will be broken. No special signs would be necessary for the ordinary affairs of life. This is a secret appeal for something which would not be granted for ordinary reasons. The second part of the above obligation would make it possible for a criminal to appeal to a brother Mason to conceal his guilt, and he would be compelled to do so. Finally, if the guilty party comes to trial, or is in danger of trial, every sheriff, judge, juryman and witness who is a Mason, may be appealed to with the Grand Hailing Sign of Distress, and he is under the most solemn obligation to do his utmost for the release of the criminal, not limiting his efforts to any risk save the risk of losing his own life.

Some one asks, "Do you think every Mason would shield crime?" to which we reply that he must do it or break his oath, and as it is Masonic doctrine that the breaking of the oath should be punished with death, even well-disposed men have often been driven to protect their fellows before the law. Bad men understand these obligations better than good men, and are rendered bold in their crimes from the fact of the protection which they can claim. These obligations are in the highest degree inimical, and ought to be abolished by law.

CORRESPONDENCE.

"THE GREAT WORLD RELIGIONS."

An article in the *Standard*, under the above heading, I read with much interest, for some time ago I had read "The Light of Asia," which awakened a protest against its tendency. I was therefore pleased to see that it characterized the "school to which its author, Mr. Arnold, belongs," as one which would conciliate religions other than Christian, instead of protecting against them all and regarding it as "the duty of Christians and the destiny of Christianity to 'root out' every false religion." Every true Christian will cordially respond to the closing paragraph, viz.:

"It is not the mission of Christianity to conciliate any false religion. Its mission is to conciliate to saving faith in Christ every lost sinner on earth, pagan or what not, whom God's great grace shall enable it to reach in this sense, and in this way it is to root out all false religions and become the one faith of mankind."

I do not know what Mr. Arnold's religion really is, but allowing for the liberty to the poet in presenting the phases and fancies of Asiatic faiths in the most "amiable" spirit, we need not go far to find a "school" of considerable influence among ourselves quietly at work, not merely to conciliate the religions of the world but to teach another religion whose claim is world-wide, and therefore is a competitor with, and a subverter of, our common Christianity. It is not a professed opponent of any religion, but seeks to conciliate and subordinate every other to itself while it permits its members to maintain their profession of any faith, but binds them to conceal its ceremonial by awful oaths and penalties. It might be regarded as incredible that in our free country, and among our free churches, such a religion could make any progress, but alas! the facts furnish abundant proof that such is the case. We are divinely warned very often against false teachers and false Christs, and against deceivers and those who, like their real master Satan, transform themselves into angels of light. There is danger to the cause of Christ when the watchmen on Zion's towers are careless, even as there are calamities like the fire at Milwaukee, when proper watchmen are not employed.

If Mr. Arnold has been indoctrinated by this *"religion in which all men agree"* (as it is claimed they do), then we need not be surprised at his tender treatment of heathen errors, nor at his desire to promote among his readers as high a regard for them as he himself may entertain. Even among ourselves, as reported in the *Inter-Ocean* last April, one of our popular preachers, with others seated beside him enjoying themselves at a feast, was reported to have expressed these ideas: *Freemasonry was a religion that he knew of nothing which had more direct bearing on the spiritual growth; and that Knight Templary is the Gospel where Masonry is the law.*

Now it is well known that those churches which regard membership in "the religion of Masonry as a matter for discipline are in the minority, and that Freemasonry is rather popular among various large denominations. Yet if this reverend gentleman is right in his statement, and being a Knight Templar, he ought to be regarded as a competent witness, then how can we be of two religions at the same time? The one under Masonry, the other under our Lord Jesus Christ? The one open for all the world without money or price; the other is neither. Is the law of Masonry and the law of Sinai the same? If not, then the gospels for each are different gospels! But while Christianity "roots out" other religions, Masonry equally *"conciliates"* Jews, Christians, Deists, Buddhists, Mohammedans, and every other religion! Mr. Arnold may thus have pupils, even among the churches, willing to listen to his estimate of the great Apostle Paul, as "not more sublime in religious history....than the camel driver, Muhamed....that marvellous and gifted teacher whose followers must be conciliated." But Christianity aims to root out his teachings while Masonry allows them to be retained by its members. Thus Freemasonry, "the handmaid of [any] religion," must be the best "conciliator!" for also in its secret chambers the Koran and the Bible are equally honored—the one in Mohammedan, the other in Christian communities.

At one time the Roman power was universal, and persecuted Christians. Many regard it as the beast of the Apocalypse, and some people imagine that the secret empire, (Freemasonry, etc.,) is its "Image." What religion is more likely to become so exacting and so universal as Masonry? Can both continue to co-exist? Are the two religions inimical to each other or not? Masonry is largely physical; Christianity is purely spiritual. Let us remember that when the golden calf was made the priests said, "These be thy gods, O Israel," and so also on other occasions. Jesus said to his disciples and to all, Watch.

The question of Christians holding "fellowship with any such work of darkness" as Masonry, is answered by the Word of God. Probably the time is not far distant when Masonry shall divide the churches as slavery once did. Yours truly, SENEX.

POINTS FROM LETTERS.

A SIGNIFICANT OFFER.

Two ministers of Christ (?) made a clerical call on a friend recently in a mining town of Pennsylvania, to solicit him to join the lodge—Knights of Honor (?). "Come and join us," said they, "and we'll make a man of you." This young man, sober, industrious and exemplary, though not a church member, I think, was not invited to come to the model Man, Christ Jesus, but the all-healing, transforming power, where the faith of these embassadors of Baal rested. God save our young men from lodge-bound ministers. Shame on such ministers of Satan! N. C.

A NEW ADVOCATE.

The good work still goes on at Old Pleasant Hill, Howard county, Ind. Praise God, on seventh day night, the 7th inst., Bro. Levi Marshall from Iowa gave us a good lecture on secret societies. The Bible was his weapon of defense, he proved his points clearly to the satisfaction of a good audience save one, who tried to reply, but he had the wrong side of the question, and was so excited he said many things that helped confirm what the brother had said as truth.

O that there were more lecturers on this great and important work! Our church house at Pleasant Hill is open to every work of reform. If any feel disposed to come this way the door is open. The Friends are interested in the work at this place, and will lend a helping hand.

M. A. H.

TOWARD WASHINGTON.

I am favorably impressed with Mr. Stoddard's proposition for a home for our enterprise in Washington. Indeed I think we ought to and can provide homes for our work in all the main cities, at least such headquarters as we have in Worcester, where our books and publications can be had. And for the furtherance of this and the general lecture and tract work we shall need many and large bequests. It is perhaps better that those who give to benevolent objects as a rule should carry out their own wills, that is, while they are alive personally see that their money is used for the greatest good. We hope our friends will not forget the great work of the National Christian Association. J. S. H.

BERNADOTTE.

In a late *Cynosure*, under the heading of "A Model Princess," I read: "The family of Bernadotte, the only one of Napoleon's generals whom he placed upon a throne who stayed there," etc. This is an error. Napoleon never placed Bernadotte upon a throne. The fact is that Sweden having joined one of the coalitions against Napoleon in 1805, two thousand Swedish soldiers fell into the hands of Bernadotte; and the humanity and kindness with which they were treated, so won the hearts of the Swedish nation that they elected Bernadotte as their crown prince in 1810, and he became king on the death of the childless Charles XIII. in 1818, when Napoleon was on St. Helena. This may be a matter of small moment, (and the story is taken from the *Christian Advocate*;) but I mention it for the sake of suggesting to the writers for the *Cynosure* that we should not only say what we know but *know* what we say. W. T.

ANOTHER APPROVAL.

I read with anabated interest the *Cynosure*, and rejoice in every advance movement and effort to strengthen the N. C. A. reform work. I would God would put it into the heart of men of means, and men of heart to put in execution the proposition of Secretary Stoddard to take Washington and make the move national, in fact, as it is American in principle. The conception seems to me a grand one. Such boldness will beget boldness, and awaken true enthusiasm in zealous, if not in indifferent, hearts.

I am hoping yet by the blessing of God to have health so as to be able to do something for the *Cynosure*. God is healing others in answer to prayer. I am among the "any" (Jas. 5: 14, 15.) We are told, "according to thy faith," etc. I ask an interest in your prayers. 2 Cor. 1: 11. T. C. H.

OTHER REFORMS.

There are so many moral evils that we need to pray to God daily to keep us from the evils of the world; that while we oppose one sin we don't hug another. There are some that are coming out from the world and being separate. There are some who do not bear witness to what the Lord has done for them. It seems as though they were ashamed to, or ashamed of Christ (Mark 8:38). I want to say a few words to Christian mothers and sisters about dress. If we love the Saviour and those he died to save and want to be workers in the vineyard, we can't spend our time in bedecking ourselves with the pride and fashion of this world, when friends and perhaps children, are going on unsaved.

Six years ago this winter I listened to a sermon on the subject of Christian women's adorning. I seemed to see Christian mothers spending their time ruffling and tucking and trimming while their children could say "I never heard my mother pray." Then I saw their sons go to the war unbelievers. Some were shot, others died in hospitals. O how gladly their mothers would have gone to pray for them then! Think you those boys won't rise up in the judgment with condemnation. Well, the good Lord gave me grace to lay aside the weight and sin that had beset me all my life and run with patience the race set before me; and patience worketh experience and experience hope. MRS. R. J.

LITERARY NOTES.

Rev. Albert Sims, of Galt, Ontario, beside publishing the *Radical Christian*, issues some valuable tracts on dress, the tobacco habit, etc., which are a valuable addition to the purifying and useful literature of the day.

Choice Literature, the monthly eclectic magazine published by John B. Alden, 18 Vesey St., New York, in its January number, contains articles by Prof. Proctor, Samuel Smiles, Count De Falbe, the Bishop of Carlisle, and Vernon Lee. The cheapness of this publication is almost ridiculously out of proportion to its value—25 cents a year.

The same publisher issues a very neat little semi-weekly, the *Elzevir Library*, in which he proposes to print the choicest literature from our best authors; each number to contain a literary gem complete. The list of authors and articles which will appear in this scries will tempt every lover of good reading to invest in the publication.

Vick's beautiful *Monthly* Magazine opens its sixth volume with the year. Nothing can surpass the delicate accuracy with which the floral world is transferred to its pages. "Rose Gossip," "Flowers for Schools," "A Bog Garden," "Insects and Flowers," and "Native Ferns," are among the longer articles.

In *St. Nicholas* for February, Joaquin Miller, the eccentric poet, writes of the "Land of Clouds," and fine illustrations of an ascent of Mt. Hood accompany the article. H. H. Boyeson's accoun of the Norwegian *skee*, a kind of snow-shoe, is delightful for its pictures of northern life. The "Stories of Art and Artists" reveals to the young readers something of the life of Rubens. Of much else in the number, witty and bright will express the sum, but that is all.

Good Literature has approved its name of late in such reprints from the English reviews as "The Mills and Carlyle," "Macauley," "Mr. Anthony Trollope," "Some Points in American Speech and Culture," etc.

The Omaha *Observer* says of *"In the Coils,"* "We are not in a position to verify the statements of this challenge to the Masonic society. Anyhow, we are concerned simply with the story as a work of fiction. Thus considered, it must be pronounced one of the most vivid, realistic and striking productions that has issued from the modern press. The author shows himself a master of terse rhetoric, of apt quotations, and of glowing wit. While it has been constructed rather with a view of producing effect, and forcing thought, than to present a more finished piece of artistic work: it yet is, of its kind, a masterpicce. The reader will not willingly lay it aside, until the fate of the brave young physician has been ascertained. The book is the product of home talent, it may be added, and for sale by Seaman, and at the Antiquarian Book Store."

In *The North American Review* for February six prominent theologians, representing as many religious denominations, give expression to their views upon the question of the "Revision ef Creeds". Prof. Alexander Winchell, in an article entitled "The Experiment of Universal Suffrage", institutes a profound inquiry into the essential conditions of stable popular government, which he finds to be, substantially, virtue and intelligence; but thesc conditions, he maintains, are absolutely unattainable under our existing political system, where an electorate either ignorant or viscious, or both, by the mere force of superior numbers, practically nullifies the suffrages of the better and wiser portion of the people, whose right to control the government of the commonwealth is grounded in the very nature of things. Bishop McQuaid of Rochester, is given a large space in an effort to prove that the Protestantism represented by Henry Ward Beecher and the State churches of Europe is declining. This is a stock theme with a few Romanists. "The Political Situation" is the joint title of two articles, the one by Horatio Seymour, the other by Geo. S. Boutwell, who offer their respective views upon the cause of the recent overthrow of the Republican party. An article by Dr. D. A. Sargent, on "Physical Education in Colleges", treats a subject of prime importance to the welfare of the youths in our higher educational institutions. Finally, there are two articles on "The Standard Oil Company", Senator Camden of West Virginia defending that corporation against its assailants, and John C. Welch setting forth the reasons for condemning it as a dangerous monopoly. Published at 30 Lafayette Place, New York.

Go, then, to a work so solemn that angels might tremble to bear the trust—a work so pregnant with issues for good or for evil, in time and in eternity, that imagination fails to embrace their number and full significance—as becomes the children of earth. Firm, yet gentle; bold to reprove, tender to restore; weak in ourselves, yet strong in the mighty God of Jacob: apply to your task. Go! Despair not amid difficulties, and shrink not from toil; and though no earthly recompense be yours, at the resurrection of the just you shall have a sure reward—a crown of righteousness that fadeth not away.—*Selected.*

ASSORTED.

Fifty-six suburban trains are run daily on the Illinois Central road, and earry 250,000 passengers per month, an increase of 40 per cent within the last year.

The stoekholders of the Philadelphia centennial are out of pocket $1,700,000. It will probably be some time before Philadelphia will hold another eentennial.

From the eonsumption of matches in Franee and England, it is seen that about 250,000,000,000 are made in those two eonntries every year. In the United States, about 40,000,000 a year are made, yielding a revenue to the government of about $3,500,000.

Since the last session of the Missouri Legislature, two years ago, Gov. Crittenden has pardoned 121 convicts from the penitentiary, and Lieut.-Gov. Campbell eight. Eight of these were convieted of murder in the first degree, twenty six of murder in the seeond degree, and four of outrages.

Curran was addressing a jury, when the Judge, who was thought to be antagonistic to his elient, intimated his dissent from the argument advaneed by a shake of his head. "I see, gentleman," said Curran, "I see the motion of his lordship's head. Persons unaequainted with his lordship would be apt to think it implied a differenee of opinion, but be assured, gentlemen, this is not the ease. When you know his lordship as well as I do, it will be unneeessary to tell you that when he shakes his head there is really *nothing in it.*"

It is said that when Senator David Davis was on the judieial beneh in Illinois, he was onee interviewed about one of his deeisions, and his conversation taken down in shorthand. After the newsgatherer had copied his notes out in longhand he submitted them to the Judge, and asked him if they were correet. The Judge read them through earefully and replied with a fatherly smile: "My son, if you had written this in Choetaw, on the subject of raising hens, you could not have gotten further off the traek. You have jumbled up the words so that no man ean understand them. *Otherwise,* the report is very eorrect."

The purehase of the main Exposition Building at Philadelphia by Mr. B. C. Mitchell for $97,000 was a sueeessful speculation. The eost of removing the huge struetureand other expenses amounted to about $100,000, and the materials of which it was built have been sold for about $5,000,000, leaving a profit of $300,000 to be divided among Mr. Mitehell and the five other gentlemen whom he asso ciated with himself in the enterprise. At the time of his purehase Mr. Mitehell was frank enough to say that he fully expeeted to make a large sum of money by it, that he was prepared to pay eonsiderably more for the building than the price at whieh it was knocked down to him, and that he was astonished that Mr. Riehard Dobbins, who built it, and who was as well acquainted with its value as himself, should have let such a pretty plum slip through his fingers.

Helen F. Heffron is a student of the Hahnemann Medieal College of Chieago (Co-edueational). The Professor of Surgery, Dr. Hall, early in the termrequested the students to make a careful written report of the surgieal clinic, and to sign a fietitious name, that he might examine these reports, and select upon merit alone the person who, for the entire term, should be appointed the official reporter of his elinies. At the next meeting of the class, after the reports had been eare fully rated, Prof. Hall said: "If the gentleman signing himself 'Incognito' will please stand up, I shall take great pride in presenting to the class my official reporter for the present term." Whereupon amid the shouts of applause, Helen F. Heffron arose, and blushingly confessed to being "the gentleman who signed himself Incognito." Of eourse she was appointed.

Mr. Jeffrey has established the faet that bones disappear in the ocean. By dredging, it is eommon to bring up teeth, but rarely ever a bone of any kind; these, however compaet, dissolve if exposed to the aetion of the water but a little time. On the eontrary, teeth—which are not bones any more than whales are fish—resist the destroying action of sea water indefinitely. It is, therefore, a powerful solvent. Still, the popular opinion is that it is a brine. If such were the case, the bottom of all seas would, long ago, have been shallowed by immense aecumulations of earcasses and products of the vegetable kingdom constantly floating into them. Dentine, the peculiar material of whieh teeth are formed, and the enamel covering them, offer extraordinary resistance to these ehemical agencies, whieh resolve other animal remains into nothingness. Mounds in the West, tumuli in Europe and Asia, which are believed to antedate saered history for thousands of years, yield up perfectly sound teeth, on which time appears to have made no impression whatever.—*Phrenological Journal.*

The following are some of the great battles of the world, and the number slain in eaeh: At Durham, 1346, there fell 15,000; at Halidonhill and Agincourt, 20,000 eaeh; at Bautzen and Lepanto, 25,000 each; at Austerlitz, Jena and Lutzen, 25,000 eaeh; at Eylau, 60,000; at Waterloo and Quatre Bras, one engagement, 70,000; at Borodino, 80,000; at Fontenoy, 100,000; at Yarmouth, 150,000; at Chalon, no less than 300,000 of Attila's army alone! The Moors in Spain, about the year 800, lost in one battle 70,000; in another, four eenturies later, 180,000, besides 50,000 prisoners; and in a third, even 200,000 men. Still greater was the carnage in aneient times. At Cannæ 70,000 fell. The Romans lost 80,000, in an engagement with the Cimbri and Teutones. The Carthaginians attaeked Hymera in Sieily with an army of 300,000 men, and a fleet of 2,000 ships and 3,000 transports; but not a ship or a transport escaped destruction, and of the troops only a few in a small boat reached Carthage with the melancholy tidings. Marius, slew, in one battle, 140,000 Gauls, and in another 290,000. In the battle of Issus, between Alexander and Darius, 110,000 were slain; in that of Arbela, 300,000 more. Julius Cæsar onee annihilated an army of 363,000 Helvetians; and in a battle with Upsipetes, he slew 400,000; and on another oceasion he massaered 430,000 Germans, who had erossed the Rhine, with their herds, and flocks, and little ones, in quest of new settlements.

Sentiments must have undergone quite a dreadful change in Prussia since the days of Frederic the Great. He is said to have taken the following summary and very sueeessful method of suppressing dueling in his army: An offieer desired the permission of the King to fight a duel with a fellow-offieer. He gave his eonsent, with the understanding that himself would be a speetator of the eonfliet. The hour of meeting arrived, and the parties repaired to the place of slaughter. But what was their surprise to find a gibbet ereeted upon the spot. The ehallenger inquired of Frederic, who was present according to agreement, what this meant. "I intend," said the King, sternly, "to *hang* the survivor!" This was enough. The duel was not fought; and by this simple but effectual means, it is said dueling was broken up in the army of Frederic.

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The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from seeret worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Chureh.

Chureh of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Diseiples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Chureh (Holland Branch.)

United Brethren in Christ.

Individual churehes in some of these denominations should be exeepted, in part of them even a considerable portion.

The following loeal churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
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College Church of Christ, Wheaton, Ill.
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Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Chureh, Lowndes Co., Miss.
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OTHER LOCAL CHURCHES

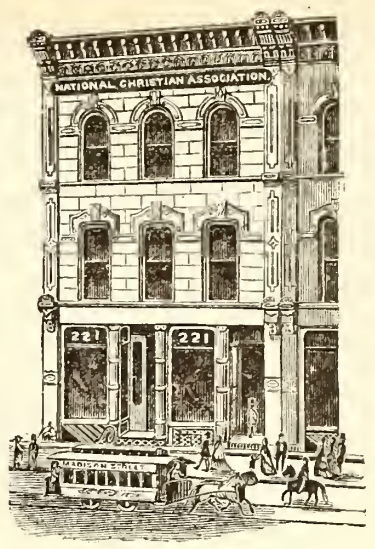
adopting the same prineiple are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeek and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.



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The object of this Association is:

"To expose, withstand and remove seeret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the ehurehes of Christ from being depraved, to redeem the administration of justice from perversion, and our republiean government from corruption."

To earry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

CHICAGO, THURSDAY, FEBRUAAY 1, 1883.

A WORD TO SUBSCRIBERS.

We have said but little about changes already made in your paper, and we do not intend to speak of others contemplated in advanee; we prefer to submit them to your inspection, and if you are pleased we shall be encouraged, and if you are displeased we shall hope to hear before it is too late to repent and *try again*. If you think we have done reasonably well, and have faith in the future sufficient to warrant a little extra exertion on your part, we ask you to call the attention of your neighbors to what is being done. If after making an effort you fail to secure a subscription for six months or a year, and can secure a *trial subscriber* we will send four consecutive numbers for 10cts., to begin with the number immediately following the receipt of the money. Please put us in communieation with persons who in your judgment ought to read the *Cynosure*, and let us see how many we can hold. We are willing to test this plan and e wmake this offer to eontinue for one month from the date of this issue. Give *name, postoffice and State very plainly.*

An additional 5 cents secures the Weed pamphlet with a wood cut and brief deseription of the Morgan monument. Please look out for "Business," on the last page.

TWO HUNDRED.—Thore is a balance remaining to the credit of the *Cynosure* Extension Fund. It is designed to aid those who are *not* able to pay the full price of the paper but *can* pay a part. We want the names of two hundred such persons to put on our list within a week. Will you look them up and send them along at one dollar per year. The Extension Fund pays 50 cents on each subseription, making up the price to our lowest club rates.

THIS WEEK

The *Cynosure* is especially valuable for its discussion of the problem of adjustment between the rights of labor and the interests of eapital. The relation of strikes, co-operation and the Custom House to this question are ably set forth by as able writers. We have no knowledge of any other single issue of any paper whieh contains so mueh and so varied information and argument upon this great and perplexing subjeet. Our readers will appreciate the effort to present its different phases in a clear and discriminating light.

NEXT WEEK

we are able to promise a discussion of Odd-fellowship whieh will add something to the information of our readers respecting this order, and much, we hope, to their abhorrence of its principles and methods of operation.

AN OLD WRITER says: "Many ask the origin of evil. It is enough for rational men, that there is evil and a way to escape it."

"THE BOTTOMLESS PIT" means, what we daily see, that sin is fathomless. That there should be such a pit in eternity is no more against reason or nature than that there should be such pits in time, as we see in the record of Jefferson Davis, Guiteau, and their sympathizers.

CHRISTIANITY, that is to say Christ, underlies every interest, question, and movement which bears on, moulds, or modifies society and the destinies of men. One side seek how little, the other how much Christianity can be infused into it.

CHRIST, in conversation with the woman at the mountain well, repealed the law of sacred places, and put a Mount Zion or place of pardon in front and within reach of every true worshiper around our globe.

WE ARE COMPLETE IN CHRIST, only and so far as we "abide in him and his words abide in us.

INFANTS, IDIOTS AND HEATHEN "who have not had a fair chance," according to some *advanced* teachers, are to have a new probation in the next life, or at least, the Bible does not say they will not have one. Put all these preachers together, and they would never produce a revival to save *adult* people of sound mind, and sinners in Christian lands. Their revivals, when they have any, are revivals of baptised worldliness. Convert these three classes to Christ and infants, etc., will follow.

THE HOUR OF PERIL.

The hour of danger to every good cause, is its hour of success. Satan has always wrung his greatest victories from the jaws of defeat. The barons gained Magna Charta and jury-trial from the craven King John at Runnymede; but pleased with the concession of the principle, they lost the thing conceded, and jury-trial did not go into practice till a century later. So Cromwell and his Parliament made all the forms of Christian religion free and equal. They have never been so since. In the hour of their triumph the friends of popular government fell. A handful of Freemasons went over to France, organized lodges sworn to the Pretender, sent secret emissaries back to England, instituted in English lodges the ceremony of drinking over water, that is, holding their mugs or glasses over water, and thus drinking to Charles II. who was across the Channel. Rebold, the Masonic historian (p. 55) says, "Charles II. during his exile, was received as an accepted Mason, and gave to Masonry the title of *Royal Art*, because it was mainly by its instrumentality that he was raised to the throne and monarchy restored to England."

The same Masonic author, Rebold, says on page 213, that Baron Ramsay "was converted to the Roman Catholic Religion and instituted the Holy Royal Arch degree" in the interests of popery and the Stuarts; and the Commonwealth of England and popular rights went down before that secret conspiracy. On page 214, he says, "A partisan of the Stuarts founded a lodge of eighteen degrees which took the name of the Scottish mother lodge of Francc." There is no record to inform us whether the silent and fraudulent General Monk who, with a Scotch Presbyterian army, crushed out popular liberty and restored popery, prelacy and the Stuarts was a Freemason, but his secrecy, deception, and love of despotism indicate that he was one. And we know how near Southern Masons, aided by their English brethren, came of swamping the whole American movement for popular liberty and putting empire based on human slavery in its stead. Thurlow Weed, Charles F. Adams, Seward, Stanton, Stevens, and other Anti-masons under God prevented it and restored our Union.

The Anti-masonry of fifty-six years ago was betrayed "in the house of its friends." Thaddeus Stevens kept up the party in Pennsylvania a whole year after it fell in the other States, by the temporizing policy of Seward, whom afterward the lodge defeated for the Presidency and came near assassinating. Andrew Johnson was not assassinated. Mr. Stevens told me that Mr. Johnson was "kept sober till they could raise him twenty-one degrees." Stevens was, at the time he told me, leader of our House of Representatives, and had means of knowing all that transpired in the lodges of the district. Johnson nearly swamped the results of our slavery war. He is said to have furnished to Kelly the first money to form the Grange, from the U. S. Secret Service money at his disposal.

"Fore-warned is fore-armed." We are yet in our martyr period; but when we get in reach of the offices the hour of our supreme peril arrives. Good men get weary of prophesying in sack-cloth; rejoice at new accessions and, like the good-hearted Jehoshaphat, "Help the ungodly and love them that hate the Lord."

"FREEMASONRY ILLUSTRATED."

We have received a letter from Rev. A. H. Springstein in which he says of the above book:

"The Ritual is the Michigan work as I took the three degrees in Croton Lodge, No. 177, in August, 1867, though in a few places I detect unimportant differences."

"So far as the Ritual is eoneerned, it is actually the deadly dose that all Masons have taken."

"I have seen a good deal of Masonry in and out of the lodge, and have read Masonic and Anti-masonie literature a good deal, but Masonry never appeared to me so like an infernal contrivance to ruin, *hopelessly* ruin mankind as it has since I began reading this book."

"No language can express my feelings as I refleet on the influence of Freemasonry, and what astonishes and alarms me most of all is the indifference of the masses in regard to the existence and clearly diseovered design of such an organization."

"While I was in the fraternity I was under the most galling yoke of bondage. At the time I renounced I had never read a word in opposition to the order. I was completely in the dark as to reform work, but the Spirit of God showed me that I must leave the order immediately, or be forever lost. I consented without hesitation, and was saved from it. I was tempted by the devil to modify somewhat, or to delay, but the Spirit showed me that to yield to the tempter would effeet my ruin."

"My Masonic experience is the *black spot* in my life."

Escaped Masons have often, in conversation, expressed the same indescribable horror on looking back over their lodge experience. The very walls of the lodge-room seemed dusky and hateful, as an abode of Satan and evil spirits; the coarse humor and balderdash seemed grim, like jokes in a dead house; and the worship horrible, like conjuring with the dead. There needs more prayer for such brethren as Mr. Springstein. They will be sifted as was Peter, and assailed by "fiery darts" from a distance by those spirits from whom they have clean escaped.

THE SECRET LABOR LODGES.

In our large cities and manufacturing centers every branch of industry is organized more or less in secret trade unions, whose ostensible object is "protection against the encroachments of unjust employers." The measures taken to secure this end are the regulation of the number of apprentices, the rate of wages, the number of working hours, and assistance in sickness or misfortune. The improvements in machinery have largely interfered with the business of these lodges of late years and has left them only the question of wages and the rendering of mutual aid as a basis of operations.

The strikes that have been set afoot to enforce the claims of the laborer for higher wages have on the whole been not only unsuccessful but have resulted in such legal restrictions that in the esteem of the trade unions the bands of labor are only made stronger. Thus the strikes among the railway men in New England some eight years ago resulted in a law in Massachusetts, compelling trainmen to go through to their destination before joining a strike. A similar law was passed in Pennsylvania after the great strikes and riots of 1877. Not only have employers thus had recourse to law, but they have also combined, and frequently destroy the effect of a strike by their ability to form other arrangements and carry on their business independent of the strikers. The laborer, therefore, who has made use of this agency to coerce his employer, after having lost weeks and perhaps months of time, and finding that his own family are the greatest sufferers, while the business of the world moves mercilessly on, becomes aware of the fact that some other means must be devised to secure the end sought. Strikes are therefore giving way to the more rational methods of arbitration.

Co-operative industries are also increasing in number, and although their success has not been so general with us as in England, there are yet some excellent illustrations of the principle both in our cities and in the mining regions of Pennsylvania where every peculiarity of difference between capital and labor has appeared, and every device either to coerce one or the other or to harmonize their disputes has been attempted. The failure of the trade unions, although backed by formidable bands of assassins like the Mollie Maguires, and at times having the courts and local governments in their control, has been beyond dispute.

A modification of the lodge machinery has therefore been attempted in the organization known as the "Knights of Labor." Mayor Powderly of Scranton, Pa., very boastfully announces in the *North American Review* that this society was kept a profound secret until 1882, though founded in 1869. His simplicity is amusing, for the order was known years ago. As improbable are the claims made that this secret lodge will combine all trades and trade societies, will prevent strikes by arbitration, checkmate the influence of the ever-present saloon, abrogate all inimical laws, and secure the social and intellectual development of laboring men. The objects are good but the means are as inadequate as a gaming table is to impart skill in business or a Masonic lodge to give a classic education.

This order is now moving in the coal regions of eastern Pennsylvania. A few years since they elected a full ticket in Susquehanna county; but their success nearly annihilated the order. They are now rallying in conventions and promise to soon elect their State ticket; but their meetings will always be objects of suspicion, and as they succeed unscrupulous and ambitious men will get control and their secret organization will give this class all the opportunity they could desire. Of all the failures to solve the questions of difference between capital and labor the secret lodge will at last be known as the greatest.

WASHINGTON AS A MASON.

The inquiry of Iowa brethren for a copy of General Washington's celebrated letter to Rev. G. W. Snyder of Fredericton, Maryland, (whieh may be found with much other interesting matter on the same subjeet in the pamphlet "General Washington opposed to Secret Societies," for sale at this offiee) reminds us of a little eontroversy in the Chieago *Tribune* lately. Robert McCurdy, a pursy and pompous Englishman who officiated a few years since as rector of an Episeopal church near this city, has been

giving his choice opinion of Mr. Weed's Batavia letter to the press. It is needless to repeat the base epithets he applies to the letter and its author, of that hereafter; but concerning General Washington he made these remarks, as if defiant of all contradiction:

"Several orders were issued by General Butler during the war, restoring Masonic property, and forbidding any appropriation of Masonic buildings or property. In this he but imitated General Washington and his army-orders. When Commander-in-Chief of the army he encouraged travelling lodges, visited them and participated in their labors. Captain Hugh Maloy of Ohio, told in 1849 (then 100 years old,) of having been made a Mason in the marquee of Washington. The Junior Grand Warden of the Grand Lodge of Peru possessed a jewel worn by Washington in a lodge of the army. It originally belonged to Bystrzanowski, who came over to this country with Kosciusko and served under Washington. It was used by General Washington in Mark Lodge, returned to the brother on the disbanding of the army, and has thus been transmitted. When Washington learned that a detachment of his army, in overcoming a British force, had captured the working tools, jewels, and clothing of a military travelling lodge, he ordered restoration under a military escort, declaring that 'He waged no war against philanthropy and benevolence.' General Washington made Lafayette a Freemason in a room of the old Freeman's Tavern, on the north side of the green, in Morristown, N. J., 1777."

A few days after this inflated narrative was neatly pinctured by the following from Pittsburgh:

....I feel very little interest in the matter, and would not have noticed it had it not contained the paragraph headed "General Washington and Masonry," which contains so much that is historically false and exhibits an ignorance of American history that would disgrace a college Freshman. Most half-grown school-boys know, if this reverend Doctor of Divinity does not, that Washington and Lafayette were not in Morristown together at any time during the year 1777, and therefore Washington did not make Lafayette a Freemason in Freeman's Tavern, as alleged by the Rev. Robert McCurdy, D. D. Even if they had been in Morristown together, Washington could not have made him a Mason, for the simple reason that he never was the Master of a lodge. This fact can be shown by the very best authority. That Washington was not a frequent visitor to the lodge is also easily proved.

HISTORICUS.

THE SHINAR CONFEDERACY.

A few weeks since there appeared an article in these columns of intense interest respecting the Chaldean mysteries and their transmutation into Freemasonry through Egypt and Greece. A singular confirmation of that argument lately appeared in the *India Methodist Watchman* of Bombay. In an article on the Hindoo Trinity the writer says:

"We have already seen that the religion the Aryans brought from Shinar nearly 2,000 years before Christ, was a non-*idolatrous deism*. The found Hindustan occupied by numerous nations of *demonolators*. Having not a spiritual experience of divine things, their deism soon came to be represented by visible objects, *i. e.*, idols. Mere intellectual conceptions having too little power upon the masses the pantheon began to be filled. With the inception of visible idolatry the Aryans absorbed many notions and practices which they found common among the demonolators who had preceded them, and as man must needs worship, all else soon gave way, and under the craftiness of the Brahmin, rose gradually the million godded idolatry of India. The Brahmin, as we have seen, had made the whole system so elaborate and oppressive that the millions groaned for deliverance when Buddha rose about 500 B. C."

—While lecturing in Brooklyn last month, John B. Gough was attacked by a severe sickness from which he has not yet recovered. In consequence he has postponed the fulfillment of a number of lecture engagements.

—Dea. Philo Carpenter has been afflicted with neuralgia for some time. During the past two weeks he has been confined to his bed by an attack of fever, but his friends will be glad to know that he is improving, and his physician gives encouragement that he will be able to sit up in a few days.

—Bro. T. F. Dolan, editor of the *Sword* at Washington city sends us this cheering word. May it be but the first of many bearing a like message:

"A young man of promise under the influence of the purifying grace of God has recently renounced his allegiance to the Masonic fraternity. 'Our labor is not in vain in the Lord' whose order is to let the light shine to the utmost."

—Among those who listened to Father Chittenden's "o'er true tale" at the late State Convention at Emporia, Kansas, was a Mr. J. S. Pointer, who had been made an "Entered Apprentice" at Wabash, Indiana, for the snug sum of $20. One degree finished his Masonic advancement. To Bro. Butler of the *American Freeman* he expressed his gratitude for the testimony of the evening, confirming it and declaring his freedom from lodge thralldom.

REFORM NEWS.

NOTICE.

To the Friends of Reform in Southeast Pennsylvania and Adjoining Localities.

We, the undersigned, were appointed a committee by the official meeting of King Street Church, Chambersburg, to call a general convention of the anti-secrecy reform advocates to meet in Chambersburg, Pa., Feb. 13th, at 7 P. M., and to continue through the two following days. Speakers of ability are expected to be present and to address the meeting.

S. E. Starry of Iowa has promised to be present and show the inside of the lodge. Free entertainment will be provided for those from abroad.

H. H. HINMAN,
W. O. TOBEY,
J. S. YAUKEY.

SOUTHEASTERN PENNSYLVANIA.

MECHANICSBURG, PA., Jan. 23, 1883.

DEAR CYNOSURE:—I left Chambersburg on the 19th and came to this city of about four thousand inhabitants which is seven miles south of Harrisburg, and on the line of the Cumberland Valley R. R. I found most kind entertainment at the home of Bro. Lewis Bricken; preached in the M. E. Church on Sabbath eve, and last night lectured in the Union Church (built in 1825) to not large, but attentive audiences. Yesterday I became acquainted with Mr. John Robb, a seceded Mason of three degrees. He is a wealthy farmer living near town. He says he was drawn into the lodge through the influence of his minister, but was surprised and disgusted from the first. He stayed with them as long as his conscience would suffer him and then withdrew both from the lodge and the church, which more than any other gives it support. He had never known of the *Cynosure*, but was glad to subscribe for it. A few others are interested in our work, but the churches and ministry with one consent closed their doors and hearts against it.

The churches of this Cumberland Valley are an interesting study. The farming community are generally wealthy. Nowhere will you find better farm buildings or finer animals. Nowhere else are the farming people better fed or more comfortably housed, and more generally moral and religious; but they are quite unaccustomed to giving for the support of the ministry or other benevolent objects. The country churches are Dunkers, Monecse, River Brethren, United Brethren, and "The Church of God." The first three are each divided into two or more sects, and all practice feet-washing as a religious ordinance. All except the "Church of God" have rules against secret societies though they feel little interest in the reform as a general movement. The U. B. churches are becoming more and more corrupted, and their ministers with one consent rule out all lectures and lecturers, though many of the laymen are in warm sympathy with us. This change of front on the part of the U. B. ministry is doubtless due to the course of their last General Conference and the action of their bishops, and if persisted in must soon result in a moral collapse of these churches. In the towns, the Lutherans, the different branches of the Presbyterian family, and the M.E. church hold pre-eminence, though the "Church of God" have many large and fine houses of worship ministered to by Freemasons and Odd-fellows. The Presbyterian ministry are opposed to secretism but are very conservative.

The great need of these churches is first a general religious awakening, a quickening of conscience, that shall lead them to obey the truth, and next to this, the dissemination of light on this reform. Here is a most hopeful field and one that demands careful culture. I hope to be at Clifford in Northeast Pennsylvania, Feb. 1 and 2, and then go back with Bro. Starry to Chambersburg. Yours in Christ, H. H. HINMAN.

REFORM WORK IN NEW HAMPSHIRE.

Our friends must not suppose we are idle because we have not recently reported in the *Cynosure*. We are so pressed with reform work that we can hardly get time to report. The tract work is constantly pressed in many quarters. Churches are waking up to the evil of secretism. One pastor who followed a Freemason says it is a source of strength to him in his parish that he is opposed to Masonry. The Congregational church at Epsum was cheerfully opened for a lecture on Freemasonry and Odd-Fellowship. I had a large and attentive audience and almost universal sympathy was manifested. One very favorable sign of progress is the unusual call for Anti-Masonic books, A Freewill Baptist minister who had taken one degree of Masonry ordered an exposition of the seventh degree of Masonry, and subscribed for an Anti-Masonic paper. A seceding Mason said he knew all about Masonry he wished to, but bought an exposition of Odd-Fellowship. All doubt as to the correctness of the expositions appears to be leaving honest minds. There has been much awful lying as to these expositions, but all in vain. The increasing host of honest men who are leaving the lodges and confirming the expositions renders all denial of their correctness vain. Our united prayer should be that the Lord will give courage to New Hampshire seceders to speak out more openly for the truth. We purpose to press the battle to the gate.

S. C. KIMBALL.

—Simultaneously with the death of Thurlow Weed and the numerous reminiscences of him, appear his own sworn reminiscences of the events connected with the famous Anti-mason excitement and the abduction and murder of Morgan. The story he tells he had told before, so that it is not new to the public, and the present one is only a full and connected relation, sustained by what was not needed to give it credibility—Mr. Weed's oath, subscribed by him not two months before his death. The story is a horrible one.—*N. Y. Independent.*

WORDS OF CHEER.

The endorsement of the friends of reform is a sweet antidote for the weariness of office work, and the unanimity of their expression is an earnest of the effort they will make to second the determination to keep the *Cynosure* in the heavens of reform, the pole star of praying hearts. Every one will be glad to read the following note from the esteemed pastor of the Free Methodist church in this city:

Editor Cynosure, DEAR BROTHER:—Please allow me to express my thankfulness at the appearance and contents of the *Cynosure*. It looks nice, reads well, and is soul cheering to the lover of reform. May God bless you and all your readers, and prosper the cause for which you are laboring. I will endeavor to show my appreciation by actions, (subscribers) which speak louder than words. In the love of Christ, your brother, C. B EBEY.

OUR CONTRIBUTORS.

The *Cynosure* is happy to announce herewith a grand list of contributors and correspondents for 1883. To read their letters, study their arguments, compare their experiences, and drink with them at the fountain of truth, even Jesus Christ, will be the noble privilege of the readers of the *Cynosure*. The following is only a partial list. Arrangements are being made for the enlargement of the circle until it shall include every section of our country:

John G. Fee.
Rev. A. M. Milligan, D. D.
Rev. P. A. Seguin, French Protestant Mission, N. Y.
Pres. S. B. Allen, Westfield College.
Pres. C. B. Kephart, Avalon College.
Rev. Warren Taylor, Presbyterian, Ohio.
Prof. L. N. Stratton, President Wheaton Theological Seminary.
Prof. W. O. Tobey, editor *United Brethren in Christ.*
Prof. J. R. W. Sloane, D. D., of Reformed Presbyterian Theological Seminary.
Rev. Wm Johnston, United Presbyterian church, Iowa.
Revs. H. H. Hinman and P. S. Feemster, N. C. A. agents in the South.
Rev. J. C. K. Milligan, editor of *Our Banner.*
Thos. E. Kennedy, San Jose, California.
S. M. Good, who has taken some fifty degrees in various Masonic rites.
Rev. N. A. Welton, Episcopal.
Mrs. E. D. Bailey, Worcester.
John Tanner, Jr., Kingston, Tenn.
Alexander Thomson.
John D. Nutting, Oberlin Theological Seminary.
Rev. Woodruff Post, Methodist Episcopal, New York.
Rev Henry T. Cheever, Worcester.
Rev. David McFall, Chambers Street R. P. church, Boston.
Rev. A. J. Chittenden, Congregational, Ill.
Rev. B. F. Worrell, do., Olathe, Kans.
Prof. O. F. Lumry, Wheaton College.
Rev. M A. Gault, Ref. Pres., Iowa.
Rev. Issac Bancroft, Monroe, Wis.
Mrs. J. F. Hardie, of Minnesota.
Mrs. S. C. Kennedy, of California.
Rev. C. D. Trumbull, Ref. Pres., Iowa.
Elder J. L. Barlow, Baptist, Conn.
Elder A. L. Post, do., Pennsylvania.
Rev. C. C. Foote.
Gen. J. W. Phelps, American candidate in 1880.
Rev. P. B. Chamberlain, Congregational, Washington Territory.
Elder Nathan Callender, Pennsylvania.
George W. Clark, the "Liberty Singer."
Miss E. E. Flagg, Massachusetts.
Rev. W. W. Ames, Wisconsin.
Prof. S. C. Kimball, editor *Christian Witness.*

FROM FOREIGN LANDS.

Rev. John Boyes, Louth, England.
Rev. Wm. Hazenberg, Cape Town, South Africa.
Rev. A. D. Zaraphonithes, Syra, Greece.
Rev G. H. Filian, of Armenia [now in this country.]
Henry M. Bissell, missionary in Mexico.

THE HOME.

DAILY STRENGTH FOR DAILY DUTIES.

Open the East Gate now,
And let the day come in,
The day with unstained brow,
Untouched by care or sin.
For her we watch and wait,
Wait with the birds and dew;
Open the Eastern Gate,
And let the daylight through.

Uplift thy daily toil
With brain all fresh and clear,
Strong hands that have no soil,
And heart untouched by fear.
Marching unto thy noon,
Marching unto thy rest—
When shadows lengthen, soon
Comes calm and peaceful rest.

Open the Western Gate,
And let the daylight go
In pomp of royal state,
In rose and amber glow;
It is so late, so late,
The birds sing sweet and low—
Open the Western Gate,
And let the daylight go.

Lay down thy daily toil,
Glad of thy labor done,
Glad of the night's assoil,
Glad of thy wages won;
With hearts that fondly wait,
With grateful hearts aglow,
Pray at the Western Gate
And let the daylight go.

Pray at the Eastern Gate
For all the day can ask;
Pray at the Western Gate,
Holding thy finished task.
It waxeth late, so late,
The night falls cold and gray;
But through Life's Western Gate
Dawns Life's Eternal Day.

—*Mary A. Barr.*

THE MODEL FAMILY.

BY MRS. C. S. KENNEDY.

Since the family is ordained of God, it is the duty of all who profess faith in him to consider carefully how this greatest force in God's world should be organized and governed. Why call the family the *greatest force*, do not religion and national governments exert more influence than individual families? We reply: If the families of a nation are religious, the nation will be religious; if infidel, the nation will be infidel. If the families are little despotisms, the national and religious government will as surely be tinged with the same unchristian element.

We have striking illustrations of the truth of these statements in the history of the patriarchs, who were constantly waring with each other on slight pretexts. The Jewish nation was the one religious denomination of which each family was a miniature. And in our own times, could France ever have abolished the Christian Sabbath if her families had been ardent worshipers of the Son of God?

☐The family starts a wave which goes on and on, bearing healing to nations, or sweeps over them like a tidal wave of destruction. Since, then, the family is such a mighty force, let us consider how it can be used to advance the kingdom of God in this earth. Everything has an ideal, a faultless model, to which it is the object to attain as near as possible,' so there must be an ideal family, and we will try to present to you as correct a picture of the model family as our imperfect vision can discover.

First, then, this model family must be a Christian family, organized for the purpose of uniting individual efforts into one strong power against common enemies. The experiment of making a model of an unchristian household has always failed. Heathen are proud of their gods and of their religion and would consider themselves degraded by a marriage with one who did not worship with them. Why should a servant of the God of gods be less proud of his heritage than the heathen? Or try to build his house half on the rock of Christ and half on the sands of Satan, leaving his family in danger of being swept away by floods of evil?

If a family be truly Christian, this includes every element required in a model; but there are so many called Christian in which the love of Christ is seldom shown, where children are taught to hate or despise what they suppose to be Christianity, that we must bring out the lineaments of our model still plainer.

In a Christian family the father and mother are one, not simply in name, but in reality; moved with one impulse, seeking one object, upholding each other's honor and authority, loving each other as their own life, stimulating to good works, helping each other to become like their common example, Christ! And the children, brought into existence under such influences, guided by such examples, will early see that "Christ is the one altogether lovely." Their judgments considered, their rights respected, their faults kindly but firmly checked; they will respect the rights of others and become useful members of society and a "crown of glory" to their parents.

If there were more such families the "labor question" would not cause so much excitement; the church of God would not be "obliged" to have private theatricals to pay their expenses, nor constantly mourn its low spiritual condition,

Let us all work with a will till the nation is filled with model homes.

San Jose, Cal.

WHAT TO TEACH BOYS.

A philosopher has said that true education for boys is to "teach them what they ought to know when they become men." What is it they ought to know, then?

First—To be true—to be genuine. No education is worth anything that does not include this. A man had better not know how to read—he had better never learn a letter in the alphabet, and be true and genuine in intention and in action, rather than being learned in all sciences and languages, to be at the same time, false in heart and counterfeit in life. Above all things, teach the boys that truth is more than riches, more than culture, more than earthly power or position.

Second—To be pure in thought, language, and life—pure in mind and in body. An impure man, young or old, poisoning the society where he moves with smutty stories and impure examples, is a moral ulcer, a plague spot, a leper who ought to be treated as were the lepers of old, who were banished from society and compelled to cry "Unclean," as a warning to save others from the pestilence.

Third—To be unselfish; to care for the feeling and comforts of others; to be polite; to be generous, noble, and manly. This will include a genuine reverence for the aged and things sacred.

Fourth—To be self-reliant and self-helpful, even from early childhood; to be industrious always, and self-supporting at the earliest proper age. Teach them that all honest work is honorable, and that an idle, useless life of dependence on others is disgraceful.

When a boy has learned these four things, when he has made these ideas a part of his being, however young he may be, however poor, or however rich, he has learned some of the most important things he ought to know when he becomes a man. With these four properly mastered, it will be easy to find all the rest.—*American Kindergarten Magazine.*

THE GOSPEL FOR CHILDREN.

It is one great glory of Christianity that its merciful mysteries can find their way to the hearts of the little children. Its mysteries we say—for the gospel has its mysterics no less than these old systems of heathenism which fenced round their deepest truths with solemn barriers, only to be passed by the initiated. But the difference lies here—that its mysteries are taught at first to the neophytes, and that the sum of them lies in the words which we learned at our mother's knees so long ago that we have forgotten that they were ever new to us. "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but should have eternal life." The little child who has learned his earliest lessons of what Father and Son, loving and giving, trust and life mean, by the sweet experiences of his own father's home and his mother's love, can grasp these blessed words. They carry the deepest mysteries which will still gleam before as unfathomed in all their profundity, unappropriated in all their blessedness, when millenniums have passed since we stood in the inner shrine of Heaven. Wonderful the word which blesses the child, which transcends the angel before the throne!—*Alexander MacLaren, D. D.*

EARLY INFLUENCES.

There can be no greater blessing than to be born in the light and air of a cheerful, loving home. It not only ensures a happy childhood—if there be health and a good constitution, but it always makes sure a virtuous and happy manhood, and a fresh young heart in old age. We think it every parent's duty to try to make their children's childhood full of love and of childhood's proper joyousness; and we never see children destitute of them through the poverty, faulty temper, or wrong notions of their parents, without a heartache. Not all the appliances which health can buy are necessary to the free and happy unfolding of childhood in body, mind or heart—quite otherwise, God be thanked; but children must at least have love inside the house, and fresh air and good play, and some good companionship out side—otherwise young life runs the great danger in the world of withering or growing stunted or sour and wrong, or at least prematurely old, and turned inward on itself.

MOTHERS' PRAYERS.

A lady prayed for her daughter thirty-nine years without receiving any answer. At length she came to die. Her death was the means used for her daughter's conversion. The daughter became a most eminent Christian much used in the turning of sinners to Christ.

One hundred American students who were converted met together to speak of their conversion. Ninety of them traced their blessings to their mothers' prayers.

At another meeting, in England, nearly one hundred who had been blessed of God said they had praying parents to pray for their children; the majority of the petitions began, "A mother asks prayer," etc.; only one or two, "A father asks prayer," etc.

Many a one has learned of late the blessing of having a praying mother. We trace every blessing to God's fathomless grace. Still he is pleased to use means, and he says, "For all these things I will be inquired of."

Christian mothers, pray on—God answers prayer.

HOUSE-KEEPING NOTES.

THE SMALL ARTS OF LIVING.

Hardly anything is too small to spoil the comfort of life, if it be misplaced. A speck in the eye, a kernel of wheat in the boot, a pin-point touching the skin, a band too tight, a needed strap gone—and goodbye comfort! Considering how much depends on our daily food, it is surprising how little is thought of the conditions under which it is taken in many families. Some people think a good deal more of what is on the table than what is said or done around it; and some few reverse the order—an operation that may do well for special occasions, when what is said is something extraordinary; but one that we will beg to be excused from as regular diet, even if the gods come to dine, until we are able to dispense with all that is implied in a good appetite. The cookery is too big a topic to touch in this connection; though what with cookery schools, a better knowledge among the people, and higher standards made familiar by our best hotels and dining-places, the art has greatly advanced in this city within the present generation. Good bread, appropriately broiled steak, and a roast done to a turn, no longer excite the special wonder that they once did. By and by, perhaps it will not be unusual to find a good soup, or vegetables that haven't been spoiled in cooking. But consider the meal cooked; how shall it be best enjoyed? By having it daintily and tastefully arranged and served, in the first place. We always mark the good housewife up a notch or two in our esteem if we see that, however competent help she may have, she always slips out to give the last touches to the table before the family or the guests sit down. Some do it for the guests but not for the family, but that is an error. The artistic arrangement of the table furniture; the skill that avoids crowding dishes together, or leaving space too bare; the forethought that looks out for flowers for the dining table, though the center table go bare; the quick eye which sees that everything is in its place—these supplement the fare wonderfully. Promptness in each member of the family is another essential. It demoralizes the group to have stragglers dropping in all the way through the meal, and gives a restaurant air—a suggestion of mere "feeding"—to the family meal, which it should never have.—*Golden Rule.*

FRESH AIR IN THE BED-ROOM.

How much air can be safely admitted into a sleeping or living room, is a common question. Rather, it should be considered, how rapidly air can be admitted without injury or risk, and at how low a temperature. We cannot have too much fresh air, so long as we are warm enough and are not exposed to draughts. What is a draught? It is a swift current of air, at a temperature lower than the body, which robs either the whole body, or an exposed part, of its heat, so rapidly as to disturb the equilibrium of our circulation and gives us cold. Young and healthy persons can habituate themselves to sleeping in even a strong draught as from an open window if they cover themselves, in cold weather, with an abundance of bedclothes. But those who have been long accustomed to being sheltered from the outer air by sleeping in warmed and nearly or quite shut up rooms, are too susceptible to cold to bear a direct draught of cold air. Persons over seventy years of age, moreover, with a lower vitality than in their youth, will not bear a low temperature, even in the air they breathe. Like hot-house plants, they may be killed by a winter night's chill, and must be protected by warmth at all times. As a rule we may say that, except for the most robust, the air which

enters at night into a sleeping-chamber, should, in cold weather, be admitted gradually only by cracks or moderate openings, or should have its force broken by some interposed obstacle, as a curtain, etc., to avert its blowing immediately upon a sleeper in his bed. The ancient fashion, however, of having bed-curtains, which exclude almost all the air, has rightly become almost obsolete. No wonder that people dream horrid dreams, and wake in the morning wearied rather than refreshed. when they sleep in rooms sealed up tightly on every side: breathing over and over again their own breaths, which grew more and more poisonous with every hour of the night.—*American Health Primer.*

CHILDREN'S CORNER.

STORIES OF MY BOYS.—III.

BY JENNIE L. HARDIE.

The next Sabbath as Harvey Horne took his place in the class, he awkwardly called my attention to a lady sitting near, and remarked,

"That be master's sister. The folks where I stay won't let me come to this Sunday-school any more only as *she* came to-day and told me to come with her."

I glanced up in the direction indicated. A pair of kind gray eyes met mine and a smile of greeting came to her lips.

Directly after the exercises for the day were over she came to my side, and cordially extending her hand introduced herself. A few words of conversation sufficed to inform me that she, like myself, was a servant of the Master, and she named a day when she would call upon me to discuss, as she said, a pet plan of her's whereby good might be accomplished.

True to her appointment she found her way into our humble sitting room and after a few remarks between us made known her errand.

Did I think the boy, Harvey Horne, would appreciate being given an education to the extent of "making anything of himself," was her introduction.

I hesitated. To tell the truth, Harvey Horne had always appeared rather dull; but many times—I could not account for the feeling—I found myself wondering what the boy would be under different circumstances—the surroundings of Christian influences and of education. So I replied slowly,

"I—think—so. At any rate I should much like to watch the working of such an experiment."

"I had not thought of that," said the lady, "In any event it would be satisfactory to me as an experiment only. I shall try it, I think."

And then she went on to say that she had taken a decided interest in the orphan boy and wished to educate him. Could we name some one who would be willing to give him parents' care and a Christian home at her expense? Could we not accommodate him at the parsonage?

The pastor was called in and after several plans were suggested, discussed and abandoned, a decision satisfactory to all parties was arrived at.

Harvey became an inmate of the parsonage. Of his life there, of his studies and of his progress in all respects, it is not my purpose now to speak; suffice it to say that in a year one could scarcely recognize the Harvey of old, and I believe firmly that at no distant day the God-given wish of his boy heart will be fulfilled.

THE POLAR BEAR.

The Polar Bear is an animal of great strength and fierceness, and he seems to grow the stronger and fiercer the further north he dwells. His rich soft fur is of a yellowish-white color. He has a long flat head, a long neck, high legs, and a powerful body. It is curious to observe how admirably his feet are adapted to the conditions under which he lives. The sole is provided with a kind of thick fleece, so that he treads the rough ice as on a carpet; while, the toes being connected by a membrane or web, the feet serve as paddles when he takes to the water, which he frequently does.

He is not often found on the land. He loves to prowl about the floating ice-field, where he feeds upon the dead bodies of whales and seals, or attacks the latter on their emergence from the water. When he catches sight of a seal basking in the sunshine on a distant piece of ice, he quietly drops into the water and swims until to leeward of his intended victim, who otherwise would scent his approach, thence, by short but frequent dives, he silently continues his approach, and so arranges his distances that after the last dive he comes up at the spot where the seal is peacefully reclining. If the poor animal attempts to escape by rolling into the water, he finds himself in the bear's terrible grasp: if, on the contrary, he lies still, his enemy makes one powerful leap, kills him on the ice, and proceeds to devour him.

The Polar Bear, unlike other species, does not hibernate, as, its food being chiefly animal, it is able to obtain a supply of it at all seasons. The male is said to leave the land in winter, and go out on the ice to the edge of the water, where it hunts the seal. The females, or such of them at least as are about to produce young, bury themselves in the snow from November to March. Preparatory to going into winter quarters, the she-bear selects a hollow place, often at the foot of a bank or underneath overhanging rocks; and there allows the drifting snow to cover her over to a considerable depth. She is at this season very fat and on this fat she subsists for nearly five months, during which she sleeps in her bed of snow. The latter gradually enlarges around the bear, owing to the melting of the snow caused by the animal's warmth. When the spring sun begins to grow warm, the she-bear awakens, and her two cubs are born. These she suckles until, thin and emaciated with long fasting, she at length breaks through her icy prison-house. The Eskimos kill great numbers of the females in their holes during the winter, being greatly helped in this by their dogs, who scent them and then begin scratching at the snow overhead. As it would be unsafe to make too large an opening, a narrow trench is dug, just wide enough to let a man see where the creature's head lies. This being ascertained, the spear of the Eskimo is thrust into a mortal part, and the prize is then dug out. At this period, the young, having never tasted blood, are quite gentle and harmless, and can be taken out alive with the hand, although already nearly as large as a shepherd's dog.

The Polar Bear is a great sailor, and takes advantage of floating masses of ice to transport himself from one island to another. In this way he occasionally gets as far south as Iceland, where parties of bears have been known to land, as the old Norsemen used to do on the English coast, and do great damage by attacking and devouring the flocks until the inhabitants rose *en masse* and destroyed them. A recent traveller in Iceland states that in 1859 vast masses of polar ice were swept down on that coast, and that on this pack the Icelanders received an importation of no fewer than thirteen polar bears. Weak and emaciated, however, from want of food during their long sea voyage, they were easily despatched on landing. "One of these brutes," says the traveller, "made his entrance into a peasant's hut on the north-west coast in rather an unceremonious manner. The snow being on a level with the roof, Bruin found himself there in his travels in quest of food. Attracted, I imagine, by the redolent odor from within, he commenced scratching, and eventually went headlong through, scaring the whole family. The poor beast, however, scarcely less frightened, was speedily despatched and eaten, the fate of everything the natives can lay hands on during the winter months." The Polar Bear is also a great swimmer, Captain Sabine having observed one making its way between the north and south shores of Barrow Strait, which are forty miles apart.

The strength of the Polar Bear may be inferred from his size. He generally measures six feet in length, and about three feet in height to the top of the shoulder; but individuals of nine to ten feet are met with, He is not an unsociable animal, and usually wanders about in small troops, while bears of a family always "flock together." Parents and offspring are united by bonds of the most devoted affection, and the vigilant care with which the female watches over her cubs has been remarked by every traveller.—*In the Polar Regions.*

THE HANDS OF CHRIST.

They bring salvation, Is. 5: 25; 59: 1; 50: 2; Deut. 5: 15. At once, Matt. 14: 31. They give life, Mark 5: 41, 42. They give light, Matt. 9: 29, 30. Hearing, Mark 7: 32–35; Luke 22: 51. Cleansing, Matt. 8: 3. Laid on us for service, Matt. 8: 14, 15; Gen. 49: 24; Psa. 18: 34, 35. For courage and power, Rev. 1: 17. For guidance, that all fear may be dispelled, Is. 41: 10, 13; Deut. 33: 26. For blessing, 2 Chron. 30: 12; Luke 24: 50. Graven with our names, Is. 49: 16. Opened for our supply, Psa. 145: 16. Able to sustain when weary, Cant. 2: 6. Strong for our defense, Psa. 138: 7; John 10: 28, 29. Hiding to prepare for service, Is. 49: 2. Power giving for service, Neh. 2: 18.

OUR HANDS FOR HIM.

They must not be stretched out to idols, Psa. 44: 20; Hos. 14: 3. They must be laid upon the sin offering, Lev. 8: 4. Then, reconciled and accepted, we are ready for consecration, Lev. 8: 22. Who is willing to have his hands filled? 1 Chron. 29: 5. With work, Ex. 32: 29. To labor with them, 1 Cor. 4: 12. Because, 1 Cor. 6: 19, 20. —*Notes for Bible Study.*

A NOBLE LAD.

A poor boy, whose name no one knows, but we hope that it is in the Book of Life, found three little children who, like himself, had been washed ashore from one of the many wrecks, wandering along the dreary coast in the driving sleet. They were crying bitterly, having been parted from their parents, and not knowing whether they were drowned or saved.

The poor lad took them to a sheltered spot, plucked moss for them, and made them a rude but soft bed; and then, taking off his own jacket to cover them, sat by them all the night long, soothing their terror till they fell asleep.

In the morning, leaving them still asleep, he went in search of the parents, and to his great joy met them looking for their children, whom they had given up for dead. He directed them where to find them, and then went on himself to find some place of shelter and refreshment.

But when the parents were returning with their recovered little ones, they found their brave preserver lying

The long exposure in his exhausted state was too much quite dead upon the snow, not far from where they parted from him,

for his little strength, and having saved his little charges —a stranger to them as they to him—he lay down to die.

A sad story is this, and one that moves our hearts. How much more should our hearts be moved by the story of Him who freely gave His life that he might save us from eternal death.—*The Domestic Journal.*

TEMPERANCE.

THE DRAGON'S COUNCIL HALL.

A TEMPERANCE ALLEGORY.

Behold his Satanic Majesty in cabinet council assembled with his minions and his emissaries, newly returned from this sin-stricken earth. Each brings the latest news concerning the endless conflict between darkness and light; ignorance and wisdom; sin and righteousness. Each gives the most carefully considered suggestions for the building up of Satan's kingdom—for the multiplication of murders, robberies, outrages and conflagrations. "Permit the suggestion, your Majesty," says one brimstone-colored satellite, "that you will build a new distillery at Spiritsville, for at that point the church people are growing rapidly in power."

"Not at all," tartly replies he of the horns and hoofs; "well you know better than to be always showing your hand in that fashion!

"Do this instead:

"Put it into the heart of John Barleycorn, proprietor of the distillery I have already there to subscribe ten thousand dollars toward finishing that church."

The order was entered in lurid letters on the book. Emissary No. 2 proceeded to report.

"In Temperanceville, they have so few saloons that the young men are rapidly getting out from under the sway, and I humbly suggest the imperative necessity of a special order on the Stygian manufactory for six well instructed and experienced imps, who shall put it into the heads of six men now engaged in other business, to open these saloons, as business is so lively at Cincinnati and Peoria, that we can spare none of our already enlisted forces."

"Tut, tut!" roared the devil, "I can beat that device, with only half trying. Send a beer-drinking pastor to Temperanceville, and let him preach in favor of the Business Men's Moderation Society and show up the idiotic theories of those stiff-necked teetotalers."

Number 3 now ventured to suggest that in Tippleton, the women had opened a Sunday afternoon meeting and had given out that they should offer a free lunch at the polls on the approaching election day. He therefore asked for a detailed escort of fiends who should be commanded to set fire to the temperance reading rooms and drive the president of the W. C. T. Union raving distracted.

"You are a callow young limb of perdition to go so clumsily about your business," roared the devil; "I won't send a special squad, for they are all employed in the saloons working up the voting lists against the next election, in the interests of the whisky governor, but do you go and put it into the head of Deacon Setbones to prove to that W. C. T. U. president that the scriptures do plainly teach that it's a sin and shame for a woman to speak in any public place, and that the whole spirit of Christianity is set against the insane notion of a woman's undertaking to preside at an electioneering lunch down at the polls."

And now came the last, the most lugubrious-looking messenger, with this doleful story to relate:

"I ask that pestilence and famine be let loose, for I am terribly alarmed for the stability of the kingdom in the province, of which Chicago (otherwise Beeropolis) is the chief city; for be it known unto your Majesty there is a serious revolt among those whom thou hast kept in strict subordination, lo! these centuries; for the women are rousing themselves to the cry of 'home protection;' studying into the structure of the government; tracing back to their source the temptations that have so admirably succeeded in capturing boys and men for thy great armies. These frightful women, neglecting their proper sphere and the submission so long their convenient characteristic, have actually dared to publish figures showing that the majority of voters are on thy side and that thus thou dost hold thyself in power by keeping thine ambassador, King Alcohol, entrenched among the people."

Here the fiendish messenger turned a sickly yellow and gasped with rage as he concluded his awful revelation in these words:

"They even ask—and many ministers, church editors and other strong allies of Him whom thou didst tempt and crucify are asking for them—the power to vote upon all questions relating to the sale of alcoholic drinks."

Oh, what a scene that was! The devil quaked in every limb; his sharp knees smote together, and a howl of hellish hate and rage rang through the sulphurous air of the dark council chamber.

"Away with you, fools that you are! Talk of letting loose famine and pestilence! If things have reached this pass—if the women have discovered that the side always wins which has most votes—let me make haste.—I'll send no stupid, clumsy-footed subaltern in an emergency like this! I'll steal in among those timid and silly rebels, who have always hated me and sought the triumph of him who wore the thorn-crown, and from a thousand pulpits I'll declare that woman leaves her home on this vile errand at the peril of society; that you cannot carry temperance, much less the Gospel, into politics; and that on the day when woman votes, the home will fall in everlasting ruin, and woman turn herself into a Jezebel." *Exeunt omnes.* —*Miss F. E. Willard in the Signal.*

STRIKES—THEIR CAUSE AND CURE.

We regard as fundamental the proposition that "wages are to be paid out of the product of present industry, and not out of the saved results of the industry of the past, and consequently that production furnishes the true measure of wages, and, furthermore, the more important proposition that the employer cannot pay in wages more than he fairly expects to get back in the price of his products." In the mind of the man who depends upon his daily wages, these propositions formulate themselves somewhat in this wise: "Wages are paid me from the product of my toil. I cannot be paid more than the margin between cost of raw material and selling price. My actual wages are decreased or increased as the prices of commodities are higher or lower." Upon the basis of these truths our capitalists have generally acted. As a rule the employer is the friend and not the enemy of the employee. And hence the unwisdom and injustice of these strikes. They are an abnormal growth from an evil root. They are to business what a revolution is to the state. They are evil, and only evil, and that continually. The strikers are making war upon their friends, and not their enemies. A strike does not increase but diminishes the margin of the employer—out of which their wages come. A strike reacts with double force upon the laborer, and his family. A strike is what Carlisle calls, "The sooty hell of hate and savagery." The strike is the weapon of force, and "who overcomes by force hath overcome but half his foe." The strikers, in their zeal to be freed from this injustice have mistaken an imaginary cause for the real one. And hence their efforts in that direction always have and always will prove abortive.

The difficulty is, the cost of living has advanced too rapidly. It is unreasonable. And that is controlled by forces that are outside of and beyond the reach of the employer. Wright admits that "short crops partly and speculation in food products chiefly have driven the prices of the necessaries of life to very high figures." These speculators keep the food of our table up at fictitious prices and the burden of their folly falls upon the poor laboring man. That is the tap-root of this evil. And until the government lifts the ax of the law and cuts it off, its sour fruit will be the laboring man's portion. It is the dry rot on our industries, and so long as it is suffered to remain these social convulsions will recur, Why should a man who calls himself a "bear" be allowed to enter the market and sell stock or products which he does not own? Why should another who calls himself a "bull" be allowed to enter the same market and buy "stock" which never had and never can have an existence? Why should the "bear" be permitted to decry the "stock" that he may get the difference between the ruling and the stipulated price at the time appointed? And why should the "bull" be permitted to bring a pressure to bear upon the market that will enhance the price of "stock" that he may have the margin? It is simply a wager. It is gambling on a large scale. And the fruits of their folly the laboring man must eat at his table. Why should a moneyed man like Gould be allowed to enter the Chicago market and buy up all the wheat at seventy-five cents per bushel. Then under pressure of scarcity force the price up to one dollar and fifty cents per bushel, when he will flood the market and reap a fortune. That is engrossing commodities to enhance the price. They call it "making a corner." But it is robbery on a gigantic scale. And what is worse, it is robbing the poor man. The laborer gets no more wages after Gould's operation than he did before, but his flour costs twice as much. The poor man suffers and thinking it is his employer's fault, strikes for higher wages, when the truth is, stock gambling caused it. Should not this iniquity be arrested? If a poor man steals from the rich fifty dollars, the government puts him in the penitentiary. But if a rich man steals five millions from the poor, under the guise of options, he is pronounced a shrewd man of affairs. In New York in the three last years 244,000,000 bushels of wheat have been sold and 1,154,000,000 in options, more than the last three crops in the United States. This is an iniquity to be punished by the judges. It is a sore evil under the sun. And so long as the government remains derelict in its duty here, this evil must remain upon the poor laboring man's shoulders.

But in the meantime it is asked, Can the relation of employer and employed not be adjusted? We answer, There are three possible ways of solving that difficulty.

1. By drafting a code of laws which will regulate and harmonize every relation of each to the other. Political economists have attempted this, and with some measure of success. These "trades unions" have attempted it. But their proposals are so biased and one-sided that there is no possible hope of a solution here. Moreover they are so tainted with the socialistic spirit, and so nearly allied in principles and aims with Nihilism in Russia, Communism in France, and Socialism in Germany that no permanent good can possibly come from them. And we are free to say that so long as the human mind remains darkened by sin and the human heart depraved, there can be no permanent reformation from this source. While it remains true that "to err is human" no hard and fast line can be drawn between labor and capital, defining the sphere of each, and saying to each, "thus far shalt thou come and no farther."

2. By destroying the relation altogether. In this view there is no such thing as employer and employed, but each sustains both relations. This is the principle upon which co-operative societies are based.

3. By writing the law of Christianity upon the minds of both employer and employed, and infusing the spirit of Christianity into their hearts. Here the rich and poor meet together. Christianity is intended to regulate man in every possible sphere of life. The principles and spirit of Christ guide man as husband and father, as wife and mother, as son and daughter, as brother and sister, as ruler and citizen, as pastor and member of the church, as master and servant, as employer and employed. Christianity does not destroy these relations but elevates, purifies and perfects them. Labor cannot exist without capital and capital cannot exist without labor.

"While the working classes are dependent, directly or indirectly upon the rich for employment, and so for livlihood the rich are just as dependent on them, not only for the revenues that enrich them, but for soldiers and sailors to defend them and their country in time of war. Their wealth is absolutely at the mercy of foreign invaders, or of lawless and ungovernable mobs, springing, as it were, out of the ground at their very doors, unless the working classes rally to their defence."—*Dr. Blakie.*

They are mutual helpers and defenders. God has joined them together and man may not put them asunder. The voice of Christianity is, "Labor all its rights, capital all its rights, equal and exact justice for all." The spirit of Christianity softens these relations so that their is no joining or discord. Under this influence a new sense of responsibility will arise in the miud of the employer. His factory or foundry, or store is a kind of corporation of which he is the head. He will look upon himself as God's steward, and the men in his employ as a trust committed to him. He will feel that he is answerable to God for the use he makes of his opportunities to better their condition and elevate them in morality and virtue. The same sense of responsibility will arise in the mind of the employed. He will no longer regard it a crime to be rich, and a disgrace to be poor. He will feel that his employer's interests are his interests, and in serving them he is serving God. He will feel that a willing, honest and efficient service is a duty to God. He will feel under obligation to live temperately, denying himself the lusts of the flesh, not only for the sake of his family, his reputation and the honor of the religion which he professes, but that he may render the best possible service in the highest use of his faculties. He will no longer be a time server. He will act conscientiously and faithfully, not with eye service, as men pleasers, but as to the Lord, doing the will of the great taskmaster.—*Rev. J. M. Foster in Christian Statesman.*

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,
JONATHAN BLANCHARD
OF ILLINOIS.

For Vice President,
JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

MISSISSIPPI POLITICS.

Judge T. C. Lyon of Columbus, Miss., was nominated last fall as an independent candidate for Congress. His views of the situation and what is needed to render the political affairs of Mississippi of more use to the citizens of the State are carefully written out and are a valuable opinion for all Southern readers. He says:

There is a feeling, too, amongst us, I think, that the juncture is reached for a new departure in Mississippi politics; a new alignment upon the true principles of free government; for refreshing our patriotism, and for a higher political purpose and endeavor; for a re-assertion of the teachings and practices of the fathers; a renewal of individual participation in affairs of State; to exalt once more our time-honored free speech, free press, and free ballot; to practice tolerance; and to enter effective protest against machine rule, together with the ways and means in common use by the managers to set at naught the will of the many and to carry out the will of the few. Especially do the people begin to see that a healthy condition of the body politic, if not the exercise of individual liberty itself, necessitates the being of two political parties in the State alive with the principles of genuine democratic and republican government. That one party unopposed, as the present outlook illustrates, means oligarchy—the rule of the few—which militates against all the rights and duties of a free citizenship, and tends to despotism.

There is, moreover, in the black counties, particularly, an abiding hopelessness of the old situation being able, now or in the future, to settle the race issue, hanging, ever darkening, over our prosperity as a people. A demonstration of long, depressing years is before the country, showing clearly that the old alignment can reach no solution of this momentous question. The new one proposed, it is reasonable to think, can, and in such wise that intelligence and virtue may rule, and yet every class enjoy the equal rights guaranteed by the constitutions and laws of the land. Nor need we fear. By experience is wisdom. The powerless black race is compelled to look, as matters stand, to the justice of the white race for full establishment in his citizen rights, and not to a revival of the old carpet-bag methods. The appeal in this behalf by the new movement, is, therefore, not to him, but to the white man for him; nor is it the white man the black man hates, and fears, and avoids, politically, but the *Democratic party!* Another party, opposed by the Democratic party, can reach his confidence, and so, protect, elevate, and direct him, as is meet! Over against this encouraging hope our Democracy of to-day offers nothing better than or beyond the present position, with which neither race is satisfied, nor the country, nor the right, nor can be. The new movement says reverse the old plan; go to him; he will not come to you!

We conclude, therefore, that the questions of nearest interest to us, at least as Mississippians of the First District, are Popular Rights and Popular Government; two active political parties, law and order in elections, settlement of the Race Issue, and an honest proclamation to the country of a new era in Mississippi, by a change of political power; putting Mississippi abreast of progress, by the adoption and development of national and progressive ideas—a promise of new life and hope from within, and of immigration and capital from without; whilst, lastly, the great moral, social and political question of Temperance Reform, with its mighty wave, even now breaks over our borders, echoing, in both reason and conscience, its demand for society's increased protection from drunkenness, whisky-sorrow, whisky-crime and whisky-death.

THE LABOR PARTY.

A leader of this party (Mr. Blissert), on being questioned as to the probability of his party making terms with any of the other parties, said:

"We want nothing but a straight Labor ticket, and we will sink or swim by it. The 'grand old Republican party met at Saratoga. The following ticket was nominated: For Governor, Charles J. Folger, lawyer; for Lieutenant-Governor, B. Platt Carpenter, lawyer; for Judge of the Court of Appeals, Charles Andrews, lawyer; for Congressman-at-large, A. B. Hepburn, lawyer. The 'grand old Democratic party' met at Syracuse on the following day and nominated the following candidates: For Governor, Grover Cleveland, lawyer; for Lieutenant-Governor, David B Hill, lawyer; for Judge of the Court of Appeals, Charles J. Ruger, lawyer; for Congressman-at-large, Henry Slocum, lawyer and railroad president. Look at the list. Not a a workingman or the friend of a workingman, can be found on it. From top to bottom it is lawyers, lawyers."

There is food for reflection in Mr. Blissert's statement concerning the monopoly of legislative and executive functions in this State by lawyers; and it is much the same in the Federal Government. This is a very bad state of things, seeing that lawyers, from their very education, are special pleaders. They are also accustomed to take fees, and these may be so administered, without any appearance of bribery, by persons having private interests to serve, as to effect their allegiance to the public.

We by no means object to lawyers indiscriminately. A proportion of good lawyers is very necessary both in legislative and executive business. But there is moderation in all things. As it is, they are the ruling caste among us, just about as much as the Brahmins are in India. We should have many more farmers, merchants and workingmen in State and National legislatures.—*N. Y. Witness.*

—A Washington special dated Jan. 28, draws a singular conclusion from an announcement made in one of the churches of that city. It says: "The intimate relations of church and state here were well illustrated in the Congregational church this morning. Dr. Rankin, the pastor has been called to Cleveland. He told his congregation this morning that he had no announcement to make to them, but he wanted to call their attention once more to their church debt. In the providence of God, for all national chastening came only in the providence of God, there might be great changes in the near future which would reduce the congregation one-third, and if the debt were not paid within two years there might be great difficulty about paying it. What he meant was, the Democrats were liable to make a clean sweep in 1885, and if they did the Congregational church would be depleted."

—Joseph Cook gave a vigorous lecture on "The Spoils System," in the Brooklyn Academy of Music lately, in which he held Aaron Burr responsible for the system, and declared that "he was the first tyrant who introduced secrecy in politics." The new bill is a good one, but it affects only 30,000 out of 110,000 office holders. Had Mr. Cook been aware that Aaron Burr was a Free mason, he would have been able to make a stronger indictment.

THE CHURCHES.

—Bro. W. L. Ferris, of the Chicago Theological Seminary, has a call from the Streator, Ill., church which he is considering favorably.

—Rev. Dr. John Hall, of the Fifth Ave. Presbyterian church, New York, has sent a check for $50 for the Quarter Centennial fund of the United Presbyterian church in a letter full of sympathy.

—Messrs Moody and Sankey began a series of meetings in Dublin, Ireland, the last Sabbath in December. It is eight years since their previous labors there. They have lately been at Brighton, the fashionable watering-place of England, where they were preceded by Lady Hope, who is proving a very efficient aid to the evangelists in all departments of their work.

—Rev. A. P. Graves and wife, the evangelists, have just begun a series of hopeful meetiugs in the Baptist church of Bloomington, Ill.

—Revival meetings conducted by Chaplain George A. Crawford on board the "Richmond," of the United States Navy, now stationed at Japan, have resulted in a number of conversions.

—The Sabbath morning collections in the First Presbyteriau Church of Chicago, Rev. Dr. Barrows, pastor, for the last year, amouuted to $16,500, an average of $318 for each Sabbath.

—The Second Presbyterian Church of Chicago, of which Rev. S. J. McPherson has receutly become the pastor, celebrated the opening of the new year by the payment of the last cent of an indebtedness amounting to $37,500. The subscriptions ranged from $10,000 down.

—Rev. Mr. Merensky, the German missionary, who has been twenty-two years in south Africa, declares that a south African confederacy under the British flag is the only safeguard against anarchy. He advises Germans to emigrate there.

—One of the Chickasaw Indians proposed to the American Bible Society to pay half the cost of supplying the school childreu of his tribe with New Testaments if the society would pay the other half. The Bible Society accepted the offer, and forwarded him a box of 500 New Testaments, which he is now distributing.

—In Milwaukee a new Lutheran church was recently dedicated in which a rather remarkable congregation worships. The members represent uo less than seven nationalities, consisting of Norwegians, Swedes, Icelanders, Germans, Danes, Scotch, and Americans. The pastor preaches Norwegian in the morning and English in the eveuing.

—Shortly after midnight, January 1, while watch-meeting services were being held in the Reformed Evangelical church, Reading, Pa., a large cannon filled with stones and powder was discharged. The front wall was stove in and nearly all the wiudow panes shattered. Great excitement was caused, but fortunately no one was hurt. Eight arrests have been made, and warrants are out for the apprehensiou of several other persons.

—Sir Charles Trevelyan says that the conversion of India to Christianity will take place in a different way from that geuerally anticipated. When the absorption of Christian truth has gone far enough, he says native opinion will declare itself, and "a nation will be born in a day."

—Bishop Whipple, when on a recent visitation to the Indian department of his missiouary diocese, administered the communion to two hundred and forty-seven Chippewa Indians. Fifteen years ago there was scarcely one communicant among them. There is one full-blooded Indian priest and seven deacons in the church mission to the Chippewa or Ojibway Indians in Minnesota. There are eight churches in Chippewa Missiou. One just being built will cost $10,000.

—The new hall which was opened by the Salvation Army at Paris, on Nov. 2, has been closed by order of the Perfect of the Seine, in consequence of the scenes which took place there between the "Army" and the infidels. The McAll meeting close by has also been disturbed, but the authorities have not interfered in that case, seeing that no provocation was given for any disturbance.

—At a late meetiug in London, General Booth, the leader of the Salvation Army, made the surprising state ment that the offerings for sustaining the operations of the Army amounted to $600,000 per annum. He strongly advised the local corps to purchase a Londou theater, which had beeu offered to them; "for by doing so," he said, "they would be killing two birds with one stone. This would shut the devil out, and let God in."

—According to the London *Tablet* (Romish) there are only two societies of the Romish Church in Great Britain engaged in supporting missions amongst Mohammedans and Pagaus, and their receipts yearly amount to only £6,722, while the Protestant churches have seventy-three organizations for the support of foreign missions, and contributing annually £1,102,178.

—Bro. H. M. Bissell, missionary at Guadalajara, in the district of Jalisco, Mexico, in a private letter speaks of some of the iuventions by which priests continue to hold their power over the popular mind. "Fast days," he writes, "are scrupulously observed by closing of business; not so the Sabbath."

—After some interesting and favorable correspondence with intelligent Armenians in business in the East, with returned missionaries and others, among them directors of the American Board, Pres. C. A. Blanchard, some weeks ago laid before the College Church at Wheaton the matter of rendering stated assistance to Bro. G. H. Filian, a member of the church and native of Antioch, Syria, who is expecting to return in April to his native land as an independent missionary. As it was thought that other churches in the vicinity would be interested in the work an invitation has beeu sent calling a meeting for consultation and prayer in the College Chapel on Wednesday of this week. Some of the young men from Armenia now atteuding the College are among its best students.

—Secretary Stoddard and Bro. J. M. Feemster of the *Cynosure* office visited the Norwegian Lutheran church on Indiana St., Chicago on Sabbath evening and pastor Torgerson who had attended three funerals beside preaching in the morniug gladly invited Bro. Stoddard to preach. He is engaged in an interesting revival work and needs assistance. The lodge is also pushing him hard and has seized upon some members of the church.

—Bishop McNamara, of the Independent Catholic Church, held open air meetings on the public streets of Chicago ou the Sabbath, preaching from an open carriage and wearing the vestments he used to say mass in when a Romau Catholic priest. Large crowds listened to him.

—The Salvation Army were holding a meeting in Alleghany City, Pa., on Sabbath and were beset by a crowd. Thirty-two of the disturbers were arrested promptly.

A REFORM GOSPEL AND ITS EFFECTS.

WAYNE, Iowa, Jan. 18th, 1883.

EDITOR CYNOSURE:—Elder Rathbun re-visited this place on Dec. 26th, accompanied by his estimable wife. They were invited to hold meetings in the Congregational church; preached a pure gospel, placing Freemasonry and other secret orders in the same catalogue with all other sins, as an abomination in the sight of God. The meetings were participated in by six or seven different denominations. The result is twenty-seven conversions and the building up of an anti-secret sentiment that no amount of lodge influence will be able to overcome. Brother R. had appointed meetings at Richland, thirty miles west of here for the 12th and 13th, but the railway being blocked with snow, he was detained here until the 15th. I am glad that we have lecturers in the field, both East and West, that go forth in the name Israel's God and battle for the truth.

J. A. LAIRD.

A REAL GIFT OF TONGUES.

Miss Reade, a lady missionary, who was so largely blest amoug the heathen and Mussulman women of Puurooty, in Southern India, had long been teaching in the Tamil language; but feeling it important that the Mussulmen women, who were daily assembled at the Mission House, should be spoken to in Hindustani—the tounge to which they were most accustomed—she asked the Lord for the gift; and her own expression is, that "the power came to her as a gift from God." One month she was unable to do more than put two or three seutences together; while the next month she was able to preach and pray without waiting for a word. Those who heard her could only say with herself, "It was a gift from above."

When Miss Reade began to preach openly in Hindustani, one man who, during the famine, had been saved from starvation through her instrumentality, lost all control over himself, called to her to stop speaking, and asked her "where she had got all those words?" One result of the knowledge of this language was the discovery of a custom kept carefully secret by Mussulmans, but showing that they believe that "without the shedding of blood there is no remission of sin." In time of great trouble and sorrow, when dreading the death of a favorite child, it is their custom secretly to sacrifice a lamb, and cry, "Allah, take the life of this lamb for the life of my child!" The flesh of the lamb is then carefully removed and given to religious beggars, and the skeleton buried without breakiug a bone. The discovery of this ceremony has been a great help in speaking to Mussulmans about the vicarious sin-offering of the Lamb of God.—(*London*) *Christian Herald.*

COMING OUT OF ROME.

J. F. McNamee, pastor of the Reformed Catholic church of Brooklyn, reviews, in an interesting letter to the N. Y. *Witness*, the work of the year in his mission:

"The year 1882 will be a year long to be remembered by the Reformed Catholics of Brooklyn on accouut of how God has blessed and prospered this church during its course. We look back over the old year with no small feeling of joy and thanksgiving for the many rich blessings and favors bestowed upon honest, earnest effort. We enter upon another year's work with renewed strength and energy, believing that the Lord will bless our efforts still more towards reclaiming our Roman Catholic brethren from an erroneous system of religion. Thank God, we have already commeuced the year well towards that object.

Last Sunday evening, after preaching to a crowded house of Roman Catholics and Protestants, one man, O'Brieu by name, arose and before the large audience renounced Romanism, speaking somewhat in detail of the doctrines of the confessional and transubstantiation, which doctrines first led him to serious thought and research. Immediately after this brother's testimony a young man arose and said: 'I have been a Roman Catholic student for the priesthood. I have been attending these services for some time. I renounce the doctrines of the Church of Rome, and desire to become a member of this church next Sunday morning.'

After the same service a lady came to me and said: 'I have been coming to this church and listening to your preaching for some time. I was a Roman Catholic when I first came here, a few weeks ago. I am not a Roman Catholic any longer. I desire to become a member of your church.' Another young lady has been attending our services for some time unknown to her parents, who are strict Irish Roman Catholics. She has become convinced that the church in which she was brought up is fraught with error. She told me she has lost all faith in said church, and would become a member of the Reformed Catholic church, but she fears by so doing her father would have her confined in the House of the Good Shepherd. I told this dear girl that since her heart was all right it mattered uot so much about her being an enrolled member of our church.

There are many others at the present time anxiously inquiring, and I do not hesitate to say that were it not for dread of persecution a greater number of Roman Catholics in this neighborhood would sever their connection with the Church of Rome and come out into the liberty of the Gospel. However, I believe that the day is not far distant when a great breaking away will take place by those who realize that the yoke of the Gospel is easier carried than the yoke of the pope."

A revival of religion has been for some time going on in the M. E. church at Kilgore, Ohio, during which the only saloon-keeper in the place was convicted, poured out his whiskey and the next day was converted.

OBITUARY.

Rev. J. T. Allaman of the United Brethren church sends us word that his foster mother, SYLVIA A. BARTHOLOMEW, died at Cedar Rapids, Iowa, January 3, 1883, born in the town of Addison, Vermont, March 8, 1813. The penciling of the letter is faint, but we can see enough to learn that this sister was the wife of our good friend Jason Bartholomew, whose strong sense, firm decision and earnest piety have so comforted the readers of the *Cynosure* in the early days of the reform.

She emigrated to Linn county, Iowa, in 1840, and became "mother in Israel" to all ministers in those days when the cabin could comfortably lodge more than the large brick house which rose on its foundations. Christ's weary ones must now find shelter and refreshment elsewhere, for "Mother Bartholomew" has gone where they "hunger no more, neither thirst any more," where the weary ones are at rest; and where the many "cups of cold water" given by her to Christ's disciples, were all written down before, and now meet their full reward.

For our good brother, her husband, let us congratulate him that heaven is become nearer, dearer, and more real to him, since she is there who "Trod the rough path of the world by his side;" and Christ, who "tempereth the wind to the shorn lamb," and who "stayeth his rough wind in the day of his east wind," so that the two shall not blow on our heads at once, will surely "send him another comforter" which is the Holy Ghost, that he may "abide with him forever."

JOEL SEGER, another pilgrim, has fallen. He was born in Rutland county, Vermont, was married to Miss Hannah Muzzy in 1822. In 1840 they turned to the Lord with all their heart and all they had was placed on the altar. They joined the then poor, few and despised Wesleyans, and engaged in the anti-slavery cause when it required effort to stand for Christ. In 1854 he removed with his family to Delaware county, Iowa, and once more at the front he did good work for his Master and has battled the secret fraternities on all sides. He died on the 27th of December, 1882. After remaining in a low state for eighteen hours he raised his hands and said, "Father, what will you have?" Then opening his eyes he said, "Bless the Lord" thrice and then settled down with a triumphant smile, and thus passed away.

JOHN KILE died on Thursday, Dec. 28, aged 67 years. He belonged to the U. B. church forty-three years; was a good Christian and was alive to the cause of anti-secretism. He will long live in the memory of his neighbors and friends. The funeral was held in the Friends church at New London; then the remains was interred in the cemetery of the Friends at New London. "Blessed are the dead that die in the Lord."

Bible Lessons.

LESSON VI., Feb. 11, 1883.—None Other Name.—Acts 4: 1–14.

Golden Text.—Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.—Acts 4: 12.

HOME READINGS.

Mat. 10:16–28. To be delivered up to councils.
Mark 13: 1–11. To be brought before rulers.
Acts 4: 1–14. The apostles before the council.
Acts 5: 17–32. Brought again before the council.
Acts 6: 1–15. Stephen before the council.
Acts 23: 1–10. Paul before the council.
Acts 26: 1–29. Paul before Agrippa.

PROMPTINGS TO FURTHER STUDY.

What Old Testament instance do we find of a man's being put in ward till judgment should be declared upon him? In how many books of the New Testament can you find a statement to the same effect as verse 12 of this lesson? Where is our citizenship; and for whom do we wait for thence? What instruction of Jesus were the apostles obeying, whose result was that stated in verse 13?—*Scholar's Quarterly.*

NOTES.

The captain of the temple. The captain of the temple (see Luke 22: 4) was the head of the band of Levite sentinels, whose function it was to keep guard over the sacred precincts. He, as an inspector, made his round by night, visited all the gates, and roused the slumberers. His presence implied that the quiet order of the temple was supposed to be endangered.—*Plumptre.*

Came upon them. To arrest them. The priests probably incited the arrest, because the preaching of Jesus Christ was directly inimical to the hierarchy (see Matt. 26: 61; Acts 6: 14); the captain of the temple arrested them on the pretext that the running of the people together (chap. 3: 11) was disorderly; and the Sadducees participated for the reason stated in the next verse, *i. e.*, because the apostles testified to the resurrection. Observe in this first persecution of the Church a type of all that follow: A corrupt priesthood lead the way; the civil power is its instrument; the infidel world combines with and sustains the two.—*Abbott.*

Put them in hold, i. e., in prison.. The word means *ward,* safe keeping. And it is worth noticing on the use of it, that the Jews only employed imprisonment for this precautionary purpose. It was not a mode of punishment with them, and where we find mention of it so used in the Scripture records, the authorities who inflicted it were not Jewish.—*Cambridge Bible.*

Annas the high priest. Annas is here called the high priest, and placed before Caiaphas who was the high priest. The reason seems to be, that though Caiaphas was high priest *de facto,* being intruded into the office by the civil power of Rome, yet Annas was high priest *de jure,* and was regarded as such ecclesiastically. Hence our Lord was taken to Annas first (John 18: 13). Annas was the head of the Jewish hierarchy. The nominee of Rome, Caiaphas, had, as such, a subordinate place.—*Wordsworth.*

Gathered together at Jerusalem. The place of assembly for the Sanhedrim was a chamber in the temple, situated between the Court of the Israelites and the Court of the Priests, and was called Gazith. Some forty years before the fall of the city, this sacred council ceased to sit in any of the courts of the temple, and removed to a building without the temple precincts. The Sanhedrim (consisting of 71 members—70 and a president) was the supreme court in the Jewish nation. Its decrees apparently were respected beyond Palestine (Acts 9: 1, 2). Its powers embraced all matters, civil as well as religious. It tried accused persons, and its decisions admitted of no appeal. Besides its criminal jurisdiction, this court was the supreme arbiter in all matters connected with religion.—*Schaff.*

By what power, or by what name? They wanted to convict Peter and John of sorcery, by having worked a miracle, not in the name of God, but of a crucified malefactor. They hoped to bring the apostles under the awful death-sentence pronounced in the law (Deut. 13), which especially provides for the case when the sign or the wonder comes to pass.—*Schaff.* It is worthy of notice that they do not question the fact of the miracle. How could they? The lame man, now healed, stood before them.—*Peirce.*

Filled with the Holy Ghost. The participle "filled" in the original implies a fresh special illapse of the Holy Spirit to enable St. Peter to meet this crisis, in fulfillment of Christ's promise (Matt. 10: 19, 20; Mark 13: 11; Luke 12: 11, 12). In verse 31 again this special inspiration is indicated. In chapter 6: 3, 5, the adjective expresses an abiding influence of the Holy Spirit.—*Cook.* The first fulfillment of these promises occurred on the present occasion. Not previously; but now, precisely at the moment when such aid was indispensable, Peter "was filled with the Holy Ghost," that is to say, the Holy Ghost, proceeding from the Father and the Son, who had, from the day of Pentecost, dwelt in him, as in the other disciples, was now poured out in the fulness of power, into his mind and heart. He was thus enabled to vindicate himself, and to bear witness to Jesus; not only with a fearless, bold, and joyful spirit, but also with wisdom, with propriety of language, and in the most impressive style. *Lange.*

Of the good deed. There is a manifest emphasis on the word as contrasted with the contemptuous "this thing" of the question. It meets us again in 1 Tim. 6: 2.—*Plumptre.* Peter's opening sentence shows the false position of the court: for the apostles are charged with having done not evil, but good.—*Abbott.*

Whom ye crucified. The arraigned arraigns his accusers. He implies, I know that you have condemned this man as a blasphemer and an imposter. I reassert his Messiahship, attested by this miracle wrought by his power.—*Abbott.*

This is the stone set at naught by you, the builders. His meaning, which they quickly understood, was that the rulers of the Jews were the builders to whom the charge of the house of God was given. They should have been the first to acknowledge the long-looked-for Messiah, and to have worked for the glory of his kingdom; but they had rejected him and cast him aside; while God, by raising him from the dead, had shown that he was the corner stone on which the whole fabric of the spiritual temple of God on earth must rest.—*Schaff.*

Salvation only by Christ. Why? Other religions teach morality. They are most excellent moral precepts in *The Light of Asia,* in Confucius, in Plato, even in the *Koran,* and in the modern forms of infidelity, when they can spare a little time from fighting Christianity. Why are not these enough? (1) Because their moral systems are imperfect; (2) but chiefly because they have no power to lead men to obey their precepts, and save them from sin. But the essential peculiarity of Christ's religion is that it is a system of redemption. Others tell us what we ought to be; this makes us so. Others express our needs; Christ satisfies them. Others show us heaven; Christ fits us for heaven and takes us there.

PRACTICAL.

1. Ver. 2. We must expect opposition from the enemies of Christ.

2. Ver. 4. Persecution does not destroy but increases the converts, as the wind does not put out fire, but makes it blaze brighter, and scatters the fire-brands far and wide.

3. Ver. 8. Christ fulfils his promise to the letter.

4. Ver. 10. Jesus Christ is the wisdom and power of God.

5. Salvation makes whole, entire, complete, what sin mars and destroys.

6. Ver. 11. Whatever is true and right, however despised and unpopular, will at length become a crown and a glory.

"Though Right's forever on the scaffold, Wrong forever on the throne;
Yet that scaffold sways the future, and within the dim unknown
Standeth God, within the shadow, keeping watch above his own."—*Lowell.*

7. Ver. 12. Salvation is only through Christ. No other has power to save.

8. Ver. 13. True and deep religion gives courage and character—is an educating, elevating power.

9. If we belong to Christ it will appear in our lives and character.

10. We are changed into the likeness of Christ, by abiding with him.

11. Ver. 14. The good effects of Christianity are the one unanswerable argument.

NOTES FROM THE PRESS.

Thurlow Weed's life almost spans the history of this country under its present Constitution. He was born before Washington died; and, when Webster, Clay, and Calhoun were making their reputations, he had edited several country newspapers and fought in the battles of his country. He was older than the Seward or Lincoln or Greeley; and when Clay, Webster, and Calhoun were dead, he had not entered upon the most important part of his career. He was alive when Napoleon's star appeared in the darkness of the French Revolution, and was already a young man when the battle of Waterloo was fought. He lived and worked with three generations of public men. Most of the men who are now beginning to attract attention might have been his grandsons. Benjamin Franklin died seven years before Mr. Weed was born. The lives of these two journalists take the world back in to the reign of Louis XIV., and beyond the birth of Frederick the Great. Another such would very nearly reach the time of Shakspere.—*New York Tribune.*

Chancellor Sims, of the Syracuse Methodist Episcopal University, is reported as an enthusiastic admirer of the Baalism of Freemasonry, and the hobgoblinism of Odd-fellowship, and other secret satanic silliness. He has doubtless been stripped, hood-winked, cable-towed, killed and resurrected into this state of wonderful admiration. Not long since he is said to have disgraced the pulpit, and lowered his Chancellorship, by commending these blood-crimsoned secret works of worse than heathenish darkness. When once a man has been put through the indecencies of Masonic initiation, so vulgar as to render it almost or quite "a shame to speak of the things that are done of them in secret," and has once mouthed after his prompter, the oaths of blood-curdling villainy, and made up his mind to stand by the whole barbarism, he is fitted for any desecration of sacred things, in the presence of the base and vile behests of lodge corruption. He is equally ready to exalt the foulest conspiracies against Christ and his church, to relations of wondrous, if not equal dignity with the "church of the living God, the pillar and ground of the truth." Why is it that the Methodist Episcopal church furnishes so many tools, who are willing to loan themselves for such base purposes? Why was it that so many of the same church loaned themselves to the defense of the heaven-cursed institution of slavery? An answer to the last will give a clue to the solution of the first question.—*Wesleyan.*

A. O. U. W. of Pa.—That secret association or rather insurance company, started up just thirteen years ago, under the false and deceptive title of *Ancient* Order of United Workmen of Pa., held its annual assembly in Allegheny City, last week. Its published proceedings report 13,450 members, out of which 100 deaths occurred during the year. Its report says that the receipts amounted to $12,830.20, and the expenditure to $11,182.22. Eight new lodges were organized, which does not show a very flattering increase for 1882. The titles applied to its insurance agents or officers, called *Grand* Master, *Grand* Recorder, *Grand* Guide, *Grand* Overseer, *Grand* Foreman, *Grand* Watchman, etc., remind us that the A. O. U-W.'s affectation of grandeur, is quite as full of vanity as that *Grand and Ancient Fraud,* Free Masonry, of which the A. O. U. W. is a blood relation and lineal descendant. We have not a particle of faith in any association organized for either religious, benevolent or insurance purposes, that has to crawl into a hole, and draw the hole in after it, in other words, that it is a secret, and therefore a justly suspected, association. The idea of a banking house, business firm, or other association that does a business of receiving and disbursing $10,000 to $12,000 annually, applying to its half dozen or more managers the pompous titles of Grand, Past grand, &c., would be the subject of deserved ridicule and contempt in any community. It is none the less so when such nonsense is practiced by the A. O. U. W. to give itself a semblance of antiquity and honor to which its age and insurance operations give it no special claim.—*Sandy Lake News.*

Afraid of Red Men's Vengeance.—"At Clarksburg, W. Va., Albert Price, who has been on trial for ten days, charged with mail robbery, was found guilty and sentenced on Saturday to ten years in the Buffalo Penitentiary. Price was a member of the Red Men's Society, an organization similar to the Ku-klux, and the citizens opposed to it were afraid to testify for fear of the Red Men's revenge. After Price was sentenced, however, Kettle, one of his companions weakened and made a confession, giving the secrets of the Red Men. The result is that the Judge has ordered the arrest of several persons for false swearing."

This is another among many cases that show the danger to the public of secret societies which have too often led to murders and defied justice. The Ku-klux-klan was perhaps the worst of these, but we must not forget that Masonry, which is the greatest and most powerful of the whole class, is chargeable with the murder of Morgan, and is apparently justly accused of the terrible massacre of the Chisolm family.

These excesses were exceptional, but it is doubtful if any "good" Mason will be fairly tried by a jury that has "good" Masons on it. The bond of brotherhood is so strong in that body that you might almost as well put a man's father and brother on a jury to try him as his brother Masons. A minister who is a "good" Mason, that is, one who, after knowing all about Masonry, continues actively to adhere to it, is seldom good for much else. Their Master Mason is not the Lord Jesus Christ, but a being whom they call the Architect of the World. We ask all sensible Masons if these things are not so? and if they are true, why is such a dangerous institution supported by them? What a person cannot do openly he should not join a society to do in secret.—*N. Y. Witness, Jan. 4.*

The Pilgrim Fathers.—Aristides fared hard at Athens because, as one Athenian citizen said, he could not bear to hear him called everywhere "the just." So the Pilgrims fare hard in many quarters because they were really so religious. Somebody must be always tempted to cast a vote against them or to pick some flaw in their story. According to an article in the *New Englander,* Prof. Herbert C. Adams some time ago read a paper before learned societies in Baltimore, in which, among other things, he said: "The Pilgrims came as virtual invaders. The first Indian they saw they chased; the first Indian corn they discovered, they appropriated; in the first hostile encounter they shot at the Indians." "This," says the *New Englander* reviewer, "is a bad way of writing history." Accordingly he places each of these statements by the side of the narrative of the actual events. For instance, the Pilgrims chased the Indians. But what for? The record says "partly to see if they could speak with them, and partly to discover if there might not be more of them lying in ambush." They appropriated the first corn they found. But they did this purposing to give them full satisfaction when they should meet any of them. This satisfaction was given six months after, at earliest opportunity. They shot at the Indians. But the shooting occurred when a party of them were attacked by the Indians at breakfast, and when the "arrows came flying amongst them."

It is laudable to seek the very truth of history, even if that truth should harm our ancestral pride. But happily, when all the facts are fully brought out, the men and women who landed on the Massachusetts shore in 1620, stand forth the best type for the founders of a nation that has been known in the world. What mistakes their contemporaries may have made, or the next generation made, are not to be charged to their account. They "broke the ice for those who came after with less difficulty." "This honor shall be theirs to the world's end."—*Pacific*

Mr. Andrew Paxton, agent of the Citizens' League of Chicago, has distributed amongst the banks, newspaper offices, and large business houses of the city, blanks for signatures to a petition to the License Committee of the Common Council requesting that body to report $500 as the uniform saloon license fee, and asking it to refuse license to disreputable men and women. Mr. Paxton says the petition had been signed by 500 members of the Board of Trade, and nearly every one was anxious to sign it wherever he had called. A great many say the only objection they have to make is it is not high enough—they would like it to be $1,000. Mr. Paxton says nearly all of the prominent business men have signed the petition, and he has a great demand for the blanks for signatures.

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NEWS OF THE WEEK.

—The bill reducing postage on letters from three cents to two has passed both Houses, and only awaits the President's signature to become a law.

—The Chinese minister, who lives quite simply at Washington, devotes $100,000 a year to the support of the poor in the provinces of Hon Nan.

—The Chicago committee for the relief of sufferers by the German floods has sent a total of 60,000 marks to Berlin, and will send 20,000 marks more at once. Detroit has also sent 12,000 marks, and New York has sent 100,000 marks.

—A bill fixing the minimum rate for saloon licenses in Illinois at $500 per annum, and containing very neeessary provisious against allowing drinking-houses to become the resort of disreputable characters, has been introduced in the State legislature.

—During the extreme cold of Monday and Tuesday last week a larger supply of water was pumped at the Chicago water works than ever before since they were built. The amount pumped on Monday was 86,953,415 gallons; on Tuesday, 88,394,215 gallons. Estimating the city's population as 600,000, the average per each inhabitant on Tuesday was 147 gallons.

—Last week the high wind and water drove such immense quantities of ice over Niagara Falls as to form an ice bridge over one hundred feet in thickness. Ice was thrown up all along the shore, destroying houses and property. Two hundred feet of the inclined railway building and the observatory and dressing-rooms below the bank are crushed.

—An express train on the Central Pacific road was attacked at a lonesome little station 166 miles west of Ogden, called Montello, by a dozen masked robbers, who captured the trainmen and locked them up in a tank-house. The east-bound express train then came in. Two of the highwaymen jumped on the engine, overawed the engineer and firemen, and ran the engine on a side-track. The train-men were seized by the rest of the band and locked in the tank-house. But when they approached the express car they were met by a fusilade from the express-messenger. The robbers finally retreated.

—On Wednesday a terrible shock took place in Wilkesbarre, Pa., lasting about three minutes. Houses were toppled over and brick houses split and rent asunder. The people ran wildly through the streets carrying children in their arms, most of whom had no clothing other than their night-dresses. A large brick school house is somewhat damaged. Many floors of the residences have an angle of from thirty to forty degrees. The disturbed district covers an area of sixty acres. The houses have been abandoned, while the owners have fled to the adjoining hills, and are expectiug every moment to see their houses sink into the earth. The cave-in is over an old, abandoned mine, worked many years ago by the Delaware and Hudson company.

FOREIGN.

—A dispatch on the 23d stated that all the French ministers had tendered their resignations. "The political panic is intense. Business is demoralized. The possibility of a military pronunciamento is freely talked of. Throughout the bourgeois class there is reaction against the regime of doctors and journalists, and a yearning for a saving sword. Gambetta's death has thrown the whole working machine of France out of gear. It is hardly possible to overrate the dangerous character the ministerial crisis has assumed." Next day the ministerial crisis had past, several of the cabinet having determined to remain.

—The French Premier Duclerc and Prince Napoleon are both reported as seriously ill. There seems no doubt that the bill expelling all pretenders from France will be passed by a large majority in the Chamber.

—The largest gasometer in Glasgow exploded there Saturday night. The damage is estimated at £10,000. Eight persons were injured by the explosion. Subsequently a shed belonging to the Caledonian railway company was blown up. The explosions are supposed to have been the work of Fenians. A soldier on Sunday picked up, on the bank of the Forth and Clyde canal, a tin box, which exploded on an attempt being made to open it, injuring two persons.

—On the morning of Dec. 12 a great flood of water broke into the old workings in the Australian gold mine at Creswich, where there were thirty-nine miners at work. In a few minutes the lower levels were flooded, while the waters rose thirty feet in the shaft. Twenty-two workmen were lost.

—A hurricane at Limerick, Ireland, occasioned serious damage. Houses were blown down, vessels in the harbor suffered, trains from Galway to Dublin ran off the track, and an engine and six carriages were wrecked.

—It is stated that important evidence has been obtained in regard to the perpetrators of the outrages of the last two years in the west of Ireland. The police anticipate capturing all the members of the organization which promoted the crimes, also the persons concerned in the murder of Lord Mountmorres. It is probable they will be indicted shortly.

—Extensive military preparations have been made at Kilmainham, Ireland, to guard against a possible outbreak on the part of sympathizers with the twenty-one prisoners confined there. They are charged with conspiracy to murder government officials, and it is alleged that startling disclosures will be made in reference to the Phœnix Park murders.

We are prepared to fill all orders for anti-secrecy literature and to take subscriptions for the *Christian Cynosure* at No. 221 West Madison street, Chicago.

A WORD TO BE READ CAREFULLY.

Last week's revision of our mail list was the first under the new administration. Mistakes may have occurred and names may have been removed that ought to be continued. We hope friends will notify us promptly of any errors, and we shall be glad to make corrections. Only a few so far have said "*Discontinue my paper*," but we are sorry indeed to lose even the few. It is our ambition to make the *Cynosure* so essential to its readers that when once they know its merits they will be very loath indeed to dispense with its weekly visits. If you are embarrassed in your circumstances, or find other obstruetions in the way, drop us a card and state the case. We are co-workers together, and workers together with Christ the Lord; possibly some relief may found for your case. Where there is a will there's a way. If you will help us keep all the present list, and God blesses our united efforts to enlist others, it will not take as long as you may think to reach ten thousand. Let's stop the leak, however small, and "pull for the shore."

AN OFFER.

Doubtless many who are now unacquainted with the *Christian Cynosure* would be glad to reueive it weekly if once they knew its worth. We are grateful for the favorable notices which have appeared in quite a number of our exchanges, and shall gladly reciprocate that kindness as occasion may permit, but we feel that nothing less than a perusal of the paper itself for several consecutive issues will enable persons to form a correct estimate of its value. We therefore offer to send the *Christian Cynosure* for four consecutive weeks for 10 cents to the address of any *new subscriber*, beginning with the first issue after the money is received. This offer to continue for one month from date of this number. There will of course be a loss on the first numbers ordered, but we believe that if followed up there will be an ultimate gain to the cause. Will our friends take hold and give this plan a fair trial? Furnish a good list of monthly readers, and give us a chanee to see how many we can hold.

MARKET REPORTS.

CHICAGO, Jan. 29, 1883.

GRAIN—Wheat—No. 2	$1 01½	@1 05
No. 3	92	@95
Rejected	76	@83
Winter No 2	94	@1 03
Corn—No. 2	66½	@68
Rejected		47
Oats—No. 2		37
Rye—No. 2		62½
Bran per ton		12 25
Flour—Winter	3 50	5 75
Spring	3 00	7 00
Hay—Timothy	8 50	@12 50
Pralrie	5 00	@8 00
Lard per cwt		10 67
Mess pork per bbl		17 30
Butter, medium to best	15	@35
Cheese	05	13¾
Beans	1 75	@2 35
Eggs		27
Potatoes per bu	60	@80
Seeds—Timothy	1 75	1 97
Clover	4 40	7 75
Flax	1 28	1 30
Broom corn	02½	07
Hides—Green to dry flint	6¼	@11½
Lumber—Clear	43 00	52 00
Common	15 00	22 00
Shingles	3 20	
WOOL—Washed	27	40
Unwashed	14	29
LIVE STOCK—Cattle extra	5 65	@6 40
Good	5 00	@5 50
Medium	4 50	@4 80
Common	2 50	@4 40
Hogs	5 90	@6 85
Sheep	3 00	@5 25

NEW YORK MARKETS.

Flour	3 40	@7 90
Wheat—Spring	1 03	1 25
Winter	1 03	1 20
Corn	62	@73
Oats	45	@52
Mess Pork		18 75
Lard		10 97
Eggs		28

THE WEED PAMPHLET OFFER.

The interest in Mr. Weed's statement of Morgan's fate is becoming more general. Corroborating proofs are accumulating and the document itself is standing the test of adverse criticism. It will well repay a careful reading. Our offer to send it FREE with yearly renewals and subscribers before Feb. 1st., has met such a favorable response that we feel justified in continuing it another month. To those desiring it for circulation, 50 cents per dozen; $3.00 per hundred.

CLUB OFFER.

The price of the *Cynosure* is $2.00 per year; of the *American Agriculturist*, the best farmers' illustrated monthly, is $1.50. We will send the two, with a fine steel engraving "In the Meadow," for $3.10.

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The book is neatly and plainly printed, handsomely bound, 352 pages, thick paper. A specimen copy sent to any one contemplating accepting an agency for $1.10.

Single copy $1.50; Per Dozen, $15.00.

The Facts Stated.

HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

THE MODEL NEWSPAPER.

The Inter Ocean for 1883.

To give all the news without indulging in offensive sensationallsm, to be courageous and aggressive in the advocacy of well-established principles, without being narrow-minded or unfair, to cater to the tastes of all classes of intelligent readers without pandering to the prejudices of any, to present in most attractive form the greatest variety of matter without curtailing or lowering the standard of any department, to grow in interest and excellence with each succeeding year of its existence is to be the model newspaper. From the first it has been the aim of the publishers of THE INTER OCEAN to have the paper reach this high standard, and in each of the ten years of its existence a noticeable step forward has been taken. THE INTER OCEAN will remain uncompromisingly Republican, will maintain its present attitude of protecting American industries, will continue to devote special attention to trade, transportation, and economic questions, will retain the departments of *The Curiosity Shop* (a current encyclopedia of curious, interesting and valuable information, called out by inquiries of subscribers), *The Woman's Kingdom* (devoted to the progressive movements in which women are interested), *The Farm and Home* (covering topics of special interest to farmers, their wives, and their children), *The Veterinary* (containing answers to questions as to the treatment of horses, cattle, and other animals by one of the best veterinary surgeons in the West), and *Complications* (taking in puzzles, enigmas, conundrums, etc.), all of which are peculiar to the paper. It will give as much space as hitherto to serial and short stories, original and selected short sketches and poems, and with increased facilities for newsgathering in the shape of *special wires* to New York and Washington, and experienced correspondents well placed at home and abroad, will more than maintain its high standard for enterprise and accuracy in all departments of news.

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The circulation is best shown by the amount of postage paid on the papers sent to actual subscribers. Judged by this standard THE INTER OCEAN is far ahead of all its Chicago contemporaries, as is shown by the table below. This table gives the amount of postage paid on circulation by each newspaper named (all of Chicago) for the fiscal year ending June 30th, 1882:

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The News	7,789 14
The Times	6,581 10
The Tribune	5,644 54
The Herald	1,443 68

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Chicago, Ill.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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ARE YOU COMING TO CHICAGO?—If you have business in the city or if you have occasion to pass through, it will repay you to call at headquarters, see what is being done, and get a supply of tracts, look over our list of publications; order such as you need and give us a word of admonition or encouragement as you may think appropriate. Quite a number of friends from the country and some from the city have dropped in to gladden us by their presence. We appreciate such calls and hope they will in future be more frequent. Don't forget the number, 221 West Madison St.

TOPICS OF THE HOUR.

The defeat of Senator Windom's effort for re-election in Minnesota must be considered, in the light of some by-the-way revelations, as a national loss. The Bonded Whisky bill now before Congress has not had his approval. The plan of the distillers and their friends in the Senate was to force the bill through without discussion. Some features, carefully concealed, caught the attention of Secretary Folger and were made known to the Senate. Windom was among the number who fought the measure and secured a temporary defeat, which may prove to be permanent. It is now stated on good authority that the whisky men were leagued to defeat Cullom in Illinois, Windom in Minnesota and Ferry in Michigan. Cullom was elected after considerable but unorganized opposition; Windom is defeated, and Ferry is as good as retired. This business goes to prove that a few thousand whisky makers and dealers by means of their secret conspiracies hope to manage the affairs of the nation for their own benefit, the wishes of ten million voters to the contrary notwithstanding.

The whiskey men have made another attack upon the nation in its Senatorial body—not by defeating good men, but by robbing one who might be useful to the nation, of mind and character and the individual himself of self-respect, honor and all hope of eternity. The Washington dispatches tell of a wealthy Senator, who is understood to be Fair of Nevada, who has taken to drink within the last two years until he is almost daily under the influence of liquor. A week ago after a two day's spree when he ate nothing and drank nothing but champagne, he was threatened with an attack of delirium tremens. We had hoped that such fearful and disgusting scenes were forever past at Washington when liquor was banished from the White House and Senator Davis, as president of the Senate, ordered its sale discontinued about the Capitol. But it seems the example and encouragement of President Arthur has overborne the good work begun; but after a little time of apparent defeat the temperance truth in Washington will prove its worth. The "eternal years of God" can wait till a few months of Arthur have passed into oblivion.

A decision rendered in the Supreme Court has an important bearing upon the interests of the colored race. The ready mob in some sections of the South have dropped the Kn-klux mask for lynch law, which is for them only less effective in that it is less horrible. The colored man who commits crime, or is under suspicion, expects in these parts but one punishment, and that before the court can decide on his guilt or innocence. The lynchings at the North are the outbreak of a different sentiment in the community; for the blacks have neither wealth or lodge influence, by which to hope for escape from the consequences of crime. The State Court of Appeals in Kentucky a while since sustained the motion of a defendant to quash the indictment of murder against him for the reason that the grand jury which found it, had been selected, by virtue of State law, from white men exclusively, in violation of the Fourteenth amendment to the Federal Constitution. The Supreme Court, however, holds that the motion should have granted for the reason that the State of Kentucky has twice enacted laws inconsistent with the same amendment.

The James "boys" have another victim. Last week a young man who had within a week shot to death two officers of the law in Kansas, was taken out of jail and lynched. He confessed that he had been led into the commission of crime by reading of the lawless deeds of the James desperadoes; in his weak and disordered fancy these men were exalted to heroes and demi-gods. What teacher, what parent may not, by neglect, be training their boys for lives of crime and deaths of horror and dishonor! And how great must be the responsibility of the daily papers which are continually spreading at large before their readers all the details of crime and outrage to inflame the passions of weak-minded youth and tempt them into the same path where they stumble at the first step into shameful graves!

Rev. F. L. Thompson, chaplain of the Southern Illinois penitentiary at Chester in his report for last year presents some facts upon this topic which should not be quickly forgotten. "I have read," he says, "every available thing on crime, its cause and cure; on prisons, their discipline, etc. I have talked freely with the convicts as to their early lives, their home influences, their early opportunities, and their habits, and have come to the conclusion that there are two prime causes of crime—the want of proper home influence in childhood, and the lack of thorough, well-disciplined education in early life. Of the first there are at least five classes—those who never knew a home, those who lost parents, one or both, while young; those who had vicious homes, those who ran away from home in the formation period of life, and those who were over-indulged in their homes. Of the second, those who went but very little, and those who played truant or were idle and refractory in school. The lack of this early influence and training at home, and of this discipline and learning in school has left the individuals morally and mentally weak, the easy subjects of bad habits, vicious appetites and designing men. These drift into the tide of bad association, trashy, and then vicious reading, to places of carnal amusements, to saloons, gaming-houses, houses of ill-fame, to the society of the vulgar and criminal, to the committing of crimes—small at first, but bold at last—and then into the penitentiary." Mr. Thompson estimates that out of 500 criminals who have come under his observation 419 were without home influence during youth and boyhood and 218 had never been in school. These facts should be pondered by parents, all who have children under their own influence at home or of their mates at school.

The year 1883 has already made a record of storms, wrecks, fire, flood and frost that will prevent its soon fading from the memory of man. Unprecedented floods in Germany are now followed by as unusual and extensive, but not yet so disastrous, floods in Ohio and Indiana. Last week while all nature below was fast locked in the embrace of a severe winter, the skies above seemed melted into a deluge whose escape, prevented by ordinary means, swept through cities, destroyed bridges, buildings, roads, and made universal havoc. Cleveland, Columbus and Indianapolis have suffered heavily and some loss of life has occurred through railway disasters. Telegraph lines were down east and south of Chicago and to repair them was a work of greatest difficulty, the strain of removing one pole sometimes breaking down others for a mile. It is reckoned that the loss of life by several great disasters during three weeks in January reached at least nine hundred.

IT IS CORBAN.

BY PROF. W. O. TOBEY.

It is a much debated question whether men are free to break certain obligations, promises or so-called oaths. In the discussions of the oath-bound secrecy problem, this subject is a leading matter of debate. The apologists of the lodge try to maintain that the oaths taken in the lodge-room are binding, and he who asserts his right to violate them is freely denounced as a "perjurer", or "perjured wretch."

The whole question of oaths is one with which the church and writers on moral science have been much concerned, and the Scriptures have been appealed to pro. and con. in the discussion.

It is plain that Christ taught great carefulness in taking oaths. Whether he sanctioned the violation of *any* "oaths," is the chief inquiry. This point is sufficiently settled by his treatment of the use of *Corban*, by the Jews.

The account of this word seems to be as follows: The law of vows as taught by Moses, was overlaid by the rabbins with certain traditions. They taught that if a man called a thing "corban" (offering) he might interdict himself from using it, or giving it to another, and the abuse was even extended to the prohibition of doing anything called *corban*. Thus it was taught that if a son made a formal devotion to religious purposes of those goods which he could devote to the relief of a parent, then he was free from the duty of assisting his relative. In other words the son made a solemn promise, equivalent to an oath, to devote his goods to religious purposes, and it was not then lawful to help his parent.

The Saviour's method of treating such obligations is seen in Mat. 15:5, 6; and Mark 7:10–13. He clearly teaches that the natural and divine obligations of children to care for parents, are prior and superior to the assumed obligations of corban. The traditions of the rabbins made the Word of God of none effect. Christ therefore teaches that obligations which conflict with natural and prior obligations, are not binding. The principle is fully established by his treatment of the corban obligation, and will apply to all other cases of a like nature.

With respect to the obligations of the lodges, they have no binding force unless it can be shown that they are superior to the natural, divine and civil obligations with which they come in conflict. If they are always in harmony with prior obligations, they are works of supererogation, and it matters not whether they are observed or not.

The public mind is greatly in need of instruction and enlightenment on the subject of oaths or obligations. The religious denominations that have taken a stand against the use of all sorts of oaths have not been active in discussing the subject, and have mostly been looked upon as queer and antiquated to their views. The right kind of preaching and teaching on this subject will strike at the very underpinning of the lodges, and the corrupt system will crumble away. The subject of rash and thoughtless oath-taking, as treated in Leviticus 5:4 and on, needs special attention, and the churches are guilty in not having rules and standards pertaining to it.

Chambersburg, Pa.

ISLAND OF HOPE.

BY ALEXANDER THOMSON.

East by south ten thousand leagues,
Over the land and over the sea,
Over the deep blue fields of air
Where the clustered stars are blossomed fair,
On the border of eternity
Lieth the blessed island of Hope;
Circled by waters that never know
The breath of the tempest, nor yet behold
The dragons of lightning brigbt and bold
Gleam upon wind-vexed crests of snow;
Waters so clear that far beneath
Creatures of beauty are seen to play,
And tbe wreaths of tbe wave-washed coral glow,
Bright as the briar rose in May.

In tbat bright island no bird unclean,
Winnows with robber wing the air.
No tyrant eagle, no buzzard lean,
No savage owl with a saintly mien,
Lives upon plunder and life's despair;
But the carrolling lark in the cloudless skies,
Sing notes as sweet as an angel's lute,
And not one feathered throat is mute,
But the swells of their music fall and rise
In undulations of ecstacy,
So moving arc they that the daintiest bell
Of the tiniest flower by the breezes swung,
Stops its ringing and listens awhile
To the rapturous notes by the warblers sung.

In that fair island no lion stalks
Through tbe fragrant aisles of tbc forest fair,
No viper lurks on the flowery bank,
No poisonous weed grows tall and rank
To mar the grace of the landscape there:
But the graceful antelope crops the mead,
And the dappled fawn is scen to play
With the mirthful lamb on the meadows gay,
And there with his fine arched neck the steed
Bounds o'er the upland, labor free,
Fleet as the whirlwind, clean of limb,
Emblem of life and symmetry.

And tbere from the hills that are verdure crowned,
Each stream gushes down with a song of its own;
Streams that are filled by the dew of flowers,
For never above that fair land lowers,
The clouds that water or threaten our own;
But all through tbe day that is ceaseless there,
The dew from tbe ambient heaven distills
Impalpable dew, like the mists that rise
From a beautiful lady's smiles and sighs,
When love is the motivc that moves and thrills.
There every stream has an odorous breath,
Tbis of the hyacintb, that of the rose,
And many a fragrance strange and sweet,
That the earth in its gladness never knows.

And oh! could you see the forests there,
The trees of the Lord where tbe valleys lie
Circling the lakelet deep and blue,
Each with its glad eye looking through
Their crown of leaves to the sapphire sky!
Oh could you see their willowy grace,
Their wealth of foliage deep and green,
Their star-eyed petals that far outshine
The roses glow or the columbine,
Or the delicate calla's fragrant sheen;
While high among those verdurous boughs,
Is a wondrous fruitage fair to see,
That pendulous swings in globes of gold,
Like apples of immortality.

Round that fair island the atmosphere
Moves like a concave crystal ball,
Where each creation of beauty and grace,
That moves on the sweet isle's lovely face,
Is seen again, for it mirrors tbem all,
Each flower and spray of the deep green wood,
Each butterfly with enamcled wing,
Each clear pool in a shady dell,
Each grassy meadow and floral bell,
And all the beautiful birds that sing,
Are mirrored in all perfection tbere.
And there like pictures of rarest art
But far exceeding all man's device
Are scenes from tbe lives of the glorious souls,
That live and shine in that paradise.

For there the souls of the happy dwell,
With never a care their bliss to mar,
With never a cause for grief or fear,
Witb never a sigh and never a tear,
And never a howl from the dogs of war:
But all through the ever-beaming day,
The voice of gladness is silent never,
For love is there with a heart of truth,
A God-like mind and eternal youth,
And life rolls on like a broad, deep river;
While over all is the smile of God,
An unspeakable, glorious, life-giving smile,
For the Son of Man has his blessed abode,
His throne and his kingdom on that fair isle.

"I MUST DECLARE THE TRUTH GOD REVEALS TO ME TO-DAY, LEST TO-MORROW IT BE WITHHOLDEN FROM ME." GERRITT SMITH.

AN UNINTENTIONAL CONFESSION.

BY REV. A. J. CHITTENDEN.

Masonry denies that any correct revelation of its forms and operations has ever been made. This denial has some plausible ground, else it would never have been so generally made. But it is a curious fact that the more plausible the ground of the assertion, the worse it is for Masonry. The logic of the case is such that it converts the denial into an admission of the most important and objectionable feature of the system.

The argument is this: It is well known that nothing but the fear of death is sufficient to hold together any general compact of secretists. No other penalty would give any lease of life to associations of men which operate professedly in the dark, and are held together all over the world under all circumstances. If I were to assist in the formation of such a society of men I should certainly urge the necessity of the death penalty.

Our knowledge of men tells us that nothing less severe than that would suffice to restrain the husband from yielding to his wife, or the conscientious from relieving his conscience. If Masonry cannot be known by the outside world, then there is only one possible reason for believing the statement, and that is that it is held in darkness by a horrible death penalty. This is virtually asserted by every Mason when he tells you that "You don't know anything about it."

He never thinks to deny our professed knowledge of other affairs of men, and the denial in this case is an undeniable presumption against his own statement.

Because, whenever a person who has been a Mason, and generally known as reliable, says among other things alleged, that Masonry uses a horrible death penalty to preserve itself, we have in addition to the bare statement of the witness the implied admission of all those adhering Masons who say we "can't know anything about it." For the only reason why we "do not know" is the very thing which all men know to be sufficient to deter most men from making a revelation, and that is just what the witness testifies to.

But his testimony enables us to know with certainty and the denial of the other Mason only corroborates the correctness of the revelation.

So it is in human society that God has so constituted the minds of all men that iniquity cannot go uncovered, unless they abuse the very basis of common sense itself, and become by moral stupidity, unworthy of any good thing.

Rockford, Ill.

SOME DOCTRINES OF ODD-FELLOWSHIP.

BY J. D. NUTTING.

A society claiming half a million members and a yearly revenue of nearly five million dollars is not unimportant. And when such a society announces moral teaching as its chief object, its importance is not diminished. Calhoun's teaching caused secession, brought the Rebellion and filled half a million graves. Calhoun spoke to but few; these half million members are many; and each one is also a teacher of others. The order of Odd-fellows claims more than twice as many local organizations as there are Congregational churches (to use for comparison figures which are at hand) and nearly one-half more members than that denomination contains—facts which should show something of the importance of the "order," especially in view of its avowed objects. Putting the organization itself upon the stand in the person of the authors of its acknowledged standard public works, let us investigate its teachings and character.

In Grosh's "Odd-fellow's Improved Manual," p. 98, we find the following on the objects of the order:

"May your initiation and consequent practice aid in releasing you from all blindness of moral vision, set you free from the fetters of ignorance and error, and bring you from a death in selfishness into a life of active benevolence and virtue."

This very strong language is spoken to saint and sinner alike, after they have entered the portals of the order. An institution assuming a work so nearly like that divinely given to the church, has need of very much grace to carry it through successfully! But, further, same author, page 90:

"What regeneration by tbe word of truth is in religion, initiation is in Odd-fellowship."

And again; speaking of the instructions given to the candidate, "Donaldson's Pocket Companion" pp. 24 and 27, says:

"They teach him his duty to his God, his country, his neighbor, his family and himself. * * * They lead him to obedience of the commands of his Divine Maker, in which he cannot fail to be blessed in life, death and eternity."

And Grosh, p. 188:

"To prepare the Odd-fellow for these daily duties and privileges of life, and to direct him in their proper performance and use, is the great end and aim of the weekly meeting in the lodge-room."

In the light of these statements regarding the objects of the order, let us examine some of the things which, as thus a school of morals, it inculcates.

The most prominent doctrine of Odd-fellowship as presented by its standard authors is one dimly shadowed in its name:—"fellowship," "universal brotherhood," "universal toleration." As Donaldson says, p. 291: "Jew or Gentile, Catholic or Protestant, is, as such, welcome to our lodges and our hearts." And Grosh's "Manual," p. 272, says: "In our tents no sectarian or national distinctions are recognized."

This latter may be, in most lodges, because there are no "national distinctions" to be recognized, since Donaldson says that "Chinese, Polynesians, Indians, half-breeds or mixed bloods are *not eligible to membership*," and by decision of the U. S. Grand Lodge "Negroes are included under this rule." (See White's "Digest of Laws and Decisions.) But further on this point Grosh says, p. 280, speaking of the "Tables of the Law:"

"It represents the common basis of the three great religions of the world (Judaism, Christianity, Mohammedanism) which recognize the One, only living and true God. * * * * This common basis of religion and morals teaches Christians that having received so much through the Jew they may well bear with his supposed deficiency until they can impart to him again—and the Moslem, that the foundation on which he stands is also the common ground of the others. * * * Followers of different teachers you are worshipers of one God, who is Father of all, and therefore ye are brethren!"

Against this doctrine of race equality nothing can, of course, be said, except that this order itself needs to learn it. If the very essence of clanism be not in separating one part of mankind from another by partition walls of sex, color and obligations of secrecy and allegiance for personal ends, then that essence is hard to find. God is one, and hence men are commanded to love him as the one embracing all other objects of right love—supremely, mankind created in his image, is also one and not many, and hence all men are commanded to love their neighbors (comprising all mankind) as they do themselves—equally, aside from special authorized relationships and differences of moral character (Mark 12: 20). But when a namby-pamby sentimentalism or gross moral obtuseness puts the different religions of earth in place of its different races and treats them as equals, it commits at once a most egregious blunder and a heinous crime. To place Christianity on a level with Mohammedanism or Judaism is to logically annihilate it; for there is no such Christianity. To say that the God of the Christian is the god of the Mohammedan is to say that he is the devil; for all worship not paid to the one God, the Creator and Ruler of the Universe, and paid through Jesus Christ his Son, unless the worshiper be ignorant of him, is paid to devils (see 1 Cor. 10: 20 and references), and Mohammedanism is such worship, beyond question. The lesson which Odd-fellowship makes this emblem teach—an emblem whose legend, "THOU SHALT HAVE NO OTHER GODS BEFORE ME", was spoken in thunder from Sinai in condemnation of all paganism—is that of equality of religions as a reason for equality of races. A teaching more diametrically opposed to these very Tables of the Law could hardly be imagined. As Christ said of the Jew, so must we say of these teachers, "Ye make void the law of God by your tradition." And even the Jewish rejection of Christ which the Judge of all declares enough to damn those guilty of it, this "moral teacher" calls only a "supposed deficiency"! Could greater insults easily be heaped upon Christianity and its Author?

Another doctrine of the order is that of mutual protection between members. Grosh, page 129 of his Manual, speaking of the emblem of the Quiver and Bow, says:

"The true Odd-fellow will always have ready his quiver and bow to guard a brother from danger or to promote his welfare—a brother ever, in war as in peace."

The plain teaching of this extract is that Odd-fellowship, like most similar societies, places its ties above the obligations of civil government. The passage has no meaning unless it enforces the obligation of Odd-fellows in time of war to protect and aid their "brethren" of the enemy. And it is plain enough that such teaching is treasonable; that a righteous civil government has as an ordinance of God the supreme right to civil existence and command within its territory, and that any counter-authority, counter-relationships or counter-obligations are treasonable in their very nature, and without rightful authority for even their existence, besides often causing their subjects to commit perjury when their civil oath conflicts with their lodge obligations.

Passing by much that might profitably be mentioned, let us notice a moment the crowning doctrine of this system which in many respects assumes the work of the church. Donaldson's "Companion," page 138, concluding one of the "charges" to the candidate, says:

"Though a storm more fearful than any thou hast yet encountered—that of physical death—shall soon burst upon thee, the hand of God Almighty, which has sustained thee thus far, will protect thee amid that storm, and thou shalt come up through it with joy and gladness to the land of eternal delight."

And Mr. Grosh's "Manual," page 187, contains the following:

"Friendship will bind us together, Truth will direct us, and Love will make our labors easy; so that, at the last, when we are summoned from the terrestrial lodges to the lodges celestial, we may leave form and ceremony behind, find our work approved, and, as the mysteries of heaven are unveiled to our admiring vision, we may arrive at its perfection, and enjoy its benefits throughout ages eternal."

And Donaldson's "Companion," page 41, is even more explicit:

"He who practices this charity, and teaches it to others, shall be crowned with honor, and come down to the grave in peace, with the full assurance of a blessed future."

Other extracts might be given, but these are enough. Odd-fellowship claims heaven for all faithful members! Not only does it teach an "universal brotherhood" which is the essence of clannism, and an equality of religions which drags God from his throne, but it claims to SAVE MEN'S SOULS! What is there left to which moral Babel-builders can aspire? This order might offer worlds instead of dollars in a system of dues and benefits, but that would not be a feather's weight beside this which it does offer, for "what shall a man give in exchange for his soul?" By this it makes itself, not alone a society of *quasi* insurance for the physical wants of man, nor indeed alone a "moral teacher" for his temporal wants of a higher grade, but it makes itself a saviour for his soul in eternity! What mockery and sacrilege!

The power of a counterfeit lies in its likeness to the genuine. Both the esoteric and exoteric teachings of the order under consideration resemble Christianity enough to seem, to the superficial observer, the same; but a slightly critical study of its teachings reveals the horrid anti-Christ under even a Pope's tiara. Odd-fellowship is a religious manikin; having outwardly the form of godliness, but denying and totally destitute of the living power thereof, which is regeneration through the Holy Ghost and faith in Christ. The first extract given under this topic teaches salvation through perseverance and fortitude in a journey representing life; the second, salvation through Friendship, Love and Truth; and the third, through practicing and teaching "charity." Odd-fellowship is throughout a system of salvation by works, without the faith of Christ. Nowhere in the writings of the order or in its esoteric "work," is the office or work of the Anointed even mentioned; nor ever, indeed, is there so much as a hint of any need of a Saviour or any possibility of salvation but in keeping the precepts of the order, and in a vague conception of a "salvation any way" in spite of even heinous sins, which seem to it but "shortcomings" needing no salvation. Even the veriest tyro in the Scriptures knows that such doctrine is utterly false; and it logically overturns the whole plan of redemption and heaps vilest insult upon God by making him a liar and his Scriptures an imposition upon the credulity of mankind, like this order itself.

No person of experience and observation needs to be told the direful effect of such teaching as this on the minds of men. Solemn farce and sacred falsehood as it really is, it yet comes too often to be received as truth, in all its deadly error. It is no uncommon thing to hear men say that "———[naming the secret order to which he belongs] is good enough religion for me;" or "If a man is a good Odd-fellow he's got to be a Christian." And it is the testimony of men of large experience in revival work that lodge members are among the most difficult classes to reach with saving truth. Said an earnest brother not long since, who has had charge of a large branch of mission work in a Western city for several years, and during that time has talked with several hundreds in the inquiry-room, "I find that Freemasons are about the most difficult class of men to get converted that comes under my notice. I have known as many as three or four abandoned women converted at one of our evening meetings, but very rarely a man who belonged to the lodge. They are very hard to reach with saving truth, and when they are converted they always give up the lodge."

The reason for this is not far to seek. A man may be really drowning, but if he thinks himself safe he will not call for help. Nightly the members of these orders are taught to practice a semblance of Christianity, and to believe that thus they are safe. It matters not that these orders are destitute of the very first principles of Christianity; it matters not that they are falsehood from top to bottom and from side to side, cross-grained and interwoven until it has become their very nature; it matters not that they are Satan's decoy-ducks to deceive men into hell through a fancied security and a false brotherhood; so long as the deception continues such men will neither seek nor accept Christ. The very first step must be, by direct assault or most powerful counter attraction, or usually by both, to undeceive them. In the day of judgment it will doubtless be evident enough to even the most unwilling that these secret, religious orders have been among the enemy's most potent snares to keep men from the kingdom; and that their inception was, as Dr. Nathaniel Colver once called Masonry, "Satan's masterpiece, a terrible snare to men."

"Wherefore come out from among them, and be ye separate, saith the Lord."—2 Cor. 6: 14–18.

(Lest some who are unacquainted with the literature of Odd-fellowship should doubt the reliability of the works cited above, the following endorsement of one of them, practically by the United States Grand Lodge itself, is appended:

"The undersigned members of the Grand Lodge of the United States at its annual session of 1852, hereby recommend to the brethren at large the Manual of Odd-fellowship of Bro. Past Grand A. B. Grosh as a complete and faithful history of the Principles, Instructions, Work and Organization of the Order. It is full and accurate in its details, harmonious in its conception and execution, and its instructions may be confidently relied on as correct. (Signed by 67 R. W. Representatives, including Past Grand Sire Thomas Wildey.)"

This work continues to be the recognized Manual of the order. Donaldson's "Companion," also quoted above, ranks probably next in authority.)

Oberlin, O.

ODD-FELLOWSHIP PROPOSALS.

Rev. O. M. Van Swearingen, a Congregational minister of Illinois, was once a member of this order. His explanation of its unholy principles appear in a small pamphlet, entitled "The Stone Ezel." His second reason for objecting to the order is: "Odd-fellowship proposes to regenerate men by its initiatory ceremony without faith in Christ or the influence of the Holy Ghost." Under this proposition he says:

"But it is lodge night, and a goodly number of brothers are present for there is to be an initiation. 'Officers, take your respective stations!' 'Guardian, secure the door!' 'Warden, examine the brethren in the lodge room!' 'All right, noble grand!' Then follows a recitation of the duties of each officer in the lodge, and the regular business of the evening begins. As we are to have an initiation we will omit some unimportant business and at once introduce the candidate. Admitted into the ante-room, he must state in writing his name, place of residence, occupation, age, his relation to the order, the condition of his health, and sign his name to all, together with the confession of faith peculiar to the Independent Order of Odd-fellows. Having pledged his honor to keep secret whatever may transpire during his initiation, he is blindfolded and led into the lodge-room where he is received by the conductor and scene supporters. He is informed that he is now in the Odd-fellows' retreat—where the world is shut out—and he is separated from its dissensions and its vices! He is lectured concerning friendship, love, faith and charity, and the assurance given him that the ceremony of initiation through which he is about to pass will ultimately lead him to primary truth.

"We will now suppose that the candidate is a minister of the Gospel, a teacher in holy things. He has made the sacred Scriptures a study and supposed that in them he had discovered the truth as to its origin; his duty and responsibility, and his final destiny; and upon the walls of Zion had been proclaiming it to a dying world. But he is now gravely informed that the ceremony through which he is about to pass will ultimately lead him to primary truth! See Grosh's Manual, page 132, where the condition of the candidate is described in the following words: 'Consider, then, the social state of man without a knowledge and practice of those relations which bind him to his Creator and his fellows.'

But no matter whether he likes the play or not, he is in for initiation, and 'Brothers, the stranger awaits our mystic rites.' 'Then at once the chains prepare.' 'Here they are; entwine their links about him.' The conductor now assures him that he is in darkness and chains, and that he presents a mournful spectacle; but comforts him by saying that his is but the condition of millions of our race, who are void of wisdom though they know it not, and when he has received the momentous and solemn lesson which they are about to impart to him, he will fully understand the vanity of worldly things, of the instability of wealth and power—of the certain decay of all earthly greatness. But halt! we are in the presence of that 'lesson,' and what do you suppose it is? Well, if the lodge can afford the expense, it is a real human skeleton; if not, it is a corpse 'gotten up' out of plaster of Paris, dressed in grave clothes and lying in a coffin! This is known in the lodge as the 'scene,' and the wonderful lesson it is intended to impart is that ALL MUST DIE. This 'scene' is intended to produce a very solemn impression; accordingly when the hoodwink in slightly removed from his eyes, this 'silent monitor' is the first thing that meets his gaze; and surrounded by a company of men wearing the most hideous masks, and the sepulchral tones of the conductor as he delivers his charge, while the 'lamps burn low,' it is very apt to produce an 'impression.' This impression varies somewhat with different individuals. To some it is an impression of great sublimity and solemnity; but to others, who have not so great a capacity for tom-foolery, it produces the opposite effect exactly. It rather gives the impression of being in the regions of the damned, surrounded by the imps of darkness. The candidate is supposed to be sufficiently impressed by the time the conductor concludes his 'charge,' and we will now proceed to the chair of our 'venerable warden;' and venerable he is, indeed. He appears to have outlived his generation some thousands of years, and to have been entirely forgotten by death in his universal dispensation. From him we shall hear 'the voice of wisdom speaking from age and experience.' The result of that experience being that he had once been young, but now old, yet had 'never seen the righteous forsaken nor his seed begging bread.' And another maxim 'that in the practice of friendship, love, and truth will be found the best safeguards against the ills of life. Forget it not. Forget it not.'

Having benefited by this old gentleman's experience and sage counsel, the candidate is ready to meet the vice-grand, who requires him to repeat his promise of profound secrecy, when he is restored to light and liberty *i. e.*, the blind-fold and chains are taken off. Then he is informed that he is to take a solemn and binding obligation, but the vice-grand informs him most positively that it shall 'not conflict with any of those exalted duties you owe to your God your country or your self.' With this assurance the candidate takes the obligation which consists in a promise to keep the secrets and abide by the laws of the order, to the faithful performance of all which he pledges his sacred honor.

They now sing a hymn as the candidate goes to the principal chair, there to be introduced to the noble grand. As they approach the chair of the N. G., the canopy which conceals him is drawn aside by his supporters, and as he rises and gives the usual signal the lodge is seated and the masks are all laid aside, and everybody makes an effort to appear as respectable as possible, while the N. G. unfolds the mysteries of the order. He asks the candidate's pardon for the very odd appearance of the fellows under their masks, and begs to assure him that the lesson taught by it is that 'men are not always what they seem.' Now comes the mysteries, viz: signs, grip and pass-word; then an explanation of the rites and ceremonies through which he has just been passing."

THE ODD-FELLOW INITIATION.

Rev. J. M. Dosh, now dead, was ten years ago one of the foremost opposers of the lodge system in Iowa. Not satisfied with engaging in the lecture work alone he began the publication of a small paper, the *Iowa* ——— He had been a member of the Odd-fellow order, and in a letter to Rev. D. Shuck he thus graphically describes the initiatory ceremony:

"The officers necessary to initiate a candidate into an Odd-fellow's lodge are, a noble grand, with his right and left-hand supporters;vice-grand, with his right and left-hand supporters; the warden, or father of the lodge; the inside and outside guards; and the secretary and treasurer. After the candidate has been balloted for and accepted, on the night of initiation he is taken into the preparation room by the one who proposed him, and is prepared by blindfolding. He is then conducted to the door of the lodge by the outside guardian, who knocks on it three times. On hearing this the inside guardian answers the raps by three more, opens the door and inquires, 'Who comes there?' The outside guardian replies, 'A stranger, who wants admission to this ancient and honorable order of firm and independent Odd-fellows.' The inside guardian returns to the lodge and says, 'Most worthy vice, a stranger wishes to enter.' The vice-grand inquires, 'Is he duly and truly prepared?' Inside guard: 'He is.' Vice-grand: 'Is he worthy and well qualified?' Inside guard: 'He is.' Vice-grand: 'Then admit him.' He is then admitted, conducted three times around the lodge, and halted. The conductor then steps up to him and gives him a violent blow with his hand on his shoulder, and at the same time exclaims in a violent tone, 'Stand! presumptuous mortal, and forget not the dreadful scenes you have to pass to show you have the fortitude of man! Stranger, before you farther go a warning you must take! Behind your back is fire, under your feet is a yawning gulf, and before your breast is a pointed instrument of death!' (At this moment a spear or dart, kept in the lodge for that purpose, is pressed against the candidate's breast.) The conductor then speaks to the members of the lodge and says, 'Shall we proceed to torture the victim, or shall we mercy show?' Then all the lodge with one voice exclaim in a low and gentle sound, 'Proceed! Proceed!' The conductor then says, 'Prepare, then, the galling chain; prepare, and bind the victim fast!" The candidate is then chained. The chain is put over the candidate's neck, brought forward under his arms, and carried back and hooked tight on his neck. The conductor then says, 'Light up the furnace and make it ten times hotter.' Then a great rattling of old iron is heard. The conductor then addresses the members as follows, 'Shall we proceed to torture the victim, or shall we mercy show?' They all say, "Mercy show." The conductor then says, "But hark! Hear the agonizing groans of those who are doomed to everlasting woe." Then all groan; and the conductor says, "Then we will show mercy. Stranger, go down on your knees." The candidate kneels, his hoodwink is taken off, and the following scripture is read: "Man that is born of woman," etc. (Job 14: 1.) The candidate is then directed to arise, and is conducted to the death-scene (technically called by the Odd-Fellows the D. S.), and is asked, "What do you most desire?" He is prompted to say, "Light." He is then asked, "If you were brought to light,could you tell who conducted you?" The candidate generally replies in the affirmative. His bandage is then stripped off by one of the brethren, who points to the death-scene, and says, "Is that he?" The "death-scene," or "pale face," is a transparent painting, representing Death in a most horrible appearance, and is

so contrived as that the brother whose duty it is to officiate behind it brings his own head, which is covered by a white gauze veil so as to form the head of the "death-scene;" and elevating one hand, in which he holds a long dart, or spear, he casts a fiend-like stare at the candidate, whose horror and apprehensions that he is among the infernal spirits in pandemonium are increased when he beholds all around him the masks of most odd appearance. After a moment's pause the death-scene thus addresses the candidate: "Stranger, all men are born to die, and after death the judgment; and shouldst thou prove false and betray our secrets, remember, remember, remember thy end." At the same time he brandishes the dart at the canditate's breast.

REFORM STORY.

HOLDEN WITH CORDS.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

CHAPTER XXXVII (CONTINUED).—IN WHICH HISTORY REPEATS ITSELF.

Astounded, indignant, almost questioning whether my ears had heard aright, I listened to the giving of the verdict which was followed by loud applause from Colonel Montforts' adherents, who closed around Jervish and bore him away like a conquering hero. It was the same scene with which the court rooms of western New York grew so familiar in 1826 and the four years succeeding. It was history repeated, a Masonic jury setting aside the plainest evidence for testimony that bore the stamp of perjury on its very face; law helpless under the heel of the lodge, and the same exultant rallying around the murderer.

Rachael was silent for a moment after I told her the result of the trial; then she bowed her head on her clasped hands with a sound that was half a groan, half a sob.

"Mother!" I said, gently.

"I can't help it;" she answered. "Shall secret iniquity triumph forever? I feel as if I could call upon God as the prophet did to rend the heavens and come down."

"But there is a day of reckoning coming, you forget that, mother."

"No; I don't forget it, but it seems such a great way off. What my heart cries out for is justice now. It will be a satisfaction to the universe no doubt when this wretch gets his deserts at the day of judgement through it be a million years hence; but thinking of that will never reconcile me to his going free of punishment here. His acquittal is a standing menace to the peace and virtue of every home. If the lodge can defy law at one time and in one place it can at other times and in other places—and what is more, it will."

"Well," said Anson Lovejoy who had come in to talk over the result of the trial, "Colonel Montfort and his party triumph openly and shamelessly in the fact that they have cleared Jervish. At this very moment some of the jury are over to the tavern having a grand drinking fuddle in honor of their victory. Colonel Montfort I understand is preparing a garbled report of the affair for a Chicago daily, in which he will represent Jervish as a cruelly attacked victim of a malicious Anti-masonic persecution, winding up with a glowing account of his triumphant vindication before the jury. I am rather glad he is going to do so for it will give me a chance to reply. The real facts of the case should be placed before the people, and signed by competent witnesses, so that every honest man and woman who reads it shall be convinced on which side the truth lies."

"That is a good idea if you can get such an article inserted;" I answered, with a vivid remembrance of the times now grown so distant and shadowy, when from one end of the land to the other scarce a paper dared to print an account of Morgans' abduction: when, deaf alike to the appeals of outraged humanity and violated law, editors almost everywhere resolutely closed their columns to the whole subject, presenting that saddest of spectacles in a land of freedom,—an enslaved press.

"O! I think there will be no difficulty about that;" returned Lovejoy. "After publishing one side of the affair they couldn't for decency's sake refuse to publish the other."

"How is your trial before the Grand lodge coming out?" I inquired.

"I hardly know yet, I sent my defence in writing, for I could not spare the money to go in person, and besides I have ceased to consider myself as being under the jurisdiction of the lodge. They appointed a commitee of three to investigate the charges against me and report to the Grand Master. As this committee was composed of an ex-Governor and two ministers I naturally supposed that I should receive gentlemanly treatment from their hands—at least courtesy and common fairness. But this was not the case. They refused to hear any testimony but that of my accusers, and conducted the investigation, which was the merest farce from begininng to end, more in the spirit of examining members of the Inquisition than anything else. I presume they reported adversely, I neither know nor care. Nor shall I wait for the decision of the Grand Master, I have already sent in my renunciation and my reasons for doing so which are substantially these:—'I find that every Mason is under obligation to conceal a brother Mason's crime; that the greater the crime the stronger the obligation to conceal it; that the lodge has the power of life and death over its members; and that if any member knows of his intended assassination he has no right to use any other means of safety than his own physical force or keeping out of the way.'"

Lovejoy spoke with slow solemn emphasis. He had learned at last the lesson that Mark and I learned two score years before from a page stained with martyr's blood and blotted with the tears of the widow The iron had entered into his soul.

Elder Stedman had already delivered one or two Anti-masonic lectures without encountering any very serious opposition. Another was advertised to be given in the Quipaw Creek school house on Thursday evening of this same week.

The party at the tavern had a chance to see the notice which was put up in a conspicuous corner of the public room, and make their own peculiar comments thereon. But remembering that my reader's ears are unaccustomed to vulgarity and profaneness, I shall only transcribe that part of their talk which is of immediate interest in view of the events that are to follow.

Colonel Montfort himself was pledged to settle the score, and under the pleasant stimulus of this recollection there was a general drinking to the health of the gallent Colonel.

"Come boys, now for a rouser;" said the leader as he again filled up his glass. Here's to Maurice Jervish, the brave and innocent."

The toast was responded to with drunken enthusiasm, and in nauseating triumph every glass was drained.

Reader, when the lodge has reached what it takes a good deal of pains to inform us through its orators on St. John's day and other appropriate occasions, is its ultimate aim and object; when it rules the whole of our beloved country from New England to the Sierras; when it elects all our public officers from President and Governor downwards; when it pulls the wires at every political convention and caucus, and controls every town meeting; in those palmy days a man may do that which is right in his own eyes; he may seduce, murder, rob, cheat, commit all the crimes in the catalogue, only provided that he has first had the foresight to learn a few Masonic signs and grips, and has likewise had the discrimination to select his victims entirely from the ranks of cowans and outsiders. A possibility that by that time so many will join the lodge from motives of self-protection as to seriously limit the field of operations would seem at first a slight obstacle in the way of this cheerful prospect. But all the difficulty rises from a superficial view of the subject. There will always be the cowan in the land; men too poor or too shiftless to pay the lodge dues; men too independent to surrender their liberty to a secret despotism; humble followers of the Lord who refuse to bow to anti-Christ; besides cripples and minors, to say nothing of the whole female sex barred out by circumstance or accident from the tender charities of the lodge.

Now as the above mentioned classes taken together, form at a moderate estimate considerably more than two-thirds of the world's population it will be readily seen that the time is not likely ever to arrive when Masonry shall be restricted in its operations by too narrow a field outside.

But we will leave dipping into the future and go back to the party gathered at the tavern who had been drinking just freely enough to be primed for rowdyism.

"I say, let's go over to Quipaw to-night and shut the mouth of that confounded Methodist parson;" proposed one. "The old rascal needs a lesson. Why don't he stick to his business and let other things alone?"

"That's so," was the ready response of another. "He ought to be treated to a coat of tar and feathers, ranting up and down the country, making trouble in the family and setting wives against their husbands. Now my wife hates Masonry like the devil, and ever since she heard that confounded fellow lecture she's been worse about it. Now I say that Masonry ain't a part of a preacher's business. He ought to stick to the Gospel. That's what ministers are for."

It is astonishing, reader, the unanimity of opinion that sometimes exists between two very opposite classes of men. The drunken rowdy who gave utterance to the above edifying sentiments was of exactly the same mind with the Rev. Dr. Easy, who was at that very moment expressing to one of the deacons of his church his sorrow that Bro. Stedman should leave his legitimate business of saving souls to attack such a respectable institution as Freemasonry, with which so many worthy men were connected.

Meanwhile the elder was lifting up his heart in prayer for strength to stand firm against the enemies of the truth; for a spirit of meekness and charity towards all who should oppose; for the presence of Jesus Christ to go with him in might and power, directing the battle to a glorious victory over the hosts of Baal, for the honor of his precious name, and the hastening of his day of Millennial triumph.

The elder rose from his knees and walked to the place appointed, calm as the summer sunset. He would have been calm if he had known that he was to encounter a raging mob ready to tear him in pieces. Into that eternal fortress where the righteous run and are safe, his soul had entered. Girded from Jehovah's celestial armory, with the sword of truth in his hand that forty years of constant warfare had only whetted to a keen edge, why should he fear the face of mortal man?

He began his lecture which was on the relation of the Christian religion to Masonry, in comparative quiet. It was a rather miscellaneous audience; a few earnest intelligent men and women met to learn what they could about a system which pretends to hold in its keeping ineffable secrets impossible to be discovered by profane gaze, yet with curious inconsistency binds all its members under awful oaths never to reveal the unrevealable! A few drawn by curiosity; and a considerable number, among whom was the party from the tavern, whose only design in coming was to disturb the meeting and mob the lecturer.

In the course of his argument he first described in a few brief fitting words the nature and essence of true religion, on which followed naturally a counter description of Masonry. Here the elder began to tread on dangerous ground. So long as he kept to generalities they could afford to listen with tolerable equanimity. They could even bear to be told that the lodge was an emanation from the smoke of the bottomless pit; a low, cunning caricature of Christianity, a revival of the worship of Baal and Tammuz, and every other heathen deity mentioned in Scripture. But when in order to prove these statements he began a rapid review of the lodge ceremonies; the stripping, the hoodwink, the cable-tow, and the mock killing and raising to life again of the widow's son, they felt that it was high time to rally to the support of the ancient and venerable handmaid thus ruthlessly despoiled of all that borrowed attire in which her heart delighted.

"You are perjured," shouted a voice in the audience.

"In what way?" mildly inquired the elder.

The man was about to answer, "By telling our secrets," but the liquor he had drank had not so far muddled his brains that he did not bethink himself in time; and as he had not taken the precaution to "fill his mouth with argnments" beforehand, having filled his pockets instead with another kind of argument very much in vogue with the opponents of unpopular reform, he contented himself with simply reiterating, "You are perjured," and sat down.

The elder, however, was armed cap-a-pie against all such attacks.

"I am perjured, then, because I tell the truth about Masonry. If I was telling falsehoods it wouldn't be perjury. Now," added the elder, turning to his audience, "this man who has just interrupted me is sworn 'ever to conceal and never reveal' the secrets of the order; but he has just revealed them by the very act of applying to me such a term. Which of us, then, is perjured? I speak as to wise men. Judge ye."

But at this point the speaker's voice was drowned in a storm of hissings, hootings, stampings and yellings, while showers of rotten eggs bespattered him liberally from head to foot. The wild elements were let loose. Raging waves of the sea, foaming out their own shame, is no wrapt description of the scene that followed. The elder, after a vain attempt to continue speaking, dismissed the audience as well as he could, and the respectable part dispersed. He himself remained behind to gather up his books. This gave time for a crowd of infuriated Masons to close about the platform, and surround him like a cordon of wild beasts, with cries of "Bring a rail, egg him, feather him, shoot him." But their most outrageous demonstrations of insult and violence did not cause a ripple in that heavenly calm which pervaded the elder's soul.

To long to suffer for the truth's sake is in some souls almost a natural instinct. It was so with Mark Stedman. He was born with those qualities that make a martyr—dauntless courage and intense loyalty to his convictions. And if we add to this the fact of all those long years of service for his Master, deadening every ease-loving, self-interested fibre in his nature; but quickening iu the same ratio every heavenly impulse of his soul, till the ordinary motives that sway men had scarcely more influence over him thau if he had been a glorified spirit, it will be readily seen that if their object was to frighten the elder, he was about the worst possible subject they could have selected for such an experiment.

"My friends," he said, mildly, "you see that I am powerless; you can do with me what you choose. You can take my life, but God rules in heaven, and the truth will triumph all the same—perhaps quicker. My soul is in his keeping; you cannot harm the truth, and you cannot harm me."

The mob was silent for an instant, over awed by the meek daring of this servant of God; then their rage broke out anew in redoubled yells and fresh threats of violence. Suddenly a man among the crowd whose features were partly concealed by a hat that he wore, either by accident or design, pretty well over his eyes, leaped on the platform and with one quick movement extinguished the lights. The same friendly hand seized on the elder, who, by the diversion thus made, and with the aid of his unknown helper, managed in the darkness and confusion to make his escape.

It was Anson Lovejoy, who had seen the notice and made up his mind to attend the lecture, half surmising that there might be trouble. By mingling with the mob as if one of them, he had exeeuted his bold maneuvre, and the elder went home unharmed in person and not a whit discouraged in soul.

"The wrath of man shall praise him, and the remainder he will restrain," said Mark, in talking over the affair a few days after. "Outrage and violence never really hinder the progress of the truth. I believe more Antimasons were made by that lecture than by the two others that passed off quietly."

"And it would make still more," said Lovejoy, "if the press were not so completely dominated by Masonic influence that the most daring attempt to suppress free speech passes unnoticed. That Chicago *Journal* has actually refused to publish the contradiction to Colonel Montfort's article, though signed by candid, intelligent men who were on the coroner's jury and knew all the facts of the case."

"Well," said I, "editors and ministers are, of all men, most timid about touching anything that savors of reform. The lodge has pretty much one and the same argument for both. Editors don't want to displease their Masonic patrons, and lose thereby a part of their bread and butter. Ministers don't want to preach an unpopular reform and so run the risk of losing a slice off their salaries. And considering what a poor weak concern human nature is, even at its best estate, I can't say I much wonder at it."

"Do you know that a professed minister of the gospel was foremost in the riotous demonstrations the other night?" said Lovejoy. "I tell you while ministers and church members support Masonry, the system will stand. And furthermore, so long as ministers and church members who are not Masons 'think it is a good institution,' so long as they will excuse aud defend it, so long it will be impossible to overthrow it."

"I have beeu thinking of bringing up the subject before our next Quarterly Conference," said the elder. "If the church is ever to cast this viper out of her bosom it must be through agitation from within. If reform does not begin at the house of God, judgment surely will."

THE MONUMENT FUND.

A brother writes from Iowa asking about subscriptions made to the Morgan Mouument Fund, and wishing to know the status of the case. Others may desire the same information.

The expense of the monument with 500 letters as per contract was	$2,500.00
Cost of lot on which it stands	24.00
Extra lettering at 12½ cents a letter	20.00
Incidentals for grading lot, etc	6.73
Total	$2,550.73
Receipt to Feb. 1st., 1883	$2,372.30
Deficit which has been advanced from the N. C. A. treasury	$ 178.43

Several friends made pledges which have not been redeemed. Some of these were conditional. We have used our best judgmeut, and the work has been completed and approved by the committee in charge, and gave general satisfaction to the friends who were present from several States at the unveiling, Sept. 13, 1882. If those in arrears would send in the amounts of their pledges, and a few others add their offerings, the whole account would be squared without expense to the general funds.

J. P. STODDARD.

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has its headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited.

E. D. BAILEY, N. E. Sec'y.

The tobacco-smoking Masonic pastor of the M. E. Church at Willimantic, Conn., is reported to have said that "the use of tobacco is not a moral question." We must now revise our moral code and leave tobacco, opium, alcoholic drinks on the "free list," their use being *morally* a matter of indifference.

It is meet that the Congregational pastor in the same town (Willimantic) should reject the inspiration of the Scriptures and declare he would "as soon take a text from a dime novel (if it was true) as from the Bible." This is on a par with *another wag* who said he "would as soon believe a lie (if it was true) as to believe the truth." That church pays $1500 per annum for such nonsense.

C. T. Collins, of Windsor, says: "Am very much pleased with the improvement in the *Cynosure*. I would like to know the name of the writer of the Reform Story 'Holden with Cords.' I think it is the best story I ever read."

A conference of Advent churches was held recently in Worcester. Rev. H. L. Hastings of Boston, and other friends of our reform, were present. It is reported that one secret society man publicly renounced his connection with the lodges during the meetings. It is also said that one of the men recently joining the Church of Christ in this city declared his purpose to abandon the lodge. Some other cases similar to these have come to our notice.

AN INSTRUCTIVE ENCOUNTER.

WORCESTER, MASS., Jan. 30, 1883.

"Truth should be spoken at all times but more especially at those times when to speak truth is dangerous." —*Coleridge.*

A revision should be made of this motto to suit modern ideas,—Truth should not be spoken at all times but should always be suppressed at those times when to speak truth is dangerous to one's popularity. On this principle men are acting. A gentleman told me that he and his mother had disputed on that question many times, he contending that truth should not always be spoken. The practical application which he made of the principle was that, his employer being a Mason, it was best for him to suppress his convictions.

Such action may satisfy some men's views of life, but there are many others whose convictions of duty will not suffer them to keep silence while the chains of error are encircling their fellow men. They prefer to be men, rather than thiugs; to be positive forces rather than nonentities. There are some men who make places both for themselves and their principles, while others suffer themselves to be crowded into narrow places where there is no room for their principles.

The old dodges of lodge men will never cease to be amusing so long as there are fouud poor dupes to practice them. While waiting for a train at a town in Connecticut, I stepped into a barber shop to deposit a little Antimasonic dynamite. The usual number of wiseacres were present, ready to exhibit their profound learning on all subjects from the comet to the last dog fight. After hearing their jabber for awhile I handed them each a paper, telling them I could furnish a more interesting theme and one that was not threadbare.

Perfect silence reigned for a few minutes, till they had scanned the papers and comprehended the situation. The barber was the first to break the stillness with a loug harangue on the glories of Masonry, ending with the usual oracular declaration that if a man would "live up to Masonry" it would be all the religion he would need. There was some muttering of dissent from his views, some inquiring "why it was secret if it was so good;" others asking "What about Morgan?" The last to speak was a tall, good-looking gentleman, who might make a good "Worshipful Master" if fortune favored him. In a very pompous manuer he propounded the usual inquiry which is calculated to make every offending cowan shake in his boots, "Are you a Mason?"

What should be done? Had I not learned the awful fate of one who speaks of Masonry when he isn't a Mason? However, all eyes were turned upon me and the awful question must be answered and the consequences suffered. I was of course compelled meekly to answer, "No, sir." Whereat the whole weight of his awful wisdom was poured out upon me.

"I knew you were not; you don't know nothing about Masonry and you can't know nothing about it. All you can write or speak on the subject won't amount to more'n the snap o' your finger." The barber grunted assent, the crowd evidently pitied me, but the Mason was triumphant. The hand-maid had again been defended, her glory was at its zenith.

Of course I could do no less than congratulate him on having "spoken his piece" very well indeed, assuring him that I had heard Masons speak the same piece in all the New England States, but none of them rendered it any better than he did! Did ever Mason speak without running into a snare? It was presumed that he was right; outsiders could not possibly know anything about Masonry; they might read the books, talk with Masons, read what *perjured villains* say, or even hear what the learned barber had said of the glories of Masonry, or still more what the wise gentleman before us had said, and still we couldn't know enough to write a newspaper paragraph on the subject! We could not possibly know whether it was good or bad. The gentleman himself was equally ignorant when he joined; he went in a perfect fool, a simpleton, an idiot on the subject; he did not know whether it was good or evil—there was no way of knowing, and strangest of all he now declares that even he can't tell us enough truth about it to enable us to pen a paragraph on the subject. When the barber says it is the best institution on the face of the earth we still do not know whether it is or not; when he says it is a good religion he says also that we can't know that it is so; when he says it is benevolent he declares that it may not be benevolent even though he affirms it to be so; in short, before a man joins he knows nothing about Masonry and after he joins you can't possibly rely on what he says about it, therefore—but the man suddenly remembered that it is "agin our rules" to talk on the subject and his chores needed to be done!

But the crowd did not disperse till one of their number who had lately read Thurlow Weed's letter, told the story of Morgan's abduction and others had argued against the institution in their own way, the barber meanwhile being unable to resist their logic. The good sense of the people, to say nothing of Christian virtue, will bury Masonry in the grave of its own digging, when once the people dare to speak. It is easier to get at the minds of the people than it was a year ago and the Masons are feeling their own unpopularity. They have less courage than formerly and I fancy they have already "seen the handwriting on the wall.

E. D. BAILEY.

PRACTICAL RESULTS.

A minister, in sentiment opposed to secret societies, excused his inactivity in the reform by remarking that he could not see the practical evils which the reformers apprehend. Many suppose that we are contending against possible dangers in the future and that there is no great amount of evil at present. This is a great mistake. We are in the midst of evils which are daily increasing.

No one can connect the cause of these evils with the effect until he has made a careful investigation. It can be demonstrated that the infidelity and scepticism of the country has a congenial home and protection in the lodges; that in fact thousands of young men have been converted to the lodge in lieu of the church; that the infidelity of the lodge is reacting upon the church and poisoning the religious life; that already the lodge has gained a controlling influence in the church and suppressed all discussion of its principles and methods. The latter fact is capable of practical demonstration, for every minister knows that he would lose his position should he attempt a practical discussion of the lodges.

It can be demonstrated that in politics the secret lodges are in a position to defeat the will of the people by manipulating caucuses and controlling elections. It is no secret that the majority of our officers are secret society men and that this is not due to auy superior fitness but to the secret influences exerted in their behalf.

It can be demonstrated that all rings for the robbery of the people are organized on the plan of the secret lodges and there can be no doubt that they rely upon their secret allies for protection from processes of law.

It has repeatedly been demonstrated that secret societies are able to interfere with the course of justice and shield criminals. There are not wanting instances in which witnesses have refused to testify before the courts because their secret obligations required it.

It is well known that some of the greatest dangers of our country have already grown out of the existence of secret combinations and this is a danger which will increase as the orders increase.

When Ezekiel described the secret society which had crept into the temple, (Ez. 8) he did not hesitate to say, "they have filled the land with violence." Whatever corrupts the worship of the people and protects criminals is certainly a promoter of violence and both of these things are being done by secret societies.

CORRESPONDENCE.

THE Y. M. C. A. IN THE COILS.

The new book, "In the Coils," was lately presented to the Young Men's Christian Association of Providence, R. I., and two days after returned, with thanks, by the Committee on Library, rejected because of its snoject matter, Freemasonry.

This may seem a small thing to notice. A book is offered and declined. That is all. What more can be said? But there are times when a look speaks volumes, or a word decides the weal or woe of thousands, and it is possible for even so small a matter as the rejection of a book to bear not a little significance.

We detect in this little affair the hidden hand of Freemasonry seizing the opportunity to advance its own interest at the expense of the reading public by depriving them of interesting, instructive, argumentative and, at the present time, highly important reading matter for the single and selfish consideration that such reading matter might be detrimental to the order of Freemasonry; and in this way gaining a little respite against that day so surely coming, when its proud but rotten structure will come tumbling to the ground. And in the smallness of its soul, and the practice of its usual tactics, it screens itself behind the Young Men's Christian Association and uses that association as a cat's paw to do its dirty work We pity the weakness of an association of Christian men in thus allowing themselves to be made the tool of an unscrupulous secret power.

Although Freemasonry is undoubtedly the power behind the throne in this case, yet the hands of the Y. M. C. A. are not entirely clean in this matter. The association publicly professes to be the special friend and advisor of young men, and, on that profession, it should hold their welfare paramount to every other consideration, nor can it consistently neglect to avail itself of every means at hand to increase its store of information regarding the perils of city life to the young and inexperienced, even though that peril seems to lie in a direction hitherto unsuspected.

But we are told that the committee did not "deem it advisable to put the book in the library." Thousands of young men in the city of Providence are exposed to the wiles and snares of Freemasonry, but, nevertheless, the committee did not deem it advisable to put a book into their hands that would warn them of their danger.

Many of God's most devoted servants have left all and followed him in a road too rough for the civilization of the nineteenth century to credit, were it not for the unanswerable facts. This book is founded upon those facts, but the committee did not deem it advisable to place such a book before the reading public.

This association, however, did deem it proper and advisable at a public lecture before the association, a week or two previous to allow the lecturer to advertise upon the back of his progammes, which were distributed in great profusion, a contemplated excursion of Knights Templar to California next summer, to attend the triennial conclave, where as disgraceful Masonic carousals undoubtedly will occur as were witnessed in Chicago a few years ago. Look at it! With one hand a Christian association boosting up a Masonic spree, and with the other crushing down the truth.

"Truth, crushed to the earth, shall rise again."

May the young men of the Y. M. C. A. be filled with the spirit of truth, and although now their spiritual eyes are darkened, and unconsciously they are borne down to a menial position by the heavy yoke of Freemasonry, yet may the time soon come when, seeing their true situation, they may have grace and strength to cast off the burdensome yoke, to stand forth once more free men in Christ Jesus, and with the persistence and elasticity of truth step up to the highest plane of Christian independence.

ALBERT M. PAULL.

MR. WEED'S ANTI-MASONIC CAREER.

The sketch of Thurlow Weed's Anti-masonic career, as furnished by the N. Y. *Times* and published in the *Cynosure*, is an interesting chapter of political history, and is more free from mistakes than usual in articles on the same subject, put forth by the political press. One or two statements, however, may be questioned.

It is not quite true that the *Anti-masonic Enquirer* was the first journal in this country to give expression to Anti-masonic opinion. That paper was preceded in such expression by a considerable number of papers; notably, by David C. Miller's *Republican Advocate*, by the Leroy *Gazette* and Southwick's *National Observer*. Mr. Weed took a prominent and early part in investigating the Masonic outrages; had said in the Rochester *Telegraph*, soon after Morgan's disappearance, that Masons owed it to their good name to clear up the mystery of his disappearance and this so stirred up the craft as to lead to his separation from that journal; but it was months after this before the *Enquirer* was started. But the first two of the above papers began the warfare on Masonry at once after the outrages, and the *National Observer* in the winter following.

Although the *Enquirer* was Anti-masonic from the start, and Mr. Weed favored local political action, he did not support the Anti-masonic State ticket even in 1828, but favored Smith Thompson and Francis Granger for Governor and Lieut. Governor. The "Rochester Committee," composed of Weed, Whittlesey, Works, Ely and Backus, did not wheel into line with the rank and file. The seceding Masons took the lead in the matter of political organization, and there was some jealousy between them and the Anti-masonic leaders who had not been Masons. But the policy of Southwick, the Hascalls, and the long list of seceders prevailed, and a gubernatorial ticket was nominated. Granger was put up for Governor, but the National Republicans wanted his influence, and nominated him for Lieut. Governor. It was for some time doubtful which nomination he would accept, and he was charged (falsely) with writing "twin letters," accepting each, but holding them in reserve for consideration. When he decided to run for Lieut. Governor, there was but a brief time for the Anti-masons in which to find a substitute. They made choice of Solomon Southwick, which the *Times*' article calls "a miserable nomination." If it was such, it saved the party from disintegration before the first State election occurred, after its organization. Southwick gallantly stepped into the breach, and the party lived to carry on a valiant crusade against a monster of iniquity. He received, at this first State election, 33,300 votes, which made it possible for Granger, two years later, to receive over 120,000 votes, from the same party, and for the same office, and four years later to receive 156,672 votes. Southwick was popular with the people, if not with the politicians, and he showed his usual magnanimity by as cordially supporting Granger, when there was good prospect of his election, as in supporting himself, when there was no prospect of it.

In this I do not detract from Mr. Weed's services in the cause of Anti-masonry, which we all acknowledge to have been great, and for which we should hold him in grateful remembrance.

G. W. H.

"THE FACTS STATED."

AVALON, Mo., Jan. 1883.

EDITOR CYNOSURE:—With your permission I wish to call attention to some items in the famous

THURLOW WEED LETTER.

On page 11, 12 and 13 of the printed letter is found the statement, made by John Whitney of Rochester in the house of Mr. Weed, of the entire procedure of the Freemasons in disposing of Capt. Morgan, closing with the statement that Whitney of Rochester, Howard of Buffalo, Chubbuck of Lewiston and Garside of Canada, in company with Col. Wm. King, drowned Morgan in the Niagara river. It is stated that Whitney, after concluding his statement, remarked that he was now relieved of a heavy load that for four years had been oppressing him. Had these facts been known at the time that the trials were in progress the object of which was to bring the murderers to justice, the above named perpetrators of the crime would no doubt have been hanged.

This statement, according to the letter, was made in 1831 only five years after the crime. The facts as stated seem to have been committed to Mr. Weed as a secret; for, after Whitney had made the statement, a Col. Jewett, present at the time, remarked to Whitney, "Weed can hang you now," by which he evidently meant that this was the statement of facts that the Anti-masons had been searching for and that Weed being an Anti-mason could now make use of it. Whitney replied, "But he won't;" that is, Weed would not inform on him. Mr. Weed follows this remark of Whitney's with the statement, "Of course a secret thus confided to me was inviolably kept." Here surely Mr. Weed did wrong. He had no right thus to make himself a party to the concealing of this atrocious crime. Most surely a careful observance of his obligations to his country demanded of him that he make these facts known, no matter how much they were committed to him as a secret. If this be not true, that is if his assumption be correct, are not those Freemasons acting on an equally correct principle who conceal the crimes of their brethren given to them as a secret? Mr. Weed seemed even at the time of the dictation of his letters to approve of his conduct at that time, else he would not have said, "*Of course* a seeret thus confided to me was inviolably kept." (The italics are mine.) In this Mr. Weed surely did very wrong and made himself a party to this crime by failing to make known what had been told him while the criminals were yet living.

We now ask what is the bearing of this procedure upon the part of Mr. Weed, upon the credibility of his letters? An attorney recently having read the letters asked me whether this did not render the entire statement impeachable. Let us see.

The fact that a man in giving a statement of facts criminates himself does not invalidate his testimony concerning the facts stated. One of the best evidences that a man has told the truth respecting a given case is the finding in his statements that which renders him an accessory to crime, if crime has been committed. Thurlow Weed was far from being an idiot. He knew well enough that his concealing that crime put him exactly upon a level with the Freemasons whom we blame so severely for acting on this principle of keeping for friendship's sake secrets in which the entire country is interested. But in his later life acting upon the principles of true manhood, looking with more interest upon the welfare of our country he decided to make known the facts, even at the peril of his own character. He surely would not have fabricated such a story in order to transmit to future generations the knowledge of the fact that he at one time in his life was thus far wrong in his conduct. The explanation can be given of the willingness of Mr. Weed to make statements so derogatory to his own character, except on the assumption that what he gives of the conversation with Whitney is true.

C. J. KEPHART,
[*Pres. Avalon College.*]

Weston, the pedestrian, is making successful temperance lectures in England on "Exercise vs. Tonics." He claims to have walked 50,000 miles in the last fourteen years on a temperance diet and total abstinence.

AROUND THE TABLE.

Bro. G. W. Donaldson of Washington City may speak first this week. He is not only engaged in the distribution of tracts in the national capital, but publishes a few of his own on practical themes. One of them is on Odd-fellowship. He says:

"These tracts, and your Anti-masonic tracts I am distributing every day, with all the religious papers I can get. This is the work I am doing for the Lord. It is a great pleasure to me to work for him. The harvest is ripe here but the laborers are few. I hope to see the day when we will have a holy band of workers for God. The devil is very strong here in secret orders, but our Captain above can throw them all down, and I hope to see the day when all these secret orders will be banished. God needs workers here who are not afraid to cry aloud and spare not, and expose the works of darkness, and he will have them. Glory to his name.

Another testimony comes from Howell, Mich. J. G. Mason says:

"I have long wished to express my interest in the cause you advocate. When a mere boy I read Wm. Morgan's expose of Freemasonry, and from that time to the present I have been "Anti" from tip to toe. Many a discussion I've had with those holding other views. Many a loss I've sustained in maintaining freedom of speech upon this as upon other matters; and now as ever, I strenuously hold, that secret orders are opposed in their very structure to the best interests of men. They are obnoxious to God and the kingdom of Christ, because conflicting with the tenor and spirit of the Gospel. They put light for darkness, and darkness for light. They bind their adherents to something worse than "chattelism," in that they invoke Satanic methods for the destruction of the body and the deepest oblivion to the immortal soul! Hence I pity the dupe and execrate the system. May God speed the day when every shackle shall be broken, and righteousness and peace shall kiss each other."

Brother Alexander Thomson, whose generous talent has so often enriched the pages of the *Cynosure* with poetry, tells us:

"I have been stirred by the President's [Pres. Blanchard] letters from Kansas, pointing to the same thought that my own mind has arrived at from the result of my own observation and study, namely, that no great reform can be carried out in this country till the Secret Empire falls."

"A Subscriber" of Sabetha, Kansas, where, we have just learned, the lodge is active and imperious, tells us of another part of the Masonic record which the local papers are never able to get into type:

"There is in our town among the Hiramites, a poor old invalid, who is unable to labor. He is a respectable Christian man and his wife takes in washing to support the family. He asked me for money to buy himself a coat. I asked, "Do you get aid from the lodge?" He replied, "None for two years. I have asked for aid and they say yes, and that's all."

Bro. I. C. Weidler of Eshcol, Pa., was lately visiting in company with Bro. Wiekey, an aged brother, J. J. Hamilton in Roseburg in the same county. In conversation they learned of his feelings toward the lodge and the following incident he has written out at their request. The *Cynosure* thanks them all for thoughtfully remembering to get this testimony into enduring form. This is the statement:

"In speaking of the oath of the venerable Thurlow Weed relative to the murder of Morgan, I recall a remark of Judge Crawford confirmatory of the account given by Weed.

"At the time of Morgan's murder I was a young man, I am now near seventy-four years old. George Crawford was a man in his prime, a member of the Masonic order. He was also an elder in the Presbyterian church and an associate judge of the Clinton county court. He was a man of irreproachable character and of the strictest probity and integrity and was dearly beloved by his neighbors.

"We were talking about Morgan and I made the following remark: 'Well, the Masons did kill Morgan, did they not?'

"I shall not forget his reply, nor the manner of it. It was: 'I suppose they did; but he deserved it.' Of the language of the above sentences I have a distinct recollection, but I cannot recollect the language that followed; but the import was that he had violated his oath and invoked death upon himself. He did not deny the truth of Morgan's revelations, nor of his murder by the Masons. Your brother in Christ."

Our aged but yet active friend R. W. Lyman of Arcade, N. Y., whom many who attended the Batavia Convention will remember, sends in this. Mark what fearful sentiments prevail among the worshippers at the lodge shrine:

"This place, early settled by some of New England's earnest and good Christian men and woman, is now almost wholly under Masonic and other secret society rule. Of the ministers, two have no objections to the darkness and moral blasphemy of Masonry, the other is opposed theoretically, to Masonry, but two of his most prominent members, of the M. E. sect, are accepted Freemasons and he is dumb upon the subject. If there is any fund in your hand to supply the poor and needy, please send me some of Thurlow Weed's expose and I will faithfully distribute.

One of the highest Masons here claimed to me that Mr. Weed wandered in mind near the close of his life. I met upon the street not long since two Masons to whom I said, 'We are sure to overthrow Masonry, because God fights with and for us.' One of them replied that a greater force than that would be needed to accomplish that end. The other spread out his hand toward the sun and said that it would be easier to extinguish it than Masonry."

BIBLE LESSONS.

LESSON VII., Feb. 18, 1883.—CHRISTIAN COURAGE.—Acts 4:18-31.

GOLDEN TEXT.—If God be for us who can be against us.—Rom. 8:31.

HOME READINGS.

Praying for boldness ..... Acts 4:18-31
Speaking with boldness ..... Acts 13:37-52
Speaking boldly in the Lord ..... Acts 14:1-7
Magnifying Christ with boldness ..... Phil 1:12-30
Not a spirit of fearfulness ..... 2 Tim. 1:1-14
Fighting the good fight ..... 2 Tim. 4:1-8
Speaking boldly as I ought ..... Eph. 6:10-20

LESSONS.

Christian courage is a rare gift. We often see the sad sight of a bold sinner and a fearful saint—and we have all need to watch and pray against cowardice lest at last we should be found among "the fearful and unbelieving." Rev. 21:8. We have here in (18) The test of Christian courage, (19) The standard of Christian courage. "Whether it be right in the sight of God." (20) The source of Christian courage, a living faith. (21 and 22) The Triumph of Christian courage. (23 to 31) The support of Christian courage, first from fellowship with the saints and second from social prayer. This prayer lays hold first of the power of God, second it appeals to the purpose of God, and third it rests upon the blessed fact of God's presence with his people at every step to protect and guide and strengthen. If we were as ready to appeal to the scripture, if we were as often pouring out our hearts in prayer, if we were as strong in faith as these disciples, we would possess like courage and be able to speak the words with boldness.—*Notes for Bible Study.*

NOTES.

"Whether it be right," etc. The point of the apostles' reply was, that they were not teaching as self-appointed rabbis, but were only acting as witnesses of Jesus. Their words may be thus paraphrased: "The love of Christ constrains us; we cannot drown the voice we know to be God's voice, which forbids us to suppress our message, as ye would have us do, and tells us to bear our public witness to those mighty works we saw and heard during our Master's life on earth."—*Schaff.*

"For we cannot but speak the things which we have seen and heard." The Christian assurance of conviction compels courage in utterance (Amos 3:8; 1 Cor. 9:16) The "seen" here is the personal character and example of Christ; the "heard" are his instructions.—*Abbott.* To be silent would have been treachery.—*Hackett.* Here, then, ought to be our rule,—to do the right. The right, not the profitable; the right, not the pleasant; the right, not the fashionable; the right, not that which leads to earthly honor. And to know what is right, we must betake ourselves, not to any human statute book, but to the divine law. For the Christian rule is to do that which is right in the sight of God.—*W. M. Taylor.*

The church is no doubt shaken; but it is the shaking of a tree by the wind, which only causes it to strike a deeper and firmer root into the ground.—*Baumgarten.* Observe the evidence of vital Christian sympathy and fellowship in the primitive church. It is a good sign when the Christian goes to his church as to "his own," for sympathetic help in time of trouble.—*Abbott.*

"Who by the mouth of thy servant David." Here is a divine attestation of the inspiration of the Psalms of David, and an inspired comment upon the Second Psalm, a portion of which is quoted, and which is peculiarly fulfilled, as a prophecy, in this junction of the church, it foretelling the ineffectual attempts of powerful enemies against Christ and his church, and their utter confusion.—*Pierce.* When writing this Psalm, David was like a man in a storm, who hears only the roaring of the tempest, or sees nothing but the raging billows. And yet his faith enabled him to say, "the people imagine a vain thing."—*David Pitcairn.* By citing this passage the disciples express their confidence in the success of the cause for which they were persecuted; for it is the object of the Second Psalm to set forth the ultimate and complete triumph of the Gospel, notwithstanding the opposition which the wicked may array against it.—*Hackett.*

"Were gathered together." Unity without truth is conspiracy. The wicked unite, not through love, but through their common hatred to him they ought to love. —*Augustine.*

How vain a thing their gathering together was, may be seen from the death of Pharaoh, the last days of Pilate, and from the fact mentioned by Rev. Dr. William S. Plumer, that, of thirty Roman emperors and high officers who distinguished themselves by their persecutions of the early church, one became insane after a deed of atrocious cruelty; one was slain by his own son; one became blind; one died in captivity; one died of so loathsome disease, that several physicians were put to death because they could not abide the stench that filled his room; five were assassinated; two committed suicide; several died most miserable and excruciating deaths; and eight were killed in battle, or after being taken prisoners. Not one of these things was done by Christians, nor at the desire of Christians.—*Peloubet.*

The apostles who had shown "boldness of speech" (ver. 13) pray, as conscious of their natural weakness, for a yet further bestowal of that gift, as being now more than ever needed, both for themselves and the whole community. It is well worthy of notice in this first great public prayer of the church, how the spirit of their Master had sunk into the disciples' hearts. No fire from heaven is called down on the guilty heads of the enemies of Christ who would stamp out his struggling church, —only for themselves they pray for bravery and constancy. —*Schaff.*

"By stretching forth thine hand to heal." And the solitary special sign of almighty power which they pray for, is to be able to relieve such suffering among men as they had often seen their Master remove,—the power to be able to work such works as Peter and John had performed the afternoon before at the "Beautiful Gate" of the temple, when to the hopeless cripple they gave health and strength in the name of Jesus Christ of Nazareth; and with this name, the earnest pleading of the church of the first days ceased, and as the murmur of these last words, "Thy holy child Jesus" was dying away, the place was shaken where they were assembled together, as though the wings of the descending Spirit had touched the walls and caused the house of prayer to rock, giving this outward sign of his blessed presence.—*Schaff.*

PRACTICAL.

1. Ver. 19. The test of the true disciple is that he obeys God, at whatever cost.
2. Ver. 20. The true Christian must speak out what he knows and has experienced of the Gospel.
3. Ver. 23. Every person naturally tends to go to his own place and his own company. Like to like.
4. The place for the Christian to go for sympathy and help is his own church.
5. Ver. 24. We should lay all our cares and burdens before the Lord.
6. Because God is the Creator of heaven and earth, therefore he has power to aid his people against all enemies. "For thine is the power," etc., is the fit ending of the Lord's Prayer.
7. Ver. 25-27. The Christian must expect the antagonism of wicked men.
8. Nothing is more irrational than irreligion.—*Spurgeon.*
9. But in vain do men try to oppose the Gospel; as vain as Xerxes' threatening of the Hellespont, or as defying the power of gravitation.
10. Ver. 28. God controls the results of the bad deeds of bad men. In this belief lies comfort and strength.
11. Ver. 29. True prayer desires not so much to escape from trouble, as to do right in it, and be enabled by it to serve God better.
12. Ver. 31. There are immediate answers to prayers even when there are no visible signs.—*Peloubet.*

PROMPTINGS TO FURTHER STUDY.

What Old Testament prophet could not go beyond the commandment of the Lord? What did he say he would speak? What Old Testament prophet, centuries later than the other, said the same thing about what he would speak? What other Old Testament prophet was imprisoned for declaring the word of the Lord? From the Old Testament, how can you show when it is a prophet's duty to speak, and not hold his peace? What should one not speak, and against whom, even though it may be true? How does the apostle Peter say a man should speak? Whose feet did not swell for forty years? Who was sent as a spy at the age of forty years? Who judged Israel forty years? With whom was God displeased forty years? —*Scholars' Quarterly.*

Many words spoken by well-meaning Christians to their unconverted friends fall to the ground like blighted fruit blossoms through lack of tact. The thought expressed is unsuited to the person and the occasion. A fine example of a word fitly spoken is found in Dr. Bushnell's biography. An intelligent but not religious young lady, after spending a social evening with the good Doctor's family, was escorted home by her courteous host. On their way the brilliant starlight led them to talk of astronomy. The Doctor spoke of the law of harmony which held each little star in its appointed place, and then turning to the bright-minded girl, with a winning smile, he said, "Sarah, I want to see you in *your* place." This was all he said that was personal, but the thought thrilled her young soul as if it had "dropped upon her from the skies." Its effect was to win her to discipleship. "A word spoken in due season, how good is it!"

A DRUNKARD'S LAST WILL.

I die a wretched sinner, and I leave to the world a worthless reputation, a wicked example, and a memory that is only fit to perish. I leave to my parents sorrow and bitterness of soul all the days of their lives. I leave to my brothers and sisters shame and grief, and the reproach of their acquaintances. I leave my wife widowed and heart-broken, and a life of lonely struggling with want and suffering. I leave my children a tainted name, and a ruined position, a pitiful ignorance, and the mortifying recollection of a father, who, by his life, disgraced humanity, and at his premature death joined the great company of those who are never to enter the kingdom of God.—*Selected.*

Queen Victoria, in her speech at the recent dissolution of Parliament, referred to "the diminution of the receipts of the exchequer from duties on intoxicating liquors" as a thing "to be contemplated with satisfaction."

A WORD TO SUBSCRIBERS.

We have said but little about changes already made in your paper, and we do not intend to speak of others contemplated in advance; we prefer to submit them to your inspection, and if you are pleased we shall be encouraged, and if you are displeased we shall hope to hear before it is too late to repent and *try again.* If you think we have done reasonably well, and have faith in the future sufficient to warrant a little extra exertion on your part, we ask you to call the attention of your neighbors to what is being done. If after making an effort you fail to secure a subscription for six months or a year, and can secure a *trial subscriber* we will send four consecutive numbers for 10cts., to begin with the number immediately following the receipt of the money. Please put us in communication with persons who in your judgment ought to read the *Cynosure,* and let us see how many we can hold. We are willing to test this plan and e wmake this offer to continue for one month from the date of this issue. Give *name, postoffice and State very plainly.*

An additional 5 cents secures the Weed pamphlet with a wood cut and brief description of the Morgan monument. Please look out for "Business," on the last page.

TWO HUNDRED.—There is a balance remaining to the credit of the *Cynosure* Extension Fund. It is designed to aid those who are *not* able to pay the full price of the paper but *can* pay a part. We want the names of two hundred such persons to put on our list within a week. Will you look them up and send them along at one dollar per year. The Extension Fund pays 50 cents on each subscription, making up the price to our lowest club rates.

THE FOLDER FUND.

We want names and addresses of the persons to whom you want the *Cynosure* sent on your subscription to the $15.00 "Folder Fund." We have your money, please do not compel us to remain your debtors. We are anxious to furnish *all* papers paid for, *folded, pasted, trimmed and mailed on time.* Why not give your paper a clean financial status as well as a clean face and new dress? If you can't fill the list tell us to do it, and we will remember the poor and make some of God's needy ones glad at your expense.

ANTI-SECRECY TRACTS

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Contributions are solicited to the TRACT FUND for the free distribution of tracts.

In this series of Tracts will be found the opinions of such men as Hon. J. Q. Adams, Wm. H. Seward, James Madison, Daniel Webster, Richard Rush, John Hancock, Millard Fillmore, Chief Justice Marshall, Seth M. Gates, Nathaniel Colver, President Finney, President Blanchard, Philo Carpenter, Hon. J. B. Walker, Chancellor Howard Crosby, D. L. Moody, and others.

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The Christian Cynosure.

CHICAGO, THURSDAY, FEBRUARY 8, 1883.

MRS. J. B. COLLINS has given the New York *Witness* a sprightly and agreeable account of St. John's Topeka Convention of Jan. 9th. She thinks it a bright augury for the success of prohibition. She sums up the causes of St. John's defeat as consisting of "the third term," that the Republican party was averse to his "hobbyism", "whiskey money", and the politicians envy and aspirations. The real cause of his defeat she touches thus: "It is hinted that he is not a very great admirer of the lodge, and that this had something to do in the matter." Lay this light-fingered touch on our national political cancers along with the facts, that there are secret lodges which are night caucuses, in rooms from which the public is kept out by a tyler's sword, meeting weekly in the cities, towns, villages and hamlets of Kansas; under a Grand Commander, (Albert Pike) who carries a hamper of brandy while on his rounds of "inspection" of the lodges. Is there a reasonable doubt what defeated St. John? Prohibition is fatal to the lodge, and the lodge knows it.

FRANCES E. AND MARY B. WILLARD.—These two women are sisters-in-law. They compare somewhat as D'Israeli and Gladstone, one leaning to policy, the other to principle. The first is the ablest politician; the other the profoundest woman. It is seldom two such natures meet. They are so unlike that they do not envy, but supplement each other; and, thus far, neither seems damaged by prominence, which is seldom given to mortals. But these two "bright particular stars" must soon be lost in the glow of the firmament of women whom they are calling forth. And let us hope that this coming of women to the front in the temperance cause, will escape the dangers which attend all great changes; and that these two women like the two jets of flame in a compound blow-pipe, may help to melt away the hard selfishness of American human nature, which obstructs and keeps back the coming millennium of prohibition, without losing the beauty of womanhood, or the humility of Christ.

SEWARD, WEED AND GREELEY.

This political trio, fifty-three years ago, led *one hundred and twenty-eight thousand* Americans to vote against the lodge. Seward wrote the doctrines of the party; Weed was its political mentor, and Greeley its poet and "Tribune of the People." Seward kept his personal faith to old age; denounced secret societies in the United States Senate, and refused even to enter, as an honored guest, a literary society under a pledge of secrecy. Weed concealed the murderers of Morgan to save the life of a friend, (Whitney) but left a sworn exposure at his death; and exposed, too, Mr. Greeley's packing the Vermont delegation of Masons to defeat Seward for the Presidency, in Chicago in 1860. All three of these great men and Anti-masons together soon after 1830, fused all the Anti-masons but those under the lead of Stevens in Penusylvania, with adhering Masons in the Whig party, and so sank the Anti-masonic cause. The only time I ever saw Mr. Seward, was when, in his old age, he was at the lodge-laying of the corner stone of Douglas's mouument, in company with Andrew Johnson, a drunken Freemason of twenty-one degrees.

It is said, and it is true, that the anti-slavery question swallowed up all others, the lodge question among the rest. But this never could have happened if there had been a national religious combination excluding the secret false worships from their fellowships. Hence the incalculable importance of the "NATIONAL COUNCIL OF CHURCHES" proposed by Rev. J. S. T. Milligan of North Cedar, Kansas, in a recent *Cynosure*. If this article escaped the attention of his brothers in Allegheny, Pa., and New York city, will Dr. A. M. Milligan look up his brother's proposition, and communicate with this paper. This matter should be seen to without delay, before the national political battle opens.

"THE SMOKE OF THE PIT."

All prophecy is generic, fulfilled by whatever fulfils it, adown the ages. If Nast should undertake to cartoon the teachings of Masons, Mormons, spiritualists, infidels, socialists, and broad-gauge preachers of the present day, he could do no better than to copy the drapery of the ninth chapter of the Revelation. Whatever darkens is smoke; and a false teacher is a locust whose power is in his "mouth," and his "tail," or what follows him. In the above chapter, "A star falls from heaven;" "He opens the bottomless pit;" a smoke rises and "darkens the sun and the air;" locusts come out of the smoke, whose power is "in their mouths and in their tails;" teaching and stinging! No more graphic sketch of the false teachers of the present day, and of their results could possibly be given than is given in this whole chapter. They send their papers to the *Cynosure* for exchange. The men who hear and are stung by them lose the power of reason and intelligence as if bit by rabid dogs or stung by asps and scorpions; and they all clump together. The Chicago Spiritualist organ, Jan. 20th, prints in full a sermon by an apostate Episcopalian, preached in his church, Brooklyn, N. Y., and hails him as a brother. Verily, "In the last days perilous times shall come," and we are in "the last days." But, in all the churches, there is a turning to and studying the Bible; and we shall "overcome by the blood of the Lamb, and the word of our testimony."

A THEOLOGICAL ATTILA.

Joseph Cook, on the 8th of January resumed his lectures in Tremont Temple, Boston. He begins with a brief "invocation;" sits down and delivers a "prelude" long enough for a lecture; prayer is then offered; he then gives the lecture of the day. He advertises twelve lectures on "Advanced Thought," which he shows, in England and Scotland, rejects Huxley, Tyndall, Herbert Spencer and company; whom he compares to a small troop in London marching in a circle round and round the summit of the hill, and making the impression that they are an army, because no outsider sees the end of them. Mr. Cook claims, for orthodox Christian teaching, a monoply of true "Scientific Method," and calls it Carlyle's "Natural Supernaturalism."

We think Paul's method of dealing with "oppositions of science falsely so-called," better than Mr. Cook's. That Apostle did not affect to fight spurious scientists with their own weapons, or to refute them in their own style. But as against the teachers of "vain deceits" for philosophy, "after the rudiments of the world," Mr. Cook is crushingly and fearfully effective. His seemingly endless research, and his apparently interminable acquaintance with learned men, make him, like Attila, a "Scourge of God" to philosophic charlatans.

GUESSES FOR "DEATH PILLOWS."

Since the above was written we have read another lecture of Mr. Cook, and Lyman Abbott's sharp taking him off upon his theory of a possible preparation for heaven while in and under the article of death. The clash of these two minds is having a salutary effect. Abbott sharply admits that his own doctrine of a possible probation after death for those who have not had a fair chance here, is mere "guess" and "conjecture," not Scripture; and he asserts with as much force as truth that "Christian faith will have nothing to do with guesses in so solemn a matter." And he (Mr. Abbott) declares Mr. Cook's "guess" of a possible preparation for heaven under the "films of death to be a "restatement of the balder form of Universalism which made death the final and perfect means of grace." Here Mr. Abbott is right; and Mr. Cook is equally so, when he denounces Abbott's probation-after-death theory, as "a guess for a dying pillow." As condemning each others' teaching doubts for doctrines, both are sound.

But when Mr. Abbott says that "the great mass of faiths, pagan and Christian," anticipate probation after death, for all who "are apparently neither wicked enough to deserve eternal torment nor good enough to be the companions of the Holy God," he practically teaches a *post mortem* probation for the mass of mankind; and the Smyths and Thayers will put his "guesses" into their creeds and give them to councils! But "The prophet that hath a dream, let him tell a dream: and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord." (Jer. 23: 28.)

Infants, idiots and the human gorillas of Africa, are in no Christian sense in probation. Neither are "half-reasoning" animals. But they all fall under the Atonement of Christ, by which the "creature (creation) itself shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." Romans 8: 21.) But precisely what God will do with animals in eternity he has not told us. Probation is for those who know enough to dispute about and reject it: and Christianity is not a theorem to be proved, but a problem to be worked out and applied to those who hear it. Doubtless Christ's coming in death, to those who have before chosen God and goodness under difficulties and errors, may complete their redemption, as quick as he received the thief on the cross, which is what Mr. Cook hints. And "the Judge of all the earth" will doubtless handle the cases of infants, idiots and animals, brute or human, so as to maintain the moral stability of his government over all the benevolent minds in his universe. And there may be more things and theories bearing on human destiny than ten thousand Messrs. Cook's and Abbott's ever dreamt of. While there is still reserved "Unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil." (Rom. 2: 8, 9.) God is more loving and merciful than we are, and hates sin and sinners worse.

"Hope humbly then; with trembling pinions soar:
Wait the great teacher, Death; and God adore."

A STRIKING PARALLEL.

FENIANISM AND FREEMASONRY.

The dispatches of January 21st give brief notes of the Dublin assassination trials that will repay careful study. The statements made give a glimpse of Fenianism "gone to seed," and furnish a key to the citadel of the system of secret orders.

A witness named Farrel was on the stand who was a member of the "Inner Circle." This Inner Circle, it appears, is composed of a few experts and men of nerve, who can be trusted with the execution of *any order*, or the consummation of any scheme that they may themselves devise. It further appears that while Fenianism did not originally design to employ violence in carrying out its measures, this assassin society originated in and now derives its power from this professedly benevolent, patriotic and harmless secret order. Farrel avers that the major part of Fenians are kept in ignorance of the work and designs of their own assassination society and still adhere to their original purpose; and thus while respectable members are manufacturing public sentiment in favor of secret orders, the vicious and aspiring are assassinating their rulers and subverting the liberties of the people.

The account given by Farrel has a straight forward appearance, and is confirmed by strong corroborating evidence. The similarity between Fenianism, with its "Inner Circle", and Freemasonry with its "Supreme Council of Sovereign Grand Inspectors General" will readily be seen by the most casual observer. Their methods and fruits present an exact parallelism. Fenianism and its allied secret orders create public sentiment and fill the minds of the people with distrust, and then John Mullen with the thugs of his trained band, butchers ministers of justice in Phœnix Park, in broad day-light, and, aided by their emissaries, make good their escape. Freemasonry and its allies manufacture public sentiment; impress the people with their dignity and great antiquity; appropriate the offices of both church and state, and, while professing benevolence and good works, murdered Prichard, Miller, Morgan and others whom *their* Inner Circle had marked for vengeance, and now proscribe every man who exposes their movements or publicly discusses their principles.

The British government in attempting to ferret out and bring to justice the murderers of Lord Cavendish and Secretary Burke, is confronted by a powerful secret league whose efforts to screen their accomplices in crime are only thwarted by the revelations of Farrel and others who are denounced as "perjured villains," because they refuse to keep their "oath" and "ever conceal and never reveal," the crimes of their brethren. The State of New York attempted to ferret out and bring to justice the men who murdered Morgan, but the civil authorities were baffled and ultimately defeated. So complete was the victory of Freemasonry that this bloody secret of the lodge would have doubtless perished with the generation that mingled in those exciting scenes had not the facts been given recently under oath by the late Thurlow Weed.

Gladstone and Parliament, having discovered in the secret orders a foe dangerous to the personal safety of honest subjects and hostile to the very life of the government itself are taking vigorous measures for their extirpation, while as yet our own government beset by the same dangerous system of secret orders is indifferent and inactive. Politicians who see the danger cower before it. Ministers as a rule either wink at the sinfulness of this system or feebly protest against its inroads upon their churches.

When the secret scheme was matured in the Inner Circle of Fenianism then the British government was startled by the intelligence that her ministers of justice were being butchered in cold blood under her own flag, and our nation resting supinely may be startled from her delusive dream of security to contemplate like hideous crimes committed upon her own soil by secret assassins. The Freemasons, the Odd fellows, the Knights of Pythias and a hundred kindred cabals are at work as the Fenians and their allies worked manufacturing public opinion, and *like causes produce like effects.* Combinations of men,

whose aims and acts are of such a nature that personal safety and public justice can be maintained only by violating the oath or bond by which they are united, are just objects of suspicion, and when, as in the murder of Cavendish and Burke by the "Inner Circle" of Fenianism or the murder of Morgan by Freemasons, they disclose their true character by their own acts of blood, indifference on the part of individuals savors strongly of crime against our commonwealth, and inaction on the part of the church and state is little less than treason against divine and civil government.

—Our special correspondent engaged for Washington has, since his return, been prevented by sickness in his family from furnishing the hoped-for facts from the Capitol. Bro. Milton Ford, in charge of our building, will see that the interests of the N. C. A. are properly cared for. Other matters have so absorbed the thought and time of all at this office that little has been done with direct reference to the Washington movement.

—We are occasionally reminded of the interest felt by others and assured of their approval by encouraging words and small donations. Such expressions of approbation are duly appreciated, and we have learned that "many a little makes a mickle," but those of our friends who have received bountifully in trust for their Lord, will remember his words, "Where much is given, much also will be required."

—Bro. S. E. Starry of Iowa called at the *Cynosure* office last week, and, missing his train for the East, remained over night. He expected to speak in the Northeast Pennsylvania meeting on Thursday. Bro. Hinman, as may be guessed from his letters, is at the same convention. The presence of these two workers will cheer the faithful Pennsylvania brethren who have nobly stood for the truth.

—On the subject of co-operative stores, which formed part of the discussion of the labor problem last week in our columns, a correspondent of the New York *Witness* writes that several successful enterprises of the kind exist among the farmers of Kansas.

—The Alpha Delta Phi college secret society has some 500 members in the northwest who keep fresh the memories of their college folly by a great annual banquet. This banquet was spread Tuesday evening. Dr. H. A. Johnson, a 32 degree Freemason was presiding officer, and Henry Ward Beecher, an active member of the lodge, was a participant.

—The "Oriental Consistory of the Valley of Chicago," which is the name given by the poetic license of the lodge to the Scottish Rite Freemasons of this city, lately put twenty-seven dupes through their rites. To close the job a grand banquet was eaten, after Henry G. Perry, a 32 degree Episcopalian preacher had offered the semblance of a prayer over it, and then the company of candidates were elevated into the "military grade" of "Sovereign Princes of the Royal Secret." Men who go through this business are unfitted surely to be sovereign princes of anything else but some nonsense they call "royal secret."

—With the new ritual of Odd-fellowship, adopted a year or two since in Toronto, have come in aristocratic degrees and aristocratic methods of initiation. Wealthy Masonic lodges have for years carried through the lodge ceremony with lavish display and great spectacular effect, but the Odd-fellows have been content to plod in a humbler path more suited to the character of their members. A late number of the *Odd-fellow's Talisman* shows that this order is beginning to put on airs, and round about Boston the lodges are training a set of members to go through the ritual in grand style. These twenty-five picked men travel about like a cheap theatrical society. The charitable order sends them to a hotel. They draw a crowd to the lodge with their gay costumes, paraphernalia, military precision and other dramatic effects. The initiation which was designed to be formidable with its bug-bear solemnity and masquerade thus becomes as good as a second class variety theater.

A good man and a staunch reformer, at Union Mills, Bro. A. Rodgers, has departed this life. After a brief illness of lung fever he fell asleep in death, closing a life of usefulness. A few years ago God led him out of secrecy, and made it his duty to renounce the evil institution, which he did in the name of the Lord, without fear. He left a good evidence of God's saving power, testifying to the ability of God to save men from the galling yoke of oath-bound secret societies. May God bless the bereaved family and raise up a host of friends for them.

WHY ODD-FELLOWS USE THE BIBLE.

In his tract on Odd-fellowship, Bro. G. W. Donaldson, of Washington City, presents this argument, which is forcible and original:

"Why do Masonry and Odd-fellowship take their sacred lessons from the Christian Bible? Why not from the Koran or the Book of Mormon? Why are there no degrees of brotherly love taught by Odd-fellows in Dahomey or the Cannibal Islands? The answer is, The lodge depends on Christ for their ideas of virtue. Christ has come; he has elevated mankind by his teachings, sufferings, death, and by sending his Holy Spirit on Christians; and their den of hell (so-called lodge) impudently put his Bible on a level with the false revelations, which they never quote. When Christianity has civilized a land, these lodges stand by and seize on the Christian virtues as their capital stock and claim the merit of originating the virtues thus stolen from Christ; and in the degree called Brotherly Love they dramatize Christ's wonderful parable, while they treat its author with silent contempt. The lodge is thus deism and infidelity. If it were not, deists and infidels would not love it as they now do. With amazing effrontery, which sinks below shame, they claim superiority for the lodge as a world-wide religion, and cast out Christ whose scriptures give them their ideas of virtue, and whose civilization furnishes them members, degrees, fees and dues. The idea that brotherly love can be promoted by such a concern is simply preposterous. The pastor of the Congregational Church in Sandwich, Illinois, who has been both Mason and Odd-fellow, said to me, 'It is the devil's worship, as you say.' 'Why, brother,' said I, 'you never belonged to them, did you?' 'Yes,' he replied; 'when a clerk in a business house in New York I joined both orders, and see at this distance the faces of myself and the members. The whole thing seems to me diabolical.' There is but one person in the universe who can overthrow these secret dens—that is our Lord and Saviour Jesus Christ; and may the day speedily arrive. The direst of all hatred is counterfeit love. It is the best thing corrupted into the worst. It is indeed the kiss of Judas. Such is the brotherly love of Odd-fellowship. True love is natural; that of the lodge is artificial. Bible love worketh no ill to its neighbor; lodge love worketh no good. This Odd-fellowship is a counterfeit or mimicry of the friendship of Jesus Christ."

REFORM NEWS.

NOTICE.

To the Friends of Reform in Southeast Pennsylvania and Adjoining Localities.

We, the undersigned, were appointed a committee by the official meeting of King Street Church, Chambersburg, to call a general convention of the anti-secrecy reform advocates to meet in Chambersburg, Pa., Feb. 13th, at 7 P. M., and to continue through the two following days. Speakers of ability are expected to be present and to address the meeting.

S. E. Starry, of Iowa, is engaged to attend this meeting and work the degrees of Masonry. Free entertainment will be provided all friends from abroad.

H. H. Hinman,
W. O. Tobey,
J. S. Yaukey.

BRO. HINMAN'S LETTERS.

INDIAN TRAINING SCHOOL.

Carlisle, Pa., Jan. 29, 1883.

Dear Cynosure:—On the 25th inst. I left Shippensburg on the C. V. R. R. and rode twelve miles to the northeast where I spent several days with David LeFevre, a minister of the Disciples, and whose wife is a niece of Governor Ritner, inheriting from him an intense opposition to secret societies. I lectured twice in the Disciple church and preached twice; but several protracted meetings were in progress and the attendance was small. The only secret society in the vicinity (I. O. O. F.) has recently ceased to be.

To-day I came here eight miles and have visited the Indian Training School at Carlisle Barracks. Carlisle is a fine town of 8,000 to 10,000 inhabitants and the county seat of Cumberland county. The government buildings here were burned by Gen. Lee, but were rebuilt soon after and are large, comfortable, but rather inelegant. They have been occupied as a school for Indians during three years, a much more useful purpose than as a nursery of war. There are now in attendance 377 pupils.—261 boys and 116 girls. The extremes of age are seven and twenty-two. They come from twenty-five different tribes, each having a different language, with nothing in common but a sign language, in which Southern Indians are said to excel. To learn to speak English is one of the greatest obstacles to civilization, the difficulty being greater with adults than children.

I visited the ten school rooms, each under the care of an efficient lady teacher. The deportment was excellent. A few classes went to their blackboards and wrote some examples in arithmetic rapidly and neatly, but most were engaged in writing letters to their friends, the day being set apart for that purpose. I saw and read a number of these letters. They were written in a clear, bold hand, without blots or erasures. Those who have been here but a short time make many mistakes in their English; but others write with great accuracy of language and style I saw the whole 377 at dinner and had no doubt as to their ability to do justice to a "square meal." While they ate I conversed with the matron, a lady educated at Oberlin, and acquainted with nearly all the workers of the American Missionary Association. She told me that the cooking and laundry work was done by the Indian girls; that the boys took care of their rooms, keeping them clean; that all attended Sabbath-school, and much pains was taken in Christian instruction, and that quite a number profess faith in Christ.

After dinner with Captain Pratt, I was conducted through the work shops. The first half of each day is devoted to study. The last half to work. They make carriages, harness, tinware, shoes, and clothing; besides cultivating 129 acres. The shops have been a source of revenue to the government. Scholars are paid for work at the rate of one dollar for six days' work, and the money is kept for them until they return home. There has been some sickness incident to so great a change of habits, but not great; about twenty-five deaths in all. Those coming from the more civilized tribes are sick the least.

I found Captain Pratt a true philanthropist and an excellent Christian. He has evidently studied the Indian problem with great care and from many points of observation. His plan is embodied in two words: *Educate, absorb.* Cease to treat Indians as a distinct race. Educate them and diffuse them among civilized people, and they *will be* civilized. Concentrate them and pauperize them and they will be heathen paupers and savages. By education of course is meant *Christian* education.

I was not surprised to find Captain Pratt, like all thinking Christians, strongly opposed to all secret order, though he had found time to give the subject but little attention. I left strongly impressed with the moral grandeur of the work he is doing, inconceivably nobler than the greatest achievements of arms.

THE GRAND ARMY OF THE REPUBLIC.

Scranton, Jan. 31,—To day this body has its annual reunion at Wilkesbarre, Pa. The cars are thronged with men decked in the tinpelry of the order. Of a large number I saw at Harrisburg nearly every one puffed his cigar. The saloons reap a harvest. Multitudes of silly women are excited over the show, and are pressing to the front. I am led to consider:

1. There is no good object that these men have in view but could be better accomplished by an organization open to public inspection for approval or criticism.

2. *All war is barbarism.* Whatever revives the memories and promotes the spirit of war hinders the progress of Christian civilization, and postpones the triumph of the Prince of Peace.

3. The memories of the war of the Rebellion are a source of great bitterness of feeling, especially at the South. To keep alive these memories is to promote sectional strife and retard the peaceful progress of the nation.

4. All powerful secret orders are a standing menace civil government. This is especially true of secret military orders; nor does the fact that these men have sworn to obey the Constitution of the U. S. make the danger materially less. Their conceptions of what the Constitution requires will always be what their leaders affirm. Without impugning the character of our military men, yet how easy it would be for Gen. Grant to use this great power for other than benevolent purposes. Suppose such an emergency to arise as the disputed election of Hayes and Tilden; how easy to use this great army in a way which they might think was *strictly constitutional* and yet distructive to the liberties of the people. Unless our nation is an exception to all others, the teachings of history abundantly show, that all such powers are dangerous to the body politic, and the men who maintain them would do a service to their country and to Christian civilization if they would at once disband.

H. H. Hinman.

ECHOES OF THE STATE CONVENTION.

Emporia, Kan., Jan. 26, 1883.

The Emporia Convention is over more than a month ago, but its ghost "won't down." Even the holiday season with its all-absorbing revelries has not sufficed to drown the echo of its voice. I give herewith a few extracts from the Emporia *Republican* which will illustrate what I have said.

The following from Hartford, a railway station near Emporia, is suggestive:

Next Friday night there will be a discussion at the school-house upon the question: "*Resolved*, That the existing condition of things demands the formation of a new political party. All are invited to attend.

The subject: "*Resolved*, That secret societies are in

[*Continued on 12th page.*]

THE HOME.

GOD SPEAKS.

God speaks to hearts of men in many ways;
Some the red banner of the rising sun,
Spread o'er the snow-clad hills has taught his praise;
Some the sweet silence when the day is done;
Some, after loveless lives, at length have won
His word in children's hearts and children's gaze:
And some have found him where low rafters ring
To greet the hand that helps, the heart that cheers;
And some in prayer, and some in perfecting
Of watchful toil through unrewarding years:
And some not less are his, who vainly sought
His voice, and with his silence have been taught—
Who bare his chain that bade them to be bound,
And, at the end, in finding not, have found.

—*Spectator.*

OUT OF A SNOW STORM.

"It is an ill wind that blows nobody good," says the proverb; but William Grafton, with whom our story has somewhat to do, was inclined to lose faith in this particular proverb. So hurrying through the little evening chores on his poorly kept farm, he muttered to himself: "A perfect beast of a night. I'll just let the old cows starve before I'll stay out another minute," and throwing down the bushel basket he walked hurriedly toward the house.

"I'd like to know how much good this ill wind'll blow any one," he grumbled, as he shook the snow from his coat and seated himself beside the fire.

Mrs Grafton moved silently around the room, as she prepared the evening meal.

The children, Frank, Elsie, Lena and baby, retired to the farthest corner of the room at the entrance of their father, and their mirth, which had been quite boisterous, became wonderfully subdued. "Don't be in such a mighty hurry, Fannie, about that pretense of a supper. I'm sure I don't care for it. I declare this place will be the death of me, and its gloomy enough without that long face of yours."

"I'll just ride down to the corner house and get some life and heat into me," said the ill-treated husband, and shuffling himself into his coat again, he went out into the storm, closing the door with no very gentle touch.

Perhaps you may imagine the poor wife seating herself to that feminine luxury—a burst of tears and grief: but no, Fannie Grafton had long ago learned that lesson of bitter, silent endurance forced upon every drunkard's wife.

"Frank," said she, turning from the window where she had often stood, with the same aching heart and sad eyes, "your father is saddling Turk, and if he is out late to-night, and—and at all intoxicated, he can not manage that horse. Run out dear, and tell him you will saddle up Bessie for him."

Frank obeyed rather reluctantly, and soon returned: "I knew it would only make him angry, mother. He was just furious. I shouldn't care either, if he did not blame you for everything. It's a perfect shame; 'lonesome' and 'dull" indeed!

"I wonder what makes it so, and if he ever thinks how we endure the loneliness and poverty, and everything else, while he is off enjoying himself.

"Oh! I wish I was a few years older; then I'd take you and the children away and work for you, and let father fish for himself."

"Frank, Frank, remember you are speaking of a parent whom, after all, you are bound to respect. And, my boy, remember that others as far gone as your father have been reclaimed, and let us not forget our duty toward him," said Mrs. Grafton gently to the boy, whose passionate outburst had been provoked by his father's conduct.

"Papa used to be as kind and good as Minnie Maynard's papa is," said little Lena, looking up from her primer, and the hot tears sprang to the mother's eyes as she made some reply to the little one.

The short winter day had closed dismally and stormily, and Mrs. Grafton and Elsie, a girl of twelve, washed the supper dishes, put the little ones to bed and brightened up the room, while Frank was busy outside with his little evening duties.

The kitchen lamp was placed where its glimmer could guide a certain benighted traveler; Mrs. Grafton drew her low rocker to the table and bent over her huge basket of mending; Frank and Elsie sat opposite engaged with their lessons for the morrow, and quiet reigned in the room where the ruddy firelight sent a cheerful glow over the bright rag carpet and carefully dusted furniture, and up to the earnest faces bent over books and work. Five, six, seven and eight strokes issued from the lungs of the clock in the corner, and Elsie, closing the grammer on the well-conned page, reached over for a little garment from her mother's basket, and busied herself in restoring it to a whole condition.

Shortly after, Frank also closed his algebra with a sigh of relief, and placed his books in a neat pile.

"Mother," said he, "you are not going to sit up for father to-night, are you?

"Yes, dear, I have an uncomfortable presentiment that something is about to happen, and could not rest if I did retire; but you and Elsie had better go to bed, for your father may be very late."

"No, sir, we'll stay too, then," answered Frank, while his sister added: "Yes, mamma, and instead of some one of us reading to-night, will you not tell us something about yourself and father, when you were young?"

Mrs. Grafton smiled sadly. She had been very reticent about her past life, but she felt that her children ought to know something of it.

"Well," she began, "there are not many important events to relate, but, as you know, I was born and raised in Boston. Father was an industrious machinist, and, through frugality and honesty, saved sufficient means with which to support and educate his family quite respectably. There were six children of us. Your uncle George, whom you remember visiting us four years ago, is the eldest, and at his own wish and that of our parents, entered the ministry and is a pastor in Boston. Sister Helena came next, and is now in London with her sailor husband. Next eldest is Henry, the little merchant we used to call him, now a great merchant of New York; but I fear his wealth and prosperity have brought him very little happiness. I am next to Henry, while the twins, Frank and Elsie, are the youngest. These two were always inseparable, and when they were married—Frank to Ella Hartley, and Elsie to Charley Hartley—we laughed and said: A very convenient game of change partners.'

"They are now with their families in far California. So you see, our little band is widely scattered, while our dear parents have removed long ago to the new Jerusalem.

"I was always the headstrong child of the family. Yes, indeed (as her children exclaimed at the idea).

"William Grafton and I had not been long acquainted before we were more than friends. He was very gay and fascinating, good-hearted and kind.

"My friends, though they liked Will, feared his weak points would ruin him; and I did not remonstrate with him on account of his habits or use the influence I might have exerted, but excused him on the plea that young men must sow their wild oats, and surely I could not wish for a more indulgent husband. So we were married, and your father's parents, dying soon afterward, left us, their only children, this farm and a snug little sum in bank.

"But my husband's gayety and love of company did not decrease with his growing cares and family, and I never minded his actions so long as he treated us with all his old fondness and off-handed kindness, and it is just in the past few years that the demon has asserted his supreme power over your poor father, to the exclusion of wife and children.

"When your uncle George was here, he advised me to open my eyes and do what I could to save ourselves from the ruin that threatened.

"But though I was a little uneasy, I assured George that William, though a little reckless, was kind as ever.

"Ah, how little did I think it would come to this! By struggles and privation we barely manage to live.

"All we had in bank has gone to the winds, and now your father is angry with me because I will not consent to the sale of the farm that he may have more money to waste with his profligate companions.

"My children, it is hard that our sin and neglect are visited on you, for I am to blame as well as your father in a sense. Oh William! what has come over you?" the poor woman wailed, completely broken down, the long pent-up-grief thus venting itself.

"Don't, mamma, please don't," said Elsie soothingly, while Frank only brought his fists together, vowing vengeance on some one.

"You know, mamma, we have prayed for father so earnestly, and I do believe God will not let him go much further." With these and other words Elsie succeeded in quieting the violence of her mother's grief, and the old, patient look settled over the sweet features again.

"What is that?" exclaimed Mrs. Grafton, a few moments later, springing to her feet, and growing a shade paler, if possible.

Frank sprang to open the door, and there beheld the riderless Turk, tearing madly through the yard, the white foam frozen to his nostrils, and the saddle dragging at his heels.

Mrs. Grafton fell back in a swoon, and Frank, leaving her to the care of his sister, hurried from the house and over the fields to Mr. Maynard's.

It took but few words to explain, and the kind neighbor lost no time in following Frank, while his thoughtful wife proceeded to lend her assistance at the Grafton cottage.

Swiftly and silently over the frozen road sped the two anxious ones, looking right and left in vain for a trace of the unfortunate man.

Mr. Maynard shuddered as they approached the precipice over the creek, and Frank drew back, not daring to face the scene that might there be depicted, for he knew that Turk was always skittish at this spot.

Mr. Maynard leaned over the embankment and peered a moment in breathless dread; then, trying to speak calmly, said, "Quick, Frank, run down after me, and bring the lantern carefully."

Frank staggered, but then with that strength that is sometimes given to the weakest of us in great emergencies, he grasped the lantern and sprang down the side of the road. There, on the frozen side of the creek, lay a dark object, and with the aid of the lantern and the pale light of the stars, they saw the mangled and apparently lifeless body of William Grafton.

"Oh! is he dead?" gasped Frank.

"No, I think not," returned his companion; "but run to the corner house for blankets and a wagon. Stop for Dr. Merrill on your way back, and be very quick."

Frank was on a brisk run before his friend had scarcely finished speaking, and he sped through the gloom with a bursting heart, but light footsteps.

Meanwhile, Mr. Maynard lifted the insensible man from the ice, and succeeded in getting him to the shore, where he wrapped his own great coat about the sufferer and proceeded to wash the blood from his hair and face. But it had frozen, and, sick with the ghastly sight, Mr. Maynard could only turn and gaze anxiously in the direction Frank had taken.

About three-fourths of an hour had elapsed and then the lonely watch was ended, for the doctor and Frank drove rapidly to the spot, and by great exertions they succeeded in lifting the poor body to a comfortable position among the blankets of the wagon.

The proprietor of the corner house had sent these, but who could expect him to come and view another victim to his diabolical though lawful (?) traffic.

In the terrible moments of suspense while Frank was absent, Mrs. Grafton had become somewhat calm, and was prepared for the worst. So that when the men lifted the limp figure from the wagon she neither cried out nor fainted, but proceeded to show them the room and the bed on which to place her husband.

We need not dwell on the misery and watching and exertions of that long night. It was over at last and when the gray dawn looked in upon the anxious group around the bedside, the sufferer, opening his eyes for the first time, looked from one loving, pitying face to another.

"He will live!" exclaimed the physician in a glad whisper. Then there were thankful tears shed and thankful prayers offered, where before they only waited for the death angel's triumph. Weeks of slow, tedious convalescence followed, when the sick man seemed almost overpowered with the cravings of his appetite, but the prayers of his wife and children were being answered, and the resolute look in William Grafton's face as he battled with his foe, told to those most interested that there was more than a human will aiding him in the struggle.

The mild days of spring were approaching, and the invalid began to take new life and was able to leave the house. Up to this time the family had contrived to live on the little sum that they realized from the sale of eggs, butter and poultry.

Frank had left school, and was employed at Farmer Dodds'. The neighbors had been very kind, and the winter was over, and truly the Lord did provide. Every day that was at all pleasant, Mr. Grafton might be seen in some part of the farm, walking to and fro with an expression of deep thought on his haggard face. He would walk up and down the fields inspecting the drainage and prospective yield of his meadows and orchard. Then he would visit the stable, turn the few horses and cattle into the yard and make calculations on them, and sigh over what might have been. Another day he climbed the house to view the shingles and chimneys, which certainly needed attention.

All this made Mrs. Grafton very uneasy; but she need not fear her husband losing his mind, for he said one evening when the entire family was assembled in the pleasant kitchen: "Fannie, I have made a careful inspection of the farm and buildings, and have opened my eyes to the enormity of my sin, and, if you can forgive the past, with divine aid I will do better in the future." We can well imagine how these words were received.

The next week saw the beginning of such doings as had not been enacted on the Grafton farm since the day of old John Grafton. Frank was taken home, men were hired, and the work of plowing and sowing and repairing

begun. And when Mrs. Grafton's brother Henry made a flying visit from New York to see the extent of his favorite sister's misery, he was so pleased at William's evident reformation that, on his return, he opened his hitherto close pockets and sent a check of five hundred dollars.

A complete and happy change took place in the family. Frank was again sent to school, Elsie was a member of her uncle's family in New York, where she was attending school preparatory to teaching, and the little ones had entirely ceased to think of papa as the terror of the family.

It is true that these things were not accomplished without many failures on Mr. Grafton's part. More than once his former companions enticed him to their haunts, and he was sometimes tempted to give up in despair, but the God to whom he looked held him back for a happy and useful life.

And when in the many happy winters following, the snow and wind blew and howled around the cozy farmhouse, William Grafton used to say: "It was just such an ill wind as this that blew us good, Fannie," and Mrs. Grafton smiled, for she knew that to a mightier power than a north wind did both her husband and herself attribute praise.—*Christian Press.*

CHILDREN'S CORNER.

STORIES OF MY BOYS.—IV.

BY JENNIE L. HARDIE.

As Tom Jones was on his way to school one morning a hand was laid lightly on his shouldier and a broadcloth-coated individual thus addressed him:

"Are you one of the boys who belong to the Sabbath-school class taught by the pastor's wife—over at the brick church?"

"Yes, sir," replied the boy, respectfully, "I'm Tom Jones."

"And your class meets together after Sunday-school do you not? What is the object of those meetings?"

"The meetings have stopped now, but the object was to study about secret societies and see how wicked they are according to the Bible."

"Wicked! Why, a great many good men, and ministers too, belong to—the Masonic lodge, for instance."

"That may be," returned Tom; "but it don't make Masonry right, just the same. And they're good in spite of the wicked institution, if they're good at all—and as for the ministers they ought to know what it is, and I think every one of them is either a hypocrite or a fool!"

"What!"

"I mean that's what I think. Likely some ministers belong who don't know but very little about the institution and try to make out it is all right with the little knowledge they have of it.—but the hypocrites do know and just go on dipping into the heathen mysteries which aren't very mysterious after all, and then go into their pulpits and beg money to make Christians of the heathens."

"Tut, tut, boy; what should you know about it?"

"Why, sir, don't everybody know now-a-days? There have been so many among them whose conscience has been waked up and who have asked pardon of the Lord for harnessing themselves to such a wicked thing and taking the awful oaths they do, and the horrible penalties they promise to undergo if they break them—there have been so many such, sir, that most everybody knows all about it, and if they don't it's their own fault. I think its the wickedest thing in our country."

"Oh, well, you're only a boy and it is only what you think."

"No sir, please. It's what the Bible says. It says the Lord didn't say anything in secret; so its wrong to be secret, I drove a nail in there. Then these men who have repented of the awful oaths they took, say that what they do in secret is wicked, and I drove a nail in there. Then one can see with his own eyes some of their wickedness—like the shielding each other from justice and I drove a nail in there. No sir, please, I know it's wicked."

"But remember that most people believe in it."

"But that's nothing, sir. A thing isn't right because it is popular, is it? And I never heard any one argue for it who took the Bible to prove it was right."

"Well, good day, boy."

"Good day, sir;" and each went his way, Tom wondering "who that chap was, anyway," and the Rev. V. Straightlace muttering to himself something about a "worm threshing a mountain"—but whether he used the figure with reference to the popular Rev. and young Tom Jones, or the giant evil of secretism and the principle of reform is not known.

SLANG.—LISTEN, BOYS.

"Bully for you. You're a trump."

Involuntarily my hands went up to my ears. I felt as if I had been shot, while seated at my open window looking out upon a group of boys playing ball with all their might and main. Now if they had been ragamuffins their language would not have appeared at all incousistent, for dirt, tatters and slang go together very well; but they, on the contrary, were the well-dressed, "supposed to be well educated" sons of gentlemen, so you see I was doubly shocked.

"Go in lemons; hit him again, Charlie." Again my ears were covered; certainly *I* was hit again, and hurt too, whatever might be said of the ball.

"My eye, what a jolly game; he beats you all to flinders, Ned."

"Oh! Oh! Oh!" cried I; and vacated my seat at the window until that game was finished; then I called the boys in and this is what I said to them:

"Boys, you have had a nice game of ball this beautiful morning, but you've spoiled it all, every bit; shall I tell you how?"

"If you please," said victorious Charlie.

"Do you know old Jethro Miller, the half-crazy pauper, who begs from every one he meets a dime to buy 'a bit o' backy'? Do you remember his tangled beard, besmeared with tobacco juice? his mouth drawn out of shape and fairly slobbering over with filth? his discolored teeth? his brown, repulsive lips?"

"Oh! yes, ma'am?" and all their respective noses were upturned.

"Well, now, do you wish your mouths to be figuratively what old Jethro's is literally? If you do not, then stop using such slang phrases as 'Bully for you,' 'Go in lemons,' 'Confound his picture,' 'Darn it all,' etc. Why, boys, I feel as if I must scour my teeth and rinse my mouth, even after once using them for your edification."

The noses were upturned no longer, and the brown cheeks were all crimson with shame.

"Once more, boys; when you had finished that beautiful boat you made this summer, you turned it upside down and covered it with pitch to prevent its leaking. Your hands were besmeared; your clothing, too, was stained, and Oh! what a time you had, scouring and cleaning: for all that, brown patches, dingy and ugly, on your hands, bore testimony for many days to the fact that you had handled something unclean. Now just such discoloration does the use of slang produce upon your souls, that God sent into the world pure and white.

"How vile, how utterly senseless, too, are many of these slang expressions! What ideas do these phrases give expression to, which might not be infinitely better understood if clothed in good, pure, English words!

"Now I will tell you what I am going to ask of you this morning. Each of you is the son of respectable pareuts; each of you counts himself to be a young gentleman; as such, give me your hands, and with them your promise, earnestly, manfully, to wage war against this pernicious habit of using slang. Has the habit gotten such firm hold of you that you fear you cannot free yourselves from its grasp? Then remember there is a weapon mighty enough to conquer it for you, Prayer! using this you will be victorious."

One after another in quick succession the outstretched hands clasped mine, while an almost deafening chorus of "I promise, I promise," greeted my ears; but my hands did not strive to exclude the noise, and so the close of the morning was better than its beginning.—*Selected.*

LIGHT HOUSE TERRORS.

If those on shore are awed by the terrible violence of the winds and waves during a tempest, what must be the experiences of men who live in a building exposed to the full fury of the heavy ocean breakers? When we look at a lighthouse in calm weather, it is almost impossible to realize that the sea sometimes breaks over the lantern. Such is, however, frequently the case, and an instance of this occurred not long after the completion of the Bishop's Rock Light, which is erected on a rock beyond the Scilly Islands, far out in the Atlantic. One of the builders told of a heavy sea striking under the lantern and carrying away the fog-bell, which hung by a stout arm of iron nearly three inches square. A few years ago the lighthouse keepers on this rock were in a terrible predicament during a hurricane; the violence of which was described as being fearful. The lighthouse was struck by enormous waves in quick succession, each causing a noise like the discharge of a cannon, and making the massive stone building rock to and fro, so that every article fell away from its place. One fearful sea broke the great lense in several pieces, and another smashed the cylinders of the spare light, while sand from the bottom, thirty fathoms deep, was found heaped upon the lighthouse gallery. The power of these unbroken masses of water is so great that lately, at Wick, one of these shocks moved a "concrete block of four hundred tons built up in situ." —*Sel.*

Obstinancy and intolerance are the surest proofs of ignorance. A man's horizon is measured by his knowledge and by his capacity of knowing.

TEMPERANCE.

THE SECRET TEMPERANCE ORDERS.

A request comes for a concise statement of the objections to secret temperance societies. They may be briefly discussed under the following topics: (1) The Secrecy, (2) The Secrets, (3) Their Omissions (4) Their Origin (5) Their Relatives.

(1.) The Saviour lays down the general principle that good things seek the light and bad ones darkness. This is a universal truth without exceptions. Nobody cares to cover up his good deeds, everybody naturally desires to conceal what he is ashamed of. This is true of the Good Templars and similar orders. They are anxious to publish to the world the good they do for the cause of temperance, while their silly ceremonies are kept under the seal of secrecy. All their good designs are made public, all their secret plottings for office, power and influence are strenuously hidden. Their silly ceremonies of initiation would bring them into contempt if performed publicly.

(2.) The only true reformation of the drunkard is conversion. His crime is not only physical, it is spiritual and any attempt at a partial reformation must fail. This the secret temperance societies omit. They do not teach the drunkard that he must be born again.

(3.) The origin of the secret society method condemns it. All writers on the subject agree that secret societies are of pagan, not Christian, origin. Not one of God'sinstitutions is secret, while all idolaters joined secret societies. No one who investigates will doubt this. If our Lord had approved such societies he would doubtless have recommended them to his disciples. On the other hand all his teaching opposes the method. "In secret have I said nothing." "Every one that doeth evil hateth the light." "He that doeth truth cometh to the light." "Proclaim on the housetop." "The mystery of iniquity." It is a shame to speak of the things done of them in secret," etc., etc. These utterances and many more show that the Saviour and his disciples were familiar with secret societies and disapproved them.

(4.) To put the temperance cause under cover of secrecy allies it to worldly, not Christian institutions. If the devil has any scheme, like killing negroes, corrupting the civil service, overthrowing government, establishing polygamy, or other things of the sort, he invariably organizes a secret society. This was the origin of the Knights of the Golden Circle, the Ku-Klux-Klan, the Molly Maguires, the Mormon Endowment and scores of others in this and foreign countries. How wicked, how absurd, to adopt a similar dark method to promote a holy cause. Secret temperance orders are, in their method, allied to the worst of institutions while they are necessarily widely removed from the church, whose methods are open and unconcealed. This fact has retarded temperance more than all others combined.

Let all good people forsake these orders and do openly what the Lord commands. Of necessity the introduction of secret societies divides temperance people and works havoc in the ranks. They are generally run by Masons and Odd-fellows and manipulated by scheming politicians.

BEWARE OF FIRE.

A medical correspondent of the *Medical and Surgical Reporter*, Dr. L. J. Collins, reports to that journal the case of a periodical drinker, accustomed to a drinking spree, lasting from two to three weeks, at intervals of six to eight weeks, who, when he commenced to sober up, and to assist the sobering, would have himself bled freely from the arm. At one of these bleedings the person, a witness "whose veracity is undoubted," holding the vessel to receive the blood, was struck by the strongly alcoholic odor of the blood. To test the matter for himself as to whether it was alcohol in the blood, he set the vessel containing the blood aside for a couple of hours, "when there was found floating upon the coagulated blood a liquid resembling alcohol, and which burned with the characteristic flame of alcohol." We commend this significant fact to the consumers of alcohol as added evidence that the alcohol they drink is not assimilated, that it enters the circulation with the blood as an irritant poison; and we also suggest that, as the alcohol thus accumulated in their systems is liable, as in case of alcoholic combustion heretofore reported, to burn, they will do well to beware of fire!—*Temperance Advocate.*

THE little city of Elmwood, Ills., population 2,000, has been afflicted with license since April last after several previous years of Prohibition. Price of licenses was fixed at $800—the highest known in the State. And yet these saloons are making money and the city for the first time in a long period *is in debt*—the policeman—an honest reformed man—fell, on the opening of the dram-shops, committed murder and involved the city in suits which have drained its treasury and over-taxed its people. "By their fruits ye shall know them."—*Signal.*

(*Continued from the ninth page.*)

opposition to a republican form of government," was discussed.

The following was clipped from the same paper and same date; advertising the services of a Masonic minister in one of the churches in Emporia. With a Masonic cunning which I dare not trust myself to characterize, he preaches in the forenoon "Christ, the power of God in the world," and in the afternoon praises a Christ-excluding lodge:

ST. ANDREW'S.—Rev. ——, rector. Hours of service, 11 a. m., 7 p. m., Sunday-school, 10 a. m. Subjects for the day: Forenoon, "Christ the power of God in the world;" evening, "A Talk on Secret Societies," or "Secret Oath-bound Societies." All are invited and welcome to attend the services.

I find also in the *Republican* of January 24th an article signed "X. Y.," who I learn by inquiry is a lawyer and the secretary of a lodge in Emporia. This article is the third from the same writer, reviewing an essay read at the State Convention by Mrs. J. S. Collins, and since published in the *Cynosure*, on "Women vs. Slavery." I do not wonder that this lawyer is disturbed if he should be in the fix that some in Emporia are supposed to be. There is a whisper on the street and my ear has caught a little of it. And it surely would be nothing strange if wives should sometimes ask their husbands what drawers they wore when they were "taken in" to the lodge.

By way of introduction to the Rev. —— before referred to I give you another scrap, referring to the same minister:

Rev. Mr. ——'s sermon Sunday evening on the question of the passion play and public amusements in general drew a large congregation to the Episcopal church, which listened with great interest to the views advanced on topics upon which a great diversity of opinion is entertained. The speaker's position was that the passion play comes within the scope of legitimate drama, and cannot be consistently objected to. He also believed that the drama in general, dancing, billiards, and various games and amusements in vogue are, when conducted reasonable regulations, necessary and beneficial, and are therefore not to be frowned upon as irreligious, but rather to be encouraged and managed in the interest of religious denominations.

"I would have a church with a building hard by or in a suitable place where parties and entertainments and amateur theatricals and charades and all games could be had for the young. I would have a dancing room, a smoking room, a billiard room, a reading room; for experience, common sense and philosophy show that men need amusements and should have them."

The following is the closing sentence of the sermon, the climax of all:

"Dance then and be merry, since all work and no play makes Jack a dull boy."

Is this whither a Masonic minister is drifting us? My inmost soul exclaims, "*In the name of God what next?*

P. S. FEEMSTER.

RATHBUN AT BIRMINGHAM.

BIRMINGHAM, IOWA, Feb'y 2, 1883.

EDITOR CYNOSURE:—The past week has been a glorious one for the friends of our reform in Birmingham and vicinity. Elder D. P. Rathbun was with us, preaching, lecturing and conversing on the diabolism of Freemasonry and kindred cabals. His work here has done the cause great good. Some who heretofore hesitated to identify themselves with us, now "acknowledge the corn" and "'fess up" as Anti-masons. Elder Rathbun also forced a pitiful whine from the would be moral and religious teacher who presides in the sanctum of the so-called *Enterprise* published in this place. Listen to the "whine:"

"Sunday evening the union meetings were brought to a close. For three weeks Revs. Pike and Bracken labored earnestly and faithfully for the conversion of sinners, and had the members of their congregations manifested as much zeal as their pastors, Birmingham might have experienced one of her old-fashioned revivals. We fear there are too many persons in the church who care more for hearing a red-faced monte-bank, who comes without any worthy recommendation, denounce their neighbors, than to hear the Word of God expounded by their own ministers, whose every day walk has proven them to be gentlemen and Christians, and far above the average as teachers. Less personal abuse of other denominations and more charity for those who do not happen to believe as you do, might be the means of getting yourself and neighbors a seat in the glorious mansion, which we are afraid many will lose unless they practice more Christian charity."

"Oh, isn't it pitiful, to see a whole city full," of church members neglect their own services to run after a "red-faced monte-bank." The members of the aforesaid churches will, no doubt, feel awfully cut up over such a severe castigation from the Worshipful Master of Birmingham lodge! And how will the above fulsome flattery, from such a one fit the stomachs of those "more than average teachers, Revs. Pike and Bracken."

Elder Rathbun was in splendid health and the verdict of all who heard him is that he never presented the truth more clearly, forcibly, and in better spirit. It has been circulated to some extent that the injuries received by him at the hands of the Masonic mob at Kellerton had injured his mind, but it is to be devoutly hoped that many more of us will get our minds in the same condition, and that soon. Yours for the war,

W. PITT NORRIS.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,
JONATHAN BLANCHARD
OF ILLINOIS.

For Vice President,
JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

THE AMERICAN PARTY.

This unpopular party though young is growing in influence and numbers beyond the most sanguine hopes of its votaries. It was called into existence out of pure necessity, and there can be no way of accounting for its rapid growth, than that God is in the movement, as its propelling power. Good men all over the States are carefully studying the propriety of organizing a new political party, but before a step of this kind is taken they fall into the lap of the American Party. Seeing the corruption in the present political parties, loyal men—loyal to God, and humanity, are withholding their support and influence and are waiting for an opportunity to defend true principles with their ballots. There should be many more votes cast for the American party than there has been. There are many Anti-masons, who profess to be zealous in their efforts to overthrow the secret empire, but where have you cast your vote? Have you done your duty? Does not God demand of you an abhorrence of that which is evil? May God help you to see the necessity of voting as you pray.

"PUSH THINGS."

BY REV. J. L. BARLOW.

This American party is in the field and, God willing, it has come to stay. It has a mission as grand as that which fired the hearts of our sires in '76; and they take action against a foe more dangerous than the armies of the United Kingdom. They entered the contest weak in numbers, poor in resources, with only a principle to unite them; and against the most powerful Government on earth, and panoplied in right, they conquered. They fought for liberty and self-government with collateral blessings. We take action for the preservation of that same liberty and self-government as well as for the sanctity and unity of our homes, and for our holy religion, which is threatened and undermined by the growing Baalism of the secret lodges, whose minions are to-day filling the uppermost places in pulpit and pew, as well as on the bench, at the bar, in legislative halls, and all other places of honor and power, to the exclusion of other and better men, who love their families, the church and their government too well to sell themselves as slaves to an irresponsible despotism, conceived in a monarchical government and brought to birth in a grog-shop in London, 165 years ago last June.

That every interest which a patriot and a Christian holds dear, is endangered by the existence and growth of Freemasonry and its kindred, whose name is Legion, is becoming apparent to every mind having manhood enough left to dare to face the facts pressed upon their attention as they have been and still are, being sown broad-cast by the living voice, as well as by the ubiquitous leaflet, so that none need remain ignorant who love and long for light.

This American party gave its completed platform to the country during the last decade, and has made a steady progress from thence onward, to the perplexity of mere politicians, and the dismay of the secret plotters of the lodges, who see in it a foe with a "grip," whose name is "Never-let-go," till the lodge power in this country is dead and buried so deep as to preclude the hope of a resurrection.

This party, with an aim so lofty, a purpose so grand, and a platform so pure is destined to rally to its banners the best elements of our population; and will at no distant day surely displace the rotten and effete party which has so long ruled the country, and which has just been buried under an avalanche of public indignation and scorn.

Let all Christian patriots and reformers join this party and with their best efforts help in its advance to power, that we may save the church, the government, and the family from the ruin impending over them. It is time that all were up and doing, and if we would stay the tide of evil breaking upon us, we must "push things."

IDOLS.

It is the Masonic lodge that makes our political idols for us. It is not particular as to what kind of material it uses for that purpose; though it seldom makes one out of a man of principle. When a man once suffers himself to be hewn and shaped into an idol, he ceases to be independent, and abandons his principles for the sake of pleasing his worshipers. This fact is illustrated in a striking manner in the case of that distinguished politician, Horace Greeley. In his early and better days he was an Anti-mason, as all true Americans should be; but when in course of time he became ambitious to be made an idol, with a view of winning the Presidency, his Anti-masonic principles became evidently greatly relaxed. Believing that the Anti-masonic party had been the means of defeating Henry Clay, the Whig candidate in 1832, he had some reason to fear that they might help to defeat him, Greeley, in 1872, even though he had allowed himself to be hewn and shaped into a Democrat. Messrs. Seward and Weed, Anti-masons, stood in his way; and this was an additional reason for destroying Anti-masonic sentiment as a possible marplot to his prospects.

In the article on Anti-masonry written by Mr. Greeley for Johnson's Encyclopedia, William Morgan is termed a "thriftless tailor," seemingly for the purpose of throwing discredit upon the origin and character of the Anti-masonic party. Though Mr. Greeley himself owed much of his own popular favoritism to a humble origin and to a traditional respect for his early Anti-masonic and Whig principles, yet in his heated pursuit after the Presidency he seems to have forgotten this, and to have sought by disparaging Anti-masonry to win favor with the lodge, and thus become its idol. But he little knew the unrelenting character of Freemasonry. Its narrow, bigoted spirit seldom forgives a man of talent for having once opposed it. Mr. Greeley's short article ends, as it begins, by a disparaging fling at the Anti-masonic party, declaring that the party was soon dissolved by "absorbing questions of finance and political economy", as if such material considerations were of more importance than a great moral issue upon which depends the religion and the life of the Republic!

It is very true that the people abandoned their opposition of lodge-tyranny, and followed after the idol which the lodge offered them, viz., the great Democrat and Royal Arch Mason, General Jackson; and doubtless, as Mr. Greeley says, New Jersey and Ohio were lost to the Whigs by the persistence of the Anti-masons in voting for their own candidates. But this fact should now serve to render us Anti-masons only the more determined to recover the ground which was then lost. Ohio and New Jersey should now honor themselves for the constancy with which they maintained their cause. They should show that if the Whig heavens *did* fall in 1832, they are not to be diverted from principles so evidently just as those of the American party. In fact, what the country needed in 1872 was not the candidacy of Horace Greeley, but that of a decided Anti-mason; not a mere political idol, but a man of unshaken American principle; not a time-server standing astride, with a foot on each of the two contending parties, but a man whose sole object is to restore to supremacy of the American Constitution over the usurpation of the Masonic lodge.

We are told that we are foolish in continuing our opposition against Freemasonry; that we are too weak to contend against so powerful an evil; that all our struggles will only serve to strengthen the lodge; that we shall ruin a good cause by striving to oppose a bad one, and that we must therefore suffer ourselves to be overcome of evil, and make no longer any resistance against it! We must give

up the ideal of the Republic and attend only to the material interests of society! When the lodge sets up its idol, its Jackson, its Polk, its Pierce, its Buchanan, its Johnson, its Grant, its Hayes, its Garfield, and we hear Rob. Morris, Ben Perley Poore and Albert Pike sounding the silver-toned flute, and those men of war, Butler, Sickles and Logan stand by with the sword, then we must bow down and worship: we must yield or die.

There is one statement in Mr. Greeley's Anti-masonic article that may well arrest our attention. It is this:—that the governments of Europe have sought to strengthen themselves against opposition from secret societies by securing the election of princes or other eminent persons to the chief offices of "the order". We observe a similar state of things here in the United States. Eminent men, or at least prominent politicians, become members of the lodge, or are sustained in office by the lodge; not however to strengthen the government against the lodge, but to sustain the lodge which sustains them against men of principle. In consequence there are no men whom the people ought to distrust more than those leading politicians who serve the lodge either by active membership, or by allowing it to operate without offering resistance. During the last ten or fifteen years it cannot be denied of our best members of Congress that they have remained generally silent while being repeatedly found in bad company. Of all the numerous frauds and corruptions that have been exposed in and around Congress during those years, the members in both Houses have generally "concealed and never revealed," as "duly and truly" initiated Freemasons are bound to do. It is ruinous to the Republic to continue such men in positions of trust and honor They are mere idolaters. AMERICAN.

THE CHURCHES.

—Dr. Dana, of St. Paul, made a pilgrimage of four hundred miles to preach the sermon at the dedication of a Congregational Church at Winnipeg, Manitoba. The church and parsonage cost $45,000, and $30,000 of the amount was obtained by twice selling lots purchased as a site for the building, the city's growth sendiug the price of real estate upward rapidly.

—At a late Sabbath evening service in Father O'Conners Independent Catholic Church, New York, Rev. John C. Collins, of New Haven, delivered an eloquent discourse on his own conversion from the Roman Catholic Church, and his labors in New Haven in preaching to the non-church-goers and the poor. Mr. Collins is a graduate of Yale College, and of the Divinity School, and is now superintendent of the Gospel Union of New Haven. The Independent Catholic congregation cordially welcomed Mr. Collins, and requested him to visit them again. Father O'Conner referred to letters he received and notices in the papers saying he had been ill-treated in Ohio recently. He was not the person referred to. Another man of the same name was going about. He had no connection with tnis work, and it was to be hoped that no one would be misled by the similarity of name. It might be that the Roman Church did not love him any more than his namesake, but the Catholic people respected the work that is being done in the Independent Catholic Church, for their enlightment and conversion, and for his part they treated him most courteously, for he had only a message of good tidings of salvation for them. He wanted to give them Christ instead of the Blessed Virgin Mary or the Pope.

—Religious statistics are published, and show the total amount contributed by the various denominations in the United States the past year for benevolent and congregational purposes to be $106,962,000, of which the amount collected for purely benevolent purposes is $31,331,150. The amount contributed for church purposes, including the maintainance of the churches, sustaining the ministry, etc., is $75,252,866. There are 92,653 Protestant churches in the United States, with 71,602 ministers and 9,003,030 members. These figures may safely be left to tell their own story.

—Denver, Col., had a year ago only two Presbyterian churches, within two blocks of each other in the central part of the city. One had wisdom and grace given to it to sell its property and move to the growing southeastern part of the city. That, however, was only the beginning. Colonies left the two churches and formed four new churches in the four suburban corners. Besides a colored Presbyterian church was organized, and a Chinese one will probably be formed soon. The amount paid out and contracted for work on church buildings during the year foots up $49,450.

—The New Orleans and Charleston Presbyteries, two of the strongest in the Presbyterian Church South, lately formally disavowed and condemned the action of the Atlanta General Assembly in opening the way for fraternal relations with the Presbyterian Church North. Dr. Mack led the movement in the Charleston Presbytery, and Dr. B. M. Palmer at New Orleans, both taking substantially the same ground, that the Northern church had sinned beyond forgivness in denouncing the Presbyterians of the South as "traitors and rebels." A large majority of the Presbyterians in the South, however, have voted to sustain the action of the Assembly at Atlanta.

—Rev. Wm. G. Schauffler, D. D., L. L. D., died at the residence of his son, in New York, Jan. 26th. He was born in Stuttgart, Germany, Aug. 22, 1798. His father was a turner, and to escape the hardships of the Napoleonic wars removed to Odessa. At the age of twenty-two he determined to prepare himself for foreign missionary service, came to this country, and entered Andover Seminary in 1827. He was sent by the German Reformed Church, through the American Board to Turkey. At Constantinople he was associated with Drs. Riggs and Goodell upon various translations of the Scriptures. Such a triumvirate, so distinguished for piety, for linguistic attainments, sagacity and intellectual power, has seldom existed anywhere. Dr. Schauffler was familiar with nineteen languages, and could preach extemporaneously in six. Since his return to this country a few years ago, he has devoted himself to ministering to the poor of this city. His funeral was conducted on Monday by Rev. Drs. Crosby and Irenæus Prime.

THE WORK ABROAD.

—Dr. Yates says the Chinese pay $154,752,000 per year to quiet the spirits of their ancestors.

—A mission church is to be erected in Zululand, South Africa, on the fatal battle-field of Isandulwana.

—The English Presbyterians are taking steps to thoroughly equip a theological college in China for the training of native evangelists.

—Over seventy students were matriculated last year in the Anglo-Chinese College, at Foochow, connected with Methodist Mission.

—There are now two Methodist congregations of native Christians in Cawnpore, India, and the prospects of the work there are very encouraging.

—The number of foreign mission stations of the Protestant Episcopal Church is 147, 34 of which are in Western Africa, 31 in China, 15 in Japan, 1 in Greece, 14 in Hayti, and 15 in Mexico.

THE AMERICAN COMMISSION ON NATIVE MISSIONS.

In response to a call from the College Church of Wheaton, for a cousultation of churches in regard to the support of native missionaries in Armenia, delegates from the Streator Independent Church, the Congregational Church of Tonica, and Mr. S. J. Hayes, met with the delegates and other members of the College Church in the President's office of the College.

President J. Blanchard was elected chairman. After prayer and introductory remarks by the chairman, letters and printed documents were read showing that some of the missionaries of the American Board seem hostile to those Armenian Christians who come to America for the purpose of preparing for the Gospel ministry. These letters were from returned missionaries, corporate members of the American Board and others. One of the corporate members of the Board stated that in 1867 he visited the missionaries in Constantinople and was much surprised to find not one native pastor present at their meetings, and that he was still more surprised to learn that they would not be permitted to attend even as spectators. It was also shown that when young Armenians have left their native land for the purpose of studying in America, have quietly attended to their own affairs and finally been ordained to preach, those who should rejoice over and with them have thrown obstacles in their way. In view of these facts it was voted, that in the judgment of this council a national commissiou for native missions in foreign lands should be organized.

Voted, that Pres. C. A. Blanchard, Mrs. L. H. Plumb and Mr. S. J. Hayes be a committee to present a plan of organization at an adjourned meeting.

On re-assembling at 2 o'clock p. m., after prayer the committee on plan of organization reported. Their report was amended and at last adopted as follows:

Art. I. This society shall be called "The American Commission on Native Missions."

Art. II. The object of this Commission shall be to assist converted and able men, of non-English speaking races, in preaching the gospel to their countrymen and establishing Christian churches where they are required.

Art. III. Any person of evangelical sentiments, who professes faith in our Lord Jesus Christ, who is not a member of any secret society, or otherwise offending against the Spirit and word of God, and who contributes to the funds, may become a member of the society.

Art. IV. The officers of the society shall be a President, Vice President, Home Secretary, Foreign Secretary, Treasurer, two Auditors, and an Executive Committee of not less than seven of which the Secretaries shall be members.

Art. V. The annual meeting shall be constituted of the officers and members of the society at the time of meeting, together with one delegate from each church or other Christian organization contributing to its funds.

Art. VI. The annual meeting shall be held in the month of June of each year, for the election of officers and transaction of other business, at such time and place as may be designated by the Executive Committee.

Art. VII. The Executive Committee shall also collect and disburse funds, decide what persons shall be assisted, to what extent and for how long a time assistance shall be given, but no officer or agent of the society shall receive any compensation for service rendered thereto. Needful expenses of postage or travel shall be paid from the funds of the society.

The Executive Committee shall also have power to fill all vacancies occurring among the officers between the regular annual meetings; to hold missionary meetings at such times and places as it shall deem expedient, and perform such other duties as may seem needful to the progress of our work.

Art. VIII. This society will endeavor to discourage secret societies, and the use and sale of intoxicating drinks and narcotics, by refusing to appoint to office or aid in preaching those who are members of any secret society, or who use intoxicating drinks as beverages or sell them for such use, or who are given to the use of tobacco or other narcotics.

Art. IX. Any missionary organization agreeing with the articles herein found, may become auxiliary to this society and shall be known as "The American Commission on Native Missions." Such organizations may, if they choose, direct their contributions to the support of any person whom they may know and desire to aid.

Art. X. This Constitution may be altered or amended at any regular meeting by a two-thirds majority of the members present, provided that notice shall have been given in the published call for said meeting at least one month before its time of gathering.

Officers were elected as follows:

PRESIDENT.—Pres. J. Blanchard, Wheaton, Ill.

HOME SECRETARY.—Prof. O. F. Lumry, Wheaton, Ill.

FOREIGN SECRETARY.—Mr. S. M. Minasian, Tarrytown, N. Y.

TREASURER.—Mrs. L. H. Plumb, Streator, Ill.

VICE PRESIDENTS.—Dr. J. B. Walker, Wheaton, Ill.; Dea. T. W. Baird, Tonica, Ill.; J. T. Buckley, Streator, Ill.; Rev. A. J. Chittenden, Rockford, Ill.; Rev. S. M. Mangasarian, Philadelphia, Pa.; Dea. Elijah Dresser, Lindenwood, Ill.; and Mr. Samuel J. Hayes, Grand Ridge, Ill.

EXECUTIVE COMMITTEE.—Prof. O. F. Lumry, S. M. Minasian, Mrs. L. H. Plumb, Rev. W. I. Phillips, Prof. H. A. Fischer, Dea. T. W. Baird, Mrs. M. Griswold, N. Richey, Mrs. A. F. Ryder, Esbon Manville and Pres. C. A. Blanchard.

Subscriptions were then announced to the amount of over four hundred dollars toward the purposes of the Commission.

Voted, that we assist Bro. G. H. Filian during the coming year in his work of preaching the Gospel in Syria.

Adjourned after prayer.

Friends who favor the enterprise as set forth in its constitution, printed above, are invited to communicate with the secretary of the Commission, Prof. O. F. Lumry, Wheaton. Contributions can be sent to Mrs. L. H. Plumb, Streator, Ill. J. BLANCHARD, Chairman.

J. J. DUNKLEBERG, Secretary.

OUR CONTRIBUTORS.

The *Cynosure* is happy to announce herewith a grand list of contributors and correspondents for 1883. To read their letters, study their arguments, compare their experiences, and drink with them at the fountain of truth, even Jesus Christ, will be the noble privilege of the readers of the *Cynosure*. The following is only a partial list. Arrangements are being made for the enlargement of the circle until it shall include every section of our country:

John G. Fee.
Rev. A. M. Milligan, D. D.
Rev. P. A. Seguin, French Protestant Mission, N Y.
Pres. S. B. Allen, Westfield College.
Pres. C. B. Kephart, Avalon College.
Rev. Warren Taylor, Presbyterian, Ohio.
Prof. L. N. Stratton, President Wheaton Theological Seminary.
Prof. W. O. Tobey, editor *United Brethren in Christ.*
Prof. J. R. W. Sloane, D. D., of Reformed Presbyterian Theological Seminary.
Rev. Wm Johnston, United Presbyterian church, Iowa.
Revs. H. H. Hinman and P. S. Feemster, N. C. A. agents in the South.
Rev. J. C. K. Milligan, editor of *Our Banner.*
Thos. E. Kennedy, San Jose, California.
S. M. Good, who has taken some fifty degrees in various Masonic rites.
Rev. X. A. Welton, Episcopal.
Mrs. E. D. Bailey, Worcester.
John Tanner, Jr., Kingston, Tenn.
Alexander Thomson.
John D. Nutting, Oberlin Theological Seminary.
Rev. Woodruff Post, Methodist Episcopal, New York.
Rev Henry T. Cheever, Worcester.
Rev. David McFall, Chambers Street R. P. church, Boston.
Rev. A. J. Chittenden, Congregational, Ill.
Rev. B. F. Worrell, do., Olathe, Kans.
Prof. O. F. Lumry, Wheaton College.
Rev. M A. Gault, Ref. Pres., Iowa.
Rev. Isaac Baneroft, Monroe, Wis.
Mrs. J. F. Hardie, of Minnesota.
Mrs. S. C. Kennedy, of California.
Rev. C. D. Trumbull, Ref. Pres., Iowa.
Elder J. L. Barlow, Baptist, Conn.
Elder A. L. Post, do., Pennsylvania.
Rev. C. C. Foote.
Gen. J. W. Phelps, American candidate in 1880.
Rev. P. B. Chamberlain, Congregational, Washington Territory.
Elder Nathan Callender, Pennsylvania.
George W. Clark, the "Liberty Singer."
Miss E. E. Flagg, Massachusetts.
Rev. W. W. Ames, Wisconsin.
Prof. S. C. Kimball, editor *Christian Witness.*

FROM FOREIGN LANDS.

Rev. John Boyes, Louth, England.
Rev. Wm. Hazenberg, Cape Town, South Africa.
Rev. A. D. Zaraphonithes, Smyrna,, Turkey.
Rev G. H. Filian, of Armenia [now in this country.]
Henry M. Bissell, missionary in Guadalajara, Mexico.

FARM NOTES.

MILK RECORDS OF AYRSHIRE COWS.

Alonzo Libby, of Succarappa, Me., sends a statement of milk, etc., and of his method of feeding, which is particularly valuable, as it embraces a term of years with a daily of milk, and also gives information in regard to food consumed in production. The feed was hay in winter and good clay pasture in summer, with an average grain allowance of four quarts bran, one and a half quarts each of cottonseed meal and corn meal. The highest feed was to cows in full flow, gradually lessening the feed as they shrauk toward coming in again, During the last two years graiu was fed in summer and ensilage in winter. The reeord is for the imported cow Queen of Ayr, 1766, A. R., beginning Sept. 1, 1875, when she was ten years old, and for such of her calves as have come to milk since, to Sept. 1, 1882. The old eow gave for six years following Sept. 1, 1875, an average of 9,404½ pounds a year, the largest yield being 9,775 pounds. Queen of Ayr 3d, 4,464, A. R., from Sept. 1, 1877, to Sept. 1, 1882, gave an average of 8,610 pounds of milk a year; largest yield, 9,290; smallest, 7,847, at two years, with first calf. Queen of Ayr, 4th, 4,465, A. R., from Sept. 1, 1878, to 1, 1882, gave an average of 9,243¾ pounds; highest, 10,426 pounds; smallest, 7,925 pounds, at two years old. Queen of Ayr, 5th, 4,466, A. R., from Sept. 1, 1879, to Sept. 1, 1882, gave an average of 9,464 pounds; highest yield, 10,801 pounds; smallest 7,981 pounds, at two years. Queen of Ayr, 6th, 4,881, A. R., from Sept. 1, 1880, to Sept. 1, 1882, gave an average of 8,439½ pounds for the two years—first year as a two-year-old, 7,890 pounds; second year, 8,989 pounds.

A plan in use in South Australia for leading cattle, said to be very effective, is as follows: Tie the end of the rope around the base of the near horn, pass the line across the forehead, back behind the horns and under the back of the near ear, thence up between the ropes and the animal's forehead. When hauled taut a hitch is made which takes in the ear, the least pressure upon which by pulling the rope, it is said, prevents the most obstinate beast from hanging back.

Cotswold sheep have become one of the most popular of breeds in America, their large carcasses furnishing a good weight of mutton as well as a fairly heavy fleece. They are the opposite of the Merino in some respects, and where mutton is marketable are well adapted to the needs of the general farmer.

The cultivation of mushroons is a paying branch of gardening in France, where this esculent is consumed every year to the value of $1,800,000.

CHRISTIAN WORKERS

Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. BROWNE, Cabin Creek, Ky.

ELI TAPLEY, Columbus, Miss.

J. F. GALLOWAY, Okahumka, Florida.

WM. HAZENBURG, Cape Town, S. Africa.

A. D. ZARAPHONITHES, Smyrna, Turkey.

G. H. FILIAN, Armenia.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

ANTI-MASONIC LECTURERS.

GENERAL AGENT AND LECTURER, J. P. Stoddard, 221 West Madison street, Chicago.

Agents for the South: H. H. Hinman, Wheaton, Ill., and Paul S. Feemster, Pearlette Kans.

E. D. Bailey, Worcester, Mass., Agent for New England.

DEGREE WORKERS.—[Seceders.]

D. P. Rathbun, Clarence, Iowa.
S. E. Starry, Clarence, Iowa.
Jas. Furguson, " "
J. K. Glassford, Carthage, Mo.

STATE LECTURERS.

California, D. A. Richards, Woodland.
Conn., J. L. Barlow of Willimantic.
Indiana, S. L. Cook of Albion.
Iowa, D. P. Rathbun, Clarence.
Robert J. Williams, Winnebago City.
Missouri, M. N. Butler of Albany.
Minnesota, R. J. Williams
Michigan, A. H. Springstein, Pontiac.
Wisconsin, Isaac Bancroft, Mouroe.

OTHER LECTURERS.

C. A. Blanehard, Wheaton, Ill.
N. Callender, Thompson, Pa.
J. H. Timmons, Tarentum, Pa.
J. H. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
J. M. Bishop, Chambersburg, Pa.
A. Mayn, Promise City, Mich.
J. B. Cressinger, Sullivan, O.
W. M. Love, Baker, Mo.
A. D. Freemau, Downers Grove, Ill.
J. P. Richards, Belmont, Wis.
E. Mathews, Spring Arbor, Mich.
Wm. Fenton, St Paul, Minn.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, South Salem, O.
J. S. Perry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, New Wilmington, Pa.
Prof. S. C. Kimball, New Market, N. H.
Elder L. H. Bufkins, Scranton, Iowa.
S. G. Barton, Breckinridge, Mo.
Joel H. Austin, Goshen, Ind.
D. B. Turney, Bird Station, Ill.
J. F. Browne, Cabin Creek, Ky.
E. Barnetsou, Jackson Valley, Pa.

THE CHURCHES AGAINST LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

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Mennonites.

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Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

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New Ruhamah Cong. Hamilton, Miss.
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New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

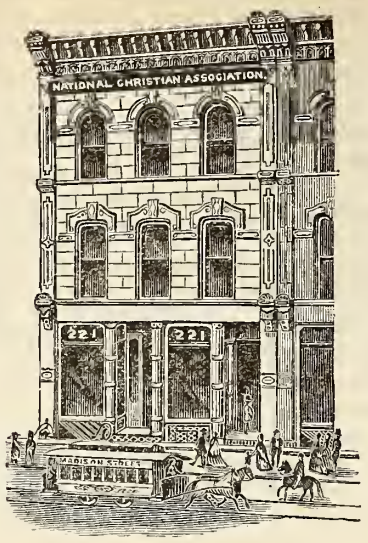
adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, uear Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Toniea, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.

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NEWS OF THE WEEK.

—President Arthur gave an elaborate dinner to the Judges of the Supreme Court last week.

—The *National Republican*, supposed to reflect the views of the Administration, has an article urging the passage of the Whisky-Bonded bill. It says the whisky interest comes in a fair, open manner, asking relief, and the fact that the great commercial bodies of Cincinnati, Louisville, Chicago, and St. Louis, have urged the passage of the Extension bill, is cited as indisputable proof that it ought to pass.

—Judge Jere Black has been arguing for the repeal of the Edmunds Utah law, before the House judiciary committee. The committee will not report any repeal of the law. The bill introduced by Mr. Cassidy, of Nevada, to abolish woman suffrage in the territory of Utah, in view of the number of alien women who voted at the last election will probably be reported favorably, and every effort made to have it passed this session.

—Senator Logan's army bill providing that the number of enlisted men in the army, the engineer battalion of 520 men, the hospital stewards, and 1,000 Indian scouts, shall not exceed 30,000, increases the pay of privates from $13 to $16 per month, and non-commissioned officers and subalterns in proportion.

—The Secretary of the interior has decided not to ratify the leases of lands which have been obtained in the Indian Territory, conveying large areas both from individual Indians and from tribal councils. The Standard Oil Company is one of the sufferers by this decision, as are several Western companies and associations which have secured leases for pasturing purposes.

—The House on Thursday discussed the chemical schedule of the Ways and Means Tariff bill and worried through about 100 items, almost completing that schedule

—In Minnesota the long senatorial contest was brought to a close Thursday by the election of Dwight M. Sabin as United States senator to succeed Hon. William Windom, who has held the position for the last twelve years.

—The committee on Constitutional Reform in the Pennsylvania Legislature it is said will report favorably a prohibitory amendment bill, with a proviso that compensation be made out of the Treasury to all owning real estate occupied, leased, and license paid for the manufacture or sale of liquors for five successive years previous to the adoption of that amendment, and which real estate may be reduced in value by reason of the destruction of the business by its adoption.

—The Denver and Rio Grande Railway Company has had in course of construction for some time a new direct line from Denver to Salt Lake City and Ogden, where connection is made with the Central Pacific. This line will be completed and ready for business by the 1st of April. An arrangement has just been concluded between the Chicago Burlington and Quincy Railroad Company and the Denver and Rio Grande Railway Company by which the former is to run its California freight and passenger business over the latter's line, and the Burlington already announces that on and after April 1st its business will go via the new route. This will be the shortest to California, and will no doubt prove quite a formidable competitor of the Union Pacific, with which it runs almost parallel from the Missouri River to Ogden.

—A party, to consist of Prof, Hillyard and numerous other scientific men, will leave San Francisco about the first of March for the Caroline and Flint Islands of the South Sea group, to take observations of the eclipse of the sun, which will take place May 6. This, it is supposed, will be the most remarkable eclipse of the century, as the period of totality will be six minutes.

—The destruction of the Inman Line Pier No. 36, North River, New York, and the damage to vessels moored about it caused a loss now estimated at $415,000. There will be a moderate amount of salvage. There is no doubt that the fire started in the gear-locker or rope-closet, and the first cause of its starting may be laid at the door of some surreptitious pipe-smoker.

—The trial of Neal and Craft for the Ashland murders occurs at Grayson, Carter county, Ky., this week, and the mob feeling is so strong that Judge Brown has called upon Gov. Blackburn for militia to protect the court and the prisoners. Five companies of infantry and a battery of artillery have accordingly been ordered to Grayson.

FOREIGN.

—Two leading Russian nihilists, imprisoned in the fortress Peter and Paul, have been driven insane by cruel torture.

—The German military budget includes an extraordinary grant of 1,500,000 marks for strengthening the fortresses of the western frontier.

—A placard was posted a few days ago in a public garden at St. Petersburg, enjoining the people to avoid places frequented by the Court, lest they should be hurt by anything that might happen. Two of the leading Nihilist prisoners, a man and a woman, confined in the fortress of Peter and Paul, have become insane. Their names are carefully concealed.

—The attitude of China toward Japan is becoming unpleasant, if not actually hostile, the cause of ill feeling being the still unsettled Loo Choo question. The Chinese officials profess great indignation because the new Envoy from Japan comes without instructions to reopen the subject on his side, and several petty affronts have been given Japanese officials now in China.

—The visit of M. de Giers, the Russian Foreign Minister, at Vienna, is said to have resulted in a complete understanding between Russia and Austria on the leading political questions, and also in the arrangement of the differences regarding the navigation of the Danube.

—The Emperor William and Prince Bismarck are both sick and there is great apprehension among German Political circles.

BUSINESS.

ACKNOWLEDGMENTS.

A very few persons in writing have mentioned the omission of weekly acknowledgments of receipts in our paper. No one has complained.

The receipt of the Weed Pamphlet by all who renew or subscribe during the months of January and February while not a legal receipt is a notice that the money has been received, this, with change of date on the tag, we have thought in most instances sufficient. Where there was anything special seeming to require it, we have sent receipts. By this method valuable space is saved and such subscriber furnished a *notice* that is itself a document of permanent interest and will aid in enlisting others and inducing them to subscribe if judiciously used. Our supply of this kind of notices is *not* exhausted and are awaiting your orders.

PLEASE TAKE NOTICE.

All funds in what was known as the "One Hundred" or "Folder Fund," that remained unexpended January 1st, 1883, were turned over with the *Cynosure* to the National Christian Association. Persons entitled to send subscribers on that fund will please mention the fact in sending to W. I. Phillips, 221 West Madison St., and they will receive their proper credits.

A HOLE AT THE BOTTOM.

There is a hole in the bottom which ought to be stopped, that is, the hatchway of discontinuances, through which a few of our subscribers are dropping out of the ranks. It may be done by a *united* effort.

1st. We must make the paper more attractive and more useful.

2nd. You must be more diligent in looking up those whose time is nearly out, or who are delinquent.

3d. If you like your paper and wish to continue on the list, make a special effort to be in the renewal list "on time." If pecuniary reverses or other causes embarrass you, write us a statement of your case. Possibly the Lord may answer our united prayers and by our joint efforts open a way for you to continue. If you are in the second class named, and will make an effort, notify us and we will forward a list of the subscribers at your post office. It's the leak that keeps the list below zero. Put in as much as you like and the bag that's open at both ends never gets full. Stop the hole at the bottom, if you want the sack to stand alone. Help us and we'll help you, and together we'll make Bro. Phillip's package of "cut-off notices" a dead loss.

AN OFFER.

Doubtless many who are now unacquainted with the *Christian Cynosure* would be glad to receive it weekly if once they knew its worth. We are grateful for the favorable notices which have appeared in quite a number of our exchanges, and shall gladly reciprocate that kindness as occasion may permit, but we feel that nothing less than a perusal of the paper itself for several consecutive issues will enable persons to form a correct estimate of its value. We therefore offer to send the *Christian Cynosure* for four consecutive weeks for 10 cents to the address of any *new subscriber*, beginning with the first issue after the money is received. This offer to continue for one month from February first. There will of course be a loss on the first numbers ordered, but we believe that if followed up there will be an ultimate gain to the cause. Will our friends take hold and give this plan a fair trial? Furnish a good list of monthly readers, and give us a chance to see how many we can hold.

TO OLD SUBSCRIBERS.

We want to *keep all* our old readers while adding many new ones to our list. We shall do our best to merit your confidence, and hope to receive your co-operation and continued patronage. Give us a fair trial before you "cut our acquaintance." We come to you with a clean dress, a pleasant face, and words of truth and soberness, modestly asking a weekly welcome at your fireside. We shall aim to make your home brighter, your burdens lighter, and your hearts better, by our coming; so be sure it's the right thing to do before you say, "*Discontinue my paper.*"

A large number of the deeply interesting letter of the late Thurlow Weed to the Batavia Convention are still awaiting the orders of friends. Single copy, 5c; $3.00 per hundred, or $20.00 per thousand. Now is the time to distribute this very important document. Send orders to 221 West Madison street, Chicago, office of the *Christian Cynosure.*

☞Send your orders for the Weed pamphlet, *one hundred thousand now ready.* The general and the religious press are discussing it. Dr. McMurdy and the secretists generally denouncing it and its author. Everybody ought to read it. Next week we shall give our readers a portrait of its author and *more facts in the case.*

THE WEED PAMPHLET OFFER.

The interest in Mr. Weed's statement of Morgan's fate is becoming more general. Corroborating proofs are accumulating and the document itself is standing the test of adverse criticism. It will well repay a careful reading. Our offer to send it FREE with yearly renewals and subscribers before Feb. 1st., has met such a favorable response that we feel justified in continuing it another month. To those desiring it for circulation, 50 cents per dozen; $3.00 per hundred.

CLUB OFFER.

The price of the *Cynosure* is $2.00 per year; of the *American Agriculturist*, the best farmers' illustrated monthly, is $1.50. We will send the two, with a fine steel engraving "In the Meadow," for $3.10.

☞We have arranged with dealers to furnish books, etc., in the *general trade* so that you need not divide you orders but send direct to headquarters.

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MARKET REPORTS.

CHICAGO, Feb. 5, 1883.

GRAIN—Wheat—No. 2		1 05
No. 3	88	@90
Rejected		80
Winter No 2	$1 06	@1 07½
Corn—No. 2		56
Rejected		48
Oats—No. 2		37¾
Rye—No. 2		64
Bran per ton		12 50
Flour—Winter	3 50	@5 75
Spring	3 00	@7 00
Hay—Timothy	8 50	@12 00
Prairie	5 00	@8 00
Lard per cwt		11 35
Mess pork per bbl		18 30
Dressed hogs	7 30	@7 55
Butter, medium to best	15	@35
Cheese	05	@14¼
Beans	1 75	@2 35
Eggs		27
Potatoes per bu	60	@80
Seeds—Timothy	1 75	@1 97
Clover	4 40	@7 75
Flax	1 28	@1 30
Broom corn	02½	@ 07
Hides—Green to dry flint	6¼	@11½
Lumber—Clear	43 00	@52 00
Common	15 00	@22 00
Shingles		3 20
WOOL—Washed	27	@40
Unwashed	14	@29
LIVE STOCK—Cattle extra	5 80	@6 40
Good	5 00	@5 60
Medium	4 50	@4 80
Common	2 50	@4 40
Hogs	6 25	@7 25
Sheep	3 00	@4 75

NEW YORK MARKETS.

Flour	3 45	@8 00
Wheat—Spring	1 03	1 20
Winter	1 05	1 23
Corn	64½	@71
Oats	45	@52
Mess Pork		19 25
Lard		11 50
Eggs		29

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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IT IS A PLEASURE

to call attention to our editorial pages this week. Without egotism, both pages will be found of value to our readers, and this we say without detracting from the rest of the paper. The two columns of shot from lodge lockers will do fine execution from the batteries of our lecturers. We are able to promise

NEXT WEEK

a first letter from our special Washington correspondent; and very soon, perhaps next week, look for another illustrated paper on

CHARLES G. FINNEY.

We shall print a large extra edition of this number, and have some special contributions preparing for it. Any friend, who may have in print or in memory interesting recollections of President Finney, is requested to send them in immediately. A paper on

THADDEUS STEVENS

will come soon.

FROM THE WATCHTOWER.

While northern Illinois is under a foot and a half of snow and the thermometer down to zero every day, Ohio and western Pennsylvania are under water and floods more are falling. The rivers of southern Ohio are at a height seldom if ever before known. At Cincinnati on Sunday ten miles or more of the river front were more or less under water. Along the landing the water was up to the second and third stories of many buildings. The river was sixty-three feet above low-water mark with a prospect that the rise would continue for twenty-four hours longer. The gas-works were submerged, and except for lamps and candles the city was in darkness. Already the damage is reckoned in millions, and throughout the State and in western Pennsylvania by millions more. Some towns along the river, as Lawrenceburg, Ind., are entirely inundated and cut off from all communication with the world outside, except by telegraph, The loss of life has been small and confined to railway disasters, but the sickness and suffering that come with such a flood must surely follow, and the country which has escaped must be ready to meet a demand upon its charity fund.

A leading local paper of northeastern Kansas who calls Miss Nilsson the singer, a "stuck-up fraud" who should "do her bawling to the winds," is also one of the most persistent opponents of prohibition and St. John, though "loyal to the Republican party." The editor is a great Odd-fellow, has once been Grand Master of the order in the State, and was ever a ready enemy of Senator Pomeroy. This sheet heartily approves the objection of one of the State Supreme Court Judges to the decision of the majority in a case where a brewer sued to recover damage for loss in business because of the prohibition amendment. The Court gave judgment that the brewer would have no trouble if engaged in legitimate business. Gov. Glick, the liquor sellers' abettor, who has taken an oath to support a prohibition constitution, issued a long and verbose executive message which made no reference to the great question of prohibition but deplores the fact there is no larger immigration to the State, since the inducements to settlers are so great. The causes for this deficit the governor does not venture to state, though it is the standing charge of the saloonists that prohibition is the sole and sufficient reason.

The temperance struggle in Illinois is centering about the high license question, which is advocated by the Chicago *Tribune* and other organs of the high-toned saloons who are anxious to gain that public respect for their business which the suppression of the dives and doggeries would be apt to beget. In Chicago the aldermen have been wrestling with the question for weeks without much result. They recognize the fact that the poor man's drinking place cannot be a mirrored palace and claim that a low license for the outlying parts of the city must be allowed. Many strong temperance advocates, agreeing that "half a loaf is better than no bread" and knowing that the city council would do nothing, have petitioned the State legislature for a uniform license of $500. In six hours 6000 names of Chicago business men were signed to this petition. A bill meeting this request has been approved in committee and on Thursday the lower House will act on it. If favorably the Senate will approve, and the enforcement of the law will confine the whisky business to men who have money. The agitation of this question has kept the work of the Women's Christian Temperance Unions somewhat in the back ground. Their petitions for the submission of a prohibitory amendment have been widely circulated, however, and the legislature will have another opportunity to redeem its miserable record on this question. No observing temperance man believes that high license, even if enforced, will be more than a temporary check to the business. At best it is only a temporary expedient whose effect is more apparent than real.

There is no risk in offering a reward for the discovery of a statesman who thoroughly understands the tariff question. Congress is yet worrying over the bill for the revision of protective duties and makes slow and doubtful progress. A few leaders of the Democrats are becoming anxious lest the last days of the term shall expire before the work is complete, when they will be under the necessity of meeting the question in the face of the next popular election. The high tariff demands of the iron workers has had a singular comment in the failure of the great Union Iron and Steel Company of this city and their branch establishment at Kansas City. The business managers were wealthy and successful men who were neither dishonest or negligent, and their business was enjoying all the advantages that could be afforded by a high protective tariff. It seems that their business had been successful and large additions were being made to an already immense establishment. Perhaps they were tempted to over-expansion by this very protection, and what was to have been an aid has proved a ruin.

Mr. Gladstone, who is regaining at Cannes in France some of that vigor which has been freely given to Ireland, is reported by the cable as remarking to an eminent French statesman that the curse of Ireland had been centralization. "We are now trying," he said, "to make the humblest Irishman realize that he is a governing agency, and also that the government will be carried on for him and by him." He could not have spoken more strongly against the subordination of every interest, political, religious, educational, to the rule of Romish priests, and in this he confirms the views of the historian Froude, which have been thought severe, and have been attacked most bitterly by the Catholic press. If Mr. Gladstone shall, by God's grace, recover strength, he may yet open the way for a grander reform in Ireland than has yet been thought possible. Independence of priestly dictation from Rome and a consciousness of individual responsibility for peaceful and stable government will be a condition for Irishmen beyond the fondest dream of Land Leaguer or Fenian.

The Irish secret societies have at length gone down in the fight, and the British courts have the murderers of Cavendish and Burke within their grasp. Nearly a year has passed, and every effort to apprehend them has been used by the most powerful of governments. No reward has been too great to offer; no law has been asked for which Parliament has not granted; but the struggle has been prolonged until the conspirators began to fear each other, and the dread of legal punishment became stronger than that of assination under the oaths of their murderous lodge. The testimony of Farrel, a carman, a fortnight since, revealed the names of leading Fenians who were managing an inner circle for the purposes of assassination. So carefully was this cabal arranged that its members were unknown to each other and were controled by the peremptory orders of some sovereign grand commander or sublime prince of the royal secret. A dozen prisoners in court listened to his testimony with derision. But when Kavanagh, the driver of the car upon which the Phœnix Park assassins escaped, was called upon to testify, they heard him with dogged silence. He positively identified several men engaged in that fearful crime, and confessed that he received three pounds sterling and a new harness for participating with them. It is believed that the assassination of Burke only was contemplated, but Lord Cavendish fell to make the work complete. Another witness is expected to point out the very man who did the stabbing, and the shadow of the gallows will soon fall across the last scene in this renowned tragedy. But the time seems not yet when men will understand that the same possibilities of crime exist in the "benevolent" societies of Freemasons as in the "benevolent" society of Fenians.

With all her afflictions there is another threat of famine in Ireland. Even the overbearing importance of their political affairs cannot prevent the serious consideration of this impending calamity. The attitude of the English leaders has inspired much hope for greater liberty of self-government in Ireland, which will appear in the quickened pulse of the next election for parliament. But the famine question is not settled by such means. Meetings are already being held in London to open ways for relief to reach the suffering people. A picture of their distress is thus given by a Dublin correspondent: "I have just returned from the famine districts of County Donegal where more than three thousand people are in a starving condition, existing from day to day on the meager relief afforded by scattering charity. The whole north of Ireland is in a most wretched condition. The same nature of things exists to a large extent in the west, but the destitution is not, as a rule, so complete as it is in the places where I have just come from. In many cabins I entered during the past five days the sole articles of consumption were limited to a quantity of Indian meal and a slight portion of seaweed. In most of the villages whole families exist in that manner. On the north and west coasts, where the soil is either mostly composed of rocks or mud, special destitution prevails this season owing to the complete destruction of the grain crops in September by a terrible tornado and the rotting of the entire potato crop owing to the constant rain."

MASONIC HALL ASSOCIATION.

BY GEN. J. W. PHELPS.

The Anti-masonic party ought never to forget that one of its most important steps of late years was the petition which it presented to Congress for a repeal of the charter which, in bold defiance of the spirit and letter of the Constitution, has been granted to the "Masonic Hall Association of the District of Columbia." This charter was granted by Congress in the month of April, 1864, nearly twenty years ago. The country then was in a state of war; and by this extraordinary action Congress turned aside from asserting the Constitution with vigor and energy against the Masonic rebels, and inflicted this severe blow upon the Constitution itself. Its course in this respect has been precisely like that of a weak man phrensied with fear; it has turned back from the enemy and attacked the power which it ought to have defended.

There has been a time in former years when the slave-pen and auction-block were in full operation within close view of the Capitol of this Christian Republic; but great and outrageous as that infamy was, it hardly surpassed this other infamy of establishing a secret, irresponsible power of infidel proclivities at the capital of the country. The American citizen ought never to remain quiet so long as that secret power retains its charter. The District of Columbia ought never to be desecrated by the legal existence of an institution so perfectly out of accord with the institutions of the country as the Masonic lodge.

The right to administer oaths belongs to the state, and cannot be delegated to a secret, irresponsible tribunal.

This secret tribunal punishes American citizens with penalties of extraordinary severity which the Constitution prohibits.

The Constitution forbids the punishment for crimes except by courts of law.

The Constitutional provisions against the acceptance of aristocratic titles and for governing the militia are both nullified by the Masonic lodge.

And under the terror of the lodge, which constitutes the most aristocratic element of the British Constitution, Congress nullifies a law of the State of Vermont forbidding the administration of secret oaths, thereby encouraging the Masons of that State to violate their own law.

The slave-pen was a sin chiefly against humanity; but the Masonic lodge is a determined, obdurate sin against the Prince of humanity; against the Redeemer of humanity. It turns a hard, impudent cheek to the appeals of the cross, and secretly defies the divine power that abolished the slave-pen. It never admitted the slave to its altars. It shut him out; ignored his common humanity, and, while Congress was being pushed by Christian people to recognize the manhood of the slave, the lodge was forcing upon Congress a recognition of its own dark and inhuman powers, which are so hostile to all Christian uprightness and manly dignity.

This foreign institution, which is of the same stamp as the Inquisition and Star-chamber exists in the District of Columbia only by the dereliction of duty of the Congressmen of 1864. It is a political machine that puts the threads of action for the whole Union in the hands of a few unprincipled men in Washington, and may well compete for the ascendency with Congress itself. Under the influence of such an institution, not even a Star-route fraud, nor the lodge administration that hatches it, need to blush. A power that defies the Saviour of mankind will ever give employment to some Ingersoll to work for the subversion of the laws of the country.

It is to the everlasting honor of the Anti-masonic party that it has found sixteen thousand persons who have dared to assert American manhood in the face of this foreign institution, and demand that the power conferred upon it by a servile Congress should be repealed. Every man in Congress in 1864 ought to be held accountable for that recreant act. To bestow confidence upon men who have so needlessly betrayed the rights and liberties of the citizen to the aggressions of a foreign institution, can tend only in one direction, and that is to the destruction of the Republic.

There is but one end that the "Masonic Hall Association of the District of Columbia" can serve, so far as Congress is concerned; and that is to hinder and clog every honest, patriotic aspiration, and favor low talents coupled with criminal proclivities. It can give great aid to a bad cause; but can never yield any reliable support to a good one. It is a power behind the Republican throne greater than the throne itself. If the religious press remains silent toward it as it generally has done heretofore, it will inevitably bring disparagement upon the cause of religion; for to remain silent toward so great a crime is to participate in the crime itself. Under such silence the tissue-ballots and the polygamous marriages of the Ku-klux and Mormon lodges might become recognized institutions of the land.

AN IMPORTANT FACT.

BY WOODRUFF POST.

In taking up Hon. Seth M. Gates' tract on Freemasonry a fresh remembrance of the discussion that took place between him and myself, by letter, has led me to think it would be advantageous to the cause of the prohibition of Masonry and kindred conclaves, to state the result.

On reading Mr. Gates' tract for the first time, years since, there seemed to me a serious contradiction in it originating in just one sentence. I soon directed his attention to it by letter, and cited him to the character he gave of Freemasonry. Having once been a Mason himself, he knew its genius of course. Where he says,

"I submitted to the humiliating ceremonies of initiation, as they are correctly detailed in Morgan's book and took the extra-judicial and profane oaths of the first three degrees. * * * The pernicious influence of the institution and its oaths upon the membership became so manifest in the abduction and murder of Morgan and the attempt upon Miller; in the justification of these outrages by HUNDREDS of Freemasons * * * I openly renounced Masonry. Its obligations are wicked and profane and no more obligatory than Herod's oath. The opportunity that Masonry affords bad, designing and unscrupulous men to further their wicked designs, to perpetuate iniquity, to screen the guilty from punishment, and defeat the ends of justice, is very great and most dangerous."

All through the tract he shows Masonry to be *corrupt, profane, pretentious, deceptive, murderous*, and yet he had introduced therein the following strange sentence: "A good man may remain a good and upright man despite his Masonry." The incongruity was pressed home upon his attention. It was argued that intelligent Christianty could not coalesce with such corruptness as he had described; that no upright and good man could be one with it and remain unpolluted.

During two or three interchanges of communications, at the first he laughed, at the second was serious, and at last he was convinced, and corrected the paragraph, omitting the obnoxious and erroneous idea incorporated in the strange statement that a good and upright man can be in league with a system of rank iniquity. Being a man of generous and noble impulses, he was lenient to the faults of others, but on discovering where his illogical position left him, he promptly, with an intense desire to do good, made the correction. Now, the readers of his tract will not find therein the unreliable declaration that a good man may remain a good and upright man despite his close affinity with Masonry. Reader, get the corrected tract. Let the wealthy circulate it by the tens of thousands. Do good before you go hence; and do not forget to add a codicil to your will, leaving a large sum to help the cause.

The above is most respectfully submitted to show the unsoundness and the danger of admitting that which is not true in fact, that "good and upright men" can be in sworn affinity with a blaspheming craft, infidel and abominable; sworn to keep the secrets thereof, murder and treason not excepted, and retain uprightness and purity.

Such an institution one hundred and three seceders in convention in 1828 declared Masonry to be exceedingly dangerous, blasphemous, murderous; unfit to exist among a free people. And every seceder since substantially has said the same thing, and all who dare reveal have but one corroborating voice. One such correspondent, a preacher, wrote me: "My soul loathes the accursed abomination. I look upon none of my defects, errors and sins of the past with such horror and loathing as with my experience as a Mason." O, an oath which makes humanity shudder! O, blasphemous! O, heaven-daring! Enough! Can then Christ and Belial dwell together?

"POINTED MEN."

"Pointed men! They are heard from occasionally, for they cannot be hidden and unknown. They do something, and what they do reports itself, like powder and ball. They make a stir. They have ideas, plans, experiences, that are strong, clear, and well-defined; and also will and heart to push them forward to the notice and acceptance of the world. They meet opposition, and know how to meet it. They are neither slaves nor cowards, but straight-meaning, straight-forward, straight-dealing men. They are manufacturers, rather than dealers in opinions; and while pushing out, like the notable horn spoken of by Daniel, they draw with the loadstone of truth, and melt as well as destroy. Though fearless, they are not unwise. Such as described are the typical, or balanced and standard-pointed men.

The devil fears these men of point, when aroused against him. We heard the report of a conversation between Satan and a saint, in which the latter was warned not to attend the ministry of a couple of evangelists whom he styled 'pointed men.' He cannot stand the falchions of such, but runs pell mell.

The Lord is searching for pointed men; men loaded with truth and the Holy Ghost, that will not wince in the storm; men so sharpened and tempered that every stroke they make goes through the slum and surface of error, down to the rock of ages. They have an open, divine commission to strike, and spare not.—*The Harvester.*

CONSTITUTED AUTHORITY.

The church of God has two grand divisions, the church *militant*, and the church *triumphant*. This great body has but one head; Jesus Christ the Lord of glory. Eph. 1: 22, 23; 4: 15; 5: 23; Col. 1: 18. This glorious church has but one infallible bishop. 1 Peter 2: 25.

The way into the second division of this church is through the first division. The only way into the first division is through "repentance toward God, and faith toward our Lord Jesus Christ." The "constituted authority" of this church is its Head and Bishop. John 5: 22—27; 1 Cor. 15: 24.

If assemblies calling themselves a church adopt, as fundamental law, an article declaring "There shall be no connection with secret combinations," this law is in harmony with the constituted authority of the church of God, and peculiarly honoring to the Head of his church. Then should it sometime happen that the "constituted authority" of these assemblies should prove to be *out* of harmony with that article of their law, would they be *in* harmony with the "constituted authority" of the church of God? Would it be right to "promote harmony with constituted authority," which is *not* in harmony with the constituted authority of the church of God? An individual cannot, neither can assemblies, abide in the militant division of the church of God, after ceasing to be in harmony with the constituted authority of his church. Rev. 2: 1—5; John 15: 6, 10.

When the great Head of the church of God was manifest in the flesh, there were those, in harmony with "constituted authority" who were not in harmony with the constituted authority of the church of God; who said, "As for this fellow we know not from whence he is." John 9: 29. And they clamorously demanded that he be crucified. Matt. 26: 59; Luke 23: 21; John 19: 5, 6. It was said of this great Jewish body (as well as of their temple, we think,) and their "constituted authority," "Behold your house is left unto you desolate." Matt. 23: 37—39; Luke 13: 35. "But as many as received him, to them gave he power (*or right*) to become the sons of God." John 1: 12. Those who were in harmony with the constituted authority of the church of God, were separated from the Jewish body and their "constituted authority," and the former became the true militant division of his church, while the latter became a desolate house, and will continue desolate, until they shall say, "Blessed is he that cometh in the name of the Lord."

The Divinely appointed leaders in this militant division of the church of God began the work for which they were ordained, (Mark 16: 15,) of publishing the joyful message *of pardon, emancipation, and peace*, through "repentance toward God, and faith toward our Lord Jesus Christ;" first to the Jews (Luke 24: 47,) then to the Gentiles, and unto the uttermost part of the earth. Acts 1: 8; 13: 46. Many were gathered into the militant division of the church of God through their labors; numerous Christian assemblies were erected; and out of great tribulation, these leaders, one by one, passed to the triumphant division of his glorious church.

After their departure, men arose in these assemblies (Acts 20: 30,) in whose hearts ambition usurped the place of love to God, and gradually the "constituted authority" of the assemblies ceased to be in harmony with the constituted authority of the church of God. Desolation ensued. Eventually the assemblies and their "constituted authority" became a kind of *ecclesiastical monstrosity*, a body with two or three heads, each loudly cursing the other. (Mosheim, page 343: XV.) Many beheld it with wonder and perplexity. Separation and the Reformation followed; Other Christian assemblies were erected by the true soldiers of the militant division of the church of God.

"Ravening wolves" are not all dead. Matt. 7: 15. Men in whose hearts ambition rules, still come and go. "History repeats itself." The "god of this world" (2 Cor. 4: 4; John 12: 40) always working to accomplish the same object, but by different means, having made this great Christian body desolate, as he

did the Jewish, by bringing it into harmony with "constituted authority," that is, in *harmony with himself*, at once turns his attention to these new Christian assemblies.

Now what do we see?

Dark lodges erected by the side of these Christian assemblies all over the world. Men are gathered into these lodges, promise and swear allegiance to, "constituted authority" in harmony with the "god of this world, then find their way into Christian assemblies, and if possible, gain control of them and their "constituted authority." Then the true soldiers of the militant division of the church of God, are forced into "back seats," and the "constituted authority" of these assemblies gradually ceases to be in harmony with the constituted authority of the church of God. Then desolation, separation and another reformation. "Watch therefore: for ye know not what hour your Lord doth come."

O brethren, honor your Head. Keep in harmony with the constituted authority of the church of God, and do not permit yourselves to be misled by "constituted authority," not in harmony with that *of his church.* M. Y. S.

SOME SUPPOSITIONS.

BY REV. HENRY AVERY.

"Suppose that three or five Freemasons did kill Captain William Morgan, what has that to do with Freemasonry?"

"Suppose that John Calvin was influential in procuring the burning of Servetus, what has that to do with Presbyterianism?"

"Suppose that Archbishop Purcell has failed and lost a milli dollars of trust funds, what has that to do with Romanism?"

"The world has never seen, and probably never will see a church or other society so compact and powerful as to regulate the behavior of all its members. To hold a great society, otherwise reputable, responsible for the crimes and eccentricities of here and there a member, or squad of zealots, is ungenerous and unjust."

The above is from the pen of T. K. Beecher, in the Elmira *Gazette and Free Press.* It is amazing that a man of Mr. Beecher's acknowledged ability should assume the position which those questions imply. With what an air of triumph does he, by a single question vindicate a system. Why does he not keep on and say, Suppose some hundreds of church members have engaged in the liquor traffic, what has that to do with the church; suppose some thousands of professedly loyal men were slaveholders, what had that to do with our country?

Let us try our hand at supposing: Suppose that, when we examine the case, we find that Romanism excuses embezzlement in a bishop, that it commands it under certain circumstances, that it enforces it by the strongest obligations profanity can suggest, and that Bishop Purcell acted in strict accordance with the letter and spirit of his instructions; suppose all this, then a child need not ask what Bishop Purcell's act has to do with Romanism.

All this, and more, do we find in the system of Freemasonry. In the first and second degrees the candidate binds himself to secrecy under the penalty of being barbarously murdered. In the third degree he promises to keep a Master Mason's secrets, except murder and treason, thus showing absolutely that the reference is to crime; binding himself under a penalty just as murderous, and still more barbarous. In the seventh degree he promises aid to a companion Royal Arch Mason, "whether he be right or wrong;" also to keep his secrets inviolable, "murder and treason not excepted;" or, as sometimes administered "without exception." It matters very little to say that these penalties are not always inflicted. They have been inflicted, and may be again, since there is the authority in the system itself.

Now the murderers of Morgan were carrying out the letter and spirit of Masonic law. They were doing just what they had been taught ought to be done. Besides, many Masons from that time to this, have justified the act. It is true that others have tried to evade the responsibility by inventing the Smyrna story, but the evidence accumulates as the years go by that the murderous penalty was inflicted. A man supposed to be a loyal, law-abiding citizen, an Odd-fellow, said to the writer, "Well, if the Masons did not kill Morgan, they didn't do their duty, that's all." Similar expressions can be quoted by the dozen, showing how the system has blinded its devotees, till wrong seems right; and murder, God's service.

Now, if it is asked what Morgan's murder has to do with Masonry; the answer is ready. It is the outworking of the criminal tendency found in the system from the very first obligation. It is a sample of the fruit the evil tree may be expected to produce. It is the legitimate result of evil teaching in an evil system. It bears the same relation that sutteeism bears to Brahminism, that polygamy bears to Mormonism.

We do not say that every Mason is a murderer, but we do say he is connected with a system that teaches murder and the concealment of crime. Many a man is better than the order to which he belongs, but the system is not to be judged by these. Many Romanists have been exemplary Christians, but this was in spite of indulgences, priest-pardoning, and probation in purgatory. So Masonry must be judged by its teachings, its tendency and its practical results. Above, we have given some of its teachings. Its tendency and results may be considered hereafter.

THE SERMON.

SEEKERS AND FINDERS.—A QUESTION.

BY D. L. MOODY.

"Seek ye the Lord while he may be found, call ye upon him while he is near" (Isa. 4:6.) Remember, it is not to seek for feeling, nor to seek repentance, nor even to seek faith, nor to seek joy, nor to seek good impressions; it goes beyond and above all that; it is, seek ye the Lord himself, and if we do seek the Lord there's no trouble about the result, for we shall find him. "For thus saith the Lord, seek ye me, and ye shall live" (Amos 5:4.) Life is in him, he is our life, seek him and we shall live. How shall we seek him? "Ye shall find me when ye shall search for me with all your heart" (Jer. 29:13.)

How shall we seek God? Seek him as men seek for wealth. Look at the men of business in this town. How terribly in earnest they are about it! When a man becomes really in earnest about the salvation of his soul, when a man seeks for the pearl of great price as men seek wealth and position down here, then we shall see multitudes of souls saved. When I was out in California a few years ago, I found men who were terribly in earnest for gold. I found men who had crossed the great American desert on foot when it took them six months to do it, and when they were exposed to great dangers and hardships all the way. But they did it, for they were really in earnest for wealth. When men seek for God as they seek for wealth, there will be no trouble about finding him.

How shall you seek God? Seek him as you seek for wealth. Men will go round the world to gain wealth, to add a few years if they can to life. They are terribly in earnest about it. But you don't have to go round the world to find God. "Say not in thine heart, Who shall ascend into heaven?" (that is, to bring Christ down.) "or, Who shall descend into the abyss?" (that is, to bring Christ up from the dead.) "The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith which we preach." Salvation is here, and those who seek shall find it. God himself is near here, and he is seeking you. He has long been seeking you. He has sought you by your mother's prayers, or by your godly wife. He has sought you by dark and startling providences, so startling that at times in your life you've cried out, "Where shall I go, that I may hide from thee?"

A SEEKING SAVIOUR.

God is seeking your soul; he sought you in the rousing sermon that so alarmed you, and it was long before you could shake off the impression. God was seeking you when he laid you on that sick bed, and through the long weary hours you lay tossing to and fro. He has sought you in the still small voice of his Spirit whispering to your soul; it was the Son of man seeking for lost souls. I don't believe the Son of man has first to be sought for; he is the first seeker, and you must take the place of a seeker, too, for he came to save the lost. It won't be long till a seeking Saviour and a seeking sinner meet. How often do we meet with a man who is crying out, "My God, my God, where art Thou?" No, no, it is God who seeks first, not man. And it don't take long for a seeking God to meet an anxious seeking soul. Seek God seek him with all your heart, and see how quickly you will have the blessing.

How shall you seek God? Seek him as you seek your life. If this building were on fire and there was danger, how eager you would be to get out of it! How terribly in earnest you would be! Strange that man should be so earnest about his bodily life, and yet so careless and indifferent about his soul's salvation. Seek God as you would seek to save your life, and there won't be any trouble about finding him.

THE DAY OF HIS CONVERSION.

From first to last I have met a great many anxious inquirers in my time, and I never in my life saw one man who was in thorough earnest about salvation who didn't find it. I remember saying to a man some time ago, "I can tell you the day and the hour when you'll be converted." "Indeed! I didn't know you were a prophet."

"No, I ain't, nor the son of a prophet." "Well, I'd like to know how you can tell me that?"

"Well, you'll find him when you search for him with all your heart, for God himself has said so." That's Scripture.

TERRIBLY IN EARNEST.

I remember reading of a vessel being wrecked at sea. The lifeboats were lowered, but soon it was found that there was not room enough for all, some must be left to perish. One man, who was swimming in the water, was terribly in earnest to save his life, so he swam up to one of the lifeboats that was full and seized hold of it. They tried to prevent him but could not, so one of the men drew a sword and cut off his right hand. He swam up again and laid hold with the other hand. The man drew the sword again and cut off that hand. Still the man would not give up, and he swam to the boat and seized it with his teeth. Some of them said, "Don't cut off his head," and so they took and drew him into the boat. He saved his life because he was terribly in earnest.

So should we seek God. So should we seek the salvation of God, which is a thousand times more worth than any earthly treasure. "If thou seekest Him as silver, and searchest for Him as for hid treasure, thou shalt understand the fear of God, and find the knowledge of God." On the day of Pentecost these men were terribly in earnest: there was no trifling then. None went to sleep; I see one man gone to sleep here, but none went to sleep under Peter's preaching. When you and I value our souls as we value our life, then shall we find salvation.

THE PRESENT LORD.

Now I want to ask you this question: Do you believe the Lord may be found here? It says, "Seek the Lord while he may be found:" can the Lord be found here to-night?

Mr. Champness, do you believe the Lord may be found right here to-night? ("I do: I'll stake my life on it.")

Mr. Sankey, do you believe the Lord may be found right here? ("I do.")

My friends in the gallery, do you believe the Lord may be found right here? ("Yes, yes.")

You in the body of the house, do you believe that the Lord may be found here? ("Yes.")

Suppose I were to say that I lost a very valuable diamond here yesterday—which I didn't do, for I haven't got one—but suppose I should say I did, and that I valued it not only because of its worth, but also because it was the dying gift of a very dear friend, and that I would give five thousand dollars or £1,000 to the finder, I don't believe you'd hear much more of my sermon; you'd be thinking all the time: "I'd like to get that money." You would hardly wait to the end of the sermon; all the time you'd be looking down at your feet and around under the benches. I do believe all the police in Newcastle wouldn't get you out of this building till you had searched on your hands and knees every nook and corner on this platform. You'd be ready enough to let people see you search for the diamond for a thousand pounds, but you are ashamed to let them see you are in earnest about the salvation of your soul. Is there a man or woman in this audience who will venture to say that the salvation of their soul is not worth more than the most valuable diamond? You are ashamed to be seen seeking eternal life. You'd search eagerly enough for a diamond, but if your soul's salvation depended on it would you come right forward here?—("I would.") Well, that man needn't come forward; he can take Christ just right where he is. Take Christ not from the hand of man, but go right to himself. Listen to his own words, "Whosoever will, let him take the water of life freely." Salvation is God's gift, free as the air we breathe. Christ came to save sinners; he is seeking you now, and if you seek him you won't have to seek long.

I DARE NOT WAIT.

It is told of Dr. Chalmers that when he was on a visit in the northern part of Scotland he was entertained by a Christian lady, who told him she was very anxious about her daughter, and she asked him, "Will you talk to her?" He said he would; but the lady told him, "You will find her mind is set very firmly against religion. Her father and I and various friends have tried to talk to her, but it's no use; she is fairly set against it." "Oh, is that the case?" said Dr. Chalmers; "leave her in my hands, I'll do what I can." By and by he was left alone with the young lady, with whom he had made friends, and he said, "They have troubled you a good deal about this question of religion, have they not?" "Yes, they have." Suppose I was to ask them not to trouble you about religion for six months?" "Well," and she hesitated, "but perhaps I mayn't live that time." "Suppose then we say three months?" Still she thought she might be gone by that time. "Suppose we say one month?" Still the young lady trembled to put it off so definitely, for she might not live a month. "Suppose we say a week, then?" "I had better not put it off a week, it mayn't be safe." "You are quite right," replied the good doctor, "suppose we settle it now?" He got down on his knees and prayed for her, and they didn't separate until she was safe in the arms of Christ.

My friends, I tell you its the safest thing to do what God says: "Seek ye the Lord, while he may be found." He may be found now, we don't know that he may be found to-morrow. We are clearly taught in Scripture that *now* is the accepted time. "Seek ye the Lord while he may be found, call ye upon him while he is yet near." Those antidelnvians would not pray while the ark was building, they would not listen to the preaching of Noah, but when the flood came, then they cried, but it was too late. When Judas went to the dark mountain garden to betray his Lord, it was time enough to repent, but when he came back and threw down the money in the temple it was too late, the Lord was gone. He repented after a sort, but too late, *too late.* So we read of the five virgins who forgot oil; they were waiting, they went to buy oil, but it was too late, the door was shut.

SEEK NOW.

Now God calls you, still he is near; seek ye him while he may be found. To-night is the night of mercy. I may be speaking to some one whose days of grace are numbered, who may be snatched away very soon. Some may never hear another gospel sermon, may never have another opportunity. You may even now be listening to your last call, the last words of mercy may even now be spoken to you. Make up your minds that this very night, ere you leave this hall, you will seek, seek earnestly, and seek till you find the salvation of your souls. Make up your minds that, come what will, you will not rest till you have crossed the line from danger to safety, till you have passed from death unto life. Make up your mind if you can get it eternal life you will have; eternal life, life without an end, life that is the power of God, life that is God's life in us. If, my friends, you can get that, is there any riches, any wealth, any honor, any fame, any glory to be compared with it? Is there a man or woman in this hall, or for that matter in all Newcastle, who would deliberately sign away their soul for all the wealth in the world! Is there one that would come forward to th

reporters' table and take pen and ink to sign away their soul? I don't believe there is. You'd be horrified. "What, sign away my soul! sign away my soul! No, no." Yet though you would not take and sign it away, you trifle it away; you fritter it away; you lose its golden opportunities; the sands of life run out and you are not saved. "Seek ye the Lord while he may be found; call ye upon him while he is near."—*The Watchman.*

REFORM STORY.

HOLDEN WITH CORDS.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

CHAPTER XXXVIII.—UNDER THE JUNIPER TREE.

There is a certain exaltatiou of spirit whieh overcomes the weakness of the flesh when we engage iu a stern wrestle with any kind of moral evil. Henee it is that reformers in every age have goue through life with the step of laurelled victors moving to the sound of triumphal psalms. Yet God has so coustituted the human soul that it cannot always keep stretched to this heroic tension. The Elijahs who climb the nearest heaven on those heights of sublime daring for truth's sake generally find their juniper tree somewhere in the way.

Mark Stedman had eucountered threats, obloquy, persecution with unfaltering heart. He expected uothing else. He was renewing the battle at double odds, for while the murderous spirit of Masonry remained unchanged, as evidenced by the attempted attack on Lovejoy, there was not now, as in the Morgan days, an awakeued public sentiment to back up its opposers. To rouse that slumbering public sentiment, to lift up his voice like a trumpet and show the house of Judah their siu he conceived to be one of his peculiar duties as a sentinel of Zion; and he made no aecouut of possible difficulties in convincing of her guilt a lukewarm church that had forsaken her first love.

"Really, brother Stedman;" said the first of his brother ministers in the conference to whom Mark addressed himself, "I gave you credit for beiug a mau of more sense than to run a tilt against Masonry at your age. You might as well try to throw Gibralter into the sea."

"Amen," returned the elder, while his dark eye kindled and his thin cheek flushed. "Every false worship has been called impreguable. But the God I serve is a God of the hills as well as a God of the valleys; and moreover I have Christ's promise, 'If ye have faith as a grain of mustard seed, ye shall say unto this mountain, be thou removed and be thou cast into the sea, and it shall be done.'"

"These are not the days of miracles," returned the other rather curtly. "And to tell the truth I don't think it is Christian charity to indulge iu such wholesale denunciations of Masonry when four-fifths of the ministers in our conference belong to the lodge."

"Counting yourself, I see;" dryly answered Mark, who had just caught sight of a Masonic pin gleaming under the coat of his charitably-disposed clerical brother.

The latter looked a trifle embarrassed, not to say ashamed at the discovery.

"You see I don't wear it out in open sight. If I was all wrapped up in the institution like Elder Chadband, I should. I joined the lodge a few years ago because I thought it might increase my influence as a pastor. You know St. Paul became all things to all men that he might save a few."

Mark rose to his feet, stern and solemu.

"I have one question to ask, Was it to save men, or to gain more hearers, and as a consequence more popularity and more money that you joined an order whose badge you are ashamed to wear openly? You need not answer it to me. Answer it to God and your owu soul."

And having launched this keen arrow of truth Mark went his way with an inward prayer for this self-deceived shepherd of the flock, who after all was not so blameworthy as his elders in the ministry who had lured him by their example into such a path of hypocrisy.

Elder Chadband was an altogether different subject to deal with. Far from being ashamed of Masonry he gloried in the many degrees he had taken, and sounded the praises of the handmaid at every funeral and coruer stone laying, at which the fraternity figured, far and near.

He saw with alarm the serious trouble that Mark's fanatical views were likely to make in the conference, and he felt warranted in using almost any measure that might rid that body of his undesirable presence. But he believed in trying a little diplomacy first, and to this end he sought au interview with Mark who on his part had rather avoided any discussions with the elder, considering him as being too much in the situation of the Scriptural Ephraim to warrant the hope that any good might arise therefrom. He was therefore proportionately surprised wheu the elder thus urbanely began the conversation:

"While I am sorry that you feel it your duty to oppose such an excellent thing as Freemasonry, my dear brother Stedman, a system that in its leading points is drawn from revelation, and teaches in such an admirable manner so many important moral truths, I must say that your sincerity and earnestness, however misdirected, is above praise. And I wish that there was more of that spirit in the church. We need a fresh baptism of the old time zeal. There is too little of it—altogether too little of it nowadays." And the elder sighed as if deeply impressed with the melancholy truth just uttered.

Mark opened his eyes. What did it mean? Was Saul also among the prophets.

"Now I believe in the largest Christian liberty;" continued the elder, not waiting for an answer; "aud no doubt one important use of having so many different sects is to make that liberty possible. I have been seriously thinking, my dear brother Stedman, that in some other church holding similar views on the subject of Masoury, you could preach those views without offence, and thus labor with more freedom and a greater prospect of usefulness. Of course we should be sorry to lose one of our most valuable preachers; but our loss would be the gain of some other denomination, such as the United Brethren, for instance. We will give you letters of recommendation to that or any church you may prefer."

Mark's eye flashed. He had been unsuspicious hitherto; now he saw through the whole thing. Elder Chadband had been playing to perfection the part of a boa constrictor, which slimes its victim over before swallowiug it, and I am afraid that Mark's reply to his proposal had less than the usual savor of Gospel meckness.

"Is this Christian liberty—to be able to declare the whole counsel of God, not freely in any part of the church universal, but only in a few sectariau by-ways and corners? No, Elder Chadband, while I have Christian fellowship with all who walk in the truth, by whatever name they are called, the church of the Wesleys' is the church of my adoption. It was there my first vows were paid, and until she casts me out of her communion I will join no other."

This outburst rather startled Elder Chadband. He had hoped for a different result, not calculating that there was still some unquenched fire under Mark's meek countenance and threadbare coat.

"Really, Brother Stedman"—and there was a decided dropping of the elder's urbaue tone—"I am grieved that you should take a mere kindly hint in such a spirit. We are commanded to separate ourselves from such as cause schism and offense, and to tell you the truth many in our conference consider you liable to that charge. So in the truest spirit of brotherly love I have pointed out to you a course that will prevent all necessity for such a painful and disagreeable step."

"It seems then that you are willing to recommeud me to some unsuspecting church as 'a brother beloved for his work's sake, while all the while I am layiug under a grievous charge of 'causing schism and offeuse.' You would have me act a lie by representing that I seek another church from personal preference, when I do it to avoid the 'painful and disagreeable' notoriety of being forcibly ejected by the one I go from. Is this Christian charity or lodge dissimulation? If truth, faithfully preached, causes schism in any church, the worse for that church. Elder Chadband, in the day of Christ's appearing, how will you answer before him for your connection with a system that points out to man another way of salvation than through his atoniug cross? How will you bear to stand at his judgment bar with the blood of souls cliuging to your skirts that the lodge has deluded and destroyed? Woe unto you Masonic pastors, for ye shut up the kingdom of heaven against men. Ye neither go in yourselves, and them that are entering in ye hiuder."

And having thus delivered his righteously iudignant soul, Mark left Elder Chadband in a more disturbed state of mind than Masonic philosophy would seem to warrant, and more than ever confirmed in his opinion that Brother Stedman was a dangerous man to remain in the ranks of the Methodist ministry.

Now the church in Brownsville, presided over by Elder Cushing, was Baptist; and though, as Mark truly said, "the church of the Wesleys was the church of his adoption," he always felt in the hiddeu depths of his soul a yearning impulse of affection towards that particular chamber in Zion where he had been cradled. So when a certain Baptist minister came in his way a little while after, who "had never joined the lodge, and considered all secret societies at variance with the spirit of the Gospel,' Mark began with considerable hopefulness to urge upon him his duty as a Christian minister to express those views in the pulpit.

"I have very few Masons in my church; I could count them all on my finger's ends," said the Baptist pastor, looking a trifle disturbed at this very direct application of his principles. "It would hardly be worth the while for me to leave the saving doctrines of the Gospel to preach on a side issue."

"You acknowledge that Masonry is an evil thing," returned the severely logical elder. "Then if you have one Mason in your congregation his soul is in danger, aud you can no more neglect to warn him without incurring guilt than if there were fifty or a huudred."

The Baptist minister was sileut for a moment, and then answered coldly:

"You were once yourself in the Masouic order, I understand."

"It is true that I have worn the mark of the beast," quietly answered the elder; "and for a short time I reudered him faithful service. But Christ's own blood washed away that mark long ago."

"Well, everybody has his own ideas of duty, Elder Stedman. Now for my part I couldn't take the solemn obligations that are required of all who become Freemasons, and then feel right to break them afterwards. The just man, we are told, sweareth to his own hurt and changes not. So we must agree to differ on the other question. I think hobbies should be kept out of the pulpit—reform hobbies as much as any."

This was the taunt that sent Mark under his juniper tree—that is to say into his plain, bare little study, where he paced back and forth for awhile, his whole soul in one of those wild tumults to which only the still small voice can speak peace. But the earthquake and the whirlwind must go before. Where he had a right to expect understanding and sympathy, he had received a stone—nay! worse, a stinging scorpion. His heart writhed under the injustice, and cried out in the bitterness of its agony. Why must he ever lead a forlorn hope? Why must he be the one to always stand in the breach? How could he hope to batter down this grim fortress of secret iniquity single-handed? Had he not been very jealous for the Lord God of Hosts when every pastor around him was either openly committed to the worship of Baal or preserving a cowardly and shameful silence? Surely he had battled long enough. Death seemed better than life; an ignominious retreat better than to continue a hopeless struggle, with the church and the world against him.

But God never leaves his servants under the juniper tree without sending an angel to strengthen them. And even now his angel was on the way to strengthen the poor discouraged elder who, to spiritual weakness, was beginuing to add bodily faintness; though when there came a tap at his study door, which he took for a call to dinner, he only answered:

"I thiuk I won't come down to-day, Hannah."

Hannah was used to her husband's frequent seasons of fasting, and it did not strike her as anything unusual. So she only replied: "There is a stranger waiting below who wants to see you. He didn't give me his name."

"Tell him I will be there iu a moment."

As soon as Hanuah closed the door Mark threw himself ou his knees aud tried to pray; but the moment passed in a wordless trance of pain; and risiug, Elder Stedman went wearily down stairs to greet his unknown visitor.

(*To be continued.*)

—Miss Isabella Bird, whose account of travels ou horseback through the interior of Japan is one of the best books yet writteu upon the customs of that interestiug people, shows that beneath the fair exterior of Japanese politeness exits a foul sink of uuchastity, love of lyiug, and a hideous drain of manifold iniquities. She says iu the final chapter of "Unbeaten tracks in Japan": "Of the shadows which hang upon the horizou of Japan, the darkest, to my thinking, arises from the fact that she is making the attempt, for the first time in history, to secure the fruits of Christianity without transplanting the tree from whence they spring. The nation is sunk in immorality, the millstone of orieutalism hangs around her neck iu the race ou which she has started, and her progress is political and intellectual rather than moral; iu other words, as regards the highest destiny of man, individually or collectively, it is at present a failure. The great hope for her is that she may grasp the truth and purity of primitive Christianity, as taught by the lips and life of our Lord Jesus Christ, as resolutely as she has grasped our arts and sciences; and that in the reception of Christiahity, with its true principles of mauliness and uational greatuess, she may become in the highest sense 'The Land of the Rising Sun' and the light of Eastern Asia."

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has its headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited.

E. D. BAILEY, N. E. Sec'y.

J. E. Gates of Halifax, Vt., sends us a good word, with a contribution for the work. He is determined to stand for the truth as long as secret orders oppose it.

A young man to whom we sent an exposition of the Knights of Pythias replies: "I have seen enough now without joining them. I should consider it a disgrace to go through such ceremonies."

Mr. A. M. Paull writes that he wishes to have a meeting in Providence that shall command the attention of worthy people, and mentions places in Rhode Island which he thinks are ready for lectures.

An excellent letter from Stephen Grover of East Boston gives details of work done by the way while on a business tour through Maine. It is encouraging to hear of a growing opposition to secret orders and a desire to hear more about them.

At a Methodist ministers' meeting at Springfield, Mass., recently, one subject discussed was the "Social life of the church." One minister said, while settled in a certain city he joined a sporting club and the members came to his church because he had come down to their level, socially. Another said that Masonry helps ministers to reach men, but failed to say whether it helped them lead them to Christ.

A lecturer's attempt to set forth the truth concerning secret societies is usually supplemented by the efforts of the lodge to discredit it. In regard to the Vermont lectures, Mrs. DeWolf says: "Mr. DeWolf thinks he has had a very hard time in defending your character for truth and integrity. You would smile at what the opposition can say."

Rev. Dr. Terhune said at last night's meeting of the Congregational club that if there was one thing that he failed to understand and never expected to this side of that future when all things are to be made plain, it was the relation of a parish to a church.—*Springfield Republican.*

From observation and experience it looks like that of a master to a servant, and a hard master at that.

A minister's wife once said to me "Is your husband a Mason or Odd-fellow?" I replied, "He is not." "Has he not been invited to become one? I overheard my husband and another minister talking about it, they seemed to be very anxious I should join one or the other,—but don't let him join; for when Freemasonry or Odd-fellowship comes in, all happiness goes out. You cannot trust your husband when he goes to the lodge; you never know what he is doing *there*."—*Extract from a letter.*

THE LETTER.

THE SECRETARY SICK, BUT THE WORK GOES ON.

WORCESTER, Mass., Feb. 6, 1883.

Your N. E. Secretary being temporarily disabled and laid aside for repairs, his pen will be taken up, and his place as correspondent occupied by a "weaker instrument." Mr. Bailey came home from Connecticut quite tired, and on Sabbath was obliged to give up half his appointments, as he was too ill to leave his room. He is recovering and will soon be once more in the field.

His trip to Western Connecticut was encouraging and hopeful. He visited Thompsonville, Hartford, Tariffville, Simsburg, Weatogue and Windsor, visiting old friends, finding new ones and improving opportunities to speak the truth where it would do good. The details will be reserved for the next letter. At Hartford he visited the Theological Seminary and left a supply of Weed pamphlets for the students. He also called upon the friends in that city, and after consultation decided to engage Melodeon Hall for the next Connecticut Convention, subject to the approval of Messrs. Conant and Barlow. At Tariffville he was hospitably entertained by Mr. Mitchellson, where he providentially met a large number of young people and was allowed to make some "remarks" in their hearing, and also gained some information which will be valuable to him in pursuing his work.

Though Mr. Bailey has not lectured on his late trips, he feels that the work done is quite as profitable, if not more so. He meets in one way and another as many people, without the constraint of a formal meeting or the necessity of paying for a hall. He has many opportunities for private conversation with people who desire information, and many friends are gained in this way.

Here in Worcester we hope the cause is gaining. We want to take no backward steps here or elsewhere in New England, and hence the work must often appear to be progressing but slowly. But we believe it is progressing, and that with the help of the many friends scattered all over these New England States there will be a broad foundation laid on which to build the truth. A large amount of reform literature is being circulated and the demand for more is increasing. Mr. Spaulding finds friends and an open door everywhere, and our little paper is going to hundreds who never so much as knew there was an organized opposition to secret societies; and though some say it isn't time to agitate the subject yet, and others think we could do so much more good if we would "drop that question," we still feel encouraged to go on, believing that, having to tolerate the reform because it will not budge, people will "first endure, then pity, then embrace."

We hear many commendations of the *Cynosure* in its improved appearance and the strength of its articles. The sample copies sent us go out almost immediately to parties we hope may subscribe, and we hope to make use of the last proposition for trial subscribers and gain some in that way.

MRS. E. D. BAILEY.

REFORM NEWS.

NORTH EAST PENNSYLVANIA.

THE CLIFFORD CONVENTION—A PERILOUS RIDE—WHEREFORE THE DIFFERENCE.

JACKSON VALLEY, Pa., Feb. 5, 1883.

DEAR CYNOSURE.—The convention at Clifford, on the 1st and 2nd inst. was both pleasant and profitable. It had not closed when we left on the morning of the 3d, but I can report progress. On the evening of the 1st, after devotional exercises and a brief address, Bro. S. E. Starry worked the Entered Apprentice degree, together with explanations, all of which were quite satisfactory to the audience with the exception of two Masons who claimed that the secrets of their order were being *unlawfully exposed.* It was with some difficulty that they were induced to be quiet. It is probable that they had both been made drunk for the occasion.

Feb. 2d was devoted to various items of business, and in the evening Bro. Starry worked the Master's degree to a quite full house, notwithstanding the bad state of the roads, which rendered walking very difficult, and the charge of fifteen cents for admission. The working of the degree and the accompanying remarks by Bro S. and others were highly satisfactory and left an excellent impression on the people. The following is the series of resolutions adopted.

Resolved, That regarding Freemasonry as a relic of barbarism, an obstacle to Christianity and an enemy to good government, and regarding the other secret orders as more or less subordinate and tributary to this order, we earnestly protest against their continued existence and heartily approve of the American party candidates.

Resolved, That the history of secret military orders shows that they have heretofore been a standing menace to free government; and that whatever may have been the reasons for the existence of the Grand Army of the Republic, we believe that it has survived its usefulness, and that its members would confer a great public benefit by quietly disbanding.

Resolved, That we hail with entire satisfaction the improved appearance and excellent editorial management of the *Christian Cynosure*, and as the success of our reform depends mainly on an increase of its circulation, we will strive to do all that is practicable to increase its subscription list.

Resolved, That we recommend Eld. Nathan Callender as State Lecturer, and urge on all the friends of the reform to arrange for lectures and to circulate the publications of the National Christian Association, and we especially urge the distribution of tracts and the support of the tract fund.

Five of us left early Saturday, Feb. 3d, in a wagon to come to this place nearly fifty miles distant. It rained in the morning and during a large part of the day, and the roads were a sheet of ice, on which it was very difficult to walk. The country is mountainous all the way, and the whole trip was full of danger. Rev. E. Barnetson, who was our driver, had evidently been trained in the school of Jehu. Nor could we find fault with *furious* driving. Indeed, it was our only safety. Had he driven slowly, down these long, steep, icy hills, it would have inevitably resulted in our sliding round and upsetting. As it was we were mercifully preserved, and got within a few rods of Bro. B.'s house before we *were* upset. All but Bro. B. and I had been left and we suddenly found ourselves on the ice; but aside from being pretty thoroughly *shaken up* and *wet down* we suffered no serious harm.

Yesterday, Sabbath, our aching limbs and injured horse prevented our going to more than one meeting, to which we could walk, and where we met but a few. The roads remain in about the same condition and until there is a change it will be impossible to do much. Though the country we passed through was all very rough, yet I was greatly pleased with the neat villages, fine country churches and school-houses, and marks of industry, economy and thrift, so strikingly in contrast with the squalid poverty I have seen in similar regions in the South. I was led to reflect that mental and moral culture do more for the development of a country than the greatest natural capacities.

H. H. HINMAN.

FROM THE KENTUCKY FRIENDS.

CABIN CREEK, Lewis Co., Ky., Jan. 16, 1883.

DEAR CYNOSURE:—Uncle Sam's last trip each week usually brings us the *Cynosure*, but last Saturday though the mail was on time the *Cynosure* failed to put in an appearance. We couldn't imagine the cause, but see now it was stopping for a new dress. We are rather old-fashioned in our notions and don't like to see our friends follow the fashions unless we can see some good cause for the change. We think, however, the change made in the *Cynosure* is for the better. We miss the name of the editor and his associates which have spoken to us so kindly from the first page for so long, but gladly welcome the name of another old friend in their places. We wish success to the paper in its new home.

Some of the readers think strange that we are still here at this place when we fully intended to leave the work here in the fall in the care of some one else. Let me explain that the benevolent (?) institution of Freemasonry has a finger in the pie.

Some time last summer Mr. Browne answered an enquirer in the New York *Witness* who was asking for some one to advise him. He had for ten years tried to run away from duty, refused to obey what seemed to be a call from God to preach, until he had become "of all men most miserable." Mr. Browne wrote, asking to correspond with him. He proved to be a young man in Illinois, who wrote in reply an interesting letter asking about our work here, and saying he believed this to be a call from God. Mr. Browne in his first letter sent him one of our circulars, a copy of which was printed in an August number of the *Cynosure*, which stated clearly our position on secretism and other reform matters. In a letter dated October 6th, our Illinois friend says he has some friends whom he thinks would be interested in an enterprise of this kind, and asks for further information concerning our present needs, prospects of the school, etc., etc., and adds: "I think I shall not swerve from this thing that has been so clearly pointed out to me. The whole matter seems to be providential. In a few weeks I shall have made arrangements and will see you." Mr. Browne wrote at length giving the asked for information, and speaking of the battle we were having against lodgery and other prominent evils of the day. After some time came a card saying, "My being allied to Masonry would prevent my doing anything for you, for by your last I see you are opposed to it. I had not noticed that fact before. It was by that very agency that I expected to help you." I can not do better than to quote a part of Mr Browne's reply (which was returned unopened) to the card verbatim:

"I am, however, very sorry to learn of your sad entanglement. As a messenger of Jesus Christ I exhort you in the words of the Holy Ghost, 'Have no fellowship with the unfruitful works of darkness but rather reprove (convict, expose; see Adam Clark's notes;) them,' and 'Be not unequally yoked together with unbelievers,' and so on. (See context of last passage, also Matt. 5:34-37; Jas. 5:12; Lev. 5:4, 5; Ezk. 8; 2 John 9; Ex. 20:5; 2 Thes. 5:5; Acts 14:12, etc., etc.) Masonry is a religion rivaling the religion of Christ; no one can be intelligently loyal to the two systems at the same time. I exhort you in humility and the fear of God, do not transgress (go beyond) the doctrine of Christ. I send you a few tracts; please read them and don't fail to read some good book on the subject. Let me recommend to you Pres. C. G. Finney's work on Masonry. I can send to you, or you can get for 35 cents of Ezra A. Cook, 13 Wabash Ave., Chicago, Ill. But how is it you can so readily set aside a work to which you believe God has called you, even though Masonry does stand in the way? Is the voice of the lodge more imperative than the voice of God? Is Masonry a power behind the throne of God even? After this ten-years struggle do you finally succumb to the 'god of this world?'"

As I have said before this was returned unopened and we hear no more of the young man.

This is too long already. I'll tell more of our work another time. Yours truly, M. C. BROWNE.

—Among other movements and projects in Germany to commemorate the 400th anniversary of the birth of Martin Luther, on November 10, 1883, says the *Lutheran Observer*, is that of restoring old castle church (*Schloss Kirche*) at Wittenberg, upon whose doors the famous Ninety-five Theses against indulgences were nailed on October 31, 1517. The building has suffered much from the destructive vicissitudes of war and time, and has been for many years in a state of general decay and neglect. Its strong stone towers have been pierced with openings for canon, to serve its purpose as a military fortress, but they have no bells or belfries to call the people to worship in the renowned old edifice, in which Luther first proclaimed the gospel of justification by faith and not by works, and thundered against the corruptions of the Church of Rome.

—Affairs are brightening on the West Coast of Africa in the new mission of the American Board. The missionary band now numbers six men and three women, all in good health and spirits.

CORRESPONDENCE.

A CAUSE OF DULL PRAYER MEETINGS.

The following remarks are good, taken from an address in the *London Freeman:*

We are told that the last time Phillip of Macedon harangued his soldiers they knew that it must be the last time because they noticed with a chill and awful foreboding that he stood on a tomb to speak. So a shiver creeps through me at the sight of a man who being pastor of a church answering to the picture we have just looked at [causes of dull prayer meetings] stands on a tomb of dead souls to preach, for I fear that cold from his dismal standing place will *shoot into his soul, kill his heart, and nullify his message.* Depend upon it sound gospel preaching is not the only thing that is essential to evangelical success.

If the author of the above language had had in his mind's eye the preacher standing as it were in the "dismal" Masonic lodge he would have illustrated his point as exactly as he has done by Phillip of Macedon standing on a grave. The Masonic lodge is a grave for Christianity. Those preachers who are knowu Freemasons verily vaccinate their every sermon with the poison of Masoury. They preach two gospels; oue in the secret chamber, another in the church; two ways of salvation, one by Christ to the people another by Masonry in the lodge. With such men it is "good Lord, good devil." They coudemu for uubelief iu Christ, and teach the way to the Grand Lodge above without him! They occupy indeed "a dismal standiug place" which kills the heart, and nullifies the gospel message. What! expect sermons with Masonry as an ally to promote Christianity! So Eve hoped for blessing from the apple. So slavery nurtured, brought forth our great war, and the religion of Masonry must disrupt the churches. SENEX.

MASONIC DUPLICITY.

ALLEGAN, MICH., JAN. 17, 1883.

A man with whom I was once acquainted was asked by one to whom he was trying to sell a horse, if the animal would jump. The answer was, "If you put a light poke on him he will go anywhere," given with tone aud gesture that satisfied the purchaser that the horse so treated would be perfectly orderly. But of coursc he wasn't; and when his jumping was complained of the owner was comforted with an "I told you so." Moral: When a seller makes a statement to yon as buyer, look at both sides of it.

Masonry, in the person of the Worshipful Master as the seller, assures the candidate as buyer of Masonic secrets aud obligations, on the honor of a man and a Mason, that there is nothing in the obligation that can conflict with the exalted duties he may owe to his God, his country, his neighbor, his family or himself, and the buyer is satisfied and takes his purchase accordingly. Now we wish to make apparent the fact that there are two interpretations of this language, one for the order and one for the candidate. What is it intended that the caudidate shall understand by this language? Simply this, that this obligation is not to be construed to conflict with any of these exalted duties; in other words, where there may seem to be a conflict between the obligation and any of these duties, the obligation is to be so interpreted that the seeming conflict will disappear without in the least infringing upon these duties; and this is the interpretation always given to outsiders. Now let us look at the other side of this assurance.

What does the order understand by this langnage? Simply this, that the exalted duties, etc., are not to be construed to conflict with the paramount obligation of Freemasonry; in other words, that nothing that God, country or family requires, is a duty, if it conflicts with his masonic obligations. Let no one suppose for one moment that he will be permitted to briug qnestions of conflict between duty and Masonic obligation, to the bar of his conscience for decision. The order settles all snch questions in favor of the obligation, and the individual *must* snbmit. In fact, to have it otherwise would be utterly subversive to the institution, as any one may readily see. Let ns supposc a man comes to his Worshipful Master and says, I feel that my duty to God requires that I expose the secrets of Masonry. Will the W. M. approve the plan for the sake of the man's conscience? Try it and see. Or he says, My duty to my own country requires that I pursue Masonic criminals to justice; will he receive encouragement for conscience's sake? Try it and see. You can test this matter in mauy ways, but the result will be the same in all cases: the lodge obligation upheld at the expense of every law, human or divine.

To our secret society friends we have this to say, If you have been imposed upon by this lying assurance, you have every reason to throw off the obligation fraudulently imposed upon you, and we call upon you in the name of God whose law is broken again and again, in the name of Christ whose name is cast out as evil, in the name of conntry whose laws are defied, in the name of every sacred and holy relationship of life which is iuvaded to throw off all allegianec to an institution whose only foundation is unmitigated fraud. W. H. Ross.

EXPERIENCE, TESTIMONY, EXHORTATION.

FROM A SECEDED MASON.

DENVER, Colorado, Feb. 2, 1883.

EDITOR CYNOSURE:—I was onec a Mason, but was suspended by my lodge in 1873 for lack of means to pay my dnes. At the time I gave them ten dollars, which was not given back to me, but was retained, which act I took upon as stealing, for they had no right to keep my money and suspend me also. I have nothing to say against Masonry as taught for moral precepts, but as lived by many at this day and age. There are many good and well-meaning men among the Masons, and many evil disposed ones. I do not condemn a man becausc of Masonry, for all men are already condemned because they have not believed on Jesus Christ the Son of God for life, light aud love. I condemn no man for his acts of beuevolence. A man will not be lost because he is a Mason, nor because he is not a Mason.

In 1875 the Holy Spirit of God revealed to me my Savionr, the Lord Jesus, and then I saw, and not until then, what was iu Masonry. I saw that I, as a child of God, had no fellowship with any orders of man in this world. The calling of God is an high one, a divine oue, a holy one, hence I was called to perfectly separate myself from any and all orders and sects in this world of darkness and sin, which cannot see the true light of God. I felt very bad at the time to think that I must be suspended from Masonry, and clung to it to the very last; bnt it failed me. After I saw the Lord I soon enough saw who was my hope and Saviour. To-day I am glad that they handled me as they did, for had I continued through life in Masonry, asleep to trnths, I should have perished in the end. When God ealls a man into a divine life and walk, he also calls for a separation of that person from all worldly orders. Therefore, a man who walks in these orders and institutions of men has not yet seen the true light which lighteth the world. If a man has passed out from darkness and death into life and light, he does not still abide in darkness, bnt walks with God, who is light.

While I was a Mason in good standing I only had and held a form of the truth, but had not truth as in Jesus. I once said, after I had attained the Master's degree, that this Masonry was all the heaven I desired; but alas! I afterwards found that I had not found the truth, and God made me feel the gross darkness around me, for all my friends in the lodge forsook me at the time of financial trouble.

I need not say that the first three degrees of Masonry have been exposed, for all Masons of any age are fnlly aware of that fact, and of course have made provisions for it. I would say to any professed follower of Christ to separate yourselves from any and all orders in which is strife and division. Masonry is no place for a child of God, for he is deceived when he holds on to it and its forms, for they are only shadows, and therefore is not the place for refuge and safety. Noah did not get into the shadow of the ark, but made sure to get into the ark itself, leaving the shadow without. Many times there is some comfort in the shadow resting, but certainly no security. God cannot nor will not walk with people who presist in walking in shadows and forms and dark places. Such are not sons of the living God, but only those who are separated from idols. God is light, and in him is uo shadow nor any darkuess. A person is deceived if they think they walk with him and continue in these orders. If you are in a lodge of Masons or Odd-fellows, separate yourselves to the honor and glory of God who hath called yon unto himself. I speak kindly of Masous but uot of Masonry. May all orders soon fall into the bottom of the pit, to forever remain there to dceeive no more. Truly yours, GEORGE H. GREENSLITT.

THE CONFERENCE MEETING.

Kansas is first upon the floor with a cheering word of the progress of reform sentiment among thoughtful people. The news which Bro. H. S. Jones of Olathe sends is very significant. May there be many more items like it from Kansas:

People are becoming bolder. Last Sabbath evening Elder Madison of the M. E. church preached a very pointed sermon on the subject, "Have you Christ with you?" He showed where they were allowed to take Christ, and told of some places they were not allowed to take him. This was something neither the church nor the lodge were looking for; but light is breakiug in, and we hope to see the reform work moving steadily on. This was at the same place where Bro. Mathews was so distnrbed about a year ago, while trying to enlighten the people on the subjeet of secret societies. Bro. P. S. Feemster was here last fall and delivered a leeture in the old school house in this same town, but everything was very quiet.

I was told by a granger yesterday that the grange was a grand swindle. He had also been a member of the Grand Army and pronounced it a fraud. I met with a member of the Wesleyan church a few days ago, who was a member of the Grand Army. I thought that church free from such things. Where shall we go that we may not come in contact with some of the unfruitful works of darkness. I am investigating this matter, and standing outside of any church organization, and shall continue to do so unless I can find one frce from such things. If it is a sin to countenauce Masonry, it surely is a sin to tolerate any of its offspring.

We have here two opinions on our grand story. Both from good brethren in Wiseonsin, one a Wesleyan the other an old Baptist preacher:

The changes [in the *Cynosure*] are all right; but ouc change more I would like, the spaee given to fiction to be given to fact. "Holden with Cords" I do not read. Novels better be left to the secular press. I thiuk that is the sentiment of a large share of the Christian readers of onr paper. I am greatly in sympathy with the sentiments of Jonn G. Fee.

Now the other:

I want to order in advance the forthcoming book "Holden with Cords." I want it for the young. In my judgment it will be to the anti-secret cause what "Uncle Tom's Cabin" was to the anti-slavery. The youth will read it. I shall do all I can for this cause.

An Iowa brother, J. Fender of McVeigh, bears an honorable testimony to the faithful instruction of a parent:

My father was one of the first voters to put down slavery, but did not live to see it; and was also opposed to secret orders. Though he is dead his spirit yet speaketh through his children. I hope to live to see secret societies put down aud the use of intoxicating liquors, tobacco, and pistols prohibited, that the pure air God has given and society shall not be polluted; for which all lovers of Christ should unite. I have read articles from different writers on the subject of church union, and one from Bro. Fee under the title, "Undenominational Churches." Now if we can organize a society without name or tenet, it would be undenominational aud unsectarian; but in order to accomplish certain ends we must organize on principles of union, for how can two walk together except they be agreed? And if we assume the name of "Chnrch," "Church of God," "Church of Christ," though they are biblical terms, that denominates, for we must distinguish ourselves from various other organized bodies. If we could see eye to eye, we would realize the Lord's prayer "that they may all be one;" then salvation would cover the earth as water the great deep. Though we may differ a little iu onr views, let each one work over against his own house in turning down the strongholds of sin.

Bro. G. W. Doualdson of Washingtou is always ready with something from his daily experience:

The light is shining. A brother told me last week that a young man called to see him who has left the Masonic order and has been working for God, preaching against this and all sins. God is leading him day by day, and he is growing stronger receiving truth froun one of God's saiuts. I believe that my prayers are being answered.

W. O. Norval, of Seward, Neb., has been trying to draw the editor of the *Northwestern Christian Advocate* out of his clam shell. The bait does not tempt Dr. Edwards, for as a Freemason he does not desire to be questioned thus:

There is a little agitation here caused by certain publications agaiust secret orders, deuouncing them as hostile to our free institutions, the eueuies of Christ and his cause. They also accuse the press of our conntry with beiug wilfully sileut, so that the masses cannot be informed. As you are a leader in our church and manage one of her papers why do you not defend the secret orders, if they are benevolent as they claim to be? But if it be true that they are a power for evil, why are you silent? Is it not your duty to uphold all truth and deuounce all error and false religion?

Notwithstanding the boasted benevolence of Odd-fellowship, if a member is delinquent in his dues seven days he is not entitled to beuefits.

—At a recent dinner given by President Arthur to the Diplomatic Corps, six wine glasses were set to each plate. Eighteen courses were served with wines at each course. Shame! Belshazzarian, bacchanalian feasts are rendering our national Capitol a modern Babylon. If this continues, we may look out for the handwriting on the wall.—*Wesleyan.*

—The anniversary of the birth of Tom. Paine, author of the "Age of Reason," was celebrated on Sabbath evening in the German Masonic Temple of New York city—a fit place for the memorial of such a character.

THE NATIONAL CHRISTIAN ASSOCIATION.

DONATIONS RECEIVED DURING JANUARY, 1883.

FOR CYNOSURE EXTENSION FUND:

Geo. McHenry	$ 3.00
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FOR SOUTHERN WORK.

Caleb Lyon	50.00
	$1,199.62

THE FARM.

HOW TO MILK.

To answer the inquiry as to how to milk, we would say, practice. To teach the art of milking by rule is practically impossible. To offer some suggestions, the result of much practical experience, which may be of value to persons not wholly inexperienced, is all that may, with any degree of propriety, be attempted by any man, no matter how skillful.

The old method of milking in yards and fields, wherever the cows might be found, is largely abandoned by intelligent and enterprising dairymen. It is better to start right. Always put the cow in the stanchion before beginning to milk her. It is better for the cow, better for the milker, and money in the pocket of the owner. As a rule, it is best to get along if possible without fettering or in any way hampering a cow, but it is better to tie her legs than to attempt by any violent means to subdue a fractious or vicious animal which shows a determination to kick. A plain strap with a ring at one end and a snap at the other put around both legs above the gambrel joint is the simplest and best fetter.

If the cows have been in sloughs or other places where their udders have become filthy, the first business should be to clean them. A whisk broom and a horse brush (the kind made from rice root is best) are the best implements for dusting and cleaning the sides and udders of the cows. Washing should never be resorted to unless absolutely necessary, and then it should be followed by thorough wiping. The teats should be absolutely and entirely dry before commencing to milk. A slovenly, lazy milker will often wet the teats with milk; it is both easier and nastier milking with wet teats. No good dairyman will tolerate a milker of that kind a single day. Many good milkers use a one-legged stool; more use a three-legged one. Some use a bench on which to set the pail while milking; more hold it between their legs; a few set it on the floor. There are several very good devices for keeeping floating impurities out of the milk-pail during the process of milking. They are not, however, an absolute protection against slovenly habits. It will never do to substitute them for care and painstaking. They are only auxiliaries at best, and sometimes foster bad habits more than they conduce to cleanliness.

The good milker always seats himself beside the cow in such a manner that his left arm may be always ready to shield his person and pail from any effort of the cow to use her leg. He should have a milking cap or hat, that he may gently press his head against the side of the cow. The habit is easily acquired by her of submitting to the gentle pressure of the head and arm, and it has a very soothing and quieting effect upon even viciously inclined animals. Some writers recommend milking the forward pair of teats first, and the hind ones after. It is the most unnatural of methods. Some good milkers milk the near pair first, and the far pair after. The best and most expert milkers milk the corner teats and often change, thus drawing the udder down uniformly. The expression "pulling the teats" is often heard, but pulling the teats should be studiously avoided. Stripping the teats with the thumb and finger is a bad habit of the milker, and causes the bad habit of the cow of only giving down her milk when thus manipulated. It injures the teats and udder. The true action of the hand in drawing the milk from the teats is not easily described. It should be placed loosely around it, with a gently lifting motion brought against the udder; then closed around the teat with a progressive motion which completely empties it. The prineipal fault with beginners is that they close the whole hand at once and then pull the teat. The fore finger should close first and each succeeding one in order. Sometimes the beginner gets a better idea of the true motion if he is told to get as much of the udder and as little of the teat in his hand as possible, and then close the hand without pulling at all. To milk gently, rapidly, thoroughly, are the three prineipal requisites.—*Live Stock Journal.*

HAVE YOUR CHOICE.

If you want a fowl with handsome plumage, proud and majestic carriage, clean cut and stylish, and withal endowed with matchless courage to defend himself and harem—choose the Game. If you want a breed that looks quizzical, combined with matter-of-fact traits, ornamental, though broken in colors, eminently useful for laying and table qualities—choose the Houdan. If you want a mammoth fowl of a quiet disposition, not prone to rambling, a good feeder and persistent sitter, and the best of winter layers—choose one of the Asiatic class. If you want a square-bodied bird with grand proportions, pleasing plumage, steady habits, fair layers and the best of flesh—choose the Dorkings. If you want a stylish fowl, nervous and erratic, proud and coquetish, superbly ornamental, one of the best summer layers and not inclined to sit—choose the Polish. If you want a very handsome plumaged bird with a jaunty comb nicely balanced upon its head, faultless symmetry and carriage, graceful motions, and an extra good layer and a non-sitter—choose the Hamburg. If you want a sprightly, high-toned fowl, with a tall, thin comb, nicely arched, impulsive movements, admirable characteristics, the best of layers, but no brooder—choose the Leghorn. If you want the "aristocracy of poultry," with an unique white face, brilliant plumage, proud and stately, an excellent summer layer and non-sitter—choose the Black Spanish. If you want a good-sized fowl, with sober dress, good layer, good sitter, toothsome flesh, and admirably adapted for general use—choose the Plymouth Rock.—*Ex.*

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Who depend on voluntary contributions of Christian people in whole or in part for their support:

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Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

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The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Coug. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
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Military Chapel, M. E., Lowndes county, Miss.
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Cedar Grove Miss. Baptist, Lowndes Co., Miss.
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Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
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OTHER LOCAL CHURCHES

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Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeek and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO.

NATIONAL CHRISTIAN ASSOCIATION.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

CHICAGO, THURSDAY, FEBRUARY 15, 1883.

"THE DECAY OF PROTESTANTISM."

The *North American Review* aspires to have no opinions, to consider nothing as established; but on its pages to put Mormonism on an equality with marriage, atheism on a level with Christianity, and popery on a par with Protestantism. As neither Mormons, atheists, or papists are supposed to pay much for the support of this "Mother of Reviews," it is paid for chiefly by the Protestant population, and thus by its moral and religious noncommittalism the *Review* compels the friends of truth to furnish ammunition for both sides, and to pay for powder to batter its own walls. The Romish bishop B. J. McQuaid would, we think, have done wisely and well to have put this moral noncommittalism of American reviews, colleges and theological seminaries at the head of his list of causes for the Decay of Protestantism in his article on that subject in the February number of the *Review*. The reason why Protestantism, as Colerige says, "since the middle of the sixteenth century, has not advanced one step in Europe," is simply this: Luther fought for the truth; his followers fought for Lutheranism; he for the truth, they for the sect founded on it. In the fearful grapple of our country with the slave power, the men who were educated, employed and paid to instruct and guide the Christian masses were precisely those who did not appear on the field till the battle was over; or, if heard from at all, it was in an ignominious whine that the Abolitionists went "too fast and too far," while they themselves went at no pace and no where against the common enemy of church and state.

The name "politician," which is a good word, is become odious to the masses, because office-holders have in such multitudes sought personal and party popularity without apparent principle or end. It is this which subjects parties, ecclesiastical or political, to apoplexy and paralysis. The men who to-day handle, receive and control our libraries, colleges, and seminary funds, as some one said of Oxford and Cambridge, are making our institutions mere "hulks sunk in the stream of public opinion to show how fast the current flows by them." And thus those who seek and obtain the posts of leaders in the ceaseless battle of truth against error, and right against wrong, resemble generals on the literal battle-fields in but one single point: They indeed take post in the rear of the army, but they issue no orders to the troops. Is it wonderful that armies so officered "decay?"

Bishop McQuaid's chief cause of Protestant decay is "sects," evermore "sects." But is not the Church of Rome a "sect" as well as the Church of England? There are Greek Catholics, and Roman Catholics, and Old Catholics, and already a fair number of Independent Catholics, in Italy and in this country, and there is promise of plenty more. The Bishop seems to have felt that in discussing the "decay" of churches he was living in a glass house, and says: "It is not intended in this article to present a comparison with Catholicity." This surely was prudence in him; for one has only to look on a series of charts of North America, from the settlement of this continent by Europeans, to witness a stupendous "decay" of Romanism, which it needs no count by newspaper writers to delineate. Quebec, Plymouth and Jamestown were settled at dates so near each other as, for national purposes, to be set down as settled at the same time. Mexico passed to the Romish communion at the conquest by Cortez in 1520, one hundred years before Plymouth Rock was heard of, and Romanism held the western belt of our continent and dotted the California coast with missions, which at one time reckoned twenty thousand converted or subjugated Indian slaves. When California fell to the United States, under Fremont, there was but one Romish priest to be found there, and he was clerk of the first American convention which met to organize California as a United States territory. French adventurers, guided by Jesuit priests, built a line of forts from Quebec via the St. Lawrence river, the lakes and the Mississippi, to New Orleans, through the heart of the North American continent. Those priests converted five tribes of Indians at a single sitting, near Starved Rock on the Illinois river. Romanism had the whole continent to itself, except the stony soil and frowning forests along the Atlantic coast, where Protestantism cut out openings, caught fish, read the Bible and prayed in its log cabins.

Where was Protestantism then, and where is it now? Which has decayed? Which has displayed the elements of vitality and vigor, the priest or the peasant?

This mighty continent was settled in three strips running north and south through the center and on either coast. The central strip had the soil, and the Pacific slope the sea-ports, scooped out and walled by the hand of the Almighty, and gold in its mountains to cover them with ships. Romanism had these two strips, backed by the wealth, culture, and cunning of France and Spain, then the leading powers of Europe and the world. Protestantism had at first no backing but the pillories and jails of persecuting priests. And it had no earthly resources but a Bible, a fish-hook, and an axe. Which has decayed, and which has sped?

The members of our legislatures, Federal and State, might do better to cross themselves, but they do not. Their chaplains have no tonsures on their heads, their prayers are not masses in a dead language, they are neither forbidden to marry or to eat meats; and if any of them confess their sins, as they all ought, for absolution, it is not to sinners like themselves. True, priestism and will-worship in the secret lodge system has fastened on the hand of Protestantism, but it will shake off the venomous beast into the fire; Protestantism will cease to be Protestant, with nothing to protest against, and the world become one Catholic church of God in Christ.

Bishop McQuaid's second cause of Protestant decay is thus stated:

> Protestantism is decaying in church government. It will be conceded that no society or corporate organization can live that has not the power and the will to enforce discipline and coerce refractory members—that cannot compel obedience to its rules, etc.

This incidentally gives this bishop's conception of a church of Christ. Lay it aside of Christ's conception of his own church, which is thus given by himself:

> Ye know that the princes of the Gentiles exercise dominion over them, and their great ones exercise authority upon them. But it shall not be so among you.

The real church of God is a purely spiritual combination of souls, allied and assimilated by the Holy Spirit poured out on the day of Pentecost. It is a brotherhood founded on regeneration and the love which flows from it. It can neither "enforce" nor "coerce." The only power it has is to withdraw fellowship from those who "walk disorderly." The friend Quakers have a true conception of it. The State uses force to shield innocence and secure justice and order: and that is a league in which the children of this world unite with the children of light. But whenever the religion is made up of rites the government is despotic. It has neither justice nor love. It is neither state or church.

MARDI GRAS.

This pagan-popish festival ended Tuesday, Feb. 6th inst. The Illinois Central railway ticketed through from Chicago to New Orleans and back for twenty-five dollars. On the cover of a 56-page pamphlet sent out by that company you read: "Rex, King of the Carnival, sends greeting through the Passenger Department of the Illinois Central Railroad." Thousands and tens of thousands have gone to New Orleans for health, for winter roses, for cheap fare, and all for Mardi Gras. Let us see what the thing is:

"Mardi" (French) means Tuesday, and "Gras" means fat. Fat Tuesday was so called because people stuffed themselves on that day, to begin on a full stomach the Lent fast on Ash Wednesday, the day following. Fat Tuesday was also called Shrove Tuesday, because the people on that day flocked to get their sins shrived, which they expected to commit, or had committed in the Mardi Gras festival, during which, as now in New Orleans, society was turned upside down, and the principles of virtue and morals underwent a general relaxation.

When Romish priests converted a Scandinavian pagan native they took down the nation's gods and set up the images of saints in their stead, and turned their carnivals into church festivals. This Mardi Gras was the feast of Saturn; "the lord of misrule" was king of the carnival, and lords and ladies obeyed their servants, feasted them and waited on the tables. The old French Catholic population of New Orleans set up this Mardi Gras festival there as early as 1827, and for thirty years, till 1857, it was mainly confined to them. "The Krewe of Comus" was then introduced. Soon after the "Krewe of Momus" followed; and now the whole festival is consolidated and conducted by a secret association, procession follows procession of tableaux on large floats drawn by horses gaily comparisoned, marching through principal streets and avenues a distance of nine or ten miles.

We take the following snatches of description of these tableaux from the railroad pamphlet advertisement describing the performances of 1882, and advertising those of this year. The quotations are from that pamphlet which begin with—

> "Ramayana, the Illiad of the East.' "Momus, the fun-loving god, on a black steed." "The Temple of India, an elegant picture of worship in this far-off country." "The sacrifice of the white horse, stabbed." "The council of the gods, to bless the queen of the gods with offspring, which could only be accomplished by the son of man." "Vishnu appears, . . . become incarnate and grants Dasantha's prayer for a son. This story was gorgeously represented."

This, of course, is a devil's travesty on the birth of Jesus Christ, "The Son of Man." It is followed by twelve similar spectacular legends of Indian paganism.

The streets were full of people; "the crowds grew more dense every hour," says the pamphlet. Amid these crowds appears the "Krewe of Proteus" in a "burst of light and oriental music," represented as a sea god, riding with a sea nymph "with shells for trumpets." "The second car presented . . . a sun-god knelt in the act of worshiping the Creator." "This (car) was followed by Paradise." Passing over several we have "The festival of Isis," an Egyptian goddess, "seated on her throne. Before her stood a princess burning incense." "Sacred animals worshipped among the Egyptians."

"The Mystic Krewe of Comus" gave, in a series of tableaux, "The worships of the world," "Sun worship," "Worship in the Temple of Belus," "The Druids," "Procession of the sacred bull," "Moses on Sinai holding aloft the two tables, which were to be a law to him and his descendents, and to generations who would receive what Moses believed . . . the Word of God given by one greater than the prophets." This was followed by fetish worship, a Chinese joss-house, and a Mormon marriage; and the lies of Mormonism told and treated as on a level with the Decalogue and Christ. So much for Mardi Gras religion.

We counted in this book of 56 pages over 100 scenes, tableaux and representations, borne on floats and cars drawn by horses in the processions of 1882. Among them were: A car of "Merry-makers representing dice, billiards, ten-pins, croquet (a gay lady), keno, checkers," etc. Next to this car came "Merry Christmas and the jovial old spirit, Cris Cringle," or Santa Claus. Then there was the scene of hunters hunted on trees, and raccoons, rabbits and snipes with guns leveled at them. Car twelve bore "a wine table on which rollicking old port, sweet Catawba, sparkling Mumm, Rodshemer and cigars, inviting us to drive away our cares by clouds of smoke." Car sixteen held two lovers hid in the woods, "The man in moon looking." Car nineteen, "The marriage of Satan's daughter, Beelzebub, Satan, and the bride drinking wine." Car twenty-two, "Elysium, the abode of happiness, where all earthly pleasures are ended in supernatural ones. This closed the display of his majesty's household." We should have mentioned the Mardi Gras temperance car, which we read bore "an immense saloon, improved by a gauze covering," with the welcome sign "Hot Lunch and Drinks of all Kinds." Car thirteen, "Gambrinus and the Queen of May, in a bower supported by immense hogsheads of lager."

Now what are we to think of all this? We answer:

1. It was a heathen religious revel like the Indian's white-dog feast.
2. Baptised by priests for priests' purposes.
3. Carpet-bag Yankees joined it in 1857 to draw multitudes and money to New Orleans.
4. Railroads took stock in it to raise a boom of travel.
5 The one Grand and fifteen subordinate Masonic lodges; the Odd-fellows with one Grand and twenty subordinate lodges, with their spawn of lesser orders, seeing the thing likely to take, joined in to educate the American people in funny king-worship, garish display and senseless mummery, while Satan, seeing his time shortening and American Christianity putting on the armor of God to move on his dark realm, commissions his dusky spirits, not yet shut up in hell, to fan the whole movement with their invisible pinions, and by drinking, dancing, carousing and reveling in general, to put all false religions on a level with the true, exalt his secret lodge system, and effect a flank movement on the temperance and Christian associations which are seeking to rescue the country from his grasp.

—A good report of work has come in from Elder Rathbun which comprises an account of meetings held up to the first of the month. We are sorry for the necessity, but it is a little late to print this week.

—Secretary Stoddard left the office last Friday for Galesburg, Ill., on reform errands, local and national. He hoped to return by the middle of this week with a goodly addition to the fund for the Washington auxiliary establishment.

—Every one will read Bro. Hinman's account of his mountain ride in winter without allowing interruptions. Let us all remember how many hardships and dangers our noble brethren in the field are enduring for Christ's sake.

—The Temple of Honor is getting a foothold in Michigan by taking advantage of the legitimate and open efforts in the great reform against the dram bar. The Legislature of the State has before it a bill for the incorporation of a grand and subordinate lodges of this order.

—Dr. S. L. Cook, the Indiana agent, has written little of his labor of late, but the single line in a business letter means business: "I am having plenty to do; am making the battle hot." He is hoping soon to visit La Porte county, in the northwestern part of the State, where our lamented brother, Alfred Rodgers, left a good record for the truth.

—Bro. M. N. Butler of the Albany, Mo., *Freeman* has laid aside some of his office duties to engage more actively and freely in the lecture work. He makes the interests of the American party part of his care. His office duties have been intrusted to a gentleman who, we are sorry to note, takes pains to repudiate Anti-masonry in a very needless and witless manner.

—The *Cynosure* readers will be glad to learn that Mr. Carpenter is slowly recovering from his recent attack. But a little further along in the same direction Elder A. Wait lies, probably on his death bed. His extreme age and the severity of his disease give little hope of his recovery. He has for many years been known as a steadfast, uncompromising follower of Christ in this city.

—Youthful ideas on Freemasonry are sometimes intensely suggestive. The Boston *Journal* gives an instance: "A six-year-old boy at Belfast, Me., has very advanced ideas. He has a doll which he calls his wife. Recently he was telling his wife his future plans, and remarked, 'By-and-by I shall become a Mason, and then you won't see me until 12 o'clock at night.'" It must occur to sincere parents that their children can be early confirmed in their principles respecting the secret lodges and that faithful instruction is due them.

—The *Cynosure* has welcomed lately several warm and valued friends. Elder Knapp, of Joliet, vigorous under his more than eighty years, and with heart and zeal as warm for the cause as fifty years ago, came in to talk over its interests in his locality, and add to the growing list of subscriptions. Bro. L. Skinner, of Arlington Heights, near this city, an old pupil of the editor, dropped a word of cheer with his subscription. Dr. George W. Champ, a few years ago the wheel-horse of the work in Indiana, has been in the city to attend professionally a wife's sister. His visit we hope may be repeated.

WHAT LECTURE WORK MEANS IN WISCONSIN.

Our brethren in Wisconsin secured at their last State Conventiou the services of a godly and successful Congregational pastor, who had shown a generous interest in the reform for years. He left his home and church at Monroe for a lecturer's labor, fare and pay, believing that God led him thus. He has for two months and more been visiting country places and school-houses, travelling with his own conveyance and reaching every outlying district possible on his way. Now this is a very unostentatious work. Few reports reach the outside world of great audiences and powerful addresses, and the people he meets are not accustomed to report a lecturer's visits to the press. This is one of Bro. Bancroft's failings. He is too modest by far. He does not advertise himself as his work deserves. But he shall have this commendation as a gratuity. Let every reader in Wisconsin mark. In a business letter reporting his January work he gives us an idea of the arduous life of a lecturer, but only by way of apology for not showing more result of his labor:

"I have just finished my monthly report for January, of which I should be ashamed if it was not for the consciousness that I have done the best I could under the circumstances. I have delivered only ten sermons or lectures, but I have missed five which I had arranged for. Three I attended but it was so cold and stormy no one came out, and the other two I could not reach for snow drifts and cold weather. As it was I froze my ear and the 20th and on the 21st I held morning service with six men and four women, then travelled on seven miles [few will forget the intense cold of that day.—ED.] froze my nose and cheeks slightly, and no one came out. I did not go to my other appointment five miles further on the prairie. I had an appointment nine miles away on the prairie for Monday and Tuesday evenings, but could not get through Monday for snow drifts, but did on Tuesday by taking my horse off the sleigh and leading him over a snow bank as high as the fences, and then by the help of a man pulled my sleigh over. No one came out to the lecture. I have had to lay by several days for cold and bad roads, so I could not get out. Notwithstanding, I find I have travelled 310 miles and have sold more books and got more subscriptions for the *Cynosure* than last month."

Such a laborer deserves an honest and hearty reward.

BRICKS FOR ANTI-MASONS TO LAY.

A STORM THAT MAY BE REPEATED.

Such were the conditions of society and the feelings of men about the years from 1825 to 1830. Middle New York was the "storm-center," but its ravages extended eastward through Vermont, especially, but more or less through all the New England States; westward to North eastern Ohio, and through Pennsylvania and even into Maryland. Nearly all the lodges in Vermont were compelled to give up their charters or close their doors, as well as many lodges in other States. On "the Reserve," in Ohio, lodge halls were destroyed by mobs, the jewels and records stolen and carried away, the members ostracised, their business injured and their families slandered and abused. Such was Anti-masonry in some portions of the country less than sixty years ago among the pious (?) and intellectual fathers. Is it any better yet? If the *Cynosure* utters the same sentiments and breathes the same spirit (as I am informed it does,) it is the equal of the past and has been baptized in the same turgid waters; and while it merits the execration of every patriot and Christian, public sentiment restrains it, and this is the safety and safeguard of the Craft and of the community. —*Cornelius Moore.*

A SAWDUST AND GLUE CORNER-STONE.

It is undeniable that manhood must come of obedience to the fundamental principles of our civilization. This is the corner-stone of Masonry. Without it the institution would sink into oblivion. No association, with any pretensions to the consideration of good men, can withstand the shock of treachery to human welfare. Treat the subject as we may, it is a truth, stern, uncompromising, and written all over the fraternal edifice from foundation to capstone, that to be a Mason is to be a gentleman, in honor above reproach, and seeking avenues to usefulness, rather than wallowing in excesses that wreck both body and mind.—*T. T. Gurney, 32°, Sovereign Prince of the Royal Secret and Past Grand Master.*

"CHICKENS COME HOME TO ROOST."

We have observed for years an abuse of a sacred trust, on the part of Grand Lodge officials, that has been as surprising as painful. We allude to the Grand Treasurers who have caused the loss of multiplied thousands of money belonging to the Masonic Fraternity. Our own jurisdiction has a history—not written—and silence, though golden, may not be just. We will not repeat the history of our losses. . . . . Masonry, as such, is Masonry. Business is business. One is not the other "by a large majority." The defalcations of Masonic officials occupying positions of responsibility, having sacred trusts in charge for others, have destroyed more fully the confidence of many of the Fraternity than all other causes combined.—*Rev. John D. Vincil, Grand Secretary of Grand Lodge of Missouri.*

DOWN HILL FAST.

The Grand Secretary reported the subjoined statistics: initiated, 169; passed, 152; raised, 169; affiliated, 37; reinstated, 34; dimitted, 155; died, 33; missing, 30; suspended, 108; rejected, 28; members, 2,898, a decrease of about 600 since 1877, and no wonder, when 107 were suspended in a year for non-payment of dues. Commenting on this decrease, the Grand Secretary said: "This large falling off in contributing members in five years, affords a subject for the very serious and earnest consideration of the Craft in our jurisdiction. What can be done, what steps can be taken to arrest the exodus from our ranks? If some expert in Masonic Political Economy could devise or suggest some scheme that would arrest the evil of a steadily increasing non-affiliation, he would be justly considered a benefactor to our lodges. Surely it cannot be the small tax of three hundred cents per year—less than one cent per day—required by a lodge of its members that causes them to turn their backs upon their duty to contribute to the widow and orphan."—*Report of Grand Lodge of Nova Scotia.*

SCOLDING GOOD STUDENTS OF MASONRY.

As Masons, we profess to be moral men, and how can we be moral men and continually violate the moral law? If men have formed the disgusting habit of profane swearing, it is high time they had stopped when they take upon themselves the solemn vows of Masonry, and it is no excuse because others are guilty of "backbiting and slandering," etc., that any Mason should disgust, not only Masons, but profanes also, by his blasphemous oaths.—*James W. Staton.*

GRAND LODGES AT REFRESHMENT.

Grand Lodges nowadays are little better than political conventions. The scramble for office, and what is immeasurably worse, the scramble around the Grand Treasurer at the close of the session, for the per diem and mileage, presents a spectacle sickening in the extreme. A scene of the kind described above was presented to the gaze of the writer at the close of a Grand Session a few years since, sufficiently revolting—well, at this late day, we blush to think of it.—*R. E. Richards.*

MASONRY AFRAID OF ITSELF.

Masonry can never be destroyed by enemies outside its fortifications; it is the enemies within that are more to be feared—those who are Masons only in name—those who make a trade of the institution—those who use it for mercenary purposes. Then let the Anti-masons rave, and rake up the dead issues of Morgan, as much as they please.—*N. Y. Courier.*

HIT HIRAM HARDER.

From all jurisdictions comes the cry of non-affiliation, lack of interest, apathy and neglect of Masonic duty. Why? The Craft are not edified. They go to lodge, or chapter, or council, or commandery, only to see and to hear a final opening, a formal attention to business, a formal working of a degree and a formal closing. Not a word of actual information is gained, nothing interesting or edifying transpires, and disappointed and unrefreshed they depart. No wonder is it, then, that quorums are hard to get and that non-affiliation increases. Now, the remedy for this is to open the halls, the corridors, the crypts of the great treasure house of Masonic symbolism, and unfold the philosophy of Masonic ethics.—*Voice of Masonry.*

SIXTY-TWO YEARS OF LODGE RULE IN SOUTH AMERICA.

I saw recently an extract from a Catholic journal, *Indo European Correspondence,* in which is the following: "The South Americau Republics are pointed at by our Protestant friends as being sunk low by their Catholicism; but, since 1820, Freemasonry has taken the lead of everything there, and after sixty-two years of rule, the result is misery and anarchy. The candid opinion of M. Sace that Catholicism alone can rebuild the edifice which it had built at first, and which the Masons have pulled down, recommends itself to all serious readers." M. Sace, I believe, was a Protestant, such a one as Blanchard; yet the Catholics quote him because he agrees with them in their hostility to Freemasonry. But every Freemason knows the statement of M. Sace is false in every particular. Who among the Craft ever heard of Masonry meddling with political or ecclesiastical affairs? I venture to say that the entire statement is incorrect—born of hatred or misconception.—*C. Moore.*

[This is too cunning to be of any use to the lodge. Of course no Mason would say anything else; but the writer dares not make an appeal to disinterested non-Masons. —ED.]

HARD TO AGREE ON A STANDARD.

"It is known to many of you that for something like twenty-five years this Grand Lodge has been engaged in an effort to discover and establish a correct standard of work for the several degrees of Ancient Craft Masonry under its charge, and to promulgate the same to all the Lodges in its jurisdiction."—*New York Masonic Grand Lodge Report. 1880.*

THE MAJORITY IN THE SECRET EMPIRE.

"Once a Mason always a Mason, once a Masou every where a Mason. However independent, either as individuals or as lodges, whether Grand or subordinate—and we are each and all truly free and uncoutrolled by *anything* save our ancient laws and constitution—yet no Mason can be a foreigner to another Mason. We are all equal citizens of one common government, having equal rights, equal privileges and equal duties; and in which government, thank God, the majority does not govern. For our order in its very constitution, strikes at the root of that which is the very basis of popular government. It proclaims and *practices* not that the will of the masses is wise and good, and as such to be obeyed,—not that the majority shall govern but that the law [i. e. above mentioned "ancient law"] shall govern.—*Grand Lodge Report of Missouri.*

NOT MUCH LEFT FOR MASONRY BUT MUCH FOR A REPENTING SINNER.

Take the Mason's God and the Mason's Bible away and what is there left upon which to build our future moral and Masonic edifice?—*Grand Lodge Report of Kentucky.*

WON'T HELP AN OLD MASON.

To the shame and disgrace of the Grand Lodge [of Ohio] an application for aid by Bro. Cornelius Moore was declined. Base ingratitude is the right name for such conduct.—*Voice of Masonry.*

HELP HIM—DON'T STOP TO ASK.

If a person appeals to us as a Mason in imminent peril, or such pressing need that we have not time to inquire into his worthiness, then, lest we might refuse to relieve and aid a worthy brother, we must not stop to inquire as to *anything.*—*Albert Pike, Most Puissant Sovereign Grand Commander of Masons.*

THE MOST MORAL SOCIETY.

A lady whose husband stands suspended for unMasonic conduct, said to us: "My husband never drank a drop of liquor until he joiued the Masons. They led him astray by their conviviality, and he fell into deep dissipation and ruin." We know all the circumstances. This is only one of thousands, especially about the cities. Many Masous think the order was intended just to afford its members a "good time," and they go in for fun. Numbers are led off by the influence and example of older and more prominent brethreu. Being less used to such dissipation, and less stable in character, these younger brethren take a downward course, and soon fall into utter disgrace. Then some of those who wrought this ruin will sit in judgment upon the fallen one, belching whisky fumes from a drunkard's stomach, while they vote "aye" for the condemnation of him whose greatest fault was that he could not carry as much steam as others.—*Grand Lodge Report of Missouri for 1878.*

ARE YOU COMING TO CHICAGO?—If you have business in the city or if you have occasion to pass through, it will repay you to call at headquarters, see what is being done, and get a supply of tracts, look over our list of publications; order such as you need and give us a word of admonition or encouragement as you may think appropriate. Quite a number of friends from the country and some from the city have dropped in to gladden us by their presence. We appreciate such calls and hope they will in future be more frequent. Don't forget the number, 221 West Madison St.

THE HOME.

THE BLESSED MASTER.

His hands were hardened with carpenters' tools:
His sandals were dusty with going afoot;
He was all unlearned in the subtle schools:
He was meek and lowly and destitute.

The fox in the hill-side burrowed her home;
The bird in the branches builded her bed;
The King of the earth to his kingdom come
Owned never a roof to shelter his head.

But oh, the grace of his loving face!
The touch of his tender hand!
What joy to stay by his side alway,
As he went through all the land!

To hear his talk in the daily walk
By the vineyard or the wheat,
To know he has blessed the couch of our rest
And the poorest food we eat!

—*Urania Locke Bailey.*

THE LION'S PET.

REV. JAS. H. BROOKES.

Henry Moorhouse, who has recently gone to be with the Lord, was fond of relating an incident that beautifully illustrates a precious truth. When he was a boy there came to his native city of Manchester a circus with its accompanying menagerie. In the motley crowd which always gathers about such low exhibitions, there was a man whose little dog had just been beaten in a fight with another dog. The man, in a fit of senseless rage, seized the bleeding and suffering brute, and, hurrying into the circus tent, roughly thrust him through the bars of the lion's cage, expecting of course to see him devoured in a moment.

The dog also seemed to know his danger, and crouched upon the floor in manifest terror. The lion fixed his gaze upon him, but did not stir; and at last the dog, gathering hope, crawled slowly toward the "monarch of the forest," and looked up into his face as if with mute supplication for mercy. To the surprise of the spectators, the king of beasts, who could have crushed him with a single stroke, gently drew the helpless creature to his side, and then raised his lordly head and neck above him like a wall of protection. Meanwhile the owner of the dog recovered from his silly anger, and demanded his property. "You put him in; go to the cage and get him," was the quiet reply of the keeper.

The man drew near and called the dog, but there was no response; for the once obedient servant acted as if he had found a better master, and was satisfied with the change. The old master called again and again, and whistled, and coaxed in vain and at length began to scold and threaten; but the ominous growl of the lion and the flash of his flaming eyes sent back the human brute in fright and haste, amid the laughter of all who witnessed his discomfiture, and the two friends were left in peace and mutual love.

Those who are not the children of God by faith in Christ Jesus (Gal. 3: 26), are frequently described as dogs in the Sacred Scriptures, or, in other words, as unclean. Thus in the Psalm which tells of the good shepherd dying for his sheep, he exclaims, "Dogs have compassed me," and he cries out, "Deliver my soul from the sword; my darling [margin, only one] from the power of the dogs." Ps. 22: 16, 20). Of unfaithful ministers God says, "They are all dumb dogs, they cannot bark: sleeping [margin, dreaming, or, talking in their sleep], lying down, loving to slumber. Yea, they are greedy dogs which can never have enough." (Is. 56: 10, 11).

So the Lord Jesus says to his disciples, "Give not that which is holy unto the dogs" (Matt. 7: 6); and to the woman of Canaan he said, "It is not meet to take the children's bread, and cast it to dogs." (Matt. 15: 26). Likewise the Holy Ghost by the Apostle Paul, speaking of false teachers, warns believers to "beware of dogs," (Phil. 3: 2); and by the Apostle Peter, writing of nominal professors who give up their avowed faith, he tells us, "The dog is turned to his own vomit again." (2 Pet. 2: 22.). In the last chapter of the Bible we get a glimpse of the glorious city, into which all who have washed their robes have a right to enter, we learn that "without are dogs" (Rev. 23: 15).

What a wondrous grace it is that takes up a mean dog, the whipped and kicked cur of the evil one, beaten and dragged down in the conflicts of sin, and places him at the feet of the Lion of the tribe of Judah, saved, protected, cherished, loved forever and ever! But that is just what Jesus does for the devil's castaways. The instant they are brought to a sense of their need and misery, and go to him in their helplessness, looking up into his face for mercy, all the boundless resources that are at his command are pledged to their deliverance from the dominion of sin, to their defense against the assaults of Satan. They may crawl to him like a beaten dog, but from that moment he takes them under his almighty care.

In the first book of the Bible, amid the prophetic blessings uttered by the dying Jacob, he said, "Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he crouched as a lion, and as an old lion; who shall rouse him up?" (Gen. 49: 9). Here the activity of the young lion and the strength of the old lion are combined in One who is described in the following verse as Shiloh, Peace, or the Giver of peace; "and unto him," it is added, "shall the gathering of the people be." Thus the prediction reaches on to the close of the present age, when "the Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall quake: but the Lord will be the hope of his people, and the strength of the children of Israel" (Joel 3: 16).

In the last book of the Bible he is presented as "the Lion of the tribe of Judah;" but in the very next verse he "stood a Lamb, as it had been slain" (Rev. v. 5, 6). Even in heaven he bears the marks of his sacrificial death, and never will the saints forget the Lamb of God, "who, his own self, bare our sins in his own body on the tree" (1 Pet. 2: 24). But he is standing, and hence he is no longer the slain Lamb but the living Lion, inviting the confidence of the poor sinner who may feel that he is no better than a "dead dog," as Mephibosheth expressed it, and assuring him of immediate and everlasting salvation, if he will come in simple faith.

Let the anxious and troubled soul know upon the sure testimony of God's Word, that nothing so delights the Lord Jesus Christ as trust in him. When upon the earth he never once turned away from the vilest wretch who believed in his power and willingness to shelter and to shield; and now that he is at the right hand of the Majesty on high, he is still saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11: 28). Burdened with sins and with sorrows, they may fear destruction; but when they believe on his name, they become the "dear children" of God, and "he that is begotten of God, he keepeth him, and that wicked one toucheth him not." They are his "friends," his "beloved," dearer to his heart than the angels; and they are secure while the Lion of the tribe of Judah lives.—*The Truth.*

THE ONE NAME.

Jesus! How does the very word overflow with exceeding light and joy, and love, and life; filling the air with odors, like precious ointment poured forth, irradiating the mind with a glory of truths in which no fear can live; soothing the wounds of the heart with a balm that turns the sharpest anguish into a delicious peace, shedding through the soul a cordial of immortal strength. Jesus! the answer to all our doubts, the spring of all our courage, the earnest of all our hopes, the charm omnipotent against all our foes, the remedy for all our weakness, the supply of all our wants, the fullness of all our desires. Jesus! at the mention of whose name every knee shall bow and every tongue confess. Jesus! our righteousness, our sanctification, our redemption; Jesus! our elder brother, our blessed Lord and Redeemer. Thy name is the most transporting theme of the ehureh, as they sing going up from the valley of tears to their home on the Mount of God; thy name shall ever be the richest chord in the harmony of heaven, where the angels and the redeemed unite their exulting adoring songs around the throne of God. Jesus! thou only canst interpret thy own name, and thou hast done it by thy works on earth, and thy glory at the right hand of the Father.—*Dr. Bethune.*

"FREE RELIGIOUS" MOCKERY.

The New York *Independent* gives the following as a specimen of a responsive exercise in a "Free Religious" Sabbath school in Brooklyn. In the effort to be "free" it has ceased to be religious:

"*Superintendent:* The treasures of the earth are indeed beyond price: the joy of life is unspeakable; the aspirations of the soul are without limit."

"*Assistant:* Behold, all the heavens are opened to our thoughts!"

"*Superintendent:* Let us, then, pledge ourselves anew."

"*Right:* Inasmuch as we have drawn richly of the wine of life."

"*Left:* Inasmuch as we have received largely from them that have gone before,"

"*Right:* Who have plowed their furrows right manfully."

"*Left:* Who have borne the heat and burden of the day,"

"*Assistant:* Who have filled, as it were, great storehouses with the fruits of their labors—

"*Right:* So that the earth is fairer,"

"*Left:* And the heavens are lovelier,"

"*Right:* And man is wiser,

"*Left:* And life is sweeter—

"*Assistant:* Let us also bring our sheaves with us."

"*Superintendent:* Let us not, alone, come empty-handed to the feast of the harvest home!"

"We often hear," says the *Independent*, "of the weakness of the instruction in our Sabbath-schools, but we challenge the world to find anything more vapid, more inane. Even 'culture' ought to save the children from such stuff."

WOMEN'S WORK.

DON'T WORK FOR ANYBODY.

Singular as it seems, the about phrase may mean the same as "work for everybody." A reference to the following story published in the *Woman's Journal* and illustrating the constant all-day cares of a mother, will explain the paradox. A little boy, on his way to build fires and sweep offices in Boston while the stars were yet in the sky, told the writer:

"My mother gets me up, builds the fire and gets my breakfast, and sends me off. Then she gets my brother up, and gets his breakfast and sends him off. Then she gives the other children their breakfast and sends them to school, and then she and the baby have their breakfast."

"How old is the baby?" I asked.

"Oh, she is 'most two, but she can talk and walk as well as any of us."

"Are you well paid?"

"I get $2 a week, and my father gets $2 a day."

"How much does your mother get?"

With a bewildered look, he said: "Mother! Why, she don't work for anybody."

"I thought you said she worked for all of you?"

"Oh, yes, for us, she does; but there ain't any money in it."

This wife of a day laborer represents a large class of hard-working women. There is more than one "labor of love" that draws no pay in cash.—*Sel.*

OUT-DOOR EXERCISE.

"My wife does not go out of doors, except to church, for weeks together," said a gentleman in our hearing, the other day.

It happened that we had some acquaintance with the lady in question, and knew her to be far from strong and vigorous. Yet she had no positive ailment.

We wonder that any woman, able to go out and feel the exhilarating effects of out-door air, can content herself in the house all day and every day. And yet we know that many, as a rule, venture out only when they have a distinct errand, as shopping, or visiting, etc. They consider the trouble of dressing too great, or they are hot house plants, and shrink from a nipping breeze, a little rain or snow, or a little discomfort in weather which is not perfectly adjusted to their wishes.

Nobody can be well who lives wholly within doors. Active exercise in the air sets the blood in motion, gives appetite to plain food, and vitalizes the physical nature. Besides, when we are out-doors, whether in the city street or the country road, we see things which insensibly divert our minds from the routine of the house. Like the bees, we must go abroad to gather honey, as well as hive it in the cells by patient home industry.

Though the wintry day is cold, wrap up warmly and step forth, with well-shod feet, and you will feel the better for it. Many a querulous semi-invalid would be clothed upon with health and beauty if she would take this cheap medicine.—*Intelligencer.*

SUNLIT ROOMS.

No article of furniture should be put in a room that will not stand sunlight, for every room in a dwelling should have the windows so arranged that some time during the day a flood of sunlight will force itself into the apartments. The importance of admitting the light of the sun freely to all parts of our dwellings cannot be too highly estimated. Indeed, perfect health is nearly as much dependent on pure sunlight as it is on pure air. Sunlight should never be excluded except when so bright as to be uncomfortable to the eyes. And walking should be in bright sunlight, so that the eyes are protected by veil or parasol when inconveniently intense. A sun-bath is of more importance in preserving a healthful condition of the body than is generally understood. A sun-bath costs nothing, and that is a misfortune, for people are deluded with the idea that those things only can be good or useful which cost money, but remember that pure water, fresh air, and sunlit homes, kept free from dampness, will secure you from many heavy bills of the doctors, and give you health and vigor which no money can procure. It is a well-established fact that the people who live much in the sun are usually stronger and more healthy than those whose occupations deprive them of sunlight. And certainly there is nothing strange in the result, since the same law applies with equal force to nearly every animate thing in nature. It is quite easy to arrange an isolated dwelling so that every room may be flooded with sunlight some time in the day, and it is possible that many town houses could be so built as to admit more light than they now receive.—*Builder and Woodworker.*

CHILDREN'S CORNER.

THE GREAT GOD.

Little boy, with laughing eye,
Bright and blue as yonder sky,
Come, and I will teach you, love,
Who is it that lives above.

It is God who made the earth;
God, who gave my darling birth;
God, who sees each sparrow fall;
God, who reigns, great King of all;

God, who sends the pleasant breeze,
Blowing sweet through flow'rs and trees;
God, who gives you every joy;
God, who loves you, little boy.

He is beautiful and bright,
Living in eternal light;
Would you not, my little love,
Like to live with him above?

Ask him, then, to show you how
You may please him here below;
Ask him grace and help to send:
Pray to him, your kindest Friend.

You must learn to read, and look
Often in his Holy Book;
There, my darling, you will find
God is very good and kind. —*Sel.*

STORIES OF MY BOYS.—V.

BY JENNIE L. HARDIE.

The boys of the —— Ward school always had grand times here; but on this particular day, more than usual interest was manifested as was evinced by fewer yells and halloos, and less loud talk and laughter. This was owing to the new play which Tom Jones and Sam Slater, leaders in sport, had introduced. This was the enacting of the tragedy of Hiram Abiff. Tom occupied the position of Worshipful Master or King Solomon, Sam and Will Slater and Wilson Butler took the parts respectively of Jubela, Jubelo and Jubelum, and Harvey Horne, whom the boys had begun to think "knew something after all," was the hero Hiram. Several empty ash barrels were placed in the east, south and west, behind which stood the officers of the lodge. A soap box stood in the center on which was placed the Koran of Mohammed, brought to school by Will Slater for this purpose; and on it lay a square and compass, manufactured by George Butler's jack knife. In their respective places three laths were stuck in the ground representing those types (the three lights) used in the lodge room. A huge stove-pipe hat, fished from an old trunk in the garret at the Jones' residence graced —or rather disgraced the curly head of the youthful Worshipful Master.

Everything that they could think of just then being in readiness, the play began; and if there was more noise and confusion in this clandestine (?) lodge than is usual in the "upper rooms" of the brothers of Hiram, and if it wasn't altogether a secret affair, it was, notwithstanding, a perfect success.

Many passers-by stopped a moment to see what the boys were doing. Some walked on with muttered curses. Several stopped and watched the play till its close. Two passed on with grave faces and, after walking a square or two in silence commented on the fact of their secrets being no longer secrets, when school boys so well understood them. Some cheered the boys and demanded of the Master at what hatter's his stove-pipe was purchased. Some said to themselves, "This is the work of these Anti-masons and they're right!"—to which one at least mentally added, "And I'm going to look into the question and find out."

When the old school bell sounded its summons, the boys, more eager than before to practice this tragedy, agreed to be on the spot on the morrow fifteen minutes earlier than to-day, when a new set of actors would take the "stage" and a new Hiram be passed and raised—and thus made a Master Mason in all the significance of school boy play, which significance is not small.

THE GREGORIAN CALENDAR.

A calendar is the means of reckoning time. Our calendar begins with the birth of Christ, from which time we count up eighteen hundred and eighty-two years. The Jews and the Russians begin with the creation of the world. The Chinese and Egyptians reckoned by the lives of their kings. The Romans began with the founding of their city, 753 B. C. The Greeks counted the years by Olympiads of five years each, beginning with the first Olympic Games, in 776 B. C. The Mohammedans reckon from the flight of Mohammed to Medina. Savages notch upon trees a mark for each year as it passes.

Years are of two kinds, the solar and the lunar. The solar or sun year is founded upon the revolution of the earth around the sun. The lunar is composed of twelve revolutions of the moon. Our calendar uses solar years and divides each year into twelve months of different lengths. It is founded upon the Roman calendar, which was reformed by Julius Cæsar and an Egyptian mathematician, Sosigenes. Cæsar found the Roman calendar in great disorder. The true regulation of time had been forgotten. The summer months had become autumn or winter months. Cæsar corrected these errors, and nearly all modern nations use the mode of reckoning time this famous Roman devised. It is known as the Julian calendar.

Cæsar made the year consist of three hundred and sixty-five days and six hours. He divided it into twelve months, and every fourth or leap year added a day to consume the hours unprovided for. His reformed calendar began the forty-sixth year before Christ, and the names of the months were nearly like our own. January became again winter, and March and April spring.

The Romans counted their years from the founding of their city, but about the seventh or eight century the Western Christians began to date from the birth of Christ. A monk, Dionysius, is said to have introduced the new method, and it was soon in use among all the Western nations.

The Julian calendar was not perfectly accurate. The true solar year is only three hundred and sixty-five days, five hours, forty-eight minutes, and forty-six seconds long. The Julian year was therefore nearly twelve minutes too long. It gained more than three days every four hundred years, and hence in 1582 what should have been the 15th of October, dating from the council of Nice, 325 A. D., was known as the 5th. Pope Gregory XIII., aided by intelligent mathematicians, resolved to correct the error, and provide a calendar that should be exact for all time! It is the one we now use, and is called from him the Gregorian calendar. It omitted ten days, making the 5th of October, 1582, the 15th, and for the future provided that three days should be dropped in every four hundred years. The years 1700, 1800, and 1900 each lose a single day, while the year 2000 will be a leap-year. Thus every century not divisible by four loses one day.

The Gregorian calendar was slowly adopted in Protestant countries, and has never been adopted in Russia. It was not received in England until 1752. Eleven days were then omitted from the month of September, 1751; the 2d was made the 14th, and the Gregorian method of computing time became obligatory over England and English America. Much opposition was made; the terms New and Old Style arose, and before 1752 it is always necessary to allow for the change in the calendar. The New Style began January 1, 1752.

On the 15th of October, 1882, occurred the three hundredth anniversary of the reform introduced by Gregory XIII. It recalls the fact that we are computing time by a method first arranged by Julius Cæsar, and corrected by Gregory, but whose origin reaches so far back into the history of man, that we can never discover what race or what man of science first measured the solar year.—*Harper's Young People.*

HOW TO USE THE BIBLE.

1. To find the Lord Jesus Christ. John 5: 39; 1 Peter 1: 23.
2. For nourishment of life. John 5:63; Ps. 119:9.
3. For direction and assimilation of character. Ps. 119: 105; Jer. 15:16.
4. Systematically. Ex. 30:21; John 15:3; Eph. 5:26.
5. With relish—and for comfort. Ps. 119: 16, 103; Isa. 26: 3.
6. To separate from hurtful things. John 17: 17; Heb. 4: 12.
7. To fully equip for service. 2 Timothy 3: 16, 17; Eph. 6: 17.

THINGS NOT TO SAY.

Don't say "He has drank," but "He has drunk," etc. Don't say, "The ice is froze," for "The ice is frozen," and above all, don't say "frozed," as I once heard a young lady speak of snow. Be careful how you use "see," "saw," and "seen." These are correct: "I have seen him;" "I saw her yesterday;" "Where did you see him?" Don't ask indirect questions. Have you heard of the man who asked, "What might your name be?" and received the reply, "It might be Jones, but it isn't." Don't say, "The scissors is dull," but "are dull:" always the plural verb for scissors, snuffers, trousers and words of that kind. Never say, "It is me." A professor in a college once rapped at a student's door at night, suspecting a forbidden supper was going on. "Who's there?" asked some one within. "It's me, Prof. R.," was the answer. "Oh, no," was returned, "Prof. R. never says, 'It's me.'"

Don't say, "There's the book," which means, "There is the book." Don't say "pants" and "gents." There are no such words. Dr. Holmes says:

> "The things called pants, in certain documents,
> Were never made for gentlemen, but gents."

Don't say, "He learns me," but "He teaches me."

A Sunday-school teacher was endeavoring to impress upon her class the minuteness with which providence watches over us, and quoted the text which says that the very hairs of our head are numbered. "Did you say, teacher, that the hairs of my head were all numbered?" asked a little fellow in the class. "Yes, my dear," she replied. "Well, then," said he, pulling out a hair, and presenting it, "what's the number of that one?"

TEMPERANCE.

AN ANTI-MASONIC TEMPERANCE BAND OF HOPE IN CHICAGO.

BY MRS. M. E. COOK.

The victories of God's people, recorded in the Book of Joshua, were gained by children who had received forty years' instruction in the great and terrible wilderness. A neglect of the proper and diligent instruction of the next and following generation plunged the Jewish nation into the anarchy and defeat recorded in Judges. "Joshua * * died * * and also all that generation * * and there arose another generation after them which knew not the Lord nor yet the works which he had done for Israel." The result—"And the children of Israel did evil in the sight of the Lord and served Baalim." (See Judges 2nd chap. 6–13 ver.)

History repeats itself, and being thus forwarned let us diligently turn our attention to the salvation and instruction of the children.

A little Band of Hope in Chicago completed its first year on Friday, Jan. 19th, and a sketch of its history may suggest similar or better methods for other children. Quarterlies at two cents each were obtained for the children, and so the next lesson was always ready, which was altered or improved upon at the discretion of the teachers.

A mother gave her children the privilege of inviting all they saw into her dining-room. A Christian neighbor assisted in the work of instructing them, and occasionally conducted the exercises alone. Sometimes the room was full, and at others only four or five. But the average attendance was usually from ten to fifteen or twenty. During the year thirty-four signed the pledge. In the summer time the children, with parents and friends, spent a day in the woods. In the fall they assisted in preparing a box to send South. In the winter they had a supper together at the home of one of the members. During the year they had two public reviews, repeating portions of Scripture, hymns and singing, reform and other Christian melodies.

Every week the children brought pennies to pay for temperance and religious papers and other expenses. They vote as to how the money shall be used, and keep out of debt. They have attendance tickets, new every quarter, and a number is punched out (with a punch that they bought) each week that they are present. They celebrated their first anniversary with a sleigh ride, singing temperance melodies for the public good on their way home.

This year they hope to add a "Sabbath Library" to their attractions, and have already purchased nineteen volumes with their money. They have received some instruction on the subject of secret societies, and have photographs of the Morgan Monument.

We hope many of them have given their hearts to Christ, and try to keep constantly before us the thought that their salvation is the one thing needful.

—The rumsellers are busy proving that Iowa and Kansas have become drunkard states by means of Constitutional Prohibition. Why should the rumsellers lie awake nights sorrowing over this result? If their "facts and figures" are natural growths, and not manufactured articles, rumsellers can be relied on, to hold their tongues about it. They have been accused of many things; but the wildest "temperance fanatic" never accused them of fretting and worrying, and running about wringing their hands, and shedding buckets of tears, because there is an increase of drinking in any part of the land.

—The Cincinnati *Gazette* says: "There is a saloon in this city for children. Counting five persons to a family, there is a saloon to every seventeen families. This great army of saloon keepers are engaged in filling the prisons, hospitals and asylums. Wouldn't half the number be sufficient for that kind of work, or say one for every thirty-four families? And would it be unreasonable to tax those toward lightening the burdens they impose upon society? The brewers, it is true, might not sell so many barrels of beer, but they are already rich enough to stand it."

—The whole nation has been indignant, and rightly so, over the waste over the River and Harbor bill, but what is it compared with such profligacy as this? Said Governor Foster of Ohio in a recent speech. "$30,000,000 are invested in Ohio in the brewing interest, with an annual retail sale of $35,000,000. Add to this the sales of other kinds of liquors, and we have a total of sales at retail in a single year of $70,000,000. Of this sum one-half is net profit. We have in Ohio 15,000 saloons, one for every 225 of our population, and one for every forty-eight of our voters." And this is but one State; and one, too, that is considered among the most intelligent and thrifty of the whole nation.

RECENT PUBLICATIONS.

Pebbles from the Path of a Pilgrim is such a book as Christian parents are always glad to put upon their eentertables for frequent reading during the leisure moments of a long winter. It is written by Mrs. Harriet B. Hastings, wife of Bro. Hastings, editor of the *Christian*, Boston, Mass., and contains reminiscences of a life of more than ordinary activity, hardship and self-denial for the good of others, in her earlier and later years. The first half of the volume is thus made up of interesting experiences wherein God's mercy was manifested in chastening or deliverance. A considerable part of the volume is filled with a record of Christian work for the bodies and souls of men in the South after the close of the late war. From the chapter on the "Summary of Southern Work" we quote:

"During a period of a little more than six years, from Novem ber 1867 to January 1874, sixty-five missionary journeys were made from the North to the States of Virginia, North Carolina, South Carolina, Georgia, Tennessee, Alabama and Florida, in connection with the mission work of the Scriptural Tract Depositary, besides some others undertaken by independent laborers who visited the fields we occupied and co-operated in our work. For some of these teachers, etc., in a few instances we obtained transportation from the government; a few laborers journeyed mainly at their own expense; the traveling expenses of others were paid, and all were sustained, aided and cared for by funds and supplies which passed through our hands. I myself made five journeys to the South. Four other members of our family made seven journeys to Southern States, the different visits occupying from six weeks to twenty months each. Twenty-eight of the journeys were made by seventeen different men, and twenty-four journeys were made by nineteen different women, who la bored as missionaries and teachers. None of these laborers were sararied by us. They, with hardly an exeeption, gave themselves willingly to the work, not for filthy lucre, but of a ready mind; and having food and covering they were therewith content, even though the food was sometimes meagre and the shelter often poor and mean."

The record of this truly missionary work reads like a romance, except that the everywhere abounding misery, poverty, starvation and disease among the poor gives to the story a cast of melancholy. It is a revelation of human suffering unfamiliar to many of the readers of the book, yet which all who tread the path of a Saviour who was perfected through suffering should know. Mrs. Hastings was on a tour of gospel work and visitation in the West during the early part of 1881 and had a striking experience of the storms that swept the country at that time, with providential escapes from perishing by cold and exposure. The book is very handsomely printed and bound volume of 320 pages and is published at the office of the *Christian*, 47 Cornhill, Boston.

Of all the late contributions which are intended to assist the public mind to a true solution of the Egyptian problem an article by Rev. Gulian Lansing, D. D., in the last *Evangelical Repository*, Pittsburgh, is most rational, satisfactory and complete. Dr. Lansing has spent twenty-seven years among the Moslems of Damascus and Egypt, and from this long experience is able to throw some light upon the dark picture of Egyptian politics which ordinary observers are unable to do. The contributions of the best English writers on the subject he reviews with superior ability, and has little sympathy with Mr. Blount who last summer endeavored to arouse the sympathy of Englishmen for Arabi Bey. Dr. Lansing's views should be studied by all who are interested in this important topic.

The *Century* for February is the "mid-winter" number, and is finely illustrated, though not containing so able contributions as at times. Mrs. VanRensselaer in an article on "American Etchers" interspersed with fine examples of their work explains to the ignorant why etching is so highly regarded by amateurs and artists. E. V. Smalley, who has written some clear and entertaining articles on the new Northwest gives us a summary of his observations. The splendid portrait of George William Curtis, editor of *Harper's Weekly* is accompanied with a sketch of his life and work, whose success is appearing in the action of the present Congress on Civil Service reform. Cushing's instructive "Adventures in Zuni" present a picture of one of the religious festivals of this peculiar tribe of sun-worshipping Indians. The analogy of some parts of the ceremony to the rites of the Masonic lodge is so strong as to attract the attention of Mr. Cushing. He notes the resemblance and adds that he has become a Freemason since he participated in the Indian worship. We query whether he entered the white man's lodge worship with the same end in view as among the Indians of New Mexico—scientific investigation.

Many patrons of the American Book Exchange which was forced into liquidation a year ago, will be glad to learn that Mr. Alden, its manager, is again at work at the great business of supplying American readers with good and cheap books. The greatest venture of his former business, the "Library of Universal Knowledge," has been in the hands of other parties; but he has lately again got control of the publication and offers it at the old popular price. The expiration of the copywright on Washington Irving's writings recently, permits Mr. Alden to issue an edition for the millions. *The Crayon Papers* is among the first volumes from the pen of this inimitable writer which Mr. Alden has prepared.

LITERARY NOTES.

—Three hundred fewer books were published in England in 1881 than in 1880.

—Washington Irving's old house on State street, New York, is to be torn down to make room for a new building. The old house was built at least fifteen years prior to the outbreak of the Revolutionary War. It first owner was a native of Holland, who imported the brick of which it is constructed from Holland. During the war it was occupied by several officers of the British army.

T. B. Arnold, publisher of the *Free Methodist*, is issuing a new marriage certificate of very neat and handsome design, which is furnished for 50 cents per copy or $3.00 per dozen.

—Dr. Gladden's "Christian League Club of New Al bion," printed in the *Century*, has incited the ministers of Paris, Texas, to organize a similar Club, the Methodist Episcopal South, Baptist, Christian, Congregational, Episcopal, Old School Presbyterian, and First Cumberland Presbyterian entering heartily into the organization.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,
JONATHAN BLANCHARD
OF ILLINOIS.

For Vice President,
JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

—Another voter reports: "I have been a reader of the *Cynosure* a year, and heartily endorse the American platform. I voted the American ticket this fall for the first time. Seven votes were polled in this (Cedar) township, Vanburen county."—From J. Fender, McVeigh, Iowa.

ONE RELIABLE VOTER.

HOUGHTON, Lee County, Iowa.

EDITOR CYNOSURE:—In the Iowa election returns given by S. E. Starry, there appears to be no American vote in Lee county. I will say I voted the American ticket openly in Cedar township at the last Presidential election, and also the American State ticket last fall; but failed to see any account of either in the official election returns of the county. Secrecy holds the reins of government in Lee county. It is ten years since I renounced secrecy and since that time I have not knowingly voted for any man, for any office in the gift of the people, who belonged to any secret organization. I long to hear tell of an anti-secret lecture in this county. The Lord permitting, I expect still to vote and pray. Respectfully,

O. H. KING.

LET US BE UP AND DOING.

MR. EDITOR:—It is evident to me that in the recent fall elections the Masonic lodge held the balance of power, and decided to turn the election in favor of the Democracy.

If 500,000 Masons can hold the balance of power in this country, why ought not 500,000 Anti-masons be able to do the same thing; and especially as Anti-masons are the real representatives of the character and the power of the country?

I would suggest therefore that every Anti-mason should agree with some other true American never to vote for a Freemason under any consideration, unless under conviction of its extreme necessity to avoid some great possible evil. Then let these two agree separately with two others; then these four with another four, and so on. By this process we might before the next presidential election hold the balance of power in our hands, where it would much more safely rest than in the hands of Freemasons.

If I know myself, I think that I can pretty safely promise that I will never vote for a Freemason, a Jesuit, a Ku-Klux, or a Mormon for President, or any other Republican office. Is there any one who will promise me as much? If so, his and my votes will count for none other than a real

ANTI-MASON.

CONGRESS AND THE VOTERS.

The February number of *Our Banner*, New York, opens with an ably-written review of the political situation, more particularly with relation to the November election and its lessons to both parties. From this paper, written by Mr. Joseph Bowes of Washington City, who is connected with the Government supervision of the national banks, we take pleasure in presenting the following extract:

It is therefore at the door of a Republican Congress that most of the blame is to be laid for the defeat in the recent elections.

Facts show that this was the tender spot in the minds of the people. There is a complete reversal of the political situation in Congress; a Republican majority is swept away, and out of 325 members of the next House, the Democrats have over 200. This is surely significant. In Iowa, while the majority for the State ticket is 30,000, a fair triumph, the aggregate for Republican Congressmen was only a little over half that, and instead of a solid Republican delegation in Congress as at present, three or four Democrats will appear in the next House from that State. In Massachusetts, Bowman and Chandler, who sneered so constantly at civil service reform in Congress, were singled out for retribution, and relegated to the Limbo of defunct Statesmen. In New Jersey four mem bers, two from each party, were defeated in their respective strongholds on account of their obnoxious course in Congress. Thus, I might go over the whole political field, and every portion would furnish examples to show that the thing that rankled in the public mind, the thing with which the people had a hot and ardent controversy, was a Republican Congress.

As this has been the instrument that has wrought most of the mischief, it is to the same instrument that we must look largely for the measures that will reinstate the party in popular favor and recover lost ground. The President has already spoken in his message, and his trumpet gives no uncertain sound; and if the majority in Congress will only give legal effect to the wisdom and courage which he speaks, I think the people will not scruple to give the party a new lease of power in 1884. Of course measures, however excellent, now brought forward under the lash of defeat, will not be received with the favor that would have greeted them, had they sprung from the brain and heart and conscience of the party without the application of such a spur. Still the only course left is to respond at once to the demands of the country; and though it may be somewhat comical, as *Harper's Weekly* suggests, to see Mr. Robeson recommending retrenchment, and Mr. Butterworth denouncing arbitrary removals, and Mr. Hubbell declaiming against political assessments, still the spectacle would be edifying, and would be a tribute paid to the conscience and intelligence of the party, which these men have so grievously misrepresented. If there is one point clear in the verdict of November, it is that the question of civil service reform shall meet with prompt, hearty and intelligent treatment. This is a crying necessity, and without an immediate and earnest and patriotic attempt to rectify the wrongs of the present system of civil service, the Republican party is doomed. This rectification must include the prohibition or the levying and collecting of political assessments, else it will not be received. The reduction of internal revenue is also demanded, the cutting down of taxation to the necessities of a reasonable national expenditure. It is not too soon for the country to complain that to this hour it groans under a load of taxation almost as heavy as it was when the nation was writhing in the throes of civil war. But if this reduction is to be made in the interests of whisky dealers, of intemperance, and the consumption of tobacco, as is contemplated by bills already introduced into Congress, the reduction will be a misfortune, and the party will suffer from it. The tariff readjustment is imperative to the extent of crushing out tariff monopolies, the abolition of extreme duties, and the removal of duties on raw material in the interests of American commerce. The question of temperance must also be met, and although I am in favor of leaving it largely to be settled by the several State Governments, yet it is the duty of Congress to appoint a commission to collect statistics and present to the people an authoritative statement of the havoc wrought by the liquor traffic in our midst. Congress should also make speedy provision for the settlement of any questions that may arise in connection with the count of the next electoral vote, and immediate steps should be taken to put into the hands of the Executive the power of vetoing one or more items of a bill, and thus protect the National Treasury from the annual raid that is made upon it in such measures as the River and Harbor bill.

There are many other things which Congress ought to do; but these are vital issues with which it must grapple honestly and intelligently. The party cannot live upon the glory of past achievements—that it liberated the slaves, put down the rebellion, saved the Union, accomplished reconstruction, and placed the country on a sound financial basis, will not save it now, unless it keeps abreast with public sentiment and takes hold of the questions that now occupy the public mind.

—The want of a saw-mill is now felt on the Benita River in Africa. The natives who live within reach of the Gaboon and Consee missions are ready to adopt such features of civilization as houses built of boards, but they have as yet no means of sawing logs. It is claimed by the missionaries that the erection of a cheap saw-mill at almost any point along the Benita River would result in greatly increasing the efficiency of the mission work. The expense of such a mill would be about $2,000.

THE CHURCHES.

—Prof. L. N. Stratton of Wheaton Theological Seminary visited Crystal Lake on the cold Sabbath, Jan. 21, and was overborne by exposure and fasting on delayed trains, so that a few days work in the examinations closing his term laid him upon a sick bed for nearly two weeks.

—Rev. George F. Bronson, pastor of the Congregational church at La Salle, Ill., performed a marriage ceremony at Peru on the evening of the 6th inst., and just as he pronounced the couple man and wife he fe.l dead at their feet. The bride was Miss Lou. Taylor, daughter of Rev. L. Taylor, formerly of Wheaton.

—The General Conference of the Evangelical Alliance which was appointed to be held in Stockholm, Sweden, this year, has been postponed until September, 1884, at the request of Bishop Beckman, who thought the holding of the State Church Diet in the same month would interfere with the conference.

—Nearly a hundred persons in Prague have, through the reading of the Bible and the preaching of the gospel, been brought to a living faith in Christ. These are mostly poor people, yet they keep up a room for Bible readings, at the annual rent of five hundred florins. Some of them have recently organized themselves into a Bethany Society with the purpose of providing a house in Prague or its suburbs to be specially devoted to these Bible services.

—The statistics of the Congregational churches. as shown by the Year Book for 1883, are as follows: There 927 churches with pastors, an increase of 50; 1986 with acting pastors and 1023 vacant, including 149 supplied by licentiates, etc.; total, 3936, a gain of 81. Of ministers, there are 918 settled as pastors, an increase of 62; 1607 acting pastors, and 1198 others a decrease of 65; total, 3723, a decrease of 13. The number of church members is 387,619, an increase of 1934. The additions on confessions during the year numbered 13,539, which is 2228 more than for the previous year. The number in the Sunday-schools is 454,578, an increase of 3928.

—The Freewill Baptist Register for 1883 is out, and we gather from it the following: There are in the United States 39 yearly meetings, 171 quarterly meeting and 1414 churches with an aggregate membership of 77,929. The number of ordained ministers is 1258 and of licentiates 136, making a total of 1394. Churches of the denomination are to be found in nearly all the Northern States and and in several of the Southern, but its greatest strength is in New England, where it originated in 1780. There are in this section of our country 6 yearly meetings, 34 quarterly meetings, and 492 churches with a total membership of 33,125. The number of ordained ministers is 454, and of licensed 38, a total of 492, just the same as the number of churches. The denomination has two colleges, one at Hillsdale, Michigan, where D. W. C. Durgin, D. D. is President, and there are eight other professors, and the other Bates College, at Lewiston, Maine, where O. B. Cheney, D. D., is President, and there are nine other professors. The Foreign Mission Society has thirteen male and female missionaries in Orissa, India, where there are sixteen native preachers and nine churches with an aggregate membership of 545. The Home Mission Society aids churches in various parts of the country, and its income last year was $6532. The Education Society made appropriations to 53 needy students for the ministry amounting to $2004.

FAITH CURE.

Another manifestation of the power and willingness of God to heal the body, is given in the case of Mrs. E. K. Meader, of Rochester, N. H., who, having been sick two years with a form of nervous disease, pronounced by physicians incurable, in October last, when all hope from human aid had failed, was led to give her case to the care of the Great Physician, putting aside all remedies. Prayer was offered by Dr. Charles Cullis of Boston, Dr. I. M. Ward, of Newark, N. J., and others, since which time she has continually improved, and is now attending to many domestic duties and praising God.

She trusts his love, so fully manifested to her, may lead other suffering ones to come to him, who saith, "Whosoever cometh to me I will in no wise cast out," "Whatsoever ye shall ask in my name I will do it," "The prayer of faith shall save the sick, and the Lord shall raise him up."

Let us bring all our sicknesses to Him whose promises are "yea and amen," who purchased for us a perfect redemption, for soul and body, to be ours when accepted through faith. A. A. P. CAVERLY.

DON'T BE AFRAID TO SPEAK.

The colleges was the topic at a prayer meeting recently in one of our leading city churches. One brother spoke his belief that the secret college fraternities were a source of great evil in our institutions, fostering infidelity and insubordination, and stated a few facts upon which he predicated his opinion. The pastor followed immediately avowing his personal knowledge of college secret societies, and that the statements made did not accord with the facts, and closed the meeting. The question once started it was not so easily disposed of. It was a very simple matter to close the prayer meeting, but to arrest discussion and thought was not so easy. From different sources I learn that there is increasing interest, and some have determined to investigate for themselves. I was not present at the meeting, but learned the circumstances from a gentleman who came into the office a few days after and left two subscriptions for the *Cynosure*. He is a member of the church, and after relating the circumstances, he said, "We dearly love our pastor, but wife and I were very sorry that he said anything to detract from what had been so well said against secret societies." He assured us of his hearty sympathy and promised to call again. In all the churches not wholly given over to the god of this world there are persons like minded, and if you would find them and make friends for yourself worth having, and enemies whose bitterness is unspeakable, *don't be afraid to speak!* J. P. STODDARD.

RELIGION IN A SCHOOL-HOUSE.

A case involving the relation of the public schools to religion was decided in Cincinnati in December last. Elizabeth Patterson and Nicholas Patterson, her husband, brought suit against the Board of Education of Symmes township to restrain the defendants from using the school house in that district for Sabbath-school purposes. It appeared from the testimony that permission had been granted by the School Board for the use of the schoolhouse for a Sabbath school. It was claimed by the plaintiffs that such use was illegal and tended to damage the building and to injure them as tax-payers of the district. The defendants claimed that such use was not illegal; that the Sabbath-school tended to the moral education of the scholars, and afforded facilities for instruction in morals and religion, which could not otherwise be afforded to the children of the district.

We can readily understand how the sectarian divisions of the church embarrass the civil authorities in dealing with such questions. It would not be fair or just for one denomination to use the common property of the school-district for the promotion of strictly sectarian or denominational ends, and no persons of good taste or good sense would make such use of a school-house granted to them for religious exercises. But the public worship of God is not a sectarian purpose; neither is instruction in the common principles of the Christian religion. It is the almost universal practice of district school directors in rural neighborhoods to grant the use of school buildings for any purpose promotive of the public welfare and of general intelligence. Farmers' clubs, political meetings, temperance meetings, lectures, lyceum meetings, are commonly held in the school-house, which is often the only suitable building in the district for such purposes, and which thus becomes a center of intellectual and social influences of the highest value. Of the same character, but more valuable are religious services; and the temporary use of school property, may properly and legally be granted to any body of Christians for such exercises, so long as the grant is not abused or perverted to unworthy ends.

But Judge Connor, before whom this case was tried, rested his decision, not on the ground of embarrassment arising from sectarian differences, but on the ground that religion is a matter entirely alien to the public schools. His words will be read through wide circles with deep indignation. He said: "No one has a higher regard for Sabbath-school or church services than I have, but I cannot believe that it was the intention of the law to hold that it would authorize the use of public school property for purely religious education. That property is maintained, or should be maintained, simply for secular education. No one will deny that instruction in morals may be given in public schools, but it must be a part of the secular education. It must not amount to simply religious education. It seems to me clear that school property cannot be used for religious purposes or Sabbath-school purposes, which, by the very fact of its being religious in character, might well debar all, or portions, of the children of the district from attending by reason of the religious convictions or conscientious scruples of such children or their parents. The injunction will be made perpetual, restraining the Board of Education from permitting said schoolhouse to be used for Sabbath school or other religious purposes."

Judge Connor's decision is based on the assumption that the American school system was intended to be wholly divorced from religion. But, as a matter of fact, our schools, with incidental exceptions, have never been conformed to the secular idea. The reading of the Bible has been generally provided for by law. It is only here and there a judge has been found so ignorant of the history and genius of American institutions, and especially of the history of our common schools, as to be capable of such a decision as this. History, precedent, law, are all against him—except, we must admit, the Constitution of the United States and some judicial decisions which have been wrongfully influenced by it. It is true the Constitution of the United States does not necessarily affect the decision of a local case like this. But nothing can shut out its educating power and its overshadowing moral influence from the minds either of the people or of their judges. American Christians will come to understand in due time to what an extent their secular Constitution has vitiated the thinking and feeling of the nation as to the relation of religion to our government.—*Christian Statesman.*

A WORD TO SUBSCRIBERS.

We have said but little about changes already made in your paper, and we do not intend to speak of others contemplated in advance; we prefer to submit them to your inspection, and if you are pleased we shall be encouraged, and if you are displeased we shall hope to hear before it is too late to repent and *try again*. If you think we have done reasonably well, and have faith in the future sufficient to warrant a little extra exertion on your part, we ask you to call the attention of your neighbors to what is being done. If after making an effort you fail to secure a subscription for six months or a year, and can secure a *trial subscriber* we will send four consecutive numbers for 10cts., to begin with the number immediately following the receipt of the money. Please put us in communication with persons who in your judgment ought to read the *Cynosure*, and let us see how many we can hold. We are willing to test this plan and we make this offer to continue for one month from February first. Give *name, postoffice and State very plainly.*

An additional 5 cents secures the Weed pamphlet with a wood cut and brief description of the Morgan monument. Please look out for "Business," on the last page.

TWO HUNDRED.—There is a balance remaining to the credit of the *Cynosure* Extension Fund. It is designed to aid those who are *not* able to pay the full price of the paper but *can* pay a part. We want the names of two hundred such persons to put on our list within a week. Will you look them up and send them along at one dollar per year. The Extension Fund pays 50 cents on each subscription, making up the price to our lowest club rates.

OUR CONTRIBUTORS.

The *Cynosure* is happy to announce herewith a grand list of contributors and correspondents for 1883. To read their letters, study their arguments, compare their experiences, and drink with them at the fountain of truth, even Jesus Christ, will be the noble privilege of the readers of the *Cynosure*. The following is only a partial list. Arrangements are being made for the enlargement of the circle until it shall include every section of our country:

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Rev. P. A. Seguin, French Protestant Mission, N. Y.
Pres. S. B. Allen, Westfield College.
Pres. C. B. Kephart, Avalon College.
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Prof. J. R. W. Sloane, D. D., of Reformed Presbyterian Theological Seminary.
Rev. Wm Johnston, United Presbyterian church, Iowa.
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Rev. J. C. K. Milligan, editor of *Our Banner.*
Thos. E. Kennedy, San Jose, California.
S. M. Good, who has taken some fifty degrees in various Masonic rites.
Rev. X. A. Welton, Episcopal.
Mrs. E. D. Bailey, Worcester.
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Elder A. L. Post, do., Pennsylvania.
Rev. C. C. Foote.
Gen. J. W. Phelps, American candidate in 1880.
Rev. P. B. Chamberlain, Congregational, Washington Territory.
Elder Nathan Callender, Pennsylvania.
George W. Clark, the "Liberty Singer."
Miss E. E. Flagg, Massachusetts.
Rev. W. W. Ames, Wisconsin.
Prof. S. C. Kimball, editor *Christian Witness.*

FROM FOREIGN LANDS.

Rev. John Boyes, Louth, England.
Rev. Wm. Hazenberg, Cape Town, South Africa.
Rev. A. D. Zaraphonithes, Smyrna,, Turkey.
Rev G. H. Filian, of Armenia [now in this country.]
Henry M. Bissell, missionary in Guadalajara, Mexico

BIBLE LESSONS.

LESSON VIII., February 25, 1883.—Ananias and Sapphira.—Acts 5: 1-11.

GOLDEN TEXT.—Lying lips are abomination to the Lord.—Prov. 12: 22.

HOME READINGS.

Woe unto them that seek to hide.....Isa. 29: 9-24.
The hiding by Achan.....Josh 7: 6-26.
The Lord knoweth the thoughts.....Psa. 94: 1-11.
His eyes are upon man's ways.....Job 34: 16-30.
Nothing but shall be revealed.....Luke 12: 1-15.
Hating light because of evil deeds.....John 3: 1-21.
Search, and know my heart.....Psa. 139: 1-24.

INTRODUCTION.—The growth of the new life in the church was now manifest in numbers—in Christian graces—in the support of all that were poor and weak. This last grace afforded a large opportunity for the Tempter. He improved it. And lest it should weaken the true power of the Church—it was spedily and terribly reproved by the Holy Spirit. Barnabas is our example, Ananias and Sapphira our *warning*.

ANALYSIS. 1–2. Why did these two sell their land? Acts 4: 34. What is meant by "kept back?" Titus 2: 10. (Same word in Greek.) What does the wife's knowledge show? v. 9. What sins are seen? Lev. 19: 11; Col. 3: 9. What effect on the offering? Mal. 1: 7. 3–4. How did Peter know? Acts 4: 8, 31. Had he any experience of Satan? Luke 22: 31, 32. What was the form of Ananias' lie? Acts 4: 34, 35. Outwardly he appeared as Barnabas, and did the same thing. Where was the Holy Spirit? John 14: 17. Who is he? v. 4, I.e. How many persons in the Godhead? Was Ananias responsible? v. 4. What now implied in the cofession of every church member? Luke 9, 23; 14: 26; 1 Cor. 10: 31; 1 Tim. 6: 17, 19; Titus 3: 8, 14. Is this sin common now? Phil. 3: 18, 19. What makes it more guilty *now* than *then?* Luke 10: 13, 16. 5–6. What was the result of this judgment? vs. 13, 14. 7–9. How long did this meeting last? v. 7. What were they doing? Acts 1: 14; 4: 31, 33, 37. How did Sapphira show her guilt? v. 8. Can God be tempted? James 1: 13; that is *to do wrong*. How did the two tempt the Spirit? In the sense of *testing*—to see if he could tell the secrets of their hearts, vs. 10,11. Why was judgment so speedily executed? vs. 11; 1 Cor. 11: 30.

LESSONS.—(1.) *Hypocrisy* cannot be hid from God. (2.) *Lying unto God*—the besetting sin of professing Christians. (3.) *Sins* will certainly be punished. (4.) If *my sins* were punished in Christ, I shall fear to sin and strive against it. (5.) *Once* yielding to Satan in the heart, puts us in his power. (6.) "It is a fearful thing to fall into the hands of the Living God."—*Notes for Bible Study.*

NOTES.

"But." The little word "but" is the hinge on which great issues turn. In this case you step from the bright sunshine of a loving Christian life to the graveyard-damp of a hollow hypocrisy. Barnabas is a light at the pier-head, streaming outward through the night, marking for the mariner the way of life: Ananias, dying with a lie on his lips, buoys a rock where many have perished, and warns the wayfayer from the place of doom. Though the two men are not alike good, both examples are for us alike useful.—*Arnot.*

"Kept back part of the price," *i. e.*, while at the same time they professed to be bringing the whole sum into the common fund. The portion which was kept back was probably not large, for otherwise the general sense of the value of the land would have made it conspicuous. The word translated "kept back" is the same which is rendered (Tit. 2: 10) purloining, and in classical Greek it has frequently the meaning to rob.—*Cambridge Bible.* The sin consisted: (1) in hypocrisy, pretending to give more than he did; (2) in the remnant of a worldly, distrustful mind, that could not trust God with all; (3) in blasphemy against the Holy Ghost, implied, as if he knew not the heart; (4) in reserving what he pretended to devote, which was a kind of sacrilege.—*Barter.*

"His wife also being privy to it." It argues an extreme hardness of heart when two persons, united by the tenderest bonds, plan a lie together, and engage to support each other in carrying it out.—*Arnot.*

"Laid it at the apostles' feet." The indications are that this was done at and as part of a religions service. It was in an assembly of the believers; at a gathering which lasted three hours (ver. 7); apparently at a recognized meeting of the Church (ver. 11); the object of the two, credit in the Church, could have been attained only by a public offering; and the lie is characterized as one told to God, not to man (ver. 4).—*Abbott.*

"Why." It is not merely, Why has Satan tempted you? for there is no sin in being tempted, but, Why has he overcome you? The question is a twofold one. Why hath Satan filled thine heart? (1) Why has he overcome you by his temptation, and driven you into this sin? and (2) What lust, what sin, hast thou hidden in thine heart, be it of vanity, or of avarice, by which thou hast encouraged Satan to tempt thee to this greater sin?—*Denton.*

"To lie to the Holy Ghost." There is no intimation that Ananias had directly uttered a falsehood, as did his wife (ver. 8); a lie in action may be as criminal as a spoken lie. They lied to the Holy Ghost, not merely because they lied to the Church, which was the body of Christ, the temple of God, and filled with the Holy Ghost, or to the apostles, who were inspired by the Holy Ghost, and whose divine power of insight they ignored, but because the offering was made, not to the apostles, nor to the Church, but to God, and the act was thus a direct falsehood addressed to him.—*Abbott.*

"Thou hast not lied unto men, but unto God." The expression is not to be weakened, as if it meant only that Ananias lied not so much unto men as unto God; but that his sin against men was nothing in comparison with his sin against God.—*Gloag.* The doctrine of the early Church on the subject of the Holy Ghost is plainly declared in the words of this and the preceding verse. The personality of the blessed Spirit is assumed by the words of verse 3, and from verse 4 we gather that, in the esteem of St. Peter, the Holy Ghost was God. In the first question Peter asks, "Why hath Satan filled thine heart to lie to the Holy Ghost?" In reference to the same offence, in verse 4 his words are, "Thou hast not lied unto men, but unto God." To lie to the Holy Ghost is not to lie unto men, because the Holy Ghost is not man, but to lie unto God, because the Holy Ghost is God.—*Schaff.* Are we not at times shocked and startled to see how near, how very near, we ourselves have been to the sin of Ananias? Nay, worse, shocked and startled to find that we have actually sinned his sin—only saved from shame because society failed to find it out; worst of all, not shocked, and not startled by the discovery! And why? Because it was our own conscience only, and not society, that made the discovery. There is our comfort—we lied to God only! One who finds comfort in this, in the fact that none but God found him out, that he lied to God only, is he not sinning the very sin of Ananias? These modern sins of our plausible Christian society—profits made, fortunes realized, reputations inflated, by means that will not bear scrutiny—all have their cankered root in the desire to *seem* rather than to *be*, to seem righteous in the world's eye rather than be righteous in God's eye. Is it not well for us thus to see them in the burning light of an apostle's indignation?—*J. P. Norris.*

"And Ananias hearing these words, fell down, and gave up the ghost." Concerning this signal judgment of God, let two facts be borne in mind: (1) Many miracles of mercy had already been wrought. This is the one only miracle of judgment. While in the personal ministry of Christ himself, we find none but miracles of mercy to men. (2) The one manifest purpose of every direct judgment of God was to impart needful knowledge and warning when it was most needed, and so impressively that it would be heeded. For this reason, the first Sabbath-breaker was stoned (Num. 15: 36); the first breach of a special commandment after Israel had taken possession of their inheritance, the concealed sacreligious theft of Achan, was visited with death upon himself and his family; and now, the first impious deception and falsehood, under the guise of piety and worship, in the newborn Church, was thus decisively adjudged and punished. —*Butler.*

"Tell me whether ye sold the land for so much?" The question asked by Peter gave her an opening for repentance. It had been in her power to save her husband by a word of warning protest; it was now in her power to clear her own conscience by confession. She misses the one opportunity as she had misused the other. The lie which they had agreed upon, comes glibly from her lips, and the irrevocable word is spoken.—*Plumptre.*

"Upon as many as heard." Upon as many as heard these things. The rulers of the Jews without doubt heard of these things and yet they did not institute proceedings on that account against Peter (*Bengel*), because Peter did not commit the deed. The result was that hypocrites were repelled (ver. 13), believers attracted (ver. 14), the fame of the Gospel extended (vers. 15, 16).

PRACTICAL.

We see here the guilt of attempting to impose on God in regard to property. There is no subject in which men are more liable to hypocrisy; none in which they are more apt to keep back a part. Christians professedly devote all that they have to God. Their property, as well as their bodies and their spirits, they have devoted to him, and they profess to desire to employ it as he shall direct and please. And yet, is it not clear that the sin of Ananias has not ceased in the Church? How many professing Christians there are who give nothing really to God; who contribute nothing for the poor and needy; who devote nothing, or next to nothing, to any purposes of benevolence; who would employ "millions" for their own gratification, and their families, "but not a cent for contribute" to God. The case of Ananias is, to all such, a case of most fearful warning. If God punished this sin in the beginning of the Christian Church, he will do it still in its progress; and in nothing have professed Christians more to fear his wrath than on this very subject.—*A. Barnes.*

PROMPTINGS TO FURTHER STUDY.

With what possessions should we be content, and why? Who waxed rich because their houses were full of deceit? Among what people were they found? When did an Old Testament prophet prophesy that the husband with the wife should be taken? What part did covetousness play in the reasons assigned for that prophecy? What kind of a man is better than a liar? Who is the father of lies, and what passage shows it? Where did God characterize his people as children that will not lie? What reason does an apostle urge for our not lying one to another? What false prophet made the people to trust in a lie; and what penalty did the Lord foretell and inflict upon him? —*Scholar's Quarterly.*

OBITUARY.

Our friends MR. AND MRS. P. P. CHAPMAN of Farmington, Ill., have lost their son LAWRENCE, who died January 20th ult., aged thirteen years. "In this life only we have hope we are of all men most miserable," said an apostle, who, surely, if there be such, was the special favorite of heaven. The very refinement and elevation which faith in Christ imparts to believers, renders them more keenly alive to the edge of affliction; and especially to the anguish of losing amiable and dutiful children. This son of our brother and sister Chapman, is described by the local press as one of those young persons we sometimes meet, whose superior excellence, like that of the atmosphere, is never fully appreciated till it is taken away; then every one not only mourns, but suffers. The whole village lamented his loss, and attended his funeral where every one seemed a mourner. No mere human author would have written "Whom the Lord loveth, he chasteneth and scourgeth every son whom he receiveth." The very troubles which try the righteous are like fires which refine gold; they direct the minds of others to the virtues and graces which they improve, and not only benefit this life but light the way to the next.

DIED.—At Cambridge, Ill., December 29th, 1882, Mrs. Lucy D. Baker, after a very painful illness of two weeks, aged 67 years and two months.

In early childhood she consecrated her life to Christ. In 1841 she was married to Rev. J. D. Baker, and entered with renewed consecration upon the work before her. For the sake of Christ and his church, for the salvation of those living without Christ, she was earnest and untiring in labor, self-denial, and prayer, ever encouraging and strengthening her husband in his work. And when the appointed time came she was ready; her work was done; her lamp was trimmed and burning; she was looking for the coming of the Bridegroom, that she might go in with him to the marriage supper of the Lamb. Peacefully closing her owneyes, she fell "asleep in Jesus."

Died of acute pneumonia at Union Mills, Laporte Co., Ind., BRO. ALFRED RODGERS. Another of our moral heroes is gone to rest. Many of the friends will remember him at the Seceders' Convention at Chicago in 1880, and more especially at our last annual meeting in Indiana. Bro. Rodgers made no high pretentions to educational attainments, but his sincerity was distinctly marked and his promptness in what he believed to be duty was far above the average. When he saw that he was fellowshipping and supporting a Christless religion he promptly left the Masonic order and gave a constant testimony against it in the face of a storm of opposition and threatened assassination at his home. Manfully did he face the battle and much fruit is seen in the community as the result of his faithful testimony against this giant sin. Two incidents indicate the moral courage of Alfred Rodgers. At Chicago during the convention he told me that he was led by the spirit to visit Dr. Thomas, the M. E. minister. On Sabbath he walked about five miles and found him. He told Dr. Thomas that he was leading sinners to hell by his example and influence. When he returned he related the interview to me and said he felt a peace he had not felt before.

At Carthage, Ind., last fall, without making his intentions known he left our meeting and went to the M. E. church and delivered a thrilling testimony. He said to me he never felt such freedom before. "A word fitly spoken how good it is." I have often thought of this brother and how many of us are rebuked by his unassuming sincerity and moral courage. We believe he was a sincere Christian and has gone to his heavenly rest.

ANTI-SECRECY TRACTS

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ON FREEMASONRY.

Freemasonry Illustrated. A complete exposition of the seven degrees of the Blue Lodge and Chapter. Profusely illustrated. A historical sketch of the institution and a critical analysis of the character of each degree, by Prest. J. Blanchard, of Wheaton College. Moultorial quotations and nearly four hundred notes from standard Masonic authorities confirm the truthfulness of this exposition and show the character of Masonic teaching and doctrine. The accuracy of this exposition legally attested by J. O. Doesburg, Past Master Unity □ No. 191, Holland, Mich., and others. This is the latest, most accurate and complete exposition of Blue Lodge and Chapter Masonry. Over one hundred illustrations—several of them full page—give a pictorial representation of the lodge-room, chapter and principal ceremonies of the degrees, with the dress of candidates, signs, grips, etc. Complete work of 640 pages, in cloth, $1.00; per dozen, $9.00. Paper covers, 60 cents; per dozen, $5.50. First three degrees (376 pages), in cloth, 75 cents; per dozen, $7.00. Paper cover, 40 cents; per dozen, $4.00. ☞ The Masonic quotations are worth the price of this book.

Knight Templarism Illustrated. A full illustrated ritual of the six degrees of the Council and Commandery, comprising the degrees of Royal Master, Select Master, Super-Excellent Master, Knight of the Red Cross, Knight Templar and Knight of Malta. A book of 341 pages. In cloth, $1.00; $8.50 per dozen. Paper covers, 50cts; $4.00 per dozen.

Freemasonry Exposed. By Capt. William Morgan. The genuine old Morgan book republished, with engravings showing the lodge-room, dress of candidates, signs, dne guards, grips, etc. This revelation was so accurate that Freemasons murdered the author for writing it. 25 cents each; per dozen, $2.00.

Adoptive Masonry Illustrated. A full and complete illustrated ritual of the five degrees of Female Freemasonry, by Thomas Lowe; comprising the degrees of Jephthah's Daughter, Ruth, Esther, Martha and Electa, and known as the Daughter's Degree, Widow's Degree, Wife's Degree, Sister's Degree and the Benevolent Degree. 20 cents each; per dozen, $1.75.

Valance's Confession of the Murder of Capt. Wm. Morgan. This confession of Henry L. Valauee, one of the three Freemasons who drowned Morgan in the Niagara River, was taken from the lips of the dying man, by Dr. John C. Emery, of Racine County, Wisconsin, in 1848. 10 cents each; per dozen, $1.00.

History of the Abduction and Murder of Capt. Wm. Morgan. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. This book contains indisputable, legal evidence that Freemasons abducted and murdered Wm. Morgan, for no other offense than the revelation of Masonry. It contains the sworn testimony of over twenty persons, including Morgan's wife; and no candid person, after reading this book, can doubt that many of the most respectable Freemasons in the Empire State were concerned in this crime. 25 cents each; per dozen, $2.00.

The Broken Seal; or Personal Reminiscences of the Abduction and Murder of Capt. Wm Morgan By Samuel D. Greene. One of the most interesting books ever published. In cloth, 75 cents; per dozen, $7.50. Paper covers, 40 cents; per dozen, $3.50.

Reminiscences of Morgan Times. By Elder David Bernard, author of Bernard's Light on Masonry. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry. 10 cents each; per dozen, $1.00.

Oaths and Penalties of the 33 Degrees of Freemasonry. To get these thirty-three degrees of Masonic bondage, the candidate takes half-a-million horrible oaths. 15 cents each; per dozen, $1.00.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin Trial. Also the letter of Hon. Richard Rush to the anti-Masonic committee of York County, Pa., May 4th, 1831. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14th, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each; per dozen, $1.00.

Finney on Masonry. The character, claims and practical workings of Freemasonry. By Prest. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents; per dozen, $7.50. Paper cover, 35 cents; per dozen, $3.50.

Ex-President John Quincy Adams' Letters on the Nature of Masonic Oaths, Obligations and Penalties. Thirty most interesting, able and convincing letters on the above general subject, written by this renowned statesman to different public men of the United States during the years 1831 to 1833. With Mr. Adams' address to the people of Massachusetts upon political aspects of lodgery; an Appendix giving obligations of Masonry, and an able Introduction. This is one of the most telling anti-secrecy works extant, aside from the Expositions. Price, cloth, $1.00; per dozen, $9.00. Paper, 35 cents; per dozen, $3.50.

The Mystic Tie, or Freemasonry a League with the Devil. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason; and their very able defense presented by Mrs. Lucia C. Cook, in which she clearly shows that Freemasonry is antagonistic to the Christian religion. 15 cents each; per dozen, $1.25.

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian), a seceding Mason of 21 degrees. This is a very telling work and no honest man who reads it will think of joining the lodge. 15 cents each; per dozen, $1.25.

Freemasonry Contrary to the Chris-tian Religion. A clear, cutting argument against the lodge, from a Christian standpoint. 5 cents each; per dozen, 50 cents.

Judge Whitney's Defense before the Grand Lodge of Illinois. Judge Daniel H. Whitney was Master of the lodge when S. L. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry 15 cents each; per dozen, $1.25

ON ODDFELLOWSHIP.

Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge, Encampment and Rebekah (ladies') degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, $1.00; per dozen, $8.00. Paper cover, 50 cents; per dozen, $4.00.

Odd-fellowship Judged by Its Own Utterances; Its Doctrine and Practice Examined in the Light of God's Word. By Rev. J. H. Brockman. This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue. In cloth, 50 cents; per dozen, $4.00. Paper covers, 25 cents; per dozen, $2.00. German edition, entitled "Christian and Ernst," paper covers, 50 cents each. The German edition is published by the author.

Other Secret Society Rituals.

Knights of Pythias Illustrated. By Past Chancellor. A full illustrated exposition of the three ranks of the order, with the addition of the "Amended, Perfected and Amplified Third Rank." The lodge-room, signs, countersigns, grips, etc., are shown by engravings. 25 cents each; per dozen, $2.00.

United Sons of Industry Illustrated. A full and complete illustrated ritual of the secret trades-union of the above name, giving the signs, grips, passwords, etc. 15 cents each; per dozen, $1.25.

Good Templarism Illustrated. A full and accurate exposition of the degrees of the Lodge, Temple and Council, with engravings showing the signs, grips, etc. 25 cents each; per dozen, $2.00.

Exposition of the Grange. Edited by Rev. A. W. Geeslin. Illustrated with engravings, showing lodge-room, signs, signals, etc. 25 cents each; per dozen, $2.00.

Ritual of the Grand Army of the Re-public, with signs of recognition, passwords, etc., and the ritual of the Machinists' and Blacksmiths' Union. (The two bound together.) 10 cents each; per dozen, 75 cents.

Temple of Honor Illustrated. A full and complete illustrated ritual of "The Templars of Honor and Temperance," commonly called the Temple of Honor, a historical sketch of the order and an analysis of its character. A complete exposition of the Subordinate Temple, and the degrees of Love, Purity and Fidelity, by a Templar of Fidelity and Past Worthy Chief Templar. 25 cents each; per dozen, $2.00.

Secret Societies Illustrated. Containing the signs, grips, passwords, emblems, etc., of Freemasonry (Blue Lodge and to the fourteenth degree of the York rite), Adoptive Masonry, Revised Odd-fellowship, Good Templarism, the Temple of Honor, the United Sons of Industry, Knights of Pythias and the Grange, with affidavits, etc. Over 250 cuts, 99 pages, paper cover. Price, 25 cents; $2.00 per dozen

MISCELLANEOUS.

Secret Societies, Ancient and Modern. A book of great interest to officers of the army and navy, the bench and the clergy. Table of Contents: The Antiquity of Secret Societies, The Life of Julian, The Eleusinian Mysteries, The Origin of Masonry, Was Washington a Mason? Fillmore and Webster's Deference to Masonry, Brief Outline of the Progress of Masonry in the United States, The Tammany Ring, Masonic Benevolence, the Uses of Masonry, An Illustration, The Conclusion. 50 cents each; per dozen, $4.75.

College Secret Societies. Their customs, character, and the efforts for their suppression. By H. L. Kellogg. Containing the opinion of many prominent college presidents, and others, and a full account of the murder of Mortimer Leggett. 25 cents each; per dozen $2 00

General Washington Opposed to Se-cret Societies. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

Are Masonic Oaths Binding on one In-itiate. By Rev. A. L. Post. Proof of the sinfulness of such oaths and the consequent duty of all who have taken them to openly repudiate them. 5 cents each; per dozen, 50 cents.

Narratives and Arguments, showing the conflict of secret societies with the Constitution and laws of the Union and of the States. By Francis Semple. The fact that secret societies interfere with the execution and pervert the administration of law is here clearly proved. 15 cents each; per dozen, $1.25.

Proceedings of Pittsburgh Convention. Containing Official Reports; Addresses by Rev. D. R. Kerr, D. D., Rev. B. T. Roberts, Rev. G. T. R. Meiser, Prof. J. R. W. Sloane, D. D., Prest. J. Blanchard, Rev. A. M. Milligan, D. D., Rev. Woodruff Post, Rev. Henry Cogswell, Prof. C. A. Blanchard and Rev. W. E. Coquilette. 25c. each; per doz $2 00

Minutes of the Syracuse Convention. Containing addresses by Rev. B. T. Roberts, Chas. W. Greene, Esq., Prof. C. A. Blanchard, Rev. D. P. Rathbun, Rev. D. S. Caldwell, Mrs. M. E. Gage, Elder J. R. Baird and others. 25c. per doz. $2.00.

History Nat'l Christian Association. Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought; the Articles of Incorporation, Constitution and By-laws of the Association. 25c. each, per doz. $1.50.

The Anti-Mason's Scrap-Book, consisting of 31 *Cynosure* tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies. 20c. each, per doz. $1.75

Secret Societies. A discussion of their character and claims, by Rev. David McDill, Prest. J. Blanchard and Rev. Edward Beecher. In cloth, 35c. per doz. $3 25. Paper cover, 15c. Per doz. $1.25

SERMONS AND ADDRESSES.

Sermon on Masonry, by Rev. James Williams, Presiding Elder of Dakota District Northwestern Iowa Conference, M. E. Church—a seceding Master Mason. Published at the special request of nine clergymen of different denominations, and others. 10 cents each; per dozen, 75 cents.

Sermon on Masonry, by Rev. W. P. M'Nary, pastor United Presbyterian Church, Bloomington, Ind. This is a very clear, thorough, candid and remarkably concise Scriptural argument on the character of Freemasonry. 5 cents each; per dozen, 50 cents.

Thirteen Reasons why a Christian should not be a Freemason. By Rev. Robert Armstrong. The author states his reasons clearly and carefully, and any one of the thirteen reasons, if properly considered, will keep a Christian out of the lodge. 5 cents each; per dozen, 50 cents.

Freemasonry a Fourfold Conspiracy. Address of Prest. J. Blanchard, before the Pittsburgh Convention. This is a most convincing argument against the lodge. 5 cents each; per dozen, 50 cents.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Prest. J. Blanchard, at the Monmouth Convention. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each; per dozen, 50 cents.

Prof. J. G. Carson, D. D., on Secret Societies. A most convincing argument against fellowshiping Freemasons in the Christian church. 10 cents each; per dozen, 75 cents.

Sermon on Secretism, by Rev. R. Theo. Cross, pastor Congregational Church, Hamilton, N. Y. This is a very clear array of the objections to Masonry that are apparent to all. 5 cents each; per dozen, 50 cents.

Sermon on Odd-fellowship and Other Secret Societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church*, Leechburg, Pa. This is a very clear argument against secretism of all forms and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers is clearly shown by their confessed character as found in their own publications. 10 cents each; per dozen, 75 cents.

Prest. H. H. George on Secret Societies. A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies. 10 cents each; per dozen, 75 cents.

Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have. 5 cents each; per dozen, 50 cents.

Secrecy vs. the Family, State and Church. By Rev. M. S. Drury. The antagonism of organized secrecy to the welfare of the family, state and church is clearly shown. 10 cents each; per dozen, 75 cents.

$12.00 LIBRARIES.

All of these publications of Ezra A. Cook, together with "Stearns' Inquiry," are arranged in 16 volumes, bound in cloth, the pamphlets being combined as below described, and are sent, postage or express paid, on receipt of $12, or at expense of purchaser for $10.

This library comprises the following:

Freemasonry Illustrated, 7 degrees	$1 00
Knight Templarism Illustrated, 6th to 13th deg	1 00
Revised Odd Fellowship Illustrated	1 00
Stearns' Inquiry into the Nature and Tendency of Freemasonry	60
The Broken Seal	75
Finney on Masonry	75
J. Q. Adams' Letters and Addresses	1 00
Odd Fellowship Judged by its Own Utterances	60
Secret Societies, by Blanchard, McDill and Beecher	35

COMBINATION BOOKS.

Rituals and Secrets Illustrated. Composed of "Temple of Honor Illustrated," "Adoptive Masonry Illustrated," "United Sons of Industry Illustrated," and "Secret Societies Illustrated." $1.00 each; per dozen, $9.00.

Secret Societies, Ancient and Modern, and College Secret Societies. Composed of the two pamphlets combined in this title, bound together in Cloth. $1.00 each; per dozen, $9.00.

Five Rituals Bound Together. "Oddfellowship Illustrated" (old work), "Knights of Pythias Illustrated," "Good Templarism Illustrated," "Exposition of the Grange" and "Ritual of the Grand Army of the Republic," are sold bound together in Cloth for $1.00; per doz., $9.00

History and Minutes of the National Christian Association. Containing the History of the National Christian Association and the Minutes of its Conventions at Syracuse, N. Y., and Pittsburg, Pa. 289 pages; cloth, 75 cents.

Morgan's Exposition, Abduction and Murder, and Oaths of 33 Degrees. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" Bernard's Reminiscences of Morgan Times," and Oaths and Penalties of 33 Degrees" 304 pages: cloth $1

Eminent Men on Secret Societies. Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defense," "The Mystic Tie," "Narratives and Arguments," the "Anti-Mason's Scrap-Book" and "Oaths and Penalties of Freemasonry as Proved in the New Berlin Trials." 326 pages; cloth, $1.

Anti-Masonic Sermons and Addresses. Composed of "Masonry a Work of Darkness;" the Sermons of Messrs. Cross, Williams, M'Nary, Dow and Sarver; the two addresses of Pres't Blanchard, the addresses of Pres't H. H. George, Prof. J. G. Carson and Rev. M. S. Drury; "Thirteen Reasons why a Christian cannot be a Freemason," "Freemasonry Contrary to the Christian Religion" and "Are Masonic Oaths Binding on the Initiate?" 287 pages; cloth, $1.

Other Publications for Sale by EZRA A. COOK, CHICAGO, ILL.

In the Coils; or the Coming Conflict. By "A Fanatic." A historical sketch, by a United Presbyterian minister, vividly portraying the workings of Secretism in the various relations of every-day life, and showing how individual, domestic, social, religious, professional and public life are trammeled and biased by the baneful workings of the lodge. Being presented in the form of a story, this volume will interest both old and young, and the moral of the story will not have to be searched for. $1.50 each; $15.00 per dozen.

Discussion on Secret Societies. By Elder M. S. Newcomer and Elder G. W. Wilson, a Royal Arch Mason. This discussion was first published in a series of articles in the *Church Advocate*. 25 cents each; per doz $2.00.

Stearns' Inquiry into the Nature and Tendency of Freemasonry. With an Appendix treating on the truth of Morgan's Exposition and containing remarks on various points in the character of Masonry, and a Dialogue on the necessity of exposing the lodge. 338 pages; cloth, 60 cents each; per dozen, $5.00. Paper covers, 40 cents each; per dozen, $4.00.

Stearns' Review of Two Masonic Ad-dresses. In this scathing review the lying pretensions of the order are clearly shown. 10 cents each; per dozen, $1.00.

Stearns' Letters on Masonry. Showing the antagonism between Freemasonry and the Christian religion. Paper cover, 30 cents each; per dozen, $2.50.

Freemasonry Self-Condemned. By Rev. J. W. Bain. A careful and logical statement of reasons why secret orders should not be fellowshiped by the Christian Church, and by the United Presbyterian church in particular. Paper covers; price 20 cents each; per dozen, $2.00.

Light on Freemasonry. By Elder D. Bernard. To which is appended "A Revelation of the Mysteries of Odd-fellowship (old work), by a Member of the Craft." The whole containing over five hundred pages, lately revised and republished. In cloth, $1.50 each; per dozen, $14.50. The first part of the above work, Light on Freemasonry, 416 pages, 75 cents each; per dozen, $7.50

Freemasonry and the M. E. Church. Let every lover of truth and justice read this report of the trial of Rev. J. T. Michael, showing how he was driven out of the M. E. church for opposing Masonry and loving Methodism. 10 cents each; per dozen, $1.00.

Bernard's Appendix to Light on Ma-sonry. Showing the character of the institution by its terrible oaths and penalties. Paper covers: 25 cents each; per dozen, $2.00.

A Masonic Conspiracy, Resulting in a fraudulent divorce, and various other outrages upon the rights of a defenseless woman. Also the account of a Masonic murder, by two eye-witnesses. By Mrs. Louisa Walters. This is a thrillingly interesting, true narrative 25 cents each; per dozen $2 00

MASONIC AND ODDFELLOWSHIP WORKS.

(ACKNOWLEDGED STANDARD AUTHORS.)

Sickels' Freemasons' Monitor. Containing the degrees of Freemasonry embraced in the Lodge, Chapter, Council and Commandery, embellished with nearly 300 symbolic illustrations, together with tactics and drill of Masonic Knighthood. Also forms of Masonic documents, notes, songs, Masonic dates, installations, etc. By D. Sickels; 32mo. In tuck, $1.50; cloth, $1.00.

Mackey's Lexicon of Freemasonry. Containing a Definition of Terms, Notes on its History, Traditions and Antiquities, and an Account of all the Rites and Mysteries of the Ancient World. 12 mo., 526 pages, $3.00.

Mackey's Masonic Ritualist, or Monitorial Instruction Book. By Albert G. Mackey, Past General High Priest of the General Grand Chapter of the United States, Knight of the Eagle and Pelican, Prince of Mercy, etc. Price, cloth, $1.25; tuck, $1.75.

Mackey's Manual of the Lodge, or Monitorial Instructions in the Degrees of Entered Apprentice, Fellow-Craft and Master Mason, with Ceremonies relating to installations, dedications, consecrations, laying of corner-stones, etc. Price, $2.00.

Donaldson's Odd-Fellows' Text-Book. Profusely Illustrated, containing a sketch of the history, defense, principles and government of the order; the instructions of each degree principal odes, with music, business forms, funeral ceremonies, list of Bible proper names and their signification, with a steel plate of Hon. Schuyler Colfax. Large 12mo. cloth, $2.00; pocket size tuck, $1.50.

Donaldson's Odd-Fellows' Pocket Com-panion and Minstrel. History of the order; its teachings, regulations, emblems, etc., profusely illustrated, with the instructions for each degree *suited to the work as revised by the Sovereign Grand Lodge in* 1880. "The Odd-fellows' Minstrel," comprising a large number of odes of the order, a list of Biblical names etc. In tuck, $1.50

Richardson's Monitor of Freemasonry. Containing the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Cloth, $1.25; paper, 75c.

Although extensively used in conferring the higher degrees, it is *publicly* called an exposition, and not allowed as authority.

NEWS OF THE WEEK.

—The damage to fruit and other trees in DeWitt county, Illinois, by the storm, it is estimated, will aggregate $1,000,000.

—The loss of cattle on the Colorado ranges by the recent storms will not exceed five per cent, but if the extreme cold weather continues a few days longer the percentage will be greatly increased.

—The Truckee river in California is frozen solid so that ice is chopped out anywhere with from one to a dozen trout imbedded in the crystal blocks.

—The Peoria distilleries consumed 409,964 bushels of grain last month, and produced 1,606,308. 11 proof gallons of spirits, an average of 3. 91 gallons per bushel.

—The ferryboats of the Michigan Central Road at the Straits of Mackinaw succeeded in breaking through the ice, which was twenty feet thick in some places.

—Both branches of the Kansas Legislature have adopted the joint resolution calling upon the Attorney General to bring suits against the Union and Kansas Pacific Railroads to rupture their consolidation.

—Most, the Socialist, Hartman the Nihilist, and members of the International Society of New York, have held several conferances at Philadelphia, touching the coronation of the Czar. Hartman is credited with saying that the coronation would be prevented.

—The Eagle hotel at Grand Rapids, Mich., which at the time sheltered seventy-five persons, burned early Tuesday morning, together with an adjoining brick building. The guests saved their personal effects, but the employes lost everything, many of them escaping in their night clothes.

—Governor Pattison, of Pennsylvania, has sent to the Legislature a message asking for the abolition of many State and city officers; the making of laws for the government of employers and wage-workers; the annulment of charters which have been taken out especially on purposes of barter and sale; the prohibition of railway or canal discrimination, and the enforcement of the constitution with the view of giving equal rights to all.

—Miss Alice Blaine, daughter of the ex-Secretary of State, and Colonel John G. Coppinger, U. S. A., were married by the priest of St. Matthew's Catholic Church at Washington. President Arthur, the Supreme Court Justices, Senators and Representatives, and the Diplomatic Corps being present at the ceremony which took place at Mr. Blaine's residence.

—The first section of a freight train on the Vandalia road was ditched Monday morning last near Mulberry Grove, Ill, and a few minutes later the second section rushed into the wreck, making a mountainous pile of twenty-six crushed cars.

—A Pacific Springs (Wy. T.) stage coach was caught in the terrible storm of last Friday and the travelers had to abandon the vehicle, after which two of them were frozen to death, and another will lose his hands and feet. The driver of a stage says the snow is two feet on the level, and cattle are starving.

—Two boilers burst Friday morning in the establishment of Peter Neu & Co., at Taylorville, Ill., killing the proprietor and five men, and mortally wounding two others. The works were completely wrecked and the concussion shook houses for miles around,

—Twenty emigrants and twenty carloads of goods are about starting from Livingston county, Illinois, for Hand county, Dakota. About one hundred more will leave the vicinity of Pontiac, the county seat of Livingston, for the same region. The places left are being filled, largely, by German farmers.

—The verdict of the Coroner's jury in the case of the Newhall House fire, Milwaukee, pretty evenly distributes the responsibility for the disaster. They hold that some incendiary is responsible for the loss of so many lives. The night clerks and watchmen are held to be guilty in so far as they failed to make good use of time to arouse the guests; the proprietors are pronounced culpable and negligent in that they failed to provide a sufficient number of watchmen and in not providing more outside escapes in case of fire; and that the firemen are censurable in so far as they failed to do their duty because of the absence of the chief of the department and his assistant.

FOREIGN.

—Bismarck's pains returned after he had experienced some temporary relief. He does not think he will ever enter the Reichstag again.

—The Russian police have claimed to have destroyed Nihilism. The Czar walks the streets of St. Petersburg without an armed escort.

—The Russian Minister of War was recently advised that nihilistic ideas possessed the officers of the Army of the caucasus. A strict inquiry having proved the correctness of the information, the incriminated persons were arrested. Positive signs of disaffection are reported among the Oral Cossacks.

—At Longhrea county Galway, an inquest was held on the remains of a man who had starved to death. A poor law guardian testified that the case was only one of many.

—Great precautions have been taken to guard the person of Sir W. Vernon Harcourt, who is now visiting in Yorkshire. Gladstone has been threatened with murder should he return to London.

—Woodhouse, the poor law inspector at Glencolumbkill, in answering a demand for employment of the starving people who assembled at his hotel, admitted that there was distress in the county Donegal, and advocated emigration, when some one in the crowd exclaimed. "We would rather die than emigrate."

—In a shaft of the Severn, England, Tunnel works four men were killed outright and several are so seriously mangled that they are expected to die.

ONE HUNDRED ANTI-MASONIC LIBRARIES.

AND A COPY OF THE CYNOSURE WITH EACH.

The donation of a friend for that purpose enables us to offer the *Cynosure* for a year and one of one hundred set of our $12.00 libraries at half the price of the libraries. By this offer you can secure books to the value of $14.00 as advertised on page 15 of the *Cynosure* and one copy of the paper for a year for $6.00, express charges extra, on the following conditions:

1. The order, accompanied with the money, must be received before April 1, 1883.

2. The library must be used for the benefit of the public. None will be furnished for exclusively private use except to lecturers or actual pastors of churches for their own use (not to sell). It is particularly desired to put as many of these libraries as possible into public, especially college libraries; but any one who wishes one of these libraries and will invite the public to make use of the books by posting up in public places cards furnished free for that purpose, is entitled to a library and the *Cynosure* for one year on receipt of $6.00; provided—

3rd. That it is received before the one hundred are gone and not later than April 1st.

"THE MORGAN KILLERS."

As a band of plumed knights were parading the streets, sword in hand, the boys furnished an extempore accompaniment to the grand pageant of saloonists, ward-bummers, preachers and the *"protectors of helpless widows and innocent virgins,"* by shouting, "There goes the Morgan killers." Of course it was a rude thing for the boys to do and rough on the preachers, but since it is true that the bloody code of murder, for revealing things prohibited, is the basis of the Masonic fraternity, every man ought to read Hon. Thurlow Weed's narrative of the fate of Morgan and learn how a peaceful citizen was murdered in cold blood and his brutal assailants shielded by the lodge,

AN OFFER.

Doubtless many who are now unacquainted with the *Christian Cynosure* would be glad to receive it weekly if once they knew its worth. We are grateful for the favorable notices which have appeared in quite a number of our exchanges, and shall gladly reciprocate that kindness as occasion may permit, but we feel that nothing less than a perusal of the paper itself for several consecutive issues will enable persons to form a correct estimate of its value. We therefore offer to send the *Christian Cynosure* for four consecutive weeks for 10 cents to the address of any *new subscriber*, beginning with the first issue after the money is received. This offer to continue for one month from February first. There will of course be a loss on the first numbers ordered, but we believe that if followed up there will be an ultimate gain to the cause. Will our friends take hold and give this plan a fair trial? Furnish a good list of monthly readers, and give us a chance to see how many we can hold.

THE WEED PAMPHLET OFFER.

The interest in Mr. Weed's statement of Morgan's fate is becoming more general. Corroborating proofs are accumulating and the document itself is standing the test of adverse criticism. It will well repay a careful reading. Our offer to send it FREE with yearly renewals and subscribers before Feb. 1st., has met such a favorable response that we feel justified in continuing it another month. To those desiring it for circulation, 50 cents per dozen; $3.00 per hundred.

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CHICAGO, Feb. 12, 1883.

GRAIN—Wheat—No. 2		1 05¾
No. 3		91
Rejected		71
Winter No 2	$1 07¾@	$1 09
Corn—No. 2	55½@	56¼
Rejected		52
Oats—No. 2		38½
Rye—No. 2		64
Bran per ton		13 00
Flour—Winter	3 50 @	5 75
Spring	3 00 @	7 00
Hay—Timothy	8 50 @	12 50
Prairie	5 00 @	8 00
Lard per cwt		11 25
Mess pork per bbl		18 05
Dressed hogs	7 50 @	7 75
Butter, medium to best	18 @	33
Cheese	05 @	14¼
Beans	1 75 @	2 40
Eggs	29 @	30
Potatoes per bu	60 @	80
Seeds—Timothy	1 75 @	1 97
Clover	4 40 @	7 75
Flax	1 28 @	1 30
Broom corn	02½ @	07
Hides—Green to dry flint	6¼ @	11½
Lumber—Clear	43 00 @	52 00
Common	15 00 @	22 00
Shingles		3 20
WOOL—Washed	27 @	40
Unwashed	14 @	29
LIVE STOCK—Cattle extra	6 00 @	6 40
Good	5 25 @	5 80
Medium	4 25 @	5 10
Common	2 50 @	4 25
Hogs	6 20 @	7 15
Sheep	4 00 @	5 50

NEW YORK MARKETS.

Flour	3 45 @	8 00
Wheat—Spring	1 03 @	1 20
Winter	1 07 @	1 25
Corn	68 @	74
Oats	48 @	53
Mess Pork		19 00
Lard		11 45
Eggs	32 @	35

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The Facts Stated.

HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

IMPORTANT NEW BOOKS.

As previously announced the reform story, HOLDEN WITH CORDS is being put in book form, and is to be completed by April 1st, 1883.

Prices will be: bound in cloth $1 00 each, $9.00 per dozen. Paper covers 50cts each; $4.00 per dozen.

SCOTCH RITE MASONRY ILLUSTRATED.

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We are prepared to fill all orders for anti-secrecy literature and to take subscriptions for the *Christian Cynosure* at No. 221 West Madison street, Chicago.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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CURRENT NOTES.

The politicians and Freemasons in the Indiana Legislature have undertaken a high-handed game. Perdue University at Lafayette is supported in part by State funds controlled by the legislature. A year ago the faculty, finding it necessary to follow the example of a majority of the best collegiate institutions in the country, banished the college secret fraternities. They were sued in the courts, and after long and vexatious trials were sustained by the Supreme court; as in other States the courts have invariably defended the managers of such schools in their suppression of these nurseries of Freemasonry. But the lodge, foiled in the courts, has its stronghold in the legislature, and when the appropriation for Perdue University was voted, a condition was attached for the manifest purpose of humiliating President White and his colleagues, or of compelling them to maintain an unequal fight. The appropriation of $20,000 depends upon the withdrawal of the secret society rule. If the citizens of Indiana were awake to the importance of this crisis, they would demand that President White maintain his ground and make good the deficiency in some other way. The governor may veto the legislative act, but he cannot compel a vote to appropriate. But an uprising of popular indignation may strengthen the hands of the faculty so that the battle may be carried over to another year.

This action of the Indiana Legislature suggests to what risk our institutions for higher education are exposed from the plottings of secret conclaves,—by the imposition of burdensome taxes, or tampering with charters, or cutting off some privilege, which the popular demand for institutions of higher education, when the country is new, has provided. But no less danger threatens the public school system from the control of such legislators. Jealously though we may guard it from the tricks of knavish politicians, yet if decisions of the highest courts may be brushed aside, and a privilege and right uniformly granted throughout the United States may be attacked by legislative enactment, who can say where the work will stop. Men whose ideas of religion are gained in the American lodges will not hesitate to vote Christianity and the Bible out of the common school. Because the present danger may not appear great there is the more need that these questions be provided for in time. And the best provision is the suppression of the lodge.

The Star-route conspirators in Washington and the Fenian assassins in Dublin are in equal consternation and perplexity through the testimony of members of the gang. Last Thursday, Rerdell. one of the defendants in the trial, a former secretary of ex-Senator Dorsey, and one of the two who were found guilty by the jury on the first trial, arose and withdrew his plea of not guilty, throwing himself upon the mercy of the court and signifying his willingness to tell what he knew. His examination brings out the fact that important papers have been stolen from his room, of which only Dorsey had a duplicate key, and that Brady has received large and frequent amounts under an assumed name. The government counsel expect the documentary evidenee which they now are able to produce, backed by Rerdell and another witness who had access to the books of the conspirators when they were in the heyday of success, to make out a certain case against the conspirators. Dickson, foreman of the first jury which brought in so flat and inconsistent a verdict, is still venturing his opinion that Rerdell's testimony will be disproved by the evidenee as to his personal charaeter. He may be hinting at the plans which the lodge is working to thwart the present trial as, with his aid, it did the other.

The year, begun so disastrously, grows darker with the misery and gloom of calamity and death. The floods which began in Ohio and western Pennslyvania have extended from the Alleghany ridge to the Mississippi. Continued rains in the eastern part of the district swelled the Ohio river beyond all previous record. The great flood of 1832 reached at Cincinnati the height of sixty-four feet three inches; that of 1847, sixty-three feet seven inches. At four o'clock Thursday morning last sixty-six feet four inches was marked, and then the flood began to fall an inch or more per hour. The loss of life has not been large, but of property immense, and the resulting sickness and misfortune must be beyond calculation. All the towns along the river have borne their share, without the consolation of the sympathies which go naturally toward the greater city. As we write, the situation in Cairo in this State is becoming more dangerous every moment. In Illinois and Iowa the loss has been most widely felt through the railway breaks which, for a few days, prevented the running of trains in every direction. The week must also record the most fatal disaster yet known in American mining. The accumulations of water broke through into the abandoned portions of a mine near Braidwood, Ill., and the flood stealthily crept upon the men working half a mile away; and before they were aware the narrow walls of the mine became an immense tomb. The mine holds seventy-four bodies of men whose names are recorded, but it is feared that the number lost will reach one hundred. The sudden and fearful nature of the calamity seemed to stupify the whole community about, which was largely of the mining class, and while women wailed, men left their work and attempted to drown in grog the recollection of the dreadful disaster. A too literal following the singular laws of our State in part accounts for this loss of life. The mining laws of Illinois provide that passages four feet wide and *two and one-half feet high* shall be provided in mines for the escape of workmen. The vein of coal was thin in the wrecked mine, and instead of a place where they could run from danger, there was room only to creep.

The Dublin courts are getting ready to mow a wide swath among the Fenians, as the Ancient Order of Hibernians fell in Pennsylvania a few years since. The fiercest oaths of self-immolation have broken to pieces under the pressure of law and the inner circle of "Invincibles," or "Society for the Exterpation of Tyrants" will find the end of its existence in prison and on the gallows. The evidenee secured by the government is too strong to permit any hope of eseape, and each new witness closes one by one every avenue of eseape. On Saturday Carey, treasurer of the Fenian brotherhood, and a Town Counselor, stepped into the witness box, to the unbounded surprise of the prisoners, whose counsel called him "an infamous witness" (Masonic for "perjured villain"), while the bolder assassins hissed him with deadly hate. He continued the evidence of the car drivers, and gave many facts respecting the organization of the assassin club in Dublin. He was present in Phœnix Park on the fatal 6th of May, and assisted in the arrangements for the murder of under-secretary Burke. He was not one of the men selected to do the work, but standing at a distance saw the men stabbed and heard the remarks of the butchers as they were driving away. One of the leaders in this "inner circle" was known as "No. 1"; no other name or title was given him. He freely supplied money to the band, and it was known that he drew on a Paris bank and that the funds came from America. This, then, may be the end to which O'Donovan Rossa and his New York Land League ring devoted the funds so freely supplied from the pockets of the Irish laborers in our midst. With such fearful crimes do men often find themselves linked when they strike hands in the secret lodge.

TRUE FREEDOM—HOW TO GAIN IT.

We want no flaunting beauseant
For liberty to fight;
We want no blaze of murderous guns
To struggle for the right.
Our Templar swords are pointed words,
The mind our battle plain;
We've won such victories before,
And so we shall again.

We have no triumphs sprung of force—
They stain her brightest cause;
'Tis not in blood that liberty
Inscribes her civil laws.
She writes them on the people's hearts,
In language clear and plain,
True thoughts have moved the world before,
And so they shall again.

We yield to none in earnest love
Of freedom's cause sublime;
We join the true "Fraternity"—
We keep the march of time:
And yet we grasp no pike or spear
Our vict'ries to obtain;
We've won without their aid before,
And so we shall again.

We want no aid of barricade
To show a front of wrong;
We have a citadel of truth,
More durable and strong.
Calm words, great thoughts, unflinching faith,
Have never striven in vain;
They've won our battle many a time,
And so they shall again.

Peace, knowledge, Christian brotherhood—
The secretist may sneer,
The bad deny—but we rely
To see their triumph near.
No widow's curse shall load our cause,
No blood of brethren slain;
We've won without such aid before.
And so we shall again.

—*Adapted from Charles Mackey.*

A NEW POLICE BUREAU.

BY REV. W. W. AMES.

In a late New York *Examiner*, under the head of "A New Police Suggestion," in a quotation from the *International Review*, the writer speaks of "uneducated policemen whose first care is to ascertain the political and social affiliations of the accused," and recommends a "Bureau of Criminal Investigation," consisting of reporters, with headquarters at the great newspaper offices of of our cities.

This reminds me of a case that occurred last spring in one of the cities of Wisconsin, as related to me by two acquaintances resident there, wholly unknown to and unacquainted with each other, and without possibility of collusion. or motive to misrepresent the facts, and without solicitation in either case.

Across the lake from this city a man wished to send

to the city express office a package of money containing $1,500. He told the carrier to deposit it in the office for $1,000, thus to reduce the express charge one-third. This, it is easy to see, placed the carrier under the temptation to steal $500. He placed the package in the office as directed for $1,000. It soon, however, transpired that somewhere, by some means, the whole package was lost. The detectives were set to work to trace it up, when it was discovered in the operation that the sender of the package, the carrier, the express agent, detectives, and all to the last man of them, were Freemasons, and the whole matter was dropped and the arm of justice hung utterly paralyzed and helpless.

Now if the suggested "Bureau of Criminal Investigation" recommended by the *Review*, to be made up of "intelligent reporters, with headquarters at the great newspaper offices, and commissioned as detectives," could be composed of men not tethered by the "mystic tie" of some secret, oath-bound organization, sworn to be "aiding and assisting a brother in distress, whether right or wrong," we might confidently expect fruit on the tree of this new suggestion, not only 30 per cent. greater than from the current police system, but 60, if not 100 per cent.

Society is rat-holed and honey-combed from top to bottom and from end to end with these secret brotherhoods, paralyzing the arm of justice, and with a Christless religious ritual teaching salvation by living up to the rules of the order; and those who remonstrate are met with the "good-man" argument—"so many good and great men of all the professions belong to them."

It is high time that from all the towers of Zion the watchmen lift up the voice of warning and urge all who have named the name of Christ, but are entangled in the unholy alliances, to come out from them and be separate and touch not the unclean thing. A united press and pulpit and God behind them would soon make an end. Star-routers, bank robbers and a host of evil doers would quickly subside when deprived of the sheltering power of the secret clans; but while Christian men and ministers bind themselves in fraternal fellowship with them in the lodge, and the pulpit and press give silent approval, the hands of the wicked will be strengthened and the young and unsuspecting will be drawn into the lodge snare. It is indeed horrible that robbers, thieves and murderers can and do use the "mystic tie" as a talisman to ward off the consequences of their crimes, and that so many others are, as many Masons confess, trusting in its ceremonies and morality for salvation, while rejecting Christ, and the Lord's watchmen refuse to sound the alarm! When inquisition is made for blood where will it be found?

Menomonie, Wis.

THE MEASURE OF YOUR FAITH.

BY ELDER NATHAN CALLENDER.

Your position on speculative Freemasonry is the *measure* of your faith. This is the fact if you know what Masonry is. Intelligent Masons must know that Masonry antagonizes Christianity in every essential point. Knowing this and still adhering to Masonry demonstrates the infidelity of the adherent. There can be no escape from this conclusion. Does the professing Christian who adheres to Masonry, sincerely desire Christianity to "break in pieces" all antagonistic religions and powers? The supposition is self-stultifying and impossible. How much faith in Christ has a man who endorses the Masonic plan of salvation? Can an intelligent man believe, at one time, that there is only *one* way of being saved, and that in Christ, and that there are *two* ways? Can a man believe, by trying ever so hard, that *one* is the same as *two*? How much faith then in Christ, the "One Name," can a man have who concedes two ways to heaven?

Now let this principle apply to the ten thousands of professors in our churches who, though not Masons, are indifferent to the Masonic question. They disregard the fact that there is an antagonistic system in the field, pledging salvation to its adherents in and out of the church of Christ. How can a man whose soul is on fire with zeal in the one way of saving men from the wrath to come, look on and see a rival system which disputes at every essential point the one way of life? How much faith in Christ can such men have? Sincere and full faith in Christ implies intense opposition to every known anti-Christ. So felt and acted Christ in his ministry, and so all loyal souls always will act. "The zeal of thine house hath eaten me up;" said Jesus, "Take these things hence." Paul's spirit was stirred in him in view of the idolatry of the Athenians. Is the Masonic idolatry less odious, less fatal to souls than the idolatry of Ephesus or Athens? This is a question of sixty centuries and through this long period God has reserved some who would not bow to Baal.

Men and women who truckle to the Baalism of this century are like the Israelites in the days of Ahab and Jezebel who did the same. Such people demonstrate not only the degree but the quality of their faith. What kind of faith is it that can compromise the Christian to the pagan religion? This is a question not so much to rabid Masons, as to the indifferent throng of easy church members who sweetly harmonize with the Masonic idolatry in the so-called Christian churches. Will not the judgment day scathe and blast this kind of faith? How can the soul be loyal to Christ who cares not which of the two antagonistic religions, Christ's or Baal's, predominates?

One fact must here be stamped on the mind, namely, that when any form of idolatry is tolerated in a church, that will become the ruling power in such church. No fact can be more fully demonstrated by by the history of idolatry than this. The reason is very plain. The one and only true way can tolerate no rival. Every true Christian must know this, and he is a spurious one, who does not see and feel this fundamental truth.

The moment a professing Christian puts his flag at half mast, by consenting to a rival system of faith, he is disloyal to the one way of life and is thoroughly demoralized and subjugated to the antagonist. Pulling down the flag half way is impossible. The moment you start to half mast your flag, it is down in the dirt and filth of idolatry, defiled and polluted with spiritual or moral adultery and that beyond recognition—only as the banner of wickedness and treachery. Some, perhaps, may say this argues the strength of the heathen and the weakness of the Christian religion. This argument is of the same age as that of apostacy, and if this argues strength to wickedness and wickedness to loyalty and truth, then Satan has the advantage of God and so have all apostates. But the truth is, God holds all moral beings accountable to him in the "great day" and leaves them to choose whom they will serve, God or Baal. Then Satan himself will be summoned before the judgment throne of Christ the conqueror. While wicked men deny, demons know and own this truth.

Thompson, Pa.

THE RIGHTS AND WRONGS OF LABORERS.

BY H. H. HINMAN.

One of the rights of labor is that of compensation that is just and equal, and as employers can afford and the laborer deserves. This cannot always, if ever, be determined by legislation. The Divine law is explicit, "Masters, give unto your servants that which is just and equal," and "As ye would that men should do unto you do ye even so to them." It is feared that both classes sadly forget these Divine precepts, and it follows that the great remedy for our labor troubles is not to be sought for so much in legislation as in a quickening of conscience through a general revival of true religion. Such a revival would add immensely to the justice, the benevolence, and the industry of the nation, and hence would add vastly to the wealth of the industrial classes. No other remedy can reach the difficulty. All the so-called benevolent societies, based on secrecy and selfishness, are mere shams and quackeries. They never change the heart.

As a practical application of these principles, arbitration has been often resorted to, and often with excellent results. Legislation might contribute much toward the settlement of the differences of employers and employed by providing for boards of arbitration for these differences, and the statesman who shall devise such a system will have contributed much to the good of his race and the settlement of a most important social and political question.

Next to arbitration, or perhaps better, is co-operation. This plan has been adopted in many instances, both in the old world and the new, with eminent success. It consists simply in each man putting in his capital, his labor, or both, according to its estimated value, and drawing from the profits in proportion to his stock. That grand scholar and noble philanthropist, Elihu Burrett, who had himself wrought out his own success at the blacksmith's anvil, did much to secure a wide adoption of this plan and, though the selfishness of capitalists and helplessness of labor has done much to prevent its adoption, yet it will doubtless succeed more and more. The whale fisheries of New England, formerly a most important business, were carried on mainly on this plan. Ships were fitted out for three years. Each laborer put in his three years' work as so much capital, which counted according to its value, as well as the cost of the ship and the wages of the master. He often received in advance such supplies as his family needed during his absence and on the return of the ship his share of the profits of the catch, deducting what had been advanced. We can scarcely imagine a business more difficult of adjustment in all its details than this, and yet the plan worked well.

The advantages of the system of co-operation are:

1. It secures a community of interest to all engaged in the business; for it makes every man a master as well as a laborer.

2. It secures greater industry, economy and honesty; for each man is working for himself.

3. It destroys the distinction between labor and capital, for it transforms labor into capital of the most valuable kind.

4. It adds materially to the profits of the laborer without materially diminishing those of the capitalist.

5. It secures in the only practicable way, that which is just and equal, and solves the labor problem in harmony with the highest interests of all. Will not some of our wise statesmen devise and set on foot this plan.

WE HAVE A LAW.

BY QUAKER BOY.

"We have a law," said the murderous Jews, "and by our law he ought to die." Divine judgments followed. Not the accusers only, but the nation suffered who had given consent to the accusations and the bloody deed. Did that suffering, great as it was, end with time?

We have a law, said the slaveholders, and by our law he ought to die. Innumerable murders were committed. The helpless slave and his sympathizing friend often fell without mercy. Finally the cup of iniquity was filled to overflowing. The history of the war is familiar. Did the judgment end with time?

We have a law, said the Mormons, and by our law he ought to die. The murders committed by this wicked, false church are innumerable. Judgments have followed from time to time. Thorns and briars have sprung up in their pathway. Readers have been familiar with their past sufferings. Where do their sufferings end?

We have a law, said the Roman Catholic hierarchy, and by our law he ought to die. Who on earth can number the murders committed by this wicked power?

> "Avenge, O Lord, thy slaughtered saints, whose bones
> Lie scattered on the Alpine mountains cold."

Judgments against the power of this beast are continually arising in time. When will they end?

We have a law, said the Freemason, and by our law he ought to die. Not only in the case of Morgan was it said, but many others, not all to be numbered on earth. The dark secret power has been silly enough to presume that those murders were concealed. All which they have done in secret shall be proclaimed upon the housetops. In the light of the eternal day all will be revealed and nothing will escape its fitting condemnation there. Judgments have visited this black power, false in its religion, false in its philanthropy, false in its promises of good and pretensions to humanity. A blast of judgment once threw down its walls like those of Jericho. They have been presumptiously rebuilt, but what will be their fate? Thorns and thistles are springing up in their pathway. Their church members, whether Quaker, Methodist or Jew are beginning to smell more and more of corruption. What if the nobles of the land have been duped by by the glimmering view of present advantage? Were not the lords of the Philistines as well as common people in the house of Dagon, the false god? What number crowded there would have prevented the fatal crash? If Morgan was murdered, says Pike, the rebel general, Freemasonry was not concerned, but only that posse of men belonging to the order who transacted the rash deed. These men, he avers, ought to have been hung. The pungent light of Thurlow Weed's last testimony coerced this much from the lips of his worshipful highness. In like manner says the Jewish Rabbi, only that posse of Jews who transacted the deed are guilty.

The commandment of the Lord enjoins, "Come out from among them, my people," "Be ye separate that ye be not partakers of their plagues." Shades of Fox and of Wesley! Are there men who profess to hold your names in reverence who have suffered themselves to be bound with cords in the lodge-rooms of secretism? bound like Samson until they know not that "the Lord has departed from them? Keep it before the people; resound it in the schools until the youths shall blush to hear that church members are in affiliation with vile lodges of secretists.

> Hate is a feeble word. It cannot fairly tell
> How much my quickened soul is stirred
> When I have read or seen or heard
> Of this dark power of hell.

OUR WASHINGTON LETTER.

Making ready the N. C. A. Building for a grand purpose —A place for brave hearts and hard work—Washington as a vantage ground for the lodge—"Garfield's minister" among the veteran Hiramites—A Temple of licentiousness—Notes about Congress—An evil leaven in the Senate.

WASHINGTON, D. C., Feb. 8, 1883.

The work of preparing the building of the N. C. A. for occupancy has begun, and will be rapidly pushed forward to completion. This work is in the hands of Mr. Ford, who is one of the most tried and devoted friends of the cause in this city, and it is expected that in a month or so all things will be ready for the commencement of a determined and aggressive campaign against the armies of secretism at the capital of the nation. The readers of the *Cynosure* have already been favored with a description of the property, so that there is no need again to refer to it, except to say that every day brings more clearly to light the wisdom of the choice in its selection. Its location, so near to the City Hall, the courts of the District, and the offices of the District government, together with the fact that it is in the very midst of the offices of the legal fraternity, will give us an opportunity of sending forth a saving influence in a direction where it is much needed. In no place in the country has secretism so unblushingly thrust itself into the sanctuaries of law and justice, and defied them, as here; and the presence of our headquarters in the midst of such surroundings will be, at least, a constant witness and protest against the doings of the lodge, and it is hoped ultimately will root out an evil that is corrupting society at the very sources of its strength. There are other advantages of situation that might be referred to, but I will only say that when the carpenter and plasterer, who are now at work, take their departure from the building, it will be a credit to the Association and as desirable a piece of property as is owned by any society devoted to the work of reform in the East.

The friends of the cause here are greatly encouraged by the action of the National Association in purchasing this property. It is to them the signal of succor in a struggle that has been sustained against overwhelming odds. It will bring many to our aid who are now hid away discouraged, and will be the commencement of the work of raising such a beacon-light as will be seen from the utmost corners of the land. It is felt here that we work on a vantage ground such as is presented by no other city of the Union, for if we only can get the minds of those who congregate at the capital strongly leavened with the principles of anti-secretism there is no point from which it will operate more quickly throughout the whole mass of the people than this. Then, at few points is the enemy present in stronger force. The gentlemen of the lodge have not overlooked the national capital as a point of great strategic importance. They not only choose their time, but the place; and as a consequence this is a signally lodge-ridden community. They occupy every avenue of influence, plant their colors in every seat of authority, and multiply occasions for display during the sessions of Congress when an opportunity presents itself of showing the people of the country the place they hold in the legislative counsels of the nation.

The latest display of this kind was the "Fourth Annual Dinner of the Masonic Veteran Association of Washington," which was given at the Metropolitan Hotel. Gen. Albert Pike, who has ascended to the 33d heaven of Masonry, presided, and we are told by the public press that the tables were arranged to form three sides of a square, the president and first and second vice-presidents being seated at the points of the mystic triangle. The menu embraced a most enthusing array of the delicacies of the season, together with a combination of wines. Among those present were: Gen. Swaim, Elwood E. Thorne, Past Grand Master State of New York; Ed. Oppelt, Past Eminent Commander of Maryland; Hon. Geo. B. Loring, Hon. H. J. Spooner, Rev. F. D. Power, District Attorney Corkhill, District Auditor I. H. Tichenor, B. H. Warner, Harrison Dingman, James Lansburgh, K. D. Walker, Past Grand Master of West Virginia, and Col. E. C. Boudinot.

To give the gathering an odor of sanctity there were several ministers, among whom will be observed the name of F. D. Power. But the presence of "Garfield's minister" and the other "ambassadors of Christ" did not serve to enforce the principles of temperance, for we are told that the "veterans" had an "uproarious time." There were few of those present who did not prove themselves to be "veterans" in the art of gulping down intoxicating liquors. What a conservator of public morals! What an advocate of temperance! What a high-road to "piety, morality and religion" is ancient craft Masonry!

There is another display still less creditable in which the "brethren of the mystic tie" were directly concerned. The report is taken from the *National Republican* of a few days ago:

The long-talked of "French ball" was given in Masonic Temple last night, and a disreputable affair it was. The doors were thrown open at 8 o'clock and by 10 o'clock the hall packed. The rag-tag and bob-tail of the "division" was represented in all its glory. The demi-monde had full possession and they were out for a night of it. The women and their associates were reekless and exceedingly boisterous. The press grew suffocating as the night wore on, and toward midnight the crowd became decidedly unruly. Maskers to the number of 300 or 400 joined in a mad frolic, and the throng of spectators, numbering 800 or 1,000 more, caught the infection and aided in the wild uproar. The noise was hideous and the scene maddening. The bawds in costume, with their friends and admirers, sent up a chorus of blasphemy, ribaldry, song, and laughter. Among the spectators were hundreds of first citizens, so called, and they seemed perfectly at home. Even the police were shocked, and when the roughs got to fighting they concluded it was time to interfere, and they did.

No other place in the city could be secured for this disgraceful exhibition but the "temple." On the Bible principle, that he that biddeth an evil man God speed is partaker of his evil deeds, why should not "the brethren" be partakers of the infamy of this affair? Society justly brands the property-owner who lets his property to keepers of disreputable houses as a promoter of licentiousness, and why should not the Masonic fraternity here come under the same law of reprobation? Think of a poor benighted soul taking his first steps in "piety, morality and religion" up in the "chamber of imagery," while in another portion of the building, under the sceptre of Masonry and by its license, hell is holding high carnival, and seething such a pot of uncleanness, profanity and blasphemy as to stink the atmosphere for leagues around! What is to be thought of such an order? and will not God be avenged on such a fraternity?

Just now Congress is closely occupied with the tariff question, the Republicans striving earnestly to win the laurels with which the party is to be crowned that reduces taxation, and the Democrats laboring just as strenuously to reserve this distinction for themselves. Owing to the short time that the former have left to work it is thought that the opposition will succeed in postponing action on the matter until the meeting of the next Congress.

As was dreaded, the whisky men have succeeded in defeating Senator Windom, and it is feared that Ferry will fall also a victim to their machinations. It is truly to be regretted that such men—men bearing the divine stamp of fitness for office, men fearing God and hating coveteousness—should be seen taking their leave of the halls of Congress, especially when you mark the kind of material that is coming in. For example, here is the Denver *Tribune's* portrait of the new Senators from Colorado:

Senator H. A. W. Tabor, 53 years old, five feet ten, weight about 165 pounds, stoop shouldered, ambling gait, awkward with his hands, sallow complexion, black hair inclined to baldness, large head, rugged features, big black moustache which spreads at the ends, dresses in black, magnificent cuff-buttons of diamonds and onyx, large diamond ring, rather drawling in speech, stove-pipe or black felt hat, has habit of nervously pulling at moustache, temperate, no public speaker, earnest in conversation, generous and charitable, fond of the theatre, capital poker player, on the street carries hands in overcoat pockets, worth $8,000,000.

Senator Thomas M. Bowen, 47 years old, five feet ten and a half in height, spare build, thin bony hands, face thin, complexion inclined to be swarthy, hair black with streaks of gray, spare moustache, good forehead, eyes set close together, and deep sunken, invariably wears Prince Albert coat, stove-pipe hat, stand-up collar and black tie, rapid talker, fair story teller, manner rather jerky, squints when engaged in earnest conversation, favorite gesture pump-handle, walks erectly, plays good game poker, favorite expression "I give it out cold and flat," voice pitched in high key in public speaking, generous and bold, everybody calls him Tom, takes it straight, worth $2,000,000.

In other words, the estimate of the people of Colorado of a man's fitness to represent them in Congress is "magnificent cuff-buttons of diamond and onyx, large diamond pin, a habit of nervously pulling at moustache, temperate, no speaker, fond of the theatre, and a capital poker player." Shades of Webster, Wilson and Sumner, think of it! Truly this is a day of small things. "How has the gold become dim, the most fine gold changed!" JOSEPH BOWES.

ANTI-MASONIC AXIOMS.

When nature follows out the disordered fancies of men and produces a live Centaur, that can hit the mark every time, then political parties will succeed in placing an honest American head on Masonic shoulders. The United States government can no more be run by the Masonic lodge than it can be by the Mormon church.

The Centaur, though more than half horse, was not so bad as the horse-jokes played off by Freemasons. It was a natural imbecile conception of Paganism, while the monstrous conceptions of Freemasonry are deliberate frauds, committed by drunken infidels who knew better.

Some men carry their ignorance or their effrontery to the revolting degree of claiming the Saviour of mankind as a Freemason. But their is no evidence to sustain their claim except in the Episcopal creed which declares that "He descended into hell." It is impossible to use pious language in treating of the blasphemous impieties of Freemasonry.

REFORM STORY.

HOLDEN WITH CORDS.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

CHAPTER XXXVIII (CONTINUED).—UNDER THE JUNIPER TREE.

That the rough-looking stranger in blue jean trowsers, tucked into very muddy boots, who shook his hand with such awkward warmth, was just as divinely appointed to bring him help and comfort as any angelic messenger that ever appeared to patriarch or prophet in the Old Testament times, was an idea that never dawned in even the most indistinct fashion on the elder's mind.

"I'm glad ye didn't get no hurt the other night, parson," was the first greeting of the unknown.

"Thank you, my friend," replied the elder. "The Lord is truly a shield and buckler to them that fear him."

"Well, I went fifteen miles to hear that lecture; and I tell you, parson, I was just thundering mad at the way you showed us up; so I was as ready as any on 'em to bear my part when the rumpus begun. But you had a kind of look as you stood there with the rotten eggs flying about, that made me think of my old Methodist mother when dad used to curse and swear at her about her religion, and threaten all kinds of things if she didn't leave off her singing and praying. And arter all I don't know but I was more glad than sorry at your getting off so slick when that chap blew out the lights and left us groping in the dark, like the Syrian army that was sent to take the prophet Elisha. You see I stumbled right on that ar passage when I was hunting up the eighth chapter of Ezekiel. I was bound to find out if there was really anything in the Bible about Masonry; and for all it was two o'clock when I got home, I raked up the fire and went at it. And I tell you, parson, that ar chapter in Ezekiel is a stunner. It just knocked me flat to think I'd been worshipping the sun like any heathen. And now I've come out from the lodge for good and all. I don't want no more of it. The Lord has come into my heart and taken all the Masonry clean out of me. I hate it worse'n pizen, I do; and now, parson, I want a lecture in our parts as soon as you can come and give one. My name is Timothy Bundy, and I live at Bundy's Flats, just over the river. Maybe you know the place?"

The elder had heard of Bundy's Flats. He knew it was a hard locality, but at that moment though a legion of devils had beset his way he would have gone all the same. Surely God had spread a table for him in the desert, and riven the rock at his need, and his fainting, discouraged soul mounted up as on eagle's wings in exulting triumph over all the powers of earth and hell.

It is in the fiery furnace that a form appears like the Son of Man. Scorn, contempt, persecution still beset the elder's path, and he saw no reason to hope for anything else till he reached the end of his mortal journey. But a spirit of divine joy in doing and suffering for the grand eternal cause of Truth just as long as that cause needed him, now possessed his soul. He was treading the path trod by his crucified Redeemer, he of the many crowns, he whose reign of everlasting righteousness he was feebly striving to bring in. Was it not an earnest of victory that he had been allowed to convert even one soul from the worship of Baal to serve the only living and true God?

"Praise the Lord, Mr. Bundy, for bringing you out of darkness into his marvellous light," he said, as he grasped the stranger's rough hand. "I will gladly give a lecture in your place at any time you may set."

And having consented to an arrangement for Friday night of the following week, and seen his visitor off, the elder rose up from under his juniper tree and did the most sensible thing he could do, which, we are told, was the course followed by Elijah in somewhat similar circumstances—he did eat and drink.

CHAPTER XXXIX.

A FORETASTE.

Mr. Timothy Bundy was a specimen of a particular class of men once common in Ohio and the bordering States. He had been a hunter and trapper in his youth, was of herculean frame and corresponding strength; and there was a legend current in the lodge that he had proved a very troublesome member to initiate, for instead of allowing himself to be knocked down quietly and buried in due form under a pile of rubbish at the east gate of Solomon's Temple, he had taken the farce for a literal attack, and pitched his assailants right and left to the imminent danger of breaking all their bones.

Elder Stedman fulfilled his appointment and lectured at Bundy's Flats, to a small but more quiet and well-behaved audience than he had any reason to expect after

his late experience at Quipaw, which was in comparison quite a centre of civilization and refinement. But truth often has the freest course in seemingly most unpromising places, and nowhere had the elder's labors been more signally blessed of the Lord than at Bundy's Flats. The two dollars given him at the close of the lecture was certainly meagre pay, but the elder was satisfied. Not so Mr. Bundy, who took him aside at parting with a rather mysterious air.

"Now, parson, I want to tell you your life ain't never safe. One month ago if I had been picked out by the lodge to cut your throat, *I should have done it.*"

This revelation did not startle the elder. He knew too well what a terrible power the oaths of the lodge have over an ignorant and blinded conscience.

"Thank the Lord, Mr. Bundy, that he has given you a better mind," he calmly answered; "and pray that his grace may work the same blessed change in others."

"I know we orter pray and not to faint, but grace don't do its work all in a minit, you'll find. Now, parson, this ere is a fustrate revolver, brand new, and I'm going to make ye a present of it. You ain't obleeged to let it be known you kerry one. bein' a minister, and you ain't obleeged to use it—I mean on any ornary occasion; but its a good plan to have some sich thing about ye jest for a scarecrow, to scare off folks as might want to meddle with ye to your hurt some times."

The elder remembered Peter, and his answer to this warm hearted but ignorant disciple had a decided savor of mild rebuke.

"The Lord has wonderfully preserved my life hitherto from all the snares evil men have set for it, and would you have me begin to distrust him now by relying on anything else than his own mighty arm for protection? 'Cursed be the man that trusteth in man and maketh flesh his arm and departeth from the Lord.'"

Mr. Bundy stood irresolute. He was almost without physical fear himself, but all the more did he realize the dangers which beset the elder. His sudden conversion had generated a spiritual force and fervor that had as yet developed in the active rather than the passive line of direction; for like most men of his peculiar physique the animal in him having the start to begin with, was not immediately subdued by days or even weeks of this new controlling spiritual force which had arrested him like Saul of old, "breathing out threatenings and slaughter," and bent him by the power of its mighty mysterious will to confess and forsake his false worship.

"I don't know but you're in the right on it, parson," he said, finally, laying back the revolver on the shelf. "Anyhow take this," and he pressed some bills into the elder's hand. "It was what I've been saving up to pay my lodge dues with; and if you don't need it for yourself jest take it to help on the work in some place where they are poorer than they be at Bundy's Flats."

The elder took the offering with a heart of grateful joy. To him there was a peculiar preciousness in this first fruit of his labor. Gladly should it all be laid on Christ's altar; oh, how gladly!

"God bless you, brother Bundy," he said; "and fear not what man's rage can do. He hath preserved me in six troubles; yea, in seven there shall no evil touch me."

The elder rode home in a state of calm exultant happiness. There are times when to the soul of every sufferer for God's truth he gives a glimpse as it were of the final victory. And to Elder Stedman came another such experience of joy and triumph as he remembered having once before when the shot of the secret assassin rang through the still, grim woods, and but for the hand of protecting providence would have terminated his career on its very threshold. The years that stretched behind lay bathed in the sunlight of divine goodness; he remembered not one hard place in his pilgrimage, no Slough of Despond, no Hill Difficulty, no Valley of the Shadow of Death. And over the days that lay before glowed that same mellow Indian summer light. Many or few, what mattered it? Sooner or later he must fall in this strife and another take his place, as full of youthful strength and ardor as was he when he first stepped into the ranks. But he was willing, nay, joyful, to die on the field with no huzzas of victory ringing in his death-dulled ears; for only a little while, and the end would surely come for which the whole creation groaneth and travaileth in pain—the end of every wrong, the triumph of eternal right in the world-wide reign of the Lamb. Welcome persecution, welcome revilings, welcome the martyr's crown if so be it actually glittered for him over those turbid waters that rolled so dark and chill this side of the heavenly Canaan! Living or dying he was more than conqueror.

The elder roused himself from his reverie and spoke a cheery word to the patient steed on which his old love of animals now found its chief outlet and center. The intelligent beast responded thereto by breaking into a brisk trot probably accelerated by certain equine considerations of the snug stable and feed of oats waiting for him at his journey's end.

But the elder's lecture had not failed to stir up the baser elements at Bundy's Flats as well as Quipaw and other places. A few evenings after a little bare-footed child knocked at Mr. Bundy's door. The child was weeping bitterly and in response to that worthy man's surprised inquiries, sobbed out,

"You won't let them do anything to that good elder, will you, Mr. Bundy? He come to our house and talked and prayed with ma, and she says he seemed just like one of the angels of God, only when she said so before pa it made him swear."

"They shan't do anything to him if I know it. Come in Bub and tell me what you mean," said Mr. Bundy who recognized in the child the little son of a consumptive woman who lived about a mile away, and whose husband was both a Mason and a hard drinker.

"I heard pa and some other men talking about the elder," said the child in a frightened whisper. "I was in bed and they were talking and drinking down below. And they said such awful things of what they would do if they should catch him in the dark. And they are going to burn his house down, Mr. Bundy, I heard them say so. I kept still till I thought they were gone, and then I jumped out of bed and run over to you, I thought you could stop their doing it."

"Now look here, Bub," said Mr. Bundy, after staring for an instant at the wee mite who, with a courage beyond his years, had braved all the terrors of the darkness to avert the danger that threatened the elder. "Here's a prime turkey I shot to-day. I've been reckoning to send it to your ma. Come over to-morrow and you can have it. But now run home, sonny, and get into bed as quick as you can; and don't forget to say your prayers. I reckon the good Lord above will take care of the elder."

The child departed not a little comforted.

Mr. Bundy drew on his boots, saddled his horse and was soon galloping through the night with one hope in his heart—that the warning had not come too late and he should get the start of the incendiaries.

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has its headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited.

E. D. BAILEY, N. E. Sec'y.

Elder Hezekiah Davis writes decidedly favoring the Council of Churches. He says: "I am interested in the calling of a 'Council of Churches' on the plan of Rev. J. S. T. Milligan of Kansas, or something of the kind." Personal conversation with some other pastors shows that such a movement would be likely to be endorsed by many.

The Connecticut State Convention is to be held at Melodeon Hall, Hartford, March 20, and 21. Several able speakers will address the meeting. Melodeon Hall is located on Main street directly opposite the office of the Grand Secretary of the Connecticut Grand Lodge.

The Masons of Providence held a grand jubilee in that city Feb. 2, and 3. The speeches were characteristic, the bombast being equal to that of its palmiest days.

The historical sketch read at the Masonic jubilee in Providence, contains the following: "Fifty years ago a social, religious and political storm raged in this State (R. I.) with a furor seldom, if ever, equalled in the history of our country. The Anti-masonic agitation of that day was a terrific tornado of family strife, civil intrigue, and ecclesiastical bigotry. The ties of kindred were severed; State legislatures enacted illegal laws and religious societies anathematized many of their most devoted and honored members. All this was done that Freemasonry might be forever stamped and banished from the home, the State and the church. Lodge rooms were closed, while death rapidly reduced the roll of membership and for a time it appeared to the outer world that our ancient institution was doomed to utter extinction. In fact there was already heard on the rostrum and in the pulpit, from our enemies many a triumphal shout of victory won."

The following letter comes to us from a gentleman in Maine whose name is for the present withheld: "I have thought of writing you several times regarding the great reform work which you represent in New England. I have been a careful reader of the *Cynosure* for a little over a year. A copy came to my box at that time by mistake, which belonged to one of our highest Masons in the county. I was surprised, first, to find that one of the first of the order should be a subscriber for an Anti-masonic paper; and second, that the sentiments were in perfect accord with those I had entertained for over two years. I feel like saying today that never again will I aid in the miserable farce of leading a fellow-man, hood-winked and half naked, to personate the supposed Hiram Abiff in the hall of any Masonic lodge."

CONNECTICUT AND THE STATE CONVENTION.

WORCESTER, Mass., Feb. 12, 1883.

A good Providence has brought me safely through my slight illness, leaving only small traces of disease, enough to guard me against needless exposure. Yesterday I resumed most of Sabbath duties, and had a pleasant day so far as my own feelings were concerned.

The date for the Connecticut convention has been fixed for March 20 and 21, at Melodeon Hall, Hartford. After consultation this time and place are considered most favorable. Nothing is wanting of opportunity to have a strong convention. Within a few hours' ride of Hartford there are friends enough to make a large meeting and give our Connecticut work an impetus such as it has not previously had. We do not intend to announce any speakers who will not cheerfully consent to bear a part, but we have reason to expect a good attendance of able speakers and laymen.

If I knew what words to use I would frame a strong appeal to every friend of our cause to make this a grand rallying time. Let no man practice a false economy and stay at home to save expense. We have arranged to hold the convention two evenings and a day. Let us prepare to come at the beginning and stay to the end. It is not probable that we can provide free entertainment for all who come, but we will make arrangements for as reasonable entertainment as possible. The expense will not be great and we can well afford to deal with a liberal hand.

During my recent visit to Connecticut it rejoiced me to meet many old friends. At Thompsonville Rev. C. S. McCracken and wife entertained me hospitably and made me wish there might be equally warm friends in every place. Thompsonville is a town of about 4,000 inhabitants, containing one of the largest carpet factories in the world, employing nearly 2,000 hands, or nearly one-half the entire population of men, women and children.

Brother and Sister Collins of Windsor are greatly afflicted in the severe sickness of their only son, whose disease does not yield to treatment, but is slowly accomplishing its fatal work. They are deserving of our sympathy and prayers.

A young lawyer, a graduate of Yale College and law school, gave me an inside view of college secret society life, which ought to be given to every patron of the college who has entrusted his son to the care of that institution. He was ignorant of Freemasonry and Odd-fellowship, and was eager to hear on the subject. As the secrets opened up to his view he was much impressed with the similarity of these orders to the college fraternities of which he was a member.

In describing the *caste* which prevails in the college he gave me an incident of his own observation as an illustration. While he was in college there were two brothers also attending, one a Sophomore and the other a Freshman. The spirit of caste between the classes was so strong that these brothers were forced to abandon all brotherly intercourse, not even recognizing each other on the streets! This state of things, he said, is unquestionably attributable to the secret fraternities which arouse and foster that spirit.

The last three months of the year the Senior class societies spend almost wholly in a drunken carouse. About 10 o'clock every night they all "turn out" and repair to the lodge room, where wine, champagne and cigars are provided in abundance. Those of the class who are not wholly abandoned in character go home at 1 or 2 o'clock in the morning, but the hard cases continue their debauch till morning. This, he represented, is a common and constant practice among them.

Such a picture of college life is alarmingly horrible. The Faculty have waged a warfare upon these societies within a few years, with a degree of success. The Freshmen and Sophomore societies have been destroyed and the classes forbidden to organize any secret societies, while the Junior and Senior class societies have been reduced to two for each class.

I obtained the names of some members of the Faculty who have been active in their opposition to secret societies and was much gratified to know that Prof. Dana, the learned geologist, was among those whom this gentleman had repeatedly heard speak to the students on the subject.

Near Putnam, Conn., there lives an old lady now nearly ninety years old—Mrs. Clark—whose memory reaches back to the Morgan days, and even earlier, and from whom I learned a fact of no little interest. She had seven brothers who joined the Masons, all but one of whom openly renounced the institution, that one dying without opportunity.

Mrs. Clark remembers to have attended in her younger days a Masonic funeral which made no small stir at the time. On the morning of the funeral the fraternity appeared in gala dress on horse-back, displaying with much pomp their little white aprons. At the funeral they had the place of honor in the church, crowding the mourners into the rear of the church. The whole ceremony she describes as revolting in the extreme. Truly Masonry has not changed.

Brother O. C. Bailey arrived from Chicago Saturday to assist in our work here. He spoke at the Union chapel last evening and is to assist in other meetings this week. Mr. Spaulding is in Rhode Island. E. D. BAILEY.

REFORM NEWS.

THE SECRETARY'S NOTES.

GALESBURG, Feb. 12, 1883.

I have just attended the funeral services of the late Prof. C. Bateman, only son of Pres. Bateman, of this city. The services were held in the Presbyterian church. The local ministers were in attendance and participated in the exercises. The audience room was filled, a large proportion of those present being young people and, I was told, students. The deceased made a profession of religion at fifteen years of age and died at 27 in the full prime of manhood.

He graduated at Amherst College in 1876, spent considerable time in foreign universities; notably those of Berlin, Heidelberg and Paris.

He mapped out for himself a new and entirely original course of study, which was adopted by Columbia College, N.Y., and named "The Chair of Administrative Law and Government," which chair he occupied at the time of his decease. The clergyman who conducted the services spoke of the great assiduity, originality, integrity and devout piety of Mr. Bateman and made an earnest appeal, especially to the young men to imitate his example.

Two gentlemen near me on the cars were discussing the liquor question. One remarked, "Theoretically I am a teetotaler but practically I am not, I take an occasional glass when I think it will do me good." The *theoretical* teetotlar closed the conversation with an invitation to take a cigar which was promptly but courteously declined by the *practical* abstainer. It occured to me that this was a fair sample of the way things go in reform. The theoretical temperance men, like this man, are in favor of high license and the stringent enforcement of law, but take a glass occasionally when they feel like it, and the temperance cause suffers more from the influence of one such respectable *theoretical* temperance man, than from a hundred "sots." When the pinch comes he goes and votes with the "beer-suckers" at the polls. And its about the same with theoretical Anti-masons, who fellowship the unfruitful works of darkness, and without protest sit down at the communion with Freemasons and Oddfellows.

As a rule such men have a spinal affection and cripple when it comes to a "back-hug" with the "Beast or his image."

A PRINCE ROYAL.

If "swell" feathers, a nobby uniform, badges, gaudy sash and a saber constitute nobility we have a Royal Prince on board our train to-day. Appearances are sometimes delusive and the fellow may be a cobbler, a butcher or vender of snide jewelry for ought I know when at home; but from the imperial air with which he paces up and down the aisle, it is evident that he is out for an impression, at least such was my first thought. On further reflection it occured to me that he might be going on the mournful mission of assisting in the last sad rites of laying away the body of some "brother" who had made his exit from the lodge on earth through the door of delirium tremens and gone to the "Grand lodge above." I reflected, but of course being only a "profane" I did not venture to interrogate a creature of such *noble bearing*.

To avoid confusion in the public mind, I respectfully suggest to the "Grand East" that an order be forthwith issued requiring each royal knight to wear conspicuously on his person a placard inscribed: "Christened at the altar of our order with five solemn libations, the fifth being of pure wine, drunk from a dead man's skull," and that all pretenders wear the motto, "Knight apes," equally conspicuous. J. P. STODDARD.

—Bro. Hinman sends a brief but cheering word from the Chambersburg, Pa. convention, which met last week. The meeting was "a fine success;" "full of men and women;" "the large hall crowded;" and "Bro. Starry did his work well."

NORTH-EAST PENNSYLVANIA CAMPAIGNING.

CLIFFORD.

Here on the evenings of the 1st and 2nd inst., we met brothers Hinman and Starry. With brother Barnetson in the chair, by mutual agreement the meeting was opened about 7 P. M. Notwithstanding the exceeding badness of getting around and the many cases of sickness in the community, we had quite an audience.

The first degree in Masonry was given and explained by brother Starry, assisted by brother Hinman. The Hiramites were *duly* represented there by three Masons, we believe, though one of the three, we were informed, denied the fact that he was one. One of these, the most outrageous of the three, having too much of the Masonic platform in him, lost his jewel entirely and was drawn toward the door to be put out, but pledging to behave he was left in to the close of the meeting. He did not keep his pledge. He said Starry was revealing Masonry and the meeting should be broken up, etc. Hoping he may yet become more sober and discreet, we withhold his name till further orders. A scheme for a bolder and more effective demonstration was on foot for the subsequent evening, but none was made and in the presence of a fine audience Hiram was killed and raised in the most approved style to the intense amusement and convincing of the people. The Mason with the too wide a plank in the platform the night before, clinched the whole. We thank the "Captain" most sincerely. On Saturday eveuing, the 3d, brother Starry gave a very interesting sketch of his experience with grand effect. This ought to go with the degrees in all places.

Various items of business were acted upon, and resolutions passed at a business meeting on the 2nd inst. These for the sake of brevity we omit, hoping that brother Hinman will notice them. Four noble soldiers from Bradford county, Pa., greeted us: Elders Barnetson, Phelps, Burlington, and a young soldier with meaning in his face, whose name I cannot recall. These came fifty miles to be at these meetings, forbiddiug as was the weather and the going. Such men God uses, and blesses, too. We were sorry to part at this point with brother Hinman who went with our Bradford county brethren to work till time calls him to Chambersburg, Pa. Brother J. W. Powers, true as steel, also came from Harford and attended the first meeting.

Our programme took in Carbondale, Lackawanna Co. for the 5th and 6th inst., but the court house, which had been engaged, was not in condition to be used (so said the trustees) and it being too late to get another hall when informed of the facts, we left that place out. A maneuver, we presume. After some consultation we concluded to go next to

WAVERLY

on the 7th and 8th. We used the 5th and 6th, to work up this meeting, very diligently. Bro. Saunders took Elder S. E. Miller's team and carried us around from point to point, got posters and circulated them among the people.

On the 7th we could not be present at Waverly on account of illness of near friends. Heard a good report of that meeting, on the 8th inst., when I came onto the ground. Nothing specially new turned up on the evening of the 8th. We had fair order and no demonstrations from the Hiramites. Our admission fee was 15 cents to all under 14 years. Waverly has many *overgrown boys*, ranging, in appearance, from sixteen to fifty years old who *got* in without paying.

The work was well done here and received no challenges. We found a cordial home at brother S. A. Reynolds and at Deacon Stephen Parker's. Our meetings were in the Free Methodist church. Many thanks to these brethren, good and true. We wish we could mention all the true soldiers of this conflict.

From Waverly to

FACTORYVILLE.

Here special meetings were in progress in both the M.E. and the Baptist churches, and much religious interest was reported. On the evening of the 9th the Entered Apprentice degree was worked before a fair audience. The lodge, including candidate, was, I was told, made up of students from the Key Stone Academy. On the corner stone of this building is the key-note of Masonry, "Year of Light," etc., put there by the sun-worship of the Christian (?) church. Three Baptist Associations united in calling the Masons to this sublime duty (?) of "*cornucopia Satanic!*"

Nothing of special note took place on the evening of the 9th. The Entered Apprentice degree was well given. On the evening of the 10th we were met by a large audience, counting the fact that there was a revival meeting in progress at the Baptist church, conducted by a popular revivalist. The interest must have been unusual, as the meetings were not usually held on Saturday night. Comments are unnecessary. Could some anti-secret reformer go through the whole land and start the church bells to ringing in the dead and dormant churches, and get the sleepy Hirams out to prayer meetings and start the rusty machinery going, some of the rust might be rubbed off by friction.

On the last night here, we were met by some opposition, which recoiled grandly. In appearance Hiramites had been busy through the intervening time to create, if possible, a defeat. Two of the young men (?) who had volunteered to make up the lodge, had imbibed the "fulminating" and the "strong powder," or had "charged and fired," in Masonic language (See Masonic Glossary A. A. Scotch Rite Masonry, p. 582) till they had become insubordinate and unruly, These fellows had to be lectured in the ante-room and threatened with exposure before we could proceed. We went through, however, with some embarrassment. At the close some stale questions by a *shamed* Mason were put to brother Starry, with a return of repartee which squelched poor Solomon.

The *insubordinates* had to ventilate some bad odor which savored of the "fulminating powders." All this was endured as the "stinking savor" of the sublime craft. After all this brother Starry and I rode six miles in a snow storm to Abington Station to get the night train to Scranton. An estimable young man, son of brother George Cobb, brought us here with a good span and returned in the storm. Found the depot locked up, the hotel dark, we went to a private house, where we found excellent quarters and very cordial reception and stopped over Lord's day with brother Jabez Hall, who was in early life initiated into the sublime truths of Masonry. He thinks of it as we do.

We took the 9 A. M. train to Scranton and after going through the vast iron and steel works in that city went to refreshments. After dining we settled up and brother Starry started for Chambersburg, Pa., about 2 P. M. Feb. 12th. This brother is a champion at degree work and will bear acquaintance anywhere. We saw him sorely tried, and he came out "more than conqueror." If you want the degrees worked and explained you need look no further for your man. N. C.

REPORT OF IOWA STATE LECTURER.

EDITOR CHRISTIAN CYNOSURE:—After my last report, my next work was in Greenwood. The people rejoiced at the truth, and I spoke twice in the Wesleyan Methodist church. From Greenwood I went to Quasqueton, and spoke four times in the Baptist church. The congregations were large, and the people seemed to hunger and thirst for the truth; many took me by the hand and asked God's blessing to rest upon me. Twenty-one dollars and ten cents was handed me to help on the work. At this place I was shut out of the M. E. church last fall, after an appointment had been announced for me to preach. I had lectured twice in their church, and their preacher made up his mind that they had had all the light that they needed for the present.

From here wife and I went to Wayne, Henry Co., to spend the holidays, and held a meeting in the Congregational church. Many precious souls were saved, and the work of the Lord was wonderfully revived. At the close of the meetings they gave me a collection of $68.22. Previous to this they gave Mrs. R. $19.50. May God bless the dear people of Wayne and send them a man after God's own heart to preach a pure gospel to them. We shall often think of them and pray God to bless them.

Our next work was at Richland; tarried over night with Levi Johnston. Appointment was made for me to speak in Centennial school-house. The wind blew and the snow flew, yet there was a fair congregation. At the close the people expressed a desire for another lecture. The next day I was introduced to Prof. Stalker, of the State University of Ames, Iowa; was glad to learn that the reported infidelity of this school is unfounded. The professor gave me a very interesting history of his travels in Europe, showing me many relics that he had brought from Rome and other parts of the world. In the evening I lectured in the Friend's church near Richland; had a fair congregatiou, though it was as cold as Masonic charity, the thermometer standing twenty-four below zero. After the lecture Prof. S. carried me to his brother's, five miles distant. The next evening I lectured again in Centennial school-house. The house was crowded to its ut-

[*Continued on the 9th. page.*]

CORRESPONDENCE.

SCHOOL COMMITTEES.

EDITOR CYNOSURE:—I saw a newspaper notice the other day, of a case where a school committee man was so evidently unfit for his place that folks interested in education tried to get him to resign, which he was unwilling to do. His dress, manners, and education seemed to show that his appointment was eminently unfit and improper to be made. But still, he could not have been more unfit for the place than a Freemason would be. I beg permission through your paper to call the attention of its subscribers to the question, whether their school committees are not under the control of the Masonic lodge. Masonry, like smoke, has an insinuating way of penetrating, filling, stifling, and blinding every proper interest wherever it exists. Like Jesuitry is seeks to control every human interest; and freemen cannot be too much on their guard against it. Let us look into our church committees, and school committees. MORE LIGHT.

AN EXPLANATION.

ROCHESTER, N. Y., Feb. 6, 1883.

In the *Cynosure* of January 25th is a mild complaint from H. H. Hinman that Free Methodist pastors, among others, "excused themselves from active participation" with Bro. Hinman in his anti-secrecy labors. As I have seen in the *Cynosure* similar complaints before, a word of explanation may not be out of place.

1. The Free Methodist church owes its origin, in part, to the persecutions inflicted upon those who were earnestly striving to promote Bible holiness, by those who made their connection with secret societies a bond of union and a source of strength. The adherents of the lodge carried its tactics into the church and succeeded in expelling a number of preachers and many godly members.

2. Hence Free Methodists, from the start, openly and actively opposed the lodge. They made no connection with secret societies a condition of membership. So far as I know, the present war against the lodge, now being pushed with such vigor, was begun by them.

3. The first action taken towards organizing a Christian Association against secret societies was taken by Free Methodist preachers.

4. When lecturers were appointed, and first went around, our churches were freely opened to them and our preachers heartily co-operated with them.

5. It was soon found that some of these lecturers were imprudent and needlessly exasperating in their attacks upon Freemasonry. They stirred up animosities which the preacher was left to meet alone.

6. Some of these lecturers, welcomed to our pulpits and our homes, used their influence privately, and on one occasion as I have been informed, publicly, against us. One of our leading members informed me that a prominent lecturer whom he had taken home with him, sat up till after midnight trying to persuade him that the forming of the Free Methodist church was a mistake and that the money expended on what he called our "one-horse schools" could be more wisely appropriated.

These statements being true, can it be wondered at that Free Methodist preachers, led by the instinct of self-preservation, without consultation, without advice, should prefer to carry on the warfare against secret societies in their own way and with such assistance as they may select? They do not wish to be found in the condition of the ancient Britons who called in the aid of the Saxons to repel the Scots and Picts, but after their enemies were conquered were themselves dispossessed of their homes, by their friends who had come to their assistance.

B. T. ROBERTS.

KNIGHTS AND LADIES OF HONOR.

DICKSON, TENN., Feb. 6, 1883.

I have before me a circular entitled, Knights and Ladies of Honor. It claims to be a mutual benefit society, an improvement on the theory and practice of Freemasonry and Odd-fellowship. Men and women admitted on terms of equality. It professes to be pre-eminently social. The cost of a charter for a subordinate lodge, including the cost of organization, paraphernalia and supplies is $100. It is a secret order. Its members undergo a strict medical examination, and must be between the ages of 18 and 55. When a member dies there is paid to the family $1000, $2000 or $3000, and it claims to be the special friend of the poor. Assessments are made from time to time when deaths occur, according to the age of members and the amount desired to be left to friends. The idea is held out, deceptively we think, that by paying a little a large amount will be received. This is according to the spirit of the times. Inducements are continually held out by which people are led to believe that by expending small sums, large gains will be received. Such are lotteries, marriage associations, dealing in "futures," etc. This idea seems to have taken possession of this order. The expense of the local and supreme lodge is given as $2.75 per annum. The smallest sum that can be paid to secure a benefit is sixty cents. A member may die after paying the first assessment. But if a person is in membership thirty-five years, he only pays $315, to secure a benefit to his heirs of $1000. This statement is gravely made in the circular, without explanation, and members are supposed to accept its truthfulness and be governed thereby. By adding thirty cents to $315, and dividing by two we obtain the average amount paid by each member less than $158. This is gravely said to yield to each member $1000. Is not this a marvel of cheapness! Small *outlays* with large incomes, truly. Scarce the one-sixth of the sum received paid out. The other five sixths comes from—where?

As professed Christians enter these societies, and are supposed to be honest and upright, where does the $842 unaccounted for come from? There are no invested funds on which to depend for revenue. The only way I can conceive is in number of members who drop out of the order and thus loose all that has been paid. This will be clear gain to the society. Some no doubt become offended, others dissatisfied, and still others, a large number too, will find it burdensome to keep up the annual expenses. The poor man should remember that every dollar paid out is out of his control, and no benefit to him as long as he lives. A failure to meet assessments results in the loss of previous payments and shuts the door against the reception of benefits. Assessments may be more than double what they have been represented. The question occurs, Is it right to receive $1,000 or more, out of funds largely contributed by others, many of them poor and in need of all the money foolishly spent for the present necessities of themselves and their families. Will God approve or bless plans to leave property to others obtained on such a basis. Without secrecy, I expect to provide for myself and family as I may be able, and when death comes, those behind will be left in the hands of God.

L. Y. N.

ROBERT MC.MURDY ANALYSED.

READING RIDGE, Conn., Feb. 5, 1883.

EDITOR CYNOSURE:—If the "Dr. McMurdy" mentioned in your issue of the 1st inst. is the "Rev. Robert McMurdy D. D., L. L. D., I have heard of him before, and would like to publish a few words by way of wiping away of the disgrace of his presence and teachings from the church he has belied.

In 1876 the Freemasons laid the corner stone of a church edifice in Illinois, Dr. McM. was present and delivered an address to the fraternity, which was published in the local paper. The following reply to that publication was sent to him soon afterwards:

"I beg leave to say a few words concerning your address at the laying of the corner stone of Trinity church, Cambridge, on the 20th of June last. Masonic orators follow the example of the savage Indians, *fighting only under cover*, or I might reply to your arguments *publicly*. But you yourself know that it would be useless to ask a Masonic editor to publish any criticisms of the lodge or its teachers. But notwithstanding the fact that Masonic advocates enjoy almost entire immunity from criticism, you ought to have borne in mind that a Mason is taught, in harmony with his obligations, to 'keep the world in darkness respecting Masonry'; and that, as there are but two ways of doing this, you were either deceiving your hearers by *telling them what was false*, or violating your oath by *revealing what was true*. If you deceived anybody, it must have been those without the lodge, who thought a minister of Jesus Christ could not be a false teacher. Whatever may have been your position, you certainly *have not kept silence*, as every honest man ought to do, when bound by oath not to tell *the whole* truth; for to tell only a part, is substantially to misrepresent. No man has a right to make assertions publicly, which he is not ready publicly to maintain and defend by fair argument. If Masonry makes men moral cowards, it must be manifestly bad.

"The *essence* of Freemasonry is in its *obligations;* for the 'obligation makes the Mason,' as truly as the oath or (sacrament) of baptism makes the Christian. Now when you assert that 'Masonry leads men to Christ,' you are morally bound to show that the Masonic *obligations* are essentially Christian, which you cannot do, for you admit that Jews, Mussulmans and Christians may be equally good Masons; or 'in good standing' in the lodge. Freemasonry, therefore, by your own admission, is essentially unchristian; and, as the religion of Jesus Christ is eminently exclusive, assuming to be the *only true religion*, Masonry is essentially *anti*-Christian. It no more leads men into the church or Christianity than it leads them into Judaism or Mohammedanism, and what you admit, the ritual of the lodge also proves, namely, that the lodge is a Christless (and therefore a God-less) institution;—for 'Jesus Christ is *Lord of all.*'

"The worship offered in the lodges, at Masonic funerals, and at the laying of corner-stones of *churches*, is *not* the worship of God the holy Trinity. The churchman who joins in it renders himself liable to discipline. The worship of the Freemasons involves a denial of Jesus Christ, who testifies, 'No man cometh to the Father but by me.' To offer prayer to God otherwise than in the name of Jesus, is to deny him as the only Mediator and Advocate.

"Having shown you as refuting your own arguments, and thus 'falling by your own sword,' I might now close; but I would like to ask how you expect to convince thinking men that Masonry leads to the church and to Christ, when it is as plain as the sun in the heavens that its teachers cannot even *begin* their instructions until their pupils are twenty-one years of age? As a general rule, men are Christians, Mohammedans, Jews or infidels, before they 'come of age.' Character is formed in childhood and youth. Do you mean to say the ethics of the church of which you are a minister are *false*, and that the Christian character is not, ordinarily, formed by a course of training in childhood, based upon the initiatory obligation of baptism? Have 'Nearly all our bishops and leading clergy' (to use your own words) no religious faith till, in *manhood*, the lodge took them and 'illuminated' them by Masonic 'regeneration'? Or, would you assume that they were all *false pretenders*, destitute of vital godliness? And what of all those 'bishops and eminent clergymen' who are not Freemasons? In your zeal for the 'Mystic Brotherhood,' your *imagination* has evidently led you astray.

"The great argument of Masons everywhere and always, for the purity of the lodge and its religion and morality, is that many good men, especially Christian ministers are among its votaries. Nearly all the bishops and the leading clergy, at a very early age, were *Arians*. Is *Arianism* therefore the truth of God? The argument is pithy and comprehensive, viz: 'Many good Christians are Freemasons; therefore Freemasonry leads men to Christ.' . . . . Many wicked and corrupt men are Freemasons; therefore Freemasonry leads men to the devil! The conclusion logically follows from the premises.

"I have read several sermons and addresses by clerical Freemasons, and found them all self-contradictory; as all *must* be which attempt to reconcile Masonry with Christianity. But you go somewhat farther in mis-quoting Holy Scripture, than most of your brothers (unless the types misrepresent you), for you quote St. Paul as saying, 'Masonry . . . . is a schoolmaster to lead us to Christ.' And in speaking of the 'miracle of the Pentecost,' you attribute Freemasonry to God the Holy Spirit! [His words were, "Masonry in its lodge rooms is a perpetual miracle of the Pentecost."]

"If there are no typographical errors in the report of your address, I have no more hope of your conversion to the truth than I have faith in the purity of a church which allows in its ministers the putting forth of such errors, and the indulging in such *heathenish worship* as that of the lodge, go unrebuked!

"In your *sermon* you inveigh against schism, and present the church as the appointed healer of divisions; but in your *address* to the *Freemasons*, you yourself draw a schismatical line right through the church Catholic;—placing the Freemasons on the right side, and all other Christians on the left; classing them with 'the world;' saying, 'let the world deride and scoff.' I confess myself *one* of those who 'deride, and scoff' at the high claims of the Freemasons. In Masonic language, therefore, I am of *'the world.'*

"You have taught the people of Cambridge that the *church* is incomplete without the *lodge*. Whenever Christians confess that the church of Christ is defective, and not fully competent, when rightly used, to do the work of bringing men to Christ and training them for Heaven, they have certainly begun to do the work of Satan in the pulling down of the kingdom of Christ."

X. A. WELTON.

MULTUM IN PARVO.

Bro. E. J. Clemens of Clayville, N. Y., knows what is to be said to cheer the workers on the field in the office:

I am very much encouraged as I read the reports of the several laborers in the field, as Bro. Bailey at Worcester, and Bros. Hinman, Starry, Stoddard and others. I see the work is gaining ground and that is because God is in it! I have worn the cable-tow, the hood-wink, and have been through all the foolish nonsense of the three degrees; but it was very distasteful to me and I never entered the lodge after I took my third degree. I cannot do much for the work now, but wish to be set down as a life subscriber to the *Cynosure* and I will help others as I am able from time to time.

He pays for two subscriptions beside his own. Bro. G. H. Filian reads with interest the copies of the *Cynosure* sent him during his sojourn in America. Our prayers shall follow him to his home field in Armenia whither he hopes soon to return:

I assure you that your paper is very interesting. I like to have it always and to have others read it also. As I am travelling so much now I fear it will trouble you to send it to me. After I return to my own country I hope to write some interesting letters for you.

M. P. Haven of Hillsdale, Mich., has with many others marked with joy the advancement of the reform by substantial progress and has a good thought on the reasons for it:

These successes date back to the day of prayer observed in September to pray for the reform; and this brings me to what I have of late wished to have brought before the minds of readers of the *Cynosure*, and that is the need of more prayer--not only to pray in faith but to have faith in prayer as the direct means *God has appointed* to carry on his work on earth. There needs be a new and deeper consecration to God on the part of the reform workers, a more perfect readiness for the altar on the plow and a true letting go of all else and just leaning on God alone for help. May this spirit of consecration be sought and found by us all. Another idea in Mr. Bailey's article was that those churches favoring this reform would go to the wall if this reform did not sueceed. If they are only human organizations let them go. It is the truth—true prineiple that ought to stand, and if they, these churches, are based on the truth will they fail? Some one said to Lincoln, during the dark days of the rebellion, "I think we shall at last win the day, for I think God is on our side." Mr. Lincoln's reply was, "Whether God is on our side or not don't trouble me; but the trouble with me is whether we are on God's side." Now in this reform are we all right, emptied of self, consecrated to God wholly? If so 'tis well, if not, failure is ours, and it ought to be.

Ostrich-farming is a considerable business in Africa as "goose farming" is with some of the German dames settled in this country. "Kitchen-gardener" remarks concerning the product of this business:

It is said that a full-grown ostrich with all its feathers on is worth about five hundred dollars. Without its feathers it is not worth anything. A good many Knights Templar may be said to be in the same case. Without their ostrieh plumes some of them would be worth even less than nothing. But still, the managers of the lodge probably make more money out of a set of Knights Templar than capitalists in South Africa do out of ostrich-farming. The Knights with krinkled ostrieh plumes over their brows are very much sought after by saloon keepers as ornaments of society. Some ministers of the gospel even find uses for them to keep up a spectacular interest (all others having failed) in their religious worship.

AN OPEN LETTER

TO THE EDITORS OF THE "HOLINESS" JOURNALS IN THE UNITED STATES.

When John wrote to the seven churches of Asia he commeded nearly all of them and censured all but two. I think, dear brethren, that there is much in your course to commend, and in some of you, something to criticise. Surely there is great need of a revival of Christian holiness. The Bride that Christ loved and gave himself for, that he might present her unto himself a holy church, has laid aside her fine linen, clean and white. She has fallen asleep. The world has said, "Bow down that we may go over," and she has laid her "body as the ground and as the street to them that went over."

It was time that you cried in her ears, "Awake! awake! put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." And I thank God and you that so much earnest and positive truth has been spoken. Your discussion of abstract principles has been earnest and admirable, but such discussion can never save the church from its bondage to the world. Satan believes in holiness in the abstract, and is willing to have all his children make this a part of their confession of faith. What the church needs is to be taught holiness in particulars, for "he that is unjust in that which is least, is unjust also in much."

It is just here, I think, that many of you have failed. You have, in your preaching, failed to apply the doctrine of holiness to prevalent and popular sins. Take an example. Freemasonry is manifestly wicked. It unequally yokes believers and unbelievers. It swears men to conceal from the world what it affirms to be a beautiful system of piety, morality and science, and it teaches that men may worship God aeceptably who do not acknowledge his Son. These, with many other reasons, prove it to be inconsistent with holiness of heart and life. But multitudes, those who profess to be members of the body of Christ, are Masons. Some who profess holiness are such; and this malign and unholy influence runs through every department of society.

A few faithful souls have lifted up their voice in earnest protest. We know not what is to be the result, except as the Master has said, "Every tree that my Father hath not planted shall be rooted up." We know, too, there is safety in living with Christ.

But, brethren, some of you have "seen the battle afar off, but ye have not gone up into the gaps, neither made up the hedge, for the house of Israel." You have not lifted up your voice like a trumpet to show Israel his transgressions and the house of Jacob their sins. You are watchmen, but you saw the sword coming and blew *not* the trumpet, and the *sword has come and destroyed multitudes of souls.* I am aware that you plead many excuses. Some of you have said that many good men are connected with these orders, and we would not offend any of the Lord's little ones. It is precisely for this reason that you ought to have spoken. Your first and highest duty was to show the Lord's people their transgressions. even though they seek the Lord early and delight to know his ways. Others say we are ignorant of this subject and have not time to give it the attention necessary to a proper discussion. But you could at least define your position, and you forget that God has said, "If thou forbear to deliver them that are drawn unto death. If thou sayest, Behold! we know it not. Doth not he that pondereth the heart consider it?" You, surely, might know if you would. There are some of you that have taken the unholy covenants of the lodge and still acknowledge their binding force. You fear to disclose what you swore to always conceal. This is the worst possible excuse. "Hear ye the word of the Lord, because ye have said, we have made a covenant with death and with hell we are at agreement, the overflowing scourge shall pass through, it shall not come nigh us, for we have made lies our refuge, and under falsehood have we hid ourselves." Surely a covenant to conceal wickedness and be at peace with iniquity is a covenant with death; and surely the hail of God's wrath will sweep away your refuge of lies, and the waters shall overflow your hiding place. You have no right to be silent in reference to any prevalent sin. The fact that you once swore to support it is the *strongest possible reason* why you should *speak out;* for he that covereth his sins shall not prosper.

Dear brethren, I beseech you "have no fellowship with the unfruitful works of darkness, but rather reprove them." Remember that the curse was on Meroz, not because she joined the enemies of God, but because she "went not up to the help of the Lord, to the help of the Lord against the mighty." Follow, I beseech you, the example of Paul, who renounced the hidden things of dishonesty, "not walking in craftiness nor handling the word of God deceitfully, but by the manifestation of the truth, commending himself to every man's conscience in the sight of God."

H. H. HINMAN.

Philadelphia, Pa.

BIBLE LESSONS.

LESSON IX., March 4th, 1883.—Persecution Renewed.—Acts 5:17-32.

GOLDEN TEXT.—We ought to obey God rather than men.—Acts 5:29.

HOME READINGS.

Commanded to speak.....Matt. 10:24-39
Commanded not to speak.....Acts 4:1-22.
Commanded to lift up the voice.....Isa. 58:1-14
Commanded not to diminish a word.....Jer. 26:1-16
Commanded to preach.....2 Tim. 4:1-18
Admonishing every man.....Col. 1:9-29
Speaking as Christ's ambassadors.. .....2 Cor. 5:1-19

NOTES.

"Filled with indignation." The word used to express their feeling might better be rendered *jealousy*. What the historian is describing is an outbreak of party feeling. The whole influence of the Sadducean party is called forth by their antagonism to the doctrine of the resurrection and their envy of the growth of the new movement. —*Cambridge Bible.* The reasons for their anger were: (1) The Sadducees denied both spirit and resurrection; and that these were Sadducees is stated in explanation of their special heat against the apostles, the central truth of whose preaching was the resurrection of Jesus from the dead. They were severe and vindictive in their judgments, while the administration of the Pharisees was of a more conservative and humane character.—*Abbott.*

"The angel of the Lord." The words spoken by him place their deliverance outside the circle of earthquakes, or any natural phenomenon. It was complete; they need apprehend no obstacle or restraint; they were to teach, not in any obscure corner, but in the temple.—*Cook.* The frequency of angelic interference in the early days of the church is remarkable. In this book of the Acts the word *angel* occurs twenty times.—*Wordsworth.* Six distinct works of angels are related (chaps. 5:19; 8:26; 10:3; 12:7, 23; 27:23).—*Schaff.* Thus Christ overrules the designs of the Sadducees, who denied the existence of angels, and makes the Sadducees themselves to be the means of showing to the world that his angels are ministering spirits, encamping about his church.—*Wordsworth.*

"Go, ... speak in the temple." There was to be no attempt made to conceal their escape. They were to go back to the same place where their most frequent teachings had been given before, and they were to continue the same teaching. They are not directed to appeal to the multitude for sympathy, nor to try and excite any feeling against those who had arrested them.—*Cambridge Bible.* There is no respect of persons here, no pandering to rank and power. The true enfranchisement of the common people lies in the Gospel of Christ. Would that the struggling, bleeding nations could see it! If the Son make them free, they shall be free indeed.—*Arnot.* Recoveries from sickness, releases out of trouble, are granted us, not that we may enjoy the comforts of our life, but that God may be honored with the services of our life.—*Henry.*

"But the high priest came." The ordinary session chamber for the Sanhedrim was on the south side of the temple, at some considerable distance from Solomon's Porch, where the apostles no doubt were speaking to the people.—*Schaff.*

"They doubted of them." The original is stronger: *per plexed, at their wits' end.* This is the first symptom of anything like awe, or apprehension of the supernatural. —*Cook.* They were at a loss about what was said, and did not know what step to take next. It is worthy of notice that when the apostles are brought before them in the end, the magistrates avoid all questions about how they had been released. They clearly wished to have no more testimony to the supernatural powers which had been so often manifested in connection with Jesus and his followers.—*Cambridge Bible.*

"For they feared the people." One of the many indications in the New Testament that Christ and his truth were attractive to the common people, and that the opposition was instigated and persecution inaugurated by interested rulers. Men are not by nature wholly averse to the truth; they are attracted by it, and are opposed to it only as it opposes their self-interest or their pride.—*Abbott.* And perhaps the "signs" most wonderful and powerful with the people were the signs of their Christlike spirit,—their utterly unselfish lives and ministry,—the avowed purpose of their preaching as well as the manifest ultimate object of their miracles, to save the lost soul! In palpable contrast to these "signs and wonders" of Christlike spirit and living, there had ever been presented before their eyes the selfish greed and rapacity, the open hypocrisy, and especially the utter lack of sympathy or eare for others, which charaeterized the priests and rulers of that day above any other time even in Jewish history. Multitudes, therefore, of the common people heard these true-hearted apostles, also, gladly!—*Glentworth Butler.*

"In this name." Observe that the priests do not speak the name of Jesus (no doubt uttering with fierce contempt the words, "this name," "your doctrine," "this man's blood"—*Schaff.*) Was this a superstitious dread, an unconscious feeling that it might be the Messiah whom they had put to death? or merely the reluctance of murderers to speak directly of their victim? or simply a sign of their contempt? Contrast Peter's glorying in the name of Jesus Christ (vers. 30, 31).—*Abbott.*

"We ought to obey God rather than men." Freedom of conscience—the subjection of a human spirit to God, and its emancipation therefore from all inferior control—is deposited here in the ground as a living seed. Thence it has sprung and spread; thence it will spring and spread until all superstition and tyranny shall be swept away.—*Arnot.*

"The God of our fathers raised up Jesus." Next Peter reasserts the offensive doctrine of the resurrection of Jesus, carefully naming him whom they would not name. Still speaking as himself a Jew and to them as Jews, he declares that *their* God had "raised up Jesus," and unqualifiedly to their faces reaffirms the charge that they had slain him by crucifixion.—*Butler.* What sublime boldness! It seems as if their relations were somehow shifted. The apostles are on trial before the Supreme Court of the Jews. But suddenly the position of the parties is reversed; the apostles are the judges and accusers, and the members of the court sit cowering and overwhelmed in the place of the guilty under their charges and statements.—*Monday Club Sermons.*

"To give repentance." The object of the exaltation. The death, resurrection, ascension and ever-living intercession are all part of one atoning work, having all the one object,—the redemption of men from sin. *To give repentance* is not merely to give an opportunity to exercise it, *i. e.*, to afford pardon to the repentant, but to impart the disposition to repentance. Both repentance and faith are represented in the New Testament as gifts of God that all may be from him (John 1:16; 16:7, 8; Acts 3:16; Rom. 2:4; Eph. 2:8).—*Abbott.*

"And so is also the Holy Ghost." The Holy Ghost was a witness to the truth of redemption, both by the special gifts conferred upon the apostles and early disciples.—gifts of tongues, miracles, etc. (chap. 2:1–7; 10:45; 19:6; Mark 16:20); and by the internal witness afforded to the believer in his own experience (Rom. 8:16; Gal. 4:6; 1 John 3:24). Both kinds of testimony are included here; and on the three kinds of evidence here referred to, Christianity rests: (1) *historical and human*, the testimony of credible witnesses to the life, character, miracles, death and resurrection of Jesus of Nazareth; (2) *divine and external*, the evidence afforded by moral and spiritual changes in individuals and the community, accounted for only by the presence of God's spirit; (3) *divine and internal*, the inward realization of the Spirit of God in the heart of the believer. Observe the extent of the promise here, agreeing with the language of chap. 2:39; 3:25, etc. —*Abbott.*

PROMPTINGS TO FURTHER STUDY.

How many instances can you find, in the New Testament, of an apostle being imprisoned by the Jewish council? How many times, at the hands of other rulers? Of what apostle is the martyrdom mentioned in the New Testament? Of what apostle, the banishment? What apostle escaped the lion's mouth at his first defense before the Roman emperor? Can you find out who this "lion" was? What Old Testament prophet was delivered by an angel when imprisoned with the lions? On what occasion did the council let Christ alone because they feared the people?—*Scholars Quarterly.*

There is nothing in the voice of Masonry with its triangles, circles, compasses, aprons, squares, etc., which is anything like the voice of the True Shepherd. He who mistakes one for the other cannot be much of a Christian.

The Christian Cynosure.

CHICAGO, THURSDAY, FEBRUARY 22, 1883.

OUR FIRST WASHINGTON LETTER is commended to the careful attention of the readers of this number. Last week Gen. Phelps gave an account of the chartering, in April, 1864, of the "Masonic Hall Association," which owns and runs the building where the revel described by Mr. Bowes was held. Every voter in the United States was represeuted in the chartering of that temple of revelry, idolatry and lust. The people of the United States are responsible for what is done in that temple, as we were responsible for the slave trade when Frauklin and Armfield's slave-prison was licensed by Congress at four huudred dollars a year in the same city. Read and re-read Mr. Bowe's description of this other American institution.

HOBBIES! HOBBIES!

A "hobby" is a little horse which a man is fond of riding; hence any favorite theme or object. A clergyman in New York had preached three years in a pulpit and spoke but once on secret societies. The Masons made an outcry, and his good deacon complained that his pastor was a hobbyist. No man ever opposed a popular evil but he was accused of "hobbyism." In abolition times, while the slave-holders in Congress and the press generally were ridiculing, brow-beating and sneering at the Abolitiouists, a minister who once in a year spoke against slavery was "riding a hobby," and this senseless and insulting charge is made by men who neither pray for reform, iu secret or in public, or speak one word which disturbs the existing evil, till it would be more unpopular to be silent than to speak, while the men whom they stupidly sneer at and assail are generally as much in favor of one sound reform as another, meekly bear their part in life's conflict and scorn to profit by the self-denial of their brethren, and live, like butcher's dogs in the shambles, on meat which others catch and kill and dress.

A brother whose whole life had beeu devoted to Christ for revivals, for the Sabbath, for Abolitionism, and for temperance, was called a "hobbyist." "Brethren," was his reply, "I believe in my ministry I have had about fifty or a hundred "hobbies," and the smallest horse of them all was big enough for either of you to ride."

IOWA PROHIBITION.

The convention called to meet at Des Moines on the 7th of February brought out representatives from seventy-three counties in spite of storm and cold. The politicians officered the convention and packed the committees. The majority report recommeuded that nothing be done till 1886, when the people could again vote on a prohititory amendment, to be followed by legislation in 1888. A minority report demanded action forthwith by calling an extra session of the legislature, submitting the amendment again to popular vote, and prohibitory legislation without waiting to repass the amendment, which has failed through the fraud or stupidity of clerks and courts.

After able and earnest speeches from men, a lady in the gallery, Mrs. Aldrich, asked to be heard. Her clear voice filled the house, and her eloquence electrified it. The audience sent up cheer after cheer, aud the miuority report was carried by 401 to 243. In the National Prohibition Convention at Chicago, the Iowa delegation, led by J. B. Grinnell, stood aloof from the convention, putting the Republican party above prohibition. The same gentleman in the Triennial Cougregational Convention went strong for educating young Freemasons for Congregational pulpits. Conscientious prohibitionists will fiud, if they have not fouud already, that secret lodge-men are the marplots of the temperance and every other moral reform. While the Good Templar lodges are recognized by it, prohibition stands on feet "part iron and part of clay."

ISN'T IT AMAZING?

Prof. Claudio Jannet utters the clear statement that "Freemasonry throughout Europe has obtained the singular and distinguished privilege of perfect exemption from examination." Everything else with which the people have to do, or which has to do with the people, is scrutinized, studied, tested and tried, but this singular power, which yet

"Spreads undivided, operates unspent,"

till the earth is filled and the skies are darkened with it. How perfectly it lies hid in Kansas to-day! And yet one would think a secret lodge system, including the most astute, selfish and aspiring men in the whole population, and whose secret lodge-rooms are as universal and more numerous than blacksmith-shops, would be suspected as the cause of every violent, unexpected popular change and reverse, such as we now see iu Iowa and Kansas. But in fact everything else is scrutinized first, and when writers come to the lodge system they put their fingers on their lips and their pens behiud their ears. Are there any other dens and holes of secrecy but the lodge-rooms? Suppose the brewers and distillers wished to send money through Kansas, even to the back counties, and beyond, where no counties are yet organized, where would the brewers' and distillers' agents meet but in the inner sanctuary of the lodge-rooms, closed even to their own members? Where would they find agents, drilled and sworn to secrecy, like the perpetual triumvirate which governs each local lodge? Charles Francis Adams, in his powerful preface to his father's volume of "Letters," says: "A more perfect ageut for the devising and execution of conspiracies against church or state could scarcely have been conceived." It is the only such "agent," organized and spread throughout Iowa and Kansas, and yet you may scarch even the *Signal*, the best and bravest of all the prohibition papers, in vain for a single allusion to the lodge as possibly having anything to do with the "Braddock defeats" of temperance in those two States. Is'nt it amazing? Are women turned cowards? They who stood and faced the savage yells of the mob of Christ's crucifiers, and dared to give funeral honors to his corpse! St. John has not been inside of a Masonic lodge for fourteen years. How can he and men like him know what schemes are concocted and what consultations are held there under their brandy-drinking "Grand Commander" Pike?

SYSTEMATIC TRAINING IN THE LODGE SYSTEM.

The Freemasons learned a lesson in the struggle of the Morgan era. They found when the test hour came that the most stringent oaths failed to bind men to "conceal murder and treason." In lesser crimes they might be trusted, but where the "honor" of the fraternity was most in danger oaths were found inadequate unless the conscience was corrupted by habitual evasion and deceit. The voluntary surrender of 1,500 lodge charters and the secession of 50,000 members alarmed the unrepentent few who remained. It was a stubborn fact, frought with the direst consequences to the future of their cherished schemes. They knew the frequent occurrence of such "stampedes" among their members and the discussions sure to follow would insure the speedy dissolution of the whole order. Means must be devised adequate to stifle the murdered "perjurers" cry and cover his blood, as well as all other crimes "uot accepted" in the third degree, or they could never rebuild the walls and set up the gates of the citadel in strength sufficient to withstand the cyclone of public indignation.

To compass their end they inaugurated a regular system, beginning with the boy when easily impressed and passing him through a course of training until by easy stages he reaches the "iron cage," and enters to return no more. Conscience, wife, mother and sister are excluded, and amid gloom and ghostly surroundings he is told of the fate of the man found "peeping," confronted with skull bones, bloody daggers, traiued in the use of the sword. He becomes familiar with implements of death and skilled in their usc.

By this device the child acquires the habit of concealing his actions from his fellows and often from his parents, and as he grows in knowledge he increases in cunning until he becomes adroit in concealment aud unscrupulous often in the means of doing it. The habit acquired in childhood "grows with his growth and strengthens with his strength," till at length his better nature is so vitiated that he really believes that to keep secrets is the cardinal virtue, aud to disclose them, however senseless and wicked, is infamous perjury, and acting from this impression he is ready to inflict any penalty upon those who divulge even the bloody deeds of the secret cabals. A generation has grown up under the influence of this system and we are reaping the harvest in our courts aud in the perversion of justice wherever the ripened fruits appear.

Parents who allow their children to enter the minor secret lodges, under whatever plausible pretext, should not be surprised to find them deceitful and treacherous to all but their comrades. They are put under the tuition of experts in deception, who have devised a system by which to mold their minds for a purpose, and if in the juvenile and intermediate grades they prove adepts in copying the example of their teachers they will be advanced and intrusted with the secrets of those who do not except murder and treason from the catalogue of crimes which they swear in the most solemn forms to conceal and never reveal. It is a sad sight to witness a company of bright, intelligent boys, who should be taught to act and speak with the utmost frankness, packed into one of these juvenile cliques, and there given a sacred "pass word" and drilled in a silly routine of ceremonies, all to promote temperance or some good cause, professedly, but really to train them to "ever conceal and never reveal" secrets, and those who stand the test and develop into experts in cunning craft will be passed to the higher grades, where the law of concealment covers every crime in the callender. Beware of the minor secret orders.

—Bro. Roberts, founder of the Free Methodist denomination seems to us needlessly sensitive in his letter elsewhere. Bro. Hinman, whom he quotes, is incapable of taking unfair and undue advantages of any one. Our lecturers and agents with general uniformity say that whenever they, in their travels, find a Free Methodist family they find a welcome and a home.

—The monthly meeting of the Chicago Christian Association was held on Tuesday evening of last week at the N. C. A. office. The meeting was made interesting by the reports of Bro. Wm. Fenton, late of Minnesota and of the Band of Hope in charge of Mrs. Cook. The latter numbers 47 and in its instructions unites lessons on temperance and opposition to the secret orders.

—Bro. Fenton has been for several weeks laboring with great self-denial, dilligence and success in this city in a private way. He is visiting the colleges, seminaries, public offices and other institutions of public resort. At the five medical schools he was received cordially and his assortment of tracts and pamphlets were in great demand. In serious and disheartening contrast was the greeting at the theological seminaries, where he was almost avoided, as if he bore about a contagion. This wariness was all the more noticeable, since the professors of some of our medical colleges are the leaders in the higher degrees of Freemasonry, and it is supposed, especially by the humble Christians whose gifts have built and endowed the seminaries, that they are a kind of arcanum of Christian truth were those who are engaged in labor for the salvation of men are peculiarly welcome. The fact is, however, that these institutions are, asa rule, shamefully subservient to a man-fearing spirit, and avoid unpopularity as they would the small-pox.

—A friend asks why Thurlow Weed was called the "American Warwick." The reason is found in the following item of history: "Richard Neville, Earl of Warwick, born in 1428, was a man of great abilities and wealth, which with a high personal character and extended and influential family connections made him the favorite of the people and the mightiest English noble of the time. He was the most prominent figure in the *Wars of the Roses* and his power and valor elevated the house of York to the throne in the person of Edward IV. Afterward Edward having estranged himself, Warwick united his interests with Margaret of Anjou, wife of the deposed King Henry VI. and restored that monarch in 1470. But the next year he was with his brother, Duke of Clarence, defeated and slain in battle with Edward. Because of his great influence in England Warwick was called "the King-maker." The title was applied to Thurlow Weed because of his wonderful success in securing the election of candidates whom he favored.

—The New York *Tribune* once described a Chinese funeral under the heading, "Two Rcligions at one Funeral." The dead Chinaman was a member of a mission school and had accepted Christ instead of the superstitions and idolatry of his native land. Several Christian gentlemen made appropriate remarks during the services, but at the grave some of the countrymen of the dead took advantage of the conclusion of the Christian ceremony to introduce something like the following:

"When a mound of earth han been piled up Quong Tong suddenly opened a package he was carrying under his arm, the contents of which appeared on first sight to be Japanese fans and razor strops. He and two of his companions then threw themselves upon their knees and a curious ceremony began. An ordinary white candle and several brown colored rods of frankincense enveloped in red paper were lit, and when they were fairly burning were stuck into the earth at the foot of the grave. Then several small red wax candles with wooden holders were held to the flame and also stuck into the sod. Soon the odor of incense was noticeable, and the men began murmuring monosyllables among themselves. It was understood that they proposed to drive away the evil spirit. Finally, the remainder of the package—consisting of about a hundred large and small polygons of paper of curious characters, was set on fire at the foot of the grave. When the men had burnt all there was to burn, they rose and entered into a lively conversation with their companions."

The *Tribune* makes this performance an occasion of sneering at the character of converted Chinamen; but we can point the great journal to a more striking lesson. The frequent funeral performances of the lodge are as

senseless and as pagan, as these ridicnled rites of the Chinese. Let them be viewed from whatever side, in their origin, their symbolism, their apparent meaning, their pretended efficacy, or their religious character, the rites of the Confucian, all things considered, will not snffer in the comparison. Now let the New York *Tribune* and all other editors call things by their right names and when, after a Christian prayer and sermon the lodge mnmmery is introduced, let it be placarded everywhere as "*Two Religions at one Funeral*," and, moreover, let the Christian character of the men who mutter through the lodge rites be called in question and then we shall begin to have some other things to say on this matter.

ELDER A. WAIT.

During the forenoon of Friday, Feb. 16th, Rev. Archibald Wait died at the residence of his son, W. W. Wait, 124 Ashland Ave., Chicago, in the 86th year of his age.

Elder Wait was born in Adamsville, Washington Co., N. Y., May 9th, 1797. His father's name was Benjamin Wait, son of the Rev. Wm. Wait, a Baptist minister, orginally from Rhode Island. His mother's name was Anu Waldo. His educational advantages in early life were extremely limited—only the meager sources of knowledge afforded by the common district schools of those early times. He was eminently a self-made man.

In Dec., 1817, he nnited with the Baptist church at Throopsville, N. Y. Shortly after the conviction fastened itself upon his mind that he should enter the ministry. Feeling unable and unprepared to preach, he fought against the conviction, until, as he stated it, he found his health impaired and giving away nnder his distress of mind, and not until then did he surrender and purpose, if it was God's will, he would henceforth preach Christ and him crucified for the salvation of a lost world. He was ordained for the ministry in July, 1822, in the town of Augusta, Canada West. After four years of pastoral labor he returned to his native town, and shortly after became pastor of the Baptist church at Hebron, Washington Co., N. Y. Three years after removed to Rupert, Vt., and during a pastorate of four years in that place, he states that they enjoyed an almost uninterrupted season of revival work. As the result of special or "protracted" revival meetings there in the year 1831, he baptized about one hundred and thirty converts.

From this time forward for a period of ten years or more, he labored as an evangelist, holding series of religious meetings all over that region of country, and in all of them God's Spirit was poured out in large measnre, and many believed and were baptized.

At Hartford N. Y. he baptized 118 converts, at Hebron 100 and estimates that in the years from 1831 to 1843, during the period in which he has engaged as an evangelist, there were hopefully converted and added to the different churches where he labored about 1500 persons.

He closed his last regular pastorate at Hinesburgh, Vt. in 1858, in which year he came to Chicago.

During all the years in which he was thus actively laboring for the Master, he was also, from their inception, an earnest champion of the anti-slavery cause, and that of temperance, and thongh all that mementous period of our country's history, from 1830 to 1860 he made his influence felt for the great cause of human rights, and dnring all the long conflict was fully abrest of the great movement that finally led to the overthrow of the slaveholding power. At the beginning of the agitation of this question, his own and one other vote, constituted the strength of the anti-slavery party of his voting district for several years. Ofteu has the writer heard him express himself as not expecting to live to see the day when the gigantic evil of slavery in the United States would be overthrown, but that he had an abiding faith it would surely go down—and with sad forebodings that it would have to go down with the shedding of blood.

In the later years of his life he has been led to join in the opposition to secret societies, it being his earnest conviction, as expressed in the language of his cotemporary and co-worker, the late Dr. Colver, that Masonry and all oath-bound secret orders were "moral evils, political evils and impositions upon the world."

Who can doubt that now, as of old, God raises up men to engage in conflicts with the powers of evil, and endows them with peculiar gifts and traits of character required for the special times and work to which they are called.

And so we believe of the brave old man who now, wearied and worn with the toils and buffettings of a long life, has been called to his rest—gathered as a shock of corn fully ripe—aud a voice is heard from heaven again, saying, "Write, Blessed are the dead who die iu the Lord, from henceforth. Yea, saith the Spirit, that they may rest from their labors and their works do follow them."

A large audience gathered on Sabbath afternoon at the house of W. W. Wait, son of the late Elder A. Wait, filling every available foot of space. The services, conducted by Elder W. Lawreuce, paster of the Second Baptist church began promptly at 1 o'clock. The speaker was very happy in his illustratious, aud faithful in giving the record of Father Wait's life and labors. He spoke of his decided opposition to slavery, and "all oath-bound secret societies" as proof of his uncompromisiug integrity to his convictions, and eommended his example as worthy of imitation. The remains were accompanied to Gracewood cemetery by numerous friends, and with brief and appropriate remarks and a prayer they were committed to their final resting place to await that call which shall assemble the "Blessed dead who die in the Lord."

REFORM NEWS.

[*Continued from 5th. page.*]

most capacity. After the lecture many expressed their digust toward all secret societies, and gave me many words of encouragement.

My next work was in Richland village in the Cambellite church. Prof. S. was called to the chair. He gave a short but very interesting speech, after which he introduced me to the audience, and I spoke for an hour and a half on the "Effect of secret societies on the church and courts." One Mason lost his jewel and cried, "You are a liar." I proved by the Monitor that I was not a liar, but had told the truth and proved it. I remarked that Masons were in the habit not only of calling Antimasons liars, but would sometimes dispute each other, as I had a letter in my possession from T. S. Parvin, Grand Secretary of the Grand Lodge of Iowa, saying that Rob Morris, in his enthusiasm for Masonry, is led away from the strict line of truth. A Mason sprang to his feet saying he wonld give five dollars to see that letter. I called him forward and put the letter in Prof. Stalker's hands, and he was permitted to read it, after which he turned and made his way back to his seat without paying his five dollars. Many shouted, "Where is that five dollars?" Others said, "I wonld work by the day to get the money to pay it." The Mason's name was Israel, and it was evident that he felt as if he was a member of one of the lost tribes.

I lectured next evening in same place. It was very cold, yet the congregation was large, some coming for five miles, and regretted that the lecture shonld close, and promised in the near future to return and work the degrees. I returned to the home of Brother Aaron Stalker. He put ten dollars in my hand, saying it went free as any ten dollars he had ever paid. Prof. Stalker gave me five dollars. I received in all $22.40. The next day Prof. S. took me back to Bro. Johnston's throngh the snow drifts. Here I bid farewell to Prof. S., feeling thankful that there is one man in onr State University who is not afraid to investigate secret societies.

Early Monday morning Bro. Johnston carried me to Pleasant Plains, where I took the train for Fairfield. Thomas Charles met me at the station and conducted me to the home of Bro. Geo. Heaton, a seceded Mason. Here I was made more than welcome; found a very genial companion in Bro. Heaton. In the evening I spoke in the hall, which was well filled. Found a very interesting revival in progress in the Presbyterian church, aud it was thonght best by the brethren to have the lectures put over so the students from the college could attend. The lectures were deferred. I received $6.35 at Fairfield. Dr. W. P. Norris and Dr. J. N. Norris were present with a large delegation from Birmingham. After the lecture I rode to Birmingham; found Dr. J. N. Norris in quite poor health, yet strong in the faith that our reform was making swift progress in Iowa. Here I spent a very pleasant week, visiting old friends, preaching and lecturing on reform. I made my home with Dr. Norris while in Birmingham, and the rich counsel of him and his dear family gave me new courage. Dr. W. P. was very busy making professional visits, and I almost wished his Antimasonic principles might hurt his profession long enough for me to visit him, but if a Mason or jack thinks he is in danger of being removed to the grand lodge, these are the doctors sent for to ask the grim master for a stay of proceedings. O that we could see professional men trusting God and speaking their sentiments everywhere! I found Esq. Wilson in poor health, yet anxious that the work of reform may progress. May God restore him to health is my prayer. Bro. Calhoon and his excellent wife, with a score of others, are working hard for the reform. Birmingham has a local anti-secret association. Their monthly meetings are very interesting. Nothing was said about money in the meetings, but $25.00 was paid me for my work.

From Birmingham I went to Washington, county-seat of Washington county, Feb. 1st aud 2nd. I found a home with R. P. McConaughy. At 4 P. M. I met the committee of arrangements in Dr. Crawford's parlor, which consisted of Rev. Boyd of the First U. P. church, Rev. Wylie of the Reformed Presbyterian church, Rev. Tate of the U. P. church, Rev. Fisher of Seeceder church, Dr. Crawford, Dr. McLaughlin, Dr. McClelland, Geo. Brokaw, Alex. Knox, and R. P. McConaughy. In the evening we met in Music Hall. Rev. Boyd was called to the chair. Rev. Fisher led in devotional exercises, after which the chairman stated the object of the meeting, and I spoke for an hour and thirty minutes, to all appearance with good effect. At the close the chairman announced a meeting for 2 P. M. the next day. Next day the wind was blowing and snow was falling, and everything looked forbidding, bnt we met in Music Hall. The congregation was larger than we had anticipated. Rev. Wylie conducted devotional exercises, after which I spoke for an hour and forty five minutes. After the lecture Dr. McClelland invited me to his home, and Rev. Boyd and wife, and several others whose names are not familiar, were also his guests. The prospects of our success in this reform were discnssed. The verdict was, I think, that truth would triumph.

In the evening the hall was well filled. Rev. Boyd conducted devotional exercises, after which I spoke for one hour and forty-five minutes. The lectures seemed to be well received. I tarried over night with Bro. Brokaw, expecting to go to Wayne the next day, but the storm had blocked the railroad, and I turned homeward to rest a few days, after which I intend to fill some of the many calls for work.

Dr. Brown, of Columbus City, was to follow me on Sabbath with a sermon in the First U. P. church at Washington, snbject: "Why does the U. P. church refuse to receive members of secret societies into the church." Nothing was said in public about money, yet $31.00 was paid me to help on the work. I expect in the near future to return to Washington and work the degrees. I have been called on to work the degrees but three times since our State meeting. I am receiving calls almost every week from other States. I would say to the friends of reform, I cannot respond to your calls. I am pledged to confine my work to Iowa. Praise God and take courage, brethren; the work is prospering in your State.

D. P. RATHBUN.

FROM WHITLEY COUNTY, INDIANA.

COLUMBIA CITY, Ind., Feb. 14 1883.

DEAR CHRISTIAN FRIENDS:—I feel it my duty to let you know that Bro. S. L. Cook has delivered in our schoolhouse two lectures, in the evenings on the 9, and 10. He ably explained and laid open to us the wickedness of the lodge system, or the principle of Freemasonry. If only all the people would nse their good common sense the light of the gospel would be sufficient to convince them. Bnt where a knowledge of divine truth is lacking there seems a failnre of sound judgement and the wicked institutions readily ensnare such men. If the doctrine of Christ is prayerfully studied and obeyed, there is no danger of falling into the trap of these wicked institutions, because the Lord Jesus is our gnardian. While this is true, we expect our ministers of Christ to be foremost, faultless, especially our anti-lecturers. Every such brother in the Lord should cleanse himself from all filthiness of the flesh, for it gives occasion to fault-finders and an excuse to them that do not want to give a support to the cause of Christ; perhaps otherwise they might be convinced of their duty.

Great carelessness npon the subject of secrecy has been manifested in our vicinity, and it has been a burden on my mind to see so many souls snatched away from Christ and entangled with the lodges of Satanic power. But brethren, who are directed by the Lord Jesus Christ only, and subject to God's own appointed way, lead souls to Christ in whom is joy and peace and life everlasting. Great is their reward in heaven. Who would not, if a true child of God, suffer for it a little season?

How is it? is the man of sin yet revealed? and shall we look soon for the brightness of the coming of the Lord to destroy the man of sin? O Lord cleanse and purify thy churches from the polluted man of sin and let the righteousness of Christ prevail.

Yours in the love of Christ,

JOHN SHUH.

—The *Republican Advocate*, Batavia, N. Y., the paper published in 1826 by D. L. Miller, reports Judge Moses Taggart as seriously ill at his home in that city. As one of the oldest and most respected citizens of Batavia the *Advocate* says, "One and all of our people will hope for his recovery."

ARE YOU COMING TO CHICAGO?—If you have business in the city or if you have occasion to pass through, it will repay you to call at headquarters, see what is being done, and get a supply of tracts, look over our list of publications; order such as you need and give us a word of admonition or encouragement as you may think appropriate. Quite a number of friends from the country and some from the city have dropped in to gladden us by their presence. We appreciate such calls and hope they will in future be more frequent. Don't forget the number, 221 West Madison St.

THE HOME.

LONGING FOR GOD.

PSALM 42: 1.

I thirst for a sense of Thy presence with me,
I long for assurance of mercy and love.
O Father, from sin I am fain to be free—
I would serve Thee with joy like thy children above.

So often I wander, so often am cold,
So seldom attain unto resting in thee!
Yet low at thy footstool I bend and am bold,
O Father in Heaven be gracious to me.

No peace would I crave but the peace that doth flow
Like a river full-tided, and straight from Thy throne:
No comfort, no rapture, no blessing would know,
Except the rich grace Thou dost give to thine own.

O Father, the earth-springs grow dry by the way,
I am parched as I walk in the desert's fierce glare;
I would drink from the fountain; I find it to-day
At the Mercy-Seat gushing—O give it me there.

Give strength for the conflict, give courage and zeal,
Give token, my King, that Thou takest my love,
And help me, through change and through trouble to feel
That change never touches my Father above.

I thirst for a sense of Thy presence to-day—
Thy presence unclouded, Thy nearness to me.
O Father be with me through all the long way,
Till at last I am sent for to go home to Thee.—*Selected.*

GRACE FOR SERVICE.

If ever we needed to come to the throne of grace, we need it now. Was there ever such a time of backsliding, of infidelity, of lawlessness? God promised by Jeremiah that if his people would call on him he would show them great and mighty things which they knew not. Newcastle would look with contempt on a millionaire who lived on one shilling a day. God has an unlimited supply of grace at our command.

I was out last spring, on the plains of Arizona, and found a man laboring among the Indians. He had been making money at Chicago, but the Spirit came on him; he gave up his business, and went and lived amongst these wild men. He soon got control over them by the gospel, and they reverenced him. Their chief would go on the flat roof of his dwelling and shout to the people, "Come and get strength!" That was his way of calling them to meeting. Strength! how we need it! Come and get it. Many a man goes spiritually poor when he might be rich beyond measure. One of Washington's old soldiers was begging in the street. Some one observed a little bag round his neck, and it was found to contain a certificate insuring him a pension of eight dollars a month—enough to keep him comfortable in those days. Many Christians are like that, requesting the prayers of others when they have the riches of heaven at their own command.

In China, if a man becomes a Christian, he is not obliged to pay taxes to the heathen gods. When the collector comes, and he claims exemption, he is told to preach to prove his Christianity. If he can't preach he has to pay. How many english proffessing Christians could prove their Christianity by preaching? Wesley's motto was, "All at it; always at it."

I am told that if God were to cut off all the supplies of food and raiment in the world, there would not be enough to last us more than two months. He is blessing us day by day, and if he stopped our spiritual supplies our souls would die in less than two months.

God does not promise all we want, but all we need. My boy wanted a gun, but he needed grace to keep his temper more than a gun. There is nothing we need to equip us for God's service that he will not give us liberally without upbraiding. He is able to make all grace abound toward us, that we, having all sufficiency in all things, may abound to every good work.

In the old slave days the masters would not let their slaves be taught to read, for they knew that if they learned what liberty was they would not be able to keep them. Satan knows if we read the bible he will not be able to keep us in his slavery.

Grace does not always take away our trials, but it enables us to bear them. Whatever Paul's thorn in the flesh was—sore eyes, contempitible speech, or anything else—he gave up asking to have it taken away, and rather gloried in his infinities, that the power of Christ might rest upon him. If I could see John Bunyan on the hill tops of heaven, I should hear him praising God for Bedford Gaol. John would be thanking Him for Patmos, where he saw his visions of things to come; Paul for his prison at Rome, where he wrote his Epistles, which have been feeding souls for eighten hundred years.

If you have not grace enough to raise you above the cares and perplexities of this life, how can you help others? Some are like rays of the sun, doing good all the time, enough for themselves, and something over for others.

We should be making progress. Rowland Hill used to say that some Christians were like children on rocking-horses; the motion was pleasant, but they made no progress. But if we do not go forward, we must go backward—there is no standing still. "The path of the just is as the shining light shining more and more unto the perfect day."

Two people in Scotland used in the meetings to get into a place where they could see the faces of the congregation. When they saw any who seemed touched by the preaching, they marked them, and got to the door before the rest, so that they could lead the anxious ones to the inquiry room. Those two workers did more than all the rest of the congregation put together.

Most of us are in the meridian of life and in good health. God will never be more willing to save Newcastle than he is now. If you only sit in your pews you will do no good. Let us take hold all together. Take your bibles when you go to the circus, and show anxious souls the way of life and peace. I thank God I came to Newcastle eight years ago, and I thank him I have come again. A man has told me here that his aunt had prayed for him, and begged him to go and hear the gospel. At first he refused, but he went, and was saved; and for eight years has been a worker, seeking other souls. Every day, one, two, half a dozen, come to thank me for having been the means of their salvation. Is anything to be compared with work for God? Think of the society of saints up there! Let us seek his glory in the salvation of our fellowmen.—*D. L. Moody.*

DID PRIESTS INVENT THE BIBLE?

If the Bible is a deception and a delusion it can best be exposed by fair argument and honest investigation. Of what earthly use is it for a sceptic to say that the Bible was invented by a pack of priests, when, if we open its pages we find that under the law of Moses no priest was allowed to hold landed property in the land of Israel with the exception of a house and garden spot? Talk about priests making such a law as that! Why, if the priests had made the law they would have been sure to have their full share of the land, and quite likely a double portion. In fact wherever priests bear rule they contrive to absorb the land. And what with penances, and confessions, and purgatory, and damnation, it has repeatedly been found that nothing but a revolution could give back to the people the lands of which the priests had despoiled them; and it has been found needful in some cases to pass laws making all bequests of lands to priests illegal, and even to make all bequests to charities null and void if made within a brief period of the death of the giver. And yet there was a law which selected the priestly tribe of Levi from all the rest and forbade them to possess lands and left them dependent for their support on the gardens and such tithes and offerings as the people voluntarily brought; for the priests had no earthly means of enforcing the collection of a penny of their revenue. And infidels say that priests made such a law as that to impose upon the people. As well believe the bully's story, that the man with whom he had been fighting bit off his own nose! And yet infidels are capable of believing almost anything but the Bible.—*From "Friendly Hints to Candid Enquirers."*

POWER OF PRAYER.

H. O. Pratt was formerly a lawyer with an extensive practice in Ohio, a popular political orator, and for two terms a member of Congress from Iowa. He told a Methodist ministers' convention the other day that until just before his conversion he was not at all in sympathy with the teachings of the Bible, and tried hard to make himself a confirmed skeptic. Nothing occurred in his experience while in Congress to direct his mind particularly to religion, and he was not inside of a church during a whole winter in Washington; but that was the very time when the subject of his personal salvation came into his mind, and he could not drive it away. He would often leave his seat in the House of Representatives, he said, and walk the streets to gain relief, but all to no purpose. On his return home he learned that there had been considerable religious interest in town, and that his wife and another Christian woman had unitedly prayed daily for several weeks for his conversion. His experience in Washington was no longer a mystery to him, and from that moment he believed in the efficacy of prayer. He abandoned law, turned his back upon his political prospects, and entered the ministry. —*Church and Home.*

CHILDREN'S CORNER.

LITTLE THINGS.

Little labors rightly done
Little battles bravely won,
Little masteries achieved,
Little wants with care relieved,
Little words in love expressed,
Little wrongs at once confessed,
Little favors kindly done,
Little toils thou didst not shun,
Little graces meekly worn,
Little lights with patience borne—
These shall crown the pillowed head,
Holy light upon thee shed;
These are treasures that shall rise
Far beyond the smiling skies.—*Selected.*

LIFE AMONG THE INDIANS IN FROSTLAND.

One evening, not long ago, I went to hear a missionary who has been living in British America among the Indians, speak about his work. I was so much interested in what he said that I wanted all the boys and girls who read this paper to have the same pleasure that I had.

British America cannot be a very sociable place to live in. This missionary said that the houses in his parish were often five hundred miles apart. It was hard work for him to make his calls. How do you suppose he did it? In winter he had to walk! A long journey and not a very pleasant one, when the thermometer was fifty degrees below zero, as it not unfrequently is so far north of us. Two Indians always went with the missionary on his journeys. The clothes, provisions, and all such things are done up in bundles and tied on a long sled. They have to be tied to the sled firmly, for it often tips over in going through drifts of snow, and a sorry time the travelers would have if they should lose their blankets or food. One Indian walks first, to lead the way. He is followed by the dogs, drawing the sled. Then comes the other Indian ready to set the sled straight when it is overturned, and last of all comes the missionary himself. All three wear immense snow shoes; and funny-looking objects they must be, wrapped well in fur from head to foot, with these strange, flat things fastened to their feet.

If it snows, and the wind is blowing, it is difficult to go far. One thing never happens to the missionary on these journeys—he never loses his way. The Indians always know where they are, and go direct to their destination. We can hardly understand how they know the way over the great snow-plains, where everything would look alike to us. But what do they all do at night? The faithful Indians manage to reach some place where there are fir trees growing. Here they stop and dig a square hole, several feet deep, in the snow. Branches of evergreen make them a bed and a fire, too, and down in this hole they sleep, if they can keep warm enough to do so. This is how the missionary makes his visits in winter; in summer it is much pleasanter. Then the rivers are open and he can take his journey in a birch bark canoe. All day he goes floating down the river, and at night camps on the shore. After the frightful cold and hardships of the winter these summer journeys seem delightful to the much enduring missionary. This good man only receives letters from his home in England three times a year. All the four months between his mails he has not the least idea of what is happening at home or in other parts of the world. When he starts out on his trips, and is gone, sometimes four months and sometimes longer, his family know nothing about him until he comes back again. Supplies of clothes, groceries, etc., are only received once a year, if they are not delayed. In one case of a delay not for three years did they reach those who were suffering for want of them.

On one occasion the missionary needed a coat, but the annual supply did not come. What should he do? In this emergency his wife came to his rescue. She had a thick black shawl with a red border. Off came the border, and, presto! her husband had a nice warm coat.

This is the kind of wives the missionaries have. Brave women they are to endure so patiently the privations incident upon so isolated a life.

"But," as the missionary said—and it was touching to see such a brave and unselfish spirit of self-sacrifice—"if the trials were ten times as many and as hard to bear, who am I that I should not gladly endure them all, in the blessed hope of showing those darkened souls the great love of Jesus?"

Further north than the land of the Indians live a people as much in the darkness of heathenism as they. These are the Esquimaux. They heard of the white man among the Indians, and wanted to see and learn from him. So one summer this brave missionary started north in a canoe to the land of the Esquimaux. It was a long way to travel, for he had to go beyond the Arctic Circle. Very glad and grateful he must have been when he was at his journey's end; for he was the first man to bring the news of salvation through Christ to the polar regions.

There are many strange things to be seen in this far northern land. One of them is the sun. It is red, instead of yellow, and moves round in a ring, never going below the horizon except for a small part of the year. I don't know how it would seem to have no night at all. Rather awkward if, as this good man said he did, we should go to sleep, and, waking, not know whether it was night or day. How do you suppose the Esquimaux received the missionary who had come so long a way to see them? They were eager to hear all he had to tell them, and wanted him to stay with them always. They made him promise to come back again the following year. In return he made them promise faithfully to keep the Lord's

day holy. The chief learned the Ten Commandments by heart, so as to be able to teach them to the others when their dear teacher was gone.

With the next summer came the missionary again. He had kept his promise to the Esquimaux, aud wanted to know if they had doue what they had promised.

"Yes," said the chief, "we have kept every Lord's day but one, and then we had had no food for three days. On that morning some deer came in sight. We hesitated whether we should kill them or starve. At last we thought we would shoot one arrow, and if a deer fell we would think the Great Spirit could not be very angry with us; but if the arrow killed nothing, then we would starve rather than break our promise to you."

Fortunately for them the first arrow did kill a deer. Think how anxious those poor people must have been to do right when they had almost made up their minds to starve lest they should do wrong.

The missionary showed us a stick which he carried in his pocket. He said that one day he saw this stick hanging round the neck of an old Esquimau. He asked what it was.

"Oh," said the man, "I live far away from the rest of the tribe, and I was afraid I should forget Sunday, so every day I used to cut a notch on this stick."

You can imagine how touched and pleased the missionary was to hear of such faithfulness. He brought the stick away with him to remember the old Esquimau who did not forget Sunday.

The chief wanted "the white teacher" to bore a hole in his nose, and insisted upon bestowing his own nose ring upon him. The gift of the ring was accepted with pleasure, but the former part of the invitation was declined with thanks.

You will be glad to know that when another missionary came to British America our friend sent him up to these Esquimaux beyond the Arctic Circle, so that now they always have some one to teach them.

Now, I am actually going to end with a moral, but as it is a short one, I hope none of the children will skip it, and it might even do some old folks good.

There are many people around us who do not know the love of Christ, and if, by an unselfish spirit and a readiness to do for others, you let people see that you love Jesus, and that he is helping you, you will be excellent little home missionaries, which is one of the best things boys and girls can possibly be.—*Churchman.*

THRILLING DESCRIPTION OF A MINNESOTA STORM.

About 1 o'clock, while we were in a dry goods store, the merchant, who had stepped out for a moment, said to us: "I don't like to drive away my customers, but a blizzard is coming from the west, aud it is coming fast. The telegraph announces that it has reached Morris. That is forty miles from here, but it is coming at the rate of forty miles an hour, so you have got no time to spare if you are going home to-day."

He rolled up our purchases as he spoke, and appeared in a hurry to get rid of us. When we got outside the store, the first thing that attracted my attention was the fact that of all of the teams in the street when we arrived, not one excepting mine remained. Everybody had scudded for home. Even then I did not hurry. The sun was still shining brightly, with not the suggestion of a storm apparent anywhere. Before we had got a mile from town, I had forgotten all about the storm, and the horses were jogging at their will.

We were still two miles from home when suddenly the sun was obscured, aud the air grew cold aud still in a moment. A darkness of smoke swept over everything. Then I gave the horses the whip in earnest, lashiug them into a run. Away off to the west there appeared to be a leaden wall sweeping towards us. There was a hum in the air. A light breeze sprang up, growing stronger, and in one moment became a gale. The wall came down with a railroad speed, the roar of its approach every moment became louder. From the top of a roll in the prairie we could see our house, and it came pretty near being our last glimpse of it.

No words will ever convey an intelligent idea of the blizzard; of the frightful roar with which it rolls down upon you, the howling and hissing of the wind. If you try to speak, the wiud dashes the syllables from your lips so quickly that you do not hear your own words. In thirty seconds from the time the first snow-flake fell, I could not see my own horses. The atmosphere appeared to be all snow, aud every flake of it apapeared to be in a hurry to get somewhere before the rest should get there. I use the word "flake," but that is wrong. No flake could be distinguished. The whole atmosphere was filled with one big flake that hemmed us in on all sides. Although Mabel's head wasn't a foot from mine, I could not see her features; I could only distinguish her form. I tried to peer downward beside the sleigh and see the track, but I might as well have tried to see the earth beneath a snowbank. I could feel a motion of the sleigh, and knew the horses were still moving. The cold was intense. I tried to ask my wife if she was suffering, but I could not hear my own words.

During the two or three minutes that intervened between the time I saw the storm approaching and the moment it struck us, the horses had run at the top of their speed, so that we were not much over a mile from home. It did not seem possible for the horses to keep the track. No one could live an hour in that storm. The only hope lay in the horses being able to keep the track that was being buried deeper and deeper every instant. It isn't pleasant to sit still and freeze to death. In ten minutes I was chilled through, and felt that I was freezing. The horses were still moving, aud although I could not see them I lashed them with the whip. It seemed hours since the storm had shut us in, and I was just becoming convinced that the horses had got out of the path, and that we were lost on the prairie, when there came a sudden lull of the fierce wind. The air was full of whirling snow, but I could see objects about me, and it didn't take long for me to ascertain that we were in the barn, and were safe. I had left the barn doors open in the morning, and the horses had found their way back, I think by instinct, but my neighbors declare it was sheer accident, and say that it wouldn't happen again in a thousand years.

Although we had reached the barn, we were not in the house yet. From the barn to the house it is twenty yards, but as far as seeing it was concerned, the house might as well have been the moon. The little woman helped me unharness the horses and put them in their stalls. Then I told her to remain where she was, and made a break for the house. It is difficult for any one to believe that in a blinding storm he cannot go twenty yards in a line sufficiently straight to find a house, but try it some time!

Do you see that pump? I stumbled over it. It is twenty feet to the right of the path from the barn to the house. If it hadn't been for that pump I would never again have found house or barn. I knew that the handle of the pump pointed directly towards the house, and it was not over ten yards away. I raised the handle and felt for the bearings. I let go the pump handle and plunged towards the house. When I tell you that I ran "smack" against it you will understand that seeing was out of the question. After I got into the house I took a ball of twine and tied one end to the door knob, and succeeded in getting back to the barn, and, by following the string, reached the house again. For three days and nights thereafter, neither of us even opened the outer door. When the storm ceased we could not see the barn, for the snow had piled in between the house and barn so deep that it covered the windows on that side of the house. On the east side of the house, however, there was very little snow. The shovel happened to be in the house, and the little woman and I succeeded in tunneling through to the barn, but we had to carry every shovel of snow taken out of the tunnel through the house and throw it on the east side.—*Detroit Free Press.*

OPEN YOUR BIBLES.

STEPS.

The *steps* of a good man are ordered by the Lord. Ps. 37:13.

None of his *steps* shall slide. Ps. 37:31.

Thou numberest my *steps*. Job 14:16.

He counts all my *steps*. Job 31:4.

The Lord directeth his *steps*. Prov. 16:9.

It is not in man to direct his *steps*. Jer. 10:23.

My *steps* had well nigh slipped. Thou hast holden by my right hand. Ps. 73:2, 23,

Hold up my goings in Thy path, that my *footsteps* slip not. Ps. 17:5.

He has left us an example that we should follow his *steps*. 2 Peter 2:21.—*Notes for Bible Study.*

The boys of Kingston, New York, all know a certain old horse named "Ned," and whenever one of them sees him he is sure to be greeted with "Good-morning!" or "How are you?" Ned is possessed of a great deal of sense, and he has learned many curious tricks. His daily work consists in drawing a cake wagon about the streets. He can understand his master's call when the latter is a quarter of a mile away. Once his owner shouted to him from the other end of the street, and Ned started in a trot. Then the man began to run, and Ned chased him from street to street, carefully turning the corners, until the man was out of breath. During the chase Ned heard a box of cakes fall out, and he stopped until a by-stander had placed the box in the wagon again. He nods his head as soon as he hears a boy say, "How are you?" but if the boy calls him "a rascal," he throws back his ears and begins to snap the air with his teeth.

TEMPERANCE.

Congress will be asked to pass a law giving the people of the District of Columbia local option to license or prohibit the sale of liquor. There are at present seven hundred drinking places in the district.

Miss Frances E. Willard, president of the Woman's National Christian Temperance Union, has set out on her longest tour as a temperance speaker and organizer. She left Washington, December 28th, with a route laid down for every Southern State, every Western territory, and the Pacific coast.

Daniel Webster understood the nature and tendency of smoking. It is said of him: "Cigars being offered him, he declined, saying that he never smoked; and, after asking the extender of the courtesy if such was his habit, and being answered in the negative, he said: "That's right. I would not advise any young man *to spit away his existence.*"

This is a significant fact: The Beer Brewers' Congress which last year appropriated $75,000 for the anti-temperance work in Kansas, has this year appropriated only $500; Iowa gets $5,000; Michigan, $2,000; Indiana, $3,000. Total, $10,500. This is $64,500 less than was given to one State last year.

The Massachusetts Legislature recently passed a law to suppress and punish adulteration of food and drugs, which went into effect in August. Its inforcement is intrusted to the State Boards of Lunacy, Health, and Charity. All unwholesome vegetables or meat are also interdicted under the new law, which calls an annual appropriation of $3,000 to defray the expenses incurred by its proper enforcement.

A Philadelphia street railway has put a ban on smoking on its cars. It has found there are thirty passengers who do not smoke to one who does, and beside, that to nearly all the thirty the smoke is disagreeable. It has, therefore, wisely decided that there is no good reason why thirty people should be compelled to take into their lungs the smoke out of the filthy mouth of the one smoker, and has therefore prohibited it, even on the rear platforms of its cars.

A rich Swedish philanthropist recently employed two eminent French physicians to test certain theories with regard to the action of alcohol upon animal tissue. Fifteen pigs were treated daily with different kinds of liquor; each pig, however, being confined to one particular tipple. When they had been killed their vital organs were found to be marked with small white spots resembling ulcers. When the flesh was sent to market it was seized by the police as unfit for human food. It is safe to say that every human being who daily uses alcoholic stimulants becomes diseased in liver, kidneys, stomach or brain. Liquor drinking is the curse of the age; and the aim of all legislative bodies should be to discourage it, and if possible, to stop it altogether.—*Demorest Monthly.*

THE PIONEER SALOON.

The first harbinger of civilization in all the vast interior between eastern Dakota and the settled country on the Pacific coast is the saloon. It does not follow population; it takes the lead. If there is any reason to suppose that settlers will go into any distant and isolated section a year hence, you will find the whisky seller already on the ground with his tent or his "shack," patiently waiting for customers. In mining camps, on bare and desolate cattle ranges, at river fords, where a few horsemen or a mule team may cross now and then, and on lonely forest trails traversed only by prospectors and Indians, the man of decanters and bottles has established himself. Usually his only stock in trade is a barrel of whisky and a few pounds of sugar, but if he be convenient to wagon transportation he will have bottled beer. The consumption of beer in the camps of the railway builders is enormous. At Bismarck I saw an entire freight train of thirty cars laden with bottled beer from a Chicago brewery, bound for the town nearest the end of the track. The chief engineer of the construction force said that an average of one bottle for every tie laid was consumed, and that the tie and the beer cost the same—fifty cents. Thus the workmen pay as much for their drink as the company for one of the important elements of railway construction.—*E. V. Smalley in the Century for February.*

THE CANT ABOUT "LIBERTY."

Hon. B. Gratz Brown, in a recent able letter on the movement for constitutional Prohibition, refers to the liquor dealers' talk about "personal liberty" as follows:

"After all, what does this cant about invasion of individual liberty, the passage of sumptuary laws, and the destruction of large amounts of vested capital signify when run into its hole?

"These liquor dealers and liquor manufacturers are only anxious about the dollars their traffic brings in, not the ethics it involves, and it is the merest sham for them to set up as sponsors of our political freedom. They do not understand the first principles of our Democratic control. Government here means protection by the many against the injury and outrage of the few, or it means nothing; and if these dealers represent a flagrant evil they must expect suppression, and cannot invoke imagined rights of their victims to uphold manifest wrongs in their vocation.

"Again, only stupidity can confound the suppression of a traffic leading up to vice and down to degradation with sumptuary laws meant to restrain the cost of living among certain classes of society. They are to be distinguished both in the end had in view and the applications contemplated. One is the behest of a popular government applied to all its people in order to promote the public welfare; the other is the offspring of paternal government having special interests to subserve, and by consequence subordinating certain classes of the ruled to the caprice or direction of the rulers. No one ever speaks of the laws forbidding gambling or lotteries or regulating markets or prescribing sanitary restrictions as being sumptuary in character. It would be conspicuously absurb to do so. And the proposed measures of repression against this abuse rest on the same basis precisely. In truth, if Prohibition is to be condemned and denied a place in the constitution because it is sumptuary in character, then the same reasoning demands a blotting out from the statute books of all the laws now in existence relating to the sale of liquor, for they prohibit it outright, make it an offense *per se*, and only allow it under regulation, on petition of a majority of the people of the town, township, or city block. If Prohibition be sumptuary, then the law puts it in the power of every locality to enforce sumptuary legislation, and those who oppose it on this ground, to be consistent or honest, must also demand a repeal of local option, and advocate the enactment of laws granting free traffic in liquor without reference to the will of the community."

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,
JONATHAN BLANCHARD
OF ILLINOIS.

For Vice President,
JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

—A number of people representing eight States of the Union, among them being a few Senators and Representatives, have issued a call for a national delegate conference, to be held in Chicago, July 4, 1883, for the purpose of organizing a new political party. The call is headed "Anti-monopoly Party," and appeals to all who are opposed to all kinds of monopolies. The headquarters of the anti-monopoly party are at the Briggs House, this city, where all communications should be addressed.

MONOPOLY ROBBERS.

The editorial department of the February *Century* opens with a bold attack on the moral and legal foundation upon which the Vanderbilts and Goulds have built their colossal fortunes. The introduction of an anti-monopoly plank into a national political platform was, we believe, original with the American party. There is a probability that opposition to the methods by which the wealth of the nation is collected into the hands of the few will become a prominent political issue. The *Century* article appears herewith:

THIEVES—AND ROBBERS.

He who takes by stealth what belongs to another is a thief; he who takes by violence what belongs to another is a robber. The robber is properly supposed to disappear, with other predatory animals, before the progress of civilization; but this is a superficial judgment. The force that unlawfully deprives men of their property passes through many transformations, but no force is more persistent. Men are plundered nowadays in America far more frequently and flagrantly than in England in the days of Robin Hood; there are men among us beside whose robberies those of the brigands of Italy and Greece and the Bedouins of the desert are mere pleasantries. Of all the triumphs of invention none are more wonderful than those by which the hard-earned gains of millions are forcibly conveyed to the vaults of the robber princes. No business is more highly organized, more strenuously persued, more successfully managed than the business of robbery. Yet, under all this elaboration of method, it is robbery, nothing worse nor better.

The peculiarity of the modern method of robbery is the employment, by the robbers, of the State as their enforced agent and accomplice. Sometimes, but not often, they organize their clients and retainers into armed bands and seize the coveted booty, combining to have the State confirm possession. But the force on which they prefer to rely is the quiet and resistless force of the laws and the courts. By artfully contrived legal schemes they constrain courts to do their bidding. The judges may be unwilling instruments, yet they are bound to sanction, impartially, the working of legal processes. But what shall we say when weak or corrupt judges hasten to legalize schemes by which great corporations are wrecked or rehabilitated as suits the purposes of the conspirators?

Of the gigantic fortunes now held in this country, not a few have been gotten by legal robbery. Twenty years ago our millionaires could be counted almost on the fingers of four hands. To-day their enumeration would carry us into thousands. Since the new system of robbery was perfected, about twenty men have amassed fortunes, which, taken together, exceed the debt of the nation. Twenty years ago many of these men were poor. Some of the new millionaires have grown rich honestly, but some of them have led a raid upon the production and the accumulated wealth of the country. So Napoleonic in its boldness and success has been the method of the master robbers, that rich men of better instincts have been dazzled by it, and have adopted it openly and independently, or have lent indirect co-operation and social credit to the robber chiefs and have shared in the plunder. Men of honorable reputations, who have been crowned with public honors, have countenanced these crimes as affording the surest way of adding to their unsatisfying fortunes of ten, twenty, or even thirty millions. It is by no means our purpose to throw discredit upon the pursuit of wealth. Honest production and the honest gains of wealth that is employed in the service of society are the bulwarks of civilization. But we do say that examples of private greed are sapping the sources of public honor; examples of gigantic and countenanced robbery are undermining the foundations of public morality and corrupting the national character.

Our legislators have failed to see, or, for private and corrupt reasons, have winked at the fact, that the laws which were made to fit old-fashioned ideas of honor and morality, instead of protecting the public, are the strength and the protection of dishonest men. The old code of commercial honor is lost sight of in the complex transactions of stock-jobbers, who remain out of sight while their work is being done by conscienceless factors; by lawyers skilled in discovering loop-holes in the law and in juggling with the law; by lobbies with money at the doors of legislatures; by paper shares and paper promises to pay; by cipher messages and spies, and by abusing the facilities of stock exchanges.

It is well that our legislatures are making at least the show of inquiring into the methods by which the public is robbed in the interest of stockholders, and they, in turn, are robbed by corporate managers; by which wholesale robbery is cloaked with legal forms of "consolidation," "re-organization," "receiverships," and "watered stocks;" by which men may safely conspire to pervert the natural course of production and trade, and rob the public by the artifice of "corners;" by which a man is allowed to control rival or double systems of railways, and with impunity array one against the other, as suits his varying purpose thereby despoiling the public with the ease of a gambler playing with marked cards.

What have the people to say about these practices? They do not appear as yet, to have anything to say. The robber princes are held in high esteem. They go about to the colleges, some of them, and Doctors of Law and Doctors of Divinity grovel at their feet; if any Mordecai has refused to bow down before them, his name has not been reported. Men whose riches have been increased by spoiling their neighbors are held up as shining examples for the imitation of our youth. So long as teachers of morality silently indorse such iniquities, it is not to be expected that the people will cry out against them. But the day is sure to come when plain men will clearly see that no man can get with clean hands, in an ordinary, life-time a hundred million dollars; that such an enormous pile so suddenly collected, must be loot, not profit. That will be a day of reckoning, indeed, for the robbers and for the judges and the legislators and the public teachers who have been their accomplices.

Meantime these facts are to be kept in mind,—that we have among us a class of men who, in their rapacity, are bent on enriching themselves by forcibly seizing the property of their neighbors: and that they have learned how to use for this purpose the organized force of the State. Some means must be found of putting a stop to them. Unless this be done speedily, the respect for law on which social order rests will not long survive.

A GREAT POLITICAL QUESTION.

Dr. Prime, editor of the conservative old New York *Observer*, speaks with emphasis respecting intemperance and its relation to the ballot:

The most serious, important and momentous question of the day is involved in the matter of temperance or intemperance in the use of intoxicating drinks. There is no party issue so nearly vital to the welfare of this country. The tariff, the currency, everything dwindles, when compared with the gigantic proportions of the increasing evil that comes from this one pestilent source. I do not pretend to propose a solution of the problem, "what to do about it." Where there is a public sentiment that will sustain laws to put the traffic on the same footing with vices and sources of vice, by all means let us make laws to help in saving the people. And we may labor and pray to bring the people up to that highwater mark of virtue where such laws will be made and sustained. But push the subject aside as we may, treat it as a vulgar, dull and dreary question to be attended to only by professional reformers, who are often regarded as great bores, the subject will not be put down. It is on us and around us, and we must deliver the country from the cause of it. "Billy McGlory and Company" have their clutches on the poor, the vicious, the lawless, on thousands of voters, on millions of people. There is much fighting and bloodshed in the shops of Billy McGlory and Company, and our fight out of the saloons, and in the pulpit and press, in the market place, and at the poles, must be with Billy McGlory and Company, till we put them down.—*N. Y. Observer.*

There is nothing in the voice of Masonry with its triangles, circles, compasses, aprons, squares, etc., which is anything like the voice of the True Shepherd. He who mistakes one for the other cannot be much of a Christian.

THE CHURCHES.

—Rev. J. W. Swaney, the pastor of the Oil City, Pa., U. P. church, who died recently, left all his money to Foreign Missions, one half to be used by his mother during her life, and then to go to the Missionary cause; the other half, about $1,000, will go immediately to this cause of which he was an ardent friend.

—During the twenty years' pastorate of the Rev. Howard Crosby at the Fourth Avenue Presbyterian Church New York, 2,000 persons have united with the church on confession of faith, and many more by letters from other churches.

—The Burmans are beginning to show increased interest in Christianity. Though the Baptist missionaries in Burmah began their labors among them, they only number about 15,00 converts, while there are 81,899 church members among the Karens.

—A London paper, speaking of the appointment of Dr. Matheny, a missionary of the United States Reformed Presbyterian Church, at Latakiyeh, in Syria, to establish a mission in or near Tarsus, in Cilicia, says: "How strange that the gospel should be sent back to the city of St. Paul's birth by the inhabitants of a land of whose existence he had never dreamed."

—The colored Baptists of South Carolina have 550 churches, 350 ordained ministers, twenty associations, and a State Convention. They support a mission in Africa, and help support an educational institution. They indignantly deny the assertion, made at the recent convention of white Baptists in that State, that "instead of 90,000 colored Baptists there were 90,000 pagan Baptists."

—Oscar F. Brown, a banker and broker well known in Wall street, was ordained a minister recently in the First Reformed Episcopal Church at Madison avenue and Fifty-fifth street, New York. Mr. Brown started the Zion Chapel two years ago on Fifty-second street, near Tenth avenue. There are now ninety communicants and 350 scholars in the Sunday-school. He devoted a great deal of his time to the work and interested a number of Wall street men in it, and he finally decided to devote the rest of his life to the ministry. He went through a regular course of study.

Messrs. Moody and Sankey concluded a series of meetings in Dublin at about the middle of last month. The services were held in the hall of the Christian Union building, which holds nearly 4,000 persons. The hall was crowded, and overflow meetings were necessary. These peculiarities were observed: Among the most efficient assistants were the converts of the visit of the Evangelists a few years ago; a number of young Romanists were present and very attentive; the clergy of all Protestant denominations united in promoting the success of the meetings; the leading Roman Catholic organ, which derided the preaching of Mr. Moody during his visit a few years ago, a paper owned and edited by Papists, now gave almost a full report of each day's services, which will go into thousands of Romish families. The engagements of the Evangelists are for Birmingham, Belfast, Liecester, and Nottingham in February; Manchester and Leeds in March; Liverpool from March 31 to April 14. There being no hall large enough for the number expected to attend, the committee at Leeds is putting up a temporary wooden building for the meetings.

Mr. Moody had his picture taken recently, had a dozen copies made, then bought the negative and carried it off with him. He wished to gratify only his family and nearest friends. He is not willing that the photograph shall be for sale. This is said to be an admirable portrait of the man. It is the first taken in twenty-five years.

COUNTERFEIT PASSING FOR GENUINE.

Daniel Defoe is quoted as the author of the proverb: "God no sooner builds a church than the devil puts up a chapel." About the middle of December notice was given in our Sabbath school for all interested in having a children's festival to meet on Wednesday following. I was subsequently informed that it was to be the wedding reception of Mr. and Mrs. D. The bridal pair were dolls. There was to be a general sale of dolls; admission ten cents; refreshments for sale. On being invited to dress a doll, I declined and remonstrated, quoting the Saviour's words, "My house shall be called a house of prayer," and other like arguments. Two of the zealous workers informed me that the vestry was not the house of God. It was built to hold prayer-meetings, church sociables, entertainments, etc., in. I argued as best I could that it was God's house and that it was sinful to use it as a house of merchandise, and when they would prove to me from the Bible that doll sales was the right way to raise money I would help and not before. Since reading the above quotation which I had preserved in a scrap book, I have come to about the same opinions of those ladies, that is, the vestry is not God's house, and I question whether the church is God's house either. A few Christians and many sinners unite and build an elegant house to worship in. To meet the expenses the pews are sold at auction to the highest bidder, thus making it merchandise, and keeping out the poorer classes from hearing the Gospel (peradventure the hired minister preaches it). This house is too good for the use of the

children's school and they are shoved into the vestry to sit on hard seats and walk on bare floors. Most parents think their children cannot understand the sermon (and probably they are right), so they go home after the school and seldom if ever see the inside of the nice church. It is too good for use save an hour and a half each Sabbath by those who are well able to hire a seat. Thus it seems to me the devil owns and controls the church as well as the chapel.

Defoe's lines are:

"Wherever God erects a house of prayer,
The devil is sure to build a chapel there:
And 'twill be found, upon examination,
The latter has the largest congregation."

Our prayer-meeting has about twenty, the sociable a hundred or more. At our annual meeting in January the majority on the new board of officers chosen are secretists. I feel safe in saying that the devil has control of all the church property at present. F. M. M.

WILLIAM E. DODGE.

The death of this eminent Christian merchant will be felt by all the churches. His funeral was attended on Monday the 5th inst, by nearly every prominent citizen of New York, including W. H. Vanderbilt, Jay Gould, General Grant, and Peter Cooper, by a great many leading clergymen, and by associates of the deceased in religious and philanthropic work. Addresses were made by the Rev. Dr. Hitchcock, the Rev. Dr. Mark Hopkins, and the Rev. Dr. Cuyler. The *Intelligencer* in a brief sketch of his life says:

Mr. Dodge was converted when twelve years old, and from that time regarded himself as a steward of God. Few men have been as faithful in their stewardship. His business was prosperous, and he gave with eminent liberality. His gifts have often reached $100,000 a year, and sometimes $250,000. All the world shared in his liberality. His interest in Foreign Missions was almost life-long, and his gifts to Missions to the heathen large and constant. A large part of his benevolence was unknown outside of a small circle. He might have been one of the most wealthy men in the world. He leaves only about five millions. He was Vice-President of the American Board and of the American Tract Society, for twenty-five years a manager of the American Bible Society, President of the National Temperance Society, a member of the Presbyterian Board of Foreign Missions, a trustee of Union Theological Seminary, and an active member of a score of philanthropic societies. Since 1818 he had been a member of one or another Presbyterian church in this city. Actively as he was engaged in business, Mr. Dodge gave earnest and invaluable service to the Church and to these Christian and charitable organizations, performed an incessant round of social duties, and was everywhere a genial, out-spoken, decided Christian. His activity as we look back upon it seems amazing, his unvarying urbanity and courteous sympathy no less wonderful. His life is a model. Almost to the last his mind was keen, sprightly, energetic, and at over three score and ten years he seemed younger than other men at sixty. This city has lost one of its best citizens in the highest and completest sense, and the Church of Christ is deprived of the presence of a member and leader of inexpressible value."

"A great many have convictions," says the *Witness*, "without courage to carry them out or to advocate them. Many lay aside their Christianity for the sake of gain; many who make a fair show, worship the dollar instead of the Creator; but Mr. Dodge was not one of these. He invested his great wealth to promote good objects, such as railroads, and he was a director or president of many companies besides his own special business. But whenever any of the railway companies in which he was interested began to run trains on the Sabbath, he, as he had forewarned them, withdrew from them at once, expressly on that account. He was deeply interested in missions, home and foreign, and a most liberal donor to these and other good works."

PRISON WORK.

The *Cynosure* readers will remember some notice a year ago of the effort of a one-armed brother of Onarga, Ill., Rev. W. D. A. Mathews, to supply the penitentiaries of the West and South with free reading matter of standard character. His work has become so extended that we learn through a correspondent of the New York *Witness* that he now "hopes to furnish a home to discharged, but worthy, prisoners, where they may be trained, and tried, and finally, if found true men, helped to a new class in life. In connection with this work, and on the same property, will be built an orphanage, where the children of prisoners can be cared for and instructed during the confinement of their parents. There will also be a home for disabled sailors and others who cannot keep sober without some restraint beyond their own will power.

"The property, upon which it is proposed to found these sister charities, I have personally examined, and find the situation perfect and the extent ample for all needs, and the surroundings such that the control of those enjoying its advantages will be by such natural walls that there will be the least possible friction in the management. This property, worth not less than $25,000, is offered for a little less than $20,000 for a very short time. The $10,000 now raised will secure extended possession of this property, and furnish the buildings at present needed for the "National Industrial Home" and the rooms for assorting and handling the reading-matter. The management of this charity request interested people in every city and village to take measures for collecting funds. The sum named above is needed at once. During the next eighteen months $25,000 additional will be needed.

"For a charity so unique, National in its aims, situated so centrally, near Rock Island, Ill., with unequaled facilities for transportation North, South, East, and West, created for the use of a present constituency of not less than forty penal institutions, State, military, and city, no active lover of the unfortunates ought to find it difficult to secure from one to five hundred dollars among his own friends. All funds should be sent to the Hon. T. J. Robinson, President National Bank, Rock Island, Illinois."

In an editorial on the funeral of the Archbishop of Canterbury, the London *Times* expresses the opinion that all one can reasonably hope for is to cultivate a large spiritual unity—that the sects have accentuated their differences so clearly and developed their enterprises and institutions to such an extent that only a dreamer can cherish the hope of formal unity: "Formal unity in religion," it says, "is now as inconceivable as a political union to embrace all mankind. Any effort made to reunite 'Popish recusants,' as they used to be called, Nonconformists, Presbyterians, and Dissenters would be labor lost. On the other hand, there is as much moral unity as ever, perhaps more than ever. Christians agree to differ. They work on the foundations of agreement, and while doing so they lay aside their differences. They gladly recognize in one another that which they believe to be common to all true Christians." From this view we utterly dissent. The sectarian structure of the church is the growth of less than three centuries. Only an ignorant misconception of its erroneousness and its resultant evils, or a pessimistic despair of the final triumph of righteousness and goodness could give birth to such a prophecy. Let the spiritual unity of believers be cherished and promoted. It will one day be perceived that the spiritual unity is the sufficient basis for that organic unity which is indispensable to the full triumph of Christianity among any people or over the world.—*Christian Statesman.*

OUR CONTRIBUTORS.

The *Cynosure* is happy to announce herewith a grand list of contributors and correspondents for 1883. To read their letters, study their arguments, compare their experiences, and drink with them at the fountain of truth, even Jesus Christ, will be the noble privilege of the readers of the *Cynosure*. The following is only a partial list. Arrangements are being made for the enlargement of the circle until it shall include every section of our country:

John G. Fee.
Rev. A. M. Milligan, D. D.
Rev. P. A. Seguin, French Protestant Mission, N Y.
Pres. S. B. Allen, Westfield College.
Pres. C. B. Kephart, Avalon College.
Rev. Warren Taylor, Presbyterian, Ohio.
Prof. L. N. Stratton, President Wheaton Theological Seminary.
Prof. W. O. Tobey, editor *United Brethren in Christ.*
Prof. J. R. W. Sloane, D. D., of Reformed Presbyterian Theological Seminary.
Rev. Wm Johnston, United Presbyterian church, Iowa.
R H. Hinmanevs. H. and P. S. Feemster, N. C. A. agents in the South.
Rev. J. C. K. Milligan, editor of *Our Banner.*
Thos. E. Kennedy, San Jose, California.
S. M. Good, who has taken some fifty degrees in various Masonic rites.
Rev. X. A. Welton, Episcopal.
Mrs. E. D. Bailey, Worcester.
John Tanner, Jr., Kingston, Tenn.
Alexander Thomson.
John D. Nutting, Oberlin Theological Seminary.
Rev. Woodruff Post, Methodist Episcopal, New York.
Rev Henry T. Cheever, Worcester.
Rev. David McFall, Chambers Street R. P. church. Boston.
Rev. A. J. Chittenden, Congregational, Ill.
Rev. B. F. Worrell, do., Olathe, Kans.
Prof O. F. Lumry, Wheaton College.
Rev. M A. Gault, Ref. Pres., Iowa.
Rev. Isaac Bancroft, Monroe, Wis.
Mrs. J. F. Hardie, of Minnesota.
Mrs. S. C. Kennedy, of California.
Rev. C. D. Trumbull, Ref. Pres., Iowa.
Elder J. L. Barlow, Baptist, Conn.
Elder A. L. Post, do., Pennsylvania.
Rev. C. C. Foote.
Gen. J. W. Phelps, American candidate in 1880.
Rev. P. B. Chamberlain, Congregational, Washington Territory.
Elder Nathan Callender, Pennsylvania.
George W. Clark, the "Liberty Singer."
Miss E. E. Flagg, Massachusetts.
Rev. W. W. Ames, Wisconsin.
Prof. S. C. Kimball, editor *Christian Witness.*

FROM FOREIGN LANDS.

Rev. John Boyes, Louth, England.
Rev. Wm. Hazenberg, Cape Town, South Africa.
Rev. A. D. Zaraphonithes, Smyrna,, Turkey.
Rev G. H. Filian, of Armenia [now in this country.]
Henry M. Bissell, missionary in Guadalajara, Mexico

A WORD TO SUBSCRIBERS.

We have said but little about changes already made in your paper, and we do not intend to speak of others contemplated in advance; we prefer to submit them to your inspection, and if you are pleased we shall be encouraged, and if you are displeased we shall hope to hear before it is too late to repent and *try again.* If you think we have done reasonably well, and have faith in the future sufficient to warrant a little extra exertion on your part, we ask you to call the attention of your neighbors to what is being done. If after making an effort you fail to secure a subscription for six months or a year, and can secure a *trial subscriber* we will send four consecutive numbers for 10cts., to begin with the number immediately following the receipt of the money. Please put us in communication with persons who in your judgment ought to read the *Cynosure*, and let us see how many we can hold. We are willing to test this plan and we make this offer to continue for one month from February first. Give *name, postoffice and State very plainly.*

An additional 5 cents secures the Weed pamphlet with a wood cut and brief description of the Morgan monument. Please look out for "Business," on the last page.

—Mr. Beecher seems to be going about the country not exactly like a roaring lion seeking whom he may devour, but seeking for hearers whose faith in the grand old truths of the Gospel he may shake or corrupt. He was most injudiciously called to lecture for a Baptist church in Boston in order that, by the sale of tickets, it might raise funds for its Sabbath-school. To the horror of these orthodox Christians he chose the opportunity to attack the evangelical doctrines held by them, and they regretted, when too late, having admitted such an enemy within their camp. It is worthy of note that, when Mr. Beecher lectured in a somewhat similar strain in Indianapolis, the Rev. Dr. Pierson, who now ministers to the church there of which Mr. Beecher many years ago was pastor, spoke as follows concerning his lecture: "He lamented the fact that Christ's people were carried away by the slosh of the learned gentleman's dissertations, and added: 'I felt ashamed to have such grand doctrines as the inspiration of the Holy Scriptures and such awful truths as the final punishment of the ungodly travestied and held up to ridicule.' Here," says the dispatch, "the audience broke out in unrestrainable applause. Dr. Pierson afterward privately reasserted his strong opinions, and was warmly congratulated by many of the prominent ministers for his bold stand."—*N. Y. Witness.*

—To the young convert we would say, Don't forget secret prayer, walk in the light, keep yourselves unspotted from the world—go on to perfection.—*Gospel Banner.*

ANTI-SECRECY TRACTS

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FARM NOTES.

TAKE CARE OF YOUR HORSES.

Never allow any one to tease or tickle your horse in the stable. The animal only feels the torment, and does not understand the joke. Vicious habits are thus easily brought on.

Never beat the horse when in the stable. Nothing so soon makes him permanently vicious.

Let the horse's litter be dry and clean underneath, as well as on top. Standing on hot, fermenting manure makes the hoofs soft, and brings on lameness. Change the litter partially in some parts, and entirely in others, every morning; and brush out and clean the stall thoroughly. To procure a good coat on your horse naturally, use plenty of rubbing and brushing. Plenty of "elbow grease" opens the pores, softens the skin, and promotes the animal's general health. Never clean a horse in his stable. The dust fouls the crib and makes him loathe his food. Use the curry-comb lightly. When not used rightly it is a source of great pain. Let the heels be well brushed out every night. Dirt, if allowed to cake in, causes grease and sore heels. Whenever a horse is washed, never leave him till he is rubbed quite dry. He will probably get a chill if neglected.

When a horse comes off a journey, the first thing is to walk him about till he is cool, if he is brought in hot, as this prevents his taking cold. The next thing is to groom him quite dry, first with a wisp of straw, and then with a brush. This removes dust, dirt and sweat, and allows time for the stomach to recover itself, and the appetite to return. Also let his legs be well rubbed by the hand, as nothing so soon removes a strain. It also detects thorns or splinters, soothes the animal, and enables him to feed comfortably.

Let the horse have some exercise every day. Otherwise, he will be liable to fever or bad feet. Let your horse stand loose, if possible without being tied up to the manger. Pain and weariness from a confined position induce bad habits, and cause swollen feet and other disorders.

Look often at the animal's feet and legs. Disease or wounds in those parts, if at all neglected, soon become dangerous. Every night look and see if there is a stone between the hoof and the shoe. Standing on it all night, the horse will be lame the next morning. If the horse remains in the stable his feet must be "stopped." Heat and dryness cause cracked hoofs and lameness. The feet should not be "stopped" oftener than twice a week. It will make the hoof soft and bring on corns.

Do not urge the animal to drink water which he refuses; it is probably hard and unwholesome. Never allow drugs to be administered to your horse without your knowledge; they are not needed to keep the animal in good health, and may do the greatest and most sudden mischief.—*Valentine & Co's. "Stable Hints."*

KICKING COWS.

We see many remedies for curing a cow of kicking while being milked. The best remedy is prevention. This can only be applied by handling the heifer while young, teaching her by gentleness and kindness that man is her friend, and does not wish to harm her; but, as this is not always possible, it is well to know how to prevent kicking after a cow has reached mature years.

Take a piece of rope half an inch in diameter—an old one is better than a new one, as it is not stiff and is easily tied; make a loop in one end of this that will not slip; pass this rope over the loin of the cow in front of her two hip bones; pass the rope around her in front of the bag, and put the other end through the loop, draw it up moderately tight, and tie it; then sit down and milk her, regardless of her movements. This rope prevents her raising her foot high enough to kick, and she will soon give it up as an unprofitable job.

The first time the rope is ever put upon the cow time should be given to her to become accustomed to it, and find that however much she jumps or tries to kick she cannot free herself from it. This simple remedy is worth many dollars to anyone who has cows.—*Live Stock Journal.*

The agricultural condition of the Eastern States has undergone a radical change in recent years. Instead of raising grain, stock, etc., as they once did, New England and other Eastern farmers now produce vegetables, fruits, poultry, dairy products, etc. This change has resulted in greater variety and increased value of products. It has been attended with a vast saving of labor. The art of agriculture has made a great advance in these States, and the condition of the farmer has been materially improved. These changes have been chiefly due to two causes, namely, the vast agricultural development of the Western and North-western States and the great extension of transportation facilities between this part of the country and the East.

A few years ago, a Mr. Hezekiah Bradford of New York bought a tract of over four hundred acres of mining land in Juniata Co., Penn., about one hundred and forty-four miles from Philadelphia. Examination proved it worthless for mining. The question was, "What shall I do with it?" A few common farm buildings and only a small tract of farm land did not promise much. Most of the land was very steep and stony, covered with forest. Notwithstanding all the natural obstacles, to-day it blossoms like the rose. 15,500 peach trees, 10,000 quince trees, and 9,000 Siberian crab-apple trees testify to the clear head and great energy of the owner.

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Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conferenee.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

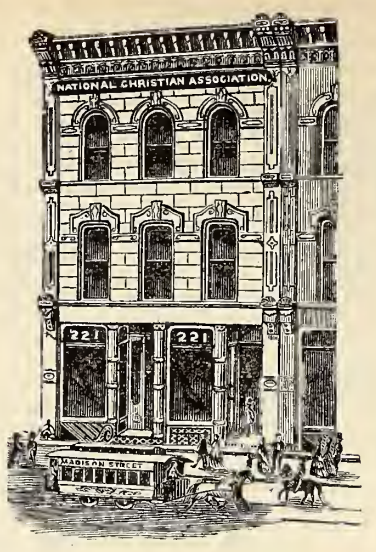
adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Toniea, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

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NEWS OF THE WEEK.

—The Senate passed the Japanese Indemnity bill, which provides for the payment of the principal, without interest. The bill now goes to the President for his signature.

—Secretary Folger is confined to his bed with an illness which his friends fear may be quite severe. He has not been well since he came to Washington, yet he labors constantly so many hours each day when he is able to sit up that he is under a constant strain which results periodically in a complete collapse of strength.

—The Arkansas legislature passed an act prohibiting for two years the sale of intoxicants wilhin three miles of a church or school, according to the wishes of the adult majority of both sexes.

—The senate of Maine passed a constitutiona prohibitory amendment, three voting against.

—In the Star-route trial Rerdell withdrew his plea of not guilty, announced he had decided to abandon any further defense in the case and throw himself on the mercy of the court, and said he was willing to testify to all his knowledge of any facts with reference to any of the defendants, either against or for them, himself included.

—The Pacific express was in collision near Dundas, Ontario, Feb. 15, with the east-bound express on the Great Western division of the Grand Trunk railway. A heavy fog prevailed at the time of the collision. The trains crashed into each other, demolishing the engines, tenders, and as far as the smoking-car of the Pacific. Engineer Mason of the latter and two passengers were killed, and seven passengers were wounded.

—The snow is said to be sixteen feet on a level at Watertown, N. Y.

—The Boston Board of Aldermen has passed an order that the gas in the streets shall be superceded by eleetric lights.

—The lease and other papers transferring the Mutual Union wires to the Western Union Co. were signed last Tuesday, and the latter company assumed control of the property.

—Near Sumner, Cal., Tuesday, a waterspout covered the railroad track with mud, causing the derailing of a freight train, two engines and six cars being wrecked and a number of cattle killed.

—Twenty miles south of Moberly, Mo., Wednesday morning, the Kansas City express train for St. Louis was derailed and John Lester, the engineer, was scalded to death, and the fireman, John Murphy, was quartered.

—Two gold pieces from the New Orleans mint were assayed at Philadelphia and found to be slightly below the standard. The matter will be reported to the President if a second assay proves the correctness of the first trial.

—Quite a panic has been occasioned among the sporting fraternity of Baltimore by the rearrest by order of Judge Phelps of all the gamblers recently indicted by the grand jnry, and requiring them to give bail in the sum of $4,000 each.

—The new five-cent piece just issued from the Treasury department is being electro-plated and passes for a $5 gold piece.

—A fearful calamity occurred on Friday at the Diamond coal-mine, near Braidwood, Ill. About 3 o'clock afternoon a large body of earth, loosened by the frost and saturated with water, unable to withstand the pressure caved in upon the workmen in the mine. The body of earth falling is reported to be about ninety feet square. There were 300 men employed and 74 are known to nave perished.

FOREIGN.

—The British Parliament opened on the 16th.

—Richard Wagner, the great composer, died on the 13th from disease of the heart. He had another violent attack of the disease, when he had a doctor summoned, who found his ease was hopeless. He died in the arms of his wife and surrounded by his children.

—Bishop Logue, of Donegal, Ireland, writes the distress is heart-rending, and that hungry thousands will no longer be able to suppress the cry of distress.

—The French senate adopted M. Waddington's proposal, that princes who attempt to further their pretensions be banished after trial in special assizes, or by the Senate sitting as a high court.

All the members of the French Cabinet have resigned in consequence of the action of the Senate on the expulsion bill.

—The expectation of Paris seems to be that De Freycinet will from a cabinet representing the dominent sentiment of the ministers of 1879 and 1881. Leon Say, named as Minister of Finance, held the same office in the De Freycinet Cabinet of 1881, and Constans, put forward as Minister of the Interior, and Admiral Cloue as Minister of Marine, held the same office in the Ferry Cabinet of 1880.

THE FLOODS.

—The floods at Cincinnati began to recede Thursday morning after reaching the unprecedented height of 66 feet 4 inches above low water mark. The chief disasters causing loss of life were an explosion of sewer gas, which wrecked a house, killing three persons and wounding many others; and the giving way of a 100-foot embankment on which stood the Cincinnati, Southern railroad depot. The loss of life at this place is unknown; but it is feared that a dozen men and boys went down in the crash.

—At Fern Bank, below Cincinnati, a floating house was stopped, and in one of the rooms was found a baby sleeping peacefully in its crib.

—Nowhere does the falling water give greater joy than at Lawrenceburg, Ind., where it is estimated that two hundred houses have been overturned or washed away. Three thousand people were driven from home, with nothing but the clothes they wear. The loss will reach $500,000.

—The Mississippi at Memphis at noon Feb. 16 marked within two feet seven inches of the danger line, and four feet nine inches of the extreme highest point reached last spring. It is rising at the rate of ten inches a day, and will surely go over the banks below in many places where the levees broke last year and have not been repaired.

—The lower house of the Indiana legislature passed a bill appropriating $100,000 for the flood sufferers, and the Senate will undoubtedly coneur in the measure. An appropriation of $40,000 has already been made. All the great cities are moving earnestly for relief.

BUSINESS.

ACKNOWLEDGMENTS.

A very few persons in writing have mentioned the omission of weekly acknowledgments of receipts in our paper. No one has complained.

The receipt of the Weed Pamphlet by all who renew or subscribe during the months of January and February while not a legal receipt is a notice that the money has been received, this, with change of date on the tag, we have thought in most instances sufficient. Where there was anything special seeming to require it, we have sent receipts. By this method valuable space is saved and such subscriber furnished a *notice* that is itself a document of permanent interest and will aid in enlisting others and inducing them to subscribe if judiciously used. Our supply of this kind of notices is *not* exhausted and are awaiting your orders.

TEN CENTS.

Friends are heartily endorsing the 10-cent "Trial-subscriber" plan of introducing their paper into the homes of their neighbors. This is as it should be, and now is the time to push on the work. This plan divides the expense of giving a great many persons an opportunity of becoming acquainted with our Association and its organ, and is better in many respects than the free sample copy plan. It should be pushed while the season lasts, and those desiring specimens for their own information should send orders.

HELP YOURSELF AND THE CAUSE.

Much less inconvenience and confusion has occurred in the transfer of correspondence than was anticipated. It speaks well for the intelligence of our patrons that a letter intended for the N. C. A. or *Cynosure* is very seldom misdirected A glance at the book orders sent during the last few days, suggested that a word of commendation was due to those who have so readily fallen into line. You have our thanks, and we are still at your service to send anything published in the line of our reform and also any book on sale in this market. When you send for "Freemasonry Illustrated," "Odd-fellowship Revised," etc., put in your orders for Bibles, histories, biographies, volumes of sermons, books for your children or any standard works you may want. They will receive prompt attention at No. 221 West Madison street, and every penny of profit go to the credit of the work we have in hand as your agents and fellow-helpers.

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GRAIN—Wheat—No. 2		1 11½
No. 3		96
Rejeeted		92
Winter No 2	$1 12	@1 14
Corn—No. 2		@ 58½
Rejected		52½
Oats—No. 2		40
Rye—No. 2		63
Bran per ton		13 50
Flour—Winter	3 50	@5 75
Spring	3 00	@7 00
Hay—Timothy	8 50	@12 50
Prairie	5 00	@8 00
Lard per cwt		11 45
Mess pork per bbl		18 50
Dressed hogs	7 60	@7 80
Butter, medium to best	18	@40
Cheese	05	@14¼
Beans	1 75	@2 35
Eggs	27	31
Potatoes per bu	60	@80
Seeds—Timothy	1 60	@1 85
Clover	6 50	@7 60
Flax	1 28	@1 30
Broom corn	02½	@ 07
Hides—Green to dry flint	6½	@14½
Lumber—Clear	43 00	@52 00
Common	15 00	@22 00
Shingles		3 20
WOOL—Washed	27	@40
Unwashed	14	@29
LIVE STOCK—Cattle extra	6 00	@6 40
Good	5 25	@5 80
Medium	4 60	@5 10
Common	2 50	@4 40
Hogs	6 60	@7 30
Sheep	3 00	@5 80

NEW YORK MARKETS.

Flour	3 45	@8 00
Wheat—Spring	1 03	1 20
Winter	1 07	1 29
Corn	70	@74
Oats	49	@54
Mess Pork		19 25
Lard		11 77
Eggs		29

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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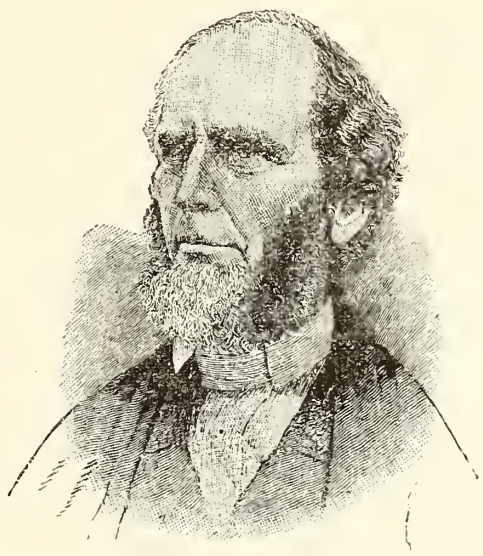
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PRESIDENT FINNEY.—The reminiscences of this "Prince and great man in Israel," in the present number, will be read with profound interest. They are worthy of their subject, and that is sufficient praise. There are tens of thousands who knew and heard him, both in this country and in Europe, who would hail this number of the *Cynosure* with delight, and who would have it at any reasonable cost and pains, if they knew of its existence. Can our readers do any thing to gratify them by spreading the knowledge of it, by correspondence, sending copies, and by personal application to those who are within their reach?

We would respectfully suggest that a majority of the people of Oberlin need this copy of the *Cynosure.* Oberlin is becoming—rather, has become, lodge-ridden. So long ago as 1872 old citizens were lamenting the fact that the municipal officers were all, with one or two exceptions, members of secret orders. In the next generation, when lodge-idolatry is suppressed; the people will erect a monument to his memory in Oberlin, where now his name is seldom mentioned. And we never look on his inimitable "Autobiography," without lamenting the total suppression of the record of far the most interesting and important of his reform labors. Let us call for or issue a new edition which shall give a true history of this great man.

DEA. WILLARD SEARS, of Boston, who was a warm friend and liberal supporter of Mr. Finney and of Oberlin, as it was in its early days, said once in speaking of Mr. Finney: When he was preachiug in Boston, and a powerful revival was in progress, several of the leading members of the church were in counsel, when some one asked Mr. Finney's opinion about secret socicties, particularly Freemasonry. Mr. Finney rose and exclaimed with emphasis, "THEY ARE ALL FROM THE DEVIL," and abruptly left the room.

HE KNEW MEN.—The shadows of unsoundness in the faith were just beginning to creep over the great light of the Brooklyn pulpit. Suspicions of domestic infidelity were continuously whispered among brother clergymen in a confidential way. I was at Oberlin and in conversation with Mr. Finney the matter came up. Standing by his side with my right hand resting on the back of a chair in which he sat, I said, "Well, Mr. Finney, what is your opinion of Mr. Beecher, anyhow?" Instantly turning his face squarely to mine, and with a look that made me feel that he was searching the very depths of my soul, he exclaimed with emphasis: "He's an ass! He's an ass!" Mr. Finney then saw clearly what it took the average minister of the American pulpit years to discover. But the time has come when the once halting and incredulous (who even now may have their refined and cultured tastes *shocked* by Mr. Finney's forcible words) are forced to adopt the same opinion of the man who boldly endorses the doctrine of Robert G. Ingersoll, that "the Christian's God is his devil." Let all such imitate Mr. Finney's *fidelity* by expressing their convictions in such terms as may be agreeable to their taste. But *let the truth be spoken.* J. P. S.



PRESIDENT FINNEY.

BY THE EDITOR.

The grave of Moses is hidden; his name and teachings cover the globe. So let it be with President Finney. He resembled Moses in the power of his physique. "His eye was not dim nor his natural strength abated," till years after the time when most men shrink from the toils of life. His most stupendous labor, his assault on the Image of the Beast, was made when he was nearing his eightieth year, and when brave men stood silent and timid men quailed before it; nay, still cringe and falter and truckle before that power whose serpent-tongue traduces every man of reputation who dares to resist it; whose arguments are lies; whose dagger-points are at every honest statesman's breast; and whose minions were mean enough to write him letters threatening to cut off by secret assassination, the few short years of the meek and mighty octogenarian, before whose courage they cowered, and whose fearless testimony they dreaded.

I saw this great Christian chieftain soon after he, with his associate pastor, Prof. Morgan, summoned the lodge to trial on that memorable Sabbath in the crowded First Church of Oberlin. He seemed neither old nor young; though he had then seen near eighty winters and summers. Erect, tall, finely proportioned; his hair, always light, concealing his gray locks, if he had them; his large gray eyes emitting flames when kindled by emotion; you felt awed as by the presence of an angel, yet drawn to him as by the loving nature of a child.

He told me his religious conversion, as related in his autobiography, and never shall I forget what is not in the biography, his experience in the lodge. These were exactly, or very nearly, his words:

"As soon as I was converted to Christ, my moral nature loathed it; and I went direct to the lodge and demanded my discharge. The members plead off, and got up some sort of a meeting at which they insisted I should attend and pray, because I could pray and they couldn't. But I said, 'No, brethren, I cannot remain a member with you. You must certainly excuse me.' But I said nothing concerning the revelation of their secrets or about my leaviug the lodge till after Morgan's exposure, which occurred in a few years. I was then asked if Morgan's exposure was true; aud, as I must then be guilty of a *perpetual lie* by denying, or break my lodge oath by confessing that it was a true revelation, I chose the latter. I had not then learned as I have since, that the lodge was utterly destructive of both state and church."

Mr. Finney had known the extremes of popular hatred followed by general popularity. At one time nearly every Congregational pulpit from Oberlin to Boston was closed against him, and yet afterward no religious teacher was so beloved and revered in that city as he. And now, with a full consciousness of the bitterness of popular religious hate, he was uttering and publishing his terrible denunciations of the lodge, and that without a tremor or a cringe, and without regard to the course others might take. It was the height of the moral sublime.

"Faithful found among the faithless;—
Among innumerable false, unmoved,
Unshaken, unseduced, unterrified,
His loyalty he kept, his love, his zeal:
Nor number, nor example with him wrought,
To swerve from truth or change his constant mind."

CHARLES G. FINNEY—A SKETCH OF HIS LIFE.

BY REV. GEORGE CLARK.

Rev. Charles G. Finney was born in Warren, Litchfield county, Connecticut, August 29, 1792. Two years later his parents removed to Oneida county, N. Y., where he resided, enjoying the privileges of common schools summer and winter, till he was sixteen—when they removed to Jefferson county. Here he remained till about twenty and then returned to Connecticut to pursue his studies. A self-supporting student, he studied and taught as best he could, hoping to enter Yale College. But his preceptor, a graduate of Yale, advised him not to go, telling him that he could master the entire course of Yale in *two* years and thus save two years' time and his money besides. Hoping to complete his studies under this teacher, he gave up his plan of graduating at Yale. Thus nearly six years of teaching and study passed. In the mean time, overpersuaded by his Masouic uncle, he had joined the lodge. He uow returned to Jefferson county and entered a law office as a student in the town of Adams. Here he studied and practiced law, taught music, led the Presbyterian choir, attended weekly church prayer-meetings when he could, and soon became leader of the young people. A despiser and merciless critic of all shams in religion, he criticised their formal confessions in prayer, repeated every week, and became the dread of both church and pastor.

During a revival in 1821, like Saul of Tarsus, he saw his sins; and after a short season of most pungent conviction, like him he renounced them forever, and received a remarkable baptism of the Holy Spirit. Henceforth, "for him to live was Christ." He was at this time secretary of the lodge in Adams, and a "bright Mason." But he was now "completely converted from Freemasonry to Christ—from all fellowship with its wicked oaths, principles and proceedings," as "unfruitful works of darkness," forbidden by Christ and abhorred by the Holy Spirit. He gave up his law business, having, as he fully believed, received a call from Christ to the work of an evangelist, scarcely less significant than that to Paul; and which subsequent success verified beyond all doubt.

He was now 29, in person of commanding presence, tall, erect, of fair complexion, piercing eyes, that seemed to look one through and through as if "discerning the thoughts and intents of the heart," and anon, melting with tenderness, or swimming in tears, and a voice that easily filled the largest halls. Intellectually he was fitted for his work, which was the promotion of Pentecostal revivals by the Holy Spirit through the truth. Error stood between souls and Christ and must be exposed. Refuges of lies were fortified by theories and traditions, and must be swept away. He was of commou clay, but Christ endowed him, and so took all the glory. He gave him an evenly balanced intellect of a high order, an emotional nature of the finest mould, intuitional and

logical powers seldom surpassed—with a strong will, and a full equipment of moral powers.

In 1824 he was licensed and soon after ordained as an evangelist by the Presbytery under whose care he had pursued his studies for the ministry, and commenced preaching in Jefferson county. Wonderful revivals of most searching, solemn power followed his labors wherever he preached, and spread throughout this country and through his printed lectures into England and Scotland, which he twice visited on invitation to labor.

In the spring of 1835, worn with labor, he was called to Oberlin Theological Seminary, and thenceforward spent his summers teaching theology, and, as his health would permit, his winters in laboring for revivals, and serving as President of the College also from 1851 to 1866. For thirty-eight years he was the true and wise pastor of the First Church of Oberlin, which continued in a revival state through all that period, numbers uniting with the church at every communion. No exact estimate of the numbers brought to Christ through his labors can be given, but they are thought to be many tens of thousands. He said, "I am nothing and can do nothing only as the Spirit of God works through me."

He was a true reformer, and, for the same reason that he was a Christian. He opposed all sin because it was sin, whatever its form or strength. He worked with minorities who were working for God, because God and his legions were working with them. He had the courage of conviction that dares to do right. He had no fear of man where Christ led the way. He had seen a "little one" become a thousand through unseen allies that thronged to its aid. He knew that every divine reform begins with a small minority—that it never becomes popular till it conquers and becomes the majority. He knew that this world was given to Christ and he would rule it in the interest of righteousness and that whoever could not be reformed he would "cast into hell, into the fire that never shall be quenched."

He took sides with God for moral reform and against slavery, intemperance, secret oath-bound societies, especially the unlawful oaths, principles and proceedings of Freemasonry. He had been deceived and drawn into the lodge under false pretences; but at his conversion had renounced its religion of deism, its pagan worship and its salvation without Christ. And when two Masons adhering to their wicked and horrible oaths applied for admission to his church, he sustained the objections of some members, and ruled that they were entitled to *time to prove the truth of their objections*. A committee was appointed, and during the discussions that followed he preached three times on the subject, and the church voted that the "system" of Freemasonry was "utterly wrong," and they could not enter into covenant with any who adhered to it. The substance of those sermons he published in a book soon after. This was among his last writings.

But these brief sketches are already too long and the rest must be omitted. Those who would enjoy "a feast of fat things" should read his autobiography."

Two weeks before his 83d birthday, as the Sabbath sun was setting, he stepped out with his beloved wife to hear and join the song of the evening service at his great church near by—and in the "morning watch" the "angel of the covenant" came and he "entered within the veil" to join the everlasting song.

Oberlin.

BRIEF REMINISCENCES OF PRESIDENT FINNEY.

BY REV. C. C. FOOTE.

To no one man am I more indebted for blessings that shall abide with me for ever, than to Pres. Finney. I saw and heard him first in 1830 during his first great revival work in Rochester, New York. O that awful sermon from Rom. 6: 23, "The wages of sin is death." It thundered in my ears, and I could repeat nearly the whole of the sermon, for years. This newly vamped "second probation" nonsense was swept away by his fiery logic like flax in the flame.

In after years I sat as a pupil at his feet. At first I could not endure those terribly searching eyes, but as I became more intimate with him, it was a luxury to sit and look into the depths of his great soul, now gushing with joy, and now sorrowing, in tears and groans. Sometimes so overwhelmed would he be with emotion, that he would fall upon his knees crying out, "O I cannot preach," and then he would call upon some one to pray while he wept aloud.

I shall grieve to the end of life that I did not take notes of his prayers. Such prayers I shall never hear again. It was a hard heart that did not melt when he prayed. Frequently his prayers were more like intimate conversation with God. He had a method of minutely describing events or characters or conditions of things like no other person to whose prayers I have listened. How many times I have exerted all my strength to restrain myself from crying aloud, while he bore us, on his wondrous intercessions, to the very throne in the heavens.

In the midst of a protracted drought, when the heavens above were brass and the earth beneath our feet was parched and powdered, the man of God entered the pulpit of a Sabbath morning and prayed for rain. Oh how he did plead, and reason and beg and argue with God? And ere the service closed the bottles of heaven were opened to the delight and joy of thousands. He stopped in the midst of the descending torrent and said: "Let us praise God for this rain." Many could not sing for weeping.

His audience betimes were moved like the shaking of the cedars of Lebanon. His descriptive powers excelled any person's to whom I ever listened. I was once sitting by a lady with a babe in her arms. While Mr. Finney was describing the scene in which Solomon showed his wisdom, by commanding the living child to be divided with the sword; so graphic was his portrayal that the lady with a terrified look clasped her babe to her bosom.

A lady of his church having to endure the trial of the amputation of a limb, sent for Mr. Finney. He seating himself by her side, so fascinated her thoughts with heavenly themes, that the surgeon's instruments performed their work without evoking a groan while he talked to her.

While he had the tenderest of hearts his sternness was awful. I have known him to pour the vials of wrath on the head of persons in certain states of mind, and then turn away and weep and groan over the terrible wounds he had inflicted.

Never did a theological instructor lay such stress on the duty of his pupils being filled with the Holy Ghost. "You had better enter the pulpit naked" he would say, "than to be bereft of the Spirit." How mightily he prayed for the enduement of the Spirit on his students, before they went forth on their mission, none but those who heard him can know. I travelled that part of New York where were his early revivals, and every where he was spoken of with the profoundest reverence. All over the country are places blessed by his labors that are not mentioned in his memoir. It may be said of him as of the Saviour, "If all were written the world itself could not contain the books."

Like all reformers his life was an unsuspended battle with wickedness in high places and low. He was raised up for a special mission.

Detroit.

AN ODD-FELLOW'S PRAYER.

BY REV. WM. JOHNSTON.

Some weeks since I sent some account of an Odd-fellow's testimony in favor of his order, and now allow me to speak of an Odd-fellow's prayer. I did not hear the prayer myself, but had the report of it from a Presbyterian elder who is entirely trustworthy. He attended an Odd-fellow festival—not as a critic, but as an ordinary spectator may often be found at such places, who has no very decided convictions on the subject of secret orders.

The banquet was graced with the presence of a Methodist minister, who was called on to lead in prayer at the opening of the festivities. Our Presbyterian elder at different times had heard that minister lead in prayer amid different surroundings, and therefore his prayer as an Odd-fellow was the more noticeable. The prayer was so Christless in its character, so utterly ignored the one Mediator between God and man, the man Christ Jesus, that he could not but mark the contrast. The result was that the elder came away with more decided convictions than he ever had before, and is not likely to seek initiation. To some this may appear a small matter; but to the man who loves and honors his Saviour it must appear a great matter. It is not prayer in Christ's name, and can only be an abomination in the sight of God. It is true the mere use of the form of words "in Christ's name," or "for Christ's sake," will not in itself make a prayer acceptable to God; but it seems to me shocking impiety to omit any such form of words at the bidding of an order that ostracises the name of Jesus, and attempts to unite the friends and enemies of Jesus in a covenant of friendship, by requiring them in each other's company to ignore all that is peculiar in their religious views. Is this anything less than denying Christ before men.

There is a question here worthy the serious consideration of the Christian, viz., Who is it that is required to make the sacrifice? Odd-fellows as well as Masons require their members to lay aside their prejudices at the door of the lodge—that is, all that is peculiar in their religious views. The Christian in our country meets with the infidel, the atheist, the irreligious, and in meeting with these it must be on a common religious plane. He must lay aside Christ and his atonement and even pray as if there was no Mediator between God and man. But what does the infidel and the atheist lay aside? Nothing, absolutely nothing. He is the same unwashed infidel or atheist in the lodge that he is anywhere else. But it is said—he is required to acknowledge a God. True it is so written in the book, yet I have too much respect for my God to pay religious honors to his god. Several times during the last few months I have come in contact with skeptics who talked glibly about God, and asserted that they believed in a God just as firmly as any one. But I have learned to press home upon them this question, Do you believe in a personal God who made you, and to whom you must at last give in your accouut? And on pressing this inquiry, I have invariably found that they did not believe in a personal God.

There is not then an iota of principle sacrificed by the man whose God is evolution, or law, or the awful unknown, or any other substitute for the great Jehovah. He can form any conception he pleases and call it God. But at the door of the lodge, or even at the entrance of the banquet hall of Odd-fellows and Masons, the Christian is required to lay aside those great principles which are the very heart's blood of his religion. Is there an earnest, intelligent Christian that can endure such a sacrifice as this?

But the light is breaking, and the works of darkness are hasting to their fall.

Dear *Cynosure*, toil on and pray on in Christ's name. One prayer in Christ's name is worth ten thousand or ten million in the name of love, friendship and fidelity, or any other catchwords that men would make passwords to heaven. Take fresh courage from the fact that the Christless prayers of Masons and Odd-fellows are opening the eyes of men to see their anti-Christian character, and thus swelling the tide of opposition.

College Springs, Iowa.

UNEQUALLY YOKED.

A church that supports a meeting in partnership with the world is unequally yoked. Proof; the Unitarian schism that wrested from the Congregational body one third part of their meeting houses, and the low state of piety that invariably follows such a partnership. A union of church and world is but the image the union of church and state. The king that pays the priest owns him, and the world that feeds the minister will rule him.

The Christian who goes into a business partnership with an ungodly man will ere long be obliged to abandon his religion or retire from the firm.

The maxims of the business world are wrong and hence the Christian will have the short end of the yoke.

That unthinking multitude of professed Christians who are swarming into secret lodges controlled by irreligious men are unequally yoked in the most emphatic sense. The satanic principle of sworn or pledged secrecy so contrary to the Bible (Lev. 5:4) and reason is cunningly devised to render impossible gospel repentance and confession of sin.

The Christian who marries an irreligious person is unequally yoked in a life of misery. How can two persons honestly promise to walk together when it is their fixed purpose to walk in contrary directions as to the most important concerns of life?

How many backslidings would be saved if men would heed the wise teaching of the inspired apostle. Bunyan's pilgrim put his fingers in his ears and ran from the City of Destruction. Not so the careless professor of to-day. He sees no harm in spending a pleasant hour at Vanity Fair. How many professed Christians have more regard for the customs of society and their worldly interests than for the plain precepts of the Bible. There was a time when among professed Christians a "thus saith the Lord" was supposed to end all debate and guide all true believers. Now, alas! the faithful preacher has by no means won his case before the Christian public when he shows beyond all controversy that he presents Bible truth. Says the time-serving church: I know I should not be Says the time-serving church: I know I should not be in bondage to the world, but I cannot otherwise raise $1,000 per year to pay the preacher. Says the Christian business partner: I know my conscience will suffer, but it is a good chance to better my temporal prospects. Says the Mason or Odd-fellow: I know the lodge slights the Lord Jesus Christ, and so does many other things which I cannot approve, but it helps me in my business. And so of the rest. Temporal interests stand first. Eternal interests take their chance afterwards. Hence the dearth of spiritual power in the church and the decline of piety in the hearts of many.

NO RELEASE.

"Could you, if you desired to, get out of Odd-fellowship?" asked an inquirer of an Odd-fellow. "I do not know, I never thought of the question," was the reply. The gentleman confessed that he was "not posted" in the rules. Had he recalled the language of the first obligation he could have answered correctly. Towards the close of the initiatory obligation this promise is made: "Should I be expelled or voluntarily leave the order, I will consider this promise as binding out of it as in it."

This language covers all the promises sworn to in the preceding part of the oath, so that there is no release from the obligation after it is once taken. This pledge not only refers to the promise of secrecy, but to the promise to warn a brother Odd-fellow of approaching danger; strictly speaking it not only binds him not to oppose the order, but requires him forever to uphold it.

This interpretation accords with known facts. Fifty-four per cent. of the members are said to withdraw every seven years. During the past seven years several hundred thousand members have voluntarily withdrawn from the order to return no more. Yet all of that vast army are compelled to keep silence about their convictions against the order and when necessity requires they can be forced into the attitude of defence, as for example when they are compelled to aid in suppressing all public discussion.

This is a feature of all secret orders. It is the Satanic device for covering their tracks. Were this requirement of continued obligation removed these orders would speedily succumb, hence every effort is made to make it appear criminal to cast off these wicked obligations. If those who withdraw could speak out their convictions, it would soon stop the tide of initiations and the orders would speedily fall. —*N. E. American.*

WHO ARE RATIONAL?

BY GEORGE H. WILLIAMS.

Reason is that power by which man perceives, among other things, the relations of things to each other; as, for example, great or small; important or unimportant; which require the first and most earnest attention and which may be left to after care.

Suppose Jehovah should say to a man, Man! you may have all the world, all its honors, riches, pleasures; all its everything that can be enjoyed; you may have all this for one second of time. But if you take this, all the rest of one hundred years of life that I will give you on the earth shall be in poverty, misery, contempt. Or, instead of this, I will give one hundred years of comfortable life on the earth; you shall be neither rich nor poor. How quickly every one would say that the man who on such an offer should take all the world was a very great fool. Why? Because he chose a possession so very brief, and took for so long thereafter misery, contempt and poverty, instead of having for all this long period a comfortable life.

There are, according to the commonly estimated length of the year, 3,155,692,860 seconds in one hundred years. Ten figures will express all these, and these figures may be plainly—legibly—printed in a line half an inch long. Add three ciphers and it will express all the seconds in 100,000 years; add three more ciphers and it will express all the seconds in 100,000,000 years; and still the printed line is not one inch long. Extend this line to millions of miles in length and it could not approach an expression of the duration of eternity. All the seconds in 100 years can be easily and briefly expressed. Ten figures will do that. How many hundreds of years in eternity?

You may call the attention of many men to these Bible truths which they accept; that Jehovah offers an eternity of great happiness to all men, on conditions that all may fulfil if they will. That if they reject these conditions they must inevitably suffer eternal punishment. That this life is short at the longest, and very uncertain; that death is certain and may come very soon, and at the farthest cannot be far off. You may call their attention to all these things, which they accept as truth, and perhaps they will be no more moved than if they were dead. If one urges these truths upon their immediate attention with an energy far—*far* less than the case demands they will perhaps call him a fanatic, or insane, or a fool. Are they rational?

At best reason and conscience are asleep. Who can awaken them? Only Jehovah. Shall it be just before, or after death? No preaching of a possible future probation will awaken them. They are "under the law." The thunders of Sinai may awaken them in this life. Then they may be ready to welcome "the gospel's joyful sound." If they truly accept, welcome it, they are saved. (Acts 2:41.)

REFORM STORY.

HOLDEN WITH CORDS.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

CHAPTER XXXIX. (CONTINUED.) —A FORETASTE.

He never stopped to question, as one ignorant of the nature of secret organizations would be very likely to, the credibility of the child's warning; whether it were not possible that one of such tender years might have mistaken the real tenor of the talk he had overheard. A man who according to his own confession to the elder had been so thoroughly enslaved in conscience by his Masonic obligations that he would have taken human life at the command of his superiors and thought he was only doing his duty was not very likely to doubt the existence of men in the lodge who would have no scruple about commiting arson at a similar bidding.

"But the men who do such things are the scum of the community as a rule," objects one of those would-be defenders of the lodge, whose name is legion, and whose sole knowledge of the Masonic system is based on whatever fact or fiction any Mason in the plenitude of his wisdom may kindly vouchsafe to impart.

Were the men who murdered Morgan the scum of Western New York? Were the Ku-Klux Klans with their midnight reign of desolation and terror the scum of the South? And, granted this assertion to be a fact, why does not the lodge skim off a little of the aforesaid "scum" by denouncing the acts and expelling the offenders? But instead, it elevated Morgans' murderers to higher honors, and fraternized with the secret orders of the South their hands still crimson with the blood of hapless negroes and unoffending Union men.

What is the language of facts like these?

It is true that in the present case a drinking profane fellow who had as little regard for the rules of Lindley or Murray as he had for the ten commandments, had been talked and fuddled into the idea that no one else could so scientifically "roast out the elder, and teach him to mind his own business," of whose particular object and scope it will be remembered that the lodge had remarkably clear ideas. But did this poor catspaw for secret iniquity, who though worthless and degraded was no fool, undertake such a business without knowing that he was backed up by the oaths of the whole fraternity, ministers, judges, and officers of the law not excepted, to keep his crime forever a secret. Then where should the responsibility be laid? I leave it to the honest, candid reader who has followed me in my story thus far, to say.

It was a night partly clear, partly cloudly, with a few stars peeping out, and a brisk wind blowing. The elder lived about a mile the other side of the river from Bundy's Flats.

Mr. Bundy urged his horse through the stream, and just as he emerged on the opposite shore a tongue of flame shot up, reddening the night heavens. It was in the direction the elder lived, and with a smothered exclamation he put spurs to his steed and dashed forward towards the scene of the conflagration.

The barn had caught first. The elder awakened by the glare flashing across his eyes, and not conscious as yet that the same insiduous foe was beginning to wreathe in serpentine rings the framework of the house itself, roused his sleeping wife and rushed out intent on rescuing if possible the faithful horse that had borne him so many long miles in his Master's service. But it was too late. The fire had made too great a headway, and the elder himself in his vain attempt to rescue the poor animal ventured too far; for as he turned to retreat driven back by the smoke and flames he was struck by a timber from the burning building and felled to the ground.

Rough but kindly hands instantly dragged him to a place of safety, and dashed cold water over his face and hands. Mr. Bundys' prompt appearance on the scene had saved the elders' life, but none of his worldy possessions beyond a few valuables hastily snatched from the burning house, which in ten minutes was one sheet of hissing, crackling flame, and in ten more a smouldering ruin.

The elders' injuries proved serious. For days and weeks it seemed to himself and to others as if his work on earth was done. But he rallied slowly. His manner of living, temperate as an anchorites, was in his favor, and when Spring again returned he was lecturing and preaching with all his old time zeal and not a whit profited by his woeful experience.

Nobody doubted that Masonic vengeance had fired his buildings. At the same time Mark received that need of sympathy so freely given to persecuted reformers in the anti-slavery times: "It is too bad, such a good man as Elder Stedman is,—but why can't he let Masonry alone?"

CHAPTER XL.

THE VICTORY OVER THE BEAST.

A very old, and in his day, unpopular reformer has thus summed up his personal experience: "Perseeuted but not forsaken, cast down but not destroyed, chastened but not killed;" thus epitomizing for all future ages the experience of those elect souls who stand out from among their fellow men with a prophet's commission of rebuke and warning, and with too often a prophet's fate of being misunderstood and rejected by the generation to whom they are sent. To Mark Stedman the Apostle's paradox seemed no strange thing. Ever since that hour of bitter discouragement and unlooked for lifting up, he had never lost the conseiousness of a victorious divine power working in him and through him, turning sorrow into joy and defeat into triumph, and making his pathway always radiant with the light that streams from the Paradise of God. But there was one more cup of trial for him to drink. He had seen it looming dimly in the distance ever since his talk with Elder Chadband—the same cup which has been pressed to the lips of many a devoted servant of God. The church he loved, in whose service he had grown gray, was about to cast him out, and for no other reason than because he loved her too well and served her too faithfully to tolerate the secret iniquity she cherished in her bosom.

"The fact is," said Mark, when Rachel and I, having heard some hint of this new trouble, rode over to see him, "it has long been a preeoncerted thing between Elder Chadband and some other members of the conference to oust me from it if they possibly can. And now they think the time is ripe. The charges are frivolous and unfounded, but they will expel me whether the evidence sustains them or not. I have no reason to expect anything else."

"Oh, Mark!" exclaimed Rachel indignantly; "when you have been such a faithful shepherd of souls, a preacher after Wesley's own heart, instant in season and out of season; never thinking of gain or ease like others —now to turn round and kick you out of the ministry. It is shameful, abominable!"

"I think I shall have to talk to you as I do to good brother Bundy," answered Mark, smiling on his excited sister. "Ever since his wonderful conversion from Masonry to Christ he has stood out against the threats and persecution of the lodge as bold as a lion. I shall never forget how he came to my help once in the sorest soul strait I ever knew, like one sent of God; or how nobly he has stood by me ever since. But I must confess there are times when I find the old Adam in him very troublesome; and the late action of the conference has stirred him up to such a degree that I could hardly talk him into anything like calmness. He is a genuine son of thunder. If he had his way he would call down fire from heaven on all the lodges in the land and burn them up like the cities of the plain. But he is a great, grand, large hearted disciple nevertheless."

"It is hard," said the elder's wife, who had been silent hitherto; "very hard that Mark should be turned out of the ministry in his old age for the crime of being too faithful to souls. And I must say that at first I felt a good deal like sister Rachel. I couldn't be reeoneiled. But now I feel differently. They who would live godly in this life must suffer persecution. It is not the church which is doing all this to Mark; it is that terrible spirit of anti-Christ which has taken possession of the church. God give us strength to 'withstand in the evil day, and having done all to stand.'"

So spoke the elder's wife, who had not forgotten her girlhood's terrible experience with this same spirit of the lodge. It had persecuted her father to his death in like manner as it was now persecuting her husband. But this plain-faced, quiet-looking woman had as truly the martyr's seed within her as any of those worthy women of old times, who receive such glowing mention in the Epistle to the Hebrews.

There was a moment's silence, and then the conversation turned to family matters, for only the week before the last of our home-birds had flown in a mist of white muslin and orange blossoms. Anson Lovejoy, though a staid, elderly man, had not found his superior years any bar to winning Grace. And thus Rachel and I were again left—I was about to say as in the first year of our married life alone with each other—but there was one very important difference in the fact that no lodge oath now came between us to part asunder those whom God had joined together.

But as Mark and I stood by the open door, talking over the matter of his approaching trial, I suddenly noticed how aged the elder had grown. Yet never had he seemed

more like the Mark of old times—with the intense ideality and enthusiasm that had onee led him such a fool's chase through the swamps and fogbanks of error, when he mistook a deluding *ignis fatui* for the guiding star of truth—the brave loyalty, the burning devotiou that had characterized his first surrender of every worldly ambition at the call of Christ, not one whit abated, he was the same Mark Stedman who sat on the back stoop, in the glow of that far away spring sunset, when we talked together about joining the lodge.

"It has been a hard warfare, Leander," he said; "but I would not wish to enter heaven with one honorable sear the less."

"Well, Mark," said I, "I must say I don't feel easy at the risk you are constantly running. There is a German proverb that 'the pitcher that goes often to the well gets broken at last,' and in spite of the assertion lodgemen sometimes make that 'they have stopped killing since Morgan's day,' I know the last martyr has not yet been sacrificed to the implacable spirit of the lodge."

"Well, Leander, I have always said that if the cause of truth requires the saerifice of my life, I am willing to be offered. But it seems to me that I already see—whether in prophetic hope or positive reality I can hardly tell—the first feeble beginnings of a great reform whieh is destined to sweep the ehureh and nation. Intelligent freemen cannot long resist conclusions forced upon them as they have so lately been forced upon the people of Granby. And when onee the question is carried to the ballot box, the lodge will see the hand-writing on the wall."

I was about to answer, but Mark suddenly turned pallid, and sinking into the nearest chair eovered his face for a moment with his hands.

"You are ill," I said, in alarm. But Mark only made a deprecatory gesture.

"Don't call any one. Hannah knows nothing of these ill turns, and I don't care to have her, for I think they are some after result of the accident that happened to me last spring, and I am hoping will pass entirely away when I gain my full health and strength. I thank God that it only affected my body and not my mind. I can deliver as sturdy blows for the truth as I ever did."

I was not quite satisfied, but my mind was too fully possessed by other fears to attach much importance to a passing indisposition which he himself treated so lightly, knowing as I did that he had gone to work long before his health was entirely recovered. I saw him beset by mobs, or waylaid in his solitary journeyings; but I did *not* see that his brave, noble heart was breaking in a martyrdom slower but not less sure than if the knife or the bullet of the secret assassin had been permitted to wreak their deadly vengeanee.

As Mark needed me for a witness, I attended the meeting of the conferenee, but I will not trouble the reader with any wearisome details of the proceedings. Suffice it to say that the specifications read by Elder Chadband really amounted to but two:—"Speaking to the injury of his brother ministers, and neglecting his proper work on the circuit to lecture against Masonry."

To these charges Mark pleaded not guilty, and a cross examination of witnesses elicited nothing farther than the fact that on several occasions, when his spirit had been especially stirred within him by the lodge idolatry of some of the leading members of the conference, he had denounced them freely as "hireling shepherds" who fed not the flock, and consequently had not the smallest business to be in the ministry at all. As to neglecting his proper work to lecture on Masonry, it was clearly proved that he had held on an average as many preaching services as any other member of the conference; and it was also clearly proved that the leading proseeutor, Elder Chadband himself, had been known more than once to neglect his regular ministerial work to participate in the ceremonies at some Masonic gathering. But what avails innocence against inquisitorial power? They could tolerate no longer the rebuke of Mark's presence among them, and were bound to cast him out, or, to use Elder Chadband's expression, "put him where he could do the least harm."

Mark had no counsel, and made his own defense before the conference.

"Brethren," he said, "I stand among you accused of serious charges, which the witness against me has utterly failed to prove. You, in your secret hearts, know that the real ground of the accusation is my uncompromising hostility to Freemasonry. That hostility will never abate. It will only grow stronger with every breath I draw. I boldly declare that the Rules of Discipline faithfully carried out would expell every Masonic pastor in this conference. There are no less than sixty-nine different oaths in the first seven degrees of Masonry. And this, in the face of that part of the Discipline which forbids 'all vain and rash swearing,' and any taking of oaths 'save when the magistrate may require in a cause of faith and charity, so it be done according to the prophet's teaching in justice, judgment, and truth.' Is there justice, judgment, or truth in these obligations with their fiendish penalties, their terrible trifling with Jehovah's name?

"I charge Masonic pastors everywhere with the sin of Balaam. They cause God's people to err, they deny the Lord that bought them, and will surely, unless the Spirit of the Lord enlightens them to repentance, bring upon themselves swift destruetion. 'Woe be unto the pastors that destroy and scatter the sheep of my pasture, saith the Lord.' Shall I, by keeping silent, incur their doom? Nay, ten thousand times better be shut out not only from the Methodist church but from every church iu the land.

"I have offended in no point the rules of the Discipline. I have ever striven to go in and out among you with a eonscience void of offense and in a spirit of meekness and charity towards all meu. The Lord judge between us and lay not to your charge the sin of casting me out for no other reason than because I refuse to bow the knee to Baal."

Mark sat down. Onee more he had flung his gage of defianee at the Beast.

The after proeeedings did not seem to interest him. He sat with a strange look on his faee, a high celestial expression, as of one who had fought his last battle and conquered his last foe; and was waiting in serene silence the moment of palms and shouts of victory, and lifting of triumphal gates.

The committee retired and in a little while made their report, which was to the effeet that they had found all the charges against Elder Stedman sustained, and therefore adjudged him suspended from the ministry of the chureh and all chureh privileges.

The elder started as if to rise and speak, but sank baek in his chair with a groan. The medical man who was hastily summoned could do nothing more than pronounee his verdict—a case of heart trouble indueed by the aceident which befell him on the night of the fire, and suddenly developed to a fatal result by the excitemeut attending the trial.

Mark Stedman had borne his last testimony against the lodge. Shut out from the church militant he had entered the ranks of the ehurch triumphant.

"And I saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark and over the number of his name, stand upon the sea of glass having the harps of God."

* * * * * * * * *

My story is ended. It is the experience of one man and must ueeessarily fail in giving a complete pieture of that terrible secret system which binds men's souls in a network of oaths and obligations to do—they know not what. But such as it is let the facts here given—for they *are* facts which can be indisputably proved—speak for themselves.

Freemen of America! I appeal to you, will you bow your necks to wear the yoke of the Secret Empire? or will you waken to the danger before it is too late? It has no respect for human rights. It is monarchical, despotic, inquisitorial. It breathed its first breath under the shadow of throned corruption and priestly rule. It is as alien to the principles of a free republic as light is to darkness. And on you depends the question, which shall rule this fair land, the few or the many; the spirit of caste, or the spirit of equality? The weal or woe of future generations hinges on your answer.

Churches of America, God has a controversy with his American Zion. In your midst is a horrible thing—a gigantic religious system which ignores his Son and proposes to do the Holy Spirit's work of regeneration for men—a system as dark, cruel and unclean in its principles and teachings as the ancient Moloch, tolerated and worshiped! Christian ministers officiating at its altars, wearing its dress and sounding its praises! Is it strange that the ways of Zion mourn? that the bright gold is dimmed and tarnished? The Lord our God is a jealous God. He will not give his glory to another. He speaks now in the still small voice of warning and entreaty. How soon he may speak in the whirlwinds of judgment who can tell? Before it be too late heed his voice who walketh in the midst of the seven goldeu candlesticks. "Repent, or else I will come quiekly and will fight against thee with the sword of my mouth."

Members of the Masonic order, honest men, kind hearted lovers of truth and justice—for I know there are many such among you—who secretly loath the iron yoke of your slavery, to you I would make appeal. Assert your God-given manhood. Deny the power of the lodge to bind for a moment what he has forever loosed. Your eountry needs you, but she wants freemen, not slaves. God needs you in the great warfare of these latter days against anti-Christ, but he wants men with the martyr spirit who have overcome the Beast through the blood of the Lamb and gained the victory over his mark.

The issue lies before you. If the Lord be God follow him, but if Baal then follow him. On which side will you take your stand? Will you be the slaves of the lodge, holden with cords of secret iniquity, or Christ's freemen?

THE END.

Reform News.

THE CHAMBERSBURG CONVENTION.

Chambersburg, Pa.. Feb. 16, 1883.

Dear Cynosure:—On the 7th and 8th inst. I lectured to interesting congregations at the Wesleyan church, Jaekson Valley, Pa.; on the 9th at LeRaysville in a hired hall; on the 11th in the M. E. church at East Herrick; and on the 12th, morning and evening, in the Wesleyan church at Herriekville. At each of these places I found faithful brethren and friends. Rev. E. Barnetson, who labors on this work. is a faithful reformer, and able man.

I reached Chambersburg on the morning of the 13th, and found that our convention had been well advertised. In the evening the friends of reform met promptly in the King St. church and held a devotional meeting. A revival has been in progress in this church since Dec. 26th, with continued and inereasing interest. At 7:45 the exereises of the convention eommeneed with an address of welcome by the pastor, Rev. W. O. Tobey, after which H. H. Hinman spoke on the relation of the secret orders to the Gospel of Christ. The church was full and all were attentive.

Convention met at 9 A. M. of the 14th. An hour was spent in devotional exercises, after which Rev. F. C. Weidler was ehosen chairman *pro tem*, and Bro. J. S. Yaukey secretary. Committees were then chosen on Enrollment, Business, Finance, Resolutions, Reform literature, and Organization.

The eommittee on Organization reported:

For President: Rev. J. M. Bishop, of Chambersburg.

1st Vice President, S. C. Weidler; *2d Vice President,* David Lefever; (Pa.); *3d Vice President,* W. H. Showalter, (Pa.); *4th Vice President,* Caleb Wyand, (Md.); *5th Vice President,* Joseph Bowes, Washington, D. C.

J. S. Yaukey, *Recording Sec'y.;* Miss Sallie Fohl, *Corresponding Sec'y.;* and Levi Oyler, Sr., *Treasurer.*

Executive Committee: J. M. Bishop, J. S. Yaukey, and Levi Oyler, Sr.

The report was adopted and the brethren elected.

The committee on resolutions presented the following:

1st. Whereas, The Christian Scriptures were given by inspiration of God, and constitute the Great Charter of our eivil and religious liberty, and

Whereas, All constitutions, laws, and institutions, ought to be in conformity with their teachings, therefore,

Resolved, That our national Constitution ought to recognize these truths and acknowledge the Lord Jesus Christ as the supreme Ruler of men.

2d. Whereas, The institution of Freemasonry has been proved by its history, its acknowledged teachings, and its internal character, to be hostile to Christianity and destructive to civil equality; therefore,

Resolved, That we regard its immense power and influence with sorrow and alarm, and its practical endorsement by some of the churches and ministry, as indieating a deplorable decline in piety and morals.

Resolved, That the so-called minor secret orders are wholly needless for the accomplishment of any good object and are training schools for the more dangerous and distinctly anti-Christian organizations.

Resolved, That the secret trades unions, under pretense of protecting labor, have denied to laborers their rights, enforced idleness, promoted crime, and in many ways impaired the efficiency and diminished the income of labor, and ought, therefore, to he suppressed.

Resolved, That while we regard the traffic in intoxicating drinks as a crime, and that every consideration of justice and humanity demands its suppression, we look in vain for relief to legislators, civil officers, and jurors, who are in sworn fellowship with brewers, distillers, and saloon-keepers, and that the success of prohibition demands the breaking up of the secret rings, and especially the overthrow of their mother, the Masonic order.

Resolved, That we commend the N. C. A. and the *Christian Cynosure*, and we especially rejoice in the inauguration of Christian reform work in our National Capital, and we heartily commend that enterprise to the support of all friends of Christianity and good government.

Resolved, That we heartily approve of the platform and candidates of the American Party, and we hope to see a co-operation of all reformers in one united phalanx for the promotion of righteous civil government.

The discussion of these resolutions was spirited, and occupied the time till 5 P. M., when they were unanimously adopted.

In the evening Repository Hall, the largest in the city, was filled to overflowing, to witness the working of the Entered Apprentice degree of Masonry by S. E. Starry, of Iowa. The work was admirably done, and full ex-

planations were given. With a few exceptions good order was maintained, and an excellent impression produced.

Convention met Thursday at 9 A. M., and spent an hour in devotion. The committee on Organization then presented a constitution for "The Christian Association for Southeast Pennsylvania and adjoining localities," which, after full discussion, was approved, and the officers of this convention made the officers of the Association.

The Finance Committee reported the expenses of the convention at $62.00, and a collection was taken for its payment. Resolutions were adopted commending "*The United Brethren in Christ*" and "*The Highway of Holiness,*" published in Chambersburg, and all other papers friendly to our reform. Thanks were voted to the citizens for generous hospitality; to the King St. church for the use of its house; to the proprietors of Repository Hall for reduced rents; and to the press of the city for kindly and courteous mention; "and above all to God, who has so abundantly blessed us."

The convention then adjourned, to meet at the call of the Executive Committee. But the congregation could not disperse without a season of thanksgiving and praise, in which some time was spent, and with shoutings and rejoicings of great joy.

By 7 P. M. Repository Hall was packed to its utmost capacity, when Bro. S. E. Starry worked the Master Mason's degree with great effect. There was much difficulty in preserving order, but there was no serious disorder. The single policeman did his best, and the great body of the audience listened with fixed attention.

Although the weather has been very bad and the walking dangerous on account of the ice. the attendance has been good, especially by the sisters, and the spirit of the convention harmonious and deeply religious. Much credit is due to Rev. W. O. Tobey and others who labored to make it a success. It is suggested that the next meeting be held in Philadelphia. Bro. Starry has been invited to give his experience as a Mason and a seceder tonight in the King St. church, and other work in this region is waiting for him. H. H. Hinman.

HOW GOES THE WORK IN MICHIGAN?

Dear Cynosure:—I did not go to Eaton county. Elder Bradshaw had engaged a house and made arrangements for the meetings; but ministers and others suddenly turned against it, and the house was refused us. But it made quite a stir and Bro. B. writes me that when the weather gets warmer they intend to have the lectures.

The meetings I held in Ingham county were the best I have attended for a good while. I traveled eighty miles on the cars and about thirty on foot. I had a blessed time on the cars. The Masons all wilted and God blessed me. The conductor took sides with me nobly. But he wanted to know if I felt clear about violating the oaths. He could see that they were wicked and without authority; but how about my own conscience? I answered that I violated no obligation. I repented of the sin of taking the oaths and renounced them. The men all said that the idea was new to them. The conductor said, "Put the thing down or we will all be ruined." I distributed tracts and the Weed pamphlet and met with many things that I should gladly report, had I space.

I have just spent five days in Detroit. I went in response to an earnest call to help in meetings. I saw glorious good accomplished. Very intelligent men were amazed beyond measure when I told my lodge experience. One congregation, where I spoke several times, had never heard anything about the reform work or the lodge work. They had never seen the *Cynosure*. I will supply them with reform literature and hope they will take the paper. The people need stirring up. We must do a good deal of work for which we will never be rewarded in this world. I took a cold in Detroit, and got my feet very wet in walking home, and it has made me quite sick. But I am getting better. I see much good done wherever I go, for God is with me. It is pleasant to have friends and a help to have means; but I expect to move steadily and triumphantly on whether I have them or not. It is for God to open doors and shut doors, but I must do good as I have opportunity. I enjoy glorious victory through grace.

Four or five years ago the M. E. official board of this city decided not to support any more Masonic preachers. They so informed the (Masonic) P..E. He tried to dissuade them from their purpose; but, failing in the attempt, promised to do the best he could for them. The next man appointed to Pontiac was a high Mason and an Odd-fellow. At the close of his first year the society were determined to ship him. But he plead piteously to be allowed to stay another year. They had mercy on him (though not on themselves) and kept him the second year.

Last fall he was determined to stay the third year. But the whole society positively refused to support or hear him another year. He then wrote a letter to his brother Masons appealing to them as Masons to use their influence Masonically to secure his return. I wrote a letter to Bishop Peck, stating the facts, and told him to send a man religiously inclined—if he could find one in the conference—and if the conferenee would let him do so. They sent a man who says he is not a Mason. He says he is in sentiment an Anti-mason, but he says that he never mentions it in public!

The fact is, Masonry is too well known in Pontiac to give "character" to a preacher. So they send a man to conciliate all parties, and revive a society already hopelessly dead. I have time to give merely the bare facts without comment. In a few days I will give your readers another view of the abominations that are done in the dark in the Masonic "hole in the wall" in Pontiac. Meanwhile, that the people may escape for their lives, let us heed the direction given by the Lord to Ezekiel, "Son of man dig now in the wall." A. H. Springstein.

ORGANIZING FOR VICTORY.

Fort Scott, Kan., Feb. 14, 1883.

I have just held a county convention in this place with good results. The weather was horrid, thawing and raining. The mud was terrible, and the rain incessant; but the Lord gave us the victory. We effected an organization of the county for vigorous work. Brothers Worrell and Curtis were down from Olathe and helped us much. Brother J. A. Richards was at home and threw his great soul into the convention. Brother Fisk, the pastor of the Wesleyan Methodist Church, is now our secretary, and I hope that the county will be canvassed before another year rolls round. I go to Topeka to try to organize Shawnee county, so as to be ready for the State meeting in the fall. We have already engaged the Young Men's Christian Association rooms, which are quite central, and brother Milligan, of North Cedar, has promised to be there and deliver a lecture on the relation of the lodge to the infidelity of the day. I have undertaken the work of organizing the different counties as far as they are prepared for it. I have arrangements ahead for Shawnee and Osage counties. P. S. Feemster.

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has its headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited.
E. D. Bailey, N. E. Sec'y.

A Knight Templar was heard to say, recently, that "A man who bothers with the Bible is a fool."

One man says, "There will be many a soul lost through belonging to secret orders."

An adhering Mason recently acknowledged, in private conversation, that our exposition of Freemasonry is true.

A friend remarks that the majority of defaulters belong to secret societies. Probably that is the reason why the majority get off without punishment.

A physician in this city stated that he has lost cases of young men, who might have been saved if they had not been so poisoned with tobacco.

It is seldom that a Catholic is found who is a member of secret associations; but there was a priest at Ayer, Mass.. who joined the Masons and was dismissed from his parish in consequence.

It is an encouraging fact that churches who have heretofore tamely submitted to Masonic preachers, are becoming more watchful and look out for men untrammeled with lodge affinities. Masonic gospel does not convert men to Christ.

A gentleman recently gave his experience of Masonic justice as follows: He gave part of his property in charge of his son, who squandered it on the secret societies to which he belonged, and in attempting to recover it in the courts he lost the rest of it by Masonic connivance.

A Mason said recently that a few secret society men in a church could control it and it was better for the church, and that it helped a minister to belong to secret orders, as he could then use phrases which the secretists could understand and gain their favor and get better places.

One of the editors of a Lowell paper states that he first learned of Bishop's Anti-masonry from an Odd-Fellow, who was evidently influenced against Bishop by his hostility to secret orders.

Another minister reports that he has been secretly advised by a Christian brother, a Mason, not to join the lodge. This brother did not dare give such advice openly, but being appealed to he still had manhood enough to speak against his own secret obligation in confidence.

Mr. Spaulding obtained some interesting statistics at Ayer. In conversation with a Mason, the latter claimed that Masonry could not be very bad because so many church members belonged. Mr. Spaulding asked him what proportion of his lodge members belonged to the church. He thought about one half, but on examining the records he found that out of seventy members of the lodge there were only seven church members.

Mr. Geo. M. Morse preached against Masonry in the M. E. church at Putnam, Conn., while supplying the pulpit for the pastor. He told his hearers that if they had the grace of God in their hearts they would have no taste for secret societies.

The Congregational church at Wilbraham, Mass., postponed its own meetings to accommodate lodge meetings.

A gentleman residing in Lowell, Mass., claims to have good evidence that the Anti-masonic sentiments of Hon. R. R. Bishop, late Republican candidate for Governor against Butler, Democrat, were openly discussed in a Masonic lodge of that city. That city is Butler's home and this circumstance furnishes another link in the chain of evidence that Butler's Masonry elected him.

Brother Stephen Grover writes from Maine as follows: "While pursuing my business, travelling in some parts of this State, I am improving such opportunities as come in my way to say a word for my Master, in distributing tracts where they will do good. Many for the first time learn the surprising nature of Freemasonry. While some are disposed to discard the light, others take hold of it with avidity and wish to know more about it. It is singular how those who have been led only to think that Freemasonry is a good institution will, upon learning the position which I am taking in opposition to it, say that they should think it would injure my business."

Masonic temperance is defined as a virtue that prevents a man from indulging in excess or any vicious habit that might lead him to disclose any of those valuable secrets which he has promised to "ever conceal and never reveal." A Mason broke his obligation recently by getting intoxicated and letting out the secrets to an interested outsider. Masonry must be a good training school for virtue.

A business block was burned last summer in Putnam. Detectives discovered the incendiary to be one of the occupants of the building. The evidence went to show that the incendiary screened himself by his Masonic obligation and a part of the testimony was allowed to be withheld. Nobody doubts the guilt of the man, but he was cleared by the court and goes unpunished. It is probably another example of the interference of lodge oaths with the free course of justice.

A Vermont lady writes as follows: "We conclude your people will not have recourse to the drama and to neck-tie festivals to support their pastor, as is the case here, and they will not be led into card-playing and dancing to make their ladies societies the more attractive and to help out the salary. Can you tell me if it is true that the first neck-tie festival in our country originated in a low dance house in New York City? A lady connected with mission work there said to me some years since, that this was boasted of to a Bible reader and the question was sneeringly asked of her if the churches could not find something better to do than copying them and their ways of raising money."

PREPARATIONS IN CONNECTICUT.

Worcester, Mass., Feb. 19, 1883.

The arrangements for the Connecticut convention, March 20th and 21st, are progressing favorably. Elder J. L. Barlow, Rev. X. A. Welton, Rev. C. S. McCracken and Elder Hezekiah Davis are among those invited to address the convention with good prospect that they may all consent. Other speakers are also in reserve and if there should be an essay by a lady it will only add to the pleasure and profit of the occasion.

It is expected that the convention will open at 2 P. M. Tuesday, the 20th, and continue through the following day and evening. Hartford is so centrally located that friends from both the eastern and western portions of the State can be present. Putnam, where there are so many friends of the reform ought to be represented by several delegates. It seems to me reasonable to expect the largest convention ever held in the State.

An interesting revival is in progress at our new chapel in South Worcester. Meetings were held every evening last week and are to continue during this week. The congregation Sunday filled the chapel and a deep interest prevails, both among the adults and the children. Some have already been converted.

Friends in Brandon, Vt., have written requesting lectures at as early a date as convenient. It is best to fill as many appointments near there as possible when we go there. Will other Vermont friends who want lectures please write to me soon so that I may plan as economical and successful a campaign as possible. One or two men can generally arrange for lectures in any town if they set about it properly. Let those who want to do something for the cause improve this opportunity by arranging for a lecture while the lecturer is at hand.

February 7th, Mr. F. B. King came to our office to make known the fact that that day was the anniversary of the birth of Samuel D. Greene and that at the request of Mr. Greene's son, the doctor, he was to purchase a wreath of flowers to adorn the grave in honor of the veteran reformer. This reminds me that Dr. Greene has requested us to ascertain the expense of a suitable headstone to mark the resting place of his father. E. D. Bailey.

CORRESPONDENCE.

EX-GOVERNOR JEWELL.

Marshall Jewell, a distinguished politician, died suddenly of pneumonia in Hartford, Conn., on the 10th of February, 1883.

In an Anti-masouic work called "Seeret Societies, Ancient and Modern," there is a foot note on page 73 which states that "A governor of oue of our New England States reeently beeame initiated into the third degree of the mysteries of Masonry while a candidate for re-eleetiou. He thus doubtless prepared himself [in the language of Webb] 'to express his notions of government by signs and symbols,' and to conceal from 'vulgar eyes' his 'principles of polity under hieroglyphieal figures.' A Republiean government whieh eharters a 'Masonic Hall Association' at the capital of the country, could do no less than reward such distinguished 'services,' which it has recently done by elevating the governor to a high foreign mission."

The person here alluded to was the deceased Marshall Jewell, ex-governor of Connecticut. He was sent by Gen. Graut to Russia, and from therc was recalled to become Postmaster General in Gen. Grant's Cabinet. Singular as it may seem, the man who had assumed the secret obligations of Masonry, now uudertook to become a reformer, and conduct his office on business principles and not on Masonic priuciples, so little did he seem to be aware of the uature of the Masouic network into whose meshes he had fallen. Of course he soon found himself in disaccord with Gen. Grant, who had risen and was sustained by the aid and favor of the lodge. In consequence he resigned his seat in the Cabinet; and the frauds which he would have corrected remained in full and growing operation through Odd-fellow Hayes' administration down until the honesty of Postmaster General James exposed them to public view.

After the withdrawal of Governor Jewell frou Gen. Grant's Cabinet, he became member aud chairman of the Republican National Committee, and had ever since remained in the active exercise of that office, although the leading and directive element of the party was Freemasonry, which renders all reform perfeetly impossible.

We state these facts because to omit them, as the usual run of the newspapers do, would be hiding very important truths, which are matters of great consequence in forming a right idea of the characters of meu, and of their influence in the affairs of the uatiou. To conceal such vital truths is tantamount to the practice of deception at the very borders of the grave. If Freemasonry is "ancient and honorable," pious, charitable, religious, etc., as it is claimed to be, why conceal from the world that the men who profess and practice its arts are entitled to all its glories?

But as an erring human being ourself, yet as an Anti-mason, we would offer this tribute at the grave of Marshall Jewell: His training and his character were Puritan; and in consequence he was infinitely better than the institution to which, in an evil hour, he resorted for political influeuce, and by which his moral uature had not yet had time to become wholly devitalized and corrupted.

American.

GOD'S REMEDY.

Chicago, Feb. 16, 1883.

For some days past, and more especially this morniug, it has been very much on my mind to write a short article for the *Cynosure*. I see it has chauged hands, changed quarters, and changed its dress, and thus far every thing done has been done well and done for the better. But it has not changed its tone, its spirit, nor its opposition to secret oath-bound societies and to the liquor traffic—two of the principle agencies used by the devil in these "last and perilous times," in ruling and controlling this world, and in "blinding the minds of those that believe not lest the light of the glorious gospel," or rather "the light of the gospel of the glory of Christ who is the image of God, should shine unto them."—2 Cor. 4: 4.

There is just one thing, however, in which I would like very much to see more of a change in the *Cynosure*, and that is, in setting before its readers more prominently and more constantly the glorious truth which that gospel proclaims. The Living God has no other remedy for this world, in all its rebellion aud ruin, but Christ, and hence, the Lord Jesus, in Jno. 3: 16, most beautifully and blessedly declares that "God *so* loved the world that he gave his only begotten Son that *whosoever* believeth in him should not perish, but have everlasting life." This is the gospel, and nothing else nor nothing less. A world in a perishing condition—a world of rebel sinners rushing madly on to a doomed and a damned eternity, and there the glorious glad news that God—the infinitely holy God—loved such a world as that, and loved it so much that he *gave* his only begotten Son to die for those very rebel sinners, to bear their guilt in his own blessed person, to enter into the awful judgment due to them, to receive the punishment that they ought to have, to take "the wages" that was their portion, and thus to "put away sin by the sacrifice of himself."—Heb. 9: 26. O, but this is good news for the poor sinner, this surely is "glad tidings," this is "the glorious gospel of the blessed God" (1 Tim. 1: 11), worthy of God and in all respects like himself; aud, beloved reader, this glad news is for you, this blessed message from heaven is sent aud addressed directly to you. Have you ever believed it? Has the light of that glorious truth ever penetrated your heart, that Jesus died for you—died in your room and stead, that "he bore your sius," yours individually, "in his own body on the tree."—1 Pet. 2: 24. And have you received him as your own personal Saviour? If you have not, then you are on the same "broad road" with the very lowest and worst infidel, Mason, or Odd-fellow in the country, and you both are surely hastening on as fast as time ean carry you to the same "lake that burneth with fire and brimstone."—Rev. 20: 11–15.

May the blessed Spirit of God convict you even now as you read these lines of the awful siu of rejecting his Son and thus making God a liar (1 Jno. 5: 10), and may he lead you to take your true place as a guilty rebel sinner and trust in the sinner's Saviour. Many of the readers of the *Cynosure*, uo doubt, are true and devoted earnest Christians, but many more of them, I'm afraid, are not. In these last and evil days, when sham and hypocrisy so much abound, and when the devil's counterfeit is so extensively eireulated and accepted with such popular favor in preference to the "pure gold" of the kiugdom of God, it is very easy to be deceived, and thousands of honest, well-meaning men and women are deceived and lured on and on to a dark eternity while actively engaged even in the duties of religion, and thinking all the time they are going to heaven. In view of this tremendous fact then, and in view of our own responsibility as wituesses for the Lord Jesus, during this the time of his rejection by a guilty world, "lying in the arms of the wicked one" (1 Jno. 5: 19), and in view also of the further fact that very many unsaved persons, both inside and outside of secret lodges, read the *Cynosure* every week, the "National Christian Association" ought to see to it, that its weekly testimony be direct and positive for the Lord Jesus Christ as God's only remedy for man's ruin.

Dear frieuds, the time is short, the day is now far spent, the uight is at hand, let us, therefore, be active, and constant, and earnest iu setting forth "Christ crucified" as the power of God and the wisdom of God before a perishing world (1 Cor. 1: 24). It is all well euough in a certain way to set up Hiram Abiff in his mock shroud, or the ghastly skeleton in the Odd-fellows' coffin, for public contempt and scorn, but God wants men and women to look to Calvary; he wants them to "behold the man Christ Jesus as their substitute and sin-bearer; he wants them to see his mangled form, his blessed brow pierced with thorns, the emblem of the curse, because of man's sin; his pierced hands and feet and his bleeding side; and he wants them to listen to his wail of agony, "my God, my God, why hast *thou* forsakeu me," as he hung upon the cross in the sinuer's stead, a spectacle for men and devils. "He who knew no sin *made sin* in my behalf that I might be *made the righteousness of God* in him."—2 Cor. 5: 21. This is truly wonderful, this is iuexpressibly grand, and this, dear friends, is what God wants the world to behold and to accept. He will be pleased with nothing else; he can accept nothing less.

Before writing this article it was somewhat on my mind to say something about Odd-fellowship in relation to God's Word, but I have been led ou and on to write as I have done, and I'm glad of it. It has been a source of much blessing to my own soul just to dwell for a little while once more on God's infinite love to me in giviug his own beloved Son to die for *me*, a rebel sinner, so as to bring me to himself. May it prove a similar blessing to you, dear reader, and may you "see Jesus" in all the fulness of his perfect atonement for you upon the cross, and in all the beauty and loveliness of his person as your Great High Priest now upon the throne. With the kind permission of the editor it is my intention, from time to time (the Lord willing), to try and discuss the *counterfeit* as you and I behold it iu lodges and so-called churches, compariug it at the same time with the truth of God as revealed iu his owu blessed word. In my next I may have something to say of the "three liuks" of Odd-fellowship—"Friendship, Love and Truth"—but for the present I simply desirc only to greet all my old friends of the past, and to assure them that while I have ceased to hold up Hiram for contempt and ridicule, I have been endeavoring since last we met to do what I could in holding up the Lord Jesus Christ for acceptance, adoration aud love.

E. Ronayne.

COMING TO THE LIGHT.

A WONDERFUL LETTER FROM A LATE SECEDER.

Sabetha, Kan., Feb. 15, 1883.

Dear Editor:—Since you were in our city I have been studying the Twenty-first and Twenty-second Landmarks of Masonry. You will recollect that prior to your coming, I had learned enough from the Twenty-first, to bring me to repudiate the entire system. I find that the more I understand of those two landmarks, the more the system appears to be opposed to the Christian's Bible, religion and the Christian's God.

You know that I felt that I was still bound by the obligation, or Masonic oath, measurably. That, while I felt it to be a religious duty to leave the institution *forever*, yet I did not see the illegality of such oaths. In short, from the time that Mr. John Thompson,Sr., placed Mackey's Jurisprudence in my hauds, until today, I have lived in Wonderland! I had it but a few days when the Tweuty-first Landmark operated as above, on my mind. Then eame your visit and the wonder increased. 1, To see a man who could speak the "uuwritten language of Masonry," but who had never entered a lodge. 2, To hear the truth relative to the baleful influence of the secret empire and *feel* the influence of the Holy Spirit in attestation of that truth when you preached in the M. E. church that Saturday eveuing. 3. Then the anti-secret literature; all formed a series of stations in this Wonderland, through which the truth has couducted me, and today I am at Anti-secret station, "duly and truly prepared" to "follow my Conductor and fear uo danger."

I am now satisfied that the oath which makes the Mason is not legal. 1, It is uot recognized by law. 2, No man is authorized by law to administer such an oath; while the legislator who would be foolhardy enough to propose the legalization of such an oath, would be branded with infamy. And that bill in which such an oath was incorporated, would prove the politieal winding-sheet of its author.

I presume your readers as well as yourself, are at some loss to account for my silence on this matter. But you take a man out of a coal mine, or dungeon, and even though he may have seen daylight a few times during a stay therein of ten years, he needs some time to become used to the light. But, while here, at Anti-secret station I have written my experience in relation to seeret societies all up, but it needs transeribing before enelosing it to the *Cynosure*. I have also prepared and delivered my first anti-seeret lecture, to a quiet, intelligent, audienee, at Campbell's school-house, some miles north of this place. My subjeet was, "The Alternative of Choosing between Christ and the Bible, or the Devil and the Koran, in matters of Religion, Faith and Practice."

Vera pro Gratiis.—Truth before favor.

Geo. T. Dissette.

EXPERIENCE MEETING.

Robert W. Chapmau of Gilroy, Santa Clara, Co. Cal., has had some experience within as well as without the lodge. He was pleased with *Bostonian's* article Jan. 11, on "The one Orgauization that cannot be Investigated," also with Rev. Mr. Hobart's Thanksgiving sermou in the *Cynosure* of Jan. 18th. He has some facts of the olden time stored up in memory which we hope he will set forth more at length iu a future letter. He gives us this at present concerning characters in Western New York fifty years ago:

"I personally knew the Rev. Mr. Cummins. He officiated when I was initiated. Burrage Smith was master of the lodge. General Gould I knew; he kept a shoe store. I recollect reading a few lines in a Roehester paper that offended the Masons, and in the uext paper there was an apology. The Whitney aud Valance confession don't agree, but they both agree that Morgan was taken from the magazine at Fort Niagara and drowned in the river. The Secret Empire seems to be getting possession of both state and church, and is not our natiou asleep upon a political volcano that will be worse than the rebellion if we do not awake and put away the great evils which are overwhelming us? Secretism has got possession of the press and the pulpit and they ore nearly all sileut on the subject; they dare uot speak out if they have a dispo,sition to. Somebody has truthfully written, 'The nation overpowered by a stroug arm may gain strength and rise again, but if she sinks beneath the weight of her own vices she sinks to rise no more.' May God grant that our downward course be arrested before it is too late."

S. J. Teter, of Douglas, Kansas, is enlisted for the war. After reading the *Cynosure* a few weeks he sends a list of monthly trial subscribers and says this of other work:

"I have also made arraugements for a series of lectures by eugaging a hall, writing to Bro. Feemster, and gaiuing the co-operation of many in the movement. One prominent man told me he had for a long tiuc feared the Freemasons more than he did Catholicism. I showed the M. E. miuister, who is a Mason, the American platform, and he said that was all right, aud he would attend the lectures. Another ex-minister who is a Mason says Masonry 'is ruining the churches.' I have 'Finney on Masonry' and 'Master's Carpet' circulating all the time, but I cannot get my children interested in them as I would like. I am anxiously looking forward to the time when 'Holden with Cords' will be out, for I think it will secure their attention. I notice in a late issue of the *Cynosure* in Bro. Greenslitt's 'Experience, Testimony, Exhortation,' what seems to me to be a contradictiou. He first states, 'A man will not be lost because he is a Mason nor because he is not a Mason.' He then goes on to say, 'When God calls a man into divine life and walk he also calls for a separation of that person from all worldly orders.' Now if God calls, and mau refuses to harken, can he be saved?"

Bro. J. Shaftsbury from central Kansas, Alexander, Rush county, has been refreshed by a visit from Bro. Feemster, and the good effect of his work abides:

"By the help and under the leadership of Bro. P. S. Feemster, the battle line has been advauced into the enemy's country; and by the help and blessing of God and the *Cynosure* we not only hold the ground but have made a little advance. Praise the Lord. We have some here in this dry part of Kansas who are not afraid to stand up for truth, although some of those who have 'the mark of the beast whose deadly wound was healed,' howl and rave; we are not without our timid ones, who cry, 'Preach the Gospel, but do not say anything about Masonry or secretism. That was the cry in regard to slavery—O, you will only make it worse. The result: Slavery was crushed. Praise be to the King of kiugs."

Calvin Marshall of Uuion, Iowa, while in Howard county, Indiana, some two years ago, wrote asking that a lecturer might visit that section, and Dr. Cook respouded, had the degrees worked and held meetings in the vicinity. He now sends by way of sequel:

"Some of the people told me that I had caused a division in the church by sending those men to lecture. I told them I knew it, and they and I should thank the Lord; I hoped the divisiou would continue to widen until the last Baal-worshiper was cast out of the church, not only

there but everywhere else. Thanks be to the Lord, the good work is gaining ground and will finally triumph. They need some good brother in Israel like H. H. Hiuman to visit them for their strength and euconragement."

Bro. J. S. Bibbins, of Newark, Ill., was stirred up by our Odd-fellow number (Feb. 8), and thinks it the best thing of the kind yet printed. He says:

"I find the work on 'Masonic Salvation' very usefnl indeed, and think a complete work of this kind on Odd fellowship would be a powerful weapon of destrnction against the order. Let us have a tract on this subject by all means."

John T. Kiggins, of Jewell, Kansas, whom many friends in Indiana will recognize as their former State lecturer, notes this for us:

"Rather an interesting controversy has been raised in the Jewell County *Review* between the editor and a correspondent signing himself 'Ma-ha-bone.' The controversy started over the Weed letter, bnt promises to cover the whole Masonic question, and is prodncing an excitement among the brethren of the Cable Tow. The *Review* is read by fifteen hundred subscribers, and so much good is likely to result in the spreading of light on the subjeet. I am enclosing your tracts in envelopes and sending them broadcast where I think they will do most good."

Hear a friend from the remote western region, where the light of truth's genial ray is even now penetrating. J. H. Crumrine, Moscow, Nez Perce county, Idaho territory. This is his word of cheer:

"No secret lodge in Moscow yet; hope there never will be one. The *Cynosure* and tracts are doing good work here. I usually scatter them at church among those who will read and pray God's blessing to rest upon the efforts to keep out lodgery here and suppress it from the land. We want such a political party as the American very much to save the country from the corruption of secretism."

OBITUARY.

DEA. ROBERT BERRY.

This veteran reformer of eighty-four years is gone to his reward. Converted to Christ in 1839, and baptized April 21, of that year, together with sixteen more of whom the writer of this sketch was one, the deacon never looked back. He was a man of decision and purpose and very positive in his convictions, and usnally right. He was scrnpulously honest in all his dealings with men and had the absolute confidenee of all who knew him. His strongest opponents pronounce him sincere and honest. He took strong ground against all secret orders and was among the very first to plant himself on the *bed rock* of "No fellowship for the unfruitful works of darkness." He kindly and steadily reproved them to the day of his death. Nearly twelve years ago he was appareutly nigh unto death, and made all the preparations for his near departure, selecting text and hymns to be used at his funeral. We were choseu to preach the sermon on 1 Cor. 15: 57, which took place on Sunday Jan. 28, in Scott Valley. He was an ardent friend of the *Cynosure* and the reform which it advocates. He lived in harmony with his companion who survives him, nearly sixty years. She is one of a thousand in the steady upward march of a sixty years' pilgrimage to the New Jernsalem. In early life she was a teacher. She is waiting and watching for the coming of Jesus. Let our prayers for her ascend. It may be in place to mention that soon after the removal of Bro. B. to Carbondale, Pa., sonie fifteen years ago, a tirade of abuse and threateuing was perpetrated upon him, venerable and honored as he was, that would disgrace savages. Documents with menacings and epithets too coarse and base to be printed were sent him through the mails, and repeated till he doubtless looked for assasination. This is supposed to have been the cause of his nervous complaint that came near ending his life twelve years ago. The writer now has in his hands some of these savage documents. The inevitable coffin, skull and cross-bones with the—"Beware, you old traitor," etc., ete., were among the lodge jewels sent this veteran of unreproachable life. This was not the work of thoughtless and rude boys as some would be glad to make out. The diagram of the coffin, etc., were the work of the art of mature manhood and skill.

The Scranton *Daily Republican* contains this notice of his death: "Deacon Robert Berry, one of the oldest citizens of Carbondale, as well as one of the oldest residents of this section of the State, died at his residence in Carbondale on Saturday morning in the eighty-fourth year of his age. For many years he had been one of the best-known inhabitants of Carbondale, and, until a few days ago, his familiar form was seen daily on the streets of that eity. He was a sincere and gennine believer in the Christian religion, and he had been a communicant of the Baptist church for more than forty years. His faith was as strong as any man's could be, and he took much comfort in discussing religions snbjeets with people whom he knew well. Deacon Berry was always affable and pleasant in his manner, and he never became in the least offended with any one who did not believe as he himself did. He had a great deal of charity for his fellows, but he was a bitter and relentless enemy of all kinds of secret societies, and he regarded them as being degrading to the morals and the intellect of the community, and as enemies of the Christian church. Especially was he opposed to Masonry, and he expressed his opinions as freely to members of that order as he did to any one else. He had no better friends in Carbondale than the members of the bodies whose principles he appeared to abhor, and no one humored his notions on such matters more than they. His wife, who is nearly eighty years old, survives him." NATHAN CALLENDER.

BIBLE LESSONS.

LESSON X., March 11th, 1883.—The Seven Chosen.—Acts 6: 1-15.

GOLDEN TEXT.—Seven men of honest report, full of the Holy Ghost and wisdom.—Acts 6: 3.

HOME READINGS.

God's word shall not return void.....Isa. 55: 1-13.
The word that shall not return.....Isa. 45: 20-25.
Of the increase shall be no end.....Isa. 9: 1-7.
The fruitful and unfruitful word.....Matt. 13: 1-23.
The multiplying of the word.....Acts 12: 1-24.
The mighty growth of the word.....Acts 19: 1-20.
The triumph of the word.....Rev. 11: 15-19.

NOTES.

"There arose a murmuring." The murmuring here described was the first indication of danger. The word rendered *murmuring* indieates that it was a suppressed and whispered discontent. The apostles did not wait for a public outbreak, but acted on the first suggestion of difficulty.—*Abbott.*

"Of the Grecians." Not Greeks, but *Grecian Jews*, usually called Hellenists, from the Greek word, meaning "to speak Greek." The Jews dispersed from Judea by the Assyrian and Babylonian captivities, finding themselves "allowed the fnll rights of citizenship, and free scope for their individual energies, rapidly developed a remarkable genius for commerce. It was only a wretched handful of the nation—compared by Jewish writers to the chaff of the wheat—who availed themselves of the prepermission to return to their native land. The remainder made their homes in every land to which they had been drifted by the wave of conquest, and gradnally multiplied till they crowded every corner of the habitable globe."—*Farrar.*

"In the daily ministration." This refers to a daily distribntion, either of food or money, among the poorer and more helpless members of the church. The funds which defrayed the cost of such a distribution were supplied by the free donations of the richer brethren (see Acts 2: 45; 4: 34).

"Called the multitude of the disciples." Not simply a committee of the church, nor even the original nucleus, the 120 mentioned in chap. 1: 15, bnt the whole multitude of disciples (*i. e.*, the whole church).—*Lange.* A difficulty has been suggested respecting the great number of the multitude of the disciples meeting together; but (1) we are not told *where* they met: surely the city contained halls and courts large enough for a great assembly if need be. (2) Many of the believers had no doubt left Jerusalem. (3) At such a meeting, only those really interested in the internal government of the society would be present.—*Schaff.*

"Serve tables." The word was used for the "tables" of money-changers, as in Matt. 21: 12, John 2: 15, and was, therefore, equally appropriate whether we think of the relief as being given in money or in kind.—*Plumptre.* It may be taken in a general sense, and imply an attention to the bodily wants of the poor.—*Gloag.*

THE THREE QUALIFICATIONS. (1) "Of honest report," *i. e.*, with a good reputation for honesty and character. Those appointed to office in the church must be not only good, but of a good reputation; they must have the goodness that makes itself manifest. (2) "Full of the Holy Ghost." Not in a low seuse, "filled with a holy ardor," but inspired by the Holy Spirit—thoroughly religious men.—*Gloag.* It is eminently worthy of regard, that although the specific work to which the deacons were in the first instanee called was the distribntion of money and other material gifts, a necessary qualification for office is, that they be "full of the Holy Ghost." Grace in large measure is announced to be a necessary requisite in one who shall handle "the outward things of the house of God." It is on this border belt, where the church and the world meet, that corruption is apt to spring; and it is especially important that those who are called to duty in that sphere should be eminently spiritual men.—*Arnot.* (3) "Wisdom," *i. e.*, full of prudence—a virtue indispensably necessary for the performanee of their special duties.—*Gloag.* And for all the duties of the church. Piety shines brightest when it is wise as well as good.

"To prayer and to the ministry of the word." The word rendered *ministry* here is the same as that rendered *serve* in verse 2. The apostles will serve the word of God, and leave to others to serve the charities of the church. There is a hint here of the inexpediency of placing the secular properties of the church in the hands of its ecclesiastics. Certainly the church which does this is not apostolic. Observe that prayer in the apostles' minds precedes and prepares for preaching. They that exhort us to prayer give themselves to it (Rom. 1: 10) —*Abbott.*

"They laid their hands on them." The imposition of hands, as practiced in appointing persons to an office, was a symbol of the impartation of the gifts and graces which they needed to qualify them for the office. It was of the nature of a prayer that God would bestow the necessary gifts, rather than a pledge that they were actually conferred.—*Hackett.*

"And Stephen." One of the new men just chosen as assistants to the Twelve at once attracted public attention. His fearlessness, his splendid oratory, his intense faith, the great wonders and signs done in the power of this faith, threw into the shade the apostles and their words and works.—*Schaff.* Rapidly maturing under the tuition of the Holy Ghost, first, the outward gifts of miracle-working are added to his qualifications as servitor to the poorer saints, to keep pace with the expanding inward forces of faith and love; then, without formal indication of transfer, the Holy Ghost advanced him to the higher office of ministering the Word, as afterward Philip was similarly advanced.—*Butler.*

"Disputing with Stephen." *With* does not necessarily imply that he entered into any public debate or discussion with them. It is equally consistent with the account to suppose that he preached the truth affirmatively, and that they opposed, but could not successfully resist him. Comp. chap. 13: 45.—*Abbott.* It is entirely probable, that as Paul was in the front rank of Stephen's persecutors, he was also one of the keenest disputants with whom Stephen had to contend; and though the immediate effect was only to inflame the rage of the controversialist, we may well believe that the truths which he then heard became the germs of much which, under the influence of the Holy Ghost, afterward developed into the Epistles with which we are now so familiar.—*Taylor.*

"And they were not able to resist the wisdom." What now was there in Stephen's preaching which so powerfully affected the rulers in Israel, which even alienated the people hitherto so favorably inclined to the new sect? Was his teaching different to that of Peter or John? There is no doubt that Stephen, with the light of the Holy Ghost shining clear and full on his early and elaborate training, saw more plainly than the older and comparatively untaught apostles how transitory after all was that law of Moses now more than ever fanatically reverenced and observed; how faded were the glories of that temple, the object now, more than at any previous time, of a passionate love. The sacred law, the holy and beautiful house, in the days when our Lord and his apostles lived on earth, were all that remained to the Jew of his ancestral glories; their holy land was ruled by strangers, their name and fame were only a memory; so they surrounded the law of Moses and the house on Mount Sion with a strange unreasoning devotion; and when Stephen told them that these things were only shadows which were even then passing away, it was an easy matter, by a very slight perversion of his words, for the Jewish leaders, Pharisee and Sadducee, to excite among the people a storm of patriotic indignation against one who dared to teach such hateful doctrines.—*Schaff.*

"And all that sat in the council, looking stedfastly on him." As they would naturally in expectation of what he was about to say in his defense.—*Cambridge Bible.* The countenance of Stephen, like that of Moses on his descent from the Mount, shone probably with a preternatural lustre proclaiming him a true witness, a servant of him whose glory was so fitly symbolized by such a token. The occasion was worthy of the miracle.—*Schaff.* It was the direct result of the indwelling of God with him—the fulfilment of the promise of Christ (John 14: 23-27).—*Abbott.*

PROMPTINGS TO FURTHER STUDY.

What effect had murmurings on the church in the wilderness; and what passage shows it? What did an apostle say to the Corinthians about murmuring? What effect had the work of one of these seven on the people of Samaria? What on the people of Ethiopia? What man of the Cyrenians will ever be famous in gospel history? What Jew of the Alexandrians was mighty in the Scriptures? Who is the most famous man of Cilicia? What apostle did a great work in the church of the chief city of Asia?—*Scholar's Quarterly.*

THE WAY HE DOES IT.

A brother on the frontier, where this year "the crops are short and money is close," keeps his list up and is constantly adding new names. He has a way of doing it that would work well in many neighborhoods. Speaking of methods, he says: "I have to look closely to some of my subscribers and nurse them through the hard times." He goes directly to the individual and finds out the peculiarities of each case, and when he knows the difficulties, helps to overcome them. It may be timidity, indifference, lack of ready means, or simply negligence. If the man is timid, he encourages him; if indifferent, he stirs him up; if short of money, he is ready to take his subscription at lowest club rates, and even to supplement that in special cases; and if he has simply neglected to renew, a gentle reminder is sufficient. This plan works well in Kansas, and is worth a trial in YOUR PLACE.

THE FOLDER FUND.

We want names and addresses of the persons to whom you want the *Cynosure* sent on your subscription to the $15.00 "Folder Fund." We have your money, please do not compel us to remain your debtors. We are anxious to furnish *all* papers paid for, *folded, pasted, trimmed and mailed on time.* Why not give your paper a clean financial status as well as a clean face and new dress? If you can't fill the list tell us to do it, and we will remember the poor and make some of God's needy ones glad at your expense.

ARE YOU COMING TO CHICAGO?—If you have business in the city or if you have occasion to pass through, it will repay you to call at headquarters, see what is being done, and get a supply of tracts, look over our list of publications; order such as you need and give us a word of admonition or encouragement as you may think appropriate. Quite a number of friends from the country and some from the city have dropped in to gladden us by their presence. We appreciate such calls and hope they will in future be more frequent. Don't forget the number, 221 West Madison St.

The Christian Cynosure.

CHICAGO, THURSDAY, MARCH 1, 1883.

PERSONAL AND POLITICAL.

When this reaches our readers I hope to be in Washington attending the closing sessions of the 47th Congress. I spoke consecutively in five towns in Kansas, in winter weather, from three to six times in each town; and traveled, off from railroads, above an hundred miles over the frozen prairies, and came back in better health than when I started. If the people enjoyed their intercourse with me one half as well as I enjoyed mine with them, it was a source of enjoyment to both; and I gained a much clearer insight into our political state and prospects than newspapers could give me at home.

Similar benefits may result from a visit to our national capital." Mr. Stoddard has requested me to correspond with papers in several States and to confer with ex-Senator Pomeroy on the organization and interests of the American party. We are receiving letters proposing a newspaper company to start a *National American* paper at Washington." A sojourn of a month, more or less, at our seat of government, may be made useful to our cause. Whatever changes may occur, how many political papers soever may be started, the *Cynosure* will still be our Pole Star.

The National Prohibition and Home Protection party, formed in Farwell Hall last summer, is like a noble bird with a weasel under its wing, which is slowly sucking its blood. Iowa, next perhaps to Kansas, was its most hopeful field. It meets head winds in both. Both States rejected it and clave to the Republican party. In the great Topeka convention of Jan. 9th, Governor St. John declared himself a Republican, now and continually; and the great crowd "*Resolved*, That we are opposed to the organization of a new party."

The Iowa convention, Feb. 7th, was seized, packed, officered and manipulated by the lodge; and yet, on a straight vote, with all the prestige and power of their officers and committees, the people broke over their majority-report and voted against them 401 to 243. Those 401 votes properly belong to the American party; and will belong to it, as soon as the honest open masses learn that prohibition, in Iowa, is run by a handful of secret lodges in perpetual caucus.

In other States, the same lesson will soon be learned. Secrecy is the natural-born, sworn and drilled ally of the saloon. In the DesMoines convention, the lodgearchy was voted down; but what of that! What can a crowd of open-hearted, honest men and women do against a dark, unscrupulous minority in weekly night-session at the county seats throughout the State. The saloons were beaten in the popular vote on the constitution. The Grinnell lodge-prohibition-party were beaten in the DesMoines convention; but when the Irishman was beaten before the court and jury he declared he would "bate 'em on the execution," for he meant to run away. The secret wing of Iowa prohibition will beat the open crowd "on the execution" every time. Their only refuge and hope is an honest, open, American party. J. B.

EDITORIAL LETTERS.

At Washington—Mr. McPherson and the Thad. Stevens Biography—The Cynosure number on the "Great Commoner"—The Senate Debate on the printers' secret order and its impertinent demands.

WASHINGTON, D. C., Feb. 24, 1883.

TO THE CYNOSURE:—I arrived safe this morning. I have called on Mr. Colton at the new N. C. A. building; but have not yet seen Senator Pomeroy or Mr. Ford.

Mr. McPherson, clerk of the House of Representatives, knows nothing of the biography of Thaddeus Stevens, lately issued at Boston, or its author; had not even seen the book; but had learned through the papers that it contains one mistake. He tells me that his own materials are arranged in chapters, and would have been published some years ago, but different public employments have engrossed all his time and energies, so that he could not possibly complete and put it to press. We both think the issue of the Boston book will aid rather than obstruct the sale and circulation of his own.

Mr. McPherson learned with evident interest of the purchase of the property here by the N. C. A.; of the monthly *Americans;* and the other papers devoted to and aiding the anti-secrecy reform; and, above all, that it is contemplated to open an auxiliary here at the national capital—and that a number of the *Cynosure* is to be devoted to the memory of Mr. Stevens, who, he rightly thinks, is not appreciated by the people of the United States as his remarkable record warrants. I told him that the Boston book has a likeness of Mr. Stevens which is

"Nature pictured too severely true,"

and so, a bad picture. He says there are two excellent engravings of Mr. Stevens, which have great merit, and if I will call at his office he will endeavor to put us in the way of getting one; and also will cause the library to be searched for some salient points of his speeches and Congressional life, during our great national agony. I shall gladly accept his invitation and give our readers the benefit of his kindness.

When the Senate lately was debating the secret printers' society, Eugene Hale, the young Senator from Maine, protested against employing members of the American Typographical Union. He said:

"MR. PRESIDENT: I am informed there is a national and, for anything I know, secret society, which affects to control the public printing of these United States. I am informed that the head of this organization declares openly, that no printer shall have work in the public printing office, who will not first join their association! This is no less than an attempt to take the public printing out of the hands of this Congress and the American people, and control it to their own interest and liking! I am opposed to this. I am willing the printers should be liberally paid, but if the facts stated are true, I would be in favor of instructing our Public Printer to examine the list, and weed out every member of that association which undertakes to dictate to the Congress and people whom they may employ."

Mr. Voorhees of Indiana, said Senators were getting up a tempest in a teapot. Every trade and art got up associations for their own benefit and they have a right to. There is a National Association of Banks which comes here and dictates legislation from one end of the Capitol to the other; and *every Senator knows it.* Why not begin with them?

Senator Plumb of Kansas granted that printers had a right to associate for their own benefit and improvement. But they had no right to say to a brother printer, "If you do not join our association, you shall have no part in the public printing." This was dictation and proscription. Once in the hands of such a society, we are at their mercy. Like Mr. Hale of Maine, he was in favor of taking the printing from such an order and putting it in the hands of the Congress and people to whom it belongs. Debate continued. J. B.

TEMPERANCE LEGISLATION.—The one question which is agitating our State legislatures more generally than any other is the restriction or suppression of the saloon business. In Illinois, the check given to the triumphant success with constitutional amendments in Iowa and Kansas, has kept the demand for a similar amendment in the background. The Women's Christian Temperance Union has been foremost in pushing this demand. Their work has for the time being been superseded by an agitation for high license. One or two Democratic obstructionists in the legislature have apparently thwarted the efforts of the well-meaning gentlemen who were urging the measure in this city and Springfield. The Chicago aldermen, anticipating a $500 tax by the legislature, have raised the license of city saloons from $52 to $103 so as to protect their clients and political backers from further demand by the State. The Maine legislature has adopted a measure providing for the submission of a constitutional amendment to the people. The New Jersey legislature has just rejected the temperance and prohibition measures before it. In Ohio the law-makers and politicians are in much tribulation. Two or three days were taken up last week in caucusing and fruitless discussion. The contest is without parallel in the history of the State. Without coming to any conclusion the debate was postponed for a week. Lieutenant Governor Richards says the Republican party is in "a decidedly bad fix," because of the discontent manifested throughout the State with the management in the legislature. The Columbus *State Journal*, an influential Republican paper says that its party with its two-thirds majority are "absolutely responsible for every thing that was done or left undone." "But in spite of all this the majority has done but little toward satisfying the expressed wishes of the people. They have shown themselves unequal to the situation and indifferent to the gravity of the consequences of their inaction." As a result the fear of losing the next election is opening like a "cave of gloom."

In Wisconsin the legislature has passed a bill allowing the courts to shut up as common nuisances all unlicensed saloons. In Iowa, since the late convention at Des Moines, Judge Nourse, counsel for the prohibitionists, has presented an able plea to the Supreme Court for a rehearing of the amendment case. He argues most forcibly that the court went beyond its prerogative in deciding upon the validity of the legislative records when that body and the whole body of voters in the State had passed upon that record. A new case will soon come before the Supreme Court which will bring the question to an issue without the intervention of technicalities. The result of the Des Moines convention promises that the great movement will not go back in Iowa.

—The editor of the *Cynosure* started for Washington Thursday night by the Pennsylvania Central route, safely reaching destination Saturday morning. He will probably remain in the capital for a week or two after the adjournment of Congress.

—Mr. Carpenter was able to ride out on Monday, which is his first venture from the house for some two months. We all rejoice at the prospect of returning vigor to one whose interest is so great in the reform.

—Bro. Geo. W. Dissette, of Sabetha, Kansas, has another brief report of lecture work near his home which will be read with great interest when it appears next week.

—Brethren Hinman and Starry were at Fayettville near Chambersburg, Pa., last week. On Monday evening they occupied the United Brethren church. On Tuesday evening the third degree was worked and explained in the Covenanter church, which afforded room for but about half the crowd that came to hear. Bro. Starry is so well pleased with his reception in Pennsylvania, and so hopeful are the prospects for future work in the East that he is debating the question of removal from Iowa.

—With the present number ends our story—the longest and, we predict the future will prove it to be, one of the most useful publications that the *Cynosure* has ever undertaken. With our readers we have followed its development week by week with eager attention, and have marked the skill with which some of the most alarming facts developed in the progress of our reform have been interwoven, until the whole appears like some piece of wonderful tapestry unrolling in pictures of sweet home life, darkened by frequent black shadows as the dusky legions of the "prince of the power of the air," which control in the councils of secrecy, sweep their foul pinions across the sunlight of the scene. But noblest are the portrayals of the hero spirit of men who, for truth's sake, are willing to become martyrs for Christ. Aside from the moral character of the story, its literary merit is of a high grade that will introduce it favorably in the most critical circles. We are happy to be able to promise that the gifted pen which has finished this great work will continue its contributions to the *Cynosure*.

WASHINGTON.

"Is it wise to agitate the question of a political organ at Washington and the organization of a stock publishing company there in a building on which there is a mortgage?" It may be so. I simply ask the question. My experience in paying interest has been very limited, and I never lived in a house or cultivated a foot of land under mortgage, and I have either inherited or acquired an aversion to debts. The business policy of our N. C. A. Board has been "pay as you go," and keep on hand a small margin for emergencies. We have found this policy quite as safe and as pleasant as a constant struggle to "make ends meet;" and if I am not mistaken there is a saving of from *ten to twenty* per cent in paying "cash down." An inexperienced man should not speak with too much assurance of advantages or disadvantages in methods of business which he has not tested, but an *opinion* is admissible, and it is my opinion that to divert attention from the one point of paying for the Washington property would be a mistake. One step at a time, persevered in, completes the longest journey. I have said little about contributions, except in a few instances to personal friends. The opinions of others more experienced than myself were in my judgment necessary to enable friends to form an intelligent opinion of the *real* merits of the case, and I know of no man whose judgment would command greater respect than that of Pres. Blanchard, who is now on the ground for a personal inspection. When he has looked over the ground he will give his opinions, and, whether adverse or favorable, they will be his own, and so expressed as not to be misunderstood. If favorable, and in view of the facts, friends think best to take up the mortgage and stop the interest, sixty days should be the extreme limit allowed to cancel the entire amount. What do our business men say? Is it good policy to "pay as you go," or shall we enter the arena at Washington with a "*promise to pay*" in the rear, to act as "Paul's thorn in the flesh," and a mortgage *cloud on the title* of our home at No. 215 Fifth and a half St., to detract one half from our power for good, consume a portion of our funds in paying semi-annual interest, and giving a nervous, insecure feeling to our movement, in the hope that by *procrastination* and new ventures there will come a reactive influence that will make it easier to pay both principal and interest two or three years hence than it is to wipe the whole thing out *now*. There is space in the columns of our paper for business men to give their opinions.

J. P. STODDARD.

PRESIDENT FINNEY'S TESTIMONY.

[*From his book on the Character, Claims and Practical Workings of Freemasonry* *]

THE YOUNG MUST BE INSTRUCTED.

I, with the many, have been remiss in suffering a new generation to grow up in ignorance of the character of Freemasonry, as it was fully revealed to us who are now old. We have greatly erred in not preserving and hand ing down to the rising generation the *literature* upon this subject, with which we were made familiar forty years ago. For *one*, I must not continue this remissness.

Because I know that nothing but correct information is wanting to banish this institution from wholesome society.

CONVERTED FROM FREEMASONRY TO CHRIST.

Soon after my conversion the evening came for attendance upon the lodge. I went. They of course were aware that I had become a Christian, and the Master of the lodge called upon me to open the lodge with prayer. I did so, and poured out my heart to the Lord for blessings upon the lodge. I observed that it created considerable excitement. The evening passed away, and at the close of the lodge I was requested to pray again. I did so and retired, but much depressed in spirit. I soon found that I was completely converted *from* Freemasonry *to* Christ, and that I could have no fellowship with any of the proceedings of the lodge. Its oaths appeared to me to be monstrously profane and barbarous.

MUST BE RENOUNCED.

Afterward I considered it more thoroughly, and was most perfectly convinced that I had no right to adhere to the institution, or to appear to do so; and that I was bound, whenever the occasion arose, to speak my mind freely in regard to it, and to renounce the horrid oaths I had taken.

THE DISCUSSION IN OBERLIN.

When the subject of Freemasonry was first forced upon our churches in Oberlin for discussion and action I cannot express the astouishment, grief and indignation that I felt on hearing professed Christian Freemasons deny, either expressly or by irresistible implication, that Morgan and others had truly revealed the secrets of Freemasonry. But a few years ago such denial would have ruined the character of any intelligent man, not to say of a professed Christian.

FREEMASONS WILL LIE.

We cannot learn what Masonry is from the oral testimony of adhering Masons. Let it be pondered well that every one of them is under oath to conceal and in no way whatever to reveal the secrets of the order. This Freemasons do not deny. Hence, if they are asked if the books in which Masonry has been published are true, they will either evade the question or else they will lie; and they are under oath to do so.

It is mere madness to receive the testimony of men who are under oath, and under the most horrid oaths that can be taken—oaths sustained by the most terrific penalties that can be named to conceal their secrets and to deny that they have been published, and that those books contain them—I say it is downright madness to receive the testimony of such men, it matters not who they are. Masons have no right to expect an intelligent person to believe their denials that these books have truly revealed Masonry. Nor have they a right to complain if we reject their testimony.

I say again that Freemasons have no right to expect us to believe their denials; for while they adhere to Masonry they are under oath to "conceal and never reveal" any part of its secrets, and of course they must expressly or impliedly deny every revelation of its secrets that can be made. Would they have us stultify ourselves by receiving their testimony?

THEY JUSTIFY MURDER.

The credibility of these books is further sustained by the fact that adhering Masons did then, and have always, justified the murder of Morgan as that which their oaths obliged them to do. They have said that he deserved it, and that he had taken upon him the obligation consenting to suffer the penalty if he violated it. In the two small volumes published by Elder Stearns letters will be found from the most respectable and reliable Christian men that fully sustain this statement, that the *adhering* fraternity, with very few exceptions, at that time justified the murder of Morgan. In thus justifying that murder they of course admit that he violated his oath, and had truly published Freemasonry.

MASONRY POLITICAL.

To all this testimony adhering Masons have objected. First, that the movement against Freemasonry was a *political* one. Answer: I have already said that by its having seized upon all the civil offices and totally obstructing the course of justice it was *forced* into politics by Masons themselves.

It was found that there was no other way than for the people to rise up and take the offices out of their hands by political action. At first there was no thought on the part of any one, so far as I could learn, that it would ever become a political question. But it was soon found that there was no other alternative.

AN ALARMED CONSCIENCE.

Some months since I received a letter from a Master Mason, who was manifestly a conscientious man. He informed me that he had been reading my letters in the *Independent*, on Freemasonry—that his mind was so distressed, in view of his Masonic obligations and relations, that he was wholly unable to attend to business, and that he should become deranged if he could not escape from these entanglements—that he must and would renounce Freemasonry at all hazards. When he took the oath of the Master's degree the clause pledging him to keep a Master Mason's secrets, murder and treason excepted, was omitted, so that he was not aware of that clause until afterward. This clause, however, that I last quoted, bound him fast. No wonder that this conscientious man was frightened when he came to understand his true position.

FREEMASONS UNFITTED FOR PUBLIC OFFICE.

Now, is it not perfectly plain that a man who has taken this Master Mason's oath ought not be intrusted with the office of a magistrate, a sheriff, marshal or constable? That he is not to be credted as a witness where a Master Mason is a party? That he ought not to be allowed a place on a jury where a Master Mason is a party? And, in short, that he cannot safely be intrusted with any office of honor or profit, either in church or state? Is it not plain that a Master's lodge in any community is a dangerous institution, and that the whole country is interested in the utter suppression of such an institution?

Let not this opinion be regarded as too severe. The fact is that Freemasons intend to fulfill their vows, or they do not. If Master Masons intend to do what they swear to do, is it right to intrust them with the execution of the laws? If they do not intend to fulfill their vows, of what avail will their oath of office be, since they have no regard for the solemnity of an oath? In every view of the subject it is plain that such men ought not to be trusted.

WHAT MORE ABOMINABLE?

Now, the solemn question arises, are these oaths a mere farce, a mere taking of the name of God in vain, in the most trifling manner, and under the most solemn circumstances? or, are we to understand that the Masonic institution is a *conspiracy*, its members taking, in all seriousness and good faith, such horrid oaths to do such horrid deeds, upon such horrid penalties? Which are we to understand to be true? If *either* is true, I ask the church of God, I ask the world, what more abominable institution ever existed than this? And yet we are told that in all this trifling with oaths, or, if not trifling, this horrid conspiracy, there is nothing inconsistent with the Christian religion! And even ministers of the Gospel are found who can justify it and eulogize it in a manner most profane, and even blasphemous.

CHRISTIANITY AND THE BIBLE CONTEMNED.

I cannot imagine anything more directly calculated to bring the Word of God into contempt, than such a use of it in Masonic lodges. It is enough to make one's blood curdle in his veins to think that a Christian minister, or any Christian whatever, should allow himself to pass through such an abominable scene as is frequently represented in the degrees of Masonry—multiplying their horrid oaths, heaping one imprecation upon another, gathering up from every part of the Divine oracles the most solemn and awful sayings of Jehovah, and applying them in a manner so revolting, that the scene must make a Christian's heart tremble, and his whole soul to loathe such proceedings.

A SOLEMN WARNING.

Professed Christian Freemason, how can you hold up your head either in the church or before the world, if you still adhere to this most hypocritical institution? Just think of the Worshipful Masters, the Grand High Priests, in their mitres and priestly robes, the great and pompous dignitaries of Masonry arrayed in *their* sacerdotal robes, solemnly teaching their members such vile falsehoods as these, claiming that to Freemasons the church owes the preservation of the law of God, and that the true name of God is known only to Freemasons! Shame! But I said you have either been made to believe these things or you have not. If you have never believed them, pray, let me ask you how it is that you have ever given any countenance to this institution when you did not at all believe its teaching? How is it that you have not long since renounced and denounced an institution whose teaching is replete with falsehoods taught under the most solemn circumstances? These falsehoods are taught as Masonic secrets, under the sanction of the most awful and solemn oaths. What shall we say of an institution that binds its members by such oaths, to keep and preserve as truth and secrets such a tissue of profane falsehoods? You see nothing in it inconsistent with Christianity! Why, my dear brother, how amazing it is that you can be so blinded! Are you not afraid that you shall be given over to believe a lie, that you may be damned, because you believe not the truth, but have pleasure in unrighteousness.

*For sale at the *Cynosure* office. Paper cover 35 cents; cloth 75 cents.

MICHIGAN STATE MEETING.

It is proposed, the Lord willing, to hold the next State meeting in Grand Rapids, beginning on the 17th of April. An effort will be made to secure able speakers and a degree worker, and we are exceedingly anxious that every friend of the reform should be present. Let there be a grand rally. We would like to see all those who are interested in the proposed Anti-secret Alliance at the State meeting, that we may consult together as to what shall be done. Come one and all and let us show our faith by our works. The time has come when every friend of Christ, and every lover of his country should rally for the overthrow of the gigantic evil of secretism, else the church and the state will be ground to powder beneath the heel of the lodge. Up then to the conflict in behalf of a free country and a pure Christianity.

W. H. Ross, Cor. Sec.

Alleyan, Feb. 14, 1883.

BOOKS AND MAGAZINES.

Ideas for a Science of Good Government. Among the finest specimens of American manhood and independent character, our country has long pointed to Peter Cooper of New York, now just past his 90th birthday, yet vigorous as many at one-half that age. Having risen from poverty, and acquiring ample wealth by industry and business energy, he has generously spent a large portion for the benefit of his poorer neighbors, the working men of New York, and few cities can present so noble a structure for this purpose as Cooper Institute, and so successfully meeting the end for which it was constructed. A man of such experience, in dealing with the necessities of the common people, must needs have many valuable ideas on the science of government, and a compilation of such ideas is the ample volume Mr. Cooper has just issued, in which are gathered many letters, public papers, addresses and interviews on questions of coin and paper currency, the tariff, taxation, the public debt and the civil service. This record of a wonderful personal experience of seventy years' active business life and personal acquaintance and correspondence with statesmen divines, scholars, artists, inventors, manufacturers, etc., is a valuable contribution to our financial literature. The book is finely printed and bound, and contains a fine portrait of Mr. Cooper.

The frontispiece portrait of Gambetta in the March *Century*, and the accompanying article by a writer who was intimately acquainted with Gambetta, appear now with a timeliness which will be appreciated. A short biographical sketch of the late Dr. Leonard Bacon, with portrait, is contributed by his son, Leonard Woolsey Bacon, under the appropriate title, "A Good Fight Finished." Mr. Bacon defends his father's position in opposition to the Boston extremists in the anti-slavery agitation, and records that Abraham Lincoln acknowledged indebtedness to Dr. Bacon in forming his own convictions on the subject. The writer, at the same time, disparages the work and influence of William Lloyd Garrison. Edward Eggleston's early American historical sketches are continued in a paper on "Migrations of American Colonists," finely illustrated. In the editorial department we read one of the best arguments in defense of Sabbath rest that can be drawn from reasons that omit Divine authority.

—*The North American Review* for March opens with an article on "Money in Elections," by Henry George, who brings to the discussion of that hackneyed subject a contribution full of originality, freshness and keen insight. Robert S. Taylor writes of the "Subjugation of the Mississippi," a work which, in his opinion, and in that of the Mississippi Commission, of which he is a member, can be accomplished only by employing, for the purpose of deepening and straightening the channel, the forces developed by the river itself. Moncure D. Conway contributes a very striking study of Gladstone as a man and a statesman, showing how some peculiar traits of his nature, quite as much as his pre-eminent native force and elevation of character, conspire to make him the foremost Englishman of his time. Hon. George W. Julian's "Railway Influence in the Land Office" is a grave, judicial exposure of the practices which, against the manifest intent of the law and the determinations of the highest courts, have won for corporations millions upon millions of acres of the public domain. Richard A. Proctor writes of the "Pyramid of Cheops;" Prof. Wm. G. Sumner of "Protective Taxes and Wages;" Elizur Wrightof "Some Aspects of Life Insurance;" and finally there, is a symposium on "Educational Needs," by Prof. G. Stanley Hall, Prof. Felix Adler, President Thomas Hunter, and Dr. Mary Putnam Jacobi.

The Elzeria Library, a semi-weekly reprint of some of the best productions of English and American authors, reaching its twelfth number February 9th. Already such works as Irving's "Rip VanWinkle," Shaksperes' Hamlet," Farrar's "Burning of Rome," Stoddard's "Life of Washington Irving," Tennyson's "Enoch Arden" Wilson's "Sea Serpents of Science," etc. have appeared at the mere nominal price of from two cents to seven cents each neatly printed and bound in paper.
The 104 numbers for the year are offered for $2.00 by the publisher John B. Alden, 18 Vesey St., New York.

—Mr. Rouayne is greeted by the *Cynosure* and its readers in this number. His self-reliant mind has ploughed its way, *"through much tribulrtion,"* from Romanism in south Ireland to the grand truth of his present article, which Watts put thus:

"This remedy did Wisdom find
To heal diseases of the mind;
The only balm whose virtues can
Restore the ruined creature man."

And it is not wonderful that the Atonement now fills his moral and mental horizon; and he asserts it with all his old time vigor and force. But while Christ taught Martha that "he that believed in himself should never die," he also taught, at large, that human substitutes for religion, made the worship "vain" and the law "void." See Mark 7th chaprer, This also Mr. Ronayne has done and will do.

—The *Wesleyan* says that Governor St. John of Kansas lectured in Syracuse, Feb. 19th, and so great was the anxiety to hear the great temperance champion that nearly every seat in the hall was engaged hours before the address took place.

The Home.

TWO SONNETS.

WINTER SORROW.

A grey and leaden sky, without a break
  Shuts in the narrow world whereon I look,
And, day by day, mine ears almost forget
  To miss the babbling of the ice-bound brook.
The woods stand rigid, ghostlike, draped in snow,
  Life is no longer there, nor pleasant sound,
No breath is stirring in the bitter air,
  To bid them drop their burdens to the ground.
The drift lies deeply piled before my door,
  My little garden, touched by winter's breath,
Laid cold and smooth beneath his icy hand,
  Looks stark and changeless as the bed of death.
'Tis thus my heart, thy desolation chill
Holds me, like cruel winter, dumb and still.

SPRING SORROW.

Spare me that clear, triumphant song of praise,
  Sweet thrush, with which thou welcomest the morn;
It wakes too keen a sorrow in my heart,
  Who sigh too think another day is born.
Ye opening buds, ye sounds and scents of spring,
  So deeply interwoven with the past,
Ye touch the inmost fibre of my grief,
  And bring the bitter memories thronging fast.
Not less the lilac crowns herself with bloom,
  And bright laburnums shake their tasselled gold;
Nor does the violet breathe one odor less
  Because my life is left to me dark and cold;
Only while earth and sky such joy express,
I fain would turn me from their loveliness.

—*Spectator.*

ENCOURAGEMENTS TO FAITH.

BY MRS. L. R. DE WOLF.

It had been a wearisome day. Everything seemed to go wrong. Things dropped from the nervous hands, the kitchen was over close with all its day's heat, and the baking was not yet finished. Without all was calm and still, save the birds' gay notes and the sound of a bell. Thoughts of earnest work for the Master oppressed me. I kept asking myself, What have I done for him who had given his dear life for me? In a recent sermon it was asked of the Christians present if they had averaged to bring one soul to Jesus a year since their conversion. I had counted over my "stars"—there ten Sabbath scholars, here a young man, there a weary woman, several children, here and there doubtful ones, and again and again one I hoped for but did not know surely about. And what if these would count more than one a year, more than one in the three hundred and sixty-five days, was that all I could have brought to Him had I never grown cold or indifferent? These thoughts oppressed me more and more. I sat down upon the door-steps and told Jesus all; prayed earnestly that words I had spoken for him to individuals and in the prayer-meetings might be gathered up and saved for him. It was all I could do with the past, but with his help I would try to lead a truer life, and labor more diligently in his service in the future.

I went back to my work; the bread was over-baked, and the hour was late. I was making haste to retrieve for my absence when some one spoke my name. Company! and I so busy. I passed into the parlor. "The call must be short," they said. There was an errand to me; it must be told alone. I led my young friend into the dining-room and seated her by the window. She would never again look into the face of her old teacher and friend, for God had afflicted her; but in my love I placed her among the flowers just the same.

"I've thought many times I would come up here and tell you that but for you I never should have learned to love and trust Jesus. Do you remember, after I became blind you came to my home and talked to me about the personal friendship and the tender sympathy of Jesus, and what his fellowship in the years of darkness might become to me? How he who never sleeps would comfort me when all earthly friends slumbered, and keep me from harm when they were not near? And don't you remember how you spoke of his ministering to my wants, my peculiar needs, such as those who can see would not think of? O, I do! I never *can* forget those words and the sweet impression they left on my mind. Well, I kept thinking about it for several days, and the more I thought the more I felt my need, and the deeper grew my desire to receive from this loving Saviour all you had promised in him; and so I told him I would receive and welcome him into my heart if he would come in and abide with me. He came. It was so still, and I so calm, that at first I felt I was deceived. But he remains still."

"And have you found in him just what I promised?"

"Yes, and more. O! if you hadn't come to me then, in my sorest, dreariest hour, what desolate, weary years these would be! But now each year is sweeter and brighter than the last."

It was only a year and two or three months after this that loving hands placed sweet flowers over her grave. She who had begun to live, growing stronger and nobler in spirit daily, went from us to join that "innumerable company around the throne of God." She does not need to ask now if we are "changed" when we next meet. She will see and know what we are, and if we have been growing like Christ in these years she has been waiting within the "pearly gate." And she will no longer grieve or weep, for she can forever behold the "King in his beauty," and he has wiped away her tears; and she will have no more pain, for former things have passed away. Blessed are the dead that die in the Lord. Yea, blessed are they that know the Master's will and do it.

WEEK DAY SERMONS.

BY E. E. FLAGG.

We are apt to mistake submission to the inevitable for resignation to the will of God. This is the plain, hard truth in regard to the way in which many Christians bear trials. They say, "Thy will be done;" and they think they mean it, but there is always a sigh behind the prayer.

Let me quote again from the aged saint whose ripe Christian experience has once before enriched this series of articles with those sparkling nuggets of truth that are dug in greatest abundance very near the shores of Canaan.

"The Lord has given me a lesson on this point," she said to me one day. "I thought I was submissive when I lost my sight, and my husband died; and I was obliged to leave our pleasant home to strangers. Breaking up that home almost broke my heart, too; but I made no complaint; I followed the Lord's leadings."

"And wasn't that submission, Mrs. Y.?" I inquired.

"No;" she answered, emphatically. "It was no more submission than giving away what we don't want ourselves is charity. It was mere slavish submitting to what I couldn't help. Submitting to the Lord is another thing. And I will tell you how he led me to see it. I sat thinking the other day what a beautiful home I had lost, so hallowed with the dear memories of my husband's life and death that to go away from it seemed like leaving a part of him; and how hard it was that I must be transplanted in my old age when every root and fibre had so came another question, 'What *is* submission?' Then I was still. I let the Lord himself speak to my soul. And he showed me what true submission was. It is rejoicing in him; rejoicing in having his will wrought in us and through us. It isn't simply *not* murmuring. It is rejoicing. *That* is the test of true submission—'joy in the Holy Ghost.' I can look back now to my lost home without a single regretful longing. My grief is swallowed up in joy. I have Christ and heaven. What could I want more?"

I carried home her words, not to lay them up for future use when the Lord might see best to send some great trial upon me, but for a daily spring of courage and comfort by the way; for a spirit of submission is just as necessary in meeting the common ills and crosses of life as its crushing sorrows. And while pondering them over it occurred to me that possibly one solution of the question, why so many Christians are not joyful ones, is because they are not truly submissive to the Lord's orderings.

"Some men are born to luck," sighs hard-working Brother Jones. "Now there goes a man that is making his thousands. Everything he touches turns to money. Well, I don't suppose it is right to murmur at the difference between us;" and the good brother, quite oblivious to the fact that he *is* murmuring, goes to his work, feeling just a little sore, as if fortune or destiny—in plain words, the Lord he serves—hadn't used him quite right.

"Mrs. Worldly can keep half a dozen servants, and go to the seaside every summer, while I have to stay at home and drudge," sighs Sister Brown. "Some folks are born with a silver spoon in their mouths, but that was never my lot;" and poor, tired Sister Brown goes to *her* work of getting dinner for six hungry men, without the least idea that she is not perfectly submissive to the will of God.

Oh, weary, tired souls, bound to the tread-mill of care and toil, there is a large heritage waiting for you to claim, a royalty of promise and blessing; and why not go in and possess the land? If the Apostle could rejoice in reproaches, in afflictions, in persecutions for Christ's sake, is it impossible to rejoice in lives of poverty and labor for the same divine reason?

"Think what Spirit dwells within thee;
  Think what Father's smiles are thine;
Think that Jesus died to win thee;
  Child of heaven, can'st thou repine?"

You hold a treasure of uncounted price—"Christ in you the hope of glory, and the world will be sure to gauge the value you place upon it by the sunshine it sheds through your life. "Rejoice in the Lord always, and again I say, rejoice."

PREPARATIONS FOR SICKNESS.

Though it is not well to be always drearily on the look-out for sickness, yet since, with our degenerate bodies and degenerate habits, sickness is so prone to befall, it is desirable so far to anticipate the same that it shall not take us altogether at a disadvantage when it comes. It is hard work to take care of the sick when no forethought has preceded and no provision been made. Go into a house of this kind and ask only for so much as a soft cloth to bathe the patient's face, and confusedness immediately ensues. Chests are ransacked, drawers stirred to their bottoms, ragbags emptied of their contents, but all in vain. Everything has gone forth to furnish the last rag carpet, or to the rag-man in exchange for tinware. And so if old flannel or pieces of old sheets are in demand, continued search only serves to emphasize the fact that, simple as the things are, they are—unless good clothes be torn to pieces—absolutely un-come-at-a-ble in that establishment.

Every housewife should set aside for this especial purpose some drawer or box, and see that it is kept well stocked with the simple but indispensable articles required in time of sickness—soft cloths for bathing purposes, or for cooling the head (these are best made from old, fine white stockings, the foot cut off well up into the ankle, the leg cut open and trimmed to the desired size, the edges turned in and the two legs run together with a few stitches taken here and there through the middle); rolls of white cotton for mustard plasters and the like; old sheets or pieces of the same for compresses or packs; old linen for dressing sores, blisters or wounds; old flannel, fine towels, and whatever will be likely to come into play. This dispenses with all hurry or bustle at time of need, all that is requisite being to point out the drawer or give the box to the nurse.

Thoughtful housewives will be likely, too, to have a few pairs of extra sheets and pillow-slips laid aside, and several changes of night-dresses and underwear not in usual use, so frequently as the case requires, the patient may not suffer from lack of changes of linen or bed clothes. The beds themselves are a most important item of the sick-room, and especially is this the case where the illness is painful or prolonged. Many sensitive and nervous patients suffer exceedingly from the hardness, lumpiness, sagging, hotness, or other discomforts of their beds. Good springs and mattresses are tidiest, coolest, and most easily made up, and for most patients are wholesome and comfortable. Light mattresses of feathers or down over the other mattress are admissable where the patient is aged, thin in flesh, or otherwise sensitive to the hardiness of his couch; but ordinary soft mattresses of cotton are preferable to feathers for both the sick and the well. In making the bed, the under sheet, which should be of extra large size, should be well tucked in all around, at head and foot as well as at sides, so that no amount of restless moving about shall pull it out of place. The upper sheet and quilts should be smoothly spread and tucked in well at foot, as it is most wearisome to the weak and ill to have the clothes twisting about, pulling up from the foot, or dragging off to the floor. Pillows should be of good size and soft.

Too seldom in the planning of our house is any thought given to the planning of a room to be sick in—it is so much more natural and agreeable to plan for our pleasure than our pain! But since pain is more or less the portion of all, would it not be well to plan a little for that also? If the sick-room is situated at too great a distance from the kitchen or work-room, from the stove, cistern, pantry, and the like, the result is much tiresome journeying for nurse, especially if she is also the wife, and mother, and house-keeper, and in addition to her sick-room duties, has to oversee, if not actually perform, those of the kitchen also. But on the other hand, it is only that anomaly in nature—a sick person without sick or sensitive nerves—that can, without disastrous results, endure the immediate nearness of the working machinery of the house, the pushing of chairs, the chattering of dishes, the constant moving to and fro. These things should be taken into account, and, as far as possible, the well-being of both patient and nurse considered.

Nor is the locality of the sick-room the only thing. Its size and pleasantness, its facilities for letting in fresh air and sunshine at need, should receive thought. Means for the total shutting out of flies and other troublesome insects, without obstruction of fresh air, are also, for the summer, a most important point.—*Country Gentleman.*

How Diseases are Propagated.—The assertion is made by Prof. Tyndall that diseases are propagated, not by effluvia or sewer gas, but by solid particles discharged into the atmosphere by currents of air or gas. This conclusion he was led to by the following experiment: He cut up a piece of steak steeped in water, heated it a little above the temperature of the blood, then strained off the liquid; in a short time this fluid became turbid, and when examined through a microscope was found to be swarming with living organisms; by the application of heat these were killed, and when the solution was filtered, he obtained a perfectly pure liquid, which, if kept free from particles of dust, would remain pure for an unlimited period; but if a fly were to dip its leg in fluid containing living organisms, and then into the pure liquid, the whole would be swarming with animalculæ in forty-eight hours.

CHILDREN'S CORNER.

LEOPARDS IN PAY FOR LEARNING.

Edward S. Morris, consul for Liberia, Africa, residing in Philadelphia, relates this beautiful incident:

It was at sunset, one beautiful Sabbath day, as I stood for the last time on the beach at Monrovia, Liberia, waiting for my boat to take me out to the anchored vessel at sea. A little native boy came to me, bowing low, but with his eyes firmly fixed upon me. I told him to stand up; and never bow to man, (believing that to be orthodox to begin with); understanding my actions more than words, he stood up. I then said, What do you want?" In broken, disjointed English—the best the little fellow could utter—and pointing out to the ship, he said: "You God-man take me big America, big ship." "What for?" I asked. He answered, "Me learn big English you."



In consequence of my then enervated condition, resulting from overwork, I was *forced* to say "No" to the little fellow. I said it not harshly but in mild and gentle accents; whereupon he immediately drew from the folds of a cloth around him, two little leopards, alive, with unopened eyes, and presenting them, said: "Me give him; you take me big America, big ship, learn big English." Think of it, the mother leopard must to his knowledge have been near when he captured her kittens; still, that hungry, thirsting child risked his life to earn a passage to America solely to gain an education.

This little boy could have obtained as his passage-money—without any such risk of life—a parrot or a beautiful gazelle, the tusk of an elephant, or large ear-rings of pure African gold; but no, he wanted to convince me at the beginning, not only of his bravery, bnt of his burning desire for education—for "big English," as he called it. I have no words to tell yon of my feelings so unexpectedly brought into action.

There are thousands of such courageous boys in the Niger Valley alone, and as many more in Soudan, burning for education. This indigenous human clement should, for substantial reasons, be educated in Africa, and not out of it. Native Christian teachers, graduates from my school house, are to be some of the lights for a Dark Continent," containing two hundred millions of people.

GENERAL WASHINGTON.

AN INCIDENT.

One pleasant morning in August, 1775, Gen. Washington set out from his headquarters at Cambridge on horseback, merely for recreation. As was frequently the case, he rode unattended and wore the dress of a civilian. He had proceeded a couple of miles in the direction of Watertown, when he saw a woman far advanced in years, sitting in a doorway and moaning piteously. His sympathy was at once aroused, and bringing his horse to a halt, he inquired—

"What troubles you, my good woman?"

"Oh, sir," was the reply, "some rebel soldiers have been here this morning, and stolen or destroyed everything in my garden. I had cultivated the garden with my hands, and looked to what I should gather from it for the support of my invalid husband and myself during the coming winter."

"May I see your husband?"

"Certainly. He is always glad to have any one call upon him."

Washington dismounted, tied his horse to a fence, and then followed the woman into the house, where, on every side, he found evidences of extreme poverty. He was, however, cordially welcomed by the feeble old man, who, bolstered up in bed, extended to him a thin, colorless hand. For half an hour, or more, the commander-in-chief of the American army held converse with the aged couple, during which he learned they were pronounced tories, and had two sons—their only children—among Gage's troops in Boston. Before taking his departure, he drew some money from his pocket and held it towards the woman, saying:

"This will enable you to provide for your present needs." She at first manifested a reluctance to receiving it, but finally accepted it, with profuse thanks. Then he promised that Gen. Washington should be informed of the treatment to which his soldiers had subjected her.

"General Washington!" she exclaimed; "he is our bitterest enemy, and will, doubtless, rejoice to know that any who sympathize with the British have been abused."

"I think you are mistaken in regard to his disposition; I hope you are at least," was the answer, with a smile, as he left the house.

He immediately rode to Maj.-Gen. Putnam, who commanded the center divisiou of the army—stationed at Cambridge—and having acquainted him with what he had just learned, ordered a search for the maranders to be instituted and that, when identified, they be sent to his head-quarters. The third day thereafter, an *aide-de-camp* conducted three soldiers into his presence.

"Are you the ones who disgraced the uniform you wear by plundering a defenceless woman's garden?" asked Washington, sternly.

"She is a tory," was the indirect answer.

"So she told me, and also that her sons are in the British army. But she is a woman, nevertheless, and for that reason, if for no other, entitled to respect. Your wanton conduct was worthy of oppressors rather than of those who—as does the American army—aim to prevent oppression. Accompany them to the woman whom they molested," addressing the officer having them in charge, "and see that they fully compensate her for the damage they wrought. Another offence of a like nature will not be dealt with so leniently."

Later that same day while he was engaged in writing, a servant informed him that a woman waited in an adjoining room, who was urgent to see him, privately.

"Ask her to step in here," said Washington, laying aside his quill.

When the woman presented herself before him, he saw she was the one in whose behalf he had acted a few hours previously. She went to him and placed her tremling hand upon his arm, saying, "God bless you!" Then the tears came and she could articulate no more.

"Please be seated, madame," and Washington placed a chair for her.

She seated herself, and' as soon as she could command her voice, continued—

"Only a little time ago the soldiers who robbed my garden came and gave me a sum of money, more than sufficient to make good my loss. From them I learned that my visitor of the other morning was General Washington himself—of whom I had held so erroneous an impression—and that it was at his—your—command that they recompensed me. When they had gone, my husband and I, talking the matter over, came to the conclusion that such a commander- so unlike General Gage, who never calls his men to acconnt for any violence or injury they may have done to the rebels—would not be likely to have charge of au unjust cause; and, though we have been firm adherents of the king, we then and there resolved to espouse your cause in the future. I think our sons, when they learn what has occurred to us, will do the same. I came here to tell you this. God bless you!" and touching her lips to his hand, she went from the apartment.

Within the month, two soldiers--this woman's sons—deserted the British standard and enrolled themselves with those who fought beneath the flag, which was emblematical of freedom, justice, equality. One of them was killed, the other was severely wounded in the assault on Quebec, under Arnold. This story was often told in Boston and Cambridge during the Revolution and after its close, but we do not know that it has been given in history. It is one of the many local traditions of Washington, and we present the version of it that was told by the old-time firesid s. Stories of popular kiugs acting the part of unknown benefactors have often been told, as, for example, King Henry and the miller, King James and the tinker, but we have not before met witn a like incident of Washington.—*Youths' Companion.*

TEMPERANCE.

A COUNTERBLAST.

The Cigar vs. Lady Students.—One of the members of the Columbia College faculty argues against the propriety of admitting ladies as students, using as an argument the fact that the habits of the young men in the college are such as to render the environment disagreeable to ladies. He says that "nearly every student enters the campus puffing a cigar; he lights a cigarette between recitation hours and finaly leaves college in the afternoon enveloped in a cloud of smoke." Is tobacco then, the President of Columbia College?

In the Blood.—The New York *Times* has a startling warning for tobacco-users. A gentleman of wealth and culture, with a cigar in his mouth, passed ont of an instrument-maker's establishment as a professor of microscopy entered it. The wealthy gentleman was himself an amateur in the use of the microscope, and had just been trying the power of one upon a drop of blood from his finger. The instrument was still adjusted on the counter, and the professor glanced into it. Inquiring of the proprietor who the gentleman was, he informed him that he was his best customer, buying largely of his instruments. "And this is a drop of blood from his finger?" asked the professor. To the affirmative answer he said, "Very well, tell your best customer, if you can without impertinence, that unless he stops smoking at once, he has not many months to live." He did not stop, but left for Europe in a few weeks to recruit his failing strength, and in a short time his death was announced from Paris, the doctors styling his disease "a geueral breaking up."

Adulterated Tobacco.—In the last report of the Commissioners of H. M. Inland Revenue, the Principle of the Laboratory states (p.24) that of 148 samples of tobacco examined during the year, 53 proved to be adulterated. Nearly all the adulterated samples consisted of smuggled cavendish, illegally imported American packet tobaccos, or of foreign cigarettes which contained prohibited ingredients. With one small exception, there was no evidence of adulteration in the tobacco manufactories inspected. The consumption of tobacco is not equal to what it was in 1877, before the addition of the duty: it is at present barely keeping pace with the increase of population.

Selfishness of Smokers.—The Hon. Neal Dow has discovered that more than one class in the community has rights. Of smokers who indulge in the presence of ladies and other non-smokers, he says: "These are men whose moral sense is dulled, if not deadened, by the tobacco habit. They do not even consider, they do not think of it, that these people have a right to the pure, fresh air, so important to their comfort and health, and they poison it with tobacco smoke. The pure air is as much their right as is the purse in their pocket; and the forcibly taking it away by the tobacco smoker is as much stealing, in the moral sense, as picking the pocket; but these tobacco victims do not think of, or do not heed."—*The Outlook.*

Satan's Kindling Wood.—Beware of cigarettes. Says a correspondent of the *Rural New Yorker*, "I have tried cigarette smoking, and have examined cigarettes, wet and dry. I find opium and fenugreek in them to such an extent that the smoking of one or two would narcotize me, although I am an old smoker. In closely observing ardent smokers of cigarettes, I have observed the effect of the *opium* in the eyes and its unmistakable operation on the nervous system, and in other ways have seen the ruin the use of the fashionable cigarette is bringing upon young men and middle-aged men, too That there is misery and death in the use of the cigarette as now made, I challenge any man to deny. No person who habitually uses them, as now prepared, can long be healthy, especially in the nervous system, nor can such persons long have good sight, appetite or physical comfort."

Saturated with Nicotine.—One of the Delmonicos died in New York a few days ago from the excessive use of tobacco. "I have known him," says Dr. Wood, who attended him for a long time, "to smoke as many as one hundred cigars in one day. He was completely saturated with nicotine, and the question of his death was only one of time." His cigars were of the strongest tobacco, and he smoked them without ceasing during his waking hours. As a result he was often attacked with fits of choking, which threatened to carry him off. His disease, Dr. Zolnowski says, is known to the medical profession as emphysema of the lungs. For years he had been under medical treatment, changing his physicians often, but gaining no permanent relief from his affliction.

Tobacco Intemperance.—It is probably safe to say that not one man in ten can use tobacco temperately; and that of students—that is, editors, ministers, lawyers, and all sedentary people, there is no example on record of any of them using it moderately. The result is that we have no doubt that the number of years of human life lost by the use of tobacco is greater than the number of years of life lost by the drinking of alcoholic liquors. It is a great misfortune every way for a young man to contract the habit. He stands nine chances out of ten to have his life shortened by it, and ten chances in ten to have his usefulness impaired. The tobacco user is often subjected to great annoyance, inconvenience, and sometimes shame, and he can hardly hope to be as agreeable or useful to others as he would be without it. The effort to break the habit, when once it is fairly settled, involves so much pain that few persons have sufficient endurance and will-power to persevere in it—and yet the alternative is liable to come, almost certain, we may say, to come, to the student—*stop! be insane! or die!* And one may wake up to the alternative when it is too late to choose. Boys, take the advice of one who is no Traskian fanatic, and never touch the weed. It may be said just as truly of it as of another drug, though it moves more slowly, "At the last it biteth like a serpent and stingeth like an adder."—*Interior.*

The Metropolitan Drinking Fountain and Cattle Trough Associatiou has now 497 fountains and 502 tronghs established in London, and it is estimated that 250,000,000 visits are paid to these annually.

American Politics.

NOMINATIONS FOR 1884.

For President,
JONATHAN BLANCHARD
OF ILLINOIS.

For Vice President,
JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

PARTIES AND PRINCIPLES.

BY REV. J. C. K. MILLIGAN, NEW YORK.

There are noble Christian names among those who rally to the Democratic standard, but neither in its principles nor its membership is it a Christian party. In its politics there are strange bed-fellows; in Maine it humbly follows Greenback leaders; in Massachusetts it adopts General Butler as its exponent; in New York it is for honest money, but is ruled by Tammany Hall and corrupt rings; in Ohio it rallies to the cry, Free Whisky and no Sunday; in the South it includes the greater part of white Christians. but is largely run by the fire-eaters, Ku Klux and other secret orders. Everywhere Roman Catholics, Mormons, Jews, infidel foreigners, liquor men, and criminal classes are found in its ranks, and shape its policy. It was the pro-slavery party, and is the white man's party; it favors divorce and opposes all Sabbath laws; it helps the Mormons and opposes as "sumptuary legislation" any restriction of the liquor traffic, and even its taxation like other business; and leaves our elections unprotected against tissue ballots, repeaters, and unnaturalized foreigners. In no respect is Christian morality safe through its influence.

In the North the Christian population, both native and foreign, is largely Republican; the evangelical ministry and professional classes are largely in its ranks; the negroes, North and South, are in it. Unfortunately it has a few Romanists, infidel Germans, and liquor men, who oppose all attempts to squarely meet the moral issues of the day, and so many of the professional politicians that they have succeeded in excluding principles from its platform, and by their corrupt policy have so controlled the organization that it has been cast off by its Christian members and lies a wreck. It is doubtful whether the madness of its rings and the virtue of its supporters will ever allow it to recover its former prestige.

The Constitution of the United States, containing no reference to God or Christ, or the Bible, or Christian morality, has produced its natural fruit in the separation of religious principles from politics, till our politics are wholly Godless; nay, Christians unite with the most depraved and against each other in political relations, and by secret plans and organizations the vicious classes are dominant, hold the offices high and low, and drive away the better class of Christians. Hundreds of thousands refuse even to vote because so often betrayed by their party candidates, or they see so little choice in the rival nominees, they are compelled to dissent from the Constitution as recusant to the claims of Christ and his law. In such a state of affairs we must soon become like the infidel French republic of the last century, unless the Christian and moral part of the community can be united in some efficient effort to save our country.

The present time is favorable for this in many respects. The Christian South is growing sick of the Bourbon rule that unreasonably forces a sectional attitude; and would gladly accept any basis which would bring them into harmony with the better portion of the North, rather than with its worst elements. In the North, at the late election, the Christian rank and file refused to obey the dictation of their Republican party leaders; in New York State it is reliably estimated that 150,000 Republicans did not vote at all; 60,000 voted the Democratic ticket for governor, and 28,000 more than last year voted the Temperance ticket. The Prohibition party fails to secure the co-operation of its friends, because vital interests are left out of its platform requiring another party organization. The Democrats this year, making a virtue of necessity, put up their best men for candidates; but we shall wait for some grapes and figs from these, and the repetition of the policy, before we take much stock. There is no hope from Republicans as now organized; a trusty re-organization is doubtful, and if it is secured, the influence of its bad elements, the bitterness of its feud, and sectional prejudices would delay or prevent hearty Christian co-operation.

The undoubted majority of the citizens of this country are Christians in affiliation if not profession, and prefer to see Christian morality, justice and integrity in its government; and if a hopefnl organization embodying Christian principles, and headed by able and earnest men, could be formed, it would probably rally these in a controlling number. The difficulty will be to formulate a platform. The following is suggested for consideration:

I. *Liberty*, based on Paul's inspired words to the Greek Areopagites, "God hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation," including equal civil and political rights for all who have not forfeited them by crime.

II. *Prohibition of the Liquor Traffic*, according to the Word of God. "Wo unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness." The Republican party has been "temperance enough" to repel all the friends of the liquor traffic, but not enough to have the confidence of honest Prohibitionists. If Baal be God, follow him; if the Lord be God, follow him.

III. *Suffrage limited by Intelligence and Moral Character.* One who cannot read or write, one who is a habitual drunkard, a thief, or a felon, ought to be denied the ballot until reformed. "The wicked walk on every side when the vilest men are exalted" to the exercise of the soverign power of citizenship, and elect our rulers at the nod and beck of educated demagogues.

IV. *Civil Service Reform*, based on God's Law, "He that ruleth over men must be just, ruling in the fear of God." "Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness." By Constitutional law, officers should have high moral character, approved ability, promotion when deserved, and removal for cause, or at a fixed limit of age or time; and without this, effort at reform is useles.

V. *A Revision of the Constitution* to embody these principles, to unify its different parts, to blot out all the traces of slavery, to establish Christian morality as supreme law in the land so as to forever prevent the admission of a Morman State or the enactment of un-Christian laws, and to honor the soverign Lord who has made and preserved us a nation, and whose name is loved and adored throughout the Christian world as "above every name."

These principles are clearly founded on the Word of God, and must commend themselves to every Christian; they lie at the foundation of civil and religions liberty, and of national prosperity; and they are the questions of the hour already widely discussed and approved. A party with some such platform will be in the near future; is the only hope of successful opposition to the now dominant democracy; is demanded by thousands of our best citzens, Democrats and Republicans, in the North and South, in the East and West; and is essential to guard against the red republicanism which is cunningly seizing control of our government and undermining our Christian liberties. If the Christian ministry, the Christian press, and Christian statesmen will give it their earnest attention, surely a platform can be prepared, a party can be organized, and patriotic Christian citizens can be rallied to its standard; and thus the desire and prayer of every believing follower of Jesus will be assured, that our beloved land may speedily become a kingdom of our Lord and of his Christ.

Let us all ponder the wise words of Mordecai to Esther; "For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise from another place; but thou and thy father's house shall be destroyed. And who knoweth whether thou art come to the kingdom for such a time as this?"—*Christian Statesman.*

The Churches.

—Bro. C. F. Hawley, Wesleyan evangelist, has been holding special meetings with the College church, Wheaton, during the past week, beginning on Sabbath, Feb. 18th. Much interest is manifested and the meetings are continued.

—A remarkable religious interest is reported among the Indian and colored pupils of the Hampton Institute, Virginia.

—The Lutheran church in the United States has: Ministers, 3,504—gain, 197; churches, 6,171—gain, 320; communicants, 801,486—gain, 62,073.

—It is estimated that nearly $107,000,000 were given for benevolent and religious purposes by the different denominations of this country last year.

—The Detroit Ministerial Union, composed of members of the various Protestant denominations of the city, after a full discussion, have voted, 23 to 1, that the so-called Apostles' Creed is not a sufficient declaration of faith on which to admit members to that body.

—A revival is in progress at Middleboro, Mass., attended with so great interest that no church edifice in the vicinity is sufficient to hold the crowds who wish to be present at the meetings. Men come seven miles in stormy weather to share in the blessings bestowed.

—Rev. E. Frank Howe, successor of the long esteemed Bro. A. A. Stevens, as pastor of the First Congregational church, Peoria, is conforming to the manners of our fashionable churches by observing Lent in a series of lectures to his young people.

—A new Free Methodist church in Vineland, N. J., was to have been dedicated last Sabbath by Rev. B. T. Roberts. General Superintendent.

—The First Presbyterian Church, Chicago, has rented Central Music Hall for the evenings of fifteen Sabbaths, and will maintain religious services there for the purpose of reaching a large and neglected class of the "down-town" population. Prof. Tomlins will have charge of the music, and Dr. Barrows of the preaching, or at least will be responsible for it.

—Rev. John D. Potter, the evangelist, has been laboring with the churches in Western Pennsylvania. At Spring Creek where a church was organized last fall, there was very deep conviction. Among the converts are men who have been bitter opponents of religion. A house of worship is to be built in the spring. At Mercer six churches united, stores and offices were closed, and there were many conversions, among whom were men of influence. Mr. Potter goes to Lorain, Ohio, soon.

—A most remarkable religious awakening is in progress in York county, in the State of Maine, through the preaching of the Rev. John T. Vine, the evangelist. He has been preaching nightly for nine weeks in Sanford and East Lebanon, and crowds flock to hear him. Such a revival has not occurred in Sanford for a quarter of a century, and it is still spreading.

—It is a significant fact, as shown by the annual sales of the Presbyterian Board of Publication, that the demand for the *Shorter Catechism* is steadily increasing, and at the same time, that the demand for the Child's Catechism, for very young children, has so advanced that the yearly sales now reach seventy or eighty thousand. This does not look as if the use of the Catechism was dying out very rapidly.—*Presbyterian.*

—The "Methodist Year Book," just published, gives these statistics of the Methodist Episcopal Church of the United States, North, on July 1, 1882: Annual conferences, 99; missions (not included in conferences), 13; bishops, 11; itinerant preachers, 12,552; local preachers, 12,106; members on probation, 172,468; members in full connection, 1,551,952; churches, 17,935; parsonages, 6,150; value of churches, $66,405,568; value of parsonages, $9,021,034; number of Sunday-schools, 20,894; number of officers and teachers, 222,863; number of scholars, 8,608,836.

—More than 120 persons have been hopefully converted since the week of prayer, in the Presbyterian and Methodist churches of Whitehall, N. Y., and the Holy Spirit still moves on the hearts of the people. Business men, skepties and hardened sinners are anxiously inquiring what they must do to be saved, and the whole town is moved.

—It is reported that in the revival in the Presbyterian Church in Schaghticoke, N. Y., between eighty and ninety persons, of all ages, have been converted. It is further added that the revival started from the paying off of the church debt. An elderly Scotch lady gave the first impetus by remarking: "Now we have paid off our debt and done our part, let us pray the Lord to give us what we need the most, an outpouring of the Spirit."

—The principal mission work in Egypt is that of the United Presbyterian Church of the United States. It was begun in 1854. It had in 1881 four principal stations, at Alexandria, Mousoura, Cairo and Asyoot, or Osioot, 54 out-stations, 9 ordained foreign missionaries, 1 presbytery, 17 organized congregations, 9 ordained native pastors, 7 unmarried female missionaries, 136 native teachers and helpers, 13 churches, 1,168 communicants, 88 schools (48 week-day, 40 Sunday), 3,084 scholars, and 21 Bible women and teachers in zenana work—*i. e.*, among the women. Classes for the training of teachers and theological students were conducted at Osioot and Cairo by Rev. Drs. Hogg and Lansing. Native evangelical schools have increased every year, nearly all of them self-supporting, and conducted by the natives themselves. All departments of the work were interrupted by the recent war. Much prayer should be offered for the missionary workers and for those who have, in the providence of God, the responsibility for the settlement of affairs political and military, that a new and more effectual door may be open for the former by the wise and righteous conduct of the latter.

—William E. Dodge, the New York Philanthropist, left property worth about $15,000,000. The following are the bequests in his will to charitable institutions: Presbyterian Board of Foreign Missions, $50,000; Presbyterian Board of Home Missions, $50,000; American Board of Commissioners for Foreign Missions, $50,000: education of young men for the ministry, $50,000; American Bible Society, $10,000; American Tract Society, $20,000; American Sunday School Union, $10,000; National Temperance Society, $10,500; City Missions and Tract Society, $20,000; Presbyterian Board of Publication, $10,000; Lincoln University, $10,000: Children's Aid Society, $5,000; Howard University, $5,000; Atlanta University, $5,000; Hampton Institute, $5,000; Presbyterian Board for Aged Ministers, $5,000; American Seamen's Friend Society, $5,000; International Committee of the Young Men's Christian Association, $5,000; McAuley Mission, $5,000; Syrian Protestant College, $20,000; Metropolitan Museum of Art, $5,000; American Museum of National History, $5,000.

The New York Chamber of Commerce, at its meeting on March 1, will adopt measures toward perpetuating in some permanent manner the memory of Mr. Dodge.

—A meeting of representative men of the Society of Friends in the States of Ohio, Indiana, Illinois, Iowa and Kansas was held in this city in the literary room of the Young Men's Christian Association in Farwell Hall Building, Tuesday last, to arrange for the establishment of a publishing house in the interest of their denomination. The growth of the denomination in the West in recent years has been so great as to make such a step necessary. The capital stock of the company is limited to $50,000, and it is required that it shall have $15,000 to start with. The commissioners are A. H. Pickering, W. B. Wickersham, and F. B Hill, appointed at a similar meeting a year ago. The meeting was unanimous in prosecuting the enterprise, and it was arranged that a meeting of stockholders for the election of a board of managers should be held on the 27th inst. Arraugements have been made to transfer the *Christian Worker*, the *Olive Leaf*, and the *Bible Lesson Leaf* to the association on the first of March, and the office of publication will be changed at that date to the headquarters of the association from New Vienna, O.

—The *Christian Worker* publishes an earnest protest from a Friend in Iowa against the lodge. He writes: "It is well known that some, if not all, of the popular churches, are for the most part under the control of Freemasons and other kindred associations, and that but a few of the smaller denominations are making a successful stand against the encroachmeut of this system and 'Mystery of Iniquity.' At the last yearly meeting a prominent minister spoke in connection with the consideration of the 'State of Society' referring to oaths, warned Friends against secret societies and their horrible obligations. He was promptly met by two or three well-meaning Friends on the floor of the meeting, who deprecated that such 'respectable associations' were to be treated so uncivilly in such an intelligent audience, etc., whereupon all discussion was promptly closed." The brother quotes at length President Finney's striking letter to Woodruff Post and several convincing extracts from his book. The Iowa Friends need to renew the battle "every day and help divine implore."

LIBERIAN SCHOOLS.

PHILADELPHIA, First Month, 1883.

My first school in Liberia, Africa, was opened by a Christian lady from America, Mrs. Ogden, April 11, 1881. Twenty-two children found modern school desks, made in Philadelphia, for their use, with the necessary school books, maps, charts, slates and pencils, to read, write and cipher. More than sixty children are now in daily attendance. Material for uniform clothing is forwarded annually and substantially made there on a sewing machine belonging to the school. The present teacher writes as follows:

"The boys wear the coats and pants as designed by you, and the girls wear short gowns. How interesting they look when they all appear in school. The parents and guardians are well pleased with the progress their children are making. Some of the native children are now in the Fourth Reader; last year they did not know a letter of the alphabet or a word of English. They truly learn fast; some can already write and cipher. They not only attend school daily, but Sabbath-school also. The interior chiefs often come and talk about your school. When all your plans shall be successfully carried out, this mission will be second to none in Liberia, and our interior settlement will go ahead with practical education."

The above are brief extracts from monthly reports received from the school teacher. The reading of the New Testament Scripture, Foster's Bible books, and Dr. Richardson's temperance lessons are embraced in the daily school teaching. By mail, via England, I am every month sending to the teacher hundreds of seeds of the cinchona—the *eucalyptus-globulus*, and the mulberry. If the climate of Africa will allow the latter to grow to a tree, then it is my intention to inaugurate silk culture. This industry, more than any other, methinks, will be a practical step towards helping African women to become independent of the men. The future of Africa must come from Christian mothers, not women slaves. If it is true that "the home is the father of the state," so it is true that woman is the mother of the home.

EDWARD S. MORRIS.

Edward S. Morris, the Quaker philanthropist of Philadelphia, has become in himself a missionary society for Africa, and has begun the planting of schools in Liberia. He works upon a unique and commendable plan. He sells for this purpose the Palm Oil Soap, manufactured from the palm oil of Liberia, and this fine toilet article is in the market solely for Liberia's benefit. He says of it: "So soon as I can reach the sale of 1,000 gross of this 'matchless' soap annually, I can and will build and establish a school in Liberia each and every year—steppiug towards the Niger Valley, hoping to reach the heart of Soudan. The Mohammedan chiefs will welcome a 'Christian,' who practices and believes in the law of the Koran, declaring that 'fermented liquor is a snare and a curse from the devil.' Faith, work, and patience, methinks, will in due time reach the 1,000 gross. I find it much easier to give all the 'first fruits of my increase,' than to ask any one for *money* to help light up the 'Dark Continent.'" The friends of Africa may help in this good work by addressing Mr. Morris at No. 4 Merrick St., Philadelphia.

NEWS OF THE WEEK.

—The President has sent to the Senate the names of the Civil Service Commissioners, as follows: Dorman B. Eaton New York; John B. Gregory, Illinois. Leroy D.Thoman. Ohio.

—The Clerk of the United States Supreme Court, who has been making from thirty to forty thousand dollars annually in fees, has had his lucrative business terminated by Congress, as a clause in the sundry civil appropriation bill now peuding fixes his compensation at $6,000, and requires him to pay over all fees in excess of that to the United States Treasury.

—A systematic effort is being made by the *Commercial Gazette* to ascertain the losses by the flood in Cincinnati. The difficulties are too great to enable it to reach anything like an accurate result. The largest actual loss is to the gas company—$100,000, besides the loss of a week's business. The loss to the coal interest is $100,000; to the city from broken culverts, sewers, drains, and sidewalks, $10,000; to railroads, actual and indirect, $500,000. The personal losses, so far as gathered, will amount to hundreds of thousands, but nothing like a complete estimate can ever be made.

—The Cairo correspondent of the *Globe-Democrat* writes that that point and for many miles below is as high or higher than the great flood last year. Bird's Point, opposite Cairo, on the Missouri side, is submerged; and people have either abandoned their houses or are living in second stories. The town is also filled with ice which has floated in from the river. The bottom lands on both sides of the Mississippi River below Cairo are flooded, and great damage is being doue to farm property. A large number of cattle, hogs, and other stock have been drowned.

—A dispute among teamsters in Brown's logging camp, twenty-six miles east of Tawas, Mich., resulted in one of them stealing into the other's cabin and decapitating him with one stroke of an ax. The murderer was immediately hanged to a tree.

—C. B. Richards & Co. of New York have transmitted to the Rhine flood sufferers subscriptions aggregating $112,174.

—Some of the Sophomore class of Dartmouth College "larded" the seats of the Faculty in the chapel, and suspeusions have been pronounced.

—A great silver ore discovery has been made twenty miles south of Tucson, Arizona. A large expanse is included, and at least half a million's worth of the precious metal is in sight.

—The first through freight train on the Canadian Pacific road, from Montreal to Manitoba, was dispatched Thursday.

—In the school-house attached to the German Catholic church of the Most Holy Redeemer, at New York, under the care of the Sisters of Notre Dame, fire under the stairway in the second story, Monday afternoon, caused a panic among the children in attandance, who rushed for the exits, causing the breaking of the balustrade, thus sending the surging mass to the floor below. The little ones were piled upon each other from four to five deep, and still others were pushed down by the frantic crowd above. Six were taken out dead, nine died after being rescued, and three have died since. The accident caused great excitement and the streets were jammed with people for blocks around.

—The Oberlin druggist who attempted to secure $30,000 damages from Rev. Mr. Brand, President Finney's successor as pastor of the First church, for libel in a sermon denouncing him for selling rum, has lost his suit.

—Over a hundred workmen at Sing Sing refused to work the other day and a general strike is feared. The dark cells are not available for their punishment. The penalty imposed is the frugality of a bread-and-water diet.

—By the latest mail from Madagascar it is learned that the French flag is flying on the northwest coast. Owing to the fact that the natives are very much irritated, the Prime Minister has begged the foreign residents at Tamatav not to venture to the interior. Warlike preparations are proceeding at Tamatav.

—A society of Socialists has been discovered at Xeres, and several of the members have been arrested. A number of documents were seized, clearly proving the connection of the prisoners with secret societies abroad.

—The coronation of King Kalakaua took place Feb. 12. About 7,000 persons witnessed the ceremony, which passed off without interruption or disturbance. The event fully establishes the general popularity of the King in the Islands.

THE SABBATH QUESTION.—At a recent session of the Fulton Street noon-day prayer meeting, in New York, a man who has been devoting a large share of his time during the last quarter of a century to this subject, made the following significant statement: He said, "We do not find the opposition of infidel Germans, or powerful railway and other Sabbath breaking corporations, or even the liquor interests, or all together the chief difficulty. It is the blindness of the clergy, and other professing Christians. Their desecration of the great Rest Day is undermining it more efficiently than all other causes combined." Is it not time for the sons of the Church "who have not bowed the knee to this Baal, to pledge themselves to stand together as a bulwark to stem the tide of Sabbath breaking? A tide which is a menace to the national life, the main stay of the liquor trade, and a dry rot of vital Christianity. Sunday street and steam cars and steamboats, for example, deplete the churches by taking people who are needed in chapels, near where they live; they are enslaving several hundred thousand corporation employees. Already the working men of Europe are finding that Sunday labor results in their getting only six days pay for seven days work, and they are protesting against the outrage. If the laboring man rises against this secular abuse, it surely is a disgrace to Christians, either by precept, example, or inaction to have part or lot in the prostitution. "Remember the Sabbath day, to *keep* it holy." Moody, it is said, will not set foot on a street-car on the Sabbath.

[NOTE.—Any one who sees this in print, and who indorses these views, please address a letter or postal card to that effect to the "Sabbath Committee, P. O. Box 1801 Philadelphia, Pa." Also, please try and secure reprint of above in a secular newspaper.]

OUR CONTRIBUTORS.

The *Cynosure* is happy to announce herewith a grand list of contributors and correspondents for 1883. To read their letters, study their arguments, compare their experiences, and drink with them at the fountain of truth, even Jesus Christ, will be the noble privilege of the readers of the *Cynosure*. The following is only a partial list. Arrangements are being made for the enlargement of the circle until it shall include every section of our country:

John G. Fee.
Rev. A. M. Milligan, D. D.
Rev P A. Seguin, French Protestant Mission, N Y.
Pres. S. B. Allen, Westfield College.
Pres. C. B. Kephart, Avalon College.
Rev. Warren Taylor, Presbyterian, Ohio.
Prof. L. N. Stratton, President Wheaton Theological Seminary.
Prof. W. O. Tobey, editor *United Brethren in Christ.*
Prof. J. R. W. Sloane, D. D., of Reformed Presbyterian Theological Seminary.
Rev. Wm Johnston, United Presbyterian church, Iowa.
Revs. H. H. Hinman and P. S. Feemster, N. C. A. agents in the South.
Rev. J. C. K. Milligan, editor of *Our Banner.*
Thos. E. Kenuedy, San Jose, California.
Mrs. M. E. Cook, Chicago.
Rev. X. A. Welton, Episcopal.
Mrs. E. D. Bailey, Worcester.
John Tanner, Jr., Kingston, Tenn.
Alexander Thomson.
John D. Nutting, Oberlin Theological Seminary.
Rev. Woodruff Post, Methodist Episcopal, New York.
Rev Henry T. Cheever, Worcester.
Rev. David McFall, Chambers Street R. P. church. Boston.
Rev. A. J. Chittenden, Congregational, Ill.
Rev. B. F. Worrell, do., Olathe, Kans.
Prof O. F. Lumry, Wheaton College.
Rev. M A. Gault, Ref. Pres., Iowa.
Rev. Isaac Bancroft, Monroe, Wis.
Mrs. J. F. Hardie, of Minnesota.
Mrs. S. C. Kennedy, of California.
Rev. C. D. Trumbull, Ref. Pres., Iowa.
Elder J. L. Barlow, Baptist, Conn.
Elder A. L. Post, do., Pennsylvania.

ANTI-SECRECY TRACTS

Published by the National Christian Association, 221 West Madison St., Chicago, Ill.

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In this series of Tracts will be found the opinions of such men as Hon. J. Q Adams, Wm. H. Seward, James Madison, Daniel Webster, Richard Rush, John Hancock, Millard Fillmore, Chief Justice Marshall, Seth M. Gates, Nathaniel Colver, President Finney, President Blanchard, Philo Carpenter, Hon. J. B. Walker, Chancellor Howard Crosby, D. L. Moody, and others.

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HINTS FOR THE SHOP.

A GOOD two-foot rule is this: Always keep your feet dry.

TO DRIVE NAILS into hard wood dip the points into lard and there will be no difficulty from breaking or doubling up. Carpenters who are engaged in repairing old buildings sometimes carry a small lump of lard or tallow for this purpose on one of their boots or shoes.

A CHEAP BLACK PAINT or varnish for iron work is prepared as follows: Clear, solid wood tar, 10 pounds; lamp black or mineral black, 1½ pounds; oil of turpentine, 5½ quarts. The tar is first heated in a large iron pot to boiling, or nearly so, and the heat is continued for about four hours. The pot is then removed from the fire out of doors, and while still warm (not hot) the turpentine, mixed with the black, is stirred in. If the varnish is too thick to dry quickly, add more turpentine. Benzine can be used instead of turpentine, but the results are not so good. Asphaltum is preferable to cheap tar.

YELLOW PINE FLOOR.—A man in Little Rock, Ark., went to work to see how fine a yellow pine floor he could put down First he had the lumber cut in winter and stacked in the open air till the next fall, shifting the pile several times that all parts might dry equally; then he stored it in the house above a furnace for two or three months. The lumber was then sent to the mill to be dressed; when this was done the floor was laid and treated to two coats of raw linseed oil mixed with a trifle of melted beeswax and well dried in. The result was a floor perfectly smooth, handsomer than any tapestry, and that showed no disposition to crack, although subject to furnace heat.

TO TAKE OUT RUSTED SCREWS.—One of the most simple and readiest methods for loosening a rusted screw is to apply heat to the head of the screw. A small bar or rod of iron, flat at the end, if reddened in the fire and applied for a couple or three minutes to the head of the rusted screw, will, as soon as it heats the screw, render its withdrawal as easy by the screw-driver as if it was only a recently inserted screw. As there is a kitchen poker in every house, that instrument, if heated at its extremity, and applied for a few minutes to the head of the screw or screws, will do the required work of loosening, and an ordinary screw-driver will do the rest, without causing the least damage, trouble, or vexation of spirit. In all work above the common kind, where it is necessary to use screws, and particularly in hinge work and mountings, fancy fastenings and appliances affixed to joinery or furniture work, we would advise the oiling of screws or the dipping their points in grease before driving them. This will render them more easy to drive and also to withdraw, and it will undoubtedly retard for a longer time the action of rusting.

CUTTING GLASS.—Very few persons are aware that glass can be cut with scissors or shears, if it is only kept under water, the pressure of which prevents the small pieces cut off from flying away and the cracking of the large pieces. The glass must be kept as deeply under the water as the bowl or pail will permit; but the cutting cannot be done like cutting cardboard, for instance; a piece of glass cannot be cut in two; in attempting this it may break in the wrong place and produce more than two pieces—it is only possible to trim edges and corners in this way, so as to reduce the shape gradually to that required. Soft glass is the best for the operation. It is not necessary that the scissors should be sharp, their action not appearing to depend on the state of their edge. Ovals and segments can be easily cut in this manner when a diamond is not at hand; and although such cutting may leave the edges not quite so smooth, yet the process is often perfectly satisfactory.

TO DEADEN NOISE IN WORK-SHOPS.

1. Rubber cushions under the legs of the work-bench. In a certain factory the hammering of fifty coppersmiths was scarcely audible in the room below, their benches having under each leg a rubber cushion.

2. Kegs of sand or sawdust applied in the same way. A few inches of sand or sawdust is first poured into each keg; on this is laid a board or block upon which the leg rests, and around the leg and block is poured fine dry sand or sawdust. Not only all noise, but all vibration and shock, are prevented; and an ordinary anvil so mounted may be used in a dwelling house without annoying the inhabitants. To amateurs, whose workshops are usually located in dwelling-houses, this device affords a cheap and simple relief from a very great annoyance.—*Workshop Companion.*

THE CHURCHES AGAINST LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES
adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Toica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist MaPlewood, Mass.

Presbyterian church, Hoopeston, Ill.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky

CHRISTIAN WORKERS

Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. BROWNE, Cabin Creek, Ky.

ELI TAPLEY, Columbus, Miss.

J. F. GALLOWAY, Okahumka, Florida.

WM. HAZENBURG, Cape Town, S. Africa.

A. D. ZARAPHONITHES, Smyrna, Turkey.

G. H. FILIAN, Armenia.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

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—OR—

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A NEW AND RAPIDLY SELLING BOOK IN OPPOSITION TO FREE-MASONRY.

We desire to call your attention to this useful work, and ask you to help us in its circulation. We want Agents to canvass every community.

By selling this book one can do much good. It is by such literature that we must expect to awaken a popular sentiment against secret societies, and overthrow them. By selling this book one can make money. Liberal terms will be allowed, and any energetic Agent can sell many copies. Masons will buy it from mere curiosity. Anti-Masons will buy it for the facts and arguments presented. Many will buy it to send to their neighbors. Those on the fence will buy it that they may learn the truth on the subject. Those not interested in the discussion, and young people especially, will buy it for the story.

"A book which we trust may have a wide circulation."—National Baptist, (Philadelphia.)

"It is an attack on Freemasonry with a sprinkle of Slavery thrown in to make it go down well."—A. R. Presbyterian, (S. C.)

"So intensely interesting did I find it that it was hard to pause until the last sentence was read. This work places the author high among the writers of the best class of fiction."—W. W. Barr, D. D., in Christian Instructor, (Philadelphia, Pa.)

"A charming work fit to be classed with 'Uncle Tom's Cabin,' it is indeed less a work of fiction. The volume is as valuable as a work of reference as it is agreeable, truthful and useful. Our young folks will not leave the book, if they begin it, till they 'see how it turns out.'"—Cynosure, (Chicago, Ill.)

The book is neatly and plainly printed, handsomely bound, 352 pages, thick paper. A specimen copy sent to any one contemplating accepting an agency for $1.10.

Single copy $1.50; Per Dozen, $15.00.

The Facts Stated.

HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

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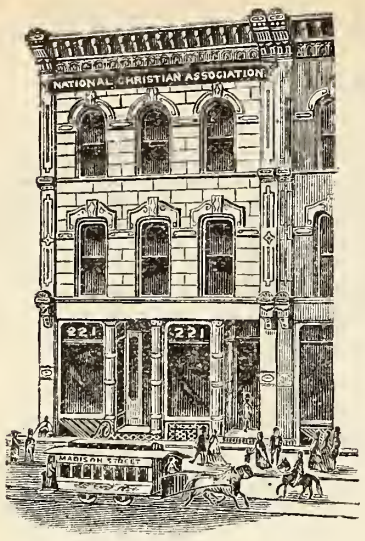
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We are on the eve of a struggle which is to determine who shall *rule* and administer our government. Whether secret rings and cliques all centering in Freemasonry shall connive at the crimes of oath-bound confederates, or open courts with lawful oaths shall assure rights to all, on the plane of equality and law.

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Will the "Old Guard" look after the new four weeks recruits and see that they are mustered into the regular army, and fall into line on the Lord's side.

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Much less inconvenience and confusion has occurred in the transfer of correspondence than was anticipated. It speaks well for the intelligence of our patrons that a letter intended for the N. C. A. or *Cynosure* is very seldom misdirected A glance at the book orders sent during the last few days, suggested that a word of commendation was due to those who have so readily fallen into line. You have our thanks, and we are still at your service to send anything published in the line of our reform and also any book on sale in this market. When you send for "Freemasonry Illustrated," "Odd-fellowship Revised," etc., put in your orders for Bibles, histories, biographies, volumes of sermons, books for your children or any standard works you may want. They will receive prompt attention at No. 221 West Madison street, and every penny of profit go to the credit of the work we have in hand as your agents and fellow-helpers.

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Chicago, Feb. 26, 1883.

GRAIN—Wheat—No. 2		1 07¾
No. 3	95½	99
Rejected	83	90
Winter No 2		1 11
Corn—No. 2		56⅞
Rejected		49½
Oats—No. 2		40
Rye—No. 2		66
Bran per ton		15 00
Flour—Winter	4 50	@6 00
Spring	2 25	@7 50
Hay—Timothy	8 50	@12 00
Prairie	5 00	@8 00
Lard per ewt		11 30
Mess pork per bbl		18 05
Dressed hogs	7 70	@7 95
Butter, medium to best	15	@39
Cheese	05	@14¼
Beans	1 75	@2 35
Eggs		28
Potatoes per bu	75	@90
Seeds—Timothy	1 65	@1 80
Clover	6 50	@7 80
Flax	1 28	@1 30
Broom corn	02½	@ 07
Hides—Green to dry flint	6¼	@11½
Lumber—Clear	43 00	@52 00
Common	15 00	@22 00
Shingles		3 20
WOOL—Washed	25	@41
Unwashed	18	@27
LIVE STOCK—Cattle extra	5 80	@6 40
Good	5 00	@5 60
Medium	4 50	@4 80
Common	2 50	@4 40
Hogs	6 25	@7 40
Sheep	3 50	@6 35

NEW YORK MARKETS.

Flour	3 45	@8 00
Wheat—Spring	1 03	1 20
Winter	1 06	1 28
Corn	59	@73½
Oats	49	@55
Rye		52
Mess Pork		19 50
Lard		11 75
Eggs		25

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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NOTES OF AFFAIRS.

The city of Washington hardly realized the presence of hallowed time last Sabbath. Congress after dragging on its business until the last moment finally adjourned at noon—the latest moment allowed for the session. After all is over we doubt if more than a small minority would venture to justify the public Sabbath desecration before the people of these United States. The weeks spent in useless wrangle for party ends certainly are no apology for the unseemly haste, the all-night sittings, and the final continuation till Sabbath noon. With our Presidents and Congressmen and government mails leading the way, we can not expect the railways and other corporations to be far behind in promoting this great moral evil. And we have reason to fear that unless the Christian churches unite in a formidable protest the matter will grow worse until the great body of the working men arise to demand with threats and violence that seventh day of rest which the laws of God the Creator have given them.

The measures which have received by far the largest attention of Congress are those suggested by the President's message respecting the reduction of internal revenue and customs. The House took up the tariff with some resolution but dropped the subject after long and weary debates, and left the business for the Senate, nor could the Ways and Means committee agree on a reduction of the internal revenue taxes. The Senate, profiting a little by the mistakes and failure of the House, took up the business early in February. At first a tariff reduction of some account was promised, but the lawmakers failed to withstand the powers of the manufacturing interests and the bill, at length completed with little resemblance to the first draft, which promised at least to begin a substantial reform in our repressive financial system, came to the House. The lobby was again too strong for the Congressmen. The House debate resulted in a parliamentary curiosity—the adoption of a rule providing for the discussion of the bill, but at the same time providing that the final action should be a disagreement thereto. On Tuesday of last week a conference committee from both bodies was appointed to settle upon some compromise. The protectionist as well as the politician, who beheld with foreboding the anger of his constituency like a storm cloud on the horizon, were both at their wits' end. The debates of the conference were watched with anxiety and fear, and the result made known Friday noon was equally unsatisfactory to free trader or protectionist. With some changes in favor of the latter the bill passed, many fearing to oppose even an unsatisfactory measure because they would not seem to object to a reduction of the tax burden from $45,000,000 to $60,000,000. The internal revenue taxes are generally abolished, except upon liquors and tobacco, and the tariff rate is lowered a notch or two.

The long discussion of tariff questions through the press would, with ordinary topics, have been sufficient to so enlighten the mass of voters that this question would hereafter be out of character as a political issue. But there is no doubt that much difference of opinion prevails among all parties and sections of the country. The line between free trade and protection cuts off a large segment of both the Democratic and Republican parties, nor is there any considerable district where both cannot find honest advocates. Professor Sumner of Yale College zealously inculcates the former theory, but his students with an early bias from paternal and political influence object seriously to his teaching. The growing preponderance of the Western farms in national affairs must in time change even the judgment of manufacturing communities and no doubt a few years will put this whole question upon a basis of tariff for revenue only.

After more than eighty ballots and several weeks of lost time the Michigan legislature has chosen a Senator. Mr. Ferry was dropped and Mr. Palmer, his friend, selected. We cannot vouch for the truth of the report that the whisky dealers had marked Ferry for defeat. There was not so evident reason in his case as in that of Windom of Minnesota. The latter ably opposed the whisky bond bill in the Senate and has the satisfaction of knowing that it was not passed by the House. Ferry's finances crippled him. A large lumber firm of which he was a leading partner failed lately and brought distress to many poor families. They may not be glad that his friend succeeds him but evidently the Freemasons are. Mr. Ferry is understood to be a member of the lodge. Mr. Palmer's relation is made somewhat clear by the joy of the craft. F. W. Blades, a "Rev." well known as the Grand Prelate of the Michigan Knight Templar Masons was as happy as some pious and humble preachers are in a revival. He expressed his feelings by sending as a dispatch Campbell's well known lines:

> "Sound the loud timbrel o'er Egypt's dark sea;
> Jehovah hath triumphed, his people are free!"

What significance these lines have in the circumstances must be one of the things only good Masons can understand, just as they do geometry, astronomy and other polite arts and profound sciences, and especially the interpretation of the Scriptures.

A curious proposition has been made in the Illinois legislature. It is a bill providing that city councils and town boards may submit directly to the voters the question of license or no license every two years; or if these boards fail to do so, one-fifth of the legal voters may compel the presentation of the issue. The arguments of the author of this proposition are that there should be a separation of the question of license from all connection with officers to be elected. It is in many places an absorbing topic, and nominations are made solely with reference to it which often results in bad management. The bill is undoubtedly in the liquor interest, for it is beyond question that pronounced temperance men are more faithful than drinking men to the interests of any community; and advantage would always be taken by some liquor ring to put in officials who would never enforce a no-license law, no matter what the vote. Such a measure might act unfavorably in some places, however, now vexed with the saloon plague, by compelling a vote at regularly recurring intervals where now it is difficult to get the issue fairly presented. It is agitation which the liquor interest dreads as well as the lodge; for the facts are all entirely against it.

Last May, after the Dublin assassinations, Parnell, the Irish leader in Parliament, denounced the murderers of Cavendish and Burke in the severest terms. None felt more keenly than he how Ireland would suffer from the universal horror which the crime would arouse. The men are now in the hand of inexorable justice and the crime laid to their charge. The same testimony that convicts them implicates in some degree the leaders of the Land League movement. Mr. Forster, the predecessor of Cavendish, whose life was several times sought, attacked Parnell in Parliament upon this issue lately with great vehemence. One Irish member, who seems to have had no better reply than the ordinary Freemason when his lodge secrets are published, several times yelled out, "It's a lie," and was suspended; but Parnell refused to speak though loudly called upon, and gave occasion for grave suspicion that the Irish leaders were compromised. Nor did his reply, a few days later, clear up the case. He discounted the evidence against the "Inner Circle," claimed that they did not belong to the Land League, denounced the government for brutality, expressed confidence in his cause since a million Irishmen in America were behind him, and moved a resolution in violent language. Such a line of defense was not calculated to disarm suspicion while his speeches in May are remembered, and he is mistaken about his American backers, if there is any collusion with secret lodges of assassination in his effort for Irish liberty.

The season of the year is upon us when fashionable and worldly church members and the Freemasons of the so-called Christian degrees set themselves about making amends for a year's neglect of their professions. One proclaims a fast of forty days and drops roast beef from the list of table expenses, the other selects "Easter" or "Ascension" day and slap their swords about in some church and mumble through what they can remember of the Apostles' Creed. We say nothing of sincere persons who observe these seasons; but to the multitude who find the ritualistic churches a convenient halfway house to the Wicket Gate of repentance, a masquerade in the midst of their perfunctory fast is often too great a temptation, as one of our suburban pastors found to his dismay; and the whole observance as a part of religion by those who manifest no regard for it the rest of the year is a standing joke to those who sit in the seat of the scornful. This sentiment is founded, notes a leading journal, "on the idea favorite among scoffers that the religious observances of those who carry on 'society' are more or less a sham and pretense, and that it is absurd for people devoted to the pomps and vanities of the gay world to suddenly become devout for a few weeks, fast, go to church on week days, and refuse, according to one of the traditional jokes, to dance 'on a crash.' We have no doubt that Lent has an excellent sanitary effect, and, whatever it does for the soul of society, gives its body a chance of periodic rest, which it much needs. Society in New York, it should be remembered, is managed, not by people in mature life, who can stand a prolonged strained, but by very young girls and boys, who, having thrown aside all parental restraint, and being passionately fond of excitement, would keep it up all through the winter if the church did not interfere to check their excesses." Equally shallow and more fearful because of its blasphemy is the Masonic profession of Christ. After swearing through eleven degrees of denial of the Lord Jesus, it is not easy to understand how a man can pass into the twelfth a professed believer in him without repudiating what he has gone through; but to the ordinary Knight Templar Freemason this question is a matter of complete indifference.

Every man needs to keep himself at one with the spirit of the age in which he lives. Even a reformer is to fight against the principles and practices of his time, and not against its soul.

SECRET POLITICAL SOCIETIES OF IRELAND.

BY REV. JOHN BOYES.

The secret political societies of Ireland are receiving a terrible exposure, which will probably result in their destruction, or at least in their abandonment for years to come. It has long been known to the authorities that the murders which have been such a foul blot on Ireland have in some way been the work of secret organizations. Irish political crime has this characteristic, that whenever a number band together against law and government there is always some one ready to betray them. The old proverb that "when one Irishman is roasted there is always another ready to turn the spit," seems literally true. Over twenty persons have been quietly apprehended, and of these several have offered to give Queen's evidence, as most people think, to save their own lives. The authorities, however, have so much evidence forthcoming that that of informers is received with great caution. So far as the evidence has been tendered, we have the startling revelation that in Dublin there has been in existence an assassination club, the avowed purpose of which has been the assassination of all government officials and of all who have stood in the way of these secret assassins. The evidence of Farrell, the informer, though tainted, as all such evidence is, yet is very circumstantial and minute. About eighteen months ago, among those connected with the Fenian brotherhood was originated an organization known as "The Inner Circle," the special business of which was that of murder. The members of this circle were limited, and almost unknown to each other, each man being personally introduced only to the one who preceded and the one who followed him. There must have been a directing head, which it is hoped will be reached before the close of the investigations. Farrell says that he knows not from whence they received their orders, but he knows that the penalty of disobedience was death. According to his statement, Mr. Forster, the late Irish Secretary, had more than one providential escape. There are some suggestive hints that the murder of Sir Frederick Cavendish and Mr. Burke, was the work of this Inner Circle, and that the perpetrators of the crime are amongst the captured. Farrell gives a full account of the attack of Mr. Field, describing the whole plot with such explicitness and fullness of detail, that a flood of light is poured upon the proceedings, such as will result in the dissolution of the organization.

The evidence that is being elicited is of an appaling kind. It appears that nothing can satisfy these secret organizations, except a concession which Britain cannot grant, and which, in all probability, if a *plebiscite* were taken, the Irish nation would at once reject. The Government in facing these secret combinations has to face an unreasoning and unconciliatory people, who ignore not only all political principles, but also the very rudimentary principles of morality.

That a committee should exist in the old Fenian body, the object of which should be the stirring up of insurrection, and which by a Nihilist policy of assassination, should aim at the destruction of a viceroyalty, seems incredible. That men should believe in the possibility of destroying a purely monarchical dynasty by successive assassinations is understandable, though such an event, so far as our memory serves, has never transpired in history. Such projects have hitherto been baffled even in places like Russia, where revolutionists are able to secure relays of assassins, and even a succession of self-devoted murderers; but that this evil conception should be applied to a delegated government, perpetually renewable, and sure to be filled up century after century is beyond our understanding. England is not to be damned by murders, and can easily find any number of men to undertake the risk, just as it can find generals in times of war and leaders for forlorn hopes. If Lord Spencer or Mr. Trevelyan should fall, their places would be instantly filled by others, probably by soldiers accustomed to something more than the art of self-defense. In the case of these secret combinations, the divergence between the means employed and the end to be accomplished, are so far apart, that the observer feels himself in the presence of forces that are not under the guidance of reason of any kind.

Louth, England, Feb. 1883.

Masonic vs. Humane Beneficence.—Ahab goes to the lodge to get qualified to be humane to his brethren. He pays his money and spends the required time (for it takes time) to get ready by initiation, etc., so that he may be and do to *some few* what *all ought to do to all men* by the expressed law of God. Joseph declines the qualifications in the lodge and claims that he was *born* with a far better and universal qualification to enter *instantly* upon the work of "doing good to all men as he has opportunity." Does not have to *wait* and *pay* to get ready to do to a *part* of mankind that which is due *from all to all.* While Ahab is getting ready to be in duty bound to save a drowning *brother Mason*, Joseph by his inborn desire to save a *fellow man*, saves a score or more. He does not have to wait to distinguish between the Masonic sign and the natural one of a fellow man, bnt rushes to the rescue as an angel of mercy would spontaneously do, in all emergencies. Perhaps the blackest feature of lodgery is its interference with God's law—"As ye have therefore opportunity do good unto all men," etc. Masonry savagely cuts this law asunder by swearing men to limit their acts of relief due to all, to a few, who learn in the lodge to give the sign of distress. N. C.

A QUESTION FOR WOMEN.

BY MRS. E. G. BAILEY.

Why are not women more interested in the anti-secrecy part of our reform work? They have energy, ability, time and enthusiasm to lavish upon other things—charities public and private, temperance, religion—everything but this, which they dismiss without a thought.

Of course, through default of proper education on the subject, or through a favorable conception of an institution to which gentlemen friends have belonged, or do belong, many women are indifferent; or a dislike to hear the question mentioned, which is perhaps excusable. One is not expected to have a clear vision while living in darkness. But there are other women who cannot plead this excuse. They have light; they hear the truth. Father, husband or brother has pronounced convictions and makes a determined opposition to secret orders. Why are not the wives, daughters and sisters of anti-secretists equally strong in their convictions, equally opposed to orders that classes them outside their sacred limits with idiots, madmen and fools?

It is true that many a man whose voice and pen and pocket-book are at the service of the reform goes to this battle unsupported by the prayers and blessings of his family, often discouraged by actual opposition. Christ says, "A house divided against itself cannot stand," and surely a man who goes against the sentiments of his home must go weakly and unprovided with the zeal and courage that would win success.

This will be found to be the reason why many a man with the strongest convictions and ardent desires to see the truth triumph will weaken just at the point where he is needed most. "His wife doesn't sympathize with him" we hear, or "his family are afraid it will injure his business to be so outspoken." "He is too fanatical, and it makes them unpopular," and various other excuses show where the screw is loose.

Is it not a question that thoughtful women should consider? In the first place, if a man at the head of a family holds convictions and opinions on other subjects, and they receive respectful consideration from his family, why can he not form a judgment on this subject also, and be entitled to the same consideration? Good or bad, a woman should not be indifferent to the opinions of her husband. What interests and concerns him should interest and concern her. What he deems worthy his efforts, his money and his vote, she should inquire into and satisfy herself of its worthiness. She should thoroughly understand the nature of a principle to which he is willing to devote his best years, or for which he would lay down his life.

A man *may be* right. He *may be* called of God to champion a despised truth. Dare a woman then thoughtlessly and for selfish reasons take upon herself the responsibility of stifling the voice of God in his soul? of putting out a glimmering ray of truth because it draws the world's gaze upon her? Surely not, if she understands.

But for further reasons it is a woman's duty to investigate this subject. By the love she bears her husband, son or brother; for the sake of their precious souls she should inform herself on this question, that she may know what to teach and how to warn. Many a man is taking his secret lodge for his church and expects to win salvation through its teaching. If a woman longs for the safety of his soul she must be able to show him the falsity of his hope. Countless numbers are following this *ignis fatuus* of lodge salvation and the churches are being left to the women, while we wonder where the men are.

Women should rouse to a realization of this; she should inform herself of the facts and set herself to study the means and ends to resist this dreadful foe, and being once informed she will become a powerful aid in the work of overthrowing the kingdom of darkness.

And lastly, indifference is not Bible ground. "He that is not for me is against me, and he that gathereth not with me scattereth abroad." We cannot be on Christ's side and gathering with him and yet feel nothing, do nothing, or say nothing on questions that intimately pertain to his kingdom. We must have definite opinions. We must be ready to do good service or we are not disciples of the truth. For our own sake, for our friends' sake, for Christ's sake, we should examine this question of secret societies and take our place.

Worcester.

A MOST IMMORAL PHILSOPHY.

BY PROF. A. J. CHITTENDEN.

The Masonic system of ethics has done much to vitiate the moral sense of people who have any cause for defending the oath bondage. Such a cause is commonly found in family relationship or in the possession of some friend who is so "good" that there could not be anything bad in an oath that he would take; or, if the oath was unwise, to keep it inviolate must be right because "such a good" man thinks so.

The people evidently need to be schooled in the ethics of oaths. I do not think that the common moral sense of men would approve of the Masonic oath; yet men will hold a kind of sacred regard for the mere fact of having taken an oath, and assent to the claim, that because they have taken it, it is therefore inviolate. So long as this idea obtains a hold, the evidence concerning the oath is weakened in such damaged minds and therefore all argument is annulled at the outset.

I wish to state some principles which, I think, may meet these artificial and diseased states of mind as a possible specific.

1. The moral claim of an oath is no stronger than the moral character of the promise made.

The individual is always under moral obligations. The general claims of society are upon him at all times, and cannot be set aside by any scheme of limited association, or destructive forms. The general moral claims that hold men accountable to God and society are universal and unalterable. An oath may assist some men to the performance of them, but no counter oath can set them aside.

To assume that an oath is valid simply because it is an oath, is to assume that the individual may at his option transfer himself from one system of government to another. Now the moral government of the world is one, and holds such a relation to all men and the nature of all good society that neither God nor society can absolve the individual from its control. And if any system of community life should undertake to provide for rejecting the laws of its own existence, the system is at once self-destructive. The idea that—"You may obey the laws of life if you please, but not, if you don't please," would soon demonstrate the absurdity of such a ruinous admission. If a man's oath is right, simply because he has taken it; then it follows that any crime is right as soon as the criminal has sworn to commit it. In other words, there is no longer any valid distinction between right and wrong.

Again, if the keeping of the Masonic oath is good morals, simply because it is an oath, it follows that if another oath should be taken to disregard the Masonic oath, that new oath would be right on Masonic grounds. Then all that is necessary to absolve one from the Masonic oath is to take a new one requiring him to violate its terms; for, of course, the oath that has the latest date holds precedence over all others.

It has never been taught by Masonry that the oaths which the candidate may have taken with other organizations can be allowed to qualify the force of the one administered by themselves. Yet they very strenuously hold that no oath taken subsequent to that one can be recognized as having any force as against their own. But the ground on which they make that assertion is that the oath is binding, simply because it has been taken. Why then should not that same reason hold good the next time the man wishes to take an oath? Let him only disregard all moral considerations and take it; then he is holden on strict Masonic grounds to break the Masonic oath.

The proper way to plead for the validity of the Masonic oath, if it has any claim, is to show the moral character of the bond to be in harmony with the irrepealable laws of God and good society.

2. If the idea prevails that an oath is binding by force of its mere form or accompaniments, then we have the most fearful system of Nihilism on foot that has ever been discovered. Every three men are a law unto themselves with a conscience suited to the fact. There remains no authority in heaven or on earth to which they are accountable, for they have passed beyond the reach of all laws not made by themselves. THE NIHILISM OF MASONRY should

be recognized immediately as the only system on earth that strictly deserves the name. For the most fanatical of European revolutionists do not propose to set up oaths in the place of God and all governments of men, but rather to overturn the existing state of things and recognize a better as soon as society finds it. But here we have an old and solidified system reaching around the earth, which makes the mere fact of having sworn to its compact ignore any and every claim called moral; and the bond is held because of the form and not because of its economical value to society. It is therefore destructive of society in the larger sense and is professedly meant to be, should the interests of society call for an abrogation of its oath tenure.

3. All this is true of Masonry, whether we regard its oaths as promises to do or not to do any specific thing.

The distinction between doing and not doing does not hold in a case where the negative form of the act becomes positive in its effects. To refuse to warn a neighbor of danger on the highway simply because I have made a compact with the highwaymen, is a very positive kind of act, although the form of the oath was a requirement promising *not* to tell.

Nothing in Old Testament legislation is more distinctly required than to act the part of an informer whenever any form of peril is in the path of a neighbor. To have taken an oath not to do so would not have released the man from the duty to do it. But Masonry says it would. The history of Masonry shows that they mean what they say, and that their principles are very practical in their workings.

The candidate has promised not to reveal any scheme that may be devised in a regular lodge, even if the plan be ruinous to his neighbor's property or deadly to his life. Not to do is in this case to DO, in a most wicked and murderous sense, and yet the system teaches that the crime is absolved by virtue of a mere form. Catholic absolution never reached the depth of villainous absurdity confessed by this ethical Nihilism.

4. The principle held by Masons and their apologists would be self-destructive if the other and injured portion of society should chance to retaliate on their own ground of action. There is little doubt that a large number of men should have been hung for the murder of men condemned by the Masonic death penalty. We have only to suppose that the exasperated opponents of Masonry had formed an oath-bound alliance at the time of the murder of Mr. Morgan, for the purpose of exterminating all acting or adhering Masons. If they had only sworn to do it, of course they ought to have done it. That would be Masonry at large, or Masonry applied to society in general. Of course it would have been necessary to slay all adhering Masons, simply because the avengers had sworn to do so, whether the deed would have been otherwise right or not.

Now I have no doubt that some Masons should have been hung for the murder of William Morgan. (The evidence is strong enough to hang an archangel.) Others should have been deprived of liberty and civil rights for endorsing the act. But a wholesale slaughter of Masons would not have been advisable or right. Many innocent people would have perished—with people comparatively innocent; and families would have suffered great distress. Society would have been thrown into a state of anarchy, and such a sanguinary passage of history would not have helped the cause of civilization. But Masonry would be obliged to approve of the procedure, if only it had once been duly sworn to. Masons would then have the privilege of dying consistently, and in the Day of Judgment no one of them could accuse his murderer.

A principle that is good ought to "go 'round," and if ever the injured portion of our communities become aroused to the outrages continually practiced upon them, and retaliate in a Masonic form of compact, the Mason cannot raise a protest either against the mob or the swift process of the law born of vengeance. We suspect that he would not be slow to abandon his monstrous ethical system when he found himself shadowed by half a dozen men thirsting for his blood. But if the oath is not binding simply on the ground of its form, then it follows that it may and always does become a positive duty to break from the oath when the good of society or any innocent and exposed person calls for it. Such testimony has always been considered admissible in court, and the admission proceeds from the governmental instincts of the people.

Rockford, Ill.

—The Chambersburg, Pa., papers contain very favorable notice of the late convention in that city. The organization begun with so favorable a reception in the vicinity of Chambersburg will be an important auxiliary to the Washington movement.

THE ISLAND OF DESPAIR.

BY ALEXANDER THOMSON.

North, due north ten thousand leagues,
Over the waves of an icy sea,
Over the starless fields of air,
With never a moon and never a prayer
Piercing their dark immensity,
Lieth the island of hope forlorn;
Where Death and Disease sit brooding and pale,
Where no bow of hope in its beauty bends,
But still from the ominous heaven descends,
A tempest of ashes and sleety hail,
Where the hell-black bird with his carrion beak,
Screams with a note like the laugh of the damned
And the thick black air, by the bow of despair—
A huge fiery serpent—is lighted and spanned.

And there no banks of beautiful green,
Slope gently down upon sands of gold,
But the great rent rocks with their foreheads bare,
Frown black in the grim and sulphurous air,
Like beetling ramparts stern and bold;
While at their base the wintry sea,
Grinds and roars with the force of the storm,
Lifting its waves with their loads of ice,
Lifting their foam wrath and lifting their voice;
Threatening deeds they might well perform—
Oh! never above those dark waves rode
A ship that was not a demon sail,
And never a pilot ventures abroad
On its waters except a fiend of hell.

And there from those hard, black rocks break forth
Fierce torrents of something all cloated and red,
And ever a voice with a thunderous sound
Calls out, as it were from the depths profound,
This, this is the blood of the murdered dead.
High perched on the trees by the slippery bank,
Envy, and Malice and Lust are seen,
Gorging like buzzards on carrion stale,
Served by the bounty and wealth of hell,
Yet ever hungry, and foul, and lean;
And ever they flap their raven wings,
And open their great throats gaping wide,
And croak with the voice like the whine of a fiend,
One gluttonous word, Unsatisfied!

There Slander sits like a dragon fell,
Brooding on eggs that she hatches ever
To monstrous creatures, and each as it feels
The stirrings of life, in a moment steals
Down to the gory and fetid river,
And dipping itself in the brine of hell,
Lifts its awful and loathsome head,
And cries with a voice like a raven's croak
From the slippery point of a blasted rock,
Woe, woe to the living and woe to the dead,
In earth above and in hell below.
Our power is potent and understood
For we are the true old serpent brood.
And hell through her caverns answers, Woe.

And out of the darkness sounds arise,
Awful sounds like the voices of men
In deadly hate, oaths that might freeze
The blood in the fishes of icy seas,
Screams of laughter and groans of pain,
Loud, wild snatches of ribald song,
Such as might make a courtesan blush,
Shouts of defiance, yells of despair,
Growlings of beasts in their hellly lair,
And harpy wings in their terrible rush,
Up and down in that black abyss,
While ever comes up one terrible yell,
From the heart of the pit, from its depths profound,
The awful, significant syllable, Hell.

EARLY EGYPTIAN ADVANCEMENT.

Evolutionary philosophy has received a severe blow in some of the recently discovered Egyptian manuscripts. Those containing the histories of the fifth and sixth dynasties, taken from the pyramids at Sakkara last spring by M. Maspero, and about to be published in Paris, are said to establish the fact that the oldest religion of the Egyptians was the most nearly monotheistic, and that the grosser forms of idolatry came later in the history of the country. Fragments of the texts in the possession of Maspero, hitherto not supposed to have any relation to each other, are found to have been used in many later temples and tombs. Commenting on this fact, a writer in the *Nation* says: "This adds force to the growing conviction among Egyptologists that the earliest Egyptian civilization we know of, is the highest, and that all we know of is its decadence. The oldest pyramid is the largest and best built; the oldest temple, that beside the sphynx at Gizeh, shows masonry since unapproached; the oldest papyrus, though as yet hardly understood, is the wisest; and the tombs and the temples of the Theban period are filled with extracts from the ancient books not yet found complete. Three or four of these books furnish five-sixths of the texts of the tombs of the kings."—*Interior.*

PRACTICAL HOMILETICS.

The following extracts from an old-time letter, as illustrative of resource, tact, and versatility in adapting sermons to the occasion and the needs of the hearer, is worth more than quite a pile of abstract disquisitions on preaching; but it would not be entirely safe for a young preacher to pattern after the same, unless he is quite sure that he too, is a man of resource.

Elder William Satterlee having once been called to preach the funeral sermon of a Mason high in rank, he had selected his text and was about to proceed with the sermon, when, to his surprise, a large procession of Masons—delegates from all the lodges in the regions round about—march into the church filling all the pews and aisles, and thronging every available place. They were in full regalia, with Bible, square, compass, evergreen boughs, and all that. Among them were civilians high in office, military men high in rank, Christians, atheists, infidels, drunkards—a motly-charactered group.

The elder saw at a glance that his selected text was utterly unsuited to the occasion; but, quite unlike what happened on a recent occasion, where the friends of the deceased were compelled to freeze up the corpse and keep it nearly a week, while the pulpit reader prepared a carefully written document, suitable for the occasion, he immediately announced that he should take a more suitable text. He first requested that all the Masons who were not provided with evergreen badges should do so at once. The astonished and bewildered badgeless ones instantly complied. He then announced for his text, "Masonry." All was attention. Curiosity stood on tiptoe. Amid squirmings, frowns, whispered curses, smiles and tears, he proceeded with allegory, humor, pathos, wit, irony, doctrine, argument, solemn admonition, and winning appeal and persuasion, to discourse under divisions, as follows:

1. Masonry has for its creed the Bible, as you have declared in bearing it in the front rank of this procession. Therefore, no Mason can be an atheist or infidel.

2. Masonry adopts the Bible in heart and affection, as you have declared by laying this Bible on the breast of the dead. Therefore, Masons have in heart and affection adopted its teachings.

3. Masonry, by the square laid as you see, declares that all Masons square their lives by its teachings.

4. Masonry, by the compasses thus laid, declares that its followers circumscribe their lives by the precepts of the Bible.

5. Masonry declares by the evergreens with which you are now all supplied, that you are all living Christians, practically living out all the teachings of the Bible.

6. Masonry declares, by the evergreens which you have placed upon the dead, that its followers believe in a life after death.

In conclusion, all Masons here to-day, unless they are hypocrites, are believers in the Bible, have accepted its doctrines into their hearts, are squaring and circumscribing their lives by its precepts, and are preparing for an evergreen and blessed immortality beyond the grave.—*Sabbath Recorder.*

ANTI-MASONIC AXIOMS.

The man in office, the newspaper editor, the preacher and the teacher who never make any allusion to Freemasonry, are like the actors of Othello who leave out the part of Iago; or like the physician who sedulously attends to a case and takes no note of the cancer with which his patient is dying.

The American citizen who has bargained away to the lodge the free exercise of his right to speak, print, mark, engrave, hew, cut, or otherwise express to the public what he knows, or who is restrained from such expression by any thing but a sense of Christian decency, is a more pitiable slave than he who is denied this right by a despot.

The Masonic lodge enters as a controlling element into both the Democratic and Republican parties. This element sustained the Democratic party in glorying in the shame of slavery, and has sustained the Republican party in back-pay grabs, credit Mobilier swindles, Indian war outrages, star-route frauds, pension frauds, land-grab frauds, river and harbor frauds, etc., etc.

The Democracy claim that "to the victors belong the spoils." The lodge, through its mouth-piece, says: "The government belongs to its friends," its friends being Masons of course. But we Anti-masons say that the government belongs to Americans, and not to the subjects of the lodge.

It is a common mistake to suppose that a fine education unfits for the common walks of life; it is certainly a great mistake. Any man can handle a hoe better for knowing something of mechanics; any girl can cook a breakfast better for knowing something of chemistry. You cannot educate one faculty without developing them all. Many a young girl without household training has after her marriage at once mastered the art of housekeeping; her college did not teach her to cook; but it taught her to think, and the cooking followed as a matter of course. Intellectual development is physical development; by refining and strengthening the nervous system it gives power of recuperation to the body. The war statistics show that delicately bred college boys stood the hardships of camp and field and hospital far better than roughs, whether from the wild woods or the great cities.—*Christian Union.*

JOHN P. ST. JOHN IN MASSACHUSETTS.

BY REV. HENRY T. CHEEVER.

The Worcester reception of the late noted Governor of Kansas came off on Saturday, Feb. 24th, at the now historic Mechanics Hall, which has so often resounded with the eloquenee of Garrison, Phillips, Foster, Wilson, Sumner, Bullock, Blanchard and Hoar. One of the dailies reports that a larger audience than ever before assembled of a week-day in the cause of temperanee was gathered at this hall to reeeive ex-Governor John P. St. John. The "No License" Mayor, S. E. Hildreth, presided, giving the welcome of the eity, and introduced first Hon. J. B. Grinnell of Iowa, as from a State that had voted by a majority of 30,000 for Constitutional prohibition. The speaker affirmed that notwithstanding the present blocking of the wheels of reform in that State by venal judges, and the thwarting of the will of the people by clerieal blunders in the legislative journals and teehniealities in the courts of Iowa, the saloon keepers would have to go; and for their epitaph they eould take that on the tombstone of a cherished Iowa pig:

"When I lived I lived in clover,
But when I died I died all over."

Governor St. John followed for an hour or more with great force and fervor, showing how, as Abraham Lineoln argued that this eountry eould not exist half free and half slave, so eould it not endure half drunk and half sober. Either the sale of intoxieating liquor was right or wrong. If right and good it should be put upon a level with other lawful traffic. If wrong and ruinous it should be suppressed and outlawed, and no amount of money paid into munieipal treasuries for its lieense could ever make it right. It were better to walk in mud to our boot-tops than on streets and sidewalks built by revenues from the ruin of human souls. The one hundred and seventy-five lieensed saloons of Worcester doubled or trebled the poliee force, and quadrupled the eost of almshouses and prisons. Massachusetts was regarded as the mother of Kansas, and he as an adopted son of Kansas was a grandson of the old Bay State; but he was almost ashamed of his grandmother when he found that she spent $45,000,000 a year for liquor.

The liquor traffic was responsible, by the showing of Massaehusetts courts, for eighty-four per cent. of the crimes committed within their jurisdietion. It destroyed manhood, it blasted eharacter, it ruined the home, it even got on board the lamented President's funeral train. But the ballot in the hands of the women and the liquor traffic of Massachusetts would die in a day.

But many said, You can't put down the liquor traffic. So there were plenty to say, You ean't crush the rebellion. But we did crush it. They told us we couldn't pass the Prohibitory Amendment in Kansas, but we did; and it was to be observed that prohibition in Kansas had already closed twenty-one out of the thirty-two breweries, and eleven of the thirty wholesale liquor houses, and it had driven the last illicit distillery from the State. And, although the news had not yet reaehed the people of the East through the Assoeiated Press dispatches, he was happy to say that on the 14th inst. the Kansas House of Representatives, fresh from the people, voted down by a very decisive majority a proposition to rescind the Prohibitory Amendment of the State Constitution. Had thc vote been the other way it would doubtless have been flashed in an instant from Topeka to Sandy Hook and San Francisco.

Aneedotes pungent and pathetie enlivened and emphasized the logic of discourse, and at the elose this deelaration was adopted with enthusiasm by a rising vote of the large assembly:

The temperance men and women of Worcester, having before observed at a distance with profound interest the public career and labors of ex-Governor John P. St. John of Kansas, in behalf of temperance, and having now had the pleasure of listening to his masterly defense of the principle and policy of prohibitory legislation in regard to the liquor traffic, take this occasion to endorse the method of Constitutional prohibition by him advocated and enforced with such signal ability and success. And they hereby declare their determined purpose, under God, come what may, to "chain the tiger" of the liquor traffic in Massachusetts by a Constitutional Amendment, to be secured as in Kansas by vote of the people, and to be executed with fidelity and courage by the chosen Executive in their behalf.

A growing religious interest is reported in connection with the labors of your eorrespondent, Rev. E. D. Bailey, and his brother, at the Union ehapel, South Worcester. That it may brighten and broaden is the fervent prayer of more than one on-looker.

Worcester, Feb. 27, 1883.

—The Chambersburg, Pa., papers contain very favorable notice of the late convention in that city. The organization begun with so favorable a reception in the vicinity of Chambersburg will be an important auxiliary to the Washington movement.

Reform News.

MICHIGAN STATE MEETING.

It is proposed, the Lord willing, to hold the next State meeting in Grand Rapids, beginning on the 17th of April. An effort will be made to secure able speakers and a degree worker, and we are exceedingly anxious that every friend of the reform should be present. Let there be a grand rally. We would like to see all those who are interested in the proposed Anti-secret Alliance at the State meeting, that we may consult together as to what shall be done. Come one and all and let us show our faith by our works. The time has come when every friend of Christ, and every lover of his country should rally for the overthrow of the gigantic evil of secretism, else the church and the state will be ground to powder beneath the heel of the lodge. Up then to the conflict in behalf of a free country and a pure Christianity.

W. H. Ross, Cor. Sec,

Allegan, Feb. 14, 1883.

CONNECTICUT.

The Conuecticut Christian Association, opposed to secret societies, is hereby called to meet in Melodeon Hall, Hartford, Tuesday and Wednesday, March 20th and 21st, 1883, commencing with devotional exercises Tuesday at 2 o'clock P. M.

Let all the true friends of Christ come up to the meeting clothed with the "whole armor of God, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace, taking the shield of faith and the helmet of salvation and the sword of the Spirit, which is the word of God. Praying always with all prayer and supplicatiou of the Spirit, and watching thereunto with all perseverance and supplication for all saints;" and for all God's ministers that they "may speak boldly as they ought to speak" in these days when so many are departing from the plain teachings of the word of God.

Come praying for brethren Barlow, Bailey, Davis, McCracken, and others who may speak, that their words may be only the utterances of the Holy Spirit, and that he may oe present in mighty power to convince the people of the subtle wickedness working through the lodge to the deciving of our young men into the belief that there is salvation in another than the name of Jesus.

J. A. Conant, *Prest.*
George Smith, *Sec'y.*

THE LODGE LAID OPEN FOR THE FIRST TIME IN WASHINGTON.

On Wednesday evening of last week Bro. S. E. Starry worked the first degree in Masonry openly in M'Cauley's Hall, Washington City. It was an event worth noting in the history of that city as well as in our reform. When the disciples returned to Jesus with joy and wonder that even the devils were snbject to them, he rejoiced, for in the fact he already saw Satan falling like lightning from his seat of power over the nations. In this lecture and exposition we also see a token that the power of hell is yet falling, aud the day approaches when the angel with the great chain and the key of the bottomless pit shall shut therein the adversary of God and man.

Bro. Hinman writes briefly of this meeting:

"The hall, which is a nice one, had about 200 to 300 people of the very best class, many of them in sympathy with us; also some Masons and Knight Templars. We had perfect order. I distributed quite a lot of tracts but sold nothing. Bro. Starry did his work admirably, aud I made remarks. One of the officers of the lodge, an old minister from Vineland, N. J., at the close arose and said that he 'oncc went through the performance just as they had seen it, but was so disgusted that he had never gone near them again.' There was much cheering at this. I think an excellent impression was made, and considering the many other attractions for the people, it was a *decided success.* The Knights of Pythias were in session directly overhead, and several secret societies meet in the same building. The proprietor was very angry, and told us we could never get his hall again for such a purpose, though he had seeu the bills before the meeting."

FROM THE KANSAS AGENT.

Osage City, Kansas, Feb. 26th, 1883.

Dear Cynosure:—I start for home to-night. I am sick, and must rest and recruit. The Topeka Convention was a series of mistakes (some of them tricks, perhaps), and the weather was most unpropitious. Bro. J. S. T. Milligan came and gave me very welcome aid, but the couveution failed to be anythiug more than a country gathering, and a small one at that.

We were refused the hall we had engaged when it was almost too late to change, aud the *Capital* announced the wrong time for the opening of the meeting. All this worked against us, but we would still have had a good gathering from town and country if the weather had not proven so very bad. As it was, we organized the country quite thoroughly, and I have large hopes from the plan of work laid out. Mr. E. Colton, of Topeka, was selected as county agent. He is apparently a devoted and a resolute mau, and I would be glad to have you encourage him all you can. He is to scatter tracts, get subscribers to the *Cynosure,* sell books and arrange for meetings; and brethren Hampe and Cooper are to do the speaking.

I will be at home for some time, perhaps, as I am quite poorly now. I intended to have organized Osage county at this time, but find my strength is not sufficient. Yours in the bonds of Christian love, P. S. Feemster.

EN ROUTE TO JERICHO..

Sabetha, Kansas.

On Tuesday, the 20th of February, in response to au appointment made for me, I went to lecture near Oneida. While there, an old friend of mine, and a Mason, too, said to me: "Morgan *should* have had his throat cut, and so should *any* man who would expose Masonry." As a Mason he is somewhat "rusty," but he asserted that Masonry "*could* not be exposed." Whereupon I showed him Doesburg's exposition, which held him spellbound two hours or more. Then laying it on the sewing machine near him, he remarked: "That is the book I need to 'post up' on; it is *all* there." I remarked that it is a thorough exposition of all I knew of Masonry. He replied: "Yes, it *is* a *good* one." He wanted me to sell him that copy, but as it belongs to the library at Anti-secret Station I could not do so. However, he is determined to have one. If I had a few hundred copies of the Weed pamphlet, I could circulate them with good effect.

S. Dale, Esq., and his estimable wife, took me to the school-house behind a splendid team. On reaching the house, which is about two miles north of the above place, we found a goodly audience of both sexes. Quite a number were young people, but every one listened with the closest attention for *two full hours.* If a man cannot speak on *this* subject to an audience that is full of interest and is ready to cheer him while presenting the truth, he cannot speak on any.

A Royal Arch Mason who has examined Doesburg's exposition and pronounces it complete, asserted that "President Finney got into a woman scrape and the Masons turned him out, and then he retaliated by writing that book. He [Finney] was a Royal Arch Mason."

There are a goodly number in Oneida who would like to have me lecture there, I am told, and when it can be arranged for I shall do so. Geo. T. Dissette.

BRO. HINMAN'S LETTERS.

SOME DROPPED THREADS.

Washington, D. C., Feb. 26, 1883.

When I lectured at East Herrick, Bradford county, Pa., I met a man who had been recently converted to Christ. He told me with tears that what I said about Masonry was true from his personal knowledge, aud he hoped the Lord would help me in my work. He had taken the Master's degree. He said that he had reason to think that the Mollie Maguires were stronger than ever, and that they would control the mining region, and that on no account would they give testimony against each other.

In my article on the Cumberland Valley I made the mistake of saying that the first settlers were Germans. In fact they were Scotch Presbyterians. The Falling Spring church, of Chambersburg (Rev. Dr. Crawford's), was organized in 1736. The Scotch element is still an important factor.

Wheu Bro. Starry aud I left Chambersburg, Feb. 22, the revival in the King street church was still in progress. We had previously been to Fayetteville and lectured in the U. B. church, and on the evening of the 20th worked the Master's degree in the Reformed Presbyteriau church to a crowded house. Quite as many as were there were unable to gain admittance. Much credit is due to both these churches for kindly opening their houses of worship.

We reached Washington, D. C., at 7: 20 P. M. of the 22d, and found the streets all dark. It was a legal holiday, and so the lamps could not be lighted. We were kindly entertained by Bro. Dolau of the *Sword,* and the next day visited the two houses of Congress and other objects of interest, not forgetting the building of the N. C. A. at 215 Four and Half street, N. W.

In the evening we attended an Anti-masonic meeting at the house of Dr. Gross, 311 East Capital street. Among others we met Mr. H. Harrison of New York city, who has been from the first one of the staunchest of our supporters, and at whose hospitable home true reformers find a cordial welcome. Remarks were made by Messrs. Harrison, Starry, Grisham, Gross, Dolan, Palmer, and Hinman; also by Mrs. McPherson and Mrs. Reynolds. It was determined, if practicable, to have Bro. Starry work the Masonic degrees. It was a profitable meeting.

On Saturday arrangements were made for an illustrated lecture by Bro. Starry at M'Cauley's Hall on Capital Hill, on Wednesday, the 28th. On Sabbath went to Sabbath-school at 9:30 A. M. at the Foundry M. E. church. At its conclusion I distributed a few tracts to the Bible-class, but was waited on by those in authority and told that I must not distribute those tracts there, that they were "creating strife," etc. I went out to the sidewalk and continued to distribute to the congregation as they came. This is the church which President Hayes attended. It's pastor is a Mason. He has been frequently admonished by the members of his flock. One of them has recently renounced Masonry, one has been forbidden to distribute tracts, and others who had proposed to join the church fail to do so. Truly it is a time of trouble. There is more than one Elijah that troubles them.

At 11 attended Friends meeting, where all seemed to have true spititual freedom. In the afternoon attended a pleasant and profitable meeting at the Free Methodists. Both they and the Friends agreed to postpone their usual mid-week service for the sake of attending our reform meeting at M'Cauley's Hall. In the evening I went to the Hamlin M. E. church to hear Hon. and Rev. J. Hyatt Smith, but he failed to appear, and we had a fine address from a Miss Armstrong of Philadelphia. The prospects of our reform in this city were never brighter. Truly the Lord is with us, and the God of Jacob is our refuge.

CRIME AT THE NATIONAL CAPITAL.

Feb. 27th.—Some time since I called attention to the prevalent belief that some of the officers of the law in this city were in collusion with the criminals, and that these, who were the chosen guardians of property and the public peace, have *deliberately planned, invited* and shared in the profits of most enormous robberies and other crimes. The following from the *Evening Star* of the 26th shows these officers have been dismissed and arraigned before the courts and the charges sustained:

"The statement of Donohue, and others who have confessed, have been and can be so fully corroborated by unimpeachable circumstantial and positive testimony that there is no escape from the conclusion that Washington has for years past been at the mercy of one of the strongest and most corrupt combinations of criminals ever shown by the annals of crime. This lamentable result seems to be now positively established, and there is nothing left to be done but to meet the case as it stands and apply the quickest and most effective remedy in their reach."

"The accused ex-officials are not in a position now to assume a high moral ground and protest that the evidence against them is confined to confessed criminals. They have been overtaken by their own misdeeds, and, stripped of their badges, disgracefully expelled from office, they are exposed as the companions of thieves and sharers of stolen plunder. The public will look with anxiety for further developments, and await with impatience the course of justice."

It also appears that since the doing away with the detective system, there has been a diminution of crime and a greater facility in the execution of the law.

When we consider that both detectives and criminals are largely members of the Masonic order, sworn to conceal each others secrets, it is not strange that there should be such a combination of criminals. Some Masons are better than their principles; these are not. The Howgate robbery, the Star-Route steal and this detective conspiracy, show a terrible state of public morals and should make people not only blush but tremble for their country.

H. H. Hinman.

New England.

THE NEW ENGLAND BOARD of the National Christian Association has its headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited.

E. D. Bailey, N. E. Sec'y.

Here is a specimen of the profound wisdom of the Knights of Pythias. The first letters of each sentence form the word "Samson," which is the name of the grip of the first rank. For an acrostic to put in the children's column of a country newspaper it would be too silly. Chancellor Commander—"Say what is this?" Master at Arms—"A good thing." Chan. Com.—"Most people would say so." Master at Arms—"Some would." Chan. Com.—"O, would they?" Master at Arms.—"No doubt."

Not the least of the evils of secret societies is the fact that they so far blind the minds of their members as to make it difficult for them to comprehend the simple doctrines of the Gospel, even when they come under the influence of the truth. We wonder sometimes at their dullness, but a careful examination reveals the fact that they are imbued with lodge ideas which confuse their minds.

Mrs. M. P. Haven sends us words of exhortation and encouragement. "Our sufficiency must be of God. 'Let us bow down; let us kneel before the Lord our Maker,' consecrating not only our all but the cause of reform also to him, ever remembering that God can and does employ 'worms to thresh mountains.' Let us be strong in the Lord and go forward."

Mr. Samuel A. Pratt furnishes us some very suggestive statistics of the use of tobacco in this county and the expenses for our paupers. During the year 1882 there were manufactured in Worcester county 4,827,000 cigars, and there were consumed 4,810,000. The average cost of these is 7½ cents, making a total cost of $360,750. In the same county the average number of paupers was 2,173, whose average expense to the public was $166 each. It will be seen that our money wasted on cigars alone would handsomely care for our poor.

CASTE IN NEW ENGLAND.

Frank K. Foster of Cambridge, Mass., in testifying before a United States Senate committee, is reported to have made some statements which, coming from the secretary of the "Massachusetts federation of trade and labor unions," are worthy of passing notice:

"Speaking of the moral, intellectual, physical condition of the printers as a class, he said the lines of 'caste' were growing more and more clearly defined each year, and that in New England, at least, the assumed worship of God has ceased to level all distinctions among men."

This is a witness to two facts: (1) That the spirit of "caste" is on the increase, and (2) that even our churches are tainted with this evil. In regard to the existence of caste this testimony accords well with the testimony of the young man from Yale College, who said that "caste" in college was so strong that even own brothers belonging to different classes could not have intercourse with each other without losing standing among his fellows. Is it worse than that even in India?

There may be a difference of opinion among men as to the extent of this evil and as to its general prevalence in the churches, but of the fact that it is on the increase there can hardly be a reasonable doubt. As to the cause or causes of this increase there may be a difference of opinion, but those who have studied the character and tendency of secret societies will not fail to hold them chiefly responsible. The idea of caste is a corner-stone of their structure. They all teach their members that they are a privileged class, enjoying certain rights and benefits which do not belong to the profane, while at the same time they introduce the principle of favoritism and become a set of conspirators bound together for the purposes of mutual agrandizement at the expense of all other classes.

A Mason recently in conversation acknowledged that a half-dozen Masons in a church could generally "run" it, because of their superior drill in secret tactics, and he defended such a course on the ground that it was best for the masses to be under the control of a select few. He said if the minister was also a Mason the work of controlling was so much the easier, and it was an advantage to have the church thus wisely supervised. This claim will perhaps explain why "the assumed worship of God has ceased to level all distinctions among men."

ODD FELLOWSHIP RELIEF.

"Sick benefits" are a leading office of the Odd-fellow's affiliation. If the order cannot make a good showing in this respect it must stand before us a most conspicuous failure in that which is its chief boast. From the Odd-fellows' *Register* we gather the following facts:

Maine spent for total relief $34,927.15, or an average of $2.77 per member. Massachusetts distributed $40,220.41, or $1.83 per member. Rhode Island distributed $21,559.13, or an average of $4.41 per member. Vermont spent $1,000, or 55 cents per member.

It will be seen that the average benefits per member for the four New England States is only $2.39 per member. This, in comparison with the annual dues generally paid, is out of all proportion, but if you add to the money paid into the lodge the loss of time in attending lodge meetings, often remaining till midnight, the expense of bouquets, pic-nics and parades, the loss of manhood in going through the silly ceremonies of the lodge and the evil influence of the ante-room smoking and vulgarity, the benefit derived is a pittance which might well be disregarded.

But from other figures we are able also to make another comparison to the great disadvantage of the lodge. In Massachusetts the receipts aggregate the enormous sum of $109,802.26, while for relief in various forms there was disbursed only $40,220.41, that is less than thirty-seven per cent of the receipts return in benefits. Here the Odd-fellows pay their lodge $1. for the sake of receiving thirty-seven cents when they are sick. Any respectable firm would be glad to undertake to fulfill such a contract. There is money in such an investment—money for the lodge, not for the members. That the business is profitable is manifest from the mad rush that is being made to get up new "orders", like corporations, to carry on the same business.

But we are able to push these figures a little further. In Massachusetts there were helped 1,244 "sick brothers" and 308 "widowed families." Supposing each of the widowed families to consist of two persons (a very low estimate) we have a relief for 1,860 persons which gives us an average of only $21.62 for each person, a sum which does not equal the single item of initiation into the lodge.

THE KNIGHTS OF PYTHIAS.

In many parts of the country this order is gaining ground, roping-in a class of young men who cannot be drawn into the orders whose records are now familiar to the public. Those who have learned that all secret societies are evil will not be easily deceived by any, but some who have not this knowledge need to examine for themselves each order.

The Knights of Pythias have existed in this country since 1864, having originated in Washington, D. C. Their ceremonies of initiation are, in turn, silly, absurd, horrible and wicked. There is nothing in the principles or secrets to commend them to men of honest purposes and Christian character.

In general, it may be said, the members and officers wear masks, and the latter wear robes during the ceremony of initiation. There is an altar in the middle of the lodge, on which, as in other secret orders, the Bible lies, covered by weapons of warfare, the emblems of the order. No use is made of the Bible except to swear candidates over and to aid in giving a mock solemnity to the heathenish ceremonies.

The candidate for initiation is divested of coat and vest and covered with a white robe, his eyes being securely bandaged. In this blindfolded condition he is led into the lodge, where the chief officer, called the Chancellor Commander, asks a series of questions of him to make his initiation as binding upon his conscience as possible. One of the questions is, "Do you believe in the existence of a Supreme Being?" This is a standing question in all secret orders, and marks their deistical character, for in none of them is there any confession of Christ or recognition of his revelation, yet Christians believe the confession of Christ is paramount to a vague, indefinite belief in a deity.

Another question propounded to bind beforehand the conscience of the candidate is this: "I ask you in the name of the order universal, what are we to expect from you in return?" To which the candidate must answer: "Obedience." From the Masons to the Fenians in Ireland all orders imply this law of obedience to the leaders of the order. Through bloodshed and death the human family, by the blessing of God, has fought its way through king-craft, out of serfdom, to a position of liberty, independence and equality, but ambitious tyrants must needs revive these institutions of the dark ages to accustom our people to unquestioned obedience to superiors as a preparation for a return to the glories of empire and kingdom. May God interpose to defeat the design.

The Prelate (yes, they have a Prelate,) administers the obligation, of which the following forms a part: "I further promise and declare that I will ever and always relieve a distressed brother; that I will warn him of any danger which I may know to threaten him and will fly to his succor and aid whenever and wherever I may be convinced by eye or ear that he is in need thereof."

This obligation is taken while kneeling over a coffin containing a human skeleton, in a dim light, surrounded by a band of men in masks and robes. Every preparation is made to impress the candidate with the binding nature of this obligation, and that he can never be released from it—it is perpetual. It will be noticed that in this order, as in others, the promise to "relieve" and "warn" are without limitation. It is not confined to common and natural acts of charity and humanity, but all circumstances are embraced. In politics, in trials at court for criminality, in secret plots for evil, in all circumstances appeals can be made and must be responded to.

To avoid any misunderstanding the Prelate immediately addresses the candidate as follows: "Stranger, you have taken upon yourself an obligation of great solemnity. It is perhaps needless for me to enjoin upon you the great necessity of your living up to, IN EACH AND EVERY PARTICULAR, ALL THE REQUIREMENTS THEREIN CONTAINED." The candidate is then instructed in secret modes of recognition by which he may appeal for help or respond to appeals, including a sign of distress, which he may use if arrested, or on trial before the court, to secure his release.

This barely describes the outline of the entry into the lodge, but it is enough to stamp the Knights of Pythias as deistical in religion, selfish in friendship, disgusting and shameful in initiatory ceremonies, dangerous in politics and the courts, and low and vulgar in their aims.

CORRESPONDENCE.

GOV. FOSTER'S WHISKY TAX.

Pulaski, O.

Editor Cynosure:—Governor Foster, in his message to the Ohio legislature, in speaking on the temperance question says: "I am clearly of the opinion that a simple law taxing the traffic at a uniform rate throughout the State, and making the premises whereon or whereupon the business is conducted liable for the tax, is clearly constitutional, will be found popular, can easily be executed, and will operate as a practical, effective and satisfactory measure of restraint; and, therefore, I recommend such a law."

As it was so clear to his mind, it is to be regretted that he did not attempt to make it clear to the minds of the people. Let us suppose a case: A man engaged in the business of horse stealing, and is making a comfortable living. Now suppose that the legislature, "as a practical, effective and satisfactory measure of restraint," should tax said business, say the price of one horse. Is it not plain to every school-boy, that to keep even he would have to steal one horse more? Or take the farmer, and put an additional burden of fifty or a hundred dollars on him in the shape of taxes, and then see him dig. Tobacco is taxed, and so is every man that sells it. Does that operate as a practical, effective and satisfactory measure of restraint upon its use?

He tells us that "it is a humiliating fact that in Ohio we have more than sixteen thousand places where this unrestrained traffic is carried on." How much less humiliating the fact will be when these places are all taxed, we are not informed.

He tells us that the enormity of the evil is admitted by all, and that the magnitude of the burden was never so great as now. But instead of asking the legislature to stand in the breach he suggests the propriety of setting up toll-gates. Nearly two thousand years ago it was held unlawful to put the price of blood into the treasury. But suppose we tax these sixteen thousand saloons $500 each, what then? Will it remove the temptation from our young men? Will any old toper be made dry? Of course not; no one expects it.

But perhaps some one will say, "It will put eight millions of dollars into our treasury, at least." Well, let us see how the figures will look. We will turn to the message: "The amount of the entire traffic will probably exceed $70,000,000 annually." But as this is all paid by the topers themselves we will not take it into the account at all. But he tells us that this "contributes but a little of the burden it imposes upon the public through the crime and pauperism it creates." So the figures stand:

Cost of whisky to the State	$630,000,000
Profit " "	8,000,000
Balance against whisky	$622,000,000

The price of pure whisky is ten times as much as it was twenty-five years ago. Are people soberer now than then? The Governor seems to think not. Then how does he expect to lessen the evil by taxation? Let him tax his 16,000 saloons $500 each, each toper would have to drink ten glasses where he only drinks nine now, and the tax would be more than made up; and the probabilities are that there is not one in a thousand but would be willing to do that. But just where the practical, effective and satisfactory restraint would come in we fail to see.

Yours for more light, J. G. Mattoon.

THE SUNDAY-SCHOOLS OF LODGERY.

Weston, Mich., Feb. 26, 1883.

Dear Cynosure:—Though there is not much news of importance from this part of the field, I still desire to keep up my acquaintance with the workers in the noble cause of anti-secrecy reform. Among the four or five papers I take, there is none that I read with so much satisfaction and interest as I do the *Cynosure*. In its new departure I see marked improvements and advances. The New England work seems to me to be full of promise, and also the work in Washington; while the "tidings from the West" are full of cheer.

I was particularly struck with the force of the arguments presented in the article in the last number, entitled "Systematic Training in the Lodge System." The lodge system is a unit. One principle runs through them all. In order to catch the unwary and inexperienced it has been found necessary to bait the hook with some professed benevolent or reformatory object. About the first lure that is placed before the unsuspecting youth is the temperance question. All careful observers have seen that when a lodge of Good Templars has been started in any place, some Mason or Odd-fellow is placed at the head of it—generally a Mason. Now this is not a mere chance or happen so, but a part of a well-laid plan that is designed to lead to the trap at the further end of the lane—Freemasonry.

As an instance, let me cite a recent case in Adrian (Mich.) College. A lodge of Good Templars has just been organized there, and Prof. Walker, a Freemason, is made "Worthy Chief." This college was built by the Wesleyans, whose principles are opposed to secret societies, but at present it is under the control of the Protestant Methodist church, but draws its students of both sexes from families and communities not noted for lodge affinities. Hence the work of the dextrous fingers of the "Old Handmaid" in entangling the lives of the young sent there to obtain an education, in the meshes of secretism. The ostensible object is to promote the cause of temperance, but its real aim is to bias the young mind in favor of secret societies with the expectation that sooner or later the neophytes will find their way to the Masonic lodge, the mother of them all.

Not long since a funeral of a Royal Arch Mason took place here, which was celebrated with two kinds of religion, the Christian and Masonic. The impression left by the Masonic crowd was not a favorable one. There has been too much Anti-masonic light sown here to make such exhibitions popular.

Secret societies are dangerous in their tendencies, being opposed to the genius and spirit of our free institutions. They are a moral and political evil, and as such they should be resisted by every lover of his country and of his race. C. Quick.

SIMPLICITY.

"Oh, holy simplicity!" exclaimed the burning John Huss, when an old woman seemed to think that she was doing God service by heaping the fagots about him.

The Boston *Congregationalist* awakes from its sleep of apathy, indifference and self-interest; rolls over, and asks with great simplicity, What has got into the boys that so many steal money from their employers and pretend that they have been robbed in order to conceal the theft?

The reason is plain. It is because such papers as the *Congregationalist*, with their ponderous array of reverened contributors remain silent while the boys and the men of the country are being taught by the Masonic lodge that the arts of secrecy, slyness, and fraud are "ancient and honorable;" that they are to be concealed and never revealed; that the true grip of the lion's paw may raise one from the death of infamy, and secure him a ready admittance into the great lodge above, etc., etc.

The curiosity of the *Congregationalist* has been once before aroused in a similar manner. The occasion was on discovering that boys were frequently shooting each other with pistols. This was after that paper had been for some time inserting among its latest news from Zion advertisements of sure pop, first class pistols for sale.

The simplicity of the *Congregationalist* is very great indeed. Alas my Brother!

A CHRISTIAN CONFERENCE.

An old minister in eastern Illinois who has a good suggestion, which he will help to carry into effect shortly:

"Brethren and sisters of the reform, let us have an old-fashioned Christian conference through the Cynosure. Scattered as we are through all the States and Territories and even through the world, let us feel ourselves but one embodiment of the children of the Lord, and let us speak to each other in the most child-like Christian manner what the Holy Spirit impreses on our souls as of vital importance to put forward the work of God intrusted to our hands."

Bro. L. Raymo of Unionville, Putnam Co., Mo., has been for years one of the most untiring workers for the reform. He shall have two minutes to give some items; valuable and cheering:

"I had the privilege of attending a heathen funeral last Sunday for the first time. There were two set of civilized men practicing heathen rites. One set calling themselves 'Odd-Fellows,' had to stand to one side and keep mum; they had the privilege of marching past the grave and dropping their twigs. The other set calling themselves 'Freemasons,' seemed to be the 'bosses.' Well it is a grand thing for men calling themselves Christians to be mixed up in! There has been a little stirring among the dry bones of Unionville the past two or three weeks. The M. E. church has been holding a protracted meeting. The minister is an Odd-fellow and several of the members are Masons and Odd-fellows; but John Cavat, a former pastor, (now located) came to assist. He called John Manning of Laclede to help; both are holiness men. The latter said he had been a lodge man; had been a representative to the Grand Lodge at St. Louis and thought it a grand thing, but when he got saved from sin he got saved from the lodge. He told them they must break away from all their idols. I believe the leven of truth is working and Christ will be triumphant."

Bro. John Brown, of Volga City, Iowa, puts some sharp questions to the editor of the *Standard*, the Baptist organ, of this city:

"The *Standard*, speaking of 'the fearful revelations made in the witness-stand by the two who participated in the murder of Cavendish and Burke,' says, 'The wretches who turned Queen's evidence are as bad as any of the gang, and have added treachery to their other crimes.' That these wretches are as bad as any of the gang I have no doubt, but permit me to ask, Was it a crime for them to reveal the guilt of their accomplices, as the *Standard* implies? No doubt they were sworn to secrecy, but was such an oath obligatory? Whether was it best to keep or break such an oath? Can a person be said to be a subject of true repentance who would conceal the guilt of his fellow conspirators? Does his oath bind him to do so? What says the law of conscience, or the law of God?"

Our Chicago friend, "Senex," is moved by some remarks in defense of the resurrection in the same paper to address a word of reproof to some who profess Christianity while yet bound by the lodge:

"Christian, snared by the lodge, how is it with you? Lodgery pretends to be a supporter of religion, but have you not found it to be rather a subverter of the power of your Christianity and an efficient ally of the subtle, plausible enemy of mankind? The most irrational specimen of mankind in the world is he who denies the purifying power of the faith in the risen Redeemer, and the blessings which he has bestowed and is bestowing upon the world. And lodgery tries to conciliate and fellowship the enemies of Christ and his cause! How can you remain in such a 'fellowship?'"

"Vigilance," a Vermont correspondent, has not been observing the operations of secret lodges in vain, and makes a comparison which will be remembered by all who read it:

"Reader, what if you were to look around some day and find that the Episcopalians had quietly managed to get a controlling influence and direction in every school committee, in every church committee, in every newspaper office, in every farmer's club, in every railroad management, in every political committee, in every legislature, in every court of law, in Congress and out of Congress—would you not begin to suspect at last that power and privilege in this country are somewhat unequally divided; rather too much so for a Republican country? Well, please look around you in your own neighborhood and see if Freemasonry has not slyly got control of every interest which we have here mentioned? See if it does not lead unsuspecting society by the nose."

Elder Nathan Callender had much joy of his visit some weeks since in Willett, N. Y. Mrs. L. Greene, a friend whom he found there, gives us a sequel to his letter telling of his visit:

"In the quiet town of W—— our churches, two in number, are represented by a couple of young ministers of the modern type, whom Satan, the great deceiver of mankind, has deluded into the idea that in order to be successful in their work they must needs wear the Masonic garb. So the people, if subject to the powers that rule (I am not), must listen to instructors who hold the truth in unrighteousness, for while they hold up Christ as the Saviour they themselves are seeking after another god and are in bondage thereto. In the midst of these abominations my soul cries out for the living God, and the inquiry comes from my inmost soul, "How long, O Lord, how long shall these things be so?" Through these men the issue is forced upon us as a Christian people, and the question must be settled for God and the right. As for me, I shall dare to stand alone rather than give honor to such men. We have here many Christians, young in experience, whose minds have been agitated on this subject, and will no doubt ere long be found taking strong positions against this terrible evil."

Bro. J. A. Rose of Carl, Adams county, Iowa, lives in a neighborhood where there is promise of much good to the cause of our Redeemer:

"There are a number in these parts who are not willing longer to be subjects of the Secret Empire. We have an anti-secret society here at Perry Grove school-house, Adams county. We polled four votes for the American party last fall. The work seems to be waking up the people, yet with too many the impression is that we are in no danger."

SYLLOGISM FOR THE TELESCOPE.

Query. May a person holding a card from an Odd-Fellow or Freemason lodge join the U. B. church and be a legal member of the church, without expressing disapproval of the order?

Ans.—Some might do so and others might not. Some might not see the evil of secret societies. Expressing "disapproval of the order" is not a condition of membership."—*Religious Telescope*, Feb. 14.

It is the covenant of Masonry that makes a man a member of the Masonic order." (See Webb,s Monitor, pp. 24.)

"A demit from the lodge is a certificate of good standing in the order." (Mackey's Lex., Art. Demit.)

Therefore, until he disavows his covenant, every Mason is a Mason in good standing. The *Religious Telescope* says editorially (Feb. 14.) that a Mason holding a demit from his lodge may become a legal member of the U. B. church without any disavowal of his covenant. Therefore, a Mason in good standing may be a legal member of the U. B. church. *Is that what Bro. Hott means?"*

H. H. Hinman.

MASONIC OATHS VS. CIVIL OATHS.

The Dover (N. H.) *Inquirer*, of Jan. 4, 1883, in an obituary notice of Col. John D. Devin gives the following statement which tends to show that the Masonic oath is regarded by Masons as binding when it conflicts with the oath of fidelity to the civil government.

"Lieut. Devin reported at New York and was assigned to duty soon after as A. Q. M. of Bank's Expedition in the valley. In the retreat he was thrown from his horse and with a broken arm was captured by the enemy. To the officer in command, he gave the Masonic signal of distress, which was recognized and a guard was set over the building in which he was confined. On their retreating in turn, the officer came to Lieutenant Devin and removing the gaurd bid him a pleasant journey to his home and friends, and Lieut. Devin came safely to Washington, thanks to Masonic ties."

There is nothing in the voice of Masonry with its triangles, circles, compasses, aprons, squares, etc., which is anything like the voice of the True Shepherd. He who mistakes one for the other cannot be much of a Christian.

FACTS AND FIGURES.

Cleveland (O.) people are thinking about discontinuing the electric light on account of its high price. They have better light than before, but at four times the cost of the gas formerly employed.

Paper pulp strengthened with cotton or woolen fibres is now used to make a neat and sufficiently durable stocking, costing much less than the price of laundrying a pair of cotton or woolen stockings.

A freight wagon has been patented in Germany that can be drawn on rails or on ordiuary roads to the water's edge, when, by unscrewing four nuts, the body of the wagon is freed from the wheels, and can be towed to any distance, being thus transformed into a stout boat.

After a recent violent storm on the English coast, a quantity of saline matter was observed on windows at a distance inland. The deposit is believed to have been made by ocean spray, which in this case must have been blown by the wind at least sixty miles.

The London *Times* says that Dr. Candeze has recently proved the practicability of photographing landscapes from the window of a train moving at a rate of even fifty miles an hour. Wonderfully distinct views have been obtained.

Ordinary American railway cars weigh as follows: A sleeping-car of the usual pattern, about 66,990 pounds; a drawing-room car, 63,900 pounds; a passenger car, 55 feet long, 42-inch wheels, and four-wheel trucks, weighs 45,310 pounds.

During the year 1882, the Chicago and Northwestern transported 29,648 emigrants in Central Dakota. Emigrant movables to the amount of 138,340 tons also passed over the line for Central Dakota. Estimating the number of emigrants per car at forty, the Northwestern carried 749 carloads of emigrants, an average of about two carloads per day.

London contains fourteen strictly terminal railway stations, from which no fewer than 2202 trains depart daily, and nearly 1600 of these leave between the hours of 10 A. M. and 10 P. M. The largest number of departures from a single terminus is 320, after which come two stations, with 312 and 295 respectively. These figures are exclusive of the immense system supplying the city with local transit.

In opening the winter session lately, the rector of the *University of Leipsic* mentioned that out of twelve students who died last session, only four succumbed to natural causes. One fell in a duel, and seven had committed suicide. This, the *Times* correspondent at Berlin remarks, would bear out the statement of a recent compiler of social statistics, that the kingdom of Saxony is "the Chimborazo of suicide."

Suicide is becoming alarmingly frequent in the Prussian army, especially among the higher ranks. Not to mention other recent cases, a young cadet of sixteen shot himself the other day in the military college at Lichterfelde; and at a numerously-attended ball the other evening at the house of a staff officer in Spandau, a lieutenant suddenly drew a pistol and blew out his brains. A Prussian officer who lately went to Paris on a matrimonial errand, has put an end to himself in the same way. Deaths from duelling in Germany have also been frequent of late.

It is estimated that there are five times as many kinds of insects as there are species of all other living things put together. The oak alone gives shelter and support to 450 species of insects, and 200 kinds make their home in pine trees. In 1849, Alexander von Humboldt estimated that the number of species preserved in collections was between 150,000 and 170,000, but scientific men now say that there must be something like 750,000 species.

Mr. Thompson, chaplain of the southern Illinois penitentiary, estimates that out of 500 criminals under his observation 419 were without home influence at 18 years and under; 218 never had been in school, and only 32 learned to read and write in prison. Of their habits, he learned that 406 frequented saloons; 115 were drunk at the time their crime was committed; 246 gambled, and 208 carried concealed weapons. Over one-half (290) were under 25 years of age at the time of committing their first penitentiary crime.

Editors are not unfrequently blamed for taking liberties with articles from their correspondents. They sometimes run their pen across objectionable utterances, and these do not, of course, appear in print. Oftimes they are thanked afterwards by correspondents for the exercise of this prerogative; but not unfrequently wrath is thereby awakened and hurled at the offending head in the sanctum. The worst instance of unjustifiable indignation that we have heard of was that manifested against the editor of the German *Reformed Messenger*. An obituary notice had been sent for insertion in his paper. The editor changed a single sentence. The author was offended. The sentence which the editor corrected was the one which announced that an old mother in Israel had died of cholera infantum.—*Christian Instructor.*

This is a good natured world after all. Here are Herr Most in America and Louise Michel in England going about preaching promiscuous assassination and universal conflagration, and not a policeman in sight! Herr Most, although a man of small stature, seems to have an insatiable thirst for blood and an incipient capacity for murder which would have helped out Nero in his hours of satiety; and as for Louise Michel, does not everybody know that when she was a small child she wrung a viper's head off? Since that time she has been decapitating in imagination all manner of offensive people, including Gambetta and Thiers. Publishers who are looking for a salable work could not do better than to re-issue DeQuincey's "Murder as a Fine Art," with portraits of these two sanguinary apostles by way of a frontispiece. It illustrates the difference between a republican and a despotic form of government, that whereas under the latter the performance of these two people would excite alarm and set the detectives at work, under the former they simply become material for "Punch" and "Puck" and for witty newspaper paragraphs.—*Christian Union.*

According to a recent volume of travels not a single one of the *aborigines* of Van Dieman's Land is now living. There were once 12,000 natives of New Hebrides; now 2,000. Thirty years ago there were 50,000 Tongese; now not 12,000. The Marois are reduced from 100,000 to 40,000. The Marquesas Islanders and Sandwich Islanders have lost nine-tenths.

It is said that the results of colonization in South Africa by the English and Dutch are thus far similar, and that the African-American is the only inferior race that holds its own in contact with civilization.

Snow is a rare phenomenon in California. So much damage was done to the street-cars in Stockton, Cal., by snowballs thrown during a recent snow-storm that the company hauled off the cars at 5 o'clock in the afternoon. The managers blamed the police for not protecting their property "when they had always been allowed to ride free," but one of them asked: "What could four policemen do to prevent 26,000 people from snow-balling?" The managers say their car-windows were broken, and the drivers attacked when it was impossible for them to defend themselves, and that from pleasantry the snowballing went to ice-balling and dangerous attacks long after the men of the company protested, and that it did not cease until the cars were drawn off.

THE CHRISTIAN CYNOSURE.

THE POLESTAR

Of Christian Reform. A large 16-page paper, organ of the National Christian Association. Price, $2.00 per year.

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D. B. Turney, Bird Station, Ill.
J. F. Browne, Cabin Creek, Ky.
E. Barnetson, Jackson Valley, Pa.

THE CHURCHES AGAINST LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

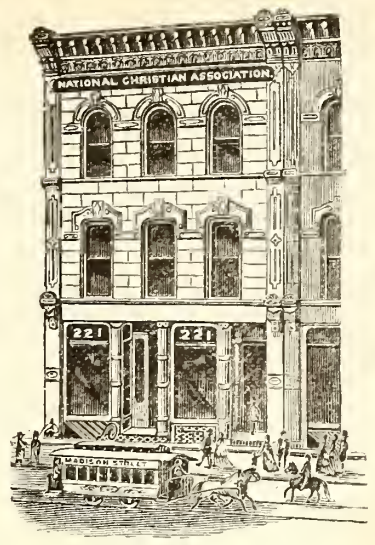
adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Wauheek and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Toulon, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

CHICAGO, THURSDAY, MARCH 8, 1883.

THE LOGICAL RESULT

of lodge oaths and secret combinations as now appearing in Europe is presented at some length in this number of the *Cynosure*, which will be valuable on this account. Let the irresistible argument of President Finney on the 12th page be studied in connection. A number on the "Great Commoner,"

THADDEUS STEVENS,

is in preparation, and will be a sheet to be read with deep interest.

EYE TO EYE.

There are good men enough in the United Brethren church to redeem it from the lodge at its coming General Conference, if they are united, and there is hope that they may be so. The *Richmond Star* for February holds this decided language:

"On the subject of secrecy, the testimony of the United Brethren church is very great importance. Secretists know this. Their abettors in the church know this. Those treasonable to the anti-secrecy cause, in high or low places in the church, know this. A battle like that of Armageddon is to be fought for the prize. It is to put out this light, that secretists join with those in the church who would surrender for imagined wealth or popularity."

The Chambersburg paper speaks thus, same date:

"The church is not where it was once, its enemies and friends being judges. The time for humiliation, repentance and reform, has come, and those among us who will not recognize this duty are enemies of truth and righteousness."

When the watchmen begin to "see eye to eye" the "Lord is about to bring again Zion." The respected brethren who conduct these two papers can remember the time when neither of them could have used the plain, forcible and just words above cited, without offending multitudes who will now read those paragraphs with warm approbation.

Now let both of these papers advocate Rev. J. S. T. Milligan's proposed "National Council of Churches." Surely if Covenanters can go into such a convention, United Presbyterians, United Brethren, Wesleyans, and Free Methodists can; and if they consent, they will meet a host of Congregationalists, Baptists, with some Episcopalians, Episcopal Methodists and Assembly Presbyterians who already see that the secret lodge system is anti-Christ.

Let us go up to some Jerusalem about this matter; the same identical question which took "Paul and Barnabas and certain others with them," up to Jerusalem eighteen hundred years ago (see Acts 15th chapter) namely, Is salvation by ceremonies or by faith in Christ? Shall we ignore, tolerate or condemn Masonic oaths, worships, prayers, funerals, baptisms and ritual promises of salvation? An assembly of two or three thousand godly men and women about this matter would fall like a shower of sunbeams on the people of the United States.

EDITORIAL LETTERS.

The first use of the new N. C. A. building.—The power of the movement.—The "Salary Grab" and its interpretation by Hon. E. B. Washburne.—How the new building will aid the cause.

WASHINGTON HEADQUARTERS, N. C. A.,
No. 215 4½ St., N. W., Feb. 28, '83.

This is the first letter written from our headquarters in this city. I am just seated in the first renovated room, and the workmen are employed on the building above, around and below me.

I cannot describe my emotions. I sit down here where thousands of eyes already turn, and where the thoughts of millions are to center. The Capitol on yonder hill, tall and comely in its proportions, which is thronged by crowds, increasing as the end of the Congressional session draws on, is the great national focus, not only of power and legislation, but of greed and ambition, to the multitudes whose lode-stones are caucuses and appropriation bills; their goal, promotion; their religion, ambition; and the dome of the Capitol the temple of their worship.

A few years since this city was the chief slave-mart of the world, and Howell Cobb scoffed at John Quincy Adams' petition for abolition in the District. "It would knock out the keystone of the arch of our Union." A few "fanatics" put a humble printing house here, and that printing house, soon after, gave law to that Capitol, so that no man could enter Congress or the White House who did not believe with Lincoln, "If slavery ain't wrong, nothing's wrong."

This unpretending No. 215, on 4½ street, is another *National Era*. It will give law to that proud Capitol. For if *the lodge ain't wrong, then nothing's wrong.* It neither worships the God nor obeys the laws of the United States to which that Capitol belongs.

In our great national agony Congress voted its members salaries of seven thousand five hundred dollars a year! E. B. Washburne, then, I think, our minister to France, commented thus on that vote:

"When we had eight dollars per day I saved something. When we had fixed salaries of $1,500 a year, I saved something more from my salary and mileage. When we were paid $3,000 dollars a year, I thought myself well-to-do. After that, a salary of $5,000 a year, put Congressmen above the vast majority of their constituents. Yet Messrs. Butler and Sprague of Rhode Island and others clamored for $10,000; and compromise placed the salary at $7,500. And I can conceive that members who keep four or five fast women, and who 'buck the tiger' [i. e. gamble] every night may find that their salary scarcely covers their expenses."

I quote Mr. Washburne from memory, but the above are nearly his words and exactly their meaning. Every additional thousand dollars paid to members of Congress above a reasonable support, swells the army of elegantly dressed women who disappear from these streets, no one knows where, when Congress rises.

Their constituents were outraged by the vote thus sharply criticised by Mr. Washburne, and, next year, salaries were put back to $5,000, where they now stand; and still our national capital approximates the state of one of old before it sunk,——"*Omnia venalia Roman.*"

But what has this to do with No. 215?

Much every way. This house is purchased to give the country news from Washington, which is not strained through Masonic sieves; to put the platform of the American party before the American people; to extract the lodge-virus from every church in this city which does not wholly worship "the god of this world;" to uncover the "chambers of imagery,"—

"And pour in light o'er Pluto's dread abodes,
Abhorred by men and dreadful e'en to gods."

Nor will it require a majority of American voters to redeem this capital. If a strong vote can be given in November, 1884, by men who will never go back on God and truth, as in the fall of slavery, selfishness will complete what the fear of God begins. J. B.

Two ruffians, whom the profession of pugilism had brought into the company of men who should despise themselves for the fact, had a shooting scrape in one of our Chicago saloons last week. The badly wounded survivor is said to have recently acquired quite a reputation as an orator under these circumstances: A fellow thief died and was buried. His will was that there should be no religious services about his grave, but that two dozen bottles of wine should be brought and drunk about the grave, the last one being poured out upon the coffin. This hideous orgy should be followed by an oration by a companion. His wish was carried out to the letter and the resonant and flowery periods of the address were reproduced in the columns of the *Tribune*. But their likeness to the speech of the man who thinks nothing of the Bible but to revile its Author, and pick out what he pleases to call the "Mistakes of Moses," betrayed their parentage. We are informed on good authority that Robert G. Ingersoll of Washington, furnished the thugs their funeral speech. This is the kind of business which he has ever been forward to charge upon better men who love the God whose mercy he insults.

—Secretary Stoddard started for the East again on Friday morning, expecting to stop frequently on his way, and possibly visiting the Connecticut State Convention at Willimantic on the 20th inst.

—Rev. W. R. Roach, formerly of Palmyra, Wisconsin, has removed to Pickering in the Canadian province of Ontario. He expects to lecture occasionally in Canada, and the *Cynosure* can heartily recommend him as a faithful soldier of Christ, a successful pastor, and a well-informed speaker for the reform.

—Bro. Robert J. Williams, State lecturer for Minnesota, has ordered a quantity of books and tracts to be ready for the next meeting of the Martin County Christian Association, which meets on the 8th, 9th and 10th inst.

—The Washington papers print a jocular account of the Entered Apprentice public initiation in M'Cauley's Hall last week, and promise a higher degree soon. The exposure is called an "alleged" one, and the participants and the exercises are described in a vein, not malicious perhaps, but not at least such as would demand for them the respect of the people.

—"*Was he murdered by Freemasons?*" in poster type is the catch-penny heading of a story in one of the lowest of the sensational weeklies. The Morgan tragedy furnishes a text which is almost lost sight of even in the first installment, since the narrative proceeds upon facts furnished by the imagination of the writer, which is neither fertile nor profound. The only matter worth noting is the fact simply that the topic is thus recognized as one of wide and popular interest, and that the truth of the matter is strange enough for the purposes of fiction.

—Mrs. J. S. Collins, late of Washington City, is yet sojourning in Kansas with her husband, Dr. S. Collins, president of the Batavia Convention. She is employing her pen to good purpose in the Emporia papers. Some onee so ashamed of the cause he vindicates as to hide his name behind an assumed title, endeavors to defend the lodge against her vigorous objections. Her reply in the last Emporia *Democrat* thoroughly exposes the duplicity both of the lodge and its defender, who is said to be Rev. H. Mackay, the occupant of the Episcopal pulpit in Emporia, who succeded in making a disgraceful exhibition of himself at the State Convention, and has since been openly advocating the lodge, dancing, smoking, billiards, the theater and passion play in his pulpit.

BEACONSFIELD'S LODGES OF MASSACRE.

The remarkable language of the late British Prime Minister, that the governments of Europe had to deal with secret societies with wide-spread membership, masters that require unquestioning obedience, which can incite insurrection and produce massacre, is being verified with fearful reality. In Europe mine after mine of these conspirators are now being uncapped. Since the astounding revelations of Kavanagh and Carey in Dublin court, there has been discovered in Andalusia, Spain, secret societies of a socialistic character numbering 1,000 members, including persons of high standing in society, whose aim is to destroy the rights of property and exterminate the land owners of the middle class. At Xeres the hand of a similar organization is seen in letters demanding money from landlords, and the discovery upon arrested parties of documents clearly proving the connection of the prisoners with secret societies abroad. This society is known by a significant title—the "Black Hand"—which revives the memory of the robber bands that infested England during the last century. At Arcos, Spain, a chief, or organizer of lodges, was arrested last week, whose duty was to visit various towns and form branch societies. The government is taking active measures to root out the evil. Eleven of these anarchists in jail at Espera have confessed that they and 223 others were pledged to murder landlords and commit robbery and arson at the bidding of their leaders.

Over in Austria the trial of thirty members of a socialist society begins on Thursday of this week. The indictment charges them with connection with the Internationale and the bloody theories of Most, which that desperado has been mouthing about in the foreign quarters of our American cities. All of them are charged with treason, and one-half with murder or complicity therein.

At Prague, in Hungary, a secret society of miners has been unearthed, and members are on trial for conspiring to assassinate.

At Hildesheim, Hanover, the police have discovered a secret union of foreign laborers, and upon making arrests important papers were seized, doubtless implicating the band with like organizations in other parts of Europe, though the dispatch does not particularize.

At Brussels, and in the village of Gansharten in Belgium, papers have been seized and arrests made of members of other secret anarchist bands. In the latter place some of the conspirators were experimenting with dynamite, when an explosion took place in which several men were wounded, and it was discovered that a plot had been organized to murder the Czar at his coronation in Moscow in May.

From St. Petersburg comes a dispatch stating that letters have been received by the the authorities threatening to blow up the Kremlin at Moscow where the Czar is to be crowned. The strictest search has been made without revealing any preparation for the atrocious scheme, and careful watch will be maintained in memory of the great explosion in the dining-room of the Winter Palace, and the fatal bombs which finally tore out the life of Alexander I. upon the streets of St. Petersburg. His son, after two gloomy years have passed since his accession, has announced the formal coronation ceremonies, and the comparative lull in the Nihilist operations encourages the authorities to believe the order nearly suppressed, although the government promises of a constitution have

been unfulfilled and the liberal and firm policy of Melikoff has been superseded by a repressive and reactionary ministry.

In connection with the societies which England seems at last to have by the throat, there is little of interest developed since the confession of Carey. The police have obtained information that the names of six men have already been enrolled to fill the gaps in the ranks of the "Irish Invincibles," made by the arrest of its members, and startling discoveries have been made in the quiet community of Rochdale, England, where the philanthropy of John Bright has established successful co-operative industries. Letters siezed at the lodgings of one John Walsh reveal the fact that 6,000 men are enrolled in the secret society he has been organizing in the North of England, and are amply provided with funds and revolvers. Lists of names of the chief members of the various secret societies and documents disclosing their extent were found. There was also correspondence with conspirators on the continent, and a photograph of the celebrated "No. 1" of the Dublin assassination band, establishing the identity of that character. Walsh was arrested at Havre, France, on the 1st inst. and his complicity with the Dublin conspirators is thought to be established. A man named Sheridan, connected with the *Irish World* of New York, has also been identified as one of the band, and his extradition has been asked by the British government.

Thus wide-spread, darkly undermining the foundations of peaceful society, bound by fierce oaths to do the bidding of unknown superiors, appear these secret orders, of which Lord Beaconsfield spoke with so deep a meaning. But is not the public too suspicious of these societies? Are they not simply "convivial" clubs, "benefit" societies, gatherings of honorable citizens for the private discussion of business or local politics? Are they, in fact, anything more dreadful than our excellent Masonic, Odd-fellow, Knights of Pythias, and other lodges? Let us see what the Dublin courts have revealed.

The men under arrest and on trial for their lives are thus sketched: One is a master builder of Dublin, an alderman of that city, ready to loan $500 at any time to the Dublin Brick-layers' Society to which he belonged. Once, when under arrest for suspected activity in favor of Irish republicanism, he was put for three weeks in solitary confinement because he let off a rocket from his cell on the anniversary of American independence. He is a temperate and shrewd business man. Another is a young and successful grocer, well educated by his own exertions and so well known and respected for honorable character that when arrested, under Mr. Foster's administration of Irish affairs, on suspicion, he was allowed bail in a nominal sum. Another grew up from the life of a waif, who, in inclement weather, was permitted by the kindness of an undertaker to sleep in a coffin, and came to be a respectable clerk. Another is a compositor; others are carpenters above the level of ordinary workmen; others are hackmen—none are known to be thieves or desperadoes. Such is the character of the Dublin prisoners—equals and superiors to the mass of lodge members in this country, whose honorable character is supposed to refute every objection against the orders.

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THE SITUATION.

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4. Two thousand dollars have been paid on the purchase, and my note given for the remainder at six per cent semi-annual interest, secured by an ordinary deed of trust on the premises.

5. Two gentlemen in Washington, who are thoroughly acquainted with the property and its relative value as compared with other property in the city, have offered to refund all money thus far expended and assume all future responsibilities as a business investment. So that I have no fear of loss. In my judgment it would be a great mistake to accept this offer and relinquish our hold at the capital, thus providentially placed within our reach as a safe business investment. Nor do I believe it would be sound business policy to pay $877.50 in semi-annual installments of interest. The only wise, sensible, Christian thing to be done in my judgment is to cancel the entire sum at once and and require of your agent a warrantee deed to the National Christian Association, which I am more than willing to execute the day my personal obligation to Vice-admiral Rowen is released.

6. President Blanchard, after visiting the premises and spending four days in the city interviewing several men of national reputation writes me in a private note, "No. 215, 4½ street, is destined at no distant date to be one of best known points in the city of Washington.

7. An old and honored citizen of the place who is competent, trusty and financially responsible for any pledge he gives has offered to take charge of our literature and open a Reform Tract and Book department, and if the Association deem it advisable to start a monthly there he will make accounts balance at the end of the year. You have already been introduced to our special Washington correspondent, and have your opinions of the ability, the grit and the grace of this accession to our corps of valued contributors.

8. There is no indication of a want of men or women who are willing to hazard the perils of this exposed position, for some dozen or fifteen have already applied for situations, some of whom would do very effective work, but I solemnly protest against burdening our funds with an additional tax so long as they must carry a $4,875.00 debt and make an annual payment of $292.50 interest.

9. When paid for, the premises would furnish accommodations equal to our present needs and bring in rents an income of $600 to $800 per year, while the advance in value of property along Pennsylvania Ave. in the vicinity would add every year to the invested funds of our movement. There are men who have already contributed liberally in our reform, who have not done all that they ought to do; of this they are the judges. Others have intimated a purpose to either donate or make provisions in their wills to help build the Lord's house over against the brazen walls of this modern Babylon. Brethren, would it not be well to act as your own executors and do at once and with your might what your hands find to do.

J. P. Stoddard.

OBITUARY.

MOSES TAGGART.

Judge Moses Taggart, in the 84th year of his age, died at his home in Batavia, N. Y., on the 17th day of February, 1883.

The Batavia papers and his associates in the legal profession bear ample testimony to the high esteem in which he was held in his profession and in the community where he spent over sixty years of active business life; but the following touching and beautiful tribute to his amiable character and home influence reveals the man as he was, and will be read with interest by many who have never felt the pressure of his friendly grasp, or looked into his intelligent face:

Ere this, you have heard that my dear husband has left us. A great void has been created in our once pleasant and happy household, and we are very, very lonely. But while we are sad we are not destitute of comfort, for we have the sweet assurance that "our loss is his gain." I rejoice for him but sorrow for ourselves. We miss his genial face everywhere, and home scarcely seems like home without him. Will you not pray that I may be sustained and comforted, and enabled to be more efficient in the Master's service than ever before?

Respectfully and sincerely,
Mrs. Elizabeth Taggart.

Judge Taggart, it will be remembered, was personally acquainted with William Morgan for over three years, and mingled freely in those exciting scenes that followed his abduction by the Freemasons. He knew Mrs. Morgan and her children, and took the testimony given at the third inquest on the body found at Oak Orchard creek. When I went to Batavia to arrange for the erection of a monument he was among the first to enlist in the enterprise, and to his wise counsels and willing assistance in the consummation of that enterprise every friend is indebted. He was associated with Thurlow Weed, and although differing sometimes in their political views, there was a warm personal friendship between them. Letters in my possession from Judge Taggart to Mr. Weed, and Mr. Weed's replies, show a feeling of mutual respect and high esteem, and furnish conclusive evidence of the vigor of his mind and the clearness of his recollection, even of the little incidents of fifty years ago.

But Judge Taggart was not only opposed to the whole lodge system, in which he saw an element of great danger to governments, but he was equally pronounced in his opposition to intemperance. From his boyhood he had been a total abstainer from everything that would intoxicate, and was always ready to speak and work for the utter and entire prohibition of the liquor traffic. On several occasions he said to me that the secret temperance societies were the greatest hindrances with which the temperance cause had to contend, and that more than once the cause had been defeated in Batavia and western New York by their influence. He was not a man to be deceived by appearances and professions, but penetrated beyond the surface and had the courage to expose the hollow shams by which so many honest people are deceived and made to work in the interests of the saloons through the lodge, while supposing they are promoting the cause of temperance and reform. His work is done, and none who knew him will presume to say that it was not well done, and now that "he rests from his labors his works do follow him."

J. P. S.

—The members of the Genessee county bar adopted the following tribute of respect and esteem at a full meeting Feb. 20:

"Death has again invaded our numbers and taken the father of this bar from among us. Like a shock of grain fully ripe he has gone to his reward, according to his often expressed wish, 'in the harness.'

"Moses Taggart, who died at Batavia, N. Y., on the 17th day of February, 1883, has left a name and record worthy of emulation and respect. He was the oldest member of the bar in Genesee county, and the oldest lawyer in active practice in western New York. For more than fifty years as Counselor, County Judge of Genesee county, Judge of the Supreme Court and Court of Appeals of this State, he was engaged in active professional life, and attained a front rank as a safe and wise counselor, and an honest and industrious judge; and in the legal reports are found the records of many important cases argued by him as counsel, or decided by him as judge. As a member of the convention of 1846, that framed the Constitution of the State, he took an active part in the debates and deliberations of that distinguished body, and succeeded in introducing reforms in the organic law that were liberal, practical and beneficial. Other places of honor bestowed upon him were worthily conferred and honestly and ably filled. As a citizen, with pronounced opinions of his own upon which he acted, he was always liberal in according to others the same right he claimed for himself, of thinking and acting upon their convictions. As a neighbor he was genial, kind and considerate, charitable and just."

The Christian Cynosure.

CHICAGO, THURSDAY, MARCH 8, 1883.

THE LOGICAL RESULT

of lodge oaths and secret combinations as now appearing in Europe is presented at some length in this number of the *Cynosure*, which will be valuable on this account. Let the irresistible argument of President Finney on the 12th page be studied in connection. A number on the "Great Commoner,"

THADDEUS STEVENS,

is in preparation, and will be a sheet to be read with deep interest.

EYE TO EYE.

There are good men enough in the United Brethren church to redeem it from the lodge at its coming General Conference, if they are united, and there is hope that they may be so. The *Richmond Star* for February holds this decided language:

"On the subject of secrecy, the testimony of the United Brethren church is very great importance. Secretists know this. Their abettors in the church know this. Those treasonable to the anti-secrecy cause, in high or low places in the church, know this. A battle like that of Armageddon is to be fought for the prize. It is to put out this light, that secretists join with those in the church who would surrender for imagined wealth or popularity."

The Chambersburg paper speaks thus, same date:

"The church is not where it was once, its enemies and friends being judges. The time for humiliation, repentance and reform, has come, and those among us who will not recognize this duty are enemies of truth and righteousness."

When the watchmen begin to "see eye to eye" the "Lord is about to bring again Zion." The respected brethren who conduct these two papers can remember the time when neither of them could have used the plain, forcible and just words above cited, without offending multitudes who will now read those paragraphs with warm approbation.

Now let both of these papers advocate Rev. J. S. T. Milligan's proposed "National Council of Churches." Surely if Covenanters can go into such a convention, United Presbyterians, United Brethren, Wesleyans, and Free Methodists can; and if they consent, they will meet a host of Congregationalists, Baptists, with some Episcopalians, Episcopal Methodists and Assembly Presbyterians who already see that the secret lodge system is anti-Christ.

Let us go up to some Jerusalem about this matter; the same identical question which took "Paul and Barnabas and certain others with them," up to Jerusalem eighteen hundred years ago (see Acts 15th chapter) namely, Is salvation by ceremonies or by faith in Christ? Shall we ignore, tolerate or condemn Masonic oaths, worships, prayers, funerals, baptisms and ritual promises of salvation? An assembly of two or three thousand godly men and women about this matter would fall like a shower of sunbeams on the people of the United States.

EDITORIAL LETTERS.

The first use of the new N. C. A. building.—The power of the movement.—The "Salary Grab" and its interpretation by Hon. E. B. Washburne.—How the new building will aid the cause.

WASHINGTON HEADQUARTERS, N. C. A.,
No. 215 4½ St., N. W., Feb. 28, '83.

This is the first letter written from our headquarters in this city. I am just seated in the first renovated room, and the workmen are employed on the building above, around and below me.

I cannot describe my emotions. I sit down here where thousands of eyes already turn, and where the thoughts of millions are to center. The Capitol on yonder hill, tall and comely in its proportions, which is thronged by crowds, increasing as the end of the Congressional session draws on, is the great national focus, not only of power and legislation, but of greed and ambition, to the multitudes whose lode-stones are caucuses and appropriation bills; their goal, promotion; their religion, ambition; and the dome of the Capitol the temple of their worship.

A few years since this city was the chief slave-mart of the world, and Howell Cobb scoffed at John Quincy Adams' petition for abolition in the District. "It would knock out the keystone of the arch of our Union." A few "fanatics" put a humble printing house here, and that printing house, soon after, gave law to that Capitol, so that no man could enter Congress or the White House who did not believe with Lincoln, "If slavery ain't wrong, nothing's wrong."

This unpretending No. 215, on 4½ street, is another *National Era*. It will give law to that proud Capitol. For if *the lodge ain't wrong, then nothing's wrong*. It neither worships the God nor obeys the laws of the United States to which that Capitol belongs.

In our great national agony Congress voted its members salaries of seven thousand five hundred dollars a year! E. B. Washburne, then, I think, our minister to France, commented thus on that vote:

"When we had eight dollars per day I saved something. When we had fixed salaries of $1,500 a year, I saved something more from my salary and mileage. When we were paid $3,000 dollars a year, I thought myself well-to-do. After that, a salary of $5,000 a year, put Congressmen above the vast majority of their coustituents. Yet Messrs. Butler and Sprague of Rhode Island and others clamored for $10,000; and compromise placed the salary at $7,500. And I can conceive that members who keep four or five fast women, and who 'buck the tiger' [i. e. gamble] every night may find that their salary scarcely covers their expenses."

I quote Mr. Washburne from memory, but the above are nearly his words and exactly their meaning. Every additional thousand dollars paid to members of Congress above a reasonable support, swells the army of elegantly dressed women who disappear from these streets, no one knows where, when Congress rises.

Their constituents were outraged by the vote thus sharply criticised by Mr. Washburne, and, next year, salaries were put back to $5,000, where they now stand; and still our national capital approximates the state of one of old before it sunk,——"*Omnia venalia Roman.*"

But what has this to do with No. 215?

Much every way. This house is purchased to give the country news from Washington, which is not strained through Masonic sieves; to put the platform of the American party before the American people; to extract the lodge-virus from every church in this city which does not wholly worship "the god of this world;" to uncover the "chambers of imagery,"—

"And pour in light o'er Pluto's dread abodes,
Abhorred by men and dreadful e'en to gods."

Nor will it require a majority of American voters to redeem this capital. If a strong vote can be given in November, 1884, by men who will never go back on God and truth, as in the fall of slavery, selfishness will complete what the fear of God begins. J. B.

Two ruffians, whom the profession of pugilism had brought into the company of men who should despise themselves for the fact, had a shooting scrape in one of our Chicago saloons last week. The badly wounded survivor is said to have recently acquired quite a reputation as an orator under these circumstances: A fellow thief died and was buried. His will was that there should be no religious services about his grave, but that two dozen bottles of wine should be brought and drunk about the grave, the last one being poured out upon the coffin. This hideous orgy should be followed by an oration by a companion. His wish was carried out to the letter and the resonant and flowery periods of the address were reproduced in the columns of the *Tribune*. But their likeness to the speech of the man who thinks nothing of the Bible but to revile its Author, and pick out what he pleases to call the "Mistakes of Moses," betrayed their parentage. We are informed on good authority that Robert G. Ingersoll of Washington, furnished the thugs their funeral speech. This is the kind of business which he has ever been forward to charge upon better men who love the God whose mercy he insults.

—Secretary Stoddard started for the East again on Friday morning, expecting to stop frequently on his way, and possibly visiting the Connecticut State Convention at Willimantic on the 20th inst.

—Rev. W. R. Roach, formerly of Palmyra, Wisconsin, has removed to Pickering in the Canadian province of Ontario. He expects to lecture occasionally in Canada, and the *Cynosure* can heartily recommend him as a faithful soldier of Christ, a successful pastor, and a well-informed speaker for the reform.

—Bro. Robert J. Williams, State lecturer for Minnesota, has ordered a quantity of books and tracts to be ready for the next meeting of the Martin County Christian Association, which meets on the 8th, 9th and 10th inst.

—The Washington papers print a jocular account of the Entered Apprentice public initiation in M'Cauley's Hall last week, and promise a higher degree soon. The exposure is called an "alleged" one, and the participants and the exercises are described in a vein, not malicious perhaps, but not at least such as would demand for them the respect of the people.

—"*Was he murdered by Freemasons?*" in poster type is the catch-penny heading of a story in one of the lowest of the sensational weeklies. The Morgan tragedy furnishes a text which is almost lost sight of even in the first installment, since the narrative proceeds upon facts furnished by the imagination of the writer, which is neither fertile nor profound. The only matter worth noting is the fact simply that the topic is thus recognized as one of wide and popular interest, and that the truth of the matter is strange enough for the purposes of fiction.

—Mrs. J. S. Collins, late of Washington City, is yet sojourning in Kansas with her husband, Dr. S. Collins, president of the Batavia Convention. She is employing her pen to good purpose in the Emporia papers. Some onee so ashamed of the cause he vindicates as to hide his name behind an assumed title, endeavors to defend the lodge against her vigorous objections. Her reply in the last Emporia *Democrat* thoroughly exposes the duplicity both of the lodge and its defender, who is said to be Rev. H. Mackay, the occupant of the Episcopal pulpit in Emporia, who succeded in making a disgraceful exhibition of himself at the State Conveution, and has since been openly advocating the lodge, dancing, smoking, billiards, the theater and passion play in his pulpit.

BEACONSFIELD'S LODGES OF MASSACRE.

The remarkable language of the late British Prime Minister, that the governments of Europe had to deal with secret societies with wide-spread membership, masters that require unquestioning obedience, which can incite insurrection and produce massacre, is being verified with fearful reality. In Europe mine after mine of these conspirators are now being uncapped. Since the astounding revelations of Kavanagh and Carey in Dublin court, there has been discovered in Andalusia, Spain, secret societies of a socialistic character numbering 1,000 members, including persons of high standing in society, whose aim is to destroy the rights of property and exterminate the land owners of the middle class. At Xeres the hand of a similar organization is seen in letters demanding money from landlords, and the discovery upon arrested parties of documents clearly proving the connection of the prisoners with secret societies abroad. This society is known by a significant title—the "Black Hand"—which revives the memory of the robber bands that infested England during the last century. At Arcos, Spain, a chief, or organizer of lodges, was arrested last week, whose duty was to visit various towns and form branch societies. The government is taking active measures to root out the evil. Eleven of these anarchists in jail at Espera have confessed that they and 223 others were pledged to murder landlords and commit robbery and arson at the bidding of their leaders.

Over in Austria the trial of thirty members of a socialist society begins on Thursday of this week. The indictment charges them with connection with the Internationale and the bloody theories of Most, which that desperado has been mouthing about in the foreign quarters of our American cities. All of them are charged with treason, and one-half with murder or complicity therein.

At Prague, in Hungary, a secret society of miners has been unearthed, and members are on trial for conspiring to assassinate.

At Hildesheim, Hanover, the police have discovered a secret union of foreign laborers, and upon making arrests important papers were seized, doubtless implicating the band with like organizations in other parts of Europe, though the dispatch does not particularize.

At Brussels, and in the village of Gansharten in Belgium, papers have been seized and arrests made of members of other secret anarchist bands. In the latter place some of the conspirators were experimenting with dynamite, when an explosion took place in which several men were wounded, and it was discovered that a plot had been organized to murder the Czar at his coronation in Moscow in May.

From St. Petersburg comes a dispatch stating that letters have been received by the the authorities threatening to blow up the Kremlin at Moscow where the Czar is to be crowned. The strictest search has been made without revealing any preparation for the atrocious scheme, and careful watch will be maintained in memory of the great explosion in the dining-room of the Winter Palace, and the fatal bombs which finally tore out the life of Alexander I. upon the streets of St. Petersburg. His son, after two gloomy years have passed since his accession, has announced the formal coronation ceremouies, and the comparative lull in the Nihilist operations encourages the authorities to believe the order nearly suppressed, although the government promises of a constitution have

been unfulfilled and the liberal and firm policy of Melikoff has been superseded by a repressive and reactionary ministry.

In connection with the societies which England seems at last to have by the throat, there is little of interest developed since the confession of Carey. The police have obtained information that the names of six men have already been enrolled to fill the gaps in the ranks of the "Irish Invincibles," made by the arrest of its members, and startling discoveries have been made in the quiet community of Rochdale, England, where the philanthropy of John Bright has established successful co-operative industries. Letters siezed at the lodgings of one John Walsh reveal the fact that 6,000 men are enrolled in the secret society he has been organizing in the North of England, and are amply provided with funds and revolvers. Lists of names of the chief members of the various secret societies and documents disclosing their extent were found. There was also correspondence with conspirators on the continent, and a photograph of the celebrated "No. 1" of the Dublin assassination band, establishing the identity of that character. Walsh was arrested at Havre, France, on the 1st inst. and his complieity with the Dublin conspirators is thought to be established. A man named Sheridan, connected with the *Irish World* of New York, has also been identified as one of the band, and his extradition has been asked by the British government.

Thus wide-spread, darkly undermining the foundations of peaceful society, bound by fierce oaths to do the bidding of unknown superiors, appear these secret orders, of which Lord Beaconsfield spoke with so deep a meaning. But is not the public too suspicious of these societies? Are they not simply "convivial" clubs, "benefit" societies, gatherings of honorable citizens for the private discussion of business or local politics? Are they, in fact, anything more dreadful than our excellent Masonic, Odd-fellow, Knights of Pythias, and other lodges? Let us see what the Dublin courts have revealed.

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2. The men who have the ability and who are willing to aid the N. C. A in looking after its interest and taking care of its property are already on the ground, and at work with a will.

3. The property has been purchased for $6,875, and a warrantee deed executed to me by Vice Admiral Rowen, its former owner. The *inside* of the building was very much out of repair, and it will require from $600 to $700 to make the changes necessary and the repairs required. This work is being pushed and now approaches completion.

4. Two thousand dollars have been paid on the purchase, and my note given for the remainder at six per cent semi-annual interest, secured by an ordinary deed of trust on the premises.

5. Two gentlemen in Washington, who are thoroughly acquainted with the property and its relative value as compared with other property in the city, have offered to refund all money thus far expended and assume all future responsibilities as a business investment. So that I have no fear of loss. In my judgment it would be a great mistake to accept this offer and relinquish our hold at the capital, thus providentially placed within our reach as a safe business investment. Nor do I believe it would be sound business policy to pay $877.50 in semi-annual installments of interest. The only wise, sensible, Christian thing to be done in my judgment is to cancel the entire sum at once and and require of your agent a warrantee deed to the National Christian Association, which I am more than willing to execute the day my personal obligation to Vice-admiral Rowen is released.

6. President Blanchard, after visiting the premises and spending four days in the city interviewing several men of national reputation writes me in a private note, "No. 215, 4½ street, is destined at no distant date to be one of best known points in the city of Washington.

7. An old and honored citizen of the place who is competent, trusty and financially responsible for any pledge he gives has offered to take charge of our literature and open a Reform Tract and Book department, and if the Association deem it advisable to start a monthly there he will make accounts balance at the end of the year. You have already been introduced to our special Washington correspondent, and have your opinions of the ability, the grit and the grace of this accession to our corps of valued contributors.

8. There is no indication of a want of men or women who are willing to hazard the perils of this exposed position, for some dozen or fifteen have already applied for situations, some of whom would do very effective work, but I solemnly protest against burdening our funds with an additional tax so long as they must carry a $4,875.00 debt and make an annual payment of $292.50 interest.

9. When paid for, the premises would furnish accommodations equal to our present needs and bring in rents an income of $600 to $800 per year, while the advance in value of property along Pennsylvania Ave. in the vicinity would add every year to the invested funds of our movement. There are men who have already contributed liberally in our reform, who have not done all that they ought to do; of this they are the judges. Others have intimated a purpose to either donate or make provisions in their wills to help build the Lord's house over against the brazen walls of this modern Babylon. Brethren, would it not be well to act as your own executors and do at once and with your might what your hands find to do.

J. P. Stoddard.

OBITUARY.

MOSES TAGGART.

Judge Moses Taggart, in the 84th year of his age, died at his home in Batavia, N. Y., on the 17th day of February, 1883.

The Batavia papers and his associates in the legal profession bear ample testimony to the high esteem in which he was held in his profession and in the community where he spent over sixty years of active business life; but the following touching and beautiful tribute to his amiable character and home influence reveals the man as he was, and will be read with interest by many who have never felt the pressure of his friendly grasp, or looked into his intelligent face:

Ere this, you have heard that my dear husband has left us. A great void has been created in our once pleasant and happy household, and we are very, very lonely. But while we are sad we are not destitute of comfort, for we have the sweet assurance that "our loss is his gain." I rejoice for him but sorrow for ourselves. We miss his genial face everywhere, and home scarcely seems like home without him. Will you not pray that I may be sustained and comforted, and enabled to be more efficient in the Master's service than ever before?

Respectfully and sincerely,
Mrs. Elizabeth Taggart.

Judge Taggart, it will be remembered, was personally acquainted with William Morgan for over three years, and mingled freely in those exciting scenes that followed his abduction by the Freemasons. He knew Mrs. Morgan and her children, and took the testimony given at the third inquest on the body found at Oak Orchard creek. When I went to Batavia to arrange for the erection of a monument he was among the first to enlist in the enterprise, and to his wise counsels and willing assistance in the consummation of that enterprise every friend is indebted. He was associated with Thurlow Weed, and although differing sometimes in their political views, there was a warm personal friendship between them. Letters in my possession from Judge Taggart to Mr. Weed, and Mr. Weed's replies, show a feeling of mutual respect and high esteem, and furnish conclusive evidence of the vigor of his mind and the clearness of his recollection, even of the little incidents of fifty years ago.

But Judge Taggart was not only opposed to the whole lodge system, in which he saw an element of great danger to governments, but he was equally pronounced in his opposition to intemperance. From his boyhood he had been a total abstainer from everything that would intoxicate, and was always ready to speak and work for the utter and entire prohibition of the liquor traffic. On several occasions he said to me that the secret temperance societies were the greatest hindrances with which the temperance cause had to contend, and that more than once the cause had been defeated in Batavia and western New York by their influence. He was not a man to be deceived by appearances and professions, but penetrated beyond the surface and had the courage to expose the hollow shams by which so many honest people are deceived and made to work in the interests of the saloons through the lodge, while supposing they are promoting the cause of temperance and reform. His work is done, and none who knew him will presume to say that it was not well done, and now that "he rests from his labors his works do follow him."

J. P. S.

—The members of the Genessee county bar adopted the following tribute of respect and esteem at a full meeting Feb. 20:

"Death has again invaded our numbers and taken the father of this bar from among us. Like a shock of grain fully ripe he has gone to his reward, according to his often expressed wish, 'in the harness.'

"Moses Taggart, who died at Batavia, N. Y., on the 17th day of February, 1883, has left a name and record worthy of emulation and respect. He was the oldest member of the bar in Genesee county, and the oldest lawyer in active practice in western New York. For more than fifty years as Counselor, County Judge of Genesee county, Judge of the Supreme Court and Court of Appeals of this State, he was engaged in active professional life, and attained a front rank as a safe and wise counselor, and an honest and industrious judge; and in the legal reports are found the records of many important cases argued by him as counsel, or decided by him as judge. As a member of the convention of 1846, that framed the Constitution of the State, he took an active part in the debates and deliberations of that distinguished body, and succeeded in introducing reforms in the organic law that were liberal, practical and beneficial. Other places of honor bestowed upon him were worthily conferred and honestly and ably filled. As a citizen, with pronounced opinions of his own upon which he acted, he was always liberal in according to others the same right he claimed for himself, of thinking and acting upon their convictions. As a neighbor he was genial, kind and considerate, charitable and just."

The Home.

COMING HOME.

Like tired children, Lord, we come,
We turn our wandering footsteps home,
We scarce the narrow path can see;
Our strength is spent—we come to thee.

In busy life, with cares oppressed,
Longing and faint, we seek for rest,
And find it when, on bended knee,
For one brief hour, we come to Thee.

Slowly, with pain, we onward move;
Forsake us not, O Lord of Love!
The dawn is nigh! the shadows flee!
Father of Light! we come to Thee!

THE GREAT MOUNTAIN.

I do not shut my eyes to the obstacles with which the Gospel has to contend in China. I have spoken of of the opium traffic and of opium-smoking as constituting a gigantic barrier in the way of the evangelization of the Chinese. It is, however, only one of the many. There is the peculiar immobility of the Chinese as a people; their stolid conservatism; their intense reverence for antiquity and the teachings of the ancient sages; their extreme aversion to innovations of every kind; their national pride, and their supreme contempt for everything that is not of China and purely Chinese. The Chinese thank Heaven every day that they have been born in civilized China just as we thank God that we have been born in Christian England. This state of things is passing away: still it must be admitted that up to the present time it has constituted a main barrier to the introduction of any and every improvement.

There, again, is the paralyzed condition of the religious instinct in the Chinese mind. The absence of religious life and moral earnestness is a distinguishing characteristic of the nation as a nation. As a people they seem almost incapable of assimilating non-materialistic ideas. There does not appear to be any thing in their minds for religion to lay hold of. They have no thirsting for the spiritual, the heavenly and the divine; no longing for glory, immortality and eternal life. This feature in their character makes it difficult to draw their attention to the question of religion at all, and even when secured to make them feel that it is a matter of importance. It is not an easy task to regenerate a people so thoroughly materialistic and worldly as the Chinese are.

There, again, is the worship of deceased ancestors—the real religion of the Chinese. This is a gigantic obstacle to the progress of the Gospel in China. And there, again, is the vastness of the field, the immensity of the population, and a national life which has its roots down deep in millenniums gone by. We must not think of those hundreds of millions as so many units; but as welded together into one mighty nation, and bound by language, custom, education, religion and government. It is not the work of a day to move that mighty people; and a wise man will not expect to see great changes taking place in their moral, religious and social life, without many years of hard work and earnest crying to God.

These obstacles, and others such as these, rise up sometimes before my eyes like huge rocks, whose foundations are buried in the fathomless deep below, and whose summits are lost in impenetrable clouds above. How to scale them, I know not. How to compass them I know not. How to penetrate them I know not. But I do know that our Almighty Redeemer has said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you." I believe that; and, believing that, I feel that I can return to China, and face the gigantic barriers, and say, "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it!"
—*Rev. Griffith John.*

TEN THOUSAND PER CENT.

Mr. Johnson dropped into the office of his friend Mr. Brown in a mood decidedly blue, occasioned by a business investment which had proved a failure. It was a little after business hours, but Mr. Brown was still in his office and alone. He laid down his pen, and greeted his friend with a familiar nod and cheerful, "How are you, Johnson?"

"Sour as an east wind," was the response, as he looked at the beaming countenance of his friend, whom he had known for many a year, and whose counsel he had sought many a time, and scarcely ever had been disappointed.

There appeared to be a little more than the usual brightness in Mr. Brown's face as he wheeled his chair around and bid his friend be seated in another. Mr. Johnson noticed it, and said: "What are you up to, Brown? Had a streak of luck, eh?"

"Oh, no, Johnson," he replied, "nothing unusual or new in particular. I was only thinking of a little investment I am just about making."

"I thought so," said Johnson; "and a good one, I'll be bound."

"I think so," was the reply. "What would you say to ten thousand per cent.?"

"Ten thousand per cent.! You are raving."

"Not a bit of it," said Brown. "And the very best of security—a regular royal pledge."

"Now I know you are crazy. Who ever heard of such a thing?"

"Crazy? Not a bit of it," said Mr. Brown, and he added: "This," wheeling around and laying his hand upon a paper on his desk, "is a cheque which I have just signed, and intend for a poor Western missionary whom I know, and have just heard is sick and in much need. The Scriptures say that, 'He that giveth to the poor lendeth to the Lord.' But I was never awakened to the fact of what interest he pays until yesterday, when our preacher startled me by saying he had promised ten thousand per cent. I pricked up my ears at the statement, and waited curiously to hear the proof; and there it was, sure enough, in Matt. 19: 29: 'And every one that hath left houses, or brethren or sisters, or father or mother, or children, or lands for my name's sake, shall receive an hundred-fold and inherit eternal life.' I was struck at the sound of ten thousand per cent., but I figured it out, and found it correct. The preacher was very much in earnest as he declared the Lord's dividend. He was as enthusiastic as a stock-broker, only in an infinitely more noble cause. I was very much impressed at the time with the thought, and, in fact, have been ever since. It was in my mind when you came in. Not that I can lay claim for a moment to the spirit of self-sacrifice which the text quoted indicates, but my gift to the poor is a loan to the Lord, and I am not afraid but that I shall reap a good dividend."

"You take a worldly-wise view of the matter, don't you?" inquired Mr. Johnson.

"Perhaps I do; but it will bear it, although it is only one view of—" Here the office door opened, and the conversation was at an end; but Mr. Johnson went on his way comparing his own unlucky investment with the small one of Mr. Brown's, which had yielded so large a return in solid pleasure, and who could tell what per cent. was laid up for him in the Lord's treasury.—*Sel.*

A TOUCHING STORY OF A CITY'S CHARITIES.

Three or four years ago a poor school-master in Denmark, finding that life grew more bare and hopeless with every year, gathered up his wife and four children and came to this country in the faith, which he shared with all Europe, that here, if anywhere, the rainbow rests, and under it is the pot of gold for all the world. Our Dane was a good dull soul, with a profound belief in the half dozen text-books which he had taught for years, and in Jan, his oldest boy. Knowledge would bring money in America, and Jan was so clever? If he hoped to see the boy a great man, he was only as foolish as all other fathers. His wife was a notable housewife and could make a coarse kind of lace, for which doubtless, the Americans would pay well. Success was sure.

Krupp and his family landed in this city, and in a month found that with high prices and enforced idleness their little store of money was gone. Nobody in New York wanted their lace or their learning. Krupp had learned the trade of basket-weaving in his youth; he went back to it, and during that winter his wife and Jan haunted the ferries with their store of cheap mats and baskets, their sad, simple faces contrasting oddly with the shrewd, eager crowd that swept past them. In the spring Krupp's eyes began to burn at night. Then he could not see the willow splints clearly; before June came he was in total darkness. Jan, who was the chief hope of the family, because he had already learned some of the language and the prompt quick ways of the Americans, was kicked by a horse in Cortlandt street, one day, and hurt internally. He was carried home to his mother. They were in a garret then, near the wharves; it had only one window, but that looked out on the rushing water and on the ships sailing out to the ocean and back to Denmark. His mother put the boy in her own bed (the bed she had brought with her from home), bandaged him as best she could, and leaving his father with him, went out to sell the few mats that were left; for she had not a mouthful of food to give him. When she was on the street she cried; but she never shed a tear before Jan. She was a quiet, patient soul. After that the current of life with this family ran as it does with tens of thousands of such people in this city, steadily downward. The mats were all sold, then the poor little belongings they had brought from Denmark; last of all the bed on which Jan lay. They left the garret and with another family found shelter in a cellar where the green mould was thick on the walls. The schoolmaster went out sometimes and stood at the corner of the street with his hand held out; but few pennies dropped into it. There are so many blind beggars in New York! and the popular theory is that they are all imposters. Nobody could guess the bitterness and pride in the poor old man's soul. What if some of his old pupils should pass by and know that Herr Krupp was begging! When he thought of Jan at home, however, that did not seem to matter—nothing mattered any more! Jan lay swollen and helpless on a bundle of straw on the cellar floor. The baby and the other child were playing in the gutter outside, their mother was out all day washing, begging, picking cinders out of the ash barrels. She had no pride nor thought except to keep them alive. Many a night after a long day's work she would sit holding Jan in her arms till morning, that he might have a soft resting place for a little while.

Neither Krupp nor his wife could speak English, and did not know there was any help for them outside of their own efforts. At last a good angel came in the shape of a policeman or the corner grocer (God knows his own messengers, and few of them wear his livery). A few words spoken in the right quarter and the thing was done. Krupp and Jan were taken away in different directions. In a day or two his wife was allowed to see the schoolmaster, and found him in a dark, airy, comfortable room, well clothed and fed, he declared, "like the King." He had one of the best oculists in the city as his attendant, who discovered that the affection of his eyes was curable. He remained in the hospital until it was cured, and he went out into the world a man able for work. His mother found Jan in another large, beautiful house, where every comfort and appliance were present which money, science or tenderest care could give help. Perhaps the poor woman thought most of the soft white bed on which he lay, and the gentle, low-voiced woman in nurse's dress who was skillfully dressing his hurts. That touched the mother's heart. She went directly to her husband, and crying with joy told him Jan was coming back to them a big, strong boy. Her friends showed her where to place the two babies in a day nursery where they were cared for while she was at work earning money for them all. She earned little, but it was enough to carry the family down to a village in New Jersey, where they are living now comfortably and happy.

This is a pitiable story. But there is not one of the thousands of helpless men and women and little children in our hospitals to-day who have not as pathetic a story, could we but know it. There they are—lame, blind, diseased, incurables, depending on our charity to give them a chance for health and life. Shall we give it to them?—*N. Y. Tribune.*

JOHN PLOUGHMAN'S TALKS.

Self is always at home.
Water plants before they wither.
Soft words scald not the mouth.
Sunday is the summer of the week.
One tale is good till another is told.
Care makes a man old before his time.
That which covers thee discovers thee.
Mind the corner where life's road turns.
Christ saves sinners from being sinners.
Don't ask a great plaster for a small sore.
If you sow thorns, you will not reap roses.
Down with the nests, and the rooks will go.
Good stuff is often twisted into queer shapes.
Don't spare the butcher, and fee the doctor.
Have no friends you dare not bring home.
One man's fault should be another man's lesson.
Flowers smell sweet whether men are near or not.
He who gives before we ask, will give when we ask.
When prayers are strongest, mercies are nearest.
The goodness of news half lies in the hearer's ears.
It's no use mending the tank, when the water is gone.
Stand on your head, and the world will be upside down.

I have a pledge from Christ, have his note of hand, which is my support, my refuge, and heaven: and though the world should rage, to this security I cling. How reads it? "Lo, I am with you always, even unto the end of the world." If Christ be with me, what shall I fear? If he is mine, all the powers of the earth to me are nothing more than the spider's web.—*St. Chrysostom.*

CHILDREN'S CORNER.

MAKE YOUR MOTHER HAPPY.

Children, make your mother happy;
Make her sing instead of sigh,
For the mournful hour of parting
May be very, very nigh.

Children, make your mother happy;
Many griefs she has to bear:
And she wearies 'neath her burdens,
Can you not these burdens share?

Children, make your mother happy:
Prompt obedience cheers the heart:
While a wilful disobedience
Pierces like a poisoned dart.

Children, make your mother happy;
On her brow the lines of care
Deepen daily, don't you see them?
While your own are smooth and fair.

Children, make your mother happy;
For beneath the coffin-lid,
All too soon her face so saint-like,
Shall forevermore be hid.

DIDN'T THINK.

Opening the door of a friend's house one day, I made my way through the entry to a small back court, where Ned, the only son, was crying bitterly.

"Ah, Ned, what is the matter?"

"Mother won't let me go fishing. Harry and Tom are going to the harbor, and I want to go." Here Ned kicked his toes angrily against the post to the great danger of his new boots.

"Whose little dog is this?" I asked, as a brown spaniel came bounding up the garden walk.

"It is mine," cried Ned, in altered tone. "Didn't you know I had one?"

No, indeed. What a fine fellow. Where did you get him, Ned?"

"Father bought him for me. He is so knowing, and I teach him many things. See him find my knife;" and Ned, wiping away his tears, threw his knife into the clover. "There Wag," said he, "now go and find my knife." Wag plunged into the grass, and after a great deal of smelling and wagging, he came triumphantly forth, and brought the knife to his young master.

"Give it to him," said Ned, pointing to me; and Wag laid it at my feet.

"This is a knife worth having," said I; "four blades."

"'Tis a real good one," said Ned; "father gave it to me on my birthday; and he gave me a splendid box of tools, too." Ned looked up brightly, and quite forgot his crying.

"Let me think," said I. "Was it this knife that you hurt your foot so with?"

Oh, no," cried Ned, "that was done with the axe; but I've got well now."

"I was afraid you would be laid up all the Spring."

"Well, it was mother's nursing, the doctor says. Mother and father took great care of me. It was lonely staying in the house so; but mother used to leave work and read to me, and father often stayed with me."

"I should think you had very kind parents, Ned." The boy looked down on the floor, and a slight pout puckered his lips. "I suppose there are none who have your interest and happiness so much at heart."

"But I want to go fishing," muttered Ned.

"And can't you trust them, Ned, and willingly agree to their wishes? You may not know the reason why they object to your going; but, from all your experience of their kindness and wisdom, are you not sure that they would not cross your wishes without good reason for doing so? And, surrounded as you are by so many proofs of their love, will you sit there and murmur and cry, and fill your heart with angry and stubborn thoughts, because of one little denial of your wants? Is not this a poor and ungrateful return for their kindness? It is little enough that a child can do for a parent, and that little he ought to do most cheerfully. I suppose the best return a child can make to parents is a cheerful obedience. How small that seems! And will you grudge giving that, Ned?"

Ned looked sober. Tears started in his eyes. "Oh, sir," said he, humbly, "I didn't think of all this—I didn't think of it."

"Didn't think" is at the bottom of a great deal of our ingratitude and murmuring against both our earthly parents and our Father who is in heaven.—*Children's Friend.*

IRON SHOD.

The safety of the mountain climber depends upon being well shod; therefore the Swiss guides wear heavy shoes with sharp spikes in the soles. On a bright July morning a famous man of science started with two gentlemen to ascend Pitz Morterasch, a steep and lofty snow mountain in Switzerland. Though experienced mountaineers they took with them Senni, the boldest guide in that district. After reaching the summit of Morterasch they started back and soon arrived at a steep slope covered with a thin snow. They were lashed together with a strong rope which was tied to each man's waist.

"Keep carefully in my steps, gentlemen," said Senni, "for a false step here might start the snow and send us down in an avalanche."

He had hardly spoken when the whole field of ice began to slide down the icy mountain side, carrying the unlucky climbers with it at a terrible pace. A steeper slope was before them, and at the end of it was a precipice. The three foremost men were almost buried in the whirling snow. Below them were the jaws of death. Everything depended on getting a foothold.

Senni shouted loudly, "Halt! halt!" and with desperate energy drove his iron-nailed boots into the firm ice beneath the snow. Within a few rods of the precipice Senni got a hold with his feet and was able to bring the party all up standing, when two seconds more would have swept them into the chasm.

The hair-breadth escape shows the value of being well shod when in dangerous places. The lesson is especially needed by the young. No boy is well prepared for rough climbing unless he is well shod with Christian principles. Sometimes temptation ices the track under him, and then he must plant his foot down with an iron heel or he is gone.

A poor boy of my acquaintance signed a pledge never to taste liquor. One day his rich employer invited him to dinner. There was wine on the table, but the lad was not ashamed to say:

"No, I thank you, sir; I never touch it."

Then came on a rich pudding, which the boy tasted and found there was brandy in it; so he quickly laid the tasted morsel back on his plate. The employer discovered that the boy had "pluck" enough to stand by his convictions, and he will never be afraid to trust him. He is a sure-footed boy.

God knows what steep places lie before us. He has provided the "shoes of iron and brass" for us to put on. They are truth and honesty and faith and courage and prayer. A clear conscience will keep the head cool. And up along the hard road there is a sign-board, on which is written in large bright letters, "He that walketh uprightly walketh surely."—*Dr. T. L. Cuyler.*

OPEN YOUR BIBLES.

I. ALPHA AND OMEGA.

Read Rev. 1.

I am Alpha and Omega, the beginning and the end, the first and the last.—Rev. 22: 13.

1. Alpha and Omega, the first and last letters of the Greek alphabet.—Heb. 12: 2.

2. These include all the letters we need.—Phil. 4: 19.

3. The alphabet a child's first lesson.—Matt. 19: 14; Prov. 1: 7.

4. The key to the treasures of knowledge.—Col. 2: 3.

5. The greatest scholars can never learn all that letters can teach.—Eph. 3: 19.

6. We need them constantly. John 15: 5; Matt. 28: 20.

7. The alphabet has been teaching for ages.—Ps. 90: 1.

—*Notes for Bible Study.*

TO POOR BOYS.

Never sit down despairingly and say, "It is impossible for me to rise in the world. I am only a poor boy; there is no chance for me."

Why, it is just such as you who have risen highest and become men whose names are known throughout the world, who thoroughly understood at the outset that their fortunes were in their own hands, and that hope and energy and effort were better than all the family influence in the world. Inherited wealth seems to be actually enervating. Talents too often lie disused in the hands of rich men's sons. What need of striving? they think; competence is theirs; and often such men squander the fortunes they have not earned, and lives that began in luxury end in beggary. "No living soul will ever give me a penny," seems to be about as wholesome a prophecy as a boy can read in the book of fate. Despair because you are poor! Why, that is the very reason that should bid you hope. The biographies of most great men, of most successful men will tell you that, if you but read them.

TRIPLET MAXIMS.

Three things to do—think, live and act.

Three things to govern—your temper, tongue and conduct.

Three things to cherish—virtue, wisdom and goodness.

Three things to love—courage, gentleness and affection.

Three things to contend for—honor, country and friends.

Three things to hate—cruelty, arrogance and ingratitude.

Three things to teach—truth, industry and contentment.

Three things to admire—intellect, dignity and gracefulness.

Three things to like—cordiality, goodness and cheerfulness.—*Selected.*

Said the Rev. Dr. Brown, at a revival meeting in Glasgow; "There is great need that bad men should be made good, and good men better. Yet if I had the choice of the two blessings, that a thousand persons should be converted to the low level of our ordinary piety, or that a thousand saints should be quickened to apostolic fervor and activity, I do not know but that, in the wide, comprehensive view, I should prefer the latter, because every one of these revived saints would be a centre of holy influence and holy life."

TEMPERANCE.

ANOTHER COUNTERBLAST.

A POISONOUS WEED.

Thomas B. Stillman of New York, a practical chemist quotes the following as a group of established scientific facts:

In a report to the Medico-Chirurgical Society of Liege by Dr. Lebon, the following conclusions are presented:

1. For every 100 grains of tobacco used, at least one tenth of a grain of nicotine is absorbed.

2. The diurnal quantity of tobacco consumed by an ordinary smoker is about 300 grains.

3. The effects of tobacco smoke are the same as those following the administration of nicotine.

4. The resinous liquid which condenses in a pipe is almost as poisonous as pure nicotine, and destroys the lives of animals rapidly.

5. The liquid condensed from the smoke in the mouth and lungs contains ammonia, nicotine, fats, resins and coloring matters. One drop of this speedily produces paralysis and death in young animals.

6. In men, small doses of tobacco smoke excite the intellectual faculties; repeated doses produce palpitations, disordered vision and decrease of memory.

Add to the above the following from the Daily *Tribune* of May 31, 1882:

Dr. Willard Parker, Jr., of No. 41 East Twelfth street sent a certificate to the Bureau of Vital Statistics yesterday stating that James J. Sullivan had died at No. 110 Henry street from "poisoning of the system by tobacco." Sullivan was only 26 years old. He had been employed as a book-keeper, and he had used tobacco so constantly that his system had become impregnated with nicotine.

We expect that many will sneer at these facts and light a fresh cigar to quiet the touch of nervousness which will involuntarily come to them, while for a moment they fear that "there is something in it." It is indeed a sad fact that this growing evil must strew its pathway with physical death before men will heed the facts, and science, and the pleadings of reform

POISONOUS TOBACCO SMOKE.

A series of experiments have been recently conducted by Herr Hissling of Bremen with a view of ascertaining the proportions of nicotine and other poisonous substances in the smoke of cigars. His paper in Dingler's Polytechnisches Journal gives a useful resume of the work of previous observers. He specifies as strongly poisonous constituents, carbonic oxide, sulphuretted hydrogen, prussic acid, picoline bases and nicotine. The first three occur however, in such small proportion, and their volatility is so great, that their share in the action of tobacco smoke on the system may be neglected. The picoline bases too are present in comparatively small quantities, so that the poisonous character of smoke may be almost exclusively attributed to the large proportion of nicotine present. The proportion of nicotine in the smoke depends, of course, essentially on the kind of tobacco; but the relative amount of nicotine which passes from a cigar into smoke depends chiefly on how far the cigar has been smoked, as the nicotine contents of the unsmoked part of a cigar is in inverse ratio to the size of this part; i. e., more nicotine the shorter the part. Evidently in a burning cigar the slowly advancing zone of glow drives before it the distillable matter, so that in the yet unburnt portion a constant accumulation of these take place. It would appear that in the case of cigars that are poor in nicotine more of this substance passes into smoke than in case of cigars with much nicotine; also that nicotine, notwithstanding its big boiling point, has remarkable volatility.

THE POET COLERIDGE AND TOBACCO.

On returning baffled from the first, in which I had vainly essayed to repeat the miracles of Orpheus with the Brummagem patriot, I dined with the tradesman who had introduced me to him. After dinner he importuned me to smoke a pipe with him and two or three illuminati of the same rank. I objected, both because I was engaged to spend the evening with the minister and his friends, and because I had never smoked except once or twice in my life time, and then it was herb tobacco mixed with Oronooko. On the assurance, however, that the tobacco was equally mild, and seeing, too, that it was of a yellow color (not forgetting the lamentable difficulty I have always experienced in saying no, and in abstaining from from what the people around me were doing), I took half a pipe, filling the lower part of the bowl with salt. I was soon, however, compelled to resign it, in consequence of a giddiness and distressful feeling in my eyes, which, as I had drank but a single glass of ale, must, I knew, have been the effect of the tobacco. Soon, after, deeming myself recovered, I sallied forth to my engagement, but the walk and the fresh air brought on all the symptoms again and I had scarcely entered the minister's drawing-room and opened a small packet of letters which he had received from Bristol for me, ere I sunk back on the sofa in a sort of swoon rather than sleep. Fortunately I had found just time enough to inform him of the confused state of my feelings and of the occasion. For here and thus I lay, my face like a wall that is white washing, deathly pale, and with the cold drops of perspiration running down it from my forehead, while one after another there dropped in the different gentlemen who had been invited to meet and spend the evening with me, to the number of from fifteen to twenty. As the poison of tobacco act but for a short time I at length awoke from insensibility and looked around on the party, my eyes dazzled by the candles which had been lighted in the interim.

American Politics.

NOMINATIONS FOR 1884.

For President,
JONATHAN BLANCHARD
OF ILLINOIS.

For Vice President,
JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with book, of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

THE VOTERS' REGISTER.

I heartily endorse this work. I vote for none but true Americans. We cast 23 ballots at the fall election, and expect to do better next time.—*J. W. Modlin, Albion, Iowa.*

I will vote for no one for office whom I know to be a Freemason. I have voted the American ticket, and shall again if I live, and no other.—*M. Woodward, Adams Center, N. Y.*

I am 86 years old and in good health, and hope I shall live two years more so that I can vote for your platform, for I like it extremely well.—*James Barnes, Sr., Strawberry Point, Iowa.*

AS THE LODGE-WIND BLOWS,

SO THE ELECTION GOES.

That the lodge has veered in favor of Sovereign Grand Inspector General Butler appears to us very evident, and that he, with Jefferson Davis for Vice-President, may be the Masonic candidate for the Presidency next year, is far within the limits of probability. This would be a graceful Masonic completion to the late unpleasantness between the two lodges, the Northern lodge and the Kuklux lodge. The two ends of the divergent line between them would be brought together in one ring, and fastened with the double clasp of Butler and Davis. Then would Masonic righteousness and peace kiss each other, and Masons be happy.

The farmers of the country must be prepared for this event. They may, perhaps, be persuaded by the lodge that the man who has done more than any one else to run up the tariff, is the best one to run it down. The one who has encouraged extravagant expenditures will be the best man to economize. Such is lodge rhetoric—to say one thing and do another.

But in all sober sadness, what can farmers ever expect from secret society men? I can understand how men should become infatuated after liquor; but how men in their senses can trust ring-men who resort to secret arts and practices, when men who act openly can hardly be trusted, is more than I can understand.

Kitchen Gardner.

A CONSPIRACY AGAINST GOOD GOVERNMENT.

I quote the following from an able editorial in the Albany *Evening Journal Extra*, October 27, 1831: "An addition was made to the Master's oath, in the northern part of this State, a few years since, by Gov. Pitcher, who introduced it from Vermont. It was to the effect that, in voting for officers, a preference should be given to a Mason over another candidate of equal qualifications. Very respectable testimony of the fact was published very generally in the newspapers, about two years since, and has never, to the knowledge of the writer, been contradicted or questioned. It is admitted that this obligation, in terms, has not generally been administered (that is, in a Master's lodge), but it is insisted that if the principle be once admitted that men in our country may band together in secret conclave, for any purpose not known to the laws, and may bind themselves under obligations involving the penalty of *death* for their transgressions, they may as well pledge themselves to any new object, or purpose, as to those for which they have already associated. There is no limit to the extent of such associations, if they are allowed at all. The principle itself is radically wrong. But independent of any positive obligation, the very creation of such artificial ties of brotherhood, the strength which they acquire by frequent repetition and by the associations of the fraternity, necessarily produce a clannish attachment which will ordinarily exhibit itself in the most important concerns of life in bestowing business and patronage on a brother, and in elevating him to office and rank which will reflect back honor upon the order to which he belongs. The inevitable result, therefore, of such institutions is to give one class of citizens unequal and unjust advantages over those who are not of the favored order. And when we find this natural result hastened and strengthened by obligations, under the most awful penalties, to fly to the relief of a brother, to espouse his cause, whether right or wrong, and to conceal his crimes, have not the rest of the community a right to say to these exclusives, these privileged orders, 'we will not submit to your usurpations, and until you restore your fellow-citizens to equal rights and privileges with you, we will not give you our votes or trust you with public office.' To these remarks I fully subscribe. But I return to another clause of this oath. The candidate proceeds: 'Furthermore do I promise and swear, that a companion Royal Arch Mason's secrets, given me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, *murder and treason not excepted.*' Bernard says, in a foot-note: 'In some chapters this is administered, 'All the secrets of a companion, without exception.' Upon this clause I remark:

"1. That Freemasonry waxes worse and worse as you ascend from the lower to the higher degrees. It will be remembered that in the Master's oath murder and treason were excepted in the oath of secrecy. In this degree murder and treason are *not* excepted. Now, as all Masons who take the degrees above this have also taken this oath, it follows that all that army of Freemasons, composed of Royal Arch Masons, and all who have taken the degrees above this, are under the most solemn oath to conceal each other's crimes, without exception. And what an institution is this, to be allowed existence under any government, *especially* under a republican form of government? Is it safe to have such a set of men scattered broadcast over all the United States? Let us look this thing squarely in the face. It cannot be honestly denied that Royal Arch Masons take this oath. But a short time since a minister of the Gospel of my acquaintance was confronted with this oath, and he did not deny having taken it. Now, if all that vast army of Masons who have taken this oath intend to do as they swear to do, what must be the result? Scores and hundreds of thousands of men, scattered broadcast over the whole land, are pledged by the most solemn oath, and under the penalty of death, to conceal each other's crimes, without exception. Are such men to be safely intrusted with office, either in church or State? And must not a government be on the verge of ruin when such a conspiracy is allowed to multiply its numbers at such a frightful rate as it is doing, at this time, in this country? Will the people of the United States have the foolhardiness to ignore the crime and danger of this conspiracy against their liberty? Or will they good-naturedly assume that Freemasons *mean* no such thing? Why, then, is this oath? Will they, under the cover of mock charity, assume that these men *will* not cover up each other's crimes? What kind of charity is this? Is it charity to believe that a set of men will *lie* under oath, as all Freemasons above the degree of Fellow Craft *must* do, if they do not conceal each other's crimes? Again, what right have Freemasons, themselves, to complain of a want of charity in those who regard them as conspirators against good government? Why, what shall we do? If they do not repent of, and renounce, these oaths, we *must* either regard them as conspirators against government, or as men who will *lie*, under the solemnity of a most awful oath. The gentlemen must choose which horn of the dilemma they will take. On the one hand, they are sworn conspirators against the execution of the criminal laws; on the other, they are a class of men that do not regard the solemnity of an oath. This is the exact truth, and it is folly and madness to ignore it. Freemasons, therefore, have no right to complain of us, if we take them at their word, and believe that they *mean* to do what they have *sworn* they will do. They demand charity of us. Is it not charitable to believe that they intend to fulfill such solemn vows, made, and often repeated, under such terrible sanctions?"—*Pres. C. G. Finney.*

The man in Massachusetts who does not vote with whichever party he pleases in our opinion is a dunce, and does not realize the value of his vote, and is without manhood enough to assert his right; and no secret ballot will put him on any better footing than that which he now occupies.—*Lowell Mail.*

A murder confessed by one of the five men who did the work for the lodge. The detailed recital of the bloody crime given on the affidavit of the late Thurlow Weed. By mail 5cts. a copy.

The Churches.

—Secretary Stoddard preached in the Baptist church at Wolcottville, Ind., on the Sabbath.

—Isaac Kretzinger of Decatur, Ill., an aged United Brethren minister who has given largely of his private funds for Westfield College, has taken the field as agent for the institution. He is a faithful man and a terror to the enemies of God in the lodge or out of it.

—Bishop E. B. Kephart, of the United Brethren Southwest district, reports a larger attendance at Hartsville University, Ind., than for some years previously.

—The American Missionary Association has made a grant of £2,000 (nearly $10,000) to the United Brethren Missionary Society, for the purpose of building a steamer for use on the west coast of Africa.

—The *United Presbyterian* says of the Egyptian mission of the church it represents: "It has never before been so promising. To read of Arabi Pasha committing his child to the care of our missionaries for education as he departed into exile, sounds like romance, but is a pleasant and interesting fact."

—The missionaries of the United Presbyterian church in India, composing the presbytery of Sialkot, at a late meeting adopted some important changes in the conduct of their ecclesiastical work. Seven permanent committees were appointed, with powers and duties analogous to the Boards of the American church. These are termed respectively, Evangelization, Publication, Education, Church Erection, Sabbath-schools, Christian Beneficence, and Statistics. Each committee consists of three persons, excepting Evangelization and Education, which comprise five each. An important paper was also adopted providing for the division of the field into districts for missionary superintendence, for the grouping of churches in pastoral charges, for the limitation of a session's or a superintendent's jurisdiction.

—Every open port in China is occupied as the headquarters of some mission, except Hoi-how, on the large and populous island of Hainan, and Pak-hoi, on the mainland at the western extremity of the province of Kwang-lung. The Church Missionary Society of England have arranged to open work at both these points.

—The revival meetings were continued in the College church, Wheaton, through last week with the aid of Bro. C. F. Hawley. A number of young people have manifested a change of heart amid the rejoicing of many friends.

—At the same time a precious work of grace is being experienced in the Wesleyan church of Wheaton under the pastoral labors of Prof. L. N. Stratton, assisted by the conference evangelist, Bro. G. P. Riley, who came to hold the quarterly meeting on the 25th ult., and has remained to forward the work of salvation.

—In the way of church extension in this country, it is stated that the Baptists have a church building fund of $250,000, and have erected 213 houses of worship; the American Congregational Union has a fund of $912,000; the Presbyterian Board of Church Erection has disbursed $1,035,000, and built 1,721 houses of worship, and the Methodists have erected 2,683. The Protestant Episcopal Church proposes to raise $1,000,000 as a church building fund.

—Mr. Ronayne will visit Iowa this week and will preach in Montrose next Lord's day, and during the following week. He then expects to visit Birmingham.

BRO. STARRY IN A HORNET'S NEST.

Hamline M. E. church is named after that good man, the late Bishop Hamline, who, in his day, withstood the lodge in the midst of a lodge-ridden people.

Bro. Starry attended the "Holiness" meeting of this church last evening, and gave his experience, the last part of which, his deliverance from Freemasonry, didn't seem to suit all the brethren. The pastor who led the meeting essayed to say, after Bro. Starry had spoken, that it was "a good experience," but told him in the church vestibule that he was "a perjured villain." A "young convert" shook his fist in Bro. Starry's face and called him "a liar." Of course other lodge devotees got nervous over the affair, especially as Bro. Starry freely distributed his "first degree" hand-bill, with appropriate cut, among them. Bro. Starry stood firm, answered them well, and glorified the Lord.

This is conceded to be the most spiritual of the Methodist churches in Washington, and the writer, who was connected with it for years, believes that it is really in a fairer condition than the others. (The Lord save the others!) There is an honest leaven in it, composed of those who measurably seek to be true to God, but who, of course, are "pressed down." The writer suffered persecution among this people, for righteousness' sake, discerning an evil spirit of hindrance, and now rejoices that one of the fraternity, of whose ways and principles he then knew but little, has been saved of God and sent to boldly confront that very evil spirit which grieved him so sorely.

It is but just to say that *some* of the members encouraged Bro. S., bidding him "God speed." The Lord willing, he works the "Entered Apprentice" degree in a hall this evening.

T. F. Dolan.

BIBLE LESSON.

LESSON XI., March 18th, 1883.—The first Christian Martyr.—Acts 7: 54-60; 8: 1-4.

GOLDEN TEXT.—Be thou faithful unto death, and I will give thee a crown of life.—Rev. 2:10.

HOME READINGS.

Wrath of man shall praise God....Ps. 76:1-12.
For the furtherance of the Gospel. Phil. 1: 1-14.
The Gospel to be preached everywhere..Acts 1: 1-8.
The Gospel preached in Samaria..Acts 8: 1-25.
The Gospel preached abroad.....Acts 11: 1-21.
From Jerusalem to Illyricum....Rom. 15: 1-19.
The Gospel preacced at Athens. Acts 17· 16-34.

ILLUSTRATIVE NOTES.

"They were cut to the heart and they gnashed on him with their teeth." The Word of God proved in this case "sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit." But its hearers did not make the right use of its convictions. When the truth is brought thus plainly home to the individual conscience it is quite likely to awaken a tempest in the soul. There will be an awakening of wrath either against the person who has spoken the truth or the sins against which it was spoken. Let those who are offended by plain preaching consider whether the Spirit is not speaking to them as Stephen did to his hearers, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye."

"Being full of the Holy Ghost." Many sincere Christians are all their lifetime subject to bondage through fear of death. They are perplexed because they cannot now feel a readiness and willingness to depart. But our great concern should be, not are we ready to die, but are we ready to live? If we are living lives of faith upon the Son of God he will care for us in the dying hour. He will give dying grace when it is needed, but not till then.

"Saw Jesus standing." He is unusually represented as "sitting" on the right hand of God. There is, therefore, something very expressive in this single departure from the usual form of expression. "Standing" denotes his great watchfulness and readiness for activity in times of the church's persecutions. It denotes especially his readiness to welcome those who suffer for his cause.

"The Son of man standing on the right hand of God." We cannot to vividly realize that our glorified King still lives in our own nature. The greatest possible honor was conferred upon our world when the feet of an incarnate God trod its soil; and the greatest possible blessing was conferred upon man when he came down to the very midst of men and walked side by side with them; so the highest possible honor was conferred upon our race when the God-man was exalted to the throne of the Highest. Will it not be by virtue of this exaltation and believers' union to him that they will finally be made higher than the angels?

"They stopped their ears." Yet if they had allowed him to proceed they would soon have heard the good news of pardon proclaimed, even to them, through the blood of the crucified. They stop their ears upon that royal proclamation. Prisoners stop their ears upon the very message, and the only message which can give them hope. So do all who refuse to receive the Word into their hearts. Many allow their hearts to become so filled with thoughts of the world, with planning how they may minister to present desires that they will not hear the Gospel. The Jews were angry because Stephen had foretold the cessation of their long-cherished ritual. Too often we become angry because the Gospel lifts a voice against our long-cherished sins. Our excuse, if we are thus deaf to the Gospel, will be less than that of Stephen's murderers, for we have a fuller and clearer revelation.

"Lord, lay not this sin to their charge." Who can question that the same mind was in Stephen that was in his master, Christ Jesus? His words carry us back at once to the time when Roman soldiers were driving the nails through Jesus' hands and feet, and when he cried, "Father, forgive them; they know not what they do." It was the same principle working in both hearts; in the disciple's case the principle being received from the Master, the source of all life and love. By the sight of heavenly glories our Lord prepared Stephen, not only to endure his own trials, but also to forgive those who were wronging him. Thoughts of the glorious heavenly inheritance should beget feelings of tenderest compassion for those who "stop their ears" against the Gospel, even though in their rage they persecute us.

"He fell asleep." This may seem a fitting metaphor by which to speak of the aged saint who, after life's long day of trials and labor lies down at evening-tide in the midst of loving friends and dies. But can we say that Stephen's death in the midst of this storm of fury and rage can be fitly compared to a sleep? The fact that a furious storm is raging without makes my safe entrance inty my home and my rest within its protecting walls all the sweeter. Who has not thanked God for shelter as he lay upon an easy couch and listened to the raging of a storm without? But Stephen had every assurance that he was now to be received into rest, "where the wicked cease from troubling and the weary are at rest;" where "nothing hurts nor destroys in God's holy mountain." The storm at sunset is no evidence that the sun shall not rise next morning in the midst of a clear sky. So can the Christian rest assured that, though it may be stormy in the evening of life, there will be a glorious and undisturbed rising in the morning of the resurrection. It was this thought that sustained Algernon Sidney on his way to the beheading block, and enabled him, after he had lain his head upon that block, and when the executioner asked him if he would rise again, to calmly reply, "Not until the resurrection. Strike on."

"Therefore they that were scattered abroad went everywhere preaching the Word." Again God maketh the wrath of man to praise him. The fierce wind of persecution is allowed to blow against the kindling flame, but instead of putting it out it only makes it blaze the hotter. Or to change the figure, the wind carries the seeds of truth broadcast over the land, and soon there will be a rich harvest of souls in other portions of the world. The martyrdom of Stephen marked a new era in the progress of the Gospel. Not only were Christians scattered, but their faith in the power of their new religion must have been greatly increased. As saintly Rutherford once said, "Grace tried is more than grace; it is glory itself." But in the noble, Christ-like bearing of the first martyr the Christians themselves saw faith put to the severest test. And they saw how it came out of the furnace like the purest gold which has been tried.—*The U. P. Bible Teacher.*

PROMPTINGS TO FURTHER STUDY.

What other Scripture have we for proof that Jesus is at the right hand of God? What passage shows the power which he exercises there? Until what time is he to remain there before his again coming to earth? Until when is he to exercise dominion over all things? What is said in the Old Testament about consenting with those who plot the death of the innocent? How far did they who were scattered abroad by the persecution about Stephen travel abroad preaching the word? and what passage shows it?—*The Scholar's Quarterly.*

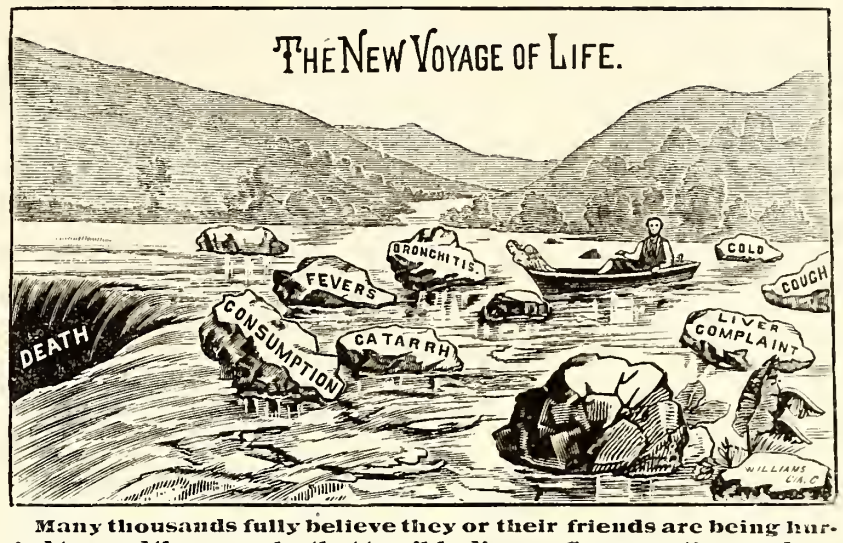
A PROMISE.

The time has expired in which we promised four numbers of the *Cynosure* for 10 cts., to *Trial Subscribers.* Several hundred have availed themselves of this opportunity and we are hoping to receive a sufficient increase in the list of annual subscriptions to justify the trial.

So many have written favorably that after consultation we have determined to extend the offer until the 22nd inst. We do this to give others an opportunity to get acquainted with our work, and especially with the Washington department. If yearly subscriptions received from Trial Subscribers should be sufficient to justify a further extension we shall be glad to extend the offer beyond the 22nd inst., otherwise we shall be compelled to close with that number. It is not for us but for you, friends, to say when this offer shall cease, by sending in subscribers—either your own or your neighbors.

Orders for books in the general trade are beginning to come in for which we are obliged. If you are going to order any thing published or sold in the trade of this city, please give us an opportunity to serve you and we will do our best to make it satisfactory and to you interest to order all books, tracts etc., from Head-quarters at 221 W. Madison St.

ONLY CATARRH!



Many thousands fully believe they or their friends are being hurried toward the grave by that terrible disease Consumption, and are being treated for that disease when they have only CATARRH in some of its many forms. We do not claim to cure Consumption, but fully believe from the results of our daily practice that we can save many who feel their case hopeless.

More Than 100,000 Die Every Year.

More than 100,000 die annually from Consumption in these United States, and a careful classification has revealed the startling fact that fully 50,000 of these cases were caused by Catarrh in the head, and had no known connection with hereditary causes. A large share of these cases might have been cured.

Danger Signals

Have you a cold in the head that does not get better? Have you an excessive secretion of mucus or matter in the nasal passages, which must either be blown from the nose, or drop back behind the palate, or hawked or snuffed backward to the throat? Are you troubled by hawking, spitting, weak and inflamed eyes, frequent soreness of the throat, ringing or roaring or other noises in the ears, more or less impairment of the hearing, loss of smell, memory impaired, dullness or dizziness of the head, dryness and heat of the nose? Have you lost all sense of smell? Have you pain in the chest, lungs or bowels? Have you a hacking cough? Have you dyspepsia? Have you liver complaint? Is your breath foul? IF SO YOU HAVE CATARRH. Some have all these symptoms, others only a part. The leading symptom of ordinary cases of Catarrh is increased secretion of mucus of yellow or greenish colored matter.

Foul breath is caused by the decomposing secretions exuded from festering ulcers far back in the head; sometimes the membrane covering the bones is eaten away, and the bones themselves gradually decay. Such cases are indeed objects of pity, as the stench from the corroding sores reveals the corruption within.

As every breath drawn into the lungs must pass over and become polluted by the secretions in the nasal passages it must necessarily follow that poisoning of the whole system gradually takes place, while the morbid matter that is swallowed during sleep passes into the stomach, enfeebles digestion, and often produces dyspepsia.

Catarrh is a Dangerous Disease,

and should not be trifled with; care should be taken to look for the first indications, and cure them promptly. If your case is a bad one, affecting the throat and Bronchial tubes, producing tickling, coughing and an almost constant effort to clear the passages, with tough, vile phlegm in the glottis on getting up in the morning, which is hard to eject, and other plain symptoms that the disease is stealing into the lungs, it should be attended to promptly and thoroughly.

DO NOT PROCRASTINATE.

Thousands of sufferers have applied to me for relief. Many thousands more are waiting, fearful it would be an experiment that would only end in failure. Do not trifle away your opportunity. You may be sure that Catarrh takes no backward step. Your case may be daily growing beyond the reach of human aid. The statements of others who have found Child's Catarrh Specific the only certain sure cure should have weight and convince you of the hopefulness of your own case.

FIFTEEN YEARS AGO

Catarrh was considered an incurable disease. I had then suffered for fifteen years in a manner only known to those who have had this disease in some of its worst forms. My professional duties made exposure a necessity, and I was first attacked by a slight cold; terrible headaches, which could not be cured followed, with deafness and ringing in the ears, soreness of throat, disgusting nasal discharges, weak, inflamed eyes, hawking, raising of vile matter, black and sometimes bloody mucus, coughing, with great soreness of the lungs. The liver and stomach were polluted with the mass of diseased matter running from the head, until dyspepsia, indigestion, and liver complaint made me a wreck and incapacitated me from my professional duties and confined me to my bed. Compelled to resign my pastorate, and feeling that my end was near, in desperation I gave up the physicians and compounded my CATARRH SPECIFIC, and wrought upon myself a WONDERFUL CURE. Now, at the age of sixty-nine, I am wholly restored, can speak for hours with no difficulty, and never have had, in the whole fifteen years, the slightest return of the disease.

EVERY PHYSICIAN who has examined my specific says it is CERTAIN, AND THOROUGH, AND PERFECT.

T. P. CHILDS.

100.000 Catarrhal cases have applied to me for relief. Many thousands have received my Specific, and are cured. We deem it only fair that every one who wishes should have the opportunity to ascertain whether we are able to accomplish all we claim; and for this purpose we add a few of the many hundreds of unsolicited certificates which have been sent to us by grateful patients—as well as the addresses of some who have been successfully treated, almost any of whom will doubtless respond to any inquiry by letter, if accompanied by a stamp to pay postage. Having been cured themselves, they doubtless will be willing to let the afflicted know where they can find certain relief. We have thousands of these certificates from all classes—physicians, clergymen, lawyers, judges, merchants, bankers and business men.

I write to tell you that I am perfectly cured of Catarrh. O. P. WISE, Magnolia, Ark.

The catarrhal cough has entirely left me. I am well again. J. A. HULL, Cleveland, Ohio.

I would not take a farm for your Specific if it could not be replaced. J. P. ROBERTS, Chicago, Ill.

I would not take a thousand dollars for your inhalers. I am completely cured. G. J. MCKNIGHT, Cleveland, Ohio

My health is fully restored. The horrid and loathsome disease is all gone. My lungs feel all right MRS. W. D. LINCOLN, York, Nebr.

I am glad to say I found your medicine all that can be claimed for it. I am fully restored. S. H. SIGFRIED. Pottsville, Pa.

Your treatment has cured my daughter of Catarrh induced by a severe attack of measles. JOHN W. RILEY, U. S. Express Agent, Troy, O.

CHILD'S CATARRH SPECIFIC

Will effectually and permanently cure any case of Catarrh, no matter how desperate. The treatment is local as well as constitutional, and can only be obtained at Troy, Ohio. We especially desire to treat those who have tried other remedies without success.

Child's Treatment for Catarrh, and for diseases of the Bronchial Tubes, can be taken at home, with perfect ease and safety, by the patient. No expense need be entailed beyond the cost of the medicine. A full statement of method of home treatment and cost, will be sent on application. Address

REV. T. P. CHILDS, TROY, OHIO.

Say you saw this in CHRISTIAN CYNOSURE, Chicago, Ill.

FARM NOTES.

FARM WORK FOR MARCH.

Hiring Men.—The problem of hand labor is not an easy one for the farmer. On any farm where two or more hired men are needed during the growing season, it is usually best to have one man work by the year. In this way good help may be secured for a long term of years, and will also lead to a profitable planning of the labor for the whole year. The amount of work done during the winter can be largely increased, greatly to the relief of the workmen in the busy months of spring. The necessary wood for the household should be provided in winter, with a sufficient stock on hand, so that only well seasoned fuel need be used. It is a slipshod and unprofitable method that provides the wood fresh from the log on the day it is burned, besides being a fruitful source of bad breakfasts and worse tempers. There are scores of other jobs that may be done in winter, turning both man and team to good account.

Fences that have been laid by the winter storms should be rebuilt so soon as the ground will permit. Manure may be drawn out before the frost is out of the ground, and either put in small heaps or spread from the wagon. This work can be done with greater speed if there is snow upon the ground, and a sled can be used. It is especially convenient to use a sled in an orchard under the spreading branches of the trees. All surface stones may be taken from the fields so soon as the frost is out enough to set them loose.

Tools.—Every implement needed on the farm should be overhauled before the time for using them arrives. Sharpen all edge tools, and oil the various parts of the farm machinery. Look well to the bolts, that none may be missing when the day for using the implements is at hand. The little things of the farm are very important, and no one can hope to succeed without paying strict attention to them.—*American Agriculturist for March.*

LIVE STOCK NOTES.

Horses should come through the winter in good flesh, and be in fine trim for the hard work of spring. Horses' feet need special care at this time of slush and mud. When the horses are brought in from work, they should be rubbed down, and the feet and legs thoroughly dried. If left covered with mud, the skin may soon become diseased, and cracked heels or foot fever may result. Look well to the horses' feet.

Cows.—Any cow that is out of condition will need the best of care now. Warm bran slop, with a little ginger, is excellent. If the animal is poor and weak, there is danger of feeding largely of rich food. Calves infested with vermin are known by their rough coats. A mixture of lard and sulphur rubbed along the back, with a dose of a teaspoonful of sulphur and molasses once or twice a week, is effective.

Sheep.—Ewes should have dry and clean pens and yards, with a plenty of good, wholesome food. If the wool is falling, a few ounce doses of equal parts of sulphur and cream of tartar will relieve the irritation of the skin. Early lambs may be pushed forward with fresh cow's milk, given warm, a quarter of a pint to a meal. Do not run any risks in over-feeding.

Swine.—Breeding sows should be separated from other pigs, and provided with warm, dry pens, bedded with leaves or straw. A rail fastened to the wall, eight inches from the floor, will prevent the young pigs from being crushed. It is well to feed the sow some raw linseed oil a few days before the pigs are born.—*American Agriculturist for March.*

A LONG FAST.—About four months ago Mr. Adam C. Camper of Broad Creek Neck, Md., lost a sow weighing 300 pounds. On Saturday last Mr. Camper found her at his stack-yard wedged in tightly between straw-racks, alive and kicking. She had neither food nor water for four months, and only lost about ten pounds. After he got her out he offered her corn, but she wouldn't eat it until she got a drink of water. After drinking a bucket of water she ate five ears in the twinkling of an eye.—*Boston Star.*

THE CHILDREN'S GARDEN.

It need not be a large one. If possible it should be a light, easily worked, sandy soil; sow on it early in the spring three or four pounds of some good artificial fertilizer to the square rod, and spade or hoe or rake it into the soil. If the land had been plowed and prepared ready for the seed the autumn previous, so much the better. In this case it need not be spaded again in the spring. As soon as the frost is out of the ground and the first three or four inches of soil is dry enough to work, hoe it and rake it smooth, and then let the children sow, in rows wide enough apart to admit the use of a hoe, such hardy seeds as radish, lettuce, cabbage, cauliflower, carrots, parsnips, turnips, onions, beets, celery, cress, mustard, parsley, and spinach.

In the meantime it would be well for the children to sow some seeds in boxes in the house. Nothing is better for this purpose than a mixture of one half ordinary sandy soil and dry moss in equal parts by measure. Both the soil and the moss should be run through a sieve, not coarser than the one used for sifting coal ashes, and if finer all the better. You can get the dry moss from any nurseryman or market-gardener. There is plenty of it in the woods.

I make the boxes out of half-inch stuff, four inches deep and twelve inches wide, and just long enough to fit in the window. A tablespoonful of superphosphate to each box thoroughly mixed with the soil will be a great help. Fill the boxes full with the mixture of half soil and moss and then saturate it with hot water. As soon as the soil gets dry enough to work nicely make rows crosswise of the box about an inch apart. A pencil placed flat on the soil and pressed down an eighth of an inch deep makes a nice smooth drill. In these drill marks sow tomatoes, lettuce, egg plant, celery, cabbage and cauliflower, and such flower seeds as phlox, pansy, ten-week-stock, mignonette, aster and verbena.

After sowing the seed dust over it dry sifted moss a quarter of an inch deep. This is all that is necessary. If the soil was thoroughly saturated with warm water before sowing the seed no more water will be needed for several days. It is a common mistake to water too frequently. When you do water put on all that the soil will hold and then not water again till the surface soil or moss is quite dry. It is desirable to use warm water, say as warm as new milk. When the plants are fairly started, and before they begin to crowd each other, transplant them into other boxes.

I have known plants grown by the children in this way to be far larger and healthier than those in the hot-bed.—*Jos. Harris.*

THE PHILOSOPHY OF PRUNING.—In a French work on pruning, translated by Prof. Sargent, the following rule is given: "Their system is based on the fact that, as wood is alone formed by descending, elaborated sap, a wound made on a tree can only be recovered with healthy, new wood, when its entire circumference is brought into direct communication with the leaves by means of the layer of young and growing cells formed between the wood and the bark. To make this connection it is necessary to prune in such a manner that no portion of an amputated or dead branch shall be left on the trunk. The cut should always be made close to and perfectly even with the outline of the trunk, without regard to the size of the wound thus made. This is the essential rule in all pruning, and on its observance the success of the operation depends."

THINK BEFOREHAND.—The following from an exchange is precisely the advice we have frequently given our readers: "No man is fit to manage a farm who does not think beforehand what is best to do and which is the best way to do it. Work without thought, without plan, has been the blunder of many who pretend to be farmers. Raising crops without knowledge as to their cost, or thought as to whether they will sell or not, has sapped many a fortune. More forethought in the management of a farm is required than in most any other pursuit followed by man, and the forehanded farmer is always the one who counts the cost and closely calculates all matters that appertain to the farm; not that a farmer is necessarily obliged to make shifts and turns in order to succeed, but simply to count the cost."

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NEWS OF THE WEEK.

—During the sessions of the Forty-seventh Congress the total number of bills aud joint resolutions introduced in both houscs was 10,650. The reports of debates cover 10,715 pages of the *Congressional Record*, having a total of 16,000,000 words.

—Among the bills that failed to pass were these: The bill to extend the time of holding whisky in bond, to place General Grant upon the retired list, the river and harbor appropriation, the repeal of the preemption law, and the Fitz John Porter relief bill.

—Senator Davis resigned the presidency of the Senate on Saturday, and Mr. Edmunds of Vermont was elected to the position.

—Dissatisfaction prevails at Pittsburg over the tariff bill just passed. Mauufacturers of hoop-iron and wire-rods say their business has been killed; the pig and sheet-iron and steel men maintain that their industry has been greatly crippled, aud all agree that wages must be reduced.

—Early Sunday morning the steamer Yazoo struck an obstruction near Bonnet Carre, La., and sunk. The steamer St. John picked up sixteen persons, but sixteen others were drowned.

—The sunk lands in the St. Francis river region are submerged, and people are liviug iu the upper stories of their houses or floating about in boats or rafts. At New Madrid there is not a house but is inundated, and the same troubles also exist at Arkansas City.

—The grand jury at Milwaukee found a bill of indictment against Geo. Scheller, the saloon-keeper, for burning the Newhall House, after careful inquiry aud the examinatiou of 106 witnesses.

—The boiler in Hatton's box-factory at Westville, Ind., exploded Thursday morning, killiug the proprietor and Engineer Hillon, seriously wounding two other men and demolishing the building.

—Mary Burr, a servant, and three children perished in the burning of Peter Dennan's house at Montague, Mich., Tuesday.

—Norwich, Conn., was severely shaken by au earthquake Tuesday evening, and the amazemeut of the people was heightened by a dazzling meteor rushiug at nearly the same time across the sky.

—Mr. Fred H. Wines of Springfield, Ill., sent by Gov. Hamilton to investigate and report upon the state of affairs at Shawneetown, says the situation therc is terrible. There are between 500 and 600 houses iu towu, every one of which is under water. Only thirty are habitable, and those only in upper stories. More thau 100 houses have floated from their foundations. Five hundred pcople are receiving relief. One-half to two-thirds of Gallatin county is flooded. Fences are gone, corn is destroyed, stock have been drowned, and the people have been driven from their homes. Dysentery, pueumonia and malarial fevers prevail, and arc increasing.

—The floods havc caused serious loss of life at Helcua, Ark., while the suffering aud distress are said to be horrible. The water continucs to rise, and the plantations and bottom-lands are being deserted, the people seeking protection in the hills Lumber is being swept away by the thousaud feet, the losses being immense.

—Three paper bombs charged with powder were thrown recently before the Quirinal palace at Rome, at the Austrian Embassy to the Vatican, and into the court-yard of the Austrian embassador. No one was injured.

—Great distress prevails in the Gweedore sectiou of Donegal, Ireland, where the peoplc are subsisting on sea-weed for food. The children are emaciated from hunger, and almost every house contains persons dying slowly of starvation.

—Thc trial has begun in Prague, Hungary, of seven miners belonging to a secret socicty, whose object was to intimidate mining officials.

—A bill that has passed the Kansas Senate makes the keeping of faro-banks and other gambling houses a felony. The gamblers are trying by lobby measures to secure its defeat.

—It is believed the new letter postage rate—two, instead of three cents per half ounce—will go into effect Oct. 1 next.



How to Get an ORGAN For the SUNDAY-SCHOOL FOR NOTHING.

The "Cleveland Herald" will send any Sunday-School an Organ costing $225, and which they guarantee for Five Years, for a Subscription List, which can be procured by a few hours of united work on the part of the children of the Sunday-School. Ask your parents or teacher to send for full description of the organ and how it can be had. Address

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THE NEW VOYAGE OF LIFE.

Few people but will realize the startling truth shown in the engraving accompanying the advertisement of Rev. T. P. Childs in this number of the *Christian Cynosure*. Truly our present civilization battles with disease from the cradle to the grave. Unseen daugers surround us on every side; a slight cold or cough neglected may bring us untold miseries; catarrh, bronchitis, consumption, with death in the near future.

To many it will be a matter of surprise that Catarrh is very frequently mistaken for Consumption, the symptoms in each being much alike, especially in the earlier stages. No one who recognizes in his own system, or who has friends or relatives with any of the symptoms so accurately described, should fail to send a statement of the case to Mr. Childs. There may be hope even in very desperate cases.

The discovery of his cure for catarrh has attracted great attention. Leading men everywhere publicly state that Childs' treatment has cured them or their families of catarrh or throat difficulties—among them clergymen, physicians, lawyers, merchants, bankers and business men. All who have personally investigated the facts are satisfied that Mr. Childs has discovered a certain, positive and permanent cure for catarrh, that when properly used never fails even in the most desperate cases.

Catarrh is generally many years in gaining a foothold in the system, and attacks so many parts of the body that it cannot be cured by any one remedy or by a single application. It requires remedies that will meet the disease wherever it is located and fight it inch by inch until a complete victory has been obtained. Rev. T. P. Childs has treated and cured thousands at their own homes, never having seen them. In a thoroughly honorable and characteristic manner he publishes the names and addresses of some he has cured, that any who desire may inquire of the patients themselves what Childs' Catarrh Specific has done for them. He gives his own experience after fifteen years of relief from the drcad disease. No doubt many of our subscribers will find their own cases stated with startling clearness.

None need feel any hesitancy in placing their case in Mr. Child's hands for treatment. We would call especial attention to the advertisement, and request a careful perusal of the facts as set forth.

Many who do not receive our paper would doubtless be very thankful, should our readers call the attention of such to the advertisement of Mr. Childs. Catarrh and Consumption are the twin enemies of thc race, and any means of relief is a heaven sent blessing. Childs Catarrh Specific may be relied on as an effective and certain cure, and you may recommend it to your friends with every confidence.

CLUB LIST.

The *Cynosure* will be sent with either of the following papers for a year at much reduced rates. The first column is the club rate, the second the cost of the papers if taken separately:

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do Supplement	6.00	7.00

—Gov. Bate of Tennessee recommends the appointment of a competent colored man as assistant superintendent of public instruction for the State, his duties to be confined to the colorcd race.

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CHICAGO, Mar. 5, 1883.

GRAIN—Wheat—No. 2		1 09½
No. 3		94
Rejected		84
Winter No 2		1 11
Corn—No. 2		59
Rejected		51
Oats—No. 2		43½
Rye—No. 2		66½
Bran per ton		15 50
Flour—Winter	4 50	@6 00
Spring	2 25	@7 50
Hay—Timothy	8 50	@12 00
Prairie	5 00	@10 00
Lard per cwt		11 30
Mess pork per bbl		18 15
Dressed hogs	7 90	@8 00
Butter, medium to best	15	@38
Cheese	05	@14¼
Beans	1 75	@2 35
Eggs		19
Potatoes per bu	60	@78
Seeds—Timothy	1 60	@1 68
Clover	6 50	@7 60
Flax	1 28	@1 32
Broom corn	02½	@ 07
Hides—Green to dry flint	6¼	@11½
Lumber—Clear	43 00	@52 00
Common	15 00	@22 00
Shingles		3 20
WOOL—Washed	24	@41
Unwashed	18	@30
LIVE STOCK—Cattle extra	5 80	@6 40
Good	5 00	@5 60
Medium	4 50	@4 80
Common	2 50	@4 40
Hogs	6 60	@7 75
Sheep	3 50	@6 00

NEW YORK MARKETS.

Flour	4 10	@7 25
Wheat—Spring	1 03	1 20
Winter	1 09	1 34
Corn	63½	@74
Oats	52	@58
Rye		52
Mess Pork		19 50
Lard		11 57
Eggs		25

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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THE WATCH TOWER.

"The world is on the move—look about!"—*The Liberty Singer.*

The thorough "spriug-cleaniug" made by the late grand jury in Washington under the charge of Judge Wylie, presiding in the Star-ronte eases, has swept and garnished the detective department of that city. Before their discharge the jury brought in an additional twenty-one iudictments, beside their previous arduous and important work. The former detective force, with a single exception, have all been indicted, aud if a vigorous and faithful prosecution is maintained, it will be long before the thieves and burglars of the capital secure so valuable allies in the police department. Another aid, which time will prove to be invaluable, will be the establishment of the auxiliary reform office by the National Christian Association in the heart of the city. As a protest against lodge manipulations, which are at the bottom of the robber-detective alliance, it will put Freemasonry there upon its good behavior hereafter.

Western New York is not through furnishing sensations in lodgery. The other day the editor of a local paper in Cuba, Alleghany county, died and was buried. He was an infidel of the Ingersoll type and had long brooded over his departure from this life. He exacted a promise from his family that no Christian services should be allowed at his funeral. He was a member of the Knights of Honor and provided that this order should perform its religious rites on that occasion. His arrangement for the obsequies was followed to the letter at his burial at Towanda. Twenty-eight "Knights" in full regalia marched in the funeral procession to the grave singing the old war song, "Marching through Georgia." As the clods rattled on the coffin they again repeated the words of the song. The eortege moved away and as the mourners left the grounds they struck up the ditty, "Good-by, my love, good-by," to the horror of the sober citizens, though the spirit manifested by the singers and their composure through the whole strange performance showed that they did not partake of the common sentiment. In connection with the thief's funeral mentioned last week it appears that Ingersollism and lodgery make a fine compound when a solemn occasion is to be made the scene of disgraceful and disgusting orgies.

The representative deity of the elements, whose four hundred prophets Elijah slew at Carmel, is not forgotten in our day. The Canadian Wiggins, who has assumed to be a prophet of storms, has as little success in getting a response as the prophets of Baal when they wanted fire. The assurance with which he promulgated his opiuions and urged that governments arrange their affairs according to his whim, almost persuade the belief that he was in some sort of league with the "prince of the power of the air," who failed him at the last moment. But more singular is the superstition which has taken his predictions for granted. The fishermen of Gloucester, Mass., refused to embark until after the fatal 11th of March and lost $125,000 to their business. During the fine days last week the Onondaga Indians of New York cabled their houses to trees, and down in Missouri, it is said, one family prepared a dug-out and took refuge in it with a good stock of provisions. Reports, probably exaggerated, were rife of the prostration of the timid, and even that some had gone insane with dread. They may now recover at their leisure; and remember next time that He who holds the winds in His fist, who casts forth snow like morsels and rides upon the storm, yet has such care of His creatures that no sparrow falls without His notice.

The day of prayer for colleges we are told by some writers is growing in importance and interest year by year. There are some facts in respect to the day which demand from our whole people a profound consideration. It has been almost or quite a generation since Prof. Tyler wrote that wonderful book "Prayer for Colleges." Nothing like it has been published since, nor do we believe it will be said by those who observe the current of college life that such a book could now be written with the same spirit and zeal. The day of fasting and prayer for colleges used to be followed frequently by gracious revivals among the students; it is years since we have heard of such a gracious event. The reports that have been printed since the last anniversary of this day are not hopeful, at least so far as the old and well known institutions of the Eastern and Middle States are concerned. Amherst College, which was always regarded as a school of prophets fifty years ago sent over sixty per cent. of her graduates iuto the ministry, of the present class probably twelve per cent. will enter this work. From Priuceton, the home of Presbyterianism, the graduates who enter the ministry are about in the ratio of 15 to 207. Williams College in the decade 1840–50 sent about one-third of her graduates into the same work, from 1870-80 the proportion is one eighth. The alumni of Yale College for many years became preachers of the Word to about seventy per cent., now abont six or seven choose this labor. Harvard during the last ten years records but four per cent. of her graduates in the ministry. At the West among our young institutions the facts are more hopeful; but they fail to show that the interests of religion are becoming of more importance year by year. The cause of this decline is sought in the institutions themselves, whereas it will be found without doubt among the churches rather which have degraded the ministry to the level of other salaried professions, whose attractions are always superior from a mere business point of view.

The sermon of Prof. David Swing upon which a comment appears elsewhere, has beeu noticed by critics of a different theology, aud their comment so vindicates the course of the *Cynosure* in his case before those friends who have objected thereto, that it seems just to give the Music Hall preacher the benefit of the following encomium from the *Radical Review*, the Chicago organ of infidelity: "Messrs. Swing and Thomas, have been excluded from their respective churches for heresy. In former days their fellow Christiaus would have burned them alive; now they are not only uot burned for heresy but they thrive upon it, and actually make more money out of it, than they did out of orthodoxy. In pulpit popularity Mr. Swing is far ahead of all the rest, and his audiences are immense. His theology is rickety aud weak, but, like his congregation, it is always well dressed, with, perhaps, a trifle too much jewelry for severe taste; and there is a flavor of perfumery about it aristocratic and dear. It is cloudy too, but as the cloud is composed of incense, it is rather pleasant than otherwise. On Sunday, March 4th, Prof. Swing preached from the text, 'Search the Scriptnres for in them ye think ye have eternal life,' and told his congregation what the Scriptures were: 'The earth's religious fragments and atoms gathered up into a globe.' This is pretty, and certainly a great advance on the orthodox assertion that the Scriptures are the inspired word of God. Mr. Swing evidently ridicules the claim of Paul that 'all Scripture is given by inspiration of God;' and in drawing his congregation away from that ancient superstition he is certainly doing a good work—a work that no infidel could possibly do—because the people who listen to Swing would not give ear to an infidel, not even to Ingersoll. So long as Prof. Swing places the Bible on a level with other books, and claims no superiority for it but what its own intrinsic merits justify, he is welcome to cover it all over with flowery compliments. Stripped of its rhetoric, Prof. Swing's sermon is a satire on the Christian system, and its eloquent flatteries of its founder read like irony. It is a flat contradiction to the Bible itself, and is condemned by the text; for that reason the text was mutilated."

THE HOOD-WINK PARTLY LIFTED.

BY GEN. J. W. PHELPS.

In the palmy days of her republican institutions Vermont cast her entire electoral vote against the Masonic lodge. The lodge lay low until the storm of indignation was past, and the people had become occupied with other matters; then it slyly arose, stole into the back door, and took possession of the whole State, legislature and all. It has carried things with a high hand of late years. It makes no scruple in trampling upon constitutional law. It disgraced the State by choosing an unconstitutional elector, which had to be patched up by a special Congressional enactuent. Unconstitutional members are admitted to her legislative councils, and her law prohibiting the administration of secret obligations is treated with headstrong indifference and contempt. The State has been diverted from the Constitution to follow after the Masonic lodge. She has become perfectly hoodwinked, and tries to make herself believe that everything is lovely and divine, and that the Masonic tricks that are being played off around her are the highest efforts of statesmauship.

But at last there are some evidences manifest that the hoodwink has become somewhat displaced, so that she can see out with part of one eye, and discover the knavery to which she has been subjected. She begins to see the back-pay grabs; the Credit Mobilier swindles; the Indian war outrages; the Star-route frauds; the river-and-harbor jobs; the attempted franking privilege; the enormous pension lists; the rank political favoritism, etc., etc. She sees not a few men enjoying the aristocratic privilege of high pensions who, if they had their *real* deserts, would receive punishment iustead of favors.

And what must the Vermont farmer think when he finds that under Masonic management the State has been compelled to pay some ten millions of dollars as bounty to mercenary white recruits when she might have had, and should have had, negro regiments for no bounties at all? What must the farmer think, who, while wearing poor clothes; stinting his conveniences; paying high taxes, and seeing his farm declining in value year after year, is told that he has helped to pay ten millions of dollars; has delayed peace; piled up a huge debt, and is giviug immense undeserved pensions merely to gratify that aristocratic provision of Masonic law by which the negro is not entitled to admission to the lodge, aud ought not therefore to be reckoned as a man, and least of all as a soldier! What must he think when he finds that by following

lodge-rule how very far off he has wandered from those republican principles and habits by which the State has always professed to be governed?

I repeat it; there is not a more important law upon the statute book of Vermont than that one which our honest fathers framed for the purpose of completing the destruction of the Masonic lodge. I mean the law for suppressing the administration of secret oaths. Yet, under the reign of the lodge, Vermont sends Freemasons, who exist only by the violation of this law, to her legislature and to Congress to represent her interests! There is not one of her delegation in Congress for the last twenty years but who has either actively or tacitly advocated the ruinous policy of subjecting her people to the unnecessary payment of ten millions of bounty money together with the concomitant measures of studied procrastination and fraudulent pensions. Hardly one if any of the Vermont delegation has ever revealed or denounced the frauds that have been going on in the bosom of the government. Some of them have actually participated in these frauds, and, sustained by the lodge, have an occasion to exult over their success, though to the ruin of those republican virtues for which the State was once distinguished.

There is nothing in common between the early Anti-masonic character of Vermont and the spirit which governs the Masonic lodge. The representative of the lodge must needs be an insincere, humorous, jocose, double-faced person, who is ever ready to make light of serious subjects, or be serious with light ones, without much regard to moral consistency or self-respect, while the representative of early Vermont character must be right the reverse of all this. And I think that the Vermont farmer is beginning to see this. Let him arouse to the full measure of early Vermont manhood; boldly throw off his hoodwink, and survey the scene in the open light of sincerity and truth, and he will see the shallow tricks and monstrous frauds that have been imposed upon him in the name of the republican character of his State.

Brattleboro, Vt.

NOT EVERY ONE.

BY REV. H. A. DAY.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Christ of course, saw all along down the future course of man, and knew it, as he had known the past. Of course he knew of the vast amount of "professing religion," which would characterize all ages, and more especially the last days of time. Of course he knew of the popular, aristocratic, Pharisaic, hypocritical formula of going through the "Lord, Lord" performance, which is characteristic of the nineteenth century. He knew of all this, or he never would have used the above words. One of the curses of our day is the great amount of religiousness which is possessed by the people. It is extremely popular to be religious—at certain times—that is, religiousness is a handy thing to have in the house; we need it when the preacher calls, and when we go to church, and when some one dies, and we wish to appear appropriately solemn; and we need it when the missionary agent calls, and we have nothing to give, that is, no silver or gold, but a little religiousness. A person cannot possibly be extremely popular to-day, without having learned a little churchly babble, with which to entertain churchly callers. "Mr. Smoothitover's sermon was so nice last Sabbath." "I do think he is perfectly splendid." "He's such a lovely speaker." "He seems so earnest, I feel sure he will do very much for *our church*," etc.

O where is the power that used to stir the soul? It is dying out. Brethren, let us invite the Holy Ghost to come down and hold our revivals for us. Then the people will be taught the plain unalterable truth as it is in Jesus. Then to say, Lord, Lord, will avail something. "No man can say that Jesus is the Lord, but by the Holy Ghost." When the Holy Spirit is in the work it is genuine. Then "Whosoever shall call upon the name of the Lord shall be saved." An effort to do good avails nothing without the Holy Spirit. O that all might see this in these days of indifference and formality! Christ finds no fault with any for saying Lord. He teaches us to cry day and night unto him. But to say it without the spirit of true worship, is to say it not for our own profit nor for the profit of anybody under the sun. The spirit of old time worship brought into the churches of to-day, would work disaster. The choir would lose their place, the preacher would lose his manuscript, and the flimsy, fussy worshipers in the pew would lose some of their "fixings" in the terrible havoc made by the Spirit of Christ in the houses of prayer, which in the majority of cases are mere "dens of thieves" robbing God of his glory, and the people of their money and their souls.

OUR SAMSON.

BY PROF. L. N. STRATTON.

Our country, like a rustic youth,
Has often been deceived;
Forced to plod in a garb uncouth,
With wrongs and crimes aggrieved.

He walks the dusty streets—a slave—
With low-bowed neck he toils;
To save himself a threatened grave
Gives Patronage its spoils.

But roused at times by horrid crimes
And wrongs he cannot bear,
He smites the base Philistine's pride
With the madness of despair.

And, like the youth on Timnath's road
Who rent the lion's maw,
Has slain a thousand enemies,
With a dumb brute's broken jaw.

How often have our people found,
That the sweetest honey flowed,
From lion skeletons of sin
Stuck down on life's high road.

The mighty Truth thus onward sped
Calls to its friends, "Arise!
Philistia's corn-fields shall turn red,
Against the midnight skies!"

Our gentle giant *now* is bound,
With ropes and withes of green,
So that his strength may thus be found,
And his secret power be seen.

He's taunted with the murderous cries,
Of armed "Knights" rushing on,
Who mock him till his blinded eyes
And strength alike are gone.

With sin-shorn might, *this* evil hour
He grinds at Gaza's mill—
The prey of paltry men of power,
Who seek their selfish will.

But the hastening doom sin surely meets
Like tidal waves comes on—
Cry it aloud in Gath's wild streets,
Preach it in Askelon!

The joys of earth, the hopes of time,
The crystal tide of years
Will speed the reign of Christ along
Unchecked by rising fears.

The black'ning clouds, the thick'ning storm
Will surely pass away,
As darkness, deep'ning toward the dawn,
Foretells the coming day.

Reform cries out with many tongues;
It points to grander goals;
It seeks to right the many wrongs
That ruin human souls.

The temple's gay festivities—
The mirth and dance and song,
May surge along the corridors
With the bacchanalian throng.

Mark! retribution follows fast—
Pride stalks and vaults in vain;
For Christless worships cannot last—
God's power will come again.

Beware when Samson blindly bends
To the pillars' deep laid base;
Then Mockery shall find its end
And Truth stand in its place.

The harpers struck forever dumb,
With the surging crowd shall die;
And Truth shall stand above and smile
With banners in the sky.

Wheaton Theological Seminary.

CHINESE NEW YEAR IN CALIFORNIA.

BY THOS. E. KENNEDY.

The cities and towns in California, unlike those of her sister States east of the Rockies, have a Chinese quarter, or what, in the vernacular, is called "Chinatown." In San Francisco, whole streets of the finest brick buildings, stores, hotels, boarding-houses, theaters and banks, are devoted to the Chinese trade. But outside of San Francisco, the Chinese quarter is composed for the most part, of rough, redwood shanties battened on the outside, and frequently lined and papered within.

Americans build around a hollow square; but the Chinese build a solid square, traversed by alleys from six to ten feet in width, and as winding and difficult to thread as the Cretan labyrinth. A diagram of the Chinese quarter resembles a railroad map of Illinois, with rows of contiguous houses between the tracks. As for the forty famed stinks of Cologne, they are faint aromatic odors, compared to the thousand noisome, revolting, conglomerate smells that stench the air of Chinatown.

In San Jose, it was New Year's night, 1883, according to the calendar of the Chinese—February the eighth, according to the calendar of the "Devils" (a term which these heathen apply to all foreigners)—when a small party of five, taking their several noses between thumb and finger, marched into Chinatown. New Year's is the time a Mongolian forgives his enemies and pays his debts. Any unfortunate Mongol who is unable or unwilling to honor his drafts upon this important occasion is immediately tabooed by good society and handed over to the inquisitors of one of the Six Companies.

The first place we entered was a store, eight by ten feet in size. Several white people had gone in before us, and as there were already three Chinamen and one woman and an almond-eyed boy within, when our party all got in two of us were still outside. Some sweet smelling Chinese lillies graced the counter; and ware of various kinds was hung on the walls or stored around the room.

We soon ascertained that the boy, who was engaged in eating sugar-cane, was nine years old; but the fly specks and cobwebs on the walls, were thirteen years old. There was new red cloth hung up over the door and in various places around the room; also portions, at least, of the pieces which had been hung up on each of the thirteen preceding New Year's. The room was very dingy and black looking, but the occupants were very bright and cheerful. The Chinese always keep open house on this day; so they offered us tea, in cups about the size used by large dolls. We passed it to the ladies, but, as they were strictly temperate, the "drink which cheers but does not inebriate" had to be poured back into the stone teapot, adorned with a Chinese dragon for a mouthpiece and a distorted crocodile for a handle, and the whole outfit placed upon the little shelf from which it was taken.

In the mean time, the Chinese woman had been closely examining and, childlike, fingering the silk dolman of one of the ladies; and the lady had been eyeing the silk padded, shirt-like garment, huge golden earrings and almost baby shoes, which the China-woman wore. All parties having satisfied their curiosity, we stepped out into the alley and a special police officer, who happened to be passing, politely conducted us to the Josh House.

Passing up a flight of stairs and through a series of zigzag halls, dimly lighted, we stood before the door of the sacred hall. It took several sharp raps by our guide, before a well-dressed Chinaman opened the door. He explained that he had only locked the door to keep the boys out, as they sometimes meddle with the sacred things, and that he had no intention of engaging in Fantdan or any other game of chance. This explanation seemed necessary, as the Chinese are notorious gamblers and always ready to violate the laws which forbid or curtail this Celestial pastime.

The Josh House was a small room of eighteen by twelve feet—large according to the manner in which the Chinaman measures space. In the west end of the room in a highly ornamented shrine was the Josh, having a smaller image on each side of him. This central idol was in the likeness of Confucius. Immediately before it was an oblong copper vessel filled with ashes in which were sticking the remains of various kinds of tapers and Josh-sticks which had been burned before the shrine. A passage-way two and one half feet in width separated the shrine from a stand on which stood several tall, slender vases used to hold large tapers or candles. Behind this stand was a table on which were several kinds of delicate viands, much prized on the shores of the Yellow sea, but unknown to the Anglo-Saxon's palate. On both sides of the table were settees for worshipers, and in a corner, in the opposite end of the room from the idol, were a gong, heart-shaped, and a drum covered with a hog-skin. Numerous mottoes were pasted upon the walls, but we did not care to read them. When we went out into the open air, the writer thought, In life we have eternal death, and in the midst of Christ-worship, devil-worship.

Retracing our steps and passing along the circuitous, zigzag alley, we came to a combined barber-shop and opium-den. Several Chinamen were just inhaling the noxious drug. When we looked in, the proprietor drew the curtain. Like another traffic among us, this also needs a screen door. We expected to see long lines of fire-crackers let down from the roofs of the houses, but the special police informed us that these were reserved until the next evening. We accordingly shook the leprous dust and brushed the vile smell from our clothes as best we could, and returned home more than thankful that ours was a Christian country and free.

San Jose, Cal.

SECRET SOCIETIES NOT OATH-BOUND.

BY GEO. F. WILLIAMS.

Some ecclesiastical and other bodies pass resolutions against oath-bound secret societies. If they will examine the matter a little they may see that the word "oath-bound", should be stricken out.

Active men are diligently engaged in the New England, and probably in other States, forming secret societies, not oath-bound, (it is said), called "The Royal Arcanum." At a recent meeting of one of their local "councils", just formed, the following officers were elected and installed:

Past Regent—a Mason.
Regent—a rector of an Episcopal (mission) church, a Universalist and a Mason.
Vice Regent—a Mason.
Orator—I think not a Mason.
Chaplain— do do
Collector— do do
Secretary—a Mason.
Treasurer—not a Mason.
Guide— do do
Warden— do do
Sentry—I do not know.
Two Trustees—one, and I think both, not Masons.

It is thus seen that all the ruling officers, and the officer who has charge of the records and correspondence, are Masons. When we know what a few Masons can do in a church—an open society—it is plain that in a secret society, where every important office is held by Masons, that which is done will be wholly controlled by Masonry. The names of the ruling officers are suggestive. "Regent" is the emphatic word in every one. Regents in the Oxford University are graduate instructors. These regents in the Councils of the "Royal Arcanum," are graduates in Masonry, having taken at least the Master's degree. They are able therefore, (and doubtless willing) to instruct the non-Mason members of the Council in regard to the many advantages (?) of Masonry—the highest department in this university of secrecy. The Council given above, as an example, it is reasonable to suppose is a fair sample of all.

The minor secret societies have served to secure recruits for Masonry. Some of them have lost their power to do this, and new ones must be formed. Masonry is the central fortress; the minor societies have served as outworks—some of them very powerful. But when a powerful foe begins to assault vigorously, the outworks must be cared for—the old strengthened and new ones extended beyond. The hosts of the Lord Jesus are beginning to attack Masonry with more vigor and success, and therefore Satan urges the strengthening and extension of the outworks of Masonry—his pet piece of engineering to operate against the churches of Christ, since it has been able to get inside, and in many places there to entrench itself and persecute those who seek to cast it out. Christ's soldiers need to attack the outworks that are making, as well as those made, and the central fortress—Masonry.

Putnam, Conn.

"Masonry is as Good a Religion as I Want".—So carrion is as good meat as a crow wants. While we pity the taste of the bird, we are convinced that the crow is satisfied with his rotten rations because he eats it, and grows fat on it. Right here the analogy between the vulture and the man ends. Man cannot live by a false religion. Though he choose it, it will kill him. Masonry may be as good a religion as some men desire, or want, but by no means such as they need. Whisky is the drink that men want but it will kill them all the same. So with Masonry and any other false religion, the more men want them, the deeper and more fatal the malady. "Masonry" say some "if lived up to is a good enough religion for me." No one ever yet lived up—rather down—to Masonry. It is worse, intrinsically, than the worst of men. It is not good enough for the worst men in it. It may fit their tastes and they may be satisfied with its main features. The Pharisees and the Sadducees were satisfied with the systems they practiced, so were the Ephesians with the worship of Diana; but none of these were good enough religions for their subjects. The one religion given to man through Christ, is just good enough—none too good for man. N. C.

The Decay of Religious Sentiment.—A writer on this subject in the *American Church Review* for January 1883, attributes the decay to several causes, but makes no allusion to the lodges as the most potent cause of this decay. A writer might as well attribute the growth of religious sentiment among the Israelites after leaving Egypt to any other cause than the Mosaic institution, as to attribute the decay of religious sentiment in the United States to any other cause than secret lodge. The Mosaic institutions were designed to establish a pure religion; the Masonic lodge was designed to destroy it.

THE CHURCH OF CHRIST ENOUGH.

BY REV. E. P. GRAVES, EVANGELIST.

My reasons for giving a few brief pages on secret societies are, that I may present some hints to Christians who belong to them, and guard others in Christian usefulness who do not belong to them. I have no disposition to raise opposition to secret societies by way of controversy or unkindness. But having long felt that it was unwise for a Christian to belong to them, I wish to state some reasons why I have arrived at this conclusion. These I wish to urge upon the candid and prayerful consideration of my brethren. There are societies doubtless which are organized for secular and wicked purposes. Of course no Christian would think of joining such; others, such as Freemasonry, Odd-fellowship, and temperance societies, and those of a kindred character, have for their object works of philanthropy and reform and deeds of benevolence. That such acts and purposes are commendable wherever manifest none can deny. But where is the proper place for moral action, influence and labor for the Christian? Jesus says to his disciples,, "Ye are the light of the world," "the salt of the earth. A city that is set on a hill cannot be hid." This doctrine of our Lord reveals to the Christian what he is in himself, what he is to the world, and what position he is to occupy to have his influence known and felt, and to this threefold end God has given a visible church to the world. Whatever variance there may be about the outward works, by way of ordinances and church polity, there is but one evident design of the Holy One in giving this organization to mankind. It is to establish and spread holiness.

The church, then, is God's system of organized holiness. Its work is emphatically that of reform and philanthropy in every possible way. Do we want education advanced? Look to the church of Christ. Do we want temperance enforced? Look to the church of Christ. Do we want the sick and those in prison visited? Look to the church of Christ. Do we want the widows and orphans helped and cared for? Look to the church of Christ. Do we want the poor fed and clothed? Look to the church of Christ. Do we want political government upheld on principles of hallowed goodness? Look to the church of Christ. Do we want plagues and scourges held back by prayer and fasting? Look to the church of Christ. Do we want the institutions of Sabbath preserved in quiet and blessing? Look to the church of Christ. Do we want the marriage relation kept in its divinely-given purity? Look to the church of Christ? Do we want soldiers soothed and comforted in time of war? Look to the church of Christ. Do we want profanity, gambling, horse-racing, fornication, and all other kindred evils checked in their course of sin and death? Look to the church of Christ. Do we want warning against the dangers of losing the soul? Look to the church of Christ. Do we want to know God's true and only way of saving souls and of evangelizing the world? Look to the church of Christ. Do we want heaven opened? Look to the church of Christ. With such an exalted institution as this you are now converted, my Christian brother; and what better or other relation could you ask? And surely there is work and blessing enough in it for you.

The church of Christ has in it all the elements of reform this world needs. If it be said, she does not fulfill her mission fully and faithfully in taking care of the sick, the orphan and the poor, and in prosecuting the work of temperance reform, I would urge you to enlarge your devotion and consecration for her improvement and perfection. Do this instead of letting down your standard and dividing your moral strength, by uniting yourself with an institution that makes no pretensions to the promotion of gospel holiness. You have but one life to live. You will soon be in eternity, and you cannot afford to form such alliances as a basis of moral action.

There are important bearings which Christian men ought to seriously regard in this matter, the bonds of these societies often injure the moral liberty which their members should enjoy with their families. In many of them the wife and children cannot join with their husband and father, neither can they know all the transactions of the lodge into which he enters. This puts on him bonds he never ought to wear, and has a tendency to wean him from the position of love and oneness he ought to hold in the bosom of his family. Besides this, there is an indirect influence in these alliances to chill piety. This may be unintentional, but nevertheless *true*. I have known many men who, before connecting themselves with a secret society, were pious and devoted in religious experience, but after forming such affinity, they soon relapsed into professional indifference, and lost their religious interest. And though devoted to lodge meetings every week until a late hour of the night, could find time no more to attend the prayer meeting. This course is not infrequent among Christians, who become members of these secret orders, and is traceable directly to their influence. Besides this, again and again, I heard members of some secret societies say, "My church is enough;" and "if I am a good Mason I shall be saved," etc. Now this society, in many of its first degrees, has no semblance to teach Christ and blood to save men. How, then, can the followers of Jesus allow themselves to belong to a society that thus in its very nature falsely leads immortal souls?

Another thing I wish to mention and to call to the attention of brethren that I love. Some of these societies, and those to which many ministers and church officers belong, frequently get up balls and dances. Claiming to be no more than worldly institutions, of course they have the right so to do. But do not the Christian members of the body necessarily feel the grievance and blighting influences of these unhallowed practices, which they could not for a moment sanction in the churches to which they minister.

It seems to me that this is too much of mixing of the church and the world in moral designs, impulses, and forces, which we have consecrated to Christ. I say these things as a minister of grace, in the light of what I know, of the inner circle of secret society experience. Therefore, I wish to entreat Christian men, if you would be useful promote holiness, save sinners, and stand untrammeled in every possible work of Christlike reform, do not join a secret society. Perhaps some ministers and laymen who are now "unequally yoked together with unbelievers," will ask, "How can I relieve myself of this relation?" I answer, step down and out at once. But do it in love toward those you leave, and for the one purpose of standing for Christ in the perfect law of liberty. "Whatsoever you do, do all to the glory of God."—*India Methodist Watchman, Bombay.*

ALBERT PIKE'S INDIAN WAR.

Albert Pike, "Most Puissant Sovereign Grand Commander" of the 33d degree of the Southern Jurisdiction U. S. A., has his house and office on the same block with that of the new building of the N. C. A. It is right over against it, and they stand as two opposing batteries in the great moral conflict. The following from the *Council Fire* of Washington shows how Mr. Pike's influence has affected the welfare of the civilized Indians:

"For seven months past the newspapers have continued reports of troubles among the Creeks. * * * Capt. Dan'l. Chiders of the Creeks, is in Washington, and called at the office of the *Council Fire* and gave the following explanation:

'When the war between the South and the U. S. began, Gen. Albert Pike of Arkansas, visited Indian Territory for the purpose of making a treaty on behalf of the rebel government. He found those who owned slaves, chiefly half-breeds, in sympathy with the South, and with these he secured a treaty; but the full blood Indians were mostly loyal to the U. S. They said, We have made treaties with the United States, in which we bind ourselves not to go to war against the Government. We have no treaty with this new government you tell us about. The United States is our father, you are a stranger. We cannot fight for strangers against our father. We don't want anything to do with this quarrel.

'The Creeks were divided and became foes to each other. The men who made the treaty with Gen. Pike were furnished arms and ammunition by him, and made war on their loyal brethren.

The loyal Creeks whipped the rebels, but after that the rebel Indians were re-enforced by troops from Texas, the loyalists were whipped and driven out of their country up into Kansas. The young men all went into the Union army, leaving the old men, women and children in tents furnished by the Government. After the war was over these Creeks went back to their ruined homes and were kindly received by their defeated rebel brethren. The tribe was reunited and elected a chief in the old way. The loyal party were found to be in the majority, the others submitted; but after a while the educated Creeks, chiefly half-breeds, got up a government like that of the white people. Under this new government the chief is elected by ballot. The uneducated Indians do not understand this plan, and the educated half-breeds manage the election so as to elect their candidate. The full bloods think they are cheated. At the late election the candidates were Samuel Chicote and Spiechc. It is claimed that the latter was elected while the former was counted in."

Thus we see how the one bad man could destroy the peace of a people and bring lasting alienation, and crime and war, the greatest of crimes.

HEATHENIZING THE HEATHEN.

An exchange, which is in most profound sympathy and fellowship with secret societies, goes into something like ecstacies over the fact that so many secret societies are being organized in heathen lands, carried there, we suppose, by the missionaries. It is our opinion that such missionaries in the organization of secret societies, are heathenizing the heathen rather than Christianizing them. Such missionaries better come back until they have learned out of a book which we have read somewhat, and are wont to believe that, "Everyone that doeth evil hateth the light, neither cometh to to the light lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." "In secret have I said nothing." The missionaries who carry a gospel of organized secretism to the heathen, carry anything but the gospel of our Lord and Saviour, Jesus Christ, The churches that educate their missionaries in the lore of secretism, and thus taught send them forth, need missionaries sent among them to enlighten their darkness. A church that does not know better than to attempt to give gospel sanction to the secret societies that curse our land, is "In darkness even until now," and has need itself to learn what are the first principles of revealed truth. We doubt not that there are many intelligent heathens who know better than to believe in the silly, sickening abominations that some of our churches sanction and fellowship. A

few of them sent back on the vessels that send out such missionaries, to labor among our secret society-ridden churches, might not be amiss. Certainly an intelligent heathen ought to know better in relation to such societies, than many of our churches practice.—*Wesleyan.*

THE REFORM CHURCHES AND SCHOOLS OF KENTUCKY.

Dear Friends of Reform:—I know that you are interested in our work here in Kentucky, and "God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered" to us, humble workers in this great field, and have so made it possible for us to stay. I think, however, that many of you lack much definite information concerning this work, and hence this letter. Bro. Fee has given you a general idea of the field. I'll speak of those places in which I am especially interested. These are *Camp Nelson, Cabin Creek,* and *Bethesda.*

LOCATION.

Camp Nelson is in central Kentucky, 100 miles south of Cincinnati, in the "Blue Grass country." Cabin Creek is in northeastern Kentucky, in Lewis county, in the edge of the hill country, near the Ohio river, about 70 miles from Cincinnati, and 102 miles from Camp Nelson. Bethesda meeting-house is in the "Blue Grass country," near the Ohio, 25 miles west of Cabin Creek, in Bracken county.

The Cabin Creek and Bethesda churches were established by Bro. Fee long before the war, as undenominational, anti-slavery churches. They are also opposed to intemperance and secret societies. The Camp Nelson church, formed later, takes the same stand.

In July, '81, I went to Camp Nelson and stayed there through the fall, taking charge of the church and school at that place, and also having charge of the Bethesda and Cabin Creek churches, which I visited monthly. The Cabin Creek people manifesting a strong desire for a school, we moved there in December, '81, to see what could be done there in the matter of building up a school for God, leaving the school at Camp Nelson in charge of a competent assistant. We taught till the last of May, '82, at Cabin Creek, using for a school-house the old church-house, and living in a temporary box house. Meantime the friends of the school had subscribed encouragingly for the purchase of a site and the erection of a school building, and it was determined to go on with the enterprise, trusting for additional means to complete what we believed God prompted us to begin. We've gone on about as far as we can without more help, and are looking, hoping, and asking for the necessary aid.

WILL IT PAY?

You'd like to know that before you invest funds, and of course you ought to have good information on this point. Well, let's talk a bit about

THE PEOPLE.

The people of the hills and mountains, people of eastern Kentucky, were intensely loyal during the war, furnishing 37 per cent more than their quota to the Union armies. They did not hold slaves as a rule, and did not sympathize with the slave-holding oligarchy, and in return they were ostracized by the slave-holders of the Blue Grass country. As already intimated, they are mostly white. They are capable of large improvement and hopeful development, but they are very ignorant, and sadly in need of real religion. They have much apparent reverence for God and his book, but genuine piety is very rare among them; *machine* religion is the rule; superstition, vice, and lawlessness flourish. Lately one of our nearest neighbors was shot dead in cold blood. Murders are frequent. The *colored people* are superstitious, ignorant, and very often immoral. A large proportion of colored preachers are guilty of gross immorality, especially intemperance and licentiousness. Both white and black need a pure gospel—a *real* gospel, and with it, Christian education. The common schools are wretchedly lacking in efficiency for good, with no prospect of improvement.

But while you'll readily agree that these people need a pure gospel and the advantages of Christian education, yet when a location for a school is to be decided upon you will properly ask,

WHY CHOOSE CABIN CREEK?

1st. Because it is located in the edge of the hill country and so can be readily reached by the white people of the hills, and is at the same time very near the Blue Grass country, and so is easily accessible by the colored folks of that region. Berea College, 120 miles southwest, is similarly situated, and its situation has proved to be a great advantage to it.

2nd. Because it is readily accessible, and, at the same time, free from the corrupting influences peculiar to towns and cities.

3rd, Because at this place, long ago, Bro. Fee fought long and hard for freedom and right, and there is already here a considerable sentiment against caste, intemperance and secretism.

4th. Because we've already made a start to build a school here. We know of no better place for the purpose; we must locate *somewhere,* if at all.

In the deed by which our land is conveyed to us, the school is pledged to maintain an undenominational position, to teach Christian morals as well as science, and to stand against caste, intemperance (tobacco-using included), and secret societies. This is greatly advanced ground, especially for Kentucky; will you help us maintain it?

We've planned to build this summer a school-building 35x50, two stories high, to be used for assembly and recitation rooms, and for a home for teachers. Without help we cannot build. We need $1,000, besides what we can raise here, or have already raised. I've tried to present the case simply and honestly. I shall be pleased to correspond with any of you who may wish further information. And now, friends, brethren, if any of you have money that ought to be used for this work, send it on. No one gets any commission on such money; every dollar goes straight to the mark. I shall wait your answer anxiously. May our God direct us. Yours for his cause,

J. F. Browne.

Reform News.

MICHIGAN STATE MEETING.

It is proposed, the Lord willing, to hold the next State meeting in Grand Rapids, beginning on the 17th of April. An effort will be made to secure able speakers and a degree worker, and we are exceedingly anxious that every friend of the reform should be present. Let there be a grand rally. We would like to see all those who are interested in the proposed Anti-secret Alliance at the State meeting, that we may consult together as to what shall be done. Come one and all and let us show our faith by our works. The time has come when every friend of Christ, and every lover of his country should rally for the overthrow of the gigantic evil of secretism, else the church and the state will be ground to powder beneath the heel of the lodge. Up then to the conflict in behalf of a free country and a pure Christianity.

W. H. Ross, Cor. Sec

Allegan, Feb. 14, 1883.

CONNECTICUT.

The Connecticut Christian Association, opposed to secret societies, is hereby called to meet in Melodeon Hall, Hartford, Tuesday and Wednesday, March 20th and 21st, 1883, commencing with devotional exercises Tuesday at 2 o'clock P. M.

Let all the true friends of Christ come up to the meeting clothed with the "whole armor of God, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace, taking the shield of faith and the helmet of salvation and the sword of the Spirit, which is the word of God. Praying always with all prayer and supplication of the Spirit, and watching thereunto with all perseverance and supplication for all saints;" and for all God's ministers that they "may speak boldly as they ought to speak" in these days when so many are departing from the plain teachings of the word of God.

Come praying for brethren Barlow, Bailey, Davis, McCracken, and others who may speak, that their words may be only the utterances of the Holy Spirit, and that he may be present in mighty power to convince the people of the subtle wickedness working through the lodge to the deceiving of our young men into the belief that there is salvation in another than the name of Jesus.

J. A. Conant, *Prest.*
George Smith, *Sec'y.*

THE GENERAL SECRETARY'S LETTER.

Kendallville, Ind., Mar. 6, 1883.

I have met with success and found many warm friends on my present trip. I saw Bro. Leuty at Ligonier on Saturday, in better health and spirits than when I have met him previously for some time. I had the pleasure of paying him $300, in compliance with business arrangements previously made, and was happy to learn that our brother's business tact has, by the blessing of God, placed his funds in such shape that he has an annual income of $1,200 for any purpose he may choose. I mention these facts, as fears have been expressed in that locality, especially by *craftsmen,* that the old gentleman would have to draw on the resources of lodge brethren through the poor house. I hope the *purturbed* "Hiramites" and "Linkites" who read this will feel relieved, and save Noble county the expense of sending any more inspectors from Albion to Ligonier to enquire into Father Leuty's mental status.

At Wolcottville, on Saturday evening, I was agreeably surprised to meet Mr. T. Hudson and wife from Kalamazoo, Michigan, and Mr. E. Wolcott from Western, Iowa, at the pleasant home of their mother and sister, where genuine reformers always find sympathy and encouragement. Miss Abby Woleott is one of our most active and successful evangelists. In conjunction with Bro. Bowers and a few others like minded she has, by personal conference and the judicious distribution of our literature, modified the sentiment of the town and indeed of the whole community, on the question of secret societies. On Sabbath morning Bro. Blanchard, over forty years pastor in the Baptist church, invited me to occupy the pulpit; which I did, speaking with some liberty on the impossibility of a heaven for the pure without a hell in which to imprison the spirits of the corrupt and vicious departed.

On Monday Bro. Phillip Bowers accompanied me to the home of Mr. John Witmore, who has faithfully and with scrupulous honesty administered on the estate of our late brother and fellow-helper, Richard Green. From Mr. Witmore I learned that sister Green's affairs were in a prosperous condition, and that he was prepared to carry out the wishes of the deceased, if sister Green so ordered. I called at the house of a number of Bro. Green's old friends and brethren in the church, and it was the uniform opinion that after paying the obligation there would be ample means remaining to meet all her wants. After some delay I found sister Green visiting at the home of an old neighbor and friend, in her usual health and spirits; without waiting for me to mention my business she said, "I want to carry out the wish of my dear husband;" and asked me how the legal form could be complied with. When I explained to her, she gave me an order on her agent for the whole amount, and renewed her subscription to the *Cynosure* for one year. I called this A. M. on Mr. John Witmore, who honored the order and promptly paid over $104, the principal and one year's interest. In this, as in many other and similar instances, I have endeavored to keep a conscience void of offence towards God and man, and I feel a degree of satisfaction that no amount of money can possibly purchase. In some instances I have felt justified and even compelled to be stern and meet what to me appeared avarice, with vigorous measures, but never have I knowingly, nor will I ever be party to extorting from any one a penny needed for their comfortable maintainance. I know that a dishonest dollar is the *heaviest* weight that any man can carry in his pocket or his business, for if it does not sink him in time it will weigh him down at the "Judgment," which is but a step in advance of any of us. It is refreshing to meet such devoted women as sister Green, and the solicitude of the Wesleyan brethren with whom Bro. Green walked in loving fellowship for more than a quarter of a century to have his reasonable wishes complied with, is a noble tribute of respect and esteem to the departed. May God reward them.

1: 45 P. M.—The train is just announced thirty-five minutes late to Ligonier, where, by appointment, I am to meet Bro. Lenty and accompany him to Chicago. I had purposed to look up five items of business this side of Elyria, O., and to spend next Sabbath with our venerable Bro. J. A. Bingham, but duty seems to call for a return with Bro. Leuty, to whom our cause is so deeply indebted, and so I forego my contemplated trip for a few days and may peep into the office of the *Cynosure,* and possibly spend a few hours with my dear children and loved ones at Wheaton. So it is ever; "man proposes, God disposes." Happy is the man who can be the willing clay in the Potter's hand.

J. P. Stoddard.

FROM NORTHEASTERN KANSAS.

Editor Christian Cynosure:—Here in our part of Kansas, Nemaha and Brown counties with Sabetha as headquarters, brothers Coleman, G. T. Dissette and myself have been holding meetings all over the country in the different school houses. Bro. Dissette being a seceding Master Mason of superior talent, he is listened to by the masses with great attention and good effect. He having been a well-drilled Master Mason and now a straightforward Christian, people will hear him and believe. He is punching Hiram out of his hole with a sharp stick and rapping him over the head with the setting maul of God's truth till he will soon be used up. The more we talk on the subject the more hungry are the people to hear. He and the writer spoke to a very respectable, attentive audience on last night for two hours or more and when done they wanted us to leave them another appointment and we did so. So it is everywhere we go; the people are waking up generally. God is moving; and now let all the lovers of truth bestir themselves and "come up to the help of the Lord against the mighty."

We will suggest a plan of operation for the whole United States; there is not a school district in the country that has not some talent in it, and that has men and women opposed to the lodge. Now send for the *Christian Cynosure* and a selection of books, and post up; then make your appointments in the school-houses and commence talking to the people. Let not one droue be in all the hive, and let all Christians pray the blessing of God upon the effort, and be assured he will stand by his truth —"it shall not return unto him void, but will accomplish that whereunto he has sent it."

I do believe if all truc followers of Christ will put their hand in Christ's hand and follow as he leads; we will, through his grace and strength be led to a complete victory over "the Beast and his image" in less than ten years. Faith in God is our only hope, friends. Let us take courage and remember that when the armies of the living God compassed Jericho their weapons were simply rams' horns. They passed round the city seven times at the command of the same God we profess to adore and trust, aud they blew the rams' horns which symbolized the truth of God in its power and effect; the result was the strong walls of solid operative Masonry fell flat upon the ground. Just so with speculative Masonry: if we trust in the same God and faithfully blow the trumpets of God's truth against its strong walls they will also fall in like manner.

JOHN THOMPSON.

NORTHWESTERN INDIANA VISITED.

PERU, Ind., March 9th.

DEAR CYNOSURE:—I have just closed a course of lectures in Laporte and Miami counties and have had a pleasant time so far as audiences, attention and weather is concerned. At Union Mills had about sixty Masons and Odd-Fellows to hear me, and I can give them praise for behaving well, and they are the first of the fraternity in the State to contribute. I had the satisfaction of having the co-operation and hospitality of brethren L. Carpenter and James Wing and their excelleut families. In Miami county I still have the constant help of our indefatigable worker, Isaac Crane; and although, like the rest of us, he meets with head winds, but bravely meets them and rows for shore. His motto is, "Land ahead." Twenty such men in the State could increase my work ten-fold by arrangiug for lectures. I am in much better health than dnring the past summer and fall. I am ready for any reasonable amount of work in any part of the State the friends may call for. Respectfully,

S. L. COOK.

VINDICATED.

WASHINGTON, March 5, 1883.

DEAR CYNOSURE:—The enclosed article from the *National Republican* of to-day is a reply to a very abusive communication which appeared in that paper of the 2d. It charged Mr. Starry with perjury and falsehood, and the N. C. A. with lying and hypocrisy, and gently consigned us to the "lake which burneth with fire and brimstone."

CHRISTIANITY AND MASONRY.

In your issue of March 2, your correspondent "M." speaks of me with great severity. I desire a brief reply. The National Christian Association was chartered in 1874, and has among its objects to "expose, withstand, and remove secret societies, Freemasonry in particular, in order to save the churches of Christ from being depraved, the administration of justice from perversion, and our republican government from corruption." Now, whether this is an infamous business, and whether Mr. Starry is a "perjurer" or a "liar" depends upon whether Freemasoury is a good institution, but especially whether Mr. Starry broke any covenant or violated an obligation. To all who have carefully considered this matter he did not. Every Mason is assured previous to his initiation that his Masonic covenant shall not interfere with his moral, his civil, or his religious obligations. Now in the opinion of William Wirt (a R. A. Mason), J. Q. Adams, Daniel Webster, William H. Seward, Millard Fillmore, John C. Spencer, Thad. Stevens and a host of others who were eminent for piety, patriotism and learning, the covenants of Masonry do interfere with moral, civil and religions obligations, and *hence are void, because obtained through misrepresentation.* Mr. Starry believes that he has no right to conceal what William Wirt called "a conspiracy against God and humanity." I esteem it an honor to represent an association which has for its object to oppose an institution which William H. Seward and others declared "tramplers on every government that it cannot control." H. H. HINMAN.

HAIL MASONRY, DIVINE!!

WHEATON, Mar. 12, 1883.

Perhaps no where is the divinity of Freemasonry more clearly illustrated to the benighted and profane world, than on the occasion of a Masonic funeral. Here infidels, saloon-keepers, sensualists, and professed Christians gather to pay tribute to their common "brother." I chanced, with Bro. R. L. Park, last Sabbath to witness one of these funerals.

We were expecting to distribute tracts in Turner from house to house; but much to our surprise on arriving we learned the Masons were to have a grand funeral.

The person over whom the ceremonies took place was an engineer; killed by the explosion of a locomotive at Rochelle last Friday. At the time of his death he was in good standing in two organizations, the Engineers' Insurance and the Masonic. The procession formed at the Masonic Hall (which by the way is a small wooden building) and proceeded to march to the home of the deceased. There were about fifty Masons and perhaps as many engineers. Some in the front ranks were smoking cigars,—of course everything in Masonry is merely symbolic. When they arrived at the house, some of the most prominent entered, and in about a half hour came out with the remains. Then all marched to the grave-yard and proceeded with the usual ceremonies.

As I beheld their Christless mockery, I could not help but exclaim with the Psalmist, "O ye sons of men, how long will ye turn my (God's) glory into shame? How long will ye love vanity, and seek after leasing. Psa. 4:2. They spoke of the glorious brotherhood, of the God of love (who remembers that we are but dust), the one who cares for the widow and orphan.

At the close of the exercise, Bro. Park and myself stationed ourselves near the gate and handed out tracts as rapidly as we could. Some of the Wheaton Masons seemed a little bashful,—the innocent are often bashful. Many having received them, one returned for more. All seemed anxious to see what the next show was to be, whether circus, theatre or Masonry. May God speed the right. W. B. STODDARD.

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has its headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited.

E. D. BAILEY, N. E. Sec'y.

Dea. Ebenezer Smith, of New Hampshire, has been out to several religious meetings distributing tracts. He now proposes to make a liberal use of Thurlow Weed's letter.

Bro. E. M. Curtiss, of Connecticut, is still planning and working to inform the people of the evils of secrecy. He has just ordered some literature to be sent to persons whom he hopes to benefit.

The report of the "Irregular Masonry" movement is being generally published by the papers. It is said the regular Masons are very indignant, but there is nothing they can do to check the movement.

The "Irregulars" are conferring thirty degrees for fifteen dollars. The next step will be to give them away.

FAITHFUL WORDS FROM JOSEPH COOK.

WORCESTER, MASS., Mar. 5, 1883.

Joseph Cook's prelude last Monday was a more practical arraignment of some glaring faults among our churches than we usually find in print. Other men may have said equally true things, but other men have not had the hearing of the people to the same extent. We cannot rejoice in the sad truths portrayed but we do rejoice because, being truths, they are so well spoken. Here is a sample of his incisive utterances: "The church for the times will reach the whole population. John Wesley said once, 'Beware how you invite rich men into your churches until you are sure they are Christians. Beware how you manage your churches in such a way that rich men will become a necessity to you. If your church buildings are so luxurious that you need an enormous income, wealthy men will be a necessity to you and they will rule you and then you must soon bid farewell to Methodist discipline, and, perhaps to Methodist doctrine.' A wiser thing was never said. A more unpopular thing, perhaps, could hardly be repeated at this hour, but the truth is * * there are a great many luxurious churches, especially in the wealthiest societies of cities, who do not want poor men as members. When a revival occurs, the question concerning many converts is not, 'Are they soundly Christian?' but 'How much are they worth?' 'What is their social standing?'"

Such utterances may seem too sweeping to some, but a limited observation leads me to believe that Worcester and Boston, at least, can sit for the picture drawn. "On the floor of God's house he is tallest who is nearest to God."

Persons interested in the kingdom of heaven will find pleasure in reading the following snatches: "The church for the times will emphasize the hidden half of Christian unity; will ascertain what hinders individuals from accepting Christianity; will teach church members to give a reason for the faith that is in them; will prepare for revivals; will protect the fruit of revivals; will make religion a personal matter."

It is certain that there are grave faults in the present administration of religious work, and that the duty is laid upon all who are devoted to the interests of Christ's kingdom to look closely to their methods and aims.

Ex-Governor St. John had a most enthusiastic reception in Boston and conducted himself in a manner creditable to the great cause which he represents. Distinguished temperance advocates united to do him honor, and the assembly is said to have risen to a height of enthusiasm not common to Boston dignity. At a meeting in Worcester, over which our temperance mayor, Mr. Hildreth, presided, there was a large attendance and a demonstrative reception of the ex-Governor's speech. I have heard few speeches in New England so powerfully effective as his.

Not the least noticeable feature of the address was the constant Christian sentiment to which he gave utterance. We could not fail to be impressed with the speaker's evident honesty and sincerity. "Men, don't play cards. I never knew any good to come of card-playing," was a sample remark interjected in the midst of an effective description of a young man whose ruin commenced with card-playing in a saloon and ended with a murder in the same saloon.

Just now the Masonic fraternity is greatly exercised over a formidable rebellion in the camp. Five members of the Supreme Council were expelled recently but they did not acquiesce cheerfully in their fate and proceeded to inaugurate a movement of their own. They have set up a new jurisdiction and are conferring the degrees from the third to the thirty-third in a single evening and charging only $15! Their speculation is successful and the older lodges are very indignant. Word is sent forth from New Haven, where the new council is operating, that "great indignation prevails among higher degree Masons here and elsewhere in the State"

In Connecticut the Grand Lodge recognizes these new Masons up to the third degree but beyond that they propose to scare them out if possible. In Massachusetts the new work is wholly repudiated and anybody having anything to do with them forfeits all his rights and privileges.

It will not be long before it will generally be understood that the N. C. A. can furnish 33° for $2 and save all expense of regalia, besides the disgrace of initiation!

Mr. Spaulding is now making a tour of southern Connecticut with the intention of reaching Hartford for the State convention. He will work also in the vicinity of Hartford before the meeting.

Bro. O. C. Bailey goes to Spencer Wednesday night where he has arranged for a lecture and from there he will go to Connecticut to work in some of the larger towns near Hartford until the opening of the convention.

We learn also that Elder Barlow has gone to Litchfield county, hoping to lecture on the reform.

We are much gratified at the prospect of having President J. Blanchard at the Connecticut convention. There are old men among our friends who may never again have an opportunity to see the man whose pen has so often delighted them in the columns of the *Cynosure.*

Let no friend be absent from the Connecticut meeting. We owe it to the cause to be present. I am looking for an extra good meeting and for results which will delight our hearts. E. D. BAILEY.

—Joseph Cook, in a late lecture, spoke on Christian missions, presenting "the most important facts which exhibit our present duty towards the Christian missions throughout the world." There are, he said, three hundred millions of women now on this planet who have only the Buddhist hope of being born again as men instead of toads or snakes. There are eighty millions of women in Moslem harems. There are uncounted millions of men and women and children growing up in the most degraded superstitions, and suffering in mind, body and estate from inherited pagan customs. In the name of mere philanthropy and secular prudence Christian missions ought to receive a support, immediate, abundant, permanent, unflinching. His Buddhist figures are undoubtedly too large—not larger than much respected authorities give, but obtained by the illegitimate method of counting all the inhabitants of Japan, China, etc., as Buddhists. Still, the facts are sad enough, with whatever needful revision. He said that the Christian churches of the world should be satisfied with nothing less than sending out one ordained missionary for every 50,000 of the accessible pagan population of the world; and no church ought to call itself thoroughly aggressive and evangelical that does not expend for the support of missions at least one dollar for every five it expends on itself. At present the size of the accessible population of the world is increasing out of all proportion to the increasing missionary funds and laborers.

Bible Lessons.

LESSON XII.—First Quarterly Review.—March 25, 1883.

Scripture Reading.—Psalm 72: 1-20.

Golden Text.—"And the Lord added to the church daily such as should be saved."—Acts 2: 47.

LESSONS—SUBJECTS—GOLDEN TEXTS.

1. Acts 1: 1-14.—The Ascending Lord.—"And when he had spoken these things, while they beheld, he was taken up" (Acts 1: 9).

2. Acts 2: 1-16.—The Descending Spirit.—"And they were all filled with the Holy Ghost" (Acts 2: 4).

3. Acts 2: 37-47.—The Believing People.—"Then they that gladly received his word were baptized" (Acts 2: 41).

4. Acts 3: 1-11.—The Healing Power.—"Then shall the lame man leap as a hart, and the tongue of the dumb shall sing" (Isa. 35: 6).

5. Acts 3: 12-21.—The Prince of Life.—"In him was life, and the life was the light of men" (John 1: 4).

6. Acts 4: 1-14.—None Other Name.—"Neither is there salvation by any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4: 12).

7. Acts 4: 18-31.—Christian Courage.—"If God be for us, who can be against us?" (Rom. 8: 31).

8. Acts 5: 1-11.—Ananias and Sapphira.—"Lying lips are an abomination to the Lord" (Prov. 12: 22).

9. Acts 5: 17-32.—Persecution Renewed.—"We ought to obey God rather than men" (Acts 5: 29).

10. Acts 6: 1-15.—The Seven Chosen.—"Look ye out therefore, brethren, from among you, seven men of honest report, full of the Holy Ghost and wisdom" (Acts 6: 3).

11. Acts 7: 54-60: 8: 1-4.—The First Christian Martyr.—"Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2: 10).

ODD-FELLOWS, NOTICE!

An advertising leaflet is in circulation calling attention to "A Guide to the Unwritten Work" from which we take the following extract:

A GUIDE TO THE UNWRITTEN WORK.

This book is made necessary from the fact that there is now in circulation what is claimed to be "Correct Exposition of the Order." This exposition is being sent all over the country, and members of the order are making it a text-book, for the purpose of gaining a perfect knowledge of the various charges, lectures, and other information which is essential to a well posted Odd-fellow.

We have only to say that it is unquestionably wrong for members of the order to purchase, or have in their possession, a book which claims to publish to the world at large the secrets of the order.

In presenting "The Guide to the Unwritten Work" to the fraternity, we feel assured that no Odd-fellow who consults it can make a mistake, or be deceived by those who have obtained their information from the exposition.

The characters are easily understood by any member who has heard the work, and it is impossible for any person to decipher the work beyond the degree he has obtained; therefore the book is perfectly safe in the hands of any person, as far as exposing the secrets of the order is concerned.

The Key to the work is very simple, and is as follows: The first letter of each word is given to represent the word.

This book should be in the possession of every lodge as a protection from imposters who have gained a knowledge of the order through the exposition, and in the hands of every member also, as an assistant to perfect themselves in the unwritten work. Members who are taking the degrees would find it an indispensible help. It is virtually a Grand Instructor; one that you can always have in your possession, ready at all times to exemplify the unwritten work.

To prevent the possibility of loss in transit through the mails, we have concluded to register all books ordered, and we guarantee the safe delivery of every book.

From the above statements we must confess we have no need of it as long as the "unwritten work" is credited with being so well "written" in the exposition.

This undoubtedly is on a competitive line with the "Correct Exposition of the Order," but we feel assured that the latter will win, because it is not in cipher, and hence much easier to the average Odd. Now we hope the brethren will not be duped into buying a "blind guide" when an open one can be obtained for half its cost. Besides, this "blind guide" is going to work untold damage to the craft by augmenting what it is intended to destroy; for there are plenty of Antis who are unprincipled enough to get this "blind guide," and comparing the "Correct Exposition" with it, will *prove* the "exposition" "correct," and the Scriptures will be fulfilled. If the blind lead the blind they will both fall in the ditch. We are in favor of the craft posting themselves, but why buy a "guide" to a correct written work? We must be true to the order though we offend the publishers. We fear the scheme is for money, instead of serving the interests of benevolence."

Priest and People.—The ancient Jews had a saying that "So long as there is a diadem on the head of a priest, there is a crown on the head of every man. Remove the diadem from the head of the high-priest, and you take away the crown from the head of all the people."

In the same way it can be said, so long as there is the Masonic hood-wink on the eyes of clergymen, the eyes of the people will be morally blind. Take away the hood-wink from the clergyman, and the people will be restored to their sight. Every man will then have a crown of independence upon his head, and be a royal priest, knowing right from wrong.

Correspondence.

"THEIR OWN BUSINESS."

Detroit, Mich.

The last *Advance* (Feb. 22,) contains these words, concerning Freemasonry and Odd-fellowship: "We should be far from raising any cry against them so long as they attend to their own business."

Now will the *Advance* be so kind as to tell us what is "the business" of these societies that he calls "their own?" Their roll call summons to the front hundreds of thousands of men! Pray, Bro. *Advance, what is their business?* If you do not *know for sure* what it is, are you sure that no cry should be raised against them. And if you *do know*, from the thousands who have left them of the present men on earth, do you not know that as a public teacher you ought to raise a cry against them? After seven years earnest inquiry and study John Q. Adams declared that one of these institutions is "a conspiracy of the few against the equal rights of the many." So said Dr. Colver and Pres. Finney who had been Masons. Their business therefore is to perpetuate, strengthen and extend this conspiracy against which you, O *Advance*, have no cry to utter." Why, you might as well and as properly announce to the world that you have no cry to utter against rattlesnakes, so long as they attend to their own business; or against swindlers or blasphemers or his brimstone majesty himself,—so long as these attend to their own business! I protest that by the demonstration of logic there is no escape from this inference.

Let these hateful combinations alone in their wickedness! Then let all sin alone. A society that introduces its proselytes into its august presence with their pantaloons off, ropes around their necks and blinders over their eyes; and that administers ent throat oaths not to tell outsiders of their nakedness and shame; that compells them on bended knees to hear mock prayers; that promises a heaven without a Christ; that places the precious and the vile on a common level, here and hereafter; that quadruples the dose as the miserable dupes advance along the crumbling brink of final damnation, be let alone by a Christian paper! May the dear Lord in pity open the eyes of the editor who ignores one of the most flagrant abominations of the age we live in to see their own sin, as well as the sin of secret oath-bound conspiracies.

C. C. Foote.

ANOTHER WORD FOR THE ADVANCE TO PONDER.

Wheaton College, Feb. 7, 1883.

Editor Cynosure:—The new editor of the *Advance* has spoken, and his speech is like to that of one who should condemn utterly the flower and yet approve the fruit, or bid to cherish the tree and yet destroy as poisonous both flower and fruit.

After commending the effort to destroy college secret societies, the good editor seems to imply that the great effort to maintain them is limited to "some persons" who "are determined that our State Universities shall foster, if not maintain, secret societies." He ought to know that a large number of the Christian colleges of the land are absolutely under the hoofs of these dark institutions of which he says, "It would not take much argument or quotation from history to show.....that they are very silly and useless, or very dangerous in our colleges," and that very little, even less than in the State Universities, has been done to have it otherwise.

He refers to the effort to starve Perdue University into supporting these secret orders, and says: "The people of Indiana ought to look to it that their representatives are not controlled by any secret organization whatever." After thus plainly hinting that there are other secret orders besides the ones in question that do, or at least may, influence legislation, he proceeds to approve of the two principal ones, which are the parents of the whole family, as follows: "The Freemasons, Odd-fellows, and other secret organizations have as good a right in this country as any other voluntary association."

Shades of our patriot sires! What shall we look for next when our highest public teachers tell us that the very institutions that they themselves characterize as "silly and useless, or very dangerous in any college," which same with others, they plainly intimate are, or may be, used to control the representatives of the people and, of course, defeat their wishes and destroy their rights, "have as good a right in this country" as the church, the direct effect of whose teachings is to make men careful of the rights of others and obedient to the laws.

He further says, "We should be far from raising any cry against them so long as they attend to their own business, but whenever they undertake to control legislation there ought to be a very swift and effective protest." When the oracle had declared that there was no wiser man than Socrates, that philosopher, after carefully testing the statement, concluded that it meant this: That Socrates was wiser than other men because what he did not know he did not think that he knew.

It may be that our editor knows what is "the business" of an institution that is constructed in layers, each less than the other, and piled above it until you go up thirty-three degrees, and yet each lower one is sworn to obey without question the one above it; and all sworn to deceive any outsider as to its real business. There is an old fashioned book which, by the way, expressly forbids the very kind of swearing by which these several strata are sought to be separated from each other, and all, from outsiders. This says "by their fruits ye shall know them." If we thus test this mighty, mysterious power that works (as did not the Christian's Master) *in secret*, and assures all outsiders, whom it calls profane cowans, that they can know nothing of its business, we may find unmistakable facts going to show that effects like those observed in the Indiana legislature constitute a part of that mysterious business. The members of these secret orders are but a very small fraction of all the voters in the country, and yet in the way of their "business" they manage to hold three-fourths of all the offices. The legislature of Indiana is an exception to the bodies of its kind if it is not packed, by a small minority of the voters of that State, with their fellows, the fore-sworn subjects of this secret empire, whose business they know themselves sworn to do, not the business of those who elected them.

But we are told these are not political organizations. He has studied the workings of civic organizations to but little purpose who does not know that they all become political when they can, by so doing, effect their particular ends or purposes, and that their temptation, and therefore their tendency to become so, are increased in proportion as their methods of working are removed from the observation of, and responsibility to, the masses. The *Advance* editor has come to see "men as trees walking;" let us pray that he may yet come to see that institutions the loyalty of the mass of whose members, if they keep oaths which they recognize as binding, hangs suspended upon the word of one man, or, at most, a very few men, have not as good right to the protection of government as others that have no such obligations. O. F. Lumry.

UNDERMINING FAITH.

Prof. Swing delivered a rather remarkable sermon on the 4th of March from the text "Search the Scriptures for in them ye think ye have eternal life."

He virtually declares large portions of Scripture to be of pagan origin; and affirming that eminent Christian scholars have cast doubt upon parts of the sacred volume, he looks abroad upon pagan teachings apparently regarding his favorites Socrates and Plato and other teachers as entitled, in due time, to have their true teachings bound up in the world's great bible. Meantime, however, the Bible as it stands is an excellent book made up of the floating atoms of the teachings of the past religions of the world, having attracted the *best* of each to itself, and like the sun, forms the revolving centre of attraction for the scattered thoughts of man concerning his religious duties. But let the Christian keep Jesus before him as the best life of faith to be imitated, and accept all other teachings, pagan or otherwise, which may be found to harmonize with Christ's character and teachings. For there is enough left of divine in the Bible to lead men aright even although it must have lost much that might have been valuable if man has been 10,000 or 15,000 years upon the earth!

We have not found in this discourse any encouragement to, nor recognition of, the great truth that "God spake to the fathers by the prophets and in these last days by the Son, the heir of all things, and by whom he shall judge the world." We find no allusion to the claim of Scripture as having been "given by inspiration of God," and hence to its absolute authority over man; but rather it is an outcome of benevolence from the "God of Nature," and that Moses and those prophets who wrote of Jesus were merely common or uncommon men like those of former generations; and that even Jesus is only a good man worthy of imitation and highest esteem, whose teachings being true, can't be improved upon, and are an end of thought morally, as two and two being four are an end to that fact in numbers. Yes, Christ gave the highest formula of piety so that "if you think" of love, or of intercession, or of forgiveness, or of a second existence, Christ taught them all, and he said, "I am the resurrection and the life." The Bible of the world is perhaps as finished as it will be! Curiosity prompts us to ask for more, but the "God of Nature" does not attempt to dispel all mystery. There will, however, be improved interpretations of the great masters who flourished in the time of Christ!

The "itching ears" were, we should think, abundantly tickled by such a grand display of philosophical eloquence over the atomic remnants of the ancient paganisms centralized into the modern Bible. How wise we are to appreciate these gems and relics so highly! How comforting to the devotees of ancient Masonry! But while we value these relics of past religions when burnished up so brightly by Jesus Christ, let us still be on the look out for improvements, not that two and two can ever make five, nor that we can ever discover anything better than to love God and our neighbor, but we can have new tunes over the old octaves, and "The Holy Scriptures will in passing eras receive new interpretations and new ornaments from the human mind as it shall advance in power and love, but this mighty decoration shall uprise upon the foundation laid by those masters who reached their zenith of power in the period of Christ."

And thus he closed. But where was the "Eternal Life" of the text set forth? Oh for that simple gospel which is the power of God unto salvation as taught by the fishermen of Galilee or the apostle Paul! Oh for a finger to point to the Lamb of God who takes away the sin of the world! Oh for some one to preach "Jesus and the Resurrection!" Also for the "tinkling brass and sounding "cimbals" and high sounding words of such popular teachers! Do they not undermine the faith that our Bible is inspired of God, and do they not substitute the pleasant play of fancy and imagination for that faith and trust and peace of God in the heart which reposes in the spotless Son of God as the only name given under heaven whereby mankind must be saved? Clear as Professor Swing's head may be on metaphysical, scientific, or historical questions, his testimony seems quite deficient in that heart warmth which is found by the repentant sinner

who sees in Christ that Saviour in whom he is complete and who of God is made unto him "wisdom and righteousness and sanctification and redemption." T. H.

MASONIC GLOSSARY.

[Found in "Scottish Rite, Masonry," p. 582.]

It may be interesting to many readers of the *Cynosure* to know that in the system of Masonry, adapted to the upper-tendom of the craft, including professors, clergymen, D.D's. and L.L. D's., many of the most common words in our language have to be used with a special and outlandish meaning. A glossary is therefore needed of some thirty words to guide these sapients how to ask for coffee, wine, whisky, mustard, etc. A few examples are quoted:

"Barrel—Decanter or bottle."
"Black powder—Coffee."
"Black flour—Pepper, black."
"Cannon—Glass or cup."
"Cement—Mustard."
"Fire—To drink."
"Fulminating powder—Beer, ale," etc.
"Powder—Any liquid."
"Red powder—Wine."
"Sand—Salt."
"Strong powder—Spirituous liquor."
"Shovel- Spoon."
"Trowel—Spoon."
"White powder—Water."
"Work shop—Table."

Is not this the 33rd degree of foolery? This is *elite* Masonry. The summit of the sublime ancient accepted Scottish Rite. These magnates are above using any vulgarity. Cowans could pronounce mustard and feel and give no shock to refined society, but a 33-degree "sapiens" must say "cement." But the grave reasons for this change of the sense of words. Suppose one of these sublimes should want wine or spirituous liquor, then he could say "red powder" or "strong powder." He could also call for a decanter or a bottle by asking for a "barrel." After a six-hour revel, such as these knights of the decanter are used to, the "white powder" would be in good demand to quench the 33-degree fever. Surely a minister of the gospel must feel his *cloth* in such an exalted conclave. Such ministers need the D.D. as their divinity *does* need the doctor. Nathan Callender.

HAND IN HAND.

Bro. E. J. Clemens, of Clayville, N. Y., who has known from personal insight something of the lodge affairs beyond the tyler:

"I love the *Cynosure* and the cause of the reform. I fairly devour the contents of the paper, and read with intense anxiety the reports of the brethren in the field. I shall rejoice to see Masonry come down and will use my influence to the utmost to aid the reform. I scatter tracts, my paper and books, all I can, and back them up with my own testimony, having worn the cable-tow and been made a fool of generally for nothing but to be a stool pigeon to catch the unwary. But I am able now to do more good than if I had never seen the inside."

A Kansas sister, Mrs. J. C. J., marked the words, "Are Women turned Cowards?" in a late editorial on the temperance work of the woman's unions and the insinuating policy of the secret lodges to gain every advantage through the temperance movement. She replies:

"No; but we have been standing afar off weeping while men were crucifying Christ afresh. But he will rise again more glorious than ever. We have three cheering words, 'Be of good courage.' The stone which the builders refused is become the head stone of the corner. We will not keep silence. We shall not build and another inhabit. We shall not plant and another eat. Our labor will not be in vain. 'I will hear, saith the Lord.' 'We are perplexed but not in despair.' We have the same spirit of faith. We believe and therefore speak; 'knowing that he which raised up the Lord Jesus shall raise up us also by Jesus.' Dear sisters of Kansas, rejoice in hope, be patient in tribulation, continue instant in prayer. O God strengthen our hands. Like Esther, we will see our people free from bondage. Haman (Freemasonry) will be hanged on the gallows he has prepared for Mordecai."

Another daughter of Kansas, yet, we should judge, a school girl at Sabetha, gives this as an experience in the search for knowledge, manifesting a humble but landable ambition:

"I do not agree with the poet that we should 'Drink deep or touch not the Pierian Spring;' for some may never have the opportunities for obtaining an education that others have. Shallow draughts may intoxicate the brain when it is shallow, but I think a shallow draught is better than none at all. When he spoke of drinking deep, he must have had a very faint idea of the infinity of knowledge. He certainly could not have realized how shallow a draught could be taken by the most favored. Some may have but one talent, yet I do not consider it a sufficient reason for laying it away in a napkin. Let us rather improve our opportunities for self-culture, and make some corner of the world a little brighter and better for our living, though we may never take our places among earth's great ones."

A Wheaton student has been examining the reasons for objecting to the lodge and speaks thus of the result:

"I think that the following propositions can not be successfully refuted, namely, that Freemasonry is a false religion, it defeats justice, it destroys the spirituality of the church, it debases men, it robs families and kills the soul. To be a false religion there must be a true one, and the true religion is made manifest by divine revelation. This same religion distinctly says, 'He that entereth not by the door into the sheep fold, but climbeth up some other way, the same is a thief and a robber.' Now the only door to the sheep fold is Christ, and if we attempt to get in by way of Freemasonry, or any other than the straight way, we are held in the light of thieves and robbers.

The French Freemasons are to be commended for the honesty of their present position in issuing an order to strike the name of God from their ritual. This unscreens the atheistic and idolatrous curse, and presents it in its true light. It is a noticable fact that the church of today contains very few young men. This is accounted for by the large percentage of young men who are lured into the secret societies. A certain town in Massachusetts whose churches had not a single young man among their members, yet mustered five hundred young men to march in a procession of Knight Templars. This illustrates the dreadful power of secret organizations."

Bro. D. Van Deventer, of Delavan, Ill., writes as though having once borne the galling yoke of the lodge. He makes an appeal to a brother in the flesh, who is yet entangled in that bondage, which should bring to a serious consideration of this evil:

"When you and I were made Masons we were taught *lies* for truth, and fiction for historical facts. Before we took the obligation we were assured it would not conflict with our duties as Christians or citizens. I have not found it so. Speculative Masonry, which is now only 166 years old, has denied Christ as being too much of a sectarian, and teaches salvation by the use of the gavel and the recognition of a Supreme Being, whose *being* is undefined and undefinable from a Masonic standpoint; hence, its religious character is simply idolatrous and unchristian. Can you, my brother (I never can again), bow in mock religious service, giving aid and comfort both with money and influence to the worship of a plurality of gods? How can you, as a Christian, belong to a band of men that make prominent in all their lodges "the point within a circle," which has its religious origin in the dark dens of heathen idolatry, and was an object of worship! As to the binding character of the oath, I presume it is true that most Masons take the obligation on the assurance that it will not conflict with his duties as a Christian or a citizen. This assurance being false, it nullifies the obligation, and if some master of a lodge should say, *"perjured villian,"* I would retort by saying, *Lying villian!* You lied to get the hoodwink over my eyes and the cable-tow around my body, that I might be compelled to bow and worship at the shrine of an unknown god, or adore the substitute for the last member of Osiris with its additional vulgarity. You taught me lies for truth and falsehood for historical fact till I was sick and disgusted. If there is one useful truth that is purely Masonic, either social, moral, historical or scientific, taught in the Masonic lodge, calculated to make one wiser or better, I fail to remember it. If, on the other hand, they are wicked and dishonest in their teachings, setting forth error for truth (which I now know they do), then the sooner they are exposed as *false teachers* the better it will be for the world."

FARM NOTES FOR THE SEASON.

Correcting Sour Soils.—The following interesting facts relating to the correcting of sour soils will be of more than usual interest just now. The capabilities of soils and their improvement are receiving more attention than heretofore. This interest will, undoubtedly, be kept up, if for no other reason than that as population increases, more will be expected from the land.

In some portions of Northern Ohio, great injury was done to the land by mixing the subsoil with the surface soil in plowing. In one instance, in a large fertile field where the soil was a black, fine, silicious mould, in many places where "cat swamps" had existed, the plow pierced deposits of bog iron ore and oxide of manganese, which were broken up and mingled with the soil. Afterwards the attept was made to re-seed this field to cultivated grasses, but repeated trials were unsuccessful, and the grass would not grow. The only crop was field sorrel. Chemistry suggested the application of lime and ashes; and one belt across the field was treated with lime and another with ashes. The field was again seeded. A heavy crop of grass came on the two belts, while the rest remained sorrel. The remainder was covered with lime, and all the sorrel disappeared. This was over twenty years ago, and the field has remained very productive ever since.

Neatness about the Farm.—There is a decided improvement to be noticed in the degree of tidiness around farm houses now-a-days. The lawn, of more or less extent, is often seen with flowering shrubs and blooming plants, enclosed by a tight fence to make safe from fowls and larger depredators.

It is by attending to little matters like these that content comes to the wife and children. There is something to take the attention from their daily work; something to give them pleasure. Good walks leading to the house should be made during the summer or fall. A few evergreen and other trees planted at intervals of a few rods, would further add to the appearance, in fact boulevarding the front of your farm; it would be pleasanter for pedestrians than having to walk on a dusty or perhaps a muddy road. It would also enhance the value of the property in case of sale. How pretty the boulevards look on the main avenues of our cities; the roads in front or along your farms can be made to look just as pretty, and at the cost of only a little trouble.

Use Ripe Plump Grains for Seed.—Last year a Michigan farmer sowed the plumpest and fairest grains, carefully selected from his choicest Clawson wheat, and now, the second season, has harvested an acre which for size and evenness he never saw equalled. That grown from average seed of the same variety, in the same kind of soil, lacks much of the uniformity which characterizes the other field." There is nothing wonderful in this report. Every observing farmer knows that the best and ripest and plumpest seed always produces the largest crop. It is to be regretted that any farmer should be so careless or shiftless as to sow inferior or foul seed, when, by the exercise of a little care, he could secure the best, and thereby largely increase his crop.—*Kansas Farmer.*

A Whitewash Equal to Paint.—The following receipe for whitewash, sent out of the Treasury Department to all the light-house keepers, makes an article that answers on wood, brick or stone nearly as well as oil paint, and is much cheaper. Slack half a bushel of unslacked lime with boiling water, keeping it covered during the process. Strain it and add a peck of salt, dissolve in warm water, three pounds of ground rice put into boiling water and boiled to a thin paste, half a pound of powdered Spanish whiting and a pound of clear glue, dissolved in warm water; mix these well together, and let the mixture stand for several days. Keep the wash thus prepared in a kettle or portable furnace and when used put it in hot with either painters' or whitewash brushes.

Whitewash that will Stick and Wash.—We find in a German paper a formula for a wash which can be applied to lime walls and afterward become waterproof, so as to bear washing. Resenschek, of Munich, mixes together the powder from three parts silicious rock (quartz), three parts broken marble and sandstone; also two parts of burned porcelain clay, two parts freshly-slacked lime, still warm. In this way a wash is made which forms a silicate if often wetted, and becomes after a time almost like stone. The four constituents mixed together give the ground-color, to which any pigment that can be used with lime is added. It is applied quite thickly to the wall or other surface, let dry one day, and the next day frequently cover with water, which makes it water-proof.

This wash can be cleansed with water without losing any of its color; on the contrary, each time it gets harder, so that it can be brushed, while its porosity makes it look soft. The wash, or calcimine, can be used for ordinary purposes as well as for the finest painting. A so-called fresco surface can be prepared with it in the dry way.

Wheat-growing Maxims.—Somebody has been at the trouble of condensing a great deal of information about wheat-growing, as follows, in very small compass, and somebody else has set it afloat without giving credit to the author:

1. The best soil for wheat is rich clay loam.
2. Wheat likes a good, deep, soft bed.
3. Clover turned under makes just such a bed.
4. The best seed is oily, heavy, plump and clean.
5. About two inches is the best depth for sowing the seed.
6. The drill puts in the seed better and cheaper than broadcasting.
7. From the middle of September to the last of October is the best time for sowing.
8. Drilled, one bushel of seed per acre; if sown broadcast, two bushels per acre.
9. One heavy rolling after sowing does much good.
10. For flour, cut when the grain begins to harden; for seed, not until it is hardened.

Clay Soils.—A writer in an exchange, who has farmed a clay soil very successfully, among other things, says:

"Fall wheat does remarkably well on our soil; better than I have seen produced on any other, often yielding as much as forty bushels per acre, and of good quality. This year I have raised fifteen acress of oats on an old farm near me, which yielded an average of thirty-five bushels per acre. I had ninety square rods planted to potatoes, from which I dug sixty-one bushels of potatoes, fifty-one bushels of which were large enough for market, and were worth $1.25 per bushel. My corn mostly was on new breaking, and the yield was shortened by the extreme dry weather."

Cultivating too much Land.—The farmer who has more land than he can profitably look after, should not be slow in parting with some of it. There is no greater clog to a man than to have an incessant call for some work to be done which he feels he cannot do. There is no question but that fifty acres is often more profitable to a man than one hundred.

The overflowing of the Mississippi is forcing the planters along its courses to work less land, and it will likely be to their profit to do so. A large number of planters have been curtailed of their resources of labor. The destruction of stock, and demoralization, as well as lessened amount and numbers of laborers, force him to employ what means are left, so that they have to be utalized to the best possible extent. The better cultivation the small acres will receive will certainly result in better crops, and will practically demonstrate to the workers which of the two plans is the best to follow.

The Christian Cynosure.

CHICAGO, THURSDAY, MARCH 15, 1883.

EDITORIAL LETTERS.

WASHINGTON HEADQUARTERS, N. C. A., }
No. 215 4½ St., N. W., Mar. 5, '83. }

The *Cynosure* readers will be anxious to know the "who" as well as the "what" of our Washington movement; for buildings and corporations have no souls. MEN are what make a movement.

MR. MILTON FORD,

who superintends and sees to every thing about renovating the building where I write, was born in New York but reared in Trumbull county, Ohio. Like the writer he learned to drive oxen on a farm; and, like Garfield, he went from his father's farm to the Ohio canal. When only 21, he had got into business in the forest county of Warren in Pennsylvania, where lumber was floated down the Allegheny river by water but propelled by whisky. When the "Four-days' meetings," inaugurated by the Finney revivals, had come into fashion, Mr. Ford, who had a general belief in the Bible, but no personal religion, was induced to attend one of those revival meetings held by evangelists, who at that day, "went everywhere preaching the Word." He was converted to Christ. He had laid in plenty of liquor for the "spring trade." No one objected. Every store sold it. But he, unconsciously to himself, began to wish his customers would not call for it. And after some while, his uneasiness all the while increasing, he took the matter to God in prayer; and, with no word or advice from any one, constructed a cold water platform for himself, on which he has stood ever since.

He was an Abolitionist by his moral nature. When the war broke out Mr. Ford offered to enlist, but was rejected, though hale and able-bodied, because he was fifty-eight years old. When Lee started North he literally left his hoe standing in the field and set out for Meade's army. He went to the colonel of the regiment, who was his neighbor, and receiving a gun took his place in the ranks, too late to reach the battle of Gettysburg, but went on with Lee's pursuers. Lee's was an able retreat. He entrenched with great skill and covered his rear with two thousand determined men who kept his camp-fires burning while his main army fled in the night where forced marches could not possibly overtake them.

His campaign over, Mr. Ford returned to his family and home.

Now it was his boys' turn. The youngest had become of military age and both enlisted. Their father would gladly have gone with them. The younger, Albert, was shot the second day's battle of the Wilderness. Charles, the elder, was taken prisoner; kept for a time at Bellisle, and transferred to Salisbury, whence he brought away his life, after six horrid months in that place. Before his full recovery he was ordered again into the ranks. Albert was dead; Charles was the only son left. Mr. Ford accompanied his boy to camp near Annapolis. He obtained leave to march by his son's side, carry his knapsack and gun and lie down on the ground at night by his side. There are a few instances recorded in history, one even among Indians, where a father has offered to die in place of a son. This marching and countermarching by the side of his sick son forcibly brought some of those instances to mind, also some not dissimilar passages in my own history while in the Rocky mountains with my own son Charles. It reminds one of that love which is stronger than death. Mr. Ford's son Charles still lives.

The book "Jachin and Boaz" whose author was found dead with his throat cut and tongue torn out in the streets of London, was published some ten or fifteen years after stone-masonry was turned into a false religion at the Apple-tree tavern in London, in 1717. John Wesley says in his "Journal" that he read it somewhere about 1740. This book was put out semi-clandestinely in this country, and a copy strayed into the woods of Cuyahoga county, Ohio, and fell into the hands of Mr. Ford, who was not yet of age, with the charge to return it carefully, as Freemasons destroyed every copy they could seize, no matter who owned it. The book, which I saw many years ago, is a correct expose of Masonry as far as it goes. Awhile after reading it Mr. Ford made the sign of an Entered Apprentice to a Mason, who instantly responded, so that Mr. Ford knew that the book was correct. And when, soon after, Morgan's exposition, abduction and death occurred, he was already convinced, and voted and acted as an Anti-mason.

When he came to Washington, as a consistent Christian man, he and his faithful and firm wife, joined their respective churches. Mr. Ford united with the First Presbyterian church where he is still a respected member. On becoming acquainted with Secretary Stoddard he embarked in this Washington enterprize with a zeal and judgment which are admirable. He gives his time and toil without stint to the renovation of the building. He will donate money if a hall is built. Without being a partizan he has taken a profound interest in American politics and Congressional action, and seems, in short, raised up and qualified to help "lay the foundations of many generations." He is orthodox without bigotry; no worshiper of familiar spirits, though such worshipers abound here; and he is charitable to the erring though no errorist himself. "Mark the perfect man and behold the upright, for the end of that man is peace."

THE ROMAN QUESTION.

We learn from *Harper's Weekly* that the New York House of Refuge, after sixty years of peaceful unsectarian usefulness, is likely to be entered by Catholic priests; and that the poor children who are brought up by their parents in crime, "are to be made to follow the religion of their parents."

It is the opinion of that able sheet (*Harper's*) that, —"the rapid growth and great influence of the Roman Catholic charities, schools, colleges, convents, churches and asylums is one of the chief dangers of our political future. They are wholly undemocratic. They teach the dullest form of European conservatism and the love of rank, caste and barbaric titles and dignities, robes and decorations, that are dying out in Europe itself. Within their mediæval depths, there is no room for republicanism, yet they are fed by enormous subsidies from a republican people." And the *Weekly* goes on to give the "enormous" sums paid yearly by republicans for the overthrow of republicanism.

Yet what shall we do? If we put opposition to the Papacy into our political platform, the Roman Catholic masses cannot be made to distinguish between "the Catholic church," which stood nearly five centuries before there was any Papacy, and the Papacy itself, which disfigures and debases it. Nay! even the Society of Jesus, which now runs the Romish church, has been suppressed by "infallible" Popes and never had an existence till the church which it defiles had stood fifteen hundred years! Yet the unreading, superstitious masses, bewitched by the sorceries which Ignatius Loyola learned by night in the cave of Enresa, now mistake the new or "the Holy Catholic church," for the church itself. And the reading, thinking Catholics, hopeless of struggling against the masses, are borne along by their current.

Besides, the mass of the Protestant churches are penetrated and falsified by the infiltration of human traditions and rites, and so presents a disgusting and mottled front. And their "progressive theology" has "pitched toward Sodom." On the contrary the clearest, soundest conceptions of Christian doctrine are contained in Roman Catholic writers like Prof. Claudio Jannet of the Roman Catholic University of Paris. That strong writer says: "The whole order of society is based by Christianity on God and his Son and revelation; while Freemasonry bases morals itself on national reason, which France, at least, has tried and failed." The whole work of Prof. Jannet is worthy of translation and study.

The Independent Catholic churches, springing up in Italy, Canada and the United States, and the whole communes in France which welcome Protestant preaching, all betray an unrest of mind in the Romish communion; and show that electric light is penetrating through the Jesuit covering, down to the toiling, believing, sincere masses, who must, if we believe the Scriptures,

"Arouse from their slumbers
And hail the new day."

J. B.

ATTENTION, SIR KNIGHTS!

A cry of distress and fearful foreboding comes from "Right Eminent B. B. Lee, Grand Commander of Knights Templar of California." Dread apprehensions of a repetition of the disgraceful orgies and malignant swindles of 1880, by the conclave at Chicago haunt his dreams and torment his waking hours. In the January *Voice of Masonry* he utters a wail of deep significance, and then beseechingly adds: "Why should we attempt a grand display; overcrowd our city, and permit our business men to fleece the strangers within our gates? Why should we seek all this and be compelled to hang our heads in sorrow, as did those valiant Knights of Chicago."

It is vain to talk of groundless fears with the history and memory of Chicago's high carnival still fresh in our minds. It is needless to speak of Clark street "bucket shops" reveling in their business during the stay of "our magnanimous order;" a simple reference to the *Tribune* of Aug. 22, 1880, for an account of the sales of intoxicating liquor is sufficient. Says the *Tribune:* "One large establishment on Monroe street sold an average of over $1,000 a day, for four days, over the counter, and $1,500 in one day in the wholesale department, to Templars. Their branch establishments report an increase over regular business of nearly $500 for the same period." The same paper reports an aggregate of over $1,000,000 in sales of liquor during the conclave.

With these facts staring him in the face and with a personal knowledge obtained on the ground, the Grand Commander of our chivalrous order may well take the alarm. Every temperance and chaste member, for such there must be in "our noble order," must extend his heartfelt sympathies to a brother whose jurisdiction is in imminent danger of being scourged with such a fearful calamity. And now we ask, "Is there no help for the widow's son?" Can "the noble and magnanimous order," composed of valiant men who have vowed to "defend the Christian religion with their swords," and have sealed their oath by "drinking pure wine from a human skull," do nothing in response to this piteous cry of distress. It is true you vow to "protect destitute widows and innocent virgins," but is there no possibillity by which the broad and philanthropic mantle of your prodigious charity may by some means be extended in response to the cries of an agonized brother? To break your solemn vow would be awful, but is there no relief under the "covenant?"

ANNUAL MEETING IN JUNE, 1883.

Reforms are like ships in the polar seas, that have to be pushed out through narrow channels into open water, or be crushed by surrounding icebergs. A few brave men must do the work. It is not always pleasant but it must be done or the crew frozen and cargo lost. The anti-secrecy reform is still in the straits of unpopularity but headed toward the open sea and making some progress in that direction. The constitution of the National Christian Association requires that there shall be a meeting on the third Thursday in June each year to look over work before us and provide for the year to come. The time is approaching and as there is an unusual amount of business that will require careful attention, friends should begin to think, plan and pray over the matter and arrange their business so as to be present. There should be a larger attendance than ever before, and ample time taken to look carefully into the important transactions of the past and give the work a strong push toward the open sea ahead.

THE POTOMAC FRUIT-GROWERS.

Some years ago a "Potomac Fruit Growers Association" was organized which held an annual summer excursion and picnic at a pleasant retreat down the Potomac. It became so popular that two steamboats have been required to carry the fruit growers and amateurs who made up the crowd. This Association, of which our Mr. Ford is treasurer, held a monthly meeting near our head-quarters night before last; and as the *Cynosure* is interested in all the social forces working in our national capital, the following from the *Daily Critic* will not be over-looked:

"Notwithstanding the storm last evening, the Potomac Fruit Growers' Association held their regular monthly meeting at the residence of Dr. E. P. Howland, 211 4½ street N. W. His large parlors were filled, the president, Mr. H. B. Moulton, in the chair, and in the absence of the secretary Dr. Howland was appointed in his stead. After remarks by the president advocating the adoption of instruction in the mechanical and useful arts into our system of public education, Dr. Howland was introduced and made a very interesting address upon the subject of the cause of animal and vegetable decay. Mr. Smith gave a very interesting recitation, also Dr. N. Frank White gave several very fine selections. The Rev. Dr. Blanchard, president of Wheaton College, Ill., made a very interesting and instructive address, particularly referring to his travels in the northwestern part of our country. These meetings are deservedly popular, and always interesting, but never more so than upon this occasion. The next meeting will be held at the residence of Colonel William H. Chase."

— Father Leuty, whose generous donations to the National Christian Association and the Wesleyan denomination will embalm his memory while either exist, made a visit of several days in Chicago and Wheaton last week. He had but just returned from Syracuse where he has been arranging his business interests, and passed on from here to Clarence, Iowa, expecting to also visit Kansas before his return. The proposition of Secretary Stoddard, to put his name upon the Washington building, is a mark of esteem in every way deserved.

—Bro. Hinman writes again from Baltimore, whither he went from Washington on Wednesday last. He has great hope for this city since he has found several colored churches which seem ready to receive the truth. He was quite unwell at the time of writing but hopes to be ready for work again in a day or two.

—Bro. S. E. Starry called at the *Cynosure* office on his return to Iowa from Washington, bearing words of cheer from the brethren in that city. He stopped also at Wheaton to take a view of the town and people. Having rented his farm and, hoping to enter the field permanently, he wishes to locate his family pleasantly. His call at Wheaton was in view of this purpose.

—A private note from Bro. Dresser of Lindenwood, Ill., says that Daniel Countryman, so long and well known in connection with our reform, is in a very low state, so that he cannot speak above a whisper and cannot be removed from his bed. He is yet very hopeful and full of faith in his risen Saviour.

—Bro. W. B. Stoddard, eldest son of the General Secretary, who has become known to many of the *Cynosure* readers at the book stands at the Galesburg and Batavia National Conventions, has begun a colporteur work in Northern Illinois. If in any community friends would be glad of his assistance in visiting households circulating literature, etc., let them send him word at this office.

—Pres. E. B. White of Perdue University, Lafayette, Indiana, has replied to the insulting action of the State legislature, when voting an appropriation for the University, by resigning. This step was almost forced upon him, but it should be regretted by every true citizen of the State and remembered at the ballot box.

—The *Cynosure* welcomed to its rooms last week Elder S. Knapp of Joliet, brethren Rhodes of Esmen and Stone of Morrison, Ill.; S. E Starry of Clarence, Iowa; Father Leuty of Ligonier, Ind.; John Dorcas of Shiloh, Iowa; Rev: C. H. Hobart of Aurora; and a number of friends who reside in Chicago and vicinity among them Mr. Carpenter who visited the office on his second venture upon the street since arising from a sick bed.

—Elder H. S. Limbocker, of Manhattan, Kansas, sends us an interesting item from the Morgan times:

"An elderly Christian gentleman in this place by the name of Castle told me his older brother was a Mason at the time of the Morgan murder, and was one of the number that was detailed to fire Miller's printing office in Batavia. He left the lodge immediately, and is now dead. This gentleman was in Oberlin in the time of President Finney's first battles against secretism there."

—Through a friend in this city Rev. Mr. Power of Washington City has directed to the *Cynosure* a reply to our first Washington letter from Mr. Bowes. Mr. Power is entitled to a correction in respect to his attendance at the Masonic Veteran Association banquet. He attended it is true as a Mason, although Albert Pike himself was at the head of the table, but left when the wine came in; and he also objects to the terms "uproarious time." As a temperance man he could not participate longer, although the only protest of which we are aware is his withdrawal. He must remember that his relations to the late President Garfield place him in a peculiar position before the whole country, and though as chaplain of the House, his temptations may be great at public banquets, yet it would greatly rejoice multitudes of those whose good wishes he may well esteem, should his testimony be more emphatic against the drinking habit at such times. As he was absent during the latter part of this banquet, Mr. Bowes' information of the "uproarious time" from the press report is still entitled to some credit. Mr. Power thinks the *Cynosure* as much responsible as the Masons for the French ball in a building owned by a Masonic Hall Association, chartered by Congress after that body had twice refused (in 1844 and 1851) to charter the lodge itself, but obtained recognition in law by this disguise. We hardly agree with him.

THE NEXT STEP TO BE TAKEN.

From the first I apprehended vigorous opposition to the introduction of the anti-lodge work in Washington In some things I have been happily disappointed. There are more friends and a better spirit on the part of the city press than I had anticipated. It is very evident that the field is not only important, but a hopeful one. Judiciously managed, it will not be wanting in practical results, and that, too, at an early day. Our mission, as it seems to me, is to build up and display the truth, and make the lodge system of deception and fraud doubly hateful in its appearance by contrast. Set the two side by side and turn on the light, and the man who would deliberately choose the abominations, despotism and idolatry of Baal's religion and government before the "Bride of Christ" and a free Republic, must be totally depraved and irretrievably lost to even shame or self-interest. Erect a tower, light a beacon on its summit, and multitudes will flock around it; some from the caverns of the lodge will repent and, like other sinners, renounce their sins and labor as young and zealous converts. If we begin right and keep right we may expect a glorious revival in Washington to spread through the whole land. But the foundation must be laid on bed-rock if we would make sure of success. Build up from the bottom is the *one* safe rule, and in this case the first point is *standing room.* Unless our cause is entrenched and fortified upon ground where the Government is bound to redeem its "warrantee" of possession and protection to peaceful and law-abiding occupants, it will suffer serious loss. Bro. Starry's ejection from the hall hired to expose the third degree of Freemasonry in, is ominous of what may be expected when the issue is fairly joined. Timidity or positive aversion, backed by the secret empire, will close every public hall in Washington that is not founded in anti-secrecy, against a candid and truthful expose of the "things that are done of them in secret." Hon. S. C. Pomeroy, Milton Ford, and other observing, judicious men saw this, and declined to embark in a "skirmish," but were desirous to aid in making a permanent stand, and cordially and ably sustain the effort to establish quarters at the capital from which to move out upon the whole country. Others who have carefully considered the matter entertain the same views, and there is a wonderful unaminity among our most successful and far-seeing friends.

Let us have a home for our principles and a place to advocate them in Washington is the unanimous voice of those whose expressions on the subject have reached me. There is one way to do it, and that is just the same way as you obtain property for any other purpose, viz.: buy and pay for it. The first has already been done. The property is bought, but it will not *stay bought* unless it is paid for, any more than your own house, farm, or factory will remain in your quiet, peaceful possession under mortgage. This is the next thing to do. Your organ is now established at headquarters, and its circulation is gradually but steadily increasing. It is finding new friends and gaining a recognition among the first-class weeklies in the country. Brothers Kellogg and Phillips are constantly at the office, and each excels in his department, and I propose to devote my efforts mainly for a time to secure the money to cancel the mortgage and establishing a depository at Washington. In this work I desire your co-operation and support. By a *united* effort the work can very soon be done and no one burdened. Please make it a matter of conscience and a subject of prayer. Do not wait for me to write or call on you personally. Your treasurer, Bro. W. I. Phillips, to whom all offerings should be sent, has opened an account with the Washington department, and will report receipt monthly or more frequently if desired. It seems to me that Paul's language (2 Cor. 16: 9) is specially applicable to the present situation: "For a great door and effectual is opened unto me, and there are many adversaries." Shall we accept the opportunity, and have we the courage to meet the "many adversaries" and the wisdom to enter the "great door and effectual" thus providentially opened before us? God and our country awaits the reply.

J. P. STODDARD.

A SORE TROUBLE IN THE RANKS OF THE ENEMY.

But lately attention was called to the numerous young men of ambitious habits and not over-scrupulous morals who were pressing on into the Knight Templar and higher degrees of Masonry. The profit gained was the promise of a free ride to California. But the Yankees of Connecticut are ahead with a scheme that will out-sell wooden nutmegs. Under the title "Irregular Masonry—From the Third to the Thirty-second Degree in one Night for $15. The papers are publishing the following disdatch from New Haven. The only irregularity anybody can possibly discover with guerrilla Masons is, that they do their work with promptness and dispatch, and charge a price more in proportion to the value of the stuff they cram into their initiates. The account which is widely published reads:

"A dispatch from New Haven, Conn., to the Boston *Herald* says that great indignation prevails among higher degree Masons here and elsewhere in the State, because of the doings of an irregular Masonic organization that has been conferring degrees up to the 33d, despite the fact that it is not recognized by the highest Masonic authority in the land. The irregular organization is headed by five advanced Masons who were recently expelled from the supreme council to which they belonged, because they had assumed power that did not pertain to them. These Quinnipiac bodies, as they are called, started in New York State a year or two ago, and soon gained a foothold in this city, and then spread to Massachusetts. Said a prominent Mason here: 'They confer the degrees from the 3d to the 32d in an evening or two for about $15, while to go through the regular bodies takes about two months, and costs $100. I don't know why these seceders are acting as they are, except that some have grievances against the regularly constituted authority. Others want to get the higher degrees as cheaply and quickly as they can, and others, again, see no hope of gaining the coveted 33d degree by remaining with us, and so they branched out and formed this organization. We recognize them so far as the three blue lodge degrees of Entered Apprentice, Fellowcraft and Master Mason is concerned, but after that the Quinnipiac bodies go on and confer degrees on their own hook that are recognized by no true Masons. In Massachusetts, however, the grand lodge of the State has declared that anyone who shall have anything to do with those Quinnipiac bodies shall forfeit all the rights and privileges of a Mason, which would throw the member out of the blue lodge. We shall come to that yet here and in New York. These bogus bodies are recognized by no supreme council at all, while our bodies are fully recognized by the twenty-two supreme councils of the world.' The speaker went on to say that Masons, young in the order, should be warned against joining these bodies. Upon enquiry, however, the reporter learned that quite a number of men, prominent as citizens, if not as Freemasons, had become identified with the Quinnipiac bodies, and that they were constantly growing, notwithstanding the anathemas of the so-called regular bodies."

RECENT PUBLICATIONS.

Few American writers have attained the world-wide popularity of Washington Irving. Though he has been now dead nearly a quarter of a century, the infinite grace, the melting pathos and delicate humor have never been equalled. It is with an emotion of gratitude that we have a promise of his entire works, in tasteful binding, convenient size and good print, and all for prices that must command immediate attention. Such is the Elzevir edition begun by John B. Alden of New York. The first two volumes have already appeared—"Crayon Papers" and "The Alhambra." Of the books themselves, so long known, nothing need be said; and it is enough for the mechanical work of the volumes to say that they compare well with the contents. The several styles, plain cloth, half Russia and gilt, are all furnished at exceedingly low rate.

The Faith Missionary enters its second volume with all the outward appearances of success. It occupies a field untouched, so far as we are aware, by any other journal. We can heartily endorse the recommendation of Hon. James Monroe in an address in the First Church, Oberlin, in which he says: "A blacksmith in this town publishes a Christian Missionary magazine, for which I am a subscriber, and which I have no hesitation in saying is one of the most interesting of the periodicals I receive. Its ability, its Christian spirit, and its general make-up are all very commendable. I don't know when the blacksmith prepares his magazine, for whenever I pass his shop I hear his hammer resounding on the anvil, and when I pass by the open door I see the sparks fly under his blows; but that he does prepare it I know."

AGRICULTURAL.

Vick's beautiful monthly opens to the spring like a June rose to the sun. None read its pages in vain.

Purdy's *Fruit Recorder*, if it lacks somewhat in convenient arrangement, is bristling with facts and experiences which will show their effect in many gardens this spring.

—Seed catalogues are over abundant this year, and demonstrate how the agricultural tastes of Americans are being usefully developed. Among the number of reliable seed-growers, Joseph Harris holds a high rank, having for years been correspondent and editor of agricultural journals. He makes a grand offer to boys and girls who aim to begin useful lives, and agrees to sell them seeds in quantity or by assortment at 25 per cent. reduction, to encourage them to begin early the useful labor of gardening. Send to him at Rochester, N. Y., for his catalogue.

NOTES.

—J. B. Green, author of the "History of the English People," is dead.

London Truth calls attention to the fact that in the last year 789 religious works were published in England, while only 420 novels were produced.

—Houghton, Mifflin & Co. announce the "Autobiography of Thurlow Weed," edited by his daughter, another "Memoir of Thurlow Weed" by Thurlow Weed Barnes, the grandson of the politician.

—Charles Scribner's Sons are about to issue, in two octavo volumes, with maps and portraits, Smith's Life of Lord Lawrence, which will be a history of the great Indian Mutiny of 1857. The intense interest with which the whole civilized world watched that memorable struggle will be revived by this publication.

Readers of William Cullen Bryant's poetry will readily remember the many verses addressed to his wife, who died in 1866. In addition to those that have been published, one dated "Roslyn, 1873," was found after Mrs. Bryant's death, uncorrected and unfinished, which recall her memory in a very tender way. It will be printed in the March *Century*.

—The elegant catalogue of the Ryegate Granite Works of Mr. R. F. Carter, South Ryegate, Vt., is ready for the public. It contains more interesting facts respecting the materials for monumental work, with a sketch of the establishment of Mr. Carter. It is sufficient recommendation to our readers to say that Mr. Carter constructed the Morgan monument at Batavia.

THE HOME.

WHO MAY ABIDE THE DAY OF HIS COMING?

Christian! Dost thou fear my coming,
Art thou ready for the hour,
Wilt thou shrink before my shining,
Glorious in that day of power?

Saviour! I am ready, waiting,
Calmly waiting for the hour;
Watching for that glorious shining,
Watching for that day of power,
Sure of shelter, glorious King
"'Neath the shadow of thy wing."

Christian! Dost thou fear my coming,
Art thou pure and clean as snow,
Wouldst thou I delay my shining,
Whilst to cleanse thee thou dost go?

Saviour! I am ready, waiting,
Calmly waiting for the hour,
Watching for that glorious shining,
Watching for that day of power;
I need not cleansing in thy sight,
Washed by thy blood, I'm fair and bright.

Christian! Dost thou fear my coming,
Are thy garments pure and white,
Wilt thou tremble at my shining?
Dread the question of the light?

Saviour! I am ready, waiting,
Calmly waiting for the hour,
Watching for the glorious shining,
Watching for that day of power;
Clothed in orient robes from far,
Thy righteous works my garments are.

Christian! know I'm quickly coming!
Keep thy garments pure and white,
Keep thee clean before my shining,
Seek the shadow from the light.

Saviour! I am ready, waiting,
Calmly waiting for that hour,
Watching for that glorious shining,
Watching for that day of power,
Fearing thee not, my Saviour now,
Nor loving more—nor knowing how.

—*E. B. B. in times of Refreshing.*

IS THE WORLD GETTING BETTER?

To ask this question is to answer it. No intelligent reader of the Bible needs to be told that the world cannot get better. It would be just as Scriptural to speak of human nature getting better, when we know that in it dwelleth no good thing, and that it is enmity against God, not subject to the law of God, neither indeed can it be, (Rom. 7: 18; 8: 7). The manifestations of its inherent and unchangeable hostility to God in Christ, the only God who exists, may vary at different times and under different circumstances; but one might as well expect to gather grapes of thorns, or figs of thistles, as to expect it to yield anything in love with true holiness, or acceptable to Him who has said. "Ye must be born again."

Precisely so it is with the world; and pulpit and platform orators who are constantly harping upon the world getting better little know, perhaps, how flatly they are contradicting the plainest testimonies of the inspired writings. These positively assert that "the whole world lieth in the wicked one," (1 John 5: 19). Is that getting better which lies on the black bosom of the devil, and is held fast in his polluting arms? He is called "the prince of this world," and "the god of this world;" is that getting better over which he maintains complete supremacy? All Christians were once dead, and once "walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience," (Eph. 2: 1, 2): Is that getting better which forms the sphere of the spiritually dead, the obedient slaves of Satan?

But it is also written that the Lord Jesus Christ "gave himself for our sins, that he might deliver us from this present evil world," (Gal. 1: 4). Did he die to deliver us from that which is getting better? "Be not conformed to this world," (Rom. 12: 2). Be not conformed to that which is getting better? "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world," (Jas. 1: 27). Keep himself unspotted from that which is getting better? "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God," (Jas. 4: 4). The friendship of that which is getting better enmity with God? "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him, (1 John 2: 15). Love not that which is getting better?

Moreover, the Christian's conflict is said to be with "the rulers of the darkness of this world," (Eph. 6:12). The darkness of that which is getting better? As if to encourage them for the conflict, Jesus says, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you," (John 15: 19). That which is getting better hating the chosen of Christ? When the Comforter is come, "He will reprove the world of sin," (John 16: 8). Reprove that which is getting better of sin? "In the world ye shall have tribulation; but be of good cheer; I have overcome the world," (John 16: 33). Overcome that which is getting better? "I pray not for the world," (John 17: 9). Pray not for that which is getting better, or can get better? "Now is the judgment of this world," (John 12: 31). That is, the world is under judgment for the murder of God's dear Son, only the sentence is not yet executed. Is that getting better, which is hastening to its swift doom?

But it is needless to quote further. The texts already given are samples of a multitude of like import, and the whole drift of the Bible from first to last shows that the world, or unregenerate man, the unconverted portion of the human race, is a dangerous and inveterate enemy of God and of his blood-bought people. Nor is there a hint that it will be otherwise, until Christ shall destroy the mock Messiah at his personal return to the earth, and put down the wicked by the stroke of his tremendous judgments, and rule the world in righteousness. No one with the lowest degree of Scriptural knowledge believes that the statements of the Bible concerning the world apply only to the period when the Bible was written; and hence it is time that this popular twaddle about the world growing better should cease. A crack-brained evolutionist may believe it is getting better, but not a Christian who stops to think.

It is true that the exhibitions of its enmity vary from its expressions in earlier times, when the rack and the dungeon and the wild beast awaited the faithful martyrs of Jesus; but it is all the more perilous by this treacherous change in the mode of its attack. It is true that the church and the world have come nearer to each other than in former days; but this does not prove that the world has changed for the better; it only demonstrates that the church has changed for the worse. It is true that the devil can not crush God's people, but he has seduced multitudes of them to commit fornication with the world. It is true that education is more widely diffused than formerly and that great progress has been made in scientific discoveries; but each fresh discovery and every new invention make men more independent of God, push God more to the background of their contemplation, and prepare the world for the revelation of the antichrist, the crowning development of the boasted culture of the age.

Alas! that so many who claim to have received a commission as witnesses for Christ and for his truth, should join with the world that murdered their Lord in proclaiming its improvement, while the devil laughs to think how easily they are duped. Alas! that so few are sufficiently taught to see with the apostle that "the wisdom of this world is foolishness with God," (1 Cor. 3: 19), and sufficiently consecrated to say with the apostle, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world," (Gal. 6: 14).—*Rev. J. H. Brookes in The Truth.*

COMMIT YOURSELF TO HIM.

A writer in the *N. E. Methodist* relates that the late Dr. McClintock, when in Paris, fell seriously ill, and being somewhat apprehensive as to results, called for the services of a physician. The later appeared and, after a careful examination of his case, notified him that he was upon the point of a severe and, it was likely, a protracted fit of sickness, but he felt confident, that if he should submit himself implicitly to his treatment, he could bring him safely through. The patient, of course, consented. "Very well, then," said the physician. "hand over your purse." Dr. McClintock was startled. Was his medical attendant a highway robber? His faith for a moment was perplexed—was put to a somewhat severe test. No other alternative, however, seemed to remain to him. Accordingly his purse, watch, valuables, everything, went over into the hands of the physician; and then, quietly, peacefully, he composed himself for sickness and treatment. Presently he lapsed into a state of utter unconsciousness, in which he continued for many days, and during which he was brought down very near indeed to death's door. Thanks to a good constitution, however, and the faithfulness and skill of his physician, he was brought up, in due time, to perfect health and strength again.

Our Saviour taught Nicodemus that "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." John 3: 14–16.

Now to understand just what this believing in Him means, look back to the preceding chapter where it is said, "But Jesus did not commit himself unto them, because he knew all men." John 2: 24. Now the original expression, "commit himself unto them," is the same as believe, in the passage above quoted. To believe in Christ is to commit yourself to him, as the Great Physician, giving all things into his hands, and obeying all his directions. Are you ready to do this to-day? Why not now?—*Common People.*

HOUSE-KEEPING NOTES.

A PERFECT WATER-PROOF.

A writer in an English paper says: "By the way, speaking of water-proofs, I think I can give travelers a valuable hint or two. For many years I have worn India rubber water-proofs, but will buy no more, for I have learned that good Scottish tweed can be made entirely impervious to rain, and, moreover, I have learned how to make it so; and for the benefit of readers I will give the recipe: In a bucket of soft water put half a pound of sugar of lead and a half pound of powdered alum; stir this at intervals until it becomes clear, then pour it off into another bucket, and put the garment therein, and let it be in twenty four hours, and then hang it up to dry without wringing it. Two of my party—a lady and a gentleman—have worn garments thus treated in the wildest storms of wind and rain without getting wet. The rain hangs upon the cloth in globules. In short, they are really water-proof. The gentleman a fortnight ago walked nine miles in a storm of rain and wind such as you rarely see in the South; and when he slipped off his overcoat his under-clothes were as dry as when he put them on. This, I think, is a secret worth knowing; for cloth, if it can be made to keep out the wet, is in every way better than what we know as water-proofs."

SUGAR AS FOOD.

In the last number of the *British and Foreign Medical Review* there is an interesting paper on "Sugar as Food and as a Product of the Organism." In alluding to the uses of sugar in assisting assimilation, the reviewer quotes Mr. Bridges Adams: "I know by experience the difference in nutritious effect produced by the flesh of tired cattle on a march, and those slain in a condition arising from abundant food and healthy exercise. In the former case any amount may be eaten without the satisfaction of hunger, whilst in the latter a smaller amount removed hunger. But I discovered that certain other food of a different quality, such as grape sugar and fruit, would help the tired meat to assimilate, and thus remove hunger." Puddings and fruit tarts are not, therefore, simple flatteries of the palate, but digestive agents; provided they are not, themselves, of rebelliously indigestible materials, which, in English cookery, is too frequently the case. The reviewer alludes to the fondness of artisans for confectionary, and of patients just discharged from the hospital asking for "sweets," in preference to good substantial food, as examples of a correct instinct. There is no doubt that in children, in whom the requirements of growth call for a rapid transformation of food into tissue, the demand for sweets is very imperious; and parents should understand that the jam pot will diminish the butcher's bill and increase the amount of nutrition extracted from beef and mutton.

UTILIZE OLD PAPER.

Never throw away old paper. If you have no wish to sell it, use it in the house. Some housekeepers prefer it to cloth for cleaning many articles of furnitnre. After a stove has been blackened, it can be kept looking well for a long time by rubbing it with paper every morning. Rubbing with paper is a much nicer way of keeping the outside of a tea-kettle or coffee-pot bright and clean than the old way of washing them in suds. Rubbing with paper is also the best way of polishing knives, tinware and spoons; they shine like silver. For polishing mirrors, windows, lamp chimneys, etc., paper is better than dry cloth. Preserves and pickles keep better if brown paper, instead of cloth, is tied over a jar. Canned fruit is not so apt to mould if a piece of writing paper, cut to fit the can, is laid on the fruit. Paper is better to put under a carpet than straw. It is warmer, thinner, and makes less noise when one walks over it.

—A cup of cold water placed in the oven when too hot, has saved us from many a scorched piece of meat and burnt cake. A basin, inverted over a small roast, will keep the juices in and make it very palatable.

—A man can stand out longer against ten other men's wisdom than guard against the wit of one pretty woman's tongue; he showed his weakness in the Garden of Eden, and it has been growing on him ever since.

—The just published report of an Irish benevolent society says: "Notwithstanding the large amount paid for medicine and medical attendance, very few deaths occurred during the year."

CHILDREN'S CORNER.

MIRIAM, THE SYRIAN GIRL.

Aleppo is a large, rich, worldly city in Turkey, where the missionaries have tried to persuade the people to receive the Gospel without much success. If the people could make money or gain anything by becoming Protestant Christians, perhaps they might do so; if not, it is very hard to make them care anything about it. In this city, some years ago, there lived a man who had a daughter named Miriam. He professed to be a Protestant, and for that reason his friends would have nothing to do with him. No one would buy anything of him, nor even sell him anything; so that sometimes he was almost starved, and hardly knew which way to turn to provide for his family.

One day he brought his little daughter, Miriam, to the missionaries, and asked them to take her and teach her. They were very glad to do so; and she was so gentle and pleasant, that they soon learned to love her. Her mother hated the missionaries, and could not bear to have her daughter stay with them; and, for a long time, she would come to the house almost every day and try to get the child back again. Sometimes she would scold, and sometimes she would cry, but it all did no good. Once in a while she would persuade her husband to go and bring Miriam home; but he always brought her back again. All this was not because she loved her daughter so much, but because her neighbors used to taunt her, and say: "Ah, you have let your child become a Protestant."

After Miriam had been at the school some time, her father came to the missionaries, and said:

"I am growing very poor. I have lost almost everything since I became a Protestant. I want to set up some new business. Could you loan me twenty-five hundred piastres (a hundred dollars)?"

"That would be impossible," said the missionary. "I cannot lend money in that way."

At this the man was very angry, and exclaimed:

"This Protestantism doesn't pay! I have lost my property and my friends on account of it; it has made quarrels in my house, and has taken away my daughter; and now I cannot get a few piastres in my distress. I shall not try it any longer."

After trying some time longer, he went away, taking his daughter with him. The missionaries felt very badly to have Miriam go back to her irreligious home, and they prayed a great deal for her. They still hoped that God would bring her back to them, although they heard that her father had gone back to the Greek church.

About this time a Protestant teacher was sent from Beirut to open a girl's school. When the priests heard this, they said at once, "We must have a school too, or all the children will soon be going to this one." When they wanted a teacher, however, they could not find one so good as Miriam, who had been taught by the hated missionaries. So Miriam became the teacher; and, as she went back and forth to school, she used to steal into the missionary's house, and tell him that her heart was in his house, and that she was really a Protestant. The school lasted only a few weeks, because the priests could not get any money to pay the expenses; and, after it was closed the missionaries saw very little of Miriam for nearly two years. At the end of that time, the teacher of the mission school was obliged to go back to Beirut, and it was proposed to Miriam's father that she should teach in it. To the surprise of all, he was quite willing, if she could be allowed to go home every evening; and she was soon established with her pupils in the missionary's house.

At first, nothing was said about religion; but she soon began to ask about it herself, and to read the Bible very carefully. After a month, when her father came, to take her home one night as usual, she said:

"I don't think I will go home with you to-night."

"Why not?" he asked, growing angry,

"Because I would rather stay where I am," she answered in a determined way.

"But you must come with me," he said. "Do you dare to disobey me?"

"I have learned that I ought to obey God rather than man" she answered quietly. "If I go with you, you will make me disobey God. You have made me act like a hypocrite long enough. You have made me pretend to be a Catholic when I am really a Protestant, and you know I am."

"Oh! if that is all," said her father, "there need be no trouble. Come home with me, and you shall be a protestant, or anything you please."

Miriam was very much delighted to hear this, and was soon ready to go with him.

The next morning she did not come to the school as usual, and nothing was heard from her for two or three days. A servant was sent to inquire if she was sick; but he was rudely sent away from the door without a word. The missionary came to the conclusion that her father had determined to keep her away from the school; and as, according to Turkish law, a girl of Miriam's age could decide for herself with whom she could live, he went to the American Consul, who sent an officer to bring father and daughter before him.

When the officer arrived at the house he knocked and knocked, and tried to get in; but he found that the father had locked the house and gone away, taking the key with him. At last Miriam peeped out from an upper window, and when she saw the government officer she said:

"Oh! can you help me? I am shut up here, and I don't know what will be done to me. Oh! please take me out!"

"Can't you get out on the roof of the next house, and then come down into the street?" he asked.

"I will try," she answered, and was soon on her way to the consul. She had prepared a note for the missionaries, telling them that she had not changed, and that she was very anxious to go back to the school; closing with the verse, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

After staying three days with the consul, she went back to the missionary. Her parents again tried in every way to persuade her to return, begging her to come, if only for one night; but she knew better than to trust herself with them again.

In a few years she moved to Beirut, became a member, and was married to a Christian man. She is now a fine woman, and is doing much good among her countrywomen.

This is what the gospel is doing for the girls in Turkey. —*Missionary Echoes.*

OPEN YOUR BIBLES.

ARMOR.

Read Eph. 6: 10-20.

Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. Eph. 6: 11.

1. Soldiers in olden times wore armor. Rom. 13: 12.
2. The king provided this. 1. Sam. 17: 38; Psa. 18: 35.
3. It consisted of several pieces. 1 Thes. 5: 8.
4. It protected the whole body. 2 Cor. 6: 7; Isa. 54: 17.
6. The armor of God and Satan's armor quite different. Luke 11: 21, 22; 2 Cor. 10: 3-5.
7. None can take the Christian's armor from him. Gen. 15: 1; 1 John 5: 5; Rom. 8: 37-39.—*Notes for Bible Study.*

GOLDEN BUSINESS RULES.

Boys who intend to be men of business some day should commit to memory the following thirteen business rules as a guide to their success. Try it, boys. They are clipped from the *Interior:*

1. Never, under any circumstance, assume a responsibility that you can avoid consistently with your duty to yourself and others.
2. Base all your actions upon a principle of right; preserve your integrity of character, and in doing this never reckon on the cost.
3. Remember that self-interest is more likely to warp your judgment than all other circumstances combined; therefore look well to your duty, when your interest is concerned.
4. Never make money at the expense of your reputation.
5. Be neither lavish or niggardly. Of the two, avoid the latter. A mean man is universally despised, but public favor is a stepping-stone to preferment; therefore generous feeling should be cultivated.
6. Say but little; think much and do more.
7. Let your expenses be such as to leave a balance in your pocket. Ready money is a friend in need.
8. Avoid borrowing and lending.
9. Wine drinking and cigar smoking are bad habits; they impair the health and the poekets, and lead to a waste of time.
10. Never relate your misfortunes, and never grieve over what you cannot prevent.
11. Cultivate promptness in deciding upon matters that come before you; there are few objections more disagreeable and vexatious than an undecided, vascillating man. Consider thoughtfully, but decide promptly.
12. Never break a business engagement of any kind, if it is possible to meet it. Let nothing cause you to become careless of business etiquette, integrity and promptitude.
13. Let truth and an unwavering faith in God underlie all your motives and actions.

REMARKABLE BRIDGES.

According to the *Scientific American*, this country posses the largest masonry arch in the world—an arch which forms part of one of the most important engineering achievements of recent years, the aqueduct by which the city of Washington is supplied with water. The arch in question carries the aqueduct over the Cabin John Creek, with a span of two hundred and twenty feet. The height of the arch is one hundred and one feet, and the width of the structure twenty feet. The arch forms an arc of a circle, having a radius 134.2852 feet. When the center scaffolding was removed, the arch (unlike all other works of the kind) did not settle, the keystone having been set in winter, and the center struck in summer. The other notable masonry arches of the world are the Chester arch across the river Dee at Chester, England, with a span of two hundred feet; the famous center arch of the new London Bridge over the Thames, with a span of one hundred and fifty-two feet; Pont-y-Prydd, over the Tafi, in Wales, one hundred and forty feet; the bridge across the Seine, at Neuilly, France, with five spans each of one hundred and twenty-eight feet; the nine spans of Waterloo Bridge, London, each one hundred and twenty feet; and the celebrated marble Rialto Bridge in Venice, with a span of ninety eight and one-half feet.

Bertie had half a biscuit buttered and a whole one unbuttered. He gave Gracie the whole one and kept the buttered piece. A remark being made about his giving away the larger piece, Gracie said, "Yes, he gave me the biggerest, but he kept the butterest himself.

TEMPERANCE.

WHISKY AND BLOOD.

A writer in the *Lever and Liberator*, of Detroit, relates that within the space of two months, in Gratiot Co., Mich., two cold-blooded murders have been committed through the influence of strong drink. The first victim was James O. Herron, a business man, murdered by a man named Kennedy, who was a log driver. Both were drunk. Before the excitement had subsided two young men, John Skinner and George Stratton, both habitual drinkers, quarreled over a game of cards in a saloon, when Stratton drew a knife and stabbed Skinner to the heart, killing him instantly. It is related that young Stratton's father trained him for the saloon. The writer says: "Before the boy could reach the bar the father has lifted him upon it and handed him the drink." Of this child's training this is the early end. Fathers do not always live to reap the harvest for which they have sown the seed; but this father lives to see the fruit of his doings. We have in Michigan a law prohibiting murder; but as yet we have none prohibiting the cause of far more than half the murders committed.

A year or so ago, in one of the Southern States, two young men, intimate friends, entered a hotel together in perfect friendship. One of the two called for a drink the other refused. As soon as the liquor began to take effect the drinker began chaffing the other good-naturedly over one of their young lady acquaintances, the other taking all in good part. Presently the drinker called for another glass; he began to talk more boisterously; drank again; began to insult his companion, his friend meanwhile endeavoring to cool his excitement, which only increased under the influence of his potations. The accommodating bar-keeper stood ready, and upon his calling for another dram cheerfully complied with his request. The sober companion and friend expostulated with him, whereupon the now thoroughly crazed drinker drew a revolver and shot his companion in the neck, killing him on the spot. Now who of these ought to receive the worst punishment, the bar-keeper or the drinker? Or ought the license-monger, the manufacturer, the wholesale dealer, the beastly bar-keeper, and the young drunkard and murderer to be hung together? The drinker was hung, but against the others nothing was said. They are probably plying their bloody business yet. Of the five men last mentioned we would prefer to trust the young drinker in society. Probably had he lived he would have drank no more whisky and shed no more blood. But the others—let those who will recognize them as respectable citizens, we will not. Their very presence in a community means death. O, fellow-citizens of Michigan, let us drive this demon beyond our borders. We can do it, and our enemy is aware of our advantage and trembles for fear. We can say, as a State, to this enemy of body and soul: "Your room is vastly better than your company. You are not wanted here, and you must stay away." But will this work be soon accomplished when ministers fail to speak? The writer above mentioned farther says that the minister who preached Skinner's funeral sermon said not one word against the soul-destroying traffic; but did say, for the comfort of the mourning ones, "The Lord gave, and the Lord hath taken away." We would like to ask that preacher where the devil was all this while. "Beware of false prophets."—*Michigan American.*

The man murdered on a railroad train near Pittsburg a few days ago, adds another to the list of those who are being sacrificed to drink. The fact that he was a peaceful traveler and was shot by a drunken madman makes the case one of peculiar hardship. This suggests that conductors and other officers of railroads have no right to let drunken men get aboard their trains. Their indecency should exclude them, even if they should always prove harmless, but it may usually be counted upon that a drunkard is quarrelsome and will make a disturbance.

John B. Gough is sensible in more ways than one. He lectured in Baltimore recently, and was disgusted to find the printed bill referred to the event as his "last appearance." Mr. Gough declared his detestation of such claptrap and dishonest advertising. He said: "I have been working forty-one years, delivering over 8,000 speeches, and I am not worn out yet."

A contributor to Puck says: "In one gutter I saw a pig, in the other the semblance of a man. The pig was sober, the man was drunk. The pig had a ring in his nose, the other animal had one on his finger. The pig grunted, so did the man. And I said aloud: 'We are known by the company we keep,' and the pig grunted and walked away, ashamed to be seen in the company of a drunken man."

J G Holland wrote in Mrs. Hayes's album: "Women only can make wine drinking unfashionable, and heal the nation of its curse."

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,
JONATHAN BLANCHARD
OF ILLINOIS.

For Vice President,
JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts: therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

HONOR TO WHOM HONOR IS DUE.

Unquestionably among the three greatest living Masons in the United Slates are Ben Perley Poore of Massachusetts, Robert Morris of Kentucky, and Albert Pike of Arkansas. These men, by their grips, their signs, their winks and their silver tongues, probably exercise a greater political influence than ever did Daniel Webster, Henry Clay, and John C. Calhoun by their eloquence and statesmanship.

Public taste and morals, however, must have become very much depraved where this is the case; for to say that this distinguished trio of Masons do not know what the truth is when they see it would be stating it very mildly. A more deluded set of men, or one whose delusions have had greater weight with the masses, does not probably exist in modern times—Joseph Smith, Brigham Young, and Heber Kimball being dead.

But the public ought to know who the leading Masons of the country are in order that it may understand what weight to give to their manipulations. These three men ought to be all unveiled in one group, blushing with their Masonic honors thick upon them, and standing before the world as the three Masonic graces, possessing, if not all, at least the chief grace that the lodge now has, viz.: misrepresentation.

These three men are men of the pen, and are, therefore, mightier than the three Masons of the sword, Generals Sickles, Logan and Butler. The whole together hold the threads of political action in their hands, and are shaping things for the next Presidency. Not all of them, however, can have the nomination; for Masonic candidates are getting to be too thick to admit of all being gratified with office. Not every Mason now can have an office; and hence there must arise something of a split in the fraternity. But Butler, the Little Hickory, "Sublime Inspector General of the 33rd Degree," etc., seems to stand the best chance now, having received the endorsement of the Massachusetts lodges for governor of the State.

The people ought to know who their political leaders are. We know nothing of what our governors are doing unless we know who and what these governors are. Let it once be known that the destinies of the Republic are in the hands of Freemasons, and then we may understand a great many anomalies which otherwise would be wholly inexplicable.

It is a matter of some importanee for us Americans to know who the next Masonic candidate for the Presidency is to be. We ought not to let Masonic editors have this secret to juggle with and gloat over. Let us, therefore, openly and boldly announce General Benjamin F. Butler of Massachusetts as candidate of the Masonic party for the Presidency of the United States in 1884.

We of the American party cannot afford to let the people be deceived by our silence. We must admit that the Masonic element of the Republican party has misruled the country during the last twenty years. We must admit that the war's delay and waste; the subjection of blacks and poor whites to the Ku-Klux; the back-pay grab; the increase of salary; the Credit Mobilier swindle; the land-grabs; the pension frauds; the Star-route scandal; the Indian war outrage; the river and harbor sham; the attempt to restore the franking privilege; the printing speculation—are all the fruit of the Masonic party's interference with the affairs of the country. Let us give honor to whom honor is due, and frankly acknowledge Gen. Butler, the widow's son, as the next Masonic candidate for the presidency; then the people will know what they have to expect. SO MOTE IT BE.

LIQUOR DRINKERS UNFIT FOR OFFICE.

While the Civil Service Reform bill was in discussion in the United States Senate, Senator Blair of New Hampshire, introdueed the following condition of appointments under it:

"That no person habitually using intoxicating beverages shall be appointed to, or retained in any office, appointment, or employment to which the provisions of this act are applicable."

Mr. Brown—Will the Senator allow me, before he makes his remarks, to offer an amendment to the amendment?

Mr. Blair.—Certainly.

Mr. Brown.—I move, in the second line of the amendment which is offered by the Senator from New Hampshire, to insert after the word "beverages" the words "to excess," so as to read:

"That no person habitually using intoxicating beverages to excess shall be appointed to, or retained in, any office, etc."

Mr. Blair.—Before the question is taken up either the amendment or the proposed amendment to the amend ment I wish to say a few words.

Of course the original language of the amendment itself implies all that is continued in the proposition of the Senator from Georgia. It is a prohibition of the employment or appointment in the service of the United States of any one to whose case the provisions of this act, if it should become a law, would be applicable. The habitual use of intoxicating liquors would probably be conceded to be the use of such liquors to excess, so that I hardly think the Senator's proposition improves or increases the force of the amendment as it now is.

It must be conceded that if the primary purpose of the bill is the improvement of the civil service, and we are to incorporate a variety of provisions in the bill looking to that end, the suggestion which I make in this propisition is as important to the country, is as well calculated to improve the civil service as a whole as any provision whatever contained in the bill.

There has been much diseussion of the principles of Jefferson from time to time, and they have been alluded to in this debate; and he has been quoted as saying that capacity and integrity form the ground criterion for appointment to office and not political sentiment or affiliations. That is true; but later in Jefferson's life, at the close of his administration, Mr. Jefferson announced another principle as still more important. I have his language here. I am not able to refer to the precise place in his works where it may be found, but I know it has been common stock in the temperance literature of the country for many years. At the close of his administration Mr. Jefferson wrote:

"The habit of indulging in ardent spirits by men in office has occasioned more injury to the public than all other causes; and were I to commence my administration again with the experience I now have, the first question I would ask respecting a candidate, would be: Does he use ardent spirits?"

That would be the first question propounded by Mr. Jefferson to-day were he the President of the United States or the head of onc of the departments, or in any position of authority making appointments in the civil service

Of coursc in the limited time allowed me it is impossible to present this subject as it ought to bc presented. I would say further, that the Congress of the United States having, as I understand it, without an amendment of the constitution little power to legislate on the general subject of the use or abuse of intoxicating liquors throughout the land, I think it is the duty of Congress when there comes an opportunity for us to say and establish in the statutes of the country anything which is for the encouragement of the cause of temperance, as it is called, and for the discouragement, the demoralization, the delegalization, and the destruction of the evils of intemperance it should be so established. Here is an opportunity to say in an enactment of the United States a word which is for the benefit of the civil service of the United States to say, and I think we shall fail in a high duty, however trival the amendment may seem to some, if we fail affirmatively to put in this bill the provision which I offer in the amendment.

It is a matter of statistical truth that in this country the grand amount of production in the last year was about $7,000,000,000. Of that amount about 1,100,000,000 has been expended in the wages of laboring men. During the same period there has been consumed in this country the amount of 1,483,000,000 in what is neither more nor less than the patronage of the tippling shop. To that extent have the wages and the productions of the American nation been absorbed and destroyed by this unnecessary and accursed habit. We only expend about $80,000,000 in this whole country in the cause of education, common school and all others combined, the higher and lower forms of education. We pay annually about $100,000,000 for the support of all religious institutions, churches, clergymen, and all manner of expenditure for the cause of religion, whether Catholic or Protestent. We pay about $750,000,000 directly over the counter for intoxicating drinks. The other amount, nearly $750,000,000, which makes up the $1,538,000,000 which I have specified, is chargable to the extra expenditure made necessary in the administration of the criminal law for the protection of society, for the support of the idiotic, the insane and other forms of direct expenditure resulting from the use of ardent spirits.

For the American people to keep sober three years, or two years and a half, would pay the national debt. Really the destruction of human life every year in this couutry as a result of the improper and unnecessary use of intoxicating liquor is as great as it was in any one year of the war. Year after year in the unnecessary use of intoxicating liquors in this country we are carrying a burden as great as that of the war of the rebellion itself.

I think that I am justified in offering this proposition, and that the Congress will not be justified in its rejection.

* * * * * *

I do not think that in the departments at Washington there is a larger proportion of men addicted to intoxication, nor so large, perhaps, as in the community generally; and yet heads of departments and others not quite so high in official station, have frequently assured me that one of the most serious difficulties which they had to contend with is this habit on the part of many of their best employes; that while to be sure they have the right of dismissal, and they sometimes exercise it, it is an ungracious and unpleasant thing to do, that if there was something in the statutes of the land which was in itself a serious admonition to this class of government employes, it would have a very powerful tendency to restrain the habit on the part of those who are addicted to it. Outside of Washington, in the custom-houses and in the largest post-offices, it is a difficulty frequently complained of by those who have to administer the civil service, that many of their employes are addicted to this bad habit, not always so far as the person himself is concerned immorally very bad habit; sometimes it is a disease, sometimes a thing for which the man is to be pitied rather than to be censured; it is a misfortune. Very often they say on account of the prevalence of this habit among that class of employes the civil service is very seriously injured.

It is impossible for us to ignore the fact that there is no subject upon which the American people are feeling any more sensitively or profoundly at present than this of the evils of the habitual use of intoxicating drink. It has come to be a political question. It is a dangerous one for any one of the great parties to deal with. I think there is a practical alliance—that is my opinion—between those who take one view of the question and the Democratic party, and it is a question whether those who take the opposing view will organize an independent party or ally themselves as they have hitherto with the Republican party, or what they will do. But it is evident that that class of people, and as considerate a class, as conservative a class, as important a class as there is in the United States, and about as uumerous a class, both North and South, and one that is to increase in numbers, is determined that this subject matter of the evils of intoxicating drinks shall be dealt with, and it will be dealt with.

It has seemed to me that it would not only be wrong but impolitic even if we were to appeal to the lower class of motives, for us, now that we have this opportunity, to fail to speak one word showing that the Congress of the United States, irrespective of party, I hope, at least sympathize wth those who would destroy the destroyer of the American people.

Mr. Sherman.—Mr. President, the evil of intemperance in a man holding a public office is so common and so great that I was disposed and am disposed to vote for the proposition of the Senator from New Hampshire.

The vice of intemperance in this country, is one so prevalent, not only in private life but in public life, that I should be glad to vote for a general proposition and place it upon the statute-book that any man who is habitually intoxicated or drinks to excess shall be excluded from appointment, and still more, that all officers of the government should distinctly understand that when a man is habitually intoxicated in the discharge of a public duty he should be promptly discharged by the head of the department.

As an executive officer, I was myself often placed in that position where, with extreme reluctance I was compelled by my sense of public duty to remove a man for intemperance, sometimes men of the highest qualifications, of the keenest wit and ability and intelligence, who were guilty of this offense, there being no statuory provision pointing out the necessity of removing, aud it resting simply upon the inconvenience to the public service. Now, especially in the departments, it seems to me that the initiation ought to be made by law to the heads of the departments to justify them promptly in removing a man habitually intoxicated. Many cases of this kind occur, especially in the Army and Navy."

—A mission has been established at No. 377 State street, right in the heart of that district termed the "Black Hole" of Chicago, and it is doing good work as conducted by Mr. Thomas Needham, brother of George C. Needham, former pastor of Chicago Avenue church.

—The special committee on Home Missions appointed by the Presbyterian General Assembly last summer met in Washington, D. C., lately, and agreed upon some kind of a report which they decline to make known. This committee was appointed to settle the question of who should control the men and means in the missIon work, the Board of Missions at Philadelphia or the presbyteries. The question provoked a stubborn fight in the last General Assembly and was not settled.

THE CHURCHES.

—Rev. C. C. Foote of Detroit is laboring in revival work at a point some thirty miles from that city on the Wabash railway.

—The revival meetings were continued in the Wesleyan church at Wheaton during last week with hopeful results.

—Rev. Dr. David A. Wallace of Wooster lately preached an able discourse on the duty of the state in reference to temperance which has just been printed in successive parts in the *United Presbyterian*.

—On Sabbath, March 4th, President Blanchard preached in the First Presbyterian church, Washington, by request of the pastor Dr. Sunderland, who introduced the speaker to his large congregation and followed the discourse with remarks endorsing it, and speaking of his satisfaction in meeting an old graduate of Middlebury College. Several gentlemen after the service spoke with warm approval, one of them saying he had been chaplain in the army and had students from Wheaton college under his charge

—Brethren Wm. Fenton and C. B. Ebey, pastor of the Free Methodist church in this city have lately visited Crown Point, Indiana, preaching the Word.

—Special meetings held in the Wesleyan church at Wasioja, Minnesota, were the means of bringing a number into the Kingdom of Christ.

—Rev. G. L. Shephardson of Kansas, assisted by two of the students of the Theological Seminary at Wheaton, has been holding a protracted meeting in Sycamore, Ill.

—Bro. H. Curtis of Olathe, Kansas, sends this stirring note to the *Wesleyan*:

"We want all the ministers and churches of the Kansas Conference to take hold and organize societies auxiliary to the State Christian Association, opposed to secret societies, for these reasons. First, they are a part of our distinct reform principle. Secondly, wherever these organizations are pushed forward, there we find a soil productive of Wesleyan Methodist principles, and our common cause can be sustained. Thirdly, that our skirts may be clear from the blood of all men in the line of the image of the beast. Dear brethren, take hold; go forwad in God's name. Pray for us in Kansas."

—The First Independent Baptist church of Esmen, Illinois, which was lately organized on the basis of Christ ever and Christ only, has a good testimony against the anti-Christ of lodgery in these words: "This church shall endeavor to sustain every laudable scheme of Christian enterprise and benevolence for the advancement of Zion, and declare its disfellowship of secret societies, intemperance in all things, and every social evil, and of all that in any wise aids and supports them." The church numbers yet but a small company and they have no house of worship, but hope to build when the Lord shall open the way and give them enlargement. We rejoice to make note of this testifying body of disciples, may the Lord build them up in his own most holy faith.

—Augustana College and Theological Seminary at Rock Island, Ill., is supported by the voluntary contributions of the members of the Augustana Swedish Lutheran synod, and each congregation is expected to contribute, regularly every year, twenty-five cents for every communicant member. The total contributed by this one conference for the institution was $3,298, fully averaging twenty-five cents for every member.

—Every Swedish Lutheran conference save one has its own orphan's home, and during the past year $3,601.76 have been contributed by the Illinois conference to the home at Andover, Ill.

SEASONS OF REVIVAL.

BY REV. WARREN TAYLOR.

The village of Wilkesville with its 300 inhabitants, is in southeastern Ohio, twenty miles north of Galipolis, and twenty four miles southwest of Athens. The Presbyterian church there was organized in 1821, with seven members *on Confession of Faith and the Shorter Catechism*, by Rev. William R. Gould, who, as a missionary of the Connecticut Missionary Society had his headquarters at Galipolis.

Rev. Hiram R. Howe, the first stated minister of the church, commenced his labors there in 1832, with the carpenter's bench for a desk, in the unfinished meeting-house. He continued five years; members were added, and the congregation grew in numbers and influence. From 1837 to 1847 the church felt the commotions by which the whole Presbyterian body was shaken and rent assunder in those years, and in 1848 it was without a minister, with eleven members, of whom nine were women. About this time Thomas Miller, of Scotch-Irish descent, moved into the neighborhood with his family from western Pennsylvania, and was presently installed elder in the church. He canvassed the town and surrounding country with a subscription paper, receiving sums from twenty-five cents to three dollars, inviting Mr. Howe to return and take care of the little church. Mr. Howe, then living ten miles distant, responded to the invitation, and again labored with Wilkesville church half of the time for two years, during which time the church was considerably revived. In 1853, Rev. Thomas Welch, a Cumberland Presbyterian, living also ten miles distant, commenced preaching to the Wilkesville church one-half of the time, and continued nine years, during which time there were two revivals, one of very considerable power.

When I came to Wilkesville in the beginning of 1865, there were ninety-three members on the church roll, and between this time and the autumn of 1876, when my pastoral relation with the church was dissolved, there were four seasons of revival.

Of these I desire to speak. The first two occurring or developing in December, 1865, and December, 1867, respectively, were similar in their rise, their characteristics, and their results. For months previous to each awakening, I remember that I was exercised with a desire for the conversion of souls such as I had never known before, and was moved to prayer for individuals as I never had been before. On each occasion a growing seriousness in the congregation led to the appointment of special meetings, which were continued for about two weeks, and on each occasion I had the assistance for a few days of Rev. H. R. Howe, who knew the people better than I did, and had more skill in conducting inquiry meetings than I had. Each meeting resulted in a manifest revival of the piety of a large portion of the church, and in an accession of ten or eleven to the number of communicants, who are almost all vigorous, healthful, and useful Christians today, and two of them in the full work of the Gospel ministry.

In the first of these two meetings, for several days I was aware of deep seriousness on the part of the unconverted, which I was unable to bring to the surface. I desired to get those whom I knew to be anxious about their souls, to commit themselves. I invited them to get up and tell how they felt, to remain for conversation, to rise in their places, or hold up their hands, to indicate that they desired to find the Saviour or to become Christians. Finally Elder Miller, before referred to, seeing the fruitlessness of my attempts, said to me softly, "It has been our custom to invite them forward." This method was adopted with success, and in all my experience with the congregation afterward, this was the most successful method for getting awakened sinners to come out from the world and declare themselves on the Lord's side.

As the year 1870 went out and 1871 came in, I again found myself oppressed with a longing desire for the conversion of souls, and that God would glorify himself by a revival of his work. During the previous winter I had mingled somewhat in the daily prayer-meetings and revival work in Cincinnati, under the direction of Rev. E. P. Hammond; and thought I should be willing to die if I could see one glorious work of grace in Wilkesville. The church also was in a hopeful state. Their house of worship had just been repaired and a parsonage erected, and there was more than usual interest in the Sabbath-school, and in all the services of the church. The week of prayer came, and we attempted to observe it. At one of the first day meetings appointed for prayer and conference, a man of mature age and the head of a family, whom we all believed to be a Christian, but up to that time rather a worldly Christian, rose in his place and with quivering lips said, "Brethren and sisters, I have not been living as I ought to live. I hope you will all pray for me that I may live better." This brief and simple confession seemed to thrill the whole meeting, and from that moment there was new life in the prayers that were offered, the songs that were sung, and the remarks that were made. The revival was inaugurated, though I did not know it. There was a demand for preaching, and besides a short sermon to the Sabbath-school on Sabbath morning and the regular Sabbath morning sermon, I continued without plan or previous intention, to preach every evening for a month. Our evening services began with a season of devotion, and closed with a meeting of inquiry and prayers for the anxious, the entire congregation remaining till the meeting closed at nine o'clock.

Whilst the meetings were going on, I said nothing about joining the church. But at the next Lord's Supper thirty, whose ages were all the way from ten to sixty, were welcomed to the communion of the church, and it is believed that not more than two or three have ever fallen away. But I must confess that instead of being willing to die, I never in my life was so anxious to live, as when I saw those thirty souls stand up to confess their faith in Christ, and to give themselves publicly to him.

Among the subjects of this revival were some particular cases which to me we so interesting and remarkable that I should like to give a particular account of them; but this letter is already sufficiently long. My last revival at Wilkesville—that of 1874—may be the subject of a subsequent article. I only add that in every work of grace in this world there is a human side and a God-ward side, both of which must be recognized.

OUR CONTRIBUTORS.

The *Cynosure* is happy to announce herewith a grand list of contributors and correspondents for 1883. To read their letters, study their arguments, compare their experiences, and drink with them at the fountain of truth, even Jesus Christ, will be the noble privilege of the readers of the *Cynosure*. The following is only a partial list. Arrangements are being made for the enlargement of the circle until it shall include every section of our country:

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The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

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Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

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Disciples (in part.)

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NEWS OF THE WEEK.

—It is said that the business of the Census Bureau will not be completed for a year or more yet. Several of the divisions, notably the educational and agricultural, are very much behind and will not have their reports completed and distributed for a long time. The Census Bureau has nearly $200,000 yet to spend.

—Of 160 members of the late House of Representatives who did not succeed in securing a re-election, 100 are applicants for official position under the government.

—The bill providing for sending postal orders of a small amount at a cheap rate will prove a very great convenience, and perhaps play an important part in confirming and perpetuating the use of specie.

—General Hazen appealed for an investigation by Congress into his official conduct. It is said he has been answered by an order from the President for a court-martial.

—It is reported in New York that Rufus Hatch, who is now in London, has negotiated with English capitalists to purchase 3,000,000 acres of land from the Northern Pacific Railroad in Montana, and stock it with $5,000,000 worth of cattle.

—A resolution passed the Pennsylvania House calling for a joint committee to investigate the charges of bribery by the Standard Oil Company, mentioned in the Governor's message of March 1.

—The New York street car managers have about decided to adopt the cable system, which has been so successful on the South Side roads in Chicago. It is already in use in Philadelphia.

—Near Washington Gap, Jersey City, a schooner collided with a scow carrying thirty men, seven of whom were drowned.

—Daniel Woods, aged 106, died at Indianapolis. He went all through the Duke of Wellington's campaigns, and was one of the guards over Napoleon Bonaparte at St. Helena.

—The Ohio House has passed a joint resolution for submitting to the people an amendment for a tax on liquor, or to prohibit the manufacture and sale of intoxicating beverages.

—A falling wall in a Nashville fire of Wednesday night buried three men, Thomas Womack, William Miller, and John Frith, whose remains were taken from the debris two days later.

—The funeral services over the late Governor Stephens, at Atlanta, Ga., were participated in by thousands of people. General Toombs and Senator Brown were among the speakers. Crowds continued to arrive during the day until fully 50,000 visitors were in the city.

—The New York *Herald* flood fund continues to advance at the rate of over $2,000 every twenty-four hours. A second subscription was received from Consul Beauchamp, at St. Galls, Switzerland, of $416.72. The total amount received to date is $39,502.22. The water in the Diamond shaft at Braidwood, Ill., has been reduced 72 feet 8 inches in depth, and there is still to be pumped out 12 feet 4 inches. Twenty graves have been dug, and fifty coffins are already on hand. Some twenty bodies are expected to be found at the air shaft. The receipts for the relief fund amount to $15,389.53.

FOREIGN.

—Premier Gladstone, in the House of Commons, said the recent surmise that the evacuation of Egypt might be complete in six months, was merely an expression of hope founded on circumstances.

—Lady Florence Dixie, in a letter to the London *Times*, charges that Biggar and Parnell, as trustees of the Land League fund, have not accounted for £152,000. She claims that while this money is unaccounted for, Parnell and his followers have no right to mock the sufferings of the distressed in Ireland by their sham championship of the starving peasantry.

—Seven hundred persons are in want of food at Swineford, County Mayo, Ireland. More than thirty persons are being treated in the poorhouse for famine fever.

—It is stated that illness of Prince Gortschakoff, late Russian Premier, is due to a recent attempt to poison him. After severe vomiting last week, the doctors discovered traces of phosphorus. The police are making an investigation.

—Great excitement is aroused in Calcutta, India, because of the proposed law giving native magistrates criminal jurisdiction over whites in certain cases, and has spread to the army. A letter from an officer in a large garrison says the danger is most serious, and it will be impossible to control the men if a comrade is sentenced by a native judge.

—The families of many of the imprisoned Socialists in Spain are receiving funds for support from mysterious sources. A detachment of troops has been sent to Arcos as it is feared the attempt may be made to break open the prison there, in which members of the "Black Hand" Society are confined.

—Advices from Tamatav, Madagascar, dated February 26, announce the arrival of ths French gunboat Vandreuil. The town had not yet been occupied. Four French men-of-war have arrived at the northwest coast of the island. The natives were excited, and prepared to resist the French.

BUSINESS.

TRIAL SUBSCRIBERS.

The few hundreds who have received and read the *Cynosure* on the four weeks Trial list, may safely reckon that the best is yet in reserve, and they should be careful not to miss a single number, by neglecting to forward their subscriptions for a year in time to avoid a *break*. Our back numbers have been so reduced by calls for *specials* that we can promise no back numbers, and you should be sure to keep the connection.

We are on the eve of a struggle which is to determine who shall *rule* and administer our government. Whether secret rings and cliques all centering in Freemasonry shall connive at the crimes of oath-bound confederates, or open courts with lawful oaths shall assure rights at all, on the plane of equality and law.

A PROMISE.

The time has expired in which we promised four numbers of the *Cynosure* for 10 cts., to *Trial Subscribers*. Several hundred have availed themselves of this opportunity and we are hoping to receive a sufficient increase in the list of annual subscriptions to justify the trial.

So many have written favorably that after consultation we have determined to extend the offer until the 22nd inst. We do this to give others an opportunity to get acquainted with our work, and especially with the Washington department. If yearly subscriptions received from Trial Subscribers should be sufficient to justify a further extension we shall be glad to extend the offer beyond the 22nd inst., otherwise we shall be compelled to close with that number. It is not for us but for you, friends, to say when this offer shall cease, by sending in subscribers—either your own or your neighbors.

TO OLD SUBSCRIBERS.

We want to *keep all* our old readers while adding many new ones to our list. We shall do our best to merit your confidence, and hope to receive your co-operation and continued patronage. Give us a fair trial before you "cut our acquaintance." We come to you with a clean dress, a pleasant face, and words of truth and soberness, modestly asking a weekly welcome at your fireside.

Orders for books in the general trade are beginning to come in for which we are obliged. If you are going to order any thing published or sold in the trade of this city, please give us an opportunity to serve you and we will do our best to make it satisfactory and to your interest to order all books, tracts etc., from Head-quarters at 221 W. Madison St.

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HELP YOURSELF AND THE CAUSE.

Much less inconvenience and confusion has occurred in the transfer of correspondence than was anticipated. It speaks well for the intelligence of our patrons that a letter intended for the N. C. A. or *Cynosure* is very seldom misdirected A glance at the book orders sent during the last few days, suggested that a word of commendation was due to those who have so readily fallen into line. You have our thanks, and we are still at your service to send anything published in the line of our reform and also any book on sale in this market. When you send for "Freemasonry Illustrated," "Odd-fellowship Revised," etc., put in your orders for Bibles, histories, biographies, volumes of sermons, books for your children or any standard works you may want. They will receive prompt attention at No. 221 West Madison street, and every penny of profit go to the credit of the work we have hand as your agents and fellow-in helpers.

THE OLD GUARD.

Will the "Old Guard" look after the new four weeks recruits and see that they are mustered into the regular army, and fall into line on the Lord's side.

MARKET REPORTS.

CHICAGO, Mar. 12, 1883.

GRAIN—Wheat—No. 2		1 08½
No. 3		94
Rejected		84
Winter No 2		1 10
Corn—No. 2		59
Rejected		51
Oats—No. 2		43¼
Rye—No. 2		64¼
Bran per ton		15 75
Flour—Winter	4 50	@6 00
Spring	2 25	@7 50
Hay—Timothy	8 50	@11 50
Prairie	5 00	@10 00
Lard per cwt		11 30
Mess pork per bbl		18 15
Dressed hogs	7 90	@8 00
Butter, medium to best	15	@30
Cheese	05	@14¼
Beans	1 75	@2 35
Eggs	17	18
Potatoes per bu	60	@80
Seeds—Timothy	1 45	@1 64
Clover	6 50	@8 00
Flax		@1 34
Broom corn	02½	@ 07
Hides—Green to dry flint	6¼	@11½
Lumber—Clear	43 00	@52 00
Common	15 00	@22 00
Shingles		3 20
WOOL—Washed	24	@41
Unwashed	18	@30
LIVE STOCK—Cattle extra	6 50	@7 00
Good	5 75	@6 25
Medium	4 50	@5 60
Common	2 50	@4 40
Hogs	6 80	@7 90
Sheep	3 75	@6 50

NEW YORK MARKETS.

Flour	4 10	@7 25
Winter	92	1 27
Corn	62	@72
Oats	52	@58
Mess Pork		19 35
Lard		11 60
Eggs		38

WM. W. FARWELL,
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76 Dearborn Street, CHICAGO.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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A FEW REMARKS.

It seems after all the Chinese have something human about them. Our government forbids them the privileges granted to people of all other races whatsoever, although the influence of some of these upon our political condition is something fearful to contemplate. The idea that they would resent the indignity implied in singling them out by special and odious enactment hardly occurred to us, and the announcement that the Chinese are neither indifferent nor inactive under the condemnation of their race is news to us. But the State Department is informed that every means is being adopted to drive Americans from the empire. Heavy restrictions are being placed upon their business, and new enterprises are prohibited if conducted by Americans. These retaliatory measures are having the effect to make it impossible for Americans to conduct successful business, and they are finding it more convenient to leave the country than to contend against hostile legislation for which an example has been set by their own government. Eastern ship-builders and Western merchants who are mutually interested in the Chinese trade will soon begin to be heard upon this question as well as the crowd that follows Kearney and Kallock.

Some good friends may think it unwise to vindicate the Chinaman in this controversy. There are, truly, many and serious objections to his presence in our communities, but the principle is not affected by these accidents of habit and religion, that the uniform custom of our nation with respect to foreigners has been violated in this instance; and as for the petty revenges of the Celestials, we could not expect them to repay other than in kind since an enlightened and Christian people gives them the example. We are also confirming the propriety of this Chinese business in our threats toward the German government for prohibiting our pork. Secretary Frelinghuysen has taken in hand the matter of instructing the Germans and persuading them to repeal an embargo for which there is no foundation in fact, that is, that American pork is dangerously infected with trachinæ. The best medical inquiry shows that there are no sanitary grounds for the prohibition, but it is simply a commercial affair to prevent the competition of the American product with the German. It is understood that if the German government persists President Arthur will cast about for some way of retaliation and send a message to Congress. This kind of petty revenge may be excusable in a Confucian, but if America can find no nobler course we shall deserve all the enmity which must spring from it, and the great God whose Son we serve, at least in name, will remember our disobedience of one of his plainest commands.

The business men of Chicago are having another uprising against a bad local government. Harrison, now nearly through with his second term of office, is a demagogue of the most unquestionable character. Under his rule the brothels, drink holes and thieves have prospered to a degree almost unknown before. As he has lately signified his purpose to run for another term, a strong and well organized movement is being made independent of party, and the name of a leading manufacturer placed at its head. A part of the platform of this movement charges the retail liquor traffic with demanding more supervision than any other business and causing most of the crime committed, and resolves for law, good government and high license.

The trial of John F. Burrill, Grand Secretary of the Illinois Grand Lodge of Freemasons is now proceeding at Carlinville, Ill. The circumstances have been given at length to our readers, how for years Burrill put into his own cash box the dues received from lodges, and how infamously his wife was treated and finally deserted. The trial is a curiosity. The Grand Lodge is the real prosecutor, though not nominal, and four of its five lawyers are Freemasons, as are all four of Burrill's counsel. Among the number are ex-Governor Palmer, Gen. John A. McClernand, ex-Congressman, Gen. John I. Rinaker and State Senator Charles A. Walker. Among the witnesses are John C. Smith, ex-State Treasurer, Past Grand Commander Knight Templars and a prominent Odd-fellow, Wiley M. Egan, L. L. Munn, Gil. Barnard, etc., Masons of mighty numbers, long titles and many banquets. But on the jury only one Mason is to be found, and he evidently of indifferent character, which shows what these lords of lodgery think of the influence of the order in the court room, for either side must desire the jury free as possible from the secret influence of the other.

The Russian government has proposed to the other powers that an international detective force be organized to enable them to cope with the Anarchists, Communists, Nihilists, Socialists, Fenians, Invincibles, Black Hands and the other sisters of Masonry. France, Switzerland and Austria have acquiesced in the proposal, and other powers may feel compelled to join them if explosions and stabbings do not cease. On Thursday evening the local offices of the British government at Westminster, London, were shattered by an explosion which thundered like the discharge of a columbiad, shook the galleries in Parliament House, filled the adjacent streets with broken glass, and scared everybody but hurt only two little children who were thrown out of bed and badly cut in their faces. The authorities believe that dynamite and Fenians were the cause. The London *Times* building was attacked in the same way the evening before, but escaped damage. On Saturday, at Windsor, Lady Florence Dixie, who, writing from Ireland lately, has entered grave charges against Parnell and others for misuse of the Land League funds, was attacked by two ruffians disguised in female attire, who attacked her with daggers, and made off after cutting her clothing. A St. Bernard dog probably saved her life, but the lady swooned at sight of the weapons and knows not how she escaped. In Paris the Communist lodges are making endless trouble with riotous meetings, street parades, magazines of dynamite in private houses and drunken banquets where revolutionary speeches are made and infants baptized. These restless spirits of anarchy, impatient of control, would enjoy themselves none the better if their devilish thirst for blood, revenge, power, wealth—they they know not what—were gratified; and it may reasonably be doubted if the triumph of their theories, strained through a disordered fancy, would better the condition of the masses. The poor and humble people groan under their burdens for war taxes and to support the luxury of courts, but have little hope of relief through such means.

Dr. Kittredge of the Third Presbyterian church of this city suggested last Sabbath a remedy for all this warring of factions, cabinets, secret bands and assassination clubs. He says that since the translation of the Bible into the vernacular in Russia, by command of the Czar some three years ago, there has been a great transformation in many parts of the empire. The Greek church has for centuries stood between the souls of the people and the light of life as revealed in the glorious Word. Squalor, wretchedness and vice marked the mass of the people and Nihilism arose to destroy a social and political system which seemed to keep them in degradation. With the diffusion of the Bible, though yet not wide, and the preaching of a few devoted men, great changes have been made in some districts, which are as marked in the diminution of drunkenness and vice and for cleanliness and thrift as are the Protestant cantons of Switzerland from their neighbors who yet worship by priests. This movement the preacher believes, and correctly, will be more powerful than the sword of the Czar against Nihilism. Give Europe Bibles against the revolutionist lodges and both they and oppressive rulers will soon be extinct.

PROTESTATION OF INNOCENCE BY CRIMINALS.

BY REV. JOHN BOYES.

Some of the Irish papers continue to pour out their indignant protests against the guardians of the laws and liberties of that country, for the execution of murderers who maintain their innocence when on the scaffold. It is comparatively common in Ireland for murderers to persist in their innocence even with their last breath. Protestations of innocence on the scaffold are scarcely entitled to serious consideration. The pretended innocence is often no more than a solemn equivocation. Such protestations by undoubted murderers are no new thing under the Papal *regime*.

In a book written by Charlotte Elizabeth called "The Rockite," and published in 1829, reference is made to a similar execution, where there had been loud protestations of innocence. Mr. Butler said to his servant: "Now, on your honor as a soldier, Delaney, do you believe those miserable fellows did not commit the crime for which they suffered?"

"Indeed, sir, I am pretty sure they did."

"And yet," said Mr. Butler, "you heard that solemn protestation of innocence?"

"Yes," answered Maurice, hesitating; "they died innocent, sure enough."

"Are you jesting with me, sir?"

"I couldn't make so free with your honor, let alone such a time as this. I mean to say that they got absolution from the priest, and after that, you know, sir, their souls and their consciences were as clean as if they'd been asleep in the cradle ever since they were born."

The authoress states that after an execution in Galway in 1823, a magistrate was expressing his horror at hearing the murderers persist to the last in their innocence, when the evidence had been so conclusive against them. A Roman Catholic priest who was near, justified their assertion by stating that in consequence of his having that morning granted them absolution, they were restored to a state of perfect innocence, and had therefore spoken the truth.

In Thackeray's Irish Sketch-book is a passage referring to two men called Byrne and Woods, who were condemned at Clonmell in May, 1842, showing that such denials of guilt are not in the least trustworthy: "Two men were executed pursuant to sentence, and both persisted solemnly in denying their guilt. There can be no doubt of it; but it appears to be a point of honor with these unhappy men to make no statement which may incriminate the witnesses who appeared on their behalf and on their part perjured themselves equally."

There had been a great deal that was ferocious and brutal, the evidence was clear and full, and yet they died declaring their innocence.

An ex-Roman Catholic priest confessor, says that "The penitent on confessing his crime, when about to expiate it by hanging, or before he is convicted, is

guarded by priestly absolution. The murderer being absolved, his conscience is at ease, and he considers himself, and is by his fellow-Catholics considered, as innocent as a babe just baptized. This is it which emboldens a murderer to assert his innocence in those words. There are cases when a truly penitent murderer is forbidden by the priest to confess publicly his crime, ou account of the stigma which the deed would cast upon his relations and friends. This, no doubt, is but worldly prudence—it has occurred in numberless cases."

Such is the condition of things in priest-ridden lands like Ireland. Truth, honor and religion are ignored even when on the confines of the eternal world.

Louth, England.

THE FEASTS OF SATURN.

Mr. Editor:—Your statement in the *Cynosure* of Feb. 15, that "Mardi Gras was the feast of Saturn," is far more comprehensive, far more significant than it may appear to many even of your Protestant readers.

"Throughout the realms of the ancient paganism," Saturn was worshiped as the "god of the mysteries," "Father of the gods," etc. He was worshiped also as the Messiah—the false Messiah, of course—and under the name of "Tammuz." As the god of wine, the patron of drunkards, licentiousness, and every conceivable form of debauchery, and "uncleanness," he was worshiped under the name of "Bacchus." His worship was celebrated privately in the "mysteries," and publicly and openly in the feasts, or "festivals." Whatever difference in details there may have been in these different methods, in character, they were always the same. In both, "superstition waved high her flaming torch, while the wildest, foulest revellings and debaucheries were always their inseparable and even inevitable concomitants.

Both sexes were initiated and miugled freely in the mysteries. Shrouded and defended by the dark pall of secrecy which enveloped them, those mysteries became—as was iutended—"places of assignation," and, as a natural result, the fruitful nurseries of indiscriminate licentiousness and vice. Whenever and wherever the feasts, or festivals of Saturn were celebrated, the whole community became a complete pandemonium in debauchery, licentiousness and moral pollution of every form and name. Rollin, in his Ancient History, says of the feasts of Bacchus, in Athens, Greece, "Nothing was seen but drunkenness, debauchery, and all that the most abandoned licentiousness could conceive of, gross and abominable. And this, an entire people, reputed the wisest of all Greece....admired and practiced. I say, an entire people, for Plato, speaking of the Bacchanals, says he has seen the whole city of Athens drunk at once!"

Strange as it may appear, these excesses were always a part of the solemnities of the festival. Stranger still, it is now well known, that amid all the abominations that attended these orgies, their grand design was, professedly, "the purification of souls....from the guilt and defilement of sin!" *Servius in Georg., lib. 1. vol 2, p. 197, and in Eneid, lib 6, vol 1, p. 400. In Hislop, p. 35.* In Babylon, where it originated, and afterward in all the pagan nations, the great drunken festival of the month Thebeth, answering to our December,—called in Rome, Saturnalia (*Hislop, pp. 156, 7*) was celebrated in commemoration of the birth of Tammuz (Baechus). In Rome, the whole month of December was considered as belonging to the Saturnalia, though *the 25th was especially devoted to the birthday celebration.* (*Idem, pp. 159, 60.*)

Just as now in Christmas, the festivities were continued according to the tastes, inclination, or ability of individuals. As now, too, by some they were continued till the great carnival, now called Mardi Gras, in February, which seems to have been the winding up feast, in the Saturnalia.

All this great Mystery of Iniquity—the old pagan Saturualia, the drunken, Babylonian festival of Bacchus, uow lies hidden, disguised, yet rampant, under that cunning, deceitful name—Christmas!

How came this? Let us see. Very early in the history of the church, Christians began to celebrate the birth of Christ. Many celebrated it on the 20th of May, others, on the 6th of January. Late in the fourth century, the fiat of the church that December 25th was the time, settled the whole matter, aud from that time till now that day has thus been widely regarded and observed.

But why did the church adopt the drunken festival of Bacchus, the Saturnalia, with which to celebrate the birth of Christ, and why did she choose December 25th for that purpose? Let us see. One single fact answers the whole question. Compromise; compromise with paganism; concession to its dark spirit in everything, had become, in that century, the ruling policy in the church. The order of Christ's house was already set aside and superseded. The ancient pagan hierachy from the Pont. Max. down to the lowest priestly order, had usurped the place of the ministers of Christ; the Lord's Supper had been supplanted by the uubloody sacrifice of the mass. The ordinance of baptism had become thoroughly paganized; pagan rites and ceremonies had completely perverted the Christian worship, and several pagan festivals had been adopted and had found their way into the church, as Christian ordinances! In short, the church has herself completely swallowed up, absorbed by that vast sea of paganism, into which she had deliberately thrown and abandoned herself. Her adoption of the Saturnalia was therefore, but the natural, logical result of the rule, the system of administratiou, which for centuries she had followed and practiced.

The reasou for her choice of December 25th, is equally clear. The birth of Bacchus (Tammuz) had for ages been celebrated among the pagan uations at time of the winter solstice in December; in Rome, on the 25th. As the church had committed herself to the work of adopting and assimilating the whole system of the ancient pagauism, it was but natural that she should seek to perpetuate the worship of its chief divinity, and especially that great festival by which his birth was commemorated.

To do this, and at the same time impose the festival, birth-day aud all, upon the world as a Christian ordinance must be a master-stroke of skill, in strategy, artifice and cunning. But she was equal to the occasion. She fulminated the astounding falsehood, that Christ was born on the 25th of December, the natal day of his great enemy and rival, the great pagan Messiah; and then, under the captivating, but profane euphonism of Christmas, she adopted and baptized the old Roman Saturnalia, the druuken Babylonian festival of Bacchus, with which, on that day professedly, to celebrate the birth of Christ!

Of course, Romanists have accepted and observed this festival from the first, but until within a few years most Protestants have treated it with deserved contempt. Now, however, this purely pagan observance, this fuming, recking exhalation from the bottomless pit, under its present specious disguise, is fast finding its way into the very bosom of the Christian church! Even the rank and dignity of a Christian ordinanee are being freely accorded to it. In fact, no true Christian ordinance receives even a tithe of the attention and honor now being bestowed on this great name of blasphemy!

The manner of its celebratiou—excepting the bloody sacrifices—is precisely that of ancient times. The gifts, mirth, feasting, dancing, "laciviousness, lusts, excess of wine, revelings, banquetings and abominable idolatries" of its great bacchanalian original, are literally and carefully preserved and practiced; and this not among Romanists only, but to a shameful extent, even among Protestants!

With such positive and emphatie endorsement from both church and clergy, as is now given it on every hand, it is no wonder that Christmas is surely and powerfully sapping and undermining the very foundations of morality and religion in our land. Nor is it any wonder that the unanimous verdiet of the best portion of the American press should be, and is, that the worst features of this worst of festivals are increasing upon us with every repetition of the Christmas celebration! Surely we must have fallen upon the times predicted by the Master, when deceivers shall show great signs and wonders, insomuch that if it were possible, they will decieve even the very elect!

Of the abominable idolatries of this feast of Saturn, so abundant, so startling, even among professed Christians, more anon. Senex, Sr.

Reading, Mass.

FRIENDSHIP, LOVE AND TRUTH.

BY E. RONAYNE.

These words form the key-note of the Odd-fellow society, and in the imposing though empty ritual of that institution they are conspicuously represented by "three links" and worn as a distinguishing badge by almost every Odd-fellow iu good standing throughout the world. Let us examine them for a little while in the light of God's Word and see what they really signify and what is their true source and character.

And first as to what "Friendship" represents in the Odd-fellow society. It must unquestionably represent one of two things. It must mean either "the friendship of the world" or else it must mean the friendship which exists, and which must of necessity exist among the children of God—among those who have been "born again" and who are therefore united to a living Christ at God's right hand. It is scarcely necessary to remark, and yet because of the abounding ignorance around everywhere, and more especially because of the prevailing corruption hidden by the woman—the false church—and so leavening the whole lump (Mat. 13: 33) it will be proper to say that God recognizes one society and one only down here in this dark, sin-cursed world, and that society is the one formed or organized by the Holy Ghost through the Word of God, composed of "born again" ones and of which the Lord Jesus Christ is the living head. In God's Word there are two classes of people, and only two, most clearly and distinctly set forth, namely the children of God and the children of the devil. Those who are uow the children of God were at one time and up to a certain date—up to a certain moment—the children of the devil; but just as soon as they received Christ as their own personal Saviour, just the moment they trusted in him as their substitute, clearing the whole scene of sin and puttiug it away at once and forever "by the sacrifice of himself," that moment they were "born again;" they instautly became "the children of God by faith iu Christ Jesus;" they were "delivered from the power of darkness and translated, or trausplanted, into the kingdom of God's dear Son." (Col. 1: 13.) They were "sealed with that Holy Spirit of promise" (Eph. 1: 13), as those for whom the Lord Jesus paid the ransom of his own precious, priceless blood. (1 Pet. 1; 18, 19.) They are united to himself forever and forever, being members of his body of his flesh aud of his bones (Eph. 5: 30), and he will one day present them all—every one of them—"before the presence of his glory with exceeding joy." Jude 24.

The other class, those who have rejected Christ, or rather those who have never yet really received him as their own individual, personal Saviour no matter what their profession may be, are without any question whatever the children of the devil, following his course (Eph. 2: 2), indwelt by his spirit aud naturally and unceasingly doing the lusts of their father. Eph. 2: 2. Speaking of the personal, practical holiness of believers the Holy Ghost most definitely and clearly brings these two classes before us. In 1 John 3: 10 we read, "In this the children of God are manifested and the children of the devil," and in John 8: 44 the Lord Jesus himself very plainly declares, "Ye are of your father the devil aud the lusts" or desires "of your father ye will do." Hence then the two distinct classes, and there is no middle ground. The children of God—born again, born from above, born again by the Word of God in the power of the Holy Ghost (1 Pet. 1: 22) and the children of the devil, rejecting the Word of God and resisting the Holy Ghost. (Acts 7: 51.) The children of God having their Father's spirit, their Father's nature and so united by the Holy Ghost to the Man in the glory (Phil. 3: 13; 2 Pet. 1: 4.): the children of the devil having their father's spirit, their father's nature and united to him.

But again, the children of God are collectively designated by the Holy Ghost as the household of God (Eph. 2: 19); the church of the living God (1 Tim. 3: 15); the church of the first born (Heb. 12: 33); the bride (John 3: 29; Rev. 21: 9), and the body (Col. 3: 15); but nowhere in God's Word do we find them designated by the name of Odd-fellowship, or Freemasonry; nor by that of Methodists, Baptists, Presbyterians, Congregationalists, or by any other name or title in common use among the various sects and systems and societies of men in these last and perilous times. Odd-fellowship, as a human institution, rejects Christ *in toto.* His name cannot be even tolerated accordiug to the laws of Odd-fellowship in any lodge of the system nor can it be mentioned in any so-called prayer or religious formula or ceremony as set forth by the Supreme Grand Lodge of this country. Hence, then, without any doubt, and beyond and above all controversy, the society of Odd-fellowship is simply and purely a worldly society, distinct and separate altogether from that one only society which God recognizes, which the Holy Ghost is still organiziug, and of which the Lord Jesus Christ himself is the head. Its laws are worldly, its motives and objects are worldly, its membership is worldly, every solitary element of its entire formation is worldly through and through; and beyond all cavil or disputation, according to the nuerring Word of God, the entire system from copestone to foundation is owned and controlled aud inspired by the devil. It is a worldly, devilish institution and as such its so-called "friendship" is that and that alone which exists among the devils and which will ultimately be the prevailing sentiment among the damned in hell.

This language may seem harsh, and doubtless to some readers of the *Cynosure* it will possibly sound as being perhaps somewhat of an exaggeration; but granting this to be the case, and putting it in the very mildest possible form by simply stating that Odd-fellowship is merely a worldly institution, and that its

"friendship" is also of the world, what then? Now turn to Jas. 4: 4—"Ye adulterers (spiritual fornicators—Revised Version) know ye not that the friendship of the world is enmity with God." The friendship of the world eumity with God! The "friendship" of Odd-fellowship enmity with God! As an Odd-fellow you are not only an enemy of God by nature for that every unsaved man is, but the very bond of friendly intercourse which Odd-fellowship inculcates and which therefore ought to exist in every lodge, that very bond of friendship, I say, is most distinctly declared to be "enmity with God." Then without any question the first link of that "chain" which Odd-fellowship "entwines" around its candidates on the very night of their initiation is to represent, when truly interpreted—that is, interpreted in the light of God's truth—that henceforth they must be enemies to God and to his Christ and that they will love, honor, serve and obey the devil so far as his wishes may be revealed through the medium of Odd-fellowship, and as expounded and set forth by the Noble Grand or the Grand Patriarch. This is simply terrible and yet there is no evading its truth. The friendship of Odd-fellowship means enmity with God, and he who is a friend to Odd-fellowship must of necessity bear testimony against God.

In my next I shall endeavor to examine the two remaining links "Love and Truth."

PEOPLES' OBJECTIONS.

BY MRS. E. G. BAILEY.

The objections that people make against opposing secret societies are so singular and inconsistent when you put them together, that they would be funny if they did not reveal a state of mind wholly blind to the truth.

Says one, "It is such a little thing to oppose secret societies. They don't amount to anything. Why waste your time and strength?" If it is a little thing let us get rid of them speedily. The stones were to be gathered out of the highway of the King. But just try opposing them. Condemn them in public. Get up in prayer-meeting and say they are evil. Move a resolution that they be abolished, and then see if it is "a little thing."

"Oh," says another, "if you say anything it stirs up such a fuss. It will split the church, and you can't do anything anyway. Secret societies are too powerful."

Then it is not a light thing to oppose them but does demand a great effort and much sacrifice. And if it is true that there is anything besides the power of Christ so strong that it binds the consciences of men, it is time that those who claim liberty of thought were rising to assert their rights. And what if it does split the church? The true church cannot be split. Its "fellowship is with the Father and with his Son Jesus Christ," but it may need pruning.

"But I don't think it is time to agitate the subject. People are not ready for it. They don't want to hear about it." Of course they don't. Unwelcome truth is always bitter, but there is all the more need of it. Shall we say of a sick patient, "Oh wait till he feels better; he don't like the medicine. It makes him worse; wait awhile." No, give the bitter portion, use the knife if need be, but do not stand foolishly waiting for a sick man to say what he will or will not take. Does the Bible justify a man who believes a thing to be wrong, in keeping still about it because it will offend somebody if he speaks?

"But a man needn't be forever harping about the matter. Mr. So-and-So makes a great mistake in pressing the matter so hard." Perhaps Pharaoh thought Moses was "harping" too much on one subject, and the people of Israel thought for a long time that he was making a great mistake. God himself says he "earnestly protested" against the sins of the people—"rising up early and protesting." How can we ever get the truth before the people unless it is presented to them? And is it going to grow any easier by putting it off?

"Well, let them alone and they will die out of themselves." This is not true. Facts and experience disprove it. Says a distinguished Christian writer, "Organized and profitable evil never disappears except in storm and tempest. Secret societies, far from dying out, are increasing with startling rapidity. The Masonic order alone has more lodges and members than there are Congregational churches and communicants and there are numerous other equally strong orders. Society is eaten through and through with their poison and there is no hope of deliverance except by the grace of God working through the enlightened conscience of men.

"Well, preach the Gospel, that is enough." That is like saying to the doctor, "Give him medicine, that is enough." "Certainly," he will answer, "but I must know what ails the patient and give him the proper remedy." A mixture of all drugs might stupefy and kill. A general gospel that does not hit a man's particular sin may calm him into a sleep from which only death and the judgment will awake him.

"But" say a great many—and this is the most hopeless objection of all—"I don't know or care anything about secret societies. They are mere child's play. I don't belong. They don't affect me in the least. I am not interested." Truly it can be said of these as the prophet said of old, "They have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace." We need the blessed instruction of the Spirit that we may learn to "consider our ways."

MASSACHUSETTS CLERGYMEN.

The religion of Freemasonry can no more compare favorably with the Christian religion, than the calf-worship of Aaron could compare with the religion of Moses.

The country naturally looks to Massachusetts as the true representative of the religion of the Pilgrims; but if Freemasonry has taken the place of that religion, what must be the consequences to the country? These consequences would be to the country what the consequences would have been to the world if the calf-worship of Aaron had been carried into the Holy Land instead of the religion of Moses.

We are led to these remarks by a very singular incident in the history of the United States. The incident is as strongly marked in a moral point of view as was the conflict between Aaron and Moses. It is as follows:

When, in the year 1833, Freemasons of Vermont, themselves, arose against Freemasonry as an institution whose practical workings had proved it to be unchristian and unrepublican, an effort was made by the people of that State to abolish the lodge, which finally succeeded. The arguments advanced in favor of this movement evinced an elevation and manliness of sentiment that showed that the State was worthy of being regarded as the model republican community of the world. A large number of the fraternity expressed themselves in the most decided terms in favor of surrendering the selfish advantages which Freemasonry gave them as a duty to republican principles.

While the question of abandoning Freemasonry was being discussed in the Grand Lodge of Vermont, in October, 1833, resolutions to that effect being moved by a Royal Arch Mason, a reverend gentleman from Massachusetts, a Mason of high standing, made his appearance in the lodge and advanced arguments of the following purport, viz., In a courteous and eloquential manner he endeavored to smooth over the objections which Vermonters had raised against Masonry; praised the institution in the old-fashioned way, by representing it as the handmaid of religion, as having much of the Bible doctrines in it, etc., etc.; expatiated largely upon its beauties and great benefits, upon the bitterness and persecution of Antimasons; appealed to the pride and spunk of the Green Mountain Masons in defending and sustaining the order, and intimated that their case was like that of the martyrs. He was very lavish in his compliments upon the State and upon its Freemasonry.

But in spite of these compliments of this Masonic clergymen from Massachusetts, the people of the State went on and abolished what they found could not be reformed; the Masonic lodges, to their honor, gave up their so-called charters, and ceased to exist. The Anti-masonic party after a hard but glorious struggle, came in power, and may be said to have maintained the republican character of the State for a period of nearly thirty years, in a way to command the respect and admiration of the world.

But it was not many years after the Vermont lodges had been closed forever (it was thought) before the insidious teachings of the Massachusetts clergyman began to reopen these lodges, and set them in active operation; so that by the close of the war of the rebellion they were in more active operation than ever before. The Masons of the State, in spite of a law to the contrary, took unto themselves seven other unclean spirits seven times worse than the first, until now the government of the State, like that of Massachusetts, is Masonic and pagan, and not republican and Christian.

We think that the Massachusetts clergy, if they remain quiet under the recent exposures that have been made respecting the character of Freemasonry, virtually accept the sentiments of their representative to Vermont in 1833, and should be recognized throughout the country as sustaining and advocating the Masonic religion. Instead of being regarded as the true exponents of the Puritan faith and Puritan polities, they should be held as representing the interests of the Masonic religion and Masonic government. It will be utterly ruinous to the country to regard Massachusetts as a Puritan State in religion and politics while she is secretly sustaining the unchristian and unrepublican doctrines of the Masonic lodge.

The people must come to regard Masonry as what it really is, and treat it as such, or the present form of government must be abandoned. Freemasonry could no more run a republican form of government than the Romish church could. It is a secret, irresponsible political party, which seeks to advance its interests and secure power by assuming the forms and pretences of religion, while its morality is utterly spurious. Of all parties the worst one is a secret party. To trust such a party with power is violation of every precept of human prudence.

AMERICAN.

MASONIC EXCURSION.

Having, of late, taxed our vast powers on the "Milky Way" and also in Aurora's theatre to a dangerous degree, all in the service of our sublime order, I conclude to join a band of my "thrice potent" fellows in a grand and sublime trip around the circuit of the late comet, and thus unbend my gigantic intellect.

We must away, as the celestial train is now halting for its Masonic conclave, waving his fiery tail in graceful fashion, and bowing his head of molten fire in solemn reverence, while all the stars seem to vie with one another to do honor to our sublime constellation. Some of our royal magnates may of right be enrolled.

"Thrice Potents" Cheekling, Egotus, Proudstep, Strutwell and Longfeather.

Present.

"Princes of Mercy" Clap-gavel, Rush-dagger and Slysting.

Here.

"Grand High Priests" Crossbones, Tipskull and Hon. Mr. Compass, Esq.

Present (and anxiously waiting).

"Grand Pontiffs" Lord Pomps, Dean Bumkins and Maj. Somepumpkins.

Our reverences here.

"Knights of Kadosh" Balaam, Ahab and Saul.

Our royal dignities all present.

"Grand Inspector, Inquisitor" Belshazzar and Belzebub.

Behold our illustrious Egos!

"Grand Inspector General of 33d-degree" Lucifer Iscariot, "Grand King" and "Sublime Prince of the Royal Secret."

I.

With such a retinue of thrice potents, etc., etc., we embark on the comet "Bell," Jan. A. L. 5883. By a special dispensation of our grand council we decree Bro. Albert Pike, Grand Inspector General of the 33d degree, S. D., to take a "steerage" passage on the tail of the comet just 24,000 miles in the rear of our sublime Jumbos. We are careful to hold his excellency inside of our cable-tow, which is 25,000 miles, the circumference of our Masonic mundane. This dispensation is made as a mild repremand for scalping, by instigation, Union soldiers, wounded as they were, on the battle field of Pea Ridge. True, he violated no law of *ours*, but we must, through Masonic policy, *seem* to be loyal. He can make the sign of distress if his ears and feet get cold, in the breeze, and we will take him into our benign bosoms as a brother beloved. The tail will all be needed for the accommodation of the representatives of the multiplying secret orders, of all names and natures, which, excepting perhaps a few, such as Ku-Klux, Mollies, and such like. These *bioplasts*, called the minor orders, will naturally come in as steerage passengers, on the tail of our sublime craft, till such time as they shall culminate in the more solid form, and can be recognized by the parent orders. We sincerely hope the tail will not need to be extended to take on the fast increasing progeny, for it might collide with some celestial body and endanger our angelic conclave.

Now we are "all aboard" and on our way around the grand circle, we expect by special edict to make the trip inside three score and ten weeks. This will be a rate of speed to which our steed is quite unused, as its usual trip is made in about 125 years. But we are fast dignities, and regulate the stars, you see. Look at *us* and our *titles* and remember.

We can do little more, in this writing, than to inaugurate our celestial panorama. In future messages, our amazingly sublime fraternity, will be greatly edified, as we by degrees spread out upon the expanded heavens the mystic lore of the eternal ages.

Our first look-out amazes us! Let us invoke the gods

of mental intercourse to help us to photograph the scenes now passing—almost rending our Masonic powers of thought, gigantic though they be. A square acre of exclamation points would not do justice to our wondering eyes. Let the legend-gods of Masonry awake! Slumber, ye mundane symbols of Egypt, and repose in eternal sleep! We need you no more. Our great Masonic telescope is on sale, below cost. We need it no more. We leave Morris Heights and revel among the stars. We cross the Milky Way pull the belts of Jupiter and drum on the rings of Saturn. The Milky Way is our boulevard, and the belts of Jupiter our regalia and the rings of Saturn our gong.

Since we embarked on this craft our craniums are swelling so rapidly that fears are entertained that no hats made will hold our sublime heads. Supreme Pontiff Wiseacre, superintendent of our new Masonic furnishing department, has already anticipated the necessity of huge beavers (size 13¾) to be worn by us at the Trienial Conclave, A. L. 5883, in which we shall be Jumbos among our sublime brethern of only common calibre. Our dear wives, with their side degrees, back on the tail, will never recognize us again, by our pictures. Indeed, we only know one another—even *ourselves*, by titles and badges. Dear creatures, they will have to be reassured of our identity, perhaps, by our peculiarities; such as scars on our bodies, and corns on our toes, so vastly shall we be transmuted! Still they come! Masonic scenes!! Come to our help, sungods of universal language! Continents of adjectives are needed to qualify our Masonic worlds. Wait patiently. Pike's Peak.

THE NAMELESS PROPHET OF BETHEL.

It is remarkable that both the leading actors in this tragic scene [at Bethel, 1 Kings 13.] are nameless. They may have been held in deserved repute for good which they had previously done; they had sinned and had suffered; and the Spirit which records the sins of David and of Solomon, notwithstanding their wealth and power, deals tenderly with the reputation of a poor disobedient prophet, as it suppresses the name of "a woman that was a sinner."

The history of the nameless prophet closes beneath a cloud. Name, honor, reputation, and life itself are gone. Had he obeyed his God, who can tell what service he might have been permitted to perform in the world? But he made shipwreck through disobedience, met a violent death, and was buried in a stranger's grave. And all this came from *listening to an old, gray-headed minister of God*—a man who evidently had enjoyed at some time a personal experience of divine communications, but who *lacked those principles of truth and righteousness*, without which no man can be a safe adviser or guide.

It was a bitter message that the old prophet bore to his deceived and unsuspecting guest, and no doubt it made a deep impression upon the lying prophet's mind. That which he had spoken, perhaps in jest or carelessness, had cost a man of God his life, and he could not fail to charge himself with being guilty of his brother's blood.

There are solemn lessons in this record. God sends men still to cry against the sins and follies that are in the world. Those who obey the call and fulfil the Master's will speaking his words and doing his work, may have before them a career of usefulness and honor such as cannot be elsewhere attained. But let them beware of Bethel's lying prophets, let them beware of listening to the evil counsel of *old backslidden ministers* who feel at home among the calves and idolatries of Bethel, whose consciences are seared, and who, to accomplish their ends *will lie*. The race of lying prophets is not extinct, and honest and faithful men are still misguided, deceived and ruined by their falsehoods. Let godly men beware of godless leaders. Let the servants of the Most High know their mission and their Master, let them take counsel from the Lord, obeying his voice, and they shall find safety and peace and blessing. But woe to those who seek their ease and pleasure in forbidden paths; who sit down to rest beneath the oak when the call of God bids them hasten on their way; who count the voice of a fellow-servant as more authoritative than the voice of their Maker, and who will accept the teachings of a lying prophet in preference to the solemn admonitions of the living God. Let the servants of the Lord take heed to their ways, and let the untimely death of the nameless prophet be a warning to many a soul to know their own duty in the sight of God, and to pay no heed whatever to any man, whether priest or prophet, who teaches them to disobey the Lord's commands, or disregard the instructions of his work.—*The Christian.*

—In 1830 Andrew Jackson, President of the United States; John H. Eaton, Secretary of War, and Postmaster General William T. Barry, were elected honorary members of Federal Lodge.

—There are in Great Britain 227,655 Freemasons; of these England and Wales and the dependencies muster 140,000, Scotland 69,256, and Ireland 18,400. There are in Europe about 340,000 Masons in all, and in North and South America about 650,000, and in India and China probably about 10,000, making a total of a little over a million. It is possible that we may add to that number another 10,000 for Cuba and Liberia and Australia.—*London Freemason.*

THE CHAMBERSBURG CASE.

Editor Cynosure:—Not long ago brief mention was made in the *United Brethren in Christ* of the fact that the loyal King street brethren here are in possession of the deeds of the original U. B. church and parsonage of Chambersburg, Pa. Mr. J. Hoke, a member of the "old congregation," replied to the statement in the *Telescope* of Feb. 28, thus taking advantage of very much wider circulation for his statements. Recently the editor of the *Telescope* was here for some days, when we sent him a courteous note with a view to lay before him such a reply to Mr. Hoke in the *Telescope* as would relieve the King street brethren of reflection, by Mr. Hoke, upon their honor and fairness in securing the deeds. The editor declined to meet us, with the remark that it was none of his business, etc., though he had made it his "business" to publish for Mr. Hoke, giving *one side* of the case.

In view of this, we desire to avail ourselves of the columns of the *Cynosure* to give additional circulation to the following extract from the current number of the *United Brethren in Christ:*

HOLDING THE DEEDS.

In reply to Bro. Hoke we have to say:

1. If we can show that Bro. Hoke was in hearty sympathy and co-operation with the King street brethren at the time they obtained the deeds from him, it will relieve them of the implied charge that they secured them dishonorably. This we will show as follows: A letter from Bro. Hoke, then absent from home, was received by these brethren and published in the *Herald* of this city. It began thus:

——————— Aug. 4th, '78.

Rev. John Fohl, Dear Bro.:—I often think of you * * and desire to see you and tell you of the grace graciously bestowed upon me. * * Then there is Bro. Bishop, and Fetterhoff, and Nicklas * * and many others whose names are in the book of life.

This was over a year after the date when he says he gave them the deeds. But he was with them fully at the time he gave up the deeds. About that time a meeting was held at which Bro. Hoke presided, composed of a number of these brethren, as P. Nicklas, L. Oyler, G. Bessor, J. Fetterhoff, J. Nicklas, D. M. Byers and others. Bro. Hoke drafted a paper which was passed by the meeting, from which we quote as follows:

Resolved, 1. That we regard the prosecution of Bro. P. Nicklas to be instigated by a spirit of revenge, because of his zealous defense of our church laws.

2. That believing this whole case against this brother to be aimed at all who love the Discipline of the church, and are determined to stand up in its defense, we will make his cause our own, and will stand or fall with him.

Thus we see that Bro. Hoke was in the same boat with these brethren before and after the time when he gave them the deeds. How then can he insinuate that he gave a certain brother these papers only as a matter of courtesy, and that the brother did not return them honorably? That person was Bro. Levi Oyler, Sr., whose Christian character and social standing would need no vindication in this county or elsewhere by J. Hoke. This brother has not deserved these reflections upon his honor. If Bro. Hoke is *now* going a different way from Bro. Oyler, he ought not to write as though they were not in hearty sympathy when the deeds were obtained by Bro. Oyler, who had no occasion to promise to return them. Moreover, the deeds were in Bro. Hoke's store only for safety, and he was not their official keeper. Bro. Oyler, as chairman of the board of trustees, had a perfect right to get them at any time and keep them away from the store. But Bro. Oyler, Bro. P. Nicklas, and Bro. G. Bessor, the trustees who regarded themselves as having been illegally put out of the board of trustees, held the deeds, till their case should be tested in the higher courts of the church.

They accordingly appealed to Annual conference, and thence to the Westfield General conference. That body admitted that the rights of these brethren were "prejudiced" by "irregularities" in the "proceedings" and "rulings" of Quarterly conference: but it decided that it had no jurisdiction in the case. The deeds were therefore retained four years longer till the Lisbon conference. This body did not deny that the appeal came up regularly, and was "connected with" the case at the Westfield session. But it passed the case with giving mere *advice* to the appellants. As they have not felt themselves bound to accept the advice, they still stand on their appeal, and hold the deeds. This they will do till the appeal is heard.

2. If the possession of the deeds is of no importance, why the recent manifestation of interest in the matter, to say nothing of past consultation of attorneys, and possible "threats" for their recovery? Why Bro. Hoke's "correction?"

3. Against the "disrespect" for the "old congregation" in the term "*So-called First church,*" we will place the term "seceded" used twice by Bro. Hoke respecting the King street brethren. If it cannot be proved that they actually "seceded," then they have as much claim to the name "First church" as has the "old congregation." That they did not at any time secede, is clear. If they did, it must have been prior to the time that Bro. Hoke ceased to "stand or fall" with them. The only date that could be assigned to their secession was when they first worshiped as regular classes in a building in a suburb called Clarksville. We find, however, that after they began to worship there they were still held by the "old congregation" as members. Action of the official meeting, dated April 5th, '78, says "*Resolved*, That the disaffected portion of this congregation be classed, etc., by this official body and the election of officers be held in forty days, provided they totally discontinue their operations in Clarksville and return to their duties as members of this church." Bro. Hoke was still in feeling with them at this time, as we find his letter to them dated August 4th, '78. Now if their secession took place at the time that the "old congregation" ceased to *claim* them as members, or when Bro. Hoke ceased to go with them to stand or fall, such date would be valuable as showing when the old congregation got its right to be called "First church." Even then it would not be fully proved, for it is not fair to say a congregation seceedes when another one ceases to claim it, or when a particular man ceases to co-operate or sympathize with it. Bro. Hoke says of his church that it is "in complete harmony with the Annual conference." But is it with the Discipline either directly or even indirectly through the conference? If not, it cannot easily show its right to be called a United Brethren church at all. W. O. Tobey.

THE MASONIC "BLACK HAND"!!

AN INFAMOUS LETTER THREATENING THE LIFE OF THE MINNESOTA STATE AGENT.

Fairmont, March 10, 1883.

A word of warning to Mr. Williams. Sir, you are hereby given timely notice, that you may avoid the danger that awaits you, should you attempt to lecture against secret organizations in the village of Fairmont. It having come to our ears that you intended giving a series of lectures against secret organizations, 25 of us have been selected, sworn, at the risk of our own lives, to use every possible means within the power of man to prevent this lecture. We have heard of you before in different parts of the State, of what you are doing, and that you are making a business of lecturing against secret organizations. And we have resolved that you shall go no further in this matter. You have also distributed tracts in our village against secret organizations. Now we warn you to go no further in this direction. If you presume to come into our village again engaged in distributing tracts as before, it will be the worse for you. And should you presume to come into our village to hold the meetings that you now contemplate, we say to you, that you will not get out of the village alive. But that your worthless carcass will find a watery grave at the bottom of Lake Sisseton with a stone about your neck, so that your relations and friends may never know of your whereabouts, nor of your awful death. You must recollect that you are not the first one who has been compelled to stop this war against secret societies. You belong to the same class that have been trying to pull down Masonry and other secret societies for a great many years. But we are strong now and are growing in strength every day. You must recollect that the government and the courts are on our side, and we intend to put down this opposition to secret societies at any cost, and we again warn you under pain of Death not to attempt your lecture in our village. We have resolved that you shall not lecture in our village, and we may say to you now, if you attempt it, it will cost you your life. We also give you warning to stop your lecturing againts secret societies in other parts of the State, as an organization is being formed all over the State for the purpose of suppressing your efforts to break down such societies. You have been watched and followed on the cars, and would have met the death you so richly deserve, at one place in this State had the proper parties got to you in time. There has also been seen with you another man in different parts of this State which has been reported to us, although we did not learn his name. We say to you that if you have any regard for his life you had better not bring him with you, and you had better warn him to desist from further pursuing this course any longer. Now, in conclusion we say to you, that if you value your life you had better stay away from Fairmont. For as sure as there is a God in heaven we will take your worthless life if you attempt to lecture in this village. 25.

There is a secret fraternity in New York, composed of foreigners, that uses a peculiar perfumery as its signal or hailing sign. A cavity ring is worn from which the perfume is discharged by pressing a spring. The object and extent of the association are unknown.—*Inter Ocean.*

—A brother in Missouri, in ordering books for distribution, says that they will be put in the hands of his brother, who is a seceded Mason, and will use them at a special term of the circuit court. This seceder was brought to a realization of the enormity of Masonry through reading "Freemasonry Illustrated." "I have caused many others," says the letter, "to leave the lodge, and hope by the grace of God to prevail upon others still to forsake the lodge and serve one Master even Jesus Christ. I have succeeded in getting all my brothers to forsake the lodge. Thank God! One they tried to murder for over two years, but he still lives to expose their evil deeds." This is a grand testimony.

Reform News.

FROM THE GENERAL AGENT.

Coldwater, Mich., March 16th, 1883.

I have been talking over a plan with some of the friends in this State for dividing up and paying off the Washington deficit. We have concluded that Michigan's share is about $500, and one-fifth of that is already secured. Two men take each a $50 share, and if we can find eight more the thing will be done. That is Michigan's share. Bro. C. C. Foote approved the plan heartily, and said his wife and family had been talking of putting in $100, but unexpected calls made it inconvenient for them to do so now. I mention this as a suggestion, and shall probably have more to say on this line soon.

At Jackson I met a most cordial welcome from Messrs. A. and H. Wilcox and their estimable mother, now more than three score and ten, and full in the faith. Their blessing and their gifts for our work are appreciated. At Spring Arbor I found brother and sister E. Mathews in deep sorrow, hourly expecting the departure of his mother, whom the physicians said could not recover. She was full of joy and hope in the Lord.

From Ypsilanti, a five miles walk mostly by moonlight brought me to Friends' church and a protracted meeting in progress, under the direction of Bro. Wm. Allen, assisted by two other ministers in Friends connection. Bro. Allen is of stalwart physique, and able in word and doctrine. He is "comely" like Solomon's beloved, and has known the sorrows of the bondman. Here I met E. Z. Derbyshire, and at his house found a home and liberal and sympathizing friends in our work. Whitaker was four and a half miles away, and learning of revival meetings there I made my way to the town house, where I met Bro. Foote, listened to a most able and thorough discourse in which the secret orders received a stinging rebuke, and after services closed we passed the night together at the hospitable home of sister Child, who has been long and favorably known in those regions.

I reached Hudson by morning trains, changing at Adrian, hoping to find the veteran John Phillips, Esq., and confer with him of plans, and more especially of the Washington enterprise. In this I was disappointed, as he is spending the winter in the South for the benefit of his health. Here I met Bro. Pixley, who gave me a hearty welcome and an excellent dinner.

I reached here in time to accompany Bro. Day to an evening appointment two and one-half miles in the country, where we met a very interesting company, largely of young people, who listened to the word with marked attention. Several have been recently converted at this point under Bro. Day's ministration of the word. To-day we have spent mostly in talking over the general state of the work, the approaching Michigan Convention, and the state and prospects of the *Michigan American*. I am booked for three sermons to-morrow, and expect on Monday to start for Indiana.

Friends everywhere I go are taking new heart in view of the unprecedented advances of the past year, and many and fervent prayers are offered for the speedy and permanent establishment of our reform at the nation's capital.

J. P. Stoddard.

BRO. HINMAN'S LETTERS.

BALTIMORE AND ITS CHURCHES.

The city of Baltimore is in many respects a paradox. An old city, it continues to grow as steadily as a Western village. A Southern city, subject in the past to the disabilities that slavery entailed, it is, and has been remarkable for its enterprise and business activity. A great commercial center, with a vast foreign immigration, it is exceptional for its general morality, for temperance and Sabbath observance. Originally a Roman Catholic colony, it was the most liberal of the original thirteen, and has ever maintained freedom of speech and the press. It is badly paved, but splendidly watered, and lighted largely with the electric light. It has the finest markets I ever saw, many splendid buildings, and fine monuments, with but few and inferior parks and irregular streets, that are so badly numbered that a stranger needs a guide. It has very fine school buildings but no great universities; an intelligent population, but a daily press that does not compare well with that of other large cities.

This has usually been considered a Roman Catholic city, but it is more nearly a city of Methodists. There are but 28 Roman Catholic churches and 208 Evangelical Protestant churches; of which 80 are Methodist, 39 Protestant Episcopal, 28 Presbyterians (including one Reformed and United one), one Congregational, 19 Lutherans and 20 Baptist churches. Besides there are 8 Jewish synagogues, one Unitarian and two Universalist churches.

The colored churches of the city are generally large and finely furnished. The membership in seven of them is more than 1,000. I preached Sabbath forenoon to Union Baptist Church, Rev. H. Johnson, pastor. The number of members is about 1,200. There were perhaps 1000 present. My remonstrance against the secret orders was kindly received, though the Grand High Priest, who is an officer in the church, was present. The pastor thanked me, and said that next time I must give them more on that line. In the afternoon I preached in the Leadenhall street Baptist Church. It has a seating capacity of 2,500 and a membership of 450. Both these churches have large, fine organs for their audience and lecture-rooms.

Last night I met at the Leadenhall street church a select company, all members of the church, all belonged to secret orders and most were Masons and Odd-fellows. I spoke an hour and a half, and spent an hour more in answering questions. Several of them acknowledged that Freemasonry and Christianity were incompatible, and that the secret orders were working injury to the church.

To-morrow night, D. V. I speak in another colored Baptist church to a mixed audience. These colored churches are becoming awake to the evils of secretism. Some faithful pastors are declaring the truth, and there is much that is hopeful in the outlook.

Yours in Christ,
H. H. Hinman.

THE DISCUSSION AT MORNING SUN.

Morning Sun, Iowa, March 15, 1883.

Editors Cynosure:—Last week we had something new for us in Morning Sun. Rev. F. W. Evans, D. D., Oskaloosa, Iowa, a minister of the M. E. Church and a Mason and Odd-fellow, delivered two lectures in favor of secret societies. He was without doubt brought here to bolster up secrecy, and he did his work in true Masonic style. In his first lecture he proposed to answer the objections to secret societies, and treated in his way the following objections: 1st. The objection to secret societies as such; 2d. If good why not reveal the good to all; 3d. That they are selfish; 4th. That they profess to be moral while many members are grossly immoral; 5th. That they are human institutions.

It would make this letter too long to present his answers to these objections. I took pretty full notes and may at a subsequent time give your readers some of his points with a review of them. I will, however, say with reference to his first lecture:

1. He perverted Scripture. He attempted to justify secret societies by our Saviour's directions with reference to almsgiving and prayer. Matt. 6:1-6.; also by Prov. 25: 2. "It is the glory of God to conceal a thing," and verse 9, "Discover not a secret to another."

2. He was illogical. One specimen in brief: "You know the good trees in an orchard by the clubs lying around them. A good many clubs lie around Masonry and Odd-fellowship, therefore they are good." I commend his argument to Robert G. Ingersoll, saloon-keepers and the Mormons.

He denied by implication the penalties of Masonic oaths, and also that candidates for initiation are stripped. The way he did it in the first case was to ask "Who told you so?" Then to answer, in substance, "It was some one of whom you know nothing, while your neighbor who is a good man, honest and truthful says Masonry is a good thing."

The second night he discussed "The Principles of Freemasonry and Odd-fellowship." He claimed that both are moral orders, inculcating moral principles as the basis of life and conduct, including duties to God and to man. He took up Masonry and Odd-fellowship each by itself. His claims for both orders were about the same. In speaking of Masonry his points were: 1st. It recognizes God; 2d. The Bible as of Divine authority; 3d. The immortality of the soul; 4th. Inculcates virtue. Each of these points he sought to establish by quotations from the ancient constitutions and charges of the order. I could not help thinking as I listened to the speaker of the whited sepulchres spoken of by our Saviour. Admitting all he said, what advantage has Masonry over heathenism, unless in the second specification. Heathen philosophers taught all the rest.

In speaking on these points, particularly when showing how that Masonry inculcates virtue, he affirmed more than once that those who practice these virtues cannot but be good. His doctrine was goodness by Masonic good works, ignoring the Scripture doctrine that there is no goodness before God except in union with Christ and no approach to him except in his blessed name. He admitted that Blue Lodge Masonry does not mention the name of Christ and gave as the reason that it is older than the Christian religion. He also used the *argumentum ad hominem* for us Psalm singers, and affirmed that the name of Christ is not in the Psalms. He knows, or ought to know, that no one can read or sing the Psalms intelligently without having his mind turned constantly to Christ. The testimony of Jesus is the spirit of the Psalms. There are frequent quotations in the New Testament from this book in which there is direct application of the language to Christ. On the other hand every one who has studied the subject knows that there is a studied exclusion not only of the name but also of any allusion to Christ in Blue Lodge Masonry. Nor is it because Masonry is older than the Christian religion. Intelligent Masons ridicule the idea.

The lecturer, as we understood him, on the first evening threw down the gauntlet for a public discussion. Some of us took him up on behalf of our State lecturer and proposed the question, "*Resolved*, That Freemasonry is anti-Christian and anti-republican." He now denies that he gave any challenge, yet has agreed in public and by letter to debate the question. In a letter received this morning Rev. D. P. Rathbun says, "I am ready to meet Rev. F. W. Evans and debate the question." More anon.

C. D. Trumbull.

SOUTHERN MINNESOTA.

Fairmont, Minn., March 12, 1883.

Editor Christian Cynosure:—I wish to say through the *Cynosure* to all the reform workers of Minnesota and elsewhere, that we have just closed our meeting of the Christian Association for Fairibault and Martin counties. We held our meeting in the court-house in this village. We had a very profitable time, though not many were out. The Masons and Odd-fellows have a strong hold here and they were determined to intimidate us so we would not hold the meeting, but the Lord was with us. Bro. Williams, our State Agent, was with us notwithstanding his life was threatened if he came and delivered his lectures. So they wrote an infamous letter and placed in his hands through the post-office, which speaks for itself, as I send you an exact copy of the original, hoping you will publish it in your paper, so that all may see some of the grand things of the Masonic fraternity in this State.

Notwithstanding their threatenings we assembled in the upper room and the first meeting, the number was not "25" but twelve, just the number of the Apostles, in the upper room in Jerusalem, truly the Lord was with us. The meeting was good all the way through—no demonstrations from the pit of darkness, but all was quiet and we are all alive yet. Bro. Williams did his work fearlessly and no wonder for the Lord was with him. May the Lord give him wisdom and power to enable him to send home the truth until the mudsills of hell shall be made to tremble. Let us pray that truth may triumph.

W. H. McChesney,
Corresponding Sec'y.

Puck, the comic illustrated weekly of New York, hits the lodge business again. The new Governor Cleveland, of New York, lately vetoed an act of the legislature reducing the fare on street railways to five cents. The decision is regarded as decidedly in favor of the monopolists. *Puck* pictures the Governor as taking his first degree in a monopolists' lodge. Vanderbilt wields the master's gavel, Cyrus W. Field and Russell Sage play subordinate parts and Gould's huge sword tyles the door. Cleveland is drolly pictured as learning the signs.

—Bro. Geo. W. Halstead of Vienna, N. Y., has our thanks for an opportunity of examining the manuscript copy of an address delivered at a public installation of a Masonic lodge by its chaplain, Rev. Mr. Renyon, pastor of the Methodist Episcopal church in Vienna. It is sufficient to say that the intelligent chaplain begins with the age of speculative Masonry with the threadbare story about the beginning of harmony. No one, he claims, has ever pretended to fix the time of its origin, since it dates from the earliest era of light and life. Such amazing ignorance and bold denial of the best students o Masonry within the order itself, as Norton, Rebold, Mackey, Parvin and others, is enough. To be met on the threshold with such absurdity promises nothing worth reading beyond.

—James Hobbs, pastor of the Methodist Episcopa church at Pochahontas, Bond county, Ill writes an earn est letter to the *Vanguard* of St. Louis against the lodge as anti-Christ.

—Bro. E. Ronayne began meetings at Montrose, Iowa, in the vicinity, on Saturday evening, March 10th, which were continued through last week. He expects to go to Birmingham during the present week.

CORRESPONDENCE.

LATE DEVELOPMENTS.

Strawberry, Washington Co., Kan.

As a warning I would say that a member of the M. E. church living in this section, joined the Odd-fellows, turned infidel, and before his name was removed from the class-book, was horribly crushed under the cars, without a moment's warning. The Odd-fellows of Clifton made a modern display of modern heathenism over the remains. Nearly two years preaching of his brother lodge minister failed to reach him.

The Sons of Veterans, the latest "sell" and social excresence is growing on Clifton society, and some "good men" are being roped in so as to "venerate the memory of their fathers." Alas! Alas! Nor for the Daughters of Veterans. Masonic benevolence extraordinary is among the late developments at the "hub" of this county.

A Freemason not long since met with a severe and painful accident. On the day of the accident the lodge demanded his dues, which of course under such circumstances were not paid; but when he seemed in a fair way to recover his dues were proffered and accepted. But, contrary to the expectations of the lodge, he died; and having a Masonic insurance on his life, his widow demanded it for the support of herself and several little ones. But the "ancient and honorable" friends of the widow and orphan asked to be excused—and were; last fall, when the wintry winds began to murmur in the distance, the pangs of hunger and cold admonished the poor widow that her household effects would have to be sold to supply her wants. Hence she offered her furniture, including an organ. But hold! says the friend of the widow and orphan, (aside—"Now is the time to make an impression on the public") the lodge will help you. Don't sell! Don't sell! Accordingly 200 tickets at a dollar each were issued in favor of the organ. The Mason who drew it gave it back to her and the fame thereof is heralded throughout the land.

Christians (?) ministers, infidels and Jews engaged in the lottery and tooted the horn of Masonic benevolence (self-praise). Thus ends the farce in characteristic style.

The lodge at Clifton is about to have a secret lecture on the history of Anti-masonry, each member being permitted to bring a friend (of the lodge). If the truth is going to be told about Anti-masonry why not have a public lecture. Be it known that Anti-masonry is not afraid of "the *truth*, the *whole* truth, and *nothing* but the truth."

S.

AN OLD CONGREGATIONAL MINISTER TELLS HOW IT IS.

[*Respectfully inscribed to the Advance.*]

Rosevale, Clay Co., Kansas.

Dear Brother.—Some one has been kind enough to send me the *Cynosure*, for which I am thankful. On a journey East last year, I found in Michigan friends who informed me of the work that was already in operation, for the uprooting of secretism.

I well remember, at the last meeting of the General Association of Congregational Churches, that I attended before I came to Kansas this last time, your mind was then pondering deeply this subject. Since that time, while here on the frontier, I had not come in contact, very often, with Masonry. But I was greatly delighted, while East, to find that this subject had been awakened to new life, and organizations were formed in many of the States.

Perhaps you may reccollect that I had been made a Master Mason, before the killing of Morgan. It was on this wise: I was then residing in the village of Aurora, N. Y., where was a noted lodge of Freemasons; and as St. John's birth-day was to be celebrated in that place, I was solicited to prepare music for the occasion. Of course, like other young men, I was very ready to listen to the suggestions to become a Mason; for at this time a wonderful halo surrounded the head of Masonry. The day came, with all its pomp and paraphernalia, and I also performed my part to the great delight of all the Masons. At this time I had, as room mate, a young man, a law student, who was already a Mason, and he was not at all backward in setting forth the "sublime beauties" of Masonry. Accordingly, at the next meeting of the lodge, I was introduced as an Apprentice Mason, in the exact form described by Morgan. In going through this ceremony I thought, this is rather silly business, any way. But my chum encouraged me by representing that the other two degrees, particularly the last, or Master's, was truly sublime. So I went on, just as described by Morgan. But in the Master's degree I was led round blindfold, and was advertised that "robbers were lying in wait" ready to kill me. I concluded that they should know, if they attacked me, that I was not to be scared nor easily overthrown. Hence they were soon upon me, trying to get me down. But after a long tussle, the master came and whispered in my ear, "*Lie down.*" Then after the robbers had exhausted their strength I laid me down. Then it was reported that the candidate was waylaid by robbers and slain. Now a great wailing was set up, and search was immediately made to find the body; and as they came near, one would say, "Yes, I think I can smell him;" and another would respond, "Ah! yes, I smell him too." At length the dead body was found. But putrefaction had already commenced. The master comes, and after due examination attempts to raise the dead body to life. He first applies the grip of the first degree, without effect. Next, the grip of the second degree, when the flesh all cleaves from the fingers, putrefaction had so far advanced! Alas! what can be done? The strong "Lion's Grip" must be applied. Thus grasping firmly, the master raises the dead to life!

Now, what does all this foolery mean? say you. Mean! Why, the master of the lodge was a most excellent man, a deacon in the church of Aurora; and so far as I can recollect, the only true Christian that ever visited that lodge. But it must be borne in mind that the morality of Masonry had not then been called in question.

This was in the summer of 1826. The meetings of the lodge I attended regularly, but never discovered "*the sublimity.*" In the fall of this same year (the particular month I cannot state), it was reported to our lodge that Morgan had wholly revealed the secrets of Masonry, and that he had suffered therefor "the penalty due his crime." Soon after this, I began to examine the subject, and compare the principles of Masonry with the teachings of Christ. The result was, I found that they not only made no mention of Christ, or of the Christian religion, but that they were directly anti-Christian. With this knowledge, the question came with terrible power, "Which will you choose, *Christ or Masonry?*" For a Christian, when this question is clearly seen, it is not difficult to decide. I therefore renounced Masonry, giving some of the reasons therefor, and sent the paper to Albany, to Solomon Southwick.

And now, in the end, what does my experience and observation teach me? One thing is clearly taught. I have never known of the conversion to Christ of any young man who joined the Masons while unconverted. I have never known of an instance of improvement in moral character after joining the Masons.

My observation has taught me that professing Christians who join the Masons, and thus become acting, working Masons, always seem to suffer in their spiritual character, especially is this so with ministers of the Gospel.

E. P. Ingersoll.

AN EVIL TRIO.

Chicago.

Editor Cynosure:—As is not infrequently the case under the environments of the papacy, the "light fantastic toe" was tripped on Saturday eve. by our neighbors from an early hour till late Sabbath morning. Never since our residence in the city did our neighbors so much disturb our rest. But this might be endured but for the demoralizing consequences which are sure to follow. This is a national evil, borrowed from paganism, perpetuated by secret societies, and projected into our Christian civilization.

As to the nature of this abomination we have, among the few who will risk their heads on the block, the Rev. Mr. Firey, of Springfield, Ohio, pastor of the English Evangelical Lutheran church, who is fearless in denouncing the modern dance. "Men who perverted dancing from a sacred use to purposes of amusement were deemed infamous. No instances of dancing are found in the Bible in which the two sexes united in an exercise, either as an act of worship or amusement. There are no instances upon record in the Bible of social dancing for amusement, except that the vain, shameless fellows allnded to by the daughter of Saul, and the wicked families described by Job, where it produced greater impiety, hatred of religion, and ended in destruction, and the case of Herodias, which led to the death of John the Baptist. The Bible says, 'Whatsoever you do, do all to the glory of God.' The modern dance is not engaged in for the glory of God. It has the appearance of evil, therefore it is sin. If men have doubts about the righteousness of dancing, they are damned if they dance. If men dance, and thereby become a stumbling-block to sinners and an injury to the church, they sin.

"Job says that those who danced for amusement in his day were wicked, and that they say unto God, Depart from me. Cicero says it was rare for any one to dance who was not either intoxicated or a fool. We are commanded to 'let our light shine that others seeing our good works may glorify our Father which is in heaven.' If we neglect to let our light shine, we sin, and if we let it shine on deeds that are evil, we sin still more. No professing Christian can let his light shine to the glory of God in the modern dance. The judgment of the unconverted look upon dancing Christians as inconsistent."

That lodgery is a means for the perpetuation of the "ball room," we think, no candid, sincere, honest, unprejudiced Christian man will deny, especially after noticing for a while in the city dailies, the announcements of the multitudinous gatherings, conventions and conclaves of lodges, which are invariably terminated with a *ball.*

We say with regard to these immoral plagues, with the Apostle Paul, "They do not recommend us to God," as, neither are we the better for fostering them, neither are we the worse for condemning and discountancing them, therefore by Divine aid we will wage an incessant war upon them, never allowing our Master's domicile to be invaded without an earnest and vigilant protest.

Were the female portion of our race to look at this question in the true light, and as the Bible demands of her, the theatre and the ball room with all their auxiliaries, would not be wanted, and could not find productive soil for their pernicious and poisonous fruit.

That this trio of evils; lodgery, the theatre, and ball, is antagonistic to Christianity, is evidenced from the fact that when any one of the three is defended against the assaults of their opponents, we not unfrequently, as a set-off, hear Christianity assailed, the church, and in not a few cases, the *Bible* itself.

Here, then is the key to infidelity, strike at the root, hew to the line, and lay bare the bed rock; abolish this trio of evils, then conscience will have a chance to recover.

John Schoenberger.

GOOD TESTIMONY.

A. C. Moffatt, who in extreme age has fought a good fight in Albion, Iowa, and has realized that Anti-masonic principles are as good in local polities as in religion, by repeated victories at the polls, has a word on the Washington movement:

"I hope by all means the Washington house will be secured. Thank heaven for the success of the cause of reform so far. Hope I may live to see that house permanently established."

A reellection of President Finney as related by M. P. Nichols, Jonesville, Mich., will be recognized as characteristic:

"The Finney memorial number of the *Cynosure*, recalls to my mind an incident related in my childhood by an uncle, who was then living in Syracuse, N. Y. He said Mr. Finney came to Syracuse and labored, and his labors were greatly blessed and a powerful work of grace followed them. A few weeks, or months perhaps, after Mr. Finney left, a stranger rode up to a hotel, and accosting the clerk, said: 'Has the —— Chas. Finney been here?' 'Yes.' 'I thought so, for in every house on the street I heard either reading, singing or praying, and it is just so everywhere I go, if Finney has been there before me.' Would to God that such power attended the labors of ministers now."

An old brother in the ministry in Eastern Illinois adds a few words that will move many tender chords of memory:

"The strongest, and most precious religious impressions were made upon me when a child of ten years in conference meetings sixty years ago, away in the green hills of Vermont. Christians would assemble in school-houses, and private dwellings, old and young, of all grades of Christian experience. I distinctly remember one meeting held in the Minard school-house. The house was full. There was an unusual number of unsaved persons present. There was a chill upon the meeting. There were none that had liberty. It seemed as though it must be a failure. There was in the meeting a young girl of sixteen years of age, named Irene, well known to some of the friends of the *Cynosure.* She was intensely distressed with the idea that the meeting should fail. She had come several miles over very rough roads with a prayerful spirit and an earnest expectation of receiving a blessing, she could not consent to be disappointed. She arose quietly, in a modest, retiring way, and said in a very sincere, solemn, and earnest manner, 'I am willing to be a fool for Christ's sake.' This broke the spell as with an electric shock. All were moved. Tongues were set at liberty, and they had a most solemn, impressive and profitable meeting. Professor Stowe, speaking to the students of Lane Seminary said, I never have enjoyed myself since as I did in those meetings. I have longed to get back into the same experience and have the same enjoyment again. Away in the State of Maine, I would walk four and five miles to an old log school-house and meet with a little company of Christians. My measure of joy was full, our bliss was perfect. Such a brotherly love, such Christian fellowship I have never experienced since. I want to enjoy it again.'"

Bro. I. L. Buchwalter, now somewhat retired from ministerial labors in the U. B. church, will be heard with gladness, for he is a man of faith and experience; and our prayer will join his that the name of Jesus and his truth may triumph in the next General Conference:

"I am glad that the N. C. Association has taken a stand in Washington City, the centre of influence and power. It is a matter of rejoicing that the outlook for the anti-secrecy cause seems to be brightening up so rapidly and hopefully. An important crisis is upon us in the U. B. church. I still hope and pray, that by the prayers of the devoted ones of this church and the labors of Bishop Wright and Bro. Tobey in their respective papers, and the help of the good Master, the membership will be sufficiently aroused by the next General Conference to concentrate their efforts and make a successful stand against the lodge spirit, and yet save our beloved church from corruption and division."

Homer Hull, of Guthrie Center, Iowa, sends a remarkable account of the Morgan times as narrated to him by an old Baptist minister, who gave his personal experience thus:

At the time of the abduction he was attending the college at Williamsburgh, N. Y., about seven miles from old Fort Niagara; was a member of the Masonic lodge at that place, and was doorkeeper and carried the keys of the lodge. It was at that time one of the largest lodges in the State, as there were about fifty young men attending the college and most of them belonged to the lodge. One evening a carriage drove up to the building, with curtains down. Six men alighted and demanded of him the keys of the lodge. He asked, 'Who have you in the carriage?' They said 'Capt. Wm. Morgan.' 'What are you going to do with him?' 'We are going to execute him.' He said, 'You shan't commit murder in our lodge.' They insisted; he remonstrated, saying that they would have to walk over his dead body if they got into the lodge. Several of the students gathered round and declared they would stand by him and would not let them in. They then went to Fort Niagara, where Morgan afterwards was drowned. He then avowed that he would not open the lodge nor give up the keys till they surrendered the charter. They threatened his life, but he told them he was armed and would shoot the first man that dared to lay hands on him; and thus he triumphed and the lodge was only opened once to consider the subject of surrendering and that was the end of that lodge's work.'

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ON ODDFELLOWSHIP.

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The Christian Cynosure.

CHICAGO, THURSDAY, MARCH 22, 1883.

SUCCESS.

The man who succeeds by honest exertion is accepted as a success. The same law of association applies to reform journals. If the organ of a movement succeeds the movement itself is accepted as a success by the general public. Our opponents thoroughly appreciate this law of association and have left no means within their reach unimproved to keep the *Cynosure* list down to the starvation point, hoping thus to make it and the whole movement against the lodge insignificant and even contemptible in appearance. Had their success been equal to their zeal the "Pole Star" of our reform would have been "a thing of the past." But thanks to God aud the good people it "shines on" for it is set in the heavens of truth by the OMNIPOTENT HAND and sustained in the earth by His servants, who love righteousness and hate every false way. The midnight conclaves may resolve that it shall be suppressed and seek to execute their threats of extirpation, but the dauger from this source is not serious. It is only in the apathy or indifference of the people that there is cause for alarm. Stir up the people, get them to reading and thinking and talking and praying over this matter and even armed knights with their creed of blood, instruments of death, and inspiration of the devil, will avail nothing. Jesus, in whose name we have set up our banner, has issued to you a commission to make the *Cynosure* a success. Will you accept your commission and write and work and pray as the Captain gives the order?

EDITORIAL LETTERS.

TEMPERANCE MEETINGS.

WASHINGTON, D. C., March 12.
No. 215 4½ St., N. W.

I have attended two meetings of the Women's Christian Temperance Union here—on Wednesday last at Mrs. La Fetra's parlor, and at 3 o'clock on Sabbath at the Masonic Temple. On Sabbath evening, a week since, I opened, by request, the meeting of the temperance club, the "Dashaways," in the Odd-fellow's Hall. So I am being initiated into the *exoteric*, if not the *esoteric*, of secret temperance work here. Our readers will note that the large and enthusiastic temperauce meetiugs here are held in the lodge halls! Before I have done here I trust they will learn more about this fact, its causes and its effects.

At Mrs. La Fetra's parlor, where I went, drawn by a newspaper notice, there came in a large parlorfull of nice-looking, tastefully-dressed ladies. Calm and capable Mrs. Roach was in the chair. In the club at Odd-fellow's Hall, where a thousand or more were present, though it was Sabbath evening and the exercises opened with prayer and closed with the benediction, there was no allusion to Christ. It was, "Drink and you will lose your salaries; sign and keep the pledge and you will regain standing and wealth."

These women were clear-minded Christians. Their ideas were scriptural and sound, as their demeanor was elegant. I noticed prayers were requested for two gentlemen who had long labored in the cause of temperance, and to whom they felt indebted. They prayed fervently that these men might be converted to Christ. I learned outside that the husbands of these women are nearly all Freemasons, who in lodge language are already "saved from the grave of iniquity and raised to the faith of salvation,"—and it is easier to convert a thousand sinners than one false religionist. The women here all believe in Miss and Mrs. Willard and *The Signal*, and, having read my article in that paper, gave me their confidence and invited me to their meetings. They took me upon the stage in that large and beautiful temple of organized deism, where men are stripped and sworn and swindled out of their own and their wives' savings and their children's earnings. I was asked to say something to encourage and increase women-workers in the temperance cause, and I was sorely tempted to say that that Union of earnest and eloquent women was a living condemnation of the lodges which exclude them. But, mindful of the proprieties of the hour, I only said a few words for Kansas prohibition, and concluded with the remark that—

"When it should become *indelicate* for angels to touch with their light fingers the heart-strings of the sorrowing, and to fan with their invisible pinions the embers of hope in the bosoms of despair, it then might be pronounced *unwomanly* for wives, sisters and mothers to lift up the drunken eyelids of husbands, brothers and sons and bid them look to Christ and live."

PROHIBITION POLITICS.

On the cars I traveled with two members of Congress and the Surveyor-General from Nebraska. Neither of them are reformers, but represent the average sentiment of the State. Though Republicans, they have no fervent zeal for the party, but beloug to it, as the rest do, because there is none which they think better; for the good it has done, and no other has an immediate chance of success. The member of Congress whom I conversed with has been elected judge several times, and is now leaving the Bench for the Capitol. I said to him:

"Do you think prohibition in your State and the country at large is gaining, or going back?"

"Gaining."

"Will it become a national question, and ultimately prevail?"

"I think it will."

"What do you think of woman suffrage?"

"It was defeated by 29,000 majority in Nebraska."

"How many voted for it?"

"Some 30,000 or 32,000."

"How many voters are there in Nebraska?"

"Not quite 100,000."

"Then woman suffrage polled about one third of the votes in the State?"

"Yes."

"Was not that wonderful?"

"Yes, indeed; a few years ago, if submitted, almost nobody would have voted to send it to the people."

"What is to be the outcome?"

"Oh, I think they will keep at it until it prevails."

"How will woman suffrage affect prohibition?"

"Oh, there is no room for a question. The ballot once in the hands of women, the liquor business is ended."

Such is the judgment of multitudes who have never scratched a Republican ticket and never intend to.

When I was last here Lincoln had been shot; and Thaddeus Stevens, Chase, Seward and Stanton, with Charles Francis Adams in England, all Abolitionists and Anti-masons, had run the government over the rapids into the still water below which still bore on its surface the foam, froth and whirlpools of the terrible plunge. Stevens was being carried in his kitchen chair to the head of his committee in the basement of the Capitol. The strength which bore us through the "howl and hiss" of the cataract, was the strength of truth, asserted against popular evils; in reliance, not on precedent, but on God. The present parties in power have neither of these. The Democrats no longer resist aristocratic institutions and titles nor Republicans the extension of slavery; for there is no slavery to resist but the fearful slavery of the still, and on that they are hopelessly divided. Prohibition would annihilate them as a party. And the American masses can never be rallied by empty party names, whose substance is gone out of them. Nor will prohibition, even, succeed by mere antagonism to drink. Simple antagonism to liquor, the mother of crimes, may cast out devils for a time, but it leaves their house "empty, swept and garnished." The party of the future must recognize God, the Sabbath and the Bible. Such recognition founded our country, and such recognition will save it.

WASHINGTON IMPROVEMENTS — THE AMBASSADORS FROM MADAGASCAR.

One can hardly conceive the rapidity with which this city rushes in all directions. Since I was last here it is totally transformed. The great wide streets have become smooth as a house floor and hard as granite. The United States pays one-half the city expenses and the citizens the other half. What transformations would appear in Philadelphia or Chicago if every dollar raised by the citizens for improvements had been duplicated by another from some outside source.

The National Christian Association building is four stories high above a basement. It has a commanding front, and stands on the same street opposite the First Presbyterian and Metropolitan Methodist churches, and only a few rods from the City Hall, where Lincoln looks down from his white-marble monument on the passers-by. His (Lincoln's) monument is near about the height of that raised to William Morgan in Batavia last September, but is decidedly inferior to it in the quality of material and the style of its execution. The face of the statue of Mr. Lincoln is natural and well executed. You know him at once; but the artist did not understand perspective, or if he did, did not practice its laws. The face of Mr. Lincoln looks thin and diminutive, the head uot being large enough to appear natural at the height to which the monument lifts it.

Here is a notice taken from the *Washington Critic* of March 6 of a couple of Wesleyan Methodists, who are now, while I am writing, gone down to Mount Vernon, where Washington lies buried. The Navy Yard cannou gave them a salute as they passed; or perhaps they saluted the flag which the boat carried which took them down. The Queen of Madagascar is decidedly popular with the people of the United States, especially that vast portion of the population who favor the prohibition of liquor; and I am told these Wesleyans are the first representatives of her majesty to this country. Her nation seems to be one of those nations of prophecy, born in a day. I have not yet seen President Arthur. I hope he will not persuade these Christian foreigners to drink of his liquors; or if he does I hope there is virtue enough in the press to rebuke it. If the friends of the National Christian Association shall enable Secretary Stoddard to pay for these headquarters we will soon have a press here with the means and courage to report to the American people, whose money furnishes the concrete pavements of the city, all the information which they need to make the old White House an encouragement to uational virtue instead of a home and headquarters of the disgusting and ruinous vice of drink. This is the notice from the *Critic:*

"Ravoninahitriniario, Ramaniraka, Andrianisa, Rabibisoa, Ranjalahy, Mr. A. Tacchi, ambassadors from the government of Madagascar, arrived in the city yesterday evening, and are at the Arlington. They are here to make a treaty of commerce and amity with the United States, and to further their social relations with our country.

"Ravoninahitriniario, the head of the mission, is a stout man, with a bronzed face. His name signifies that God has blessed a thousand times his parents in giving them so good a son. At Tamatave he holds the foreign portfolio. He speaks English well and is a Wesleyan Methodist. The second ambassador, Ramaniraka, is a colored gentleman. whose appearance, notwithstanding his dark skin, is described as very distinguished. Like his chief he speaks English fluently and is also a Wesleyan Methodist. The secretary of the embassy is a mulatto, who was educated at Port Louis, in the Isle of France. He also is a Protestant. The interpreter, the only Catholic connected with the embassy, was educated at the school of the Jesuit mission, at Tamatave, and afterward in a college of St. Ignatius, in France.

"The Malagassy envoys were presented to the President this afternoon."

INSURANCE LODGERY.

The iusurance or benefit societies have of late years increased the domination of the secret orders beyond any other cause. They have put forth the most attractive arguments by way of the immense profits which would fall to every member, since the cost of the insurance would be trifling compared with the rates demanded by the legitimate insurance companies. The fact that these insurance companies have become immensely wealthy, and that their wealth must have been derived from profits made from individual patrons, has led to many devices by which this profit might be saved to these individuals. As it has attempted to ride to glory on the temperance wave, so the lodge has seized upon the popularity of mutual insurance schemes both to fasten the bonds of thousands of members, already disgusted with its puerile, disgusting and pagan formalities, and to multiply the decoys put out to catch new ones. New orders also have sprung up having this principle as a prominent object. The Masonic and Odd-fellow Benefit associations, Knights of Pythias, Royal Arcanum, Knights of Honor, Chosen Friends, United Workmen, and several Jewish and German societies of this class. Their membership is numbered by the hundred thousand, and the chief bond of fraternity is the money which has already been deposited which they dread to lose, and the possibility of death which will, they fondly hope, bring a snug sum to their bereft houscholds.

A late communicatiou in our columns (Feb. 22) from Tennessee upon the Knights of Honor put the question clearly. A person longest a member is promised that some $300 or $400 will be the full amount demanded of him, for which he will receive $1,000. Some instructive figures from the California Odd-fellow and Knights of Honor lodges are herewith given from the San Francisco *Call:*

A correspondent writes: "How would the assertion of *The Call*, that $20 per year would have paid $2,000 at the death of a member, have worked in Odd-fellowship in 1881, when the Grand Secretary reports 5,036 deaths and only 474,838 members? The receipts would only have been $9,496,760, while the deaths would have called for $10,072,000, leaving a defieit of $575,240."

While it is true that 5,036 deaths are reported, and that the membership at the end of the year is but 474,838, these figures do not embrace the entire transactions of the year. If the correspondent will look at the Grand Secretary's report he will find that on January 1, 1881, there were 456,053 members in good standing, These would, on that date, have paid the $20 for their guarantee, under the ealeulation alluded to, amounting to $9,121,060. In addition it will be seen that during 1881, by initiation, by eard and reinstatement, 61,721 were admitted. Under the same rule these also would have paid their $20, amounting to $1,234,420, which, added to the other, gives the total receipts for this fund for the year of $10,355,480. Now take away the money necessary for the 5,036 deaths, viz., $10,072,000, and it will be

seen that the healthy balance of $283,480 remains, which is far from a disastrous result.

As often stated in this department, suspensions, like lapsed policies, play a prominent part in the financial calculations of societies and companies, and while mortality tables and statistics of expectancy are valuable in regard to nations or communities when lives can be followed to their close, they are of no application whatever in figuring up financial matters of societies, for the simple reason that the masses calculated upon at the beginning are not in societies or companies at the end of their individual lives.

During the year 1881, 42,936 members of the I. O. O. F. lost membership from various causes, and relieved the order of all future responsibility, so far as they were concerned, and the statistics of a half century show that only one-fourteenth of those admitted have died in the order. In other words, that where one remains in the order until he dies, thirteen withdraw, are suspended, etc. Now to answer a query, "Where does the money come from?" it is easy to see that if thirteen men join a society, remain in it seven years each (which is the average), that they will pay $140 each, or $1,820, and that he who remains in until the day of his death will pay the balance during his membership.

Concerning the Knights of Honor the same paper says:

Supreme Reporter Davis publishes a very interesting report under date of December 1, 1882, which embraces the transactions of the order for the six months previous. It shows that 129 new lodges have been instituted, with 2,928 members, during the term, and that there have been 690 deaths, and ten assessments. The total number of lodges are reported as 2,566, with 126,645 members. Of these, 167 lodges, with 4,316 members, are in a state of suspension, at date given, leaving in good standing 2,399 lodges and 122,329 members. The largest assessment collected was No. 104, which was paid by 123,173 members, and amounted to $138,071,99. Assessment No. 106 was delinquent on November 4, 1882, and up to December 1, 1882, 62 lodges had failed to pay it. Most of these, doubtless, have ere this been reinstated. For assessments Nos. 91 to 103 inclusive, 79 lodges have been suspended. No. 103 was delinquent September 3, 1882.

It is evident from these figures that the financial standing of these secret insurance lodges depends entirely upon the fact that a large proportion of the members, who begin to pay in with the expectation of a considerable sum paid to their families after death, drop out, and the money thus lost by them helps the lodge to keep up a miserable existence—in short, it is a business maintained by a polite kind of robbery. Nearly 43,000 Odd-fellows were thus doubly defrauded in 1881, and for the last fifty years, *of every fourteen Odd-fellows initiated* ONLY ONE *dies in good standing with the order!* The other society makes but little better showing. These facts brand these lodges as frauds which deserve to be suppressed by law.

—Bro. Springstein, Michigan State lecturer, says that he has not been engaged for several weeks. He is ready for any work the brethren in that State may call him to do.

—The brief record of Bro. Stoddard for several days of last week every one will read. While reading determine if you have not some interest in the N. C. A. movement on Washington, and send a contribution to help without waiting for a more urgent invitation.

– After so long delay the Batavia Convention Minutes are ready for distribution. The plates were ready for printing some weeks ago and paper ordered, but through unlooked for and enforced delay on the part of the paper dealers the pamphlet is only this week ready. The whole edition should be in the hands of the readers within a fortnight. See the advertisement elsewhere.

—Prof. E. G. Paine of Wasioja Seminary, Minnesota, lately suspended a student for propagating infidel sentiments among the students after remonstrance from the faculty. The young man, who seems to be something of a bully with all the rest, entered suit against Prof. Paine in the county court, but had the expense for his pains, for Bro. Paine was promptly acquitted.

—Every reader will turn with interest to the letter of Rev. C. D. Trumbull, of Morning Sun, Iowa, president of the Iowa State Association, to learn how the lodge endeavors to plant itself in a community where it is not wanted. Though the adherents of the evil system are few in number, their rage and determination are out of all proportion greater. But the brethren who withstand them are confident in God, who will, in his own time, bring forth his truth gloriously and cover his enemies with confusion.

—Just as we go to press the sad word comes that Daniel Countryman, of Rochelle, Ill., was buried on Friday. Pres. C. A. Blanchard preached on the occasion. Thus another faithful servant of his Lord has gone to his reward.

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has its headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited.
E. D. Bailey, N. E. Sec'y.

Stephen Grover writes as follows: "Two weeks ago I had the pleasure of attending services at your chapel in Worcester. I did not expect to find so prosperous a condition of your society, so good a house and so pleasantly located. I consider the beginning as one which will tell on the cause, and many friends will finally arise to give influence and aid in carrying on the work."

Bro. A. F. Spaulding has been in Connecticut for two weeks, working in Norwich and New London. A card from him speaks of having had fair success. He spent the Sabbath with the brethren at Willimantic, and is to visit Colchester and Middletown, and then go to Hartford to aid in preparing for the convention. In Colchester there are many friends of the reform.

After lecturing at Spencer, Wednesday the 7th, Bro. O. C. Bailey went to Connecticut to work in the large towns around Hartford. Last Sabbath he spent with friends at Windsor. On his way he stopped at Springfield. A card from him reports encouraging results.

At this writing the outlook for the Connecticut meeting is very encouraging. All the arrangements are falling into line orderly, and a good degree of enthusiasm prevails. Arrangements for free entertainment have been made for a few, and good hotel accommodations for others.

Mr. Alleu Fisher of Wellesley is using the remaining strength of his old age to distribute tracts. An assortment has been sent him for use in his town.

Rev. W. T. Sleeper has just put forth a volume entitled "The Rejected King"—a poem of interest and merit. Lee and Shepard, Boston, are the publishers. The book is a little gem, containing eighty-seven pages, neatly bound and finely illustrated. The body of the poem recites beautifully the life of the Saviour, while the monotony of the style is relieved by the frequent interspersing of sonnets, some of which have special merit. It is just the kind of book one would wish to present to a friend as a beautiful reminder of a sacred theme. It has already received the warm commendation of many clergymen.

Here is a single sample of the above poem, on the text, "Behold, I stand at the door and knock":

Nations, give Emmanuel room;
Not a cross—the felon's doom,
Not a grave of gathering mold,
Not a prison, dark and cold:
Give him valley, hill and mountain,
Give him sea and stream and fountain,
Give him flocks and corn and gold,
Give him treasures new and old,
Give him temple, church and hall,
Give him palace, cottage, stall,
Let his banner be unfurled
Through the kingdom of the world.

Rev. H. L. Hastings, editor of *The Christian*, Boston, called on us on his way to Warren, Mass., where he was under appointment to preach in the morning, speak on temperance in the afternoon and on infidelity in the evening.

Wm. Durfee of New Bedford has published a tract entitled "Jubela, Jubelo, Jubelum," containing a statement of facts about Masonry, called forth by the public announcement that Gov. Butler reviewed the Masonic commanderies of Massachusetts recently.

THE CYNOSURE AND THE CHURCHES.

Worcester, Mass., March 13, 1883.

The lecture announced for March 7th at Spencer came off satisfactorily. The day was very stormy, but brother O. C. Bailey and myself divided the two hours of the evening between us and were gratified by the respectful attention of the fair-sized audience which honored us with their presence. Brother Hinckley was present, and to him is due the credit of much of the labor attendant upon arranging for such a meeting. Brother Lamb was not present at the meeting, though zealous in preparing the way for us. We suppose the weather was too severe for him to come so far.

It is absolutely necessary to remind our friends that we are incurring great expense to carry on the reform work here, and we are dependent upon their generosity to sustain our efforts. It must, of course, be understood that much of our work is seed-sowing for a future harvest. The prospect is good for an abundant harvest, but it is not yet here, and must be patiently awaited. Please do not forget to forward something to relieve our financial necessities. We have plans for future operations which will be a severe task upon our resources, and we wish as much help as possible.

Critics, who are candid, always deserve a fair hearing. A Methodist Episcopal pastor, who shows his evident sincerity by ordering one dozen Finney's for distribution, offers some criticisms from his standpoint which are allowed a hearing because the writer deserves it; because it will help us, if guilty, to correct our faults; and because a public answer may help others who share in a measure the feelings of the writer. "I cannot help wishing heartily that the *Cynosure* were less bitter toward the churches. I believe if the desired reform is to be brought to pass it will be through Christians, and very likely through now-existing churches . . . Can you not better serve God and advance the anti-secret reform by ceasing to revile the churches and striving rather to purify them?"

To these statements I would respectfully submit the following reply:

1. I do not think the *Cynosure* can be honestly accused of "reviling the churches." It has candidly and sharply criticised the present attitude of the churches toward reform, and it could not consistently do less than this. Nobody can reasonably blame it for doing so, unless indeed he would undertake the defence of the lodge, which our respected brother does not intend to do.

2. The reform is not accountable for its present position before the churches. It would gladly take its place *inside* if it were allowed to, but being driven out it must maintain its ground or concede that the issue is not worth the sacrifice. As Lincoln declared that the Union must be preserved with slavery if possible, without it if necessary, so those who feel the importance of the reform can say: "The cause must prevail, with the churches if possible, without them if necessary." The churches with Masonry in them are hastening to destruction, hence if they cannot be renovated they must be abandoned. It is not to be expected that all men will have the same degree of determination all in a minute, neither is it necessary that those who are just awakening to the enormity of the evil should conclude that others who have made it a study of many years are too fast in their conclusions. If we wait to agitate until everybody agrees to the righteousness of the cause we shall never move.

3. In some of the churches Masonry has a controlling influence, and we not unfrequently read of ministers publicly recommending it as a valuable ally in their work. This was done recently at a meeting in Springfield, Mass., where the M. E. ministers were offering suggestions concerning the social power of the church. Thus the lodge has its advocates in the churches, and the number of those who dare to protest is very few.

But we need not chafe under the cross-fire of criticism. Where the Lord is it is "very tempestuous round about him," and the fearful and unbelieving may quake, but those whose faith takes hold of that "within the veil" will not waver. E. D. Bailey.

LITERARY.

The Buffalo Catholic Publication Society has published in pamphlet form an analysis of Ingersoll's system of negation and blasphemy and a reply to his attacks upon religion, written by Rev. L. A. Lambert. The plan of the work does not permit of such an argument as that of Judge Black or of Prof. Fisher. Brief clauses and sentences are selected here and there for criticism and answer. The author is often keenly logical and vigorous in reply and the work will be valuable for a class of minds that are irksome under a prolonged argument.

The Elzevir Library continues to send out its valuable numbers. Late issues are "A half Hour in Natural History" by S. H. Peabody, Regent of Illinois Industrial University; "The Pilgrim's Progress (first part); "Paul Gustave Dore," a brief illustrated biography of the great French artist, lately dead; and five numbers on American humorists, including Washington Irving, Oliver Wendell Holmes, James Russell Lowell, Mark Twain and Artemus Ward. These critical biographies are by the well-known English essayist, H. R. Haweis. This library is issued in semi-weekly numbers the yearly subscription (104 copies) being $2.00. John B. Alden, 18 Vesey st., New York, publisher.

The monthly magazine *Choice Literature*, by the same publisher, contains two articles on Gambetta, one by a friend, the other by a German, who might be supposed to be an enemy. "The House of Lords," "Mexico and her Railroads," "Charity in the Early Church," "Thomas Carlyle," "A Lesson in Democracy" and the "Hill Tribes of Burmah," are articles by some of the ablest English writers, which will not fail of a wide reading in this country.

A Chicago gentleman, enlisted in the cause of Christian Giving has published four tracts upon this subject entitled "What we Owe," "Some Questions and Answers," "Thanksgiving Ann," and Divine Plan of Church Finances." These he will send free to all pastors who will agree to judiciously distribute them in their congregations. They are valuable presentations of this important Christian duty.

The April *Century* will contain six full-page illustrations, among them a picture, "At Sea," drawn with the graver, without previous drawing or photographing of the subject, by Eldridge Kingsley. It will illustrate one of John Burroughs's out-of-door papers. This picture is noteworthy as being particularly commended—and, indeed, the only American engraving that was commended—by Seymour Haden in a recent lecture in New York.

—The newspapers say the Hon. J. G. Blaine has retired from public life, and that he is now engaged in writing a Political History of the United States, which is to cover the period between the years 1860—1880.

The Home.

A SONG FOR WOMEN.

Within a dreary, narrow room,
That looks upon a noisome street,
Half-fainting with the stifling heat,
A starving girl works out her doom.
Yet not the less in God's sweet air
The little birds sing free of care,
And hawthorns blossom everywhere.

Swift, ceaseless toil scarce winneth bread:
From early dawn till twilight falls,
Shut in by four dull, ugly walls,
The hours crawl round with murderous tread.
And all the while, in some still place,
Where intertwining boughs embrace,
The blackbirds build; time flies apace.

With envy of the folk who die,
Who may at last their leisure take.
Whose longed-for sleep none roughly wake,
Tired hands the restless needle ply.
But far and wide in meadows green
The golden buttercups are seen,
And reddening sorrel nods between.

Too pure and proud to soil her soul,
Or stoop to basely gotten gain,
By days of changeless want and pain.
The seamstress earns a prisoner's dole.
While in the peaceful fields the sheep
Feed, quiet; and through heaven's blue deep
The silent cloud-wings stainless sweep.

And if she be alive or dead
That weary woman scarcely knows,
But back and forth her needle goes,
In tune with throbbing heart and head.
Lo! where the leaning alders part
White-bosomed swallows, blithe of heart,
Above still waters skim and dart.

O God in heaven! shall I, who share
That dying woman's womanhood,
Taste all the summer's bounteous good,
Unburdened by her weight of care?
The white moon-daisies star the grass,
The lengthening shadows o'er them pass,
The meadow pool is smooth as glass.

—*Macmillan's Magazine.*

HOW THE MINISTER'S WIFE TALKED.

"The best settlement my husband ever had was the one at Whitton—that isn't the name of the place, but it will do as well. We had a large salary, a nice house, and large garden, and for the first time in my life I could have a real cow, real milk that would stand skimming, and a place for the children to play without going into the street. Queen Victoria never was half so proud or contented as I when we moved and took possession. But the very first afternoon I was there, Mrs. Bemley, the wife of a leading lawyer in our congregation, called and told me of a trouble in the choir, expressing a hope—no, commanding me—to take one side; and hardly had she gone when Mrs. Dane, the doctor,s wife, called, told me the other side, and commanded me to take that. Here it was, the skeleton in my closet; and when my husband came home from buying the cow I told him he might as well return it, for we should not stay. He did, and we stayed one year, and never was I so glad before or since to leave any place. To me, my devious ways seemed leading straight into paradise; but you see"—breaking off and nodding her head at me.

"I see," I answered. "Could not you have managed though? A little diplomacy is sometimes such an excellent thing."

"Never settled a choir trouble; I vote for congregational singing, "she said, emphatically. "My husband is one of the most discreet of men; but this was among the women, and he was helpless. Our ways are as devious as life's. I had rather have every man in a church in arms than two of the women. They would get through it sooner. The most serious troubles we have ever had in our pastoral life have come from the smallest beginnings; and nine times out of ten there have been female fingers or tongues at the bottom."

"You call these the smallest beginnings, do you?" I asked, thinking my sex needed a champion.

"Devious ways," she answered; "they don't see the end from the beginning; if they could they would never begin. And it is just this that should make us careful. 'Behold, how great a matter a little fire kindleth;' that's the Bible way of saying the same thing—not exactly a good exegesis, but it answered. This is the scary side—I always have to look a subject all around—and not the one I was thinking of to-day; that was full of strength and comfort. It's in this verse of an old hymn:

"Though in a bare and rugged way
Through devious, lonely wilds I stray,
Thy presence shall my pains beguile;
The barren wilderness shall smile,
With sudden greens and herbage crowned,
And streams shall murmur all around."

—*Selected.*

PIONEER WOMEN IN JOURNALISM.

The first daily newspaper printed in the world was established and edited by a woman—Elizabeth Mallet—in London, 1702, almost 200 years ago. In her salutatory, she said she had established a newspaper "to spare the public half the impertinence which the ordinary papers contain." Woman-like, her paper was reformatory.

The first newspaper published in America, of which we have record, was in Massachusetts. It was called the *Massachusetts Gazette and News Letter.* After the death of the editor, the widow edited it in the most spirited manner for two or three years. It was the only paper that did not suspend publication when Boston was besieged by the British. The widow's name was Margaret Draper.

In 1732 Rhode Island issued its first newspaper. It was owned and edited by Anna Franklin. She and her two daughters did the printing and their servants worked the printing-press. History tells us for her quickness and correctness she was appointed Printer to the Colony, supplying pamphlets, etc., to the colonial officers. She also printed an edition of the colonial laws, of 340 pages.

In 1776 Sarah Goddard printed a paper in Newport, R. I., ably conducting it, afterward associating with her John Carter. The firm was announced Sarah Goddard & Co. she taking the partnership precedence as was proper and right.

In 1772 Clementine Reid published a paper in Virginia favoring the colonial cause, and greatly offending the royalists, and two years later another paper was started in the interests of the crown, by Mrs. H. Boyle, borrowing the name of Mrs. Reid's paper, which was the *Virginia Gazette,* but which was short lived. Both of these papers were published in Williamsburg.

A WOMAN'S SUNNY TEMPER.

What a blessing to a household is a merry, cheerful woman—one whose spirits are not affected by wet days, or little disappointments, or whose milk of human kindness does not sour in the sunshine of prosperity. Such a woman in the darkest hour brightens the house like a little piece of sunshiny weather. The magnetism of her smiles, the electrical brightness of her looks and movements, affect every one. The children go to school with a sense of something great to be achieved; her husband goes into the world in a conqueror's spirit. No matter how people worry and annoy him all day; far off her presence shines, and he whispers to himself, "At home I shall find rest." So day by day she literally renews his strength and energy; and if you know a man with a beaming face, a kind heart, and a prosperous business, in nine cases out of ten you will find he has a wife of this kind.—*Sel.*

WHAT "WIFE" MEANS.

Says Ruskin: "What do you think the beautiful word 'wife' means? It is the great word in which the English and Latin languages conquered the French and Greek. I hope the French will some day get a word for it instead of that 'femme.' But what do you think it comes from? The great value of the Saxon words is that they mean something. Wife means 'weaver.' You must either be house-wives or house-moths, remember that. In the deep sense you must either weave men's fortunes and embroider them or feed upon and bring them to decay. Wherever a true wife comes, home is always around her. The stars may be over her head, the glow-worm in the night's cold grass may be the fire at her feet, but home is where she is and for a noble woman it stretches far around her, better than houses ceiled with cedar or painted with vermillion—shedding its quiet light for those who else are homeless. This, I believe, is the woman's true place and power."

—The Rev. Dr. J. F. Kennedy, of Chambersburg, Pa., says the *Presbyterian,* lately passed the twenty-sixth anniversary of his blindness. Dr. Kennedy is well-known, to many of our ministers at least, as an eminent Oriental scholar and theologian of no mean ability. Though utterly and hopelessly blind, no minister of Christ is busier than he. He preaches constantly, either as stated supply or as chaplain to the county prison. Some months ago, when the pastor of the Falling Spring church, in Chambersburg, Pa., was laid aside by sickness, Dr. Kennedy had pastoral charge of the congregation, performing all the duties with great fidelity and with acceptance to all. He is an indefatigable student, and is at present engaged upon a commentary on the prophecy of Habakkuk. We mention this case to show what may be done by an earnest soul despite the greatest discouragements.—*United Presbyterian.*

OUR BOYS AND GIRLS.

ULRIC ZWINGLE.

In the year 1531 some sixteen years before the death of Luther, the same year in which the League of Smalkald was formed for the defense of the Protestant faith, might be seen lying fearfully wounded on the battle-field of Cappel, one of Switzerland's greatest men—one of her greatest reformers, preachers and statesmen—and, as the blood trickled down his body, he exclaimed, "What matters this misfortune? they may, indeed, kill the body, but they cannot kill the soul," and with these words Ulric Zwingle fell backward and died. Let us note a few of the incidents in his life, and the cause of his being on this battle-field. He was born near the Lake of Zurich, January 1, 1484, a few months after the birth of Luther. His studies were conducted partly at Basle and Berne and Vienna, and at the age of twenty-one he took priests orders, and said his first mass in 1507 at Raperswill, in the Canton of Zurich, and was soon after elected to the pastorate of Glaris, a chief town in that Canton. That he early displayed more that ordinary intellectual ability is evident from the fact that he was elected to an important position as a teacher at Basle while yet pursuing his studies and though not eighteen years of age; and also the fact that the Dominicans made special efforts to have him join their order while yet a student at Berne, to prevent which his father removed him to Vienna. The state of religion at the time he began the work of his pastorate at Glaris may easily be learned from the fact that of a Synod, which assembled early in the sixteenth century, only three of the members had read the Bible; the others confessed that they had hardly any knowledge of the New Testament. They contented themselves with repeating sermons which were prepared by the monks, and which were as often as not wholly unsuitable to the circumstances of the congregation. But Zwingle was an exception to these classes. He had a desire for information, and sought even among the writings of Wickliffe and Huss to obtain it, though then without any purpose of accepting their doctrines. During his pastorate at Glaris, which lasted some ten years, he never thought of attacking the errors of Rome, but only of enlightening and educating his people in good morals. But though he could not be accused of teaching heresy during this period of his ministry, yet the purity of his life, his superior attainments, and his conscientious discharge of duty, were in such striking contrast with neighboring priests, that he soon became the object of their fixed hatred. He found it true that "those who will live godly in Christ Jesus must suffer persecution." During his residence in this place he was twice ordered by the government to accompany the troops of the Canton in their wars against the French, and on the side of the Pope. The custom of hiring soldiers to do his fighting was a favorite one with the Pope, and by the sale of "Indulgences" it was easy to obtain the funds. It was a custom, however, not approved by Zwingle, and in unmeasured terms he reprobated it, and succeeded in breaking it up in some of the Cantons. In a letter to the Canton of Schweitz, he says: "Think how many of your fellow-citizens have perished in the wars of Naples, in the battles of Navarre and Milan. What rivers of blood have you not shed? What would you say if you were to see the mercenary soldier, hired with gold, whom you have never injured, appearing at your gates, felling your woods, destroying you vines, carrying off your flocks, massacring your children, unaffected by the tears of your wives and your fathers, butchering them before your own eyes, and setting fire to your dwellings? Would you not call for fire to fall on them, and, if you were not heard, be tempted to believe that there was no God? Yet this is what you yourselves do, allured by the charm of riches and property unjustly acquired."

In 1516 he was appointed preacher at the Convent at Einsiedeln, and, notwithstanding the protest of his people at Glaris, he concluded to accept the appointment as one affording him a larger field of usefulness. In the meantime he had been carefully examining the teachings of the divide word, and God had given him grace to maintain what he believed to be the truth. Accordingly, at the consecration of the Abbey, when, as usual, vast crowds were assembled, he fearlessly declared "that their observation of the mere ceremonies of religion could never be acceptable in the sight of God so long as their hearts were unchanged, and their practice diametrically opposed to the divine law." "Cease to believe," said he, "that God resides in this temple more than in any other place. Whatever region of the earth you may inhabit he is near you, he surrounds you, he grants your prayers, if they deserve to be granted; but it is not by useless vows, by long pilgrimages, or offering destined to adorn senseless images, that you can obtain the divine favor."

Such doctrines aroused much opposition. The monks in the convents felt that their occupation would be gone if such doctrines were generally accepted. But opposition only led Zwingle to fortify his position with greater care, and to increase the number of his attacks on the Papacy. His reputation as a preacher was now very great, and he was invited to fill the important charge of the cathedral of Zurich. He accepted, and preached his first sermon July 1, 1519. "An immense audience was assembled, and he commenced by showing that Christ is the sole author of salvation, and the only hope and consolation of sinners. He then proceeded to inveigh against vice in general, and particularly hypocrisy, recommended works of piety, and thundered against luxury, idleness and intemperance." These noble words were uttered less than two years after Luther nailed his theses to the door of the Wittenburg church, and before his name had been heard of in Switzerland, showing that God's Spirit was at work in many hearts, enlightening them in the knowledge of the truth, and preparing them for the

reformation of his church. Zwingle had up to this time promoted the Reformation by preaching positive truth rather than by attacking the errors of Rome, bnt some of his adherents having ceased to observe Lent, and, iu consequence of that fact, beiug imprisoned, he pnblished a tract "On the Observance of Lent," in which he ridiculed the injnnction of the Romish church iu prohibiting the people from nsing their common food. Soon after its publication, the Bishop of the Diocese wrote to the clergy of Zurich eoncerning the innovations of Zwingle: "Do not," said he, "allow them to be preached among you, nor diseussed publicly or privately; preserve yonrselves in the doctrines and nsages of the church, till those to whom it belongs shall regnlate these matters." This provoked a reply from Zwingle in a second tract, in which he boldly attacks traditions, and defeuded the sufficieucy and authority of the Scriptnres as the rule by which the chnrch and her members should be guided. In the meantime, the Council of Worms had pronounced against Lnther, and uow Zwingle was charged with being a Lntheran, and a violent controversy arose among the different parties. To quiet them, and, if possible, settle the dispnte, Zwingle solicited a conference, and the State anthorities provided for one January 29, 1523. Zwingle propounded seventy-six propositions which he wished disenssed, and took the precaution to circulate them among the people before the conference assembled. Among other things he affirmed that "the gospel is the only rnle of faith, that Christ is the only Head of the church, that traditions are to be rejected, that the mass is not a sacrifice, that the priests have a right to marry, etc."

The conferenee met, but the minions of Rome, true to their history, refused to discuss, and little was accomplished, except that the council, before whom the discussion was to have taken plaee, resolved "that Zwingle neither having been convicted of heresy, nor refnted, should continne to preach the gospel as he had done hitherto; that the pastors of Znrich and its territory should rest their discourses on the words of Scripture alone, and that both parties should refrain from all personal reflections." A second conference was soon after called, which was more successful as far as securing discnssion was concerned, but the defenders of the Romish doctrine were not able to maintain their position against Zwingle and the others associated with him, so that the civil anthorities were completely won over to the side of Protestantism. Zwingle soon after this married, and made the breach between him and Rome still wider. He also resorted to the nse of his pen in defense of Protestant principles, and among other publications sent forth by him was one against the canon of the mass, and another eoncerning "the grace of Christ."

In furtherance of his desire for reformation, he petitioned at this time the Council of Zurich to abolish the mass, the adoration of the host, etc. He had wrong views, as nearly all the reformers had respecting the powers of the civil magistrate. Few men, until the time of Andrew Melville, had any clear conception of the independence of the church and the Headship of Christ, and it greatly hindered the progress of the canse. But in this case, where the magistrates were under the control of such a man as Zwingle, the cause suffered less injnry than it might have done. The Lord's Supper was accordingly celebrated iu Zurich, April 13, 1525, and aecording to the reformed doctrine, the bread and wine were both passed to the people. Abont this period he also took steps to fonnd a theologieal school in Zurich, in which the ancient languages and the doctrines of the Scripture formed part of the eurrienlum, and through its instrnmentality mnch was done to promote the Reformation. About this period also the qnestion of the real presence of Christ in the elements used iu the Supper occnpied the attention of Reformers in Germany as well as in France and Switzerland, and finally a meeting to consider the questiou was provided for at Marbnrgh in 1527, where Luther, Zwingle and others disenssed the qnestion. Zwingle held that the words "This is my body," meant "This siguifies my body;" bnt Lnther had not yet been fnlly freed from his early Romish teachings, and he conseqnently adhered to the literal interpretation, thongh he did not adopt fully the doctrine of Transubstantiation, but that of Consubstantiation. It is greatly to be regretted that Luther so unreasouably adhered to this view, and thereby prevented a union so desirable aud so neeessary to the Protestant canse. They, however, finally agreed ou a paper setting forth the doctriues in which they agreed, aud this did much to unify Protestantism.

Bnt troubles awaited Zwiugle on his return. It has always been contrary to the principles of Rome to tolerate others who refnse to accept her doctrines. She claims to be the only Church, and all others heretics. Aecordiugly, the peace which had been agreed npou some time before at Cappel, namely, in June, 1529, was disregarded by the Romish Cantons, aud the professors of the Reformed religion in these Cautons were persecuted. The Protestant Cantons, in retaliation, very nuwisely, and, coutrary to Zwingle's advice, broke off all communicatiou with the Popish Cantons, aud refused to allow them a passage throngh their territory, even for provisions. Zwingle was ever ready to resist tyranny, even with the sword. He was, iudeed, the forerunner of the Scottish Covenanters, just as ready to defend his rights of citizenship with the sword, as he was his creed with his arguments, bnt the imposing severe conditions on the others was not resistanee to tyrants but the oppression of the weak, and he had no sympathy with it. He was therefore, constrained to offer his resiguation, with a view of leaving the Cantou; he was, however, persuaded to remain. In the meantime the Popish Cantons had arrayed themselves in arms against the Protestaut Cantons, and the latter having made no preparation, and being divided as to the measnres they ought to take, they were left at the mercy of their oppressors. October 6, 1531 the army of the Popish Cantons took the field, and this made it a question of defense of natural rights, and Zwingle did not hesitate. A large portion of this army encamped near Cappel, a short distance from Znrich. The town was in danger of capture. and yet no troops were at hand. The militia were called out, and, with little or no preparation, dispatched to Cappel, and Zwingle accompanied them. On the way he addressed his friends, "Our cause is good, but it is ill defended, it will cost me my life," etc, And so it was; the militia were defeated, and Zwingle was slain, as already detailed, and Protestants everywhere monrned his loss. Lnther felt like dying when he heard of it. But though dead, Zwingle's work remains. It needed to be purified with fire, and it was; bnt by and by it shone forth in beauty and strength. Being thus early taken away from his work, before it was fnlly established, he acquired less celebrity than either Lnther, Calvin, or Knox, but he was not a whit behind them in his love for the truth, and in his ability to distinguish it from error. Mosheim, as quoted in a little volnme published by the Presbyterian Board of Publication, to which we are chiefly indebted for the facts here represented, says: "This great man was for removing out of the churches and abolishing in the ceremouies and appendage of the pnblic worship many things which Luther was disposed to treat with toleration and indnlgence, such as images, altars, wax-tapers, the form of exorcism and private confession. He aimed at nothing so much as establishing in his couutry a method and form of divine worship remarkable for its simplicity, and as far remote as could be from everythiug that might have the smallest tendency to nonrish a spirit of snperstition." He had remarkably clear views of our Scriptnre truth, and conrage to maintain them. To remotest time he will be remembered as one of the greatest men of Switzerland, and one of the clearest-headed of the reformers of the sixteenth ceutury. The day following his death on the battle-field his body was discovered by some of the Popish soldiers, and with nnited voice they called for its burning. It was instantly burned, and its ashes scattered to the winds; bnt when Christ shall come again he will be raised to glory, honor aud power.—*Christian Press.*

OPEN YOUR BIBLES.

BANNER.

Read Ex. 17: 8-16.

WE WILL REJOICE IN THY SALVATION, AND IN THE NAME OF OUR GOD WE WILL SET UP OUR BANNERS. Ps. 20: 5.

1. An army rallies rnnnd the banner. Isa. 5: 26; 11: 10, 12.
2. The banner held aloft. Psa, 60: 4; Isa. 13: 2.
3. The banner proclaims whose we are. Aets 27: 23.
4. A niotto on the banners. Psa. 70: 4.
5. A banner inspires courage. Song 6: 4; 2 Chron. 32: 7, 8.
6. Banners borne on festal occasions. Song: 4.—*Notes for Bible Study.*

ADVICE TO YOUNG WRITERS.

William Cnllen Bryant onee gave the following sensible advice to a yonng man who had offered him an article for his paper:

"My yonng friend, I observe that you have used several French expressions in your letter. I think, if yon will study the English language, that will find it capable of expressing all the ideas that you may have. I have always fouud it so, and iu all that I have written, I no not recall au instance where I was tempted to use a foreign word. bnt that on searching I have found a better one in my own language.

Be simple, unaffected; be houest in your speaking and writing. Never nse a long word when a short one will do as well. Call a spade by its name, not a well known oblong instrument of mannal labor; let a home be a home, and not a residence; place not a locality, aud so with the rest. When a short word will do, yon always lose by a long one. You lose in clearness; you lose iu honest expression; and in the estimation of all men who are capable of judging, you lose in reputation for ability. The only true way to shine, even iu this false world, is to be modest and nnassuming. Falsehood may be a thick crnst, bnt in the course of time, trnth will find a place to break through. Elegance of langnage may not be in the power of us all, but simplicity and straightfordwardness are. Write mnch as you would speak, and as you think. If with your inferior, speak no coarser than usual; if with yonr snperior, speak no finer. Be what you say and within the rules of prudence. No one ever was a gainer by siugularity of words or in pronounciation. The truly wise man will so speak that no one will observe how he speaks. A man may show great knowledge of ehemistry by carrying bladders of strange gases to breathe; but one will enjoy better health, and find more time for business, who lives on commou air."

Sidney Smith once remarked: "After you have wrtten an article, take yonr pen and strike out half the words, and you will be surprised to see how much stronger it is."

A "three-year-old" discovered the neighbor's hens in her yard scratchiug. In a most indignant tone she reported to her mother that Mr. Smith's hens were "wiping their feet on our grass."

The boy who slights his work at school is father of the man who shirks his duties all through life. If we could take up the people who are untrne in the church, and who hide and skulk among its privileges and responsibilities, and trace their histories back to childhood, we shonld find that they had growu up to the incompleteness that now deforms them.

TEMPERANCE.

FACTS ABOUT TEMPERANCE.

The people of the United States pay directly, over the counter, for intoxicating drinks about $75,000,000. Nearly as much more is spent in caring for the victims of alcohol; the insane, the idiotic, the criminal, and for the protection of society. We spend in the same time about $80,000,000 for schools, colleges, and all other kinds of instruction, and about $100,000,000 for the support of religious institutions, including Catholic, $180,000,000 for schools and churches, against $1,500,000,000 for intoxicating drink and its results!

In two years and a half our nation, if kept sober, could wipe out the national debt. If all products, manufactures and national wealth should be destroyed once in five years, our country would be as rich without the liquor traffic as it now is with it.

Every year the destruction of human life from the effects of alcohol is as great as in one year of the war, while the suffering entailed is greater. Four years of war left 120,000 widows and dependent relatives. One year of liquor drinking makes more than 130,000.

Such are some of the fearful statistics of intemperance. If, as those contend who do not believe in prohibition, we cannot enforce laws beyond public opinion, then let us hasten to bring public opinion up to that point of decent respect for humanity where it can destroy an evil that has such astounding and soul-destroying effects. Vote only for men with pronounced temperance principles. Send men to Washington who will not amend a temperance resolution till all its force is gone, or dally about a bill that involves the liquor interest until its ends are served whether others are or not.

If the people are not ready for prohibition get them ready. Begin at the bottom. Agitate, write, preach, lecture, scatter facts and wake up the people. Show them that their apathy is a disgrace and a sin; that so far as their edueated influence would go, they are responsible for the dreadful evils that follow in the train of alcohol.

If Christian people lived out half the religion they profess, the world would be converted in a year. If temperance people talked and voted their principles the efforts of temperance workers could soon be turned into a new channel. There is not so little need of reformatory work that we should delay the millennium by our laziness and indifference, and we can well afford to have one reform hastened to its triumph.—*New England American.*

CHICAGO'S CURSE.

The presiding Jndge of one of the Chicago courts has recently said to an *Inter-Ocean* interviewer:

You may ransack the pigeon holes all over the city and county, and look over snch annual reports as are made up, but they will not tell half the trnth. Not only are the saloons of Chieago responsible for the cost of the police force, the fifteen jnstice conrts, the Bridewell, etc., but also for the criminal courts, the connty jail, a great portion of Joliet, the long murder trials, the coroner's offiee, the morgne, the poor house, the reform school, the mad house, etc. Go anywhere you please and yon will find almost invariably that whisky is at the root of the evil. The gambling houses of the city and the bad houses of the city are the direct ontgrowth of the boon companion of drink. Of all the thousands of prostitutes of Chicago the downfall of almost every one can be traced to drunkenness ou the part of their parents or husbands, or drunkenness on their own part. The gamblers and prostitutes are snpposed to be watched by police as well as the sandbaggers. Of all the boys in the reform school at Pontiac, and in the various reformatory institutions about the city, ninety-five per cent are the children of parents who died through drink or became criminals through the same canse. Look at the defalcations; fully ninety per cent of them come about through driuk and dissipatiou. Go into the divorce courts; fully ninety per cent of the divorces come about through drink, or drink and adultery both. Of the iusane or demented cases disposed of in the court here every Thursday, a moderate estimate is that seventy per cent are alcoholism and its effect. I saw it estimated the other day that there were 10,000 destitute boys in Chicago who are not confined at all, but are running at large. I think that is a small estimate. Men are sent to prison for drunkenness, and what becomes of their families? The county agent and the poor house provide for some. It is a direct expense to the community. Generally speaking, these families go to destruction. The boys turn ont as thieves, aud the girls aud mothers generally resort to the slums. The sandbaggers, murderers and thugs generally of to-day who are prosecuted in the police courts and the criminal conrt are the sons of men who fell victims to drink. The percentage in this case is fully ninety-five per cent. I have studied this question for years and have passed upon criminal eases for years, and know whereof I speak.

American Politics.

NOMINATIONS FOR 1884.

For President,
JONATHAN BLANCHARD
OF ILLINOIS.

For Vice President,
JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

CHICAGO LOCAL GOVERNMENT.

A. E. Kittredge, the esteemed pastor of the Third Presbyterian church of this city, lately, in a few remarks before a Sabbath evening service, urged his hearers to their duty in the coming municipal election. His remarks were about as follows:

I wish to remind you of the relation of the religious class to Chicago's future. The business man who is not interested in the coming election is disloyal to himself and a traitor to the city. We have an intimate relation to the election, and can have an effect in shaping the morals of our city. We have in this city one provision store, where the articles which sustain life are sold, to every forty-three inhabitants, and we have one saloon, where the material that kills is sold, to every twenty-four inhabitants. Within one district of half a mile square on the South Side there are 225 saloons, manufacturing crime and misery for thousands of families. With 5,000 or 6,000 saloons in the city, and with the fact that at a low estimate fully three-fourths of the crime committed in Chicago is due to drink, the business interests have been insulted during the past week. That is, with 6,000 saloons, institutions which are making misery and filling our city with crime, the city government has asked that honest business be taxed to meet the expense caused by the saloons. There never was such an insult. It is merely a substitute for the saloons paying their own taxes. I hope this act will be sufficient to raise your voice. There is no greater coward than the wicked man, and when he is squarely met you will find no trouble about the tax.

THE NATIONAL CONVENTION OF 1830.

EXTRACT FROM THE ADDRESS OF THAT BODY TO THE PEOPLE OF THE UNITED STATES.

To contrive the true theory of free government, is the proudest evidence of human intelligence: to institute such a government, the most glorious achievement of human wisdom; and to sustain it, with unfailing constancy, the greatest monument of human virtue. Our government is the inestimable purchase of the profound reflection, painful labors, disinterested exertions, and searching trials of all past ages. It is free. We believe it to be the best that ever existed, because, more than any other, it corresponds with the rights, and encourages the duties of all men over whom it is extended; and thus, more than any other, seeks and promotes the improvement and happiness of its subjects. But our government cannot be continued without the active, strenuous and constant maintenance of principles directly opposed to those of Freemasonry.

The first and most prominent injunction of Freemasonry is secrecy. Any violation of this it punishes with infamy and death Secrecy is the shutting up of the mind from communion with other minds. And so far as it prevails, in relation to any social good, it is selfish, sour, ignorant and restless. Left absolutely alone, like a plant separated from the earth and the air, we should soon wither and die. And it would be no matter how soon, for if it were possible to keep us in such a state, we should be good for nothing. Our faculties are not at all adapted to it. Hermits are always the most miserable men. Ascetic and secluded associations have never been wise, or good, or happy. Neither is Freemasonry, which inculeates their worst principles, not in melancholy seclusion from the world, but in the heart of it, the more successfully to prey upon it.

A virtuous mind cannot delight in secrecy. Its joy is in communion. We are made sociable by nature. Our best affections and our highest faculties equally indicate it. For they can neither be expanded into useful action, nor carry with them their appropriate rewards, without society. As social beings, if we discover useful facts or important truths, we desire to communicate them to all, who are susceptible of benefits from their application. As all the principles of science, charity, and religion are susceptible of beneficial application to the whole human race, good men and good governments will impose no artificial restriction upon their universal diffusion. On the contrary, they will strenuously exert themselves to promote it. And there is no human praise which imparts so much of the ineffable joy that will accompany the *final well done* divinely pronounced upon the virtuous, as that which is the honest fruit of such exertions.

But secrecy is not more hostile to the spreading of useful facts and truths than it is to their discovery. Free inquiry, free discussion, free communication, are essential requisites to the most valuable knowledge. In the arts and sciences, in ethics and theology, all liberal minds acknowledge their indispensable importance. In the political conduct of life, their importance is, if possible, still more manifest. They are the living foundations of our government, which would be speedily dissolved, in blood, without them. No man has ever yet sufficiently valued them; for they alone can safely be relied upon to open and illuminate all the paths in which the majestic power of public opinion displays itself. But Freemasonry is opposed to free inquiry, free discussion, and free communication. Its great fear is publicity, its best virtue, silence. It professes to have inestimable treasures of social benefits, which it refuses to disclose to any but the small number of its devoted followers. In reference to all others, instead of employing, to communicate them, the various languages in which all the patriotism and piety, the joys and sorrows, the useful discoveries and honorable designs, the undying thoughts and unfading hopes of the whole human family have been expressed, it conceals them, by substituting barbarous signs and uncouth ciphers. It first enslaves the mind by the chain of secrecy, then debases it by injurious ceremonies and vile principles, and finally insults it by mock titles and simulated virtues. It is incompetent to the support of any valuable object. There is no real duty, no honest enjoyment, no benevolent purpose, which cannot better be accomplished without it. It is a fit system for the outlaws of humanity and hope, hating the world and making war upon it. With a misauthropic caution it excludes all the helpless and infirm from its communion, and with the stimulated ingenuity of experienced and impenitent guilt, it provides against detection and exposure. Its existence in our country is the greatest anomaly of modern times; and it is to be accounted for only by the unsuspecting confidence in their fellow citizens, natural to men conscious of their liberty. Aware of this trait in the character of our people, designing members of the fraternity, and those who are weak enough to find pleasure in its fantastic frivolities and bloated titles, have lengthened its cords till they now probably embrace more than a hundred thousand of our countrymen.

Of this number we cannot doubt that a large proportion cherish no part of the spirit of the institution. Invited to join it, by its lofty pretensions, in early life they entered its threshhold. And, although disgusted at every step, for the purpose of understanding an institution, which they had once consented to enter, they suffered themselves to be raised to the second or third degree. Nothing could induce them to go further. Such were most of the Masons, whose illustrious names have been so often abusively and boastfully arrayed, to shield the institution from the consuming reprobation now everywhere provoked against it, in unprejudiced minds, by its full and accurate exposure. These men, in the bottom of their souls, have all renounced it.

But there are other members of very different character who adhere to it with a tenacity exactly proportioned to their estimate of its adaptation to their evil designs. Washington represented it as capable of being employed for the basest purposes, and never visited a lodge but once or twice in the last thirty years of his life.

We live in an age of singular interest, and are the depositories of immeasurable responsibilities, Our ancestors voluntarily left their native seats—broke up the strong and amiable ties of local association—tore themselves from all their kindred in spite of the absorbing and ingrained affections of consanguinity, and planted themselves in the most secluded and dangerous wastes of nature. All the privations and sufferings of this course they heroically met and endured, to preserve the rights of the mind. In these are to be found all the springs of liberty, civil and religious. And they constitute the only incorruptible wealth of the created and uncreated universe. By asserting them and preserving them with unparalleled and holy fortitude, our ancestors laid a sure foundation for a most unsullied and constantly increasing fame. All social action is commendable, or the reverse, as it advances or opposes these rights. Falsehood, injustice, cruelty, oppression, murder, treason, and every other imaginable crime, implies hostility to them, and is therefore to be resisted and subdued.

These are the great truths taught by our early history. And profoundly impressed upon the minds of our citizens, they cannot be eradicated. One of the important inferences from them is, that individuals are not the property of government, but government the property of individuals, who have a right to modify, change, or abolish it, as a majority of those, who constitute it, may think most conducive to the common welfare. In support of this inference, our revolutionary war was waged and our civil constitutions adopted. And these glorious events, while they have sent us forward with unparalleled vigor and celerity in the road of improvement, have opened new prospects and awakened higher hopes in the great family of nations. Following our example, the people are everywhere gradually understanding and claiming their rights. The arrogant pretenders to arbitrary power are sinking into comparative disesteem. And the only just government of human origin, that of public opinion is universally raising on high and spreading abroad the welcome and protecting ensigns of her supremacy.

To this government Freemasonry is wholly opposed. It requires unresisting submission to its own authority in contempt of public opinion—the claims of conscience—and the rights of private judgment. It would dam up the majestic current of improving thoughts among all its subjects throughout the earth, by restricting beneficial communication. In attempting to do this, it has stained our country with a brother's blood, tempted many of our influential citizens into the most degrading forms of falsehood, and burst away, with its powers undiminished, its vengeance provoked, and its pollutions manifest, from the strong arm of distributive justice.

The Churches.

—At Bristol, Ind., lately, Mary Cripe, who has been using crutches for four years, was instantaneously cured after praying for relief.

—Rev. J. Day Brownlee, whose able discourse on Freemasonry while pastor at Wellsville, Ohio, ten years ago, is among our reform pamphlets, is now pastor of the United Presbyterian church at Indiana, Pa. One of his members has just contributed $5,000 to the Memorial fund of the denomination.

—Elder J. M. Snyder, who formerly resided at Wheaton, but is now leading the cause of the Wesleyan churches in Nebraska has been laboring in revival work in Adams county in a neighborhood named after the three stalwart sons of Hon. J. M. Kent, of Clarence, Iowa, who are the leading citizens in the vicinity.

—Bro. U. D. Lathrop, New Windsor, Mercer county, Ill., sends word that his people are in the midst of a glorious revival at the Hopewell Wesleyan church. Some twenty-five or thirty are born into the kingdom and the work yet goes on. This is the third revival season experienced by this church within five years.

—Bro. Geo. Richey, former State lecturer for Ohio, reports in the *Wesleyan* a glorious revival in Senecaville, during which over forty persons experienced a change of heart and life.

—Out of a total of 1,400 at the Chicago Avenue ("Moody" church) Sunday school, Mar. 4, 565 were adults. This is believed to be the largest percentage of adults of any school in the country, and is attributed to practical methods of the teachers.

—The Methodist Episcopal Conference meeting in Winchester, Va., last week, adopted a resolution indorsing the action of the Maryland State Temperance Alliance in the cause of prohibition; also a resolution condemning the carrying and distribution of mails, running steam or street-cars, and publishing, buying, or reading secular newspapers on Sundays, and condemning all camp meeting associations which receive rebate from Sunday travel.

—Bishop McNamara, Messrs. Richard A. Maloney, Francis McCormick, Patrick Maher and others have organized the first Independent or Reformed Catholic church of Chicago, and located their headquarters on Cottage Grove Avenue, near Twenty-ninth street. They are now holding a series of meetings to be continued every evening until further notice. Mr. A. J. Bell, the well-known Methodist Catholic evangelist, and other speakers are to speak.

—The Fourth Avenue Presbyterian Church of New York this week celebrated the twentieth anniversary of the installation of the Rev. Dr. Howard Crosby as its pastor. The Rev. Dr. S. I. Prime said that when Dr. Crosby took the church there were only 200 names on the roll, only forty-seven of whom could be found in the city without the aid of detectives. In these twenty years 450 have joined the congregation on profession of faith in the church and 639 in the chapel, making an average of fifty-four a year. The number who have joined on certificate from other churches is 880, and there are now 1,413 names on the roll. In the past ten years the congregation has contributed $300,000 for religious uses.

—Seventeen dollars per member is a good showing for the Egyptian Christians, and is also a proof that the missionaries there know how to do their work. They teach the duty of giving along with the duty of believing to their converts.

—The increase of infidelity among the Armenians of Turkey is a matter of serious import to the missionaries. "Both on the East and on the West active agencies are propagating materialism. The young Armenians who learn French in order to be in the fashion become imbued with French ideas, and the seaports of Western Turkey are, therefore, filled with Armenian youths who are too well-informed to believe in a God. In Eastern Turkey the Russian schools of Nihilism are making themselves felt through Armenian teachers, sent to educate the downtrodden villagers of Armenia.

—Religious statistics are published, and show the total amount contributed by the various denominations in the United States the past year for benevolent and congregational purposes to be $106,962,000, of which the amount collected for purely benevolent purposes is $31,331,150. The amount contributed for church purposes, including the maintenance of the churches, sustaining the ministry, etc., is $75,252,866. There are 92,652 Protestant churches in the United States, with 71,602 ministers and 9,003,030 members.

—The *Christian at Work* says: When a lady missionary first tried to gain access to the homes of the high-cast Hindus, some twenty years ago, and at least see and talk to the imprisoned inmates of their zenanas, the door was either shut in her face, or, if she was suffered to enter, she was not allowed to sit down. The utmost concession was that she might stand on the verandah; and often, as she left the house, she has seen the people dash water over the place where she had stood, to remove the pollution her presence had caused. And now? Not a vestige or shadow of such a feeling seems to remain. The teacher is received as an honored guest everywhere, even though she may not be permitted to give instruction, mingled as they know it would be, with Bible truth.

—Rev. Dr. Harper, a veteran, useful and beloved missionary of the Presbyterian Board in China, writes as follows to the New York *Observer:* "In June, 1883, it will be forty years since I was accepted by the Board as a missionary, and on June 22, 1884, it will be forty years since I first left to come to China. The last ten years have been the harvest time in this mission and the time of its enlargement. For the first ten years, I baptized only one convert. He abides stedfast to the present time. And during those ten years of waiting and preparing I never felt any more discouraged than I have done since I have been permitted to baptize forty each year. The work is very hopeful for the future, and I hope through the blessing of God to see yet greater results during the next ten years, if my life is spared to behold them."

—The recent progress in the matter of self-support among the churches of the India and Ceylon missions, says the *Missionary Herald*, organ of the American Board, has been very marked, and gives much promise for the future. As indicated in a letter from Rev. Mr. Hume, none of the twenty-three churches in the Maratta mission received the past year any aid from the Board towards the support of their pastors. Five of these churches are entirely independent of any aid, and the other eighteen have grants from the Association of native churches, which raised last year a small fund for this purpose. In the Madura district seventeen of the thirty-four churches received no aid from the Board, though several of them are aided by the Native Evangelical Society. In the Ceylon mission only three of the fifteen pastors and preachers seek help from the Board, and the whole amount appropriated the past year for these three pastors is less than $140. Of the seventy-one churches in India and Ceylon, connected with the American Board, there are fifty that receive nothing from its treasury. This statement is as gratifying as it is remarkable.

MY LAST REVIVAL AT WILKESVILLE.

BY REV. WARREN TAYLOR.

During the summer of 1873 there was a falling off in the attendance on public worship of ten per cent. or more; and those who attended were nearly all church members. Observing this fact, for which there was no visible cause, I became very anxious for the future of the church; and as the year wore away, I began to suspect (and I say it with no spirit of boasting), I began to suspect, or greatly to fear, that I myself might be the stumbling-block in the way of others, or the Achan in the camp for whose sake the church was left to languish.....Again and again I besought the Lord to remove me, if such were the case, that there might be no hindrance to a blessing on the people. Indeed my own poor life seemed of very small importance in comparison with the conversion of souls, and the upbuilding and permanance of the church. Whether unconsciously dealing with myself, or simply following the rule that "out of the abundance of the heart the mouth speaketh," my preaching in the months of October and November was much on the holiness of God, and the exceeding evil of sin; and was (I think) the most searching that I ever did. In December, as my notes show, my preaching was mingled warning, and invitation, and exhortation to the members of the church. The Week of Prayer for 1874 came, and was observed by alternate day and night meetings. On Friday I discoursed on the propriety of solemn resolutions to obey God, from the text "I have sworn and will perform it, that I will keep thy righteous judgments." Following up this idea, I preached on the following Sabbath from the text "I beseech you, therefore, by the mercies of God, that ye present your bodies a living sacrifice," etc., and near the close of the sermon, under a strong impulse, I called on those who were ready to pledge themselves to the service of God, and to the work of saving souls, and with a devotion that they had never known, to rise to their feet. Almost the entire congregation arose. I wish to put in parenthesis here, that a month later, on a Sabbath morning, with a full house. I called on those who preferred Christ and his favor to the world and its pleasures, to rise, and the whole congregation save two or three sprang to their feet before the words had died from my lips. I am not sure now that under any circumstances I should dare to repeat these experiments, yet I am not aware of any evil that followed, and think the result was for good.

I go back now to the Sabbath after the Week of Prayer. The question of a few special meetings for the following week, had been considered, and the Session said they saw nothing to warrant it. The weather was stormy, and the roads were bad; still they would stand by me if I saw fit to proceed. And so, encouraged by the symptoms on the Sabbath, I ventured to appoint preaching for Monday evening, and prayer-meeting for Tuesday morning. On Sabbath evening and Monday evening the interest was so manifest that I appointed preaching for two evenings more. On Tuesday morning I addressed the church from the words "Who shall roll us away the stone," etc., to the effect that when His servants are going forward with love to Him, God will remove all difficulties. That night on invitation to those who were resolved to forsake the world and embrace the Saviour, three came forward. The next night three more, and when the benediction was pronounced the whole congregation stood still in their places, refusing to move. It became necessary to continue the meeting for nearly an hour more, and still the people were reluctant to go. I had to urge them to withdraw.

From that time the meetings went forward with preaching every evening save Saturday, and morning prayer-meetings on alternate days for eleven weeks. For a great part of the time the weather was stormy and the roads were exceeding bad, but the people would come with their lanterns through the fields. A female teacher who up to this time had been skeptical on the subject of religion, became so interested as to walk six miles on a snowy evening to attend the evening meeting. The attendance on the Sabbath was more than doubled, and that on week days and evenings proportionally good.

The evening meetings commenced at 6: 30 o'clock, with prayer and singing for half an hour. Then came the sermon, and this was followed by a meeting of inquiry, with instructions and exhortations to the awakened, the whole closing rigorously at nine o'clock. In the inquiry meetings I was commonly assisted by two or three men and as many women members of the congregation in whose piety and wisdom I had reason to confide; and the whole congregation commonly remained at these meetings, which were conducted with remarkable stillness, though often with intense feeling. In these meetings also, the power of song was very noticable. The good old hymns like "Come, trembling sinner," and the newer hymns like "Just as I am, without one plea," would often bring halting ones to a decision, when I was unable to do it with my own persuasion.

Altogether eighty persons "came forward," besides twenty church members who wished to renew their vows and their religious life.

As fruits of this revival fifty-three were received on confession of faith, old members grew taller, the piety of many subjects of previous revivals was greatly developed and strengthened, and a new house of worship was undertaken and completed the following year.

In the last *Evangelist* a book is noticed with the title "The Revival, and after the Revival." Well, after the revival a good many who had been awakened, and some who were thought to be converted, went back to the world, and there was great nervous exhaustion on the part of minister and people. I think the meetings were continned a month too long. As to real conversions I have never deemed it very safe to count. Altogether 105 were received to the church on confession of faith as fruits of the four awakenings enjoyed by the Wilkesville church during the ten years of my ministry there. I have just been looking over the list of the 105 names, and it would perhaps be safe to say that at the present time one-fifth of this number are giving no good evidence of a religious life. But among them are many of the most consistent, earnest, and usefnl Christian men and women that I know anywhere. I found the church with ninety-three members, and left it with 175. Whilst I was there an academy, a parsonage, and a house of worship were built. And since its organization the church of Wilkesville has given seven of its sons to the Gospel ministry, of whom three are still in the work.

It was the year after this revival (1875) when I discovered that the Masonic lodge was making a strong raid on my church, deceiving and seducing and absorbing and corrupting its young men. Of my attempt to check that raid, an accont was given in the *Chritsian Cynosure* at the time. If I succeeded, it was at the expense of my pastorate. Bnt the church was saved from the corruption and overthrow of which it was in imminent peril. God does not exempt us from trials which are needed in the development of character. But He is still working by his word and his providence and his spirit for the welfare of his people and the success of his cause, and we may rest assured that he will so continue to work.

OUR CONTRIBUTORS.

The *Cynosure* is happy to announce herewith a grand list of contributors and correspondents for 1883. To read their letters, study their arguments, compare their experiences, and drink with them at the fountain of truth, even Jesus Christ, will be the noble privilege of the readers of the *Cynosure*. The following is only a partial list. Arrangements are being made for the enlargement of the circle until it shall include every section of our country:

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BIBLE LESSONS.

LESSON I., April 1, 1883.—Simon the Sorcerer.—Acts 8: 14-25. GOLDEN TEXT.—Thy heart is not right in the sight of God.—Acts 8: 21.

NOTES.

Simon Magus. Before Philip came to this city a certain man named Simon, called Magus, *i. e.*, the Magician or Sorcerer, had made himself very popular among the people by means of his magic arts. Neander, Alford, Farrar, and others identify this Simon with one mentioned by Josephus as living ten or twenty years after this. In this case Simon was a Jew, born in Citium in the Island of Cyprus. He is sad to have been educated at Alexandria; others say he was born in Ghittim in Samaria—but probably there was some mistake through the similarity of names. He professed to be some distinguished person, some famous propbet, a messenger sent from heaven, endowed with supernatural powers.—*Gloag.* He professed to believe the oriental philosophy of his day; claimed to be himself an *eon* or emanation from the deity; travelled about with a beautiful prostitute, whom he represented as another divine emanation; aided Felix in seducing Drusilla, the queen of Emesa (see on Acts 24: 24); subsequently came to Rome, where he continued to practice his magic arts.—*Abbott.* Justin relates that he was worshipped as a god at Rome, in the time of Claudius Cæsar, on account of his magical powers.—*Alford.* Bitterly annoyed at the result of his collisiou with the followers of Jesus, it is probable that this unhappy man at once turned his great powers (for these undoubtedly he possessed in no mean degree), to oppose the growing influence of the little church. His evil work was crowned with uo small measure of success, for in the records of the early history of Christianity, among the many false teachers, who sprang up, Simon Magus is invested with a mysterious importance, "as the great Heresiarch, the open enemy of the apostles, inspired, it would seem, by the spirit of evil, to countermine the work of the Saviour, and to found a school of error in opposition to the church of God."—*Schaff.*

"They sent unto them." (1) In order to impart gifts to the converts which Philip was unable to give (*Stock*); (2) to formally sanction tbis work of Philip in Samaria. The subsequent general admission of the Samarian people into the church of the Master, was for the College of Apostles in Jerusalem no slight matter, for it signified a eomplete breaking down of the old barriers of prejudiee, behind whieh the orthodox Jew had rigidly intrenched himself. We can hardly understand now what a painful struggle it must have been for pious Jews like James, the Lord's brother, and John, to conecde that even the hated Samaritan had a right to tbe kingdom of heaven—that the bitterly hated, the "accursed people," as they deemed them, might join the church of Christ on the same terms as a Hebrew of the Hebrews.—*Schaff.*

"Theu they laid their hands on them." The prayer obtained from God the communication of the Spirit, but the imposition of hands became the vehicle of the communication. It was certainly ot a symbolical nature, yet not a bare and ineffective symbol, but the effective conductor of the gifts prayed for.—*Meyer.* Just as water in our houses comes uot from the pipes, but from springs or lakes, yet it comes through the pipes.—*Eugene Stock.*

"Saying, Give me this power." The magicians were accustomed to sell the kuowledge of their arts. Whether he openly proposed to buy, or whether his act was a secret one, in the nature of an attempted bribery, the account does not indicate; the latter supposition is the more inherently probable. From his act here the name of simony has been given to the offense of buying or selling ecclesiastical offices in the church—one which can only exist in an established church, where the spiritual office is a means of temporal profit, and is at the disposal of a lay patron or an ecclesiastical superior.—*Abbott.*

"That the gift of God may be purchased." (1) Salvation is God's free gift, and as such draws the heart to God, which is essential to salvation. (2) Salvation is so precious that there is nothing of sufficient value wherewith to purchase it. (3) Salvation is of such a nature that it cannot be purchased; it is love, but purchased love is not love; it is a choice of good and God, but a choice cannot be purchased. (4) Money is but a small portion of what God asks of us in return for his salvation. He wants the heart, the soul, the whole of us; and all is infinitely too little to give him.—*P.*

"Pray ye to the Lord." There is no true peniteuce in this prayer; no sense of sin; no seeking for forgiveness. It is the language of fear, not of repentance, and resembles that of Saul to Samuel (1 Sam. 15: 30), who desired not divine forgiveness, but escape from public censure and reprobation before the people. He prays not for deliverance from "the bond of iniquity," but only from the vague terror of a future penalty. He turns not, as Peter had bidden him, to the Lord who was ready to forgive, but to a human mediator. Peter must pray for him who has not faith to pray for himself.—*Plumptre.*

PRACTICAL.

1. A lively, but indefinite, obscure excitement of the religious feeling always exposes men to a variety of dangerous delusions.—*Neander.*

2. True joy differs from false, as the spring sunshine differs from the lamps in a scene of midnight revelry.

3. The wonders of false religions excite astonishment and awaken curiosity; the wonders of Christianity are for the blessing of men and the saving the soul from sin.

4. Ver. 14. The Gospel makes enemies love each other, and breaks down the barriers which pride and nationallty have built up.

5. Ver. 15. The great blessing for the Christian is the gift of the Holy Spirit.

6. Ver. 18. Bad men think all men have as bad hearts as they.

7. One who *knows* the truth is not equal to one who *loves* the truth.—*India proverb.*

8. Note the test of true conversion in the motives. The false convert ever seeks self-advancement; the true convert seeks the good of otbers.

9. Ver. 20. The best things can never be purchased—love, faith, truth; they can only be given.

10. Vers. 22, 23. Sin is always bitter in its fruits.

11. Sin is a bondage; only the good are free.

12. There is an unpardonable sin, because there is a sin which will not be repented of.

13. Ver. 24. They who mock at the mercy of God by their hypocrisy in such seasons of privilege, are in special danger of becoming aggravated sinners.—*Taylor.*

14. False repentance is sorrow, not for the sin, but for the punishment.

MISCELLANY.

Twelve millions of dollars were given to the cause of higher education during the year ending with May last, and seventy-one millions have been devoted to the same interest within ten years.

A bill has been introduced in the Connecticut Legislature providing that landlords shall keep in every room above the first floor a cotton rope, knotted at every fourteen inches, and of sufficient length to reach the ground. It must be securely fastened and capable of sustaining 500 pounds weight.

It was the custom among the American Indians to burn up the wigwam of a deceased brave to preveut his relatives quarreling over his property. In civilization the property of the dead is handed over to the lawyers for similar reasons.—*New Haven Register.*

"In one week, uot long ago," says the New York *Tribune*, "120,000,000 barrels of oil were sold, when there were not 35,000,000 barrels in the country, and probably uot 1,000,000 actually changed owners. But if the gambling is so enormous that three-fourths or nine-tenths of the business of a large class of men would be cut off if it would cease, so much the more reason why it should cease. The crop of ruined young men and of broken banks is large enough already."

Some interesting experiments lately made Prof. Margis have shown that a certain acid much used in trade can be economically procured from ordinary atmospheric air by subjecting it to a strong pressure. This discovery, by cheapennig production, may lead to very important results. The modus operandi is an follows: A certain amount of air is forced against a rubber membiane for a certain length of time, which causes a gluitinous substauce to collect on the other side of the rubber. Analysis shows this substance to contain 40 per ceut. acid, and each repetition of the process raises the percentage until 95 per cent. acid is obtained at the fourth repetition.

An ingenious method of putting his savings beyond his own reach has been adopted by a German writer, who found from dire experience that all his profits melted away as soon as earned. Having made £16,000 by a fortunate literary speculation, he placed the whole of the moncy, together with his will, in the Imperial Deposit Bank at Berlin, and on receiving the receipt from tbe cashier deliberately tore it up. The cashier thought he was mad, and told him angrily that it would take fully three years before he could expect to obtain a duplicate receipt. "That is just why I have torn up the original," calmly remarked the depositor; "and now the money is safe for that time."

Notwithstanding our numerous schools of every grade, there is no little illiteracy in America. In 1870 the voting population of the country was 7,623,000 and of this number 1,580,000 could not read their ballots. At our last national election there were 9,297,000 votes cast. About twenty two per cent. of those who voted could ueither read nor write. New York has nearly 80,000 illiterate voters, and Pennsylvania ncarly 70,000. This illiteracy is found very largely in our great cities. We need to ponder these startling facts, and our general government can do no better thing than to appropriate money for the multiplication of our educational facilities. The ignorant must be educated to be governed. Illiteracy may prove its mightiest foe.

When figures go above a few thousand how little we comprehend their real meaning. When we say the amount of coal mined in the United States in 1881 amounted to 76,122,000 tons, we say, of course, the figures are enormous, and begin to wonder where our children are to get their coal, by and by; but before you begin to wonder, read how the *Philadelphia Record* puts it. It says: "The great pyramids of Egypt are regarded as miracles of industry and wasted labor. The longest of all, at Gizeh, took 100,000 men almost half a century to build, contains very nearly 80,000,000 cubic feet of stone. Yet, if all the coal mined in this country in 1881 had been piled in pyramids of similar size, there would have been more than twenty-six of these tremendous monuments of coal completed, or one every two wecks. Again, suppose that a square column had been made of coal, allowing it to base fifty feet square, there would be more than 1,700 such columus, 500 feet high, rising to a level with the projected top of the Washington monument in Washingtou. The Chinese wall is believed to be 1,400 miles long, twenty feet high and twenty-four feet thick, containing 3,548,169,000 cubic feet. If the coal in 1881 had been put into such a wall it would have extended from Philadelphia to Chicago, and have had enough left over to surround both cities," and Pennsylvania alone produces 48,500,000 tons, or more than one-half the entire amount.

ON THE FARM.

Physical properties of soil. Practical scientists have begun to recognize more and more the fact that the chemical constituents of the soil are not the only agents that influence the life and growth of plants, but that the physical characteristics have an equal, and perhaps even greater influence.

Next to the texture of the soil, which is an exclusively physical characteristic, there is water and heat, which have a great deal to do with the problem of how much a given soil will yield—in fact, perhaps more than the amount of plant-food the soil contains: and the proof is the great difference in productiveness in different seasons; dry or cold seasons are enough to make an otherwise rich soil little productive.

Varied farming the best. Southern agricultural writers generally agree that the planters of tbat region would be much better off if they would grow corn, oats, hay, and the other things they have to buy, as well as the cotton which is now their only crop. Within the past few years, a class of immigration has been introduced into Alabama, Mississippi and Georgia, the results of which have proved remarkably satisfactory. A colony that located near Tuscumbia, made an effort in the direction of reducing the vast cotton plantations of that regiou into small farms for varied culture. The traditional prejudices in labor of vast plantatious that pertain to that section were opposed to innovations of this character of improvement, and the consequence was that the tide of immigration went into more congenial quarters. Still, old prejudices gave way little by little, and plantation men are growing more variety than they did. Hardly any of them make much money where cotton alone is the crop. The purchased plantatiou supplies take too great a portion of the cotton profits.

Whenever you see a hawk fly off with a chicken, follow him at a distance, sufficient to allow him to get well a-going with his repast before you molest him, but be sure and frighten him away before he has devoured the whole chicken. Then set your steel trap where you find the chicken, covering it well with the feathers for bait, and, in a few minutes after you are out of sight, the unsuspecting pirate will pounce down and take possession of that trap in a way that will allow you to carry him home at your leisure.

IMPROVING POOR FARMS.

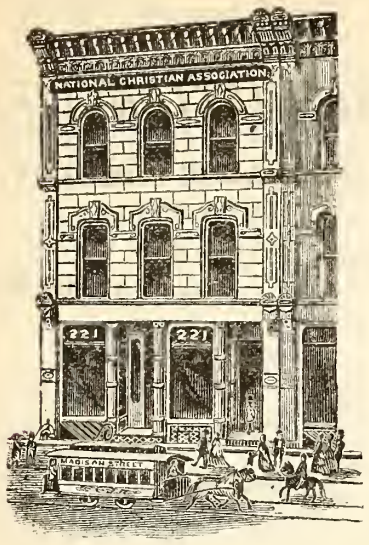
The best thiug for a man to do when he finds himself with a poor farm on his hands, is, oftentimes, to leave it and locate on a better one. It can often be done at no more cost than the improving the other would come to. But if it is decided to improve the poor one, about the first thing to look to is the drainage. Where a farmer is unable to make covered drains, either on account of its cost or for want of the required fall, he should have open ditches in order to get rid of all surface water. The next point of importance is to have your plowing well done and the land brought to a fine tilth, keeping it perfectly clear of a vegetable growth except that which is sown or planted, putting in no more crop than you are able to cultivate well; get your land in clover as soon as possible, and when you have succeeded in this, apply from thirty to fifty bushels of quicklime to the acre. Should your land be too poor to produce clover, try peas, buckwheat or oats, which, as soon as in blossom, should be plowed under for the purpose of supplying the soil with vegetable matter. Endeavor to convert all coarse material, such as straw, fodder, rough hay (and anything else that will absorb the liquids from the stable), into manure, and apply directly from the stable in order to make the most of it. When once in grass keep a sod upon it as long as possible, and pasture no more thau is absolutely necessary. Depend upon clover, plaster, lime and stable manure for increasing the fertility of your soil, aud if you are unable to get a sufficient quanty of these, purchase the best commercial fertilizers in the market.—*Tribune and Farmer.*

WHY SEEDS FAIL.

In the first place, however, we will examine the causes of failure. If small seeds are planted too deep, they either rot in the damp cold earth, for the want of the warmth necessary to their germination, or, after germination, perish before the shoots can reach the sun and air; so that which was designed for their support aud nourishment proves their grave.

If the soil is a stiff clay, it is often too cold at the time the seeds are planted to effect their germination; for it must be understood that warmth and moisture ase necessary to the germination of seeds. Neither of these will do alone. Seeds may be kept iu a warm, dry room, in dry sand or earth, and they will not grow. They may be placed in damp earth, and kept in a low temperature, and they will most likely rot, though some seeds will remain dormant a long time under these circumstances. But place them in moist earth, in a warm room, and they will commence growth at once. Auother difficulty with heavy soil is that it becomes hard on the surface, and this prevents the young plants from "coming up;" or if, during showery weather, they happen to get above the surface, they become locked in and make but little advancement unless the cultivator is careful to keep the crust well broken; and in doing this the young plants are often destroyed. If stiff, the soil where small seeds are sown should be made mellow, particularly on the surface, by the addition of sand and light mould.

If seeds are sown in rough, lumpy ground, a portion will be buried under the clods, and will never grow; and many that start, not finding a fit soil for their roots, will perish. A few may escape these difficulties and flourish. —*Hovey's Catalogue.*



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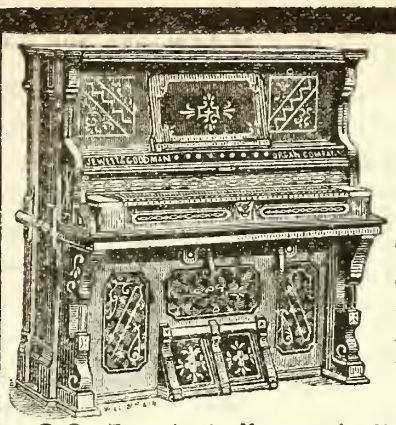
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NEWS OF THE WEEK.

—The President has appointed A. N. Wyman, Assistant Treasurer of the United States, to be Treasurer, vice James Gilfillan.

—Among the bills introduced in the Pennsylvania Senate is one to prevent the burning or cremating of human bodies. The bill makes the penalty for violation a fine not less than $500 nor more than $5,000, and imprisonment not less than one nor more than three years in solitary confinement.

—The bill restoring the death penalty for murder, has passed the Maine legislature.

—A seusation was created in the Massachusetts legislature by a message from Governor Butler, vetoing the bill making appropriations for the expenses of the various charitable and reformatory iustitutions. He says it contains appropriatious for distinct purposes, some of which are objectionable.

—A party of capitalists has been organized in New York to import Swedes and establish a factory to make fine matches, similar to those manufactured in Sweden and Norway, much superior to anything we have.

—Two students of Columbia College had arranged to fight a duel, but several of the party were arrested upou startiug for the place of meeting.

—Thc two Judson sisters perished iu the flames at East Hartford, Conn., by the burning of their house.

—A few days ago there was a marriage ceremony at Columbus, Ohio, at which the person officiating as a clergyman was a woman. This is the first instance of the kind on record, and it may become a question whether the affair was legal, the womau not being regularly ordaiued, ouly enjoying the privileges of an evangelist.

—At Hamilton, Ont., Thursday night, Mrs. Alexander and her son, aged 15, were suffocated by coal-gas from a self-feeding stove.

—Near Helena, Ark., the flood overturned a house, and four children were drowned. Six adults were rescued after clinging to the roof for three days. Stock are up to their throats in water in the St. Francis swamps, and many carcasses of dead animals are floating about.

—Heury Siebert's will, bequeathing more than a million dollars to charities, has been admitted to probate in Philadelphia. The will also stipulated that the body of the testator should be cremated.

—N. A. Dukes, a young lawyer, on trial at Uniontown, Pa., for murdering State Treasurer Nutt, was found to be not guilty yesterday evening. Judge and spectators were amazed at the verdict, and the popular excitement was intense. Dukes and the jury were hung and burned in effigy. A meeting of citizens denounced the jury, and separated after groaning for the murderer. The appearance of the jurors on the street was the signal for yells, hisses and threats. Jacob W. Amaloug, one of the jurors, was beaten so badly at Belle Vernon, Pa., that he will not recover.

—The Washington papers say that the star-route trial threatens to last a month yet. That is discouraging. Everybody is tired of the trial but the lawyers for the government, who are getting $150 a day.

—Both the New York and New Jersey legislatures have passed a law requiring all telegraph lines to be put under ground before the 1st of January, 1885.

—The Rugby colony, Tenn., which has beeu for some time in financial embarrassment, has been relieved by the loan of $125,000 from Henry Kimber, an English millionaire, who was one of the original projectors of the scheme, which is now in a fair way to success.

FOREIGN.

—Thursday night a report like that caused by the discharge of an eighty-ton gun startled Westminster, London, and was caused by an explosion in the government offices. At first it was supposed to have beeu caused by gas, but later is presumed to have resulted from gunpowder or dynamite, placed for the purpose of destroying the buildings. Sections of the House of Commons were shaken, and many of those present became alarmed. No lives were lost, but a portiou of the structure was demolished. It is rumored au attempt was also made to destroy the *Times* building. The act is attributed to Fenians.

—A new party is being formed in Canada, having for its objects Roman Catholic authority in educational questions and supportiug the claims of Jesuits for recovering confiscated lands.

—It is stated Joe Brady, a conspiracy prisoner, confessed that he murdered Lord Frederick Cavendish and Burke.

—A boiler explosion on a Cuban plantation killed six negroes, one white man and a Chinese, and wounded six negroes and four Chinamen.

—The roof of one wing of the Payrel Theater at Havana, Cuba, fell, crushing into a coffee house beneath and killiug several persons.

—Already 1,200 persons have been arrested in Andalusia, Spain, for complicity in the anarchist movement. The charges are murder, outrages, and abettors of the "Black-haud" society.

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We are on the eve of a struggle which is to detcrmine who shall *rule* and administer our government. Whether secret rings and cliques all centering in Freemasonry shall connive at the crimes of oath-bound confederates, or opcn courts with lawful oaths shall assure rights at all, on thc plane of equality and law.

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Most papers intended for general circulation expect a shrinkage in subscriptions and receipts during the summer months. This is the rule, but like others it has exceptions. Whcther your paper shall be included in the rule or placed among the *honorable* exceptions depends——

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2. Upon the efforts of its friends to extend its circulation. Those charged with the editorial and publishing department arc very largely responsible for the former while the latter depends mainly upon the faith and works of our friends. It will be our aim constantly to improve your paper in every respect, and we will endeavor by the blessing of God and your assistance to place the *Cynosure* among the exceptions. If any have been waiting for a letter or personal invitation to engage in the work of canvassing, plcase accept this as such and "make no delay" in joining the company whose successful efforts for the past ten weeks have added new names to the list and prcvented many others from dropping through the "hole in the bottom of the bag."

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Pledges to same: Philip Kribs, $7.50; E. Z. Derbyshire, $50.

For free distribution of Weed pamphlet: W. Crawford, $10; A friend, Manhattan, Kans., 50cts.; C. E. Joslyn, 40cts.; J. M. Crowbarger, $1; H. Nordyke, 50cts.; L. D. Brown, 20cts. Total, $12.60.

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Of the Fortnightly edition, Nov. 3, and Dec. 1, 1868.

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MARKET REPORTS.

CHICAGO, Mar. 19, 1883.

GRAIN—Wheat—No. 2			1 05½
No. 3	93		97
Rejected	70		75
Winter No 2			1 07
Corn—No. 2			56¼
Rejected	45		47
Oats—No. 2			40
Rye—No. 2			60½
Bran per ton			15 50
Flour—Winter	4 50	@6	00
Spring	2 25	@7	50
Hay—Timothy	8 50	@11	50
Prairie	5 00	@10	00
Lard per cwt			11 25
Mess pork per bbl			18 15
Dressed hogs	7 90	@8	00
Butter, medium to best	15	@	30
Cheese	05	@	14¼
Beans	1 75	@2	35
Eggs	17		18
Potatoes per bu	60	@	80
Seeds—Timothy	1 50	@1	62
Clover	7 50	@8	40
Flax		@1	35
Broom corn	02½	@	07
Hides—Green to dry flint	6¼	@	11½
Lumber—Clear	43 00	@52	00
Common	15 00	@22	00
Shingles			3 20
WOOL—Washed	24	@	41
Unwashed	18	@	30
LIVE STOCK—Cattle extra	6 60	@7	00
Good	5 80	@6	45
Medium	5 00	@5	30
Common	2 50	@5	50
Hogs	7 25	@8	00
Sheep	4 50	@6	15

NEW YORK MARKETS.

Flour	4 10	@7	25
Winter	1 03		1 26
Corn	59	@	71
Oats	50	@	56
Mess Pork			19 35
Lard			11 60
Eggs			21

1850--1883.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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CURRENT EVENTS.

The country was surprised on Monday morning to learn of the sudden death of Hon. Timothy O. Howe, Postmaster General, at the house of a relative at Kenosha, Wis., on the previous afternoon. He had been enjoying better health than for years, but exposure during a severe storm at Green Bay on the 18th ult. brought on an attack of pneumonia which terminated suddenly and fatally. Mr. Howe was many years in public life, beginning with 1845, when he was elected judge of the circuit court. He has been judge in the Supreme Court of Wisconsin; Senator for three terms, from 1861 to 1879; commissioner to the International Monetary Congress; and became Postmaster General in December, 1881. This office he has conducted with ability, following in the wake of reforms began by Mr. James. He has urged the reduction of postage, and the new two-cent rate which will soon be in force is largely due to his effort. Mr. Howe was not a Mason and his career proves how needless it is for a public man to enter the lodge for the sake of political advancement.

Dartmouth College, Hanover, New Hampshire, is again unpleasantly before the public. Its hive is yet unsettled from the differences between the president, S. C. Bartlett, formerly of the Congregational Theological Seminary in this city, and the faculty. Now comes the Senior class with a vote appointing Robert G. Ingersoll as commencement orator. Fortunately for the other students the choice of speaker rest finally with other parties and the class has accomplished nothing but a proclamation of its religious convictions which should be heard with sorrow and alarm. They advertise at the same time the kind of religious instruction which has prevailed during the past four years, and a contemporary says justly, "A college that produces students of that stamp is doing more harm than good."

Following the advent of American railway lines into Mexico and the frequent excursions of our business men to the Mexican capital, comes the visit of General Diaz, the present leader in Mexican affairs, and to whom is given the title of third founder of that Republic. His stay in Chicago was the occasion of many courtesies from our business men who are eager for Mexican trade, interspersed with frequent banquets. The career of Diaz differs little from that of nearly every prominent man of that unsettled nation. Quickly recurring revolutions, sometimes in the name of a party, as often for personal aggrandizement, have been the rounds of the ladder by which he has mounted. His skill in battle and general success in legislation have secured a present peace which may be held fast by the iron railway bands of commerce. It is certain that the interests of the United States in Mexico will be best served when the perpetual war of factions shall have ceased, and this interchange of visits will be no small aid toward such a result. It is also an encouragement to our missionaries in that country who have suffered no little damage in life and limb because of the lawless condition of a community always fighting over an executive.

The regions about New York are literally flowing with milk, but the honey has turned to gall, for the farmers in their ire are sending the childrens' supper to the city by way of the gutters and the Hudson river instead of in an honest eight-gallon can innocent of pump spouts. In fact while the cows and the children do not complain (though the latter have more reason than any others) the middlemen, milkmaids and chalk-and-water mixing peddlers, are at odds, and the farmers are sending spilling committees about the country hoping, in their stupidity, to vex the latter and get more money from them. Those who ought to strike, and strike hard, are the poor families who pay ten cents a quart for a blue and soulless liquid called milk, but which is half water and often not good water at that. The city milk dealers pay the farmers three cents for what they get twenty cents for adulterating and peddling. Now it would not be difficult for the farmers to establish a milk-distributing agency of their own, hence their pouring out milk by the thousand gallons to keep it from the peddlers is worse than foolish. These dealers should be punished for their extortion and adulteration of food, but it should be by sending them to the penitentiary where they should be humbled with a diet of alum bread and their own product.

The uses to which our law-making bodies are sometimes put would have astonished our fathers who, in their integrity and guilelessness, failed to comprehend to what base purposes the best plans might be abused. In New York the alumni of Union College have a voice in the election of the trustees. A faction among them have been fighting to oust the president of the institution, but failing, they had nearly got an act through the State legislature by which they, a minority, could have controlled the institution. So in California a bill had passed to the second reading providing for the divorce of husband and wife on the petition of outside parties, if they had lived apart four years. The iniquity of this measure was first discovered by the wife of one of the members of the legislature from whom a divorce had been sought in vain in the courts by her husband, but by the new measure the matter was easily accomplished. Such abuses of the legislative privilege cannot be met altogether by law, for we cannot legislate the devil out of the world; but a vigilant, free and loyal people may present more powerful checks. Thus the opposition of the press to a renewed effort of the Jesuits of New York to get possession of the reform schools of the State is likely to prevent their measures from passing the legislature or at least the governor.

This attempted action of the California legislature shows to what a demoralized condition our marriage laws have come, and the necessity for this matter to be taken out of the State legislatures into Congress. Under the law in the different New England States divorces have become appallingly frequent, in Connecticut and New Hampshire in the proportion of 1 to 13 and even less. The Congregational ministers of this city lately, in view of the lax system of divorce, resolved not to solemnize marriage where either party has procured a divorce on other than Scriptural grounds. Why should not the pastors take up this matter in earnest, and by a general petitioning secure a needed reform.

Our State educational institutions have often and not unjustly been objected to because religious influences are neglected and there is no incentive from their origin or their method of support to make the condition otherwise. It may as clearly be argued that they are the most expensive part of our educational system, in fact a burden upon the taxpayer that should not be borne. The Illinois Industrial College is an example. Twenty-seven professors, special instructors and assistants are employed; 623 acres of land are occupied with farms, gardens, orchards, arboretum, ornamental and parade grounds; and there are fifteen university buildings, including dormitories and farm buildings, machine shops, drill hall, etc. The total cost of all this preparation must be immense if any estimate can be made from the fact that a new chemical building has cost $40,000 and that the large dormitory building, 125 feet long and five stories high, was so wretchedly built that storms two years ago damaged it so as to render it unfit for use. To these add the further fact that although nearly 2,000 students have attended since the opening fifteen years ago, but 337 have graduated in all departments. The universal experience that funds easily gotten are easily spent, seems to be true of the management, and with the students that is not highly valued which costs nothing. Such is always the temptation of institutions maintained with public funds, and separated in this respect from the sympathy and fellowship of their patrons.

THE INVISIBLE FOE.

BY ALEXANDER THOMSON.

It would be a moving sight to see a blind Hercules laying about him with the full force of his gigantic strength at foes in themselves contemptible, but terrible and deadly because of his privation, and it would be quite as moving a sight were he not blind, but near-sighted, and struggling hopelessly against foes that he could see, but who were supported and maintained by foes that he could not.

This last condition is the spectacle presented to the world by the American people. Fully alive to the fact that our national institutions, watered by blood and nursed by suffering, are, notwithstanding our material prosperity, in danger of total destruction, they are laying about them with tremendous energy now at this enemy and now at that, yet ever find their efforts unavailing, their plans baffled and their very victories turned into defeat.

There are to-day three enemies of our institutions, seen by almost the whole body of our thoughtful and patriotic people, the corrupt genius of our civil service, the mighty giant of monopoly, and the infernal fiend of intemperance—against these, pulpit, press and rostrum thunder together. To none of these evils is there such a united opposition as to our corrupt civil service. For years it has been assailed in public and private, with an earnestness that deserved success; yet there is no civil service reform in this nation, nor is the law lately passed likely to produce any. Notwithstanding all that has been done, over the roof of the White House to-day, floats the old banner with its infamous and pirate motto, "To the victors belong the spoils"

Many of our people. too, as we have seen are fully alive to the grasping power of enormous monopolies and the insolent way in which they ride rough-shod over the people's rights. There have been anti-monopoly conventions in the East and in the West. Ably led by the *Western Rural* almost the whole agricultural community have been stirred up against the railway kings. Yet these monopolies hold on the even tenor of their way, and brush aside all opposision, as one of their heavy engines might a flurry of snow birds from the track.

The match monopoly causes the people to pay forty cents a box for matches, that can be bought in Canada for a little over half that money, even with our very large revenue duty added; and though the railway kings sometimes fight like pirates among themselves, cutting rates even below a fair profit, yet within a very wide range indeed, they do what they please and charge what they please; as they are beyond the reach of conscience so they also appear to be above the reach of law.

Intemperance in this country may be likened to

the entrenched eamp of a strong enemy. Along the whole length of this camp a determined ouset has been made, and it seemed for a time that over wide areas an overwhelming vietory had been gained; but searcely had we ceased to give thanks for suecess; seareely had the notes of our *Te Deum* died away, when St. John was defeated in Kansas, and the constitutional amendment of Iowa deelared null by her Supreme Court. Thus every wave of reform dashes itself upon the hard blaek rocks of our nation's sins, only to be driven back in shattered foam.

The question would now naturally arise, Are the people of the United States any longer their own masters? Do they longer control their own government? And to this question we boldly answer, No.

Of course it is not for the interest of the powers mentioned to destroy the semblance of our free institutions or do ought that would greatly injure the material prosperity of our country, hence they are quite willing that the old stage should run on the old route; but whenever the people attempt to take the reins into their own hand, they find another driver on the box, guiding the restive steeds of state whither he will.

Have we then passed the meridian of our national liberty? Are we heneeforth as a people only to be allowed so much freedom and prosperity as our masters find it for their own interests to bestow; as an intelligent slave driver might feed his "niggers" well to get more work out of them? It may be even so. It may be that even uow there is no road baek to our old liberties but the bloody highway of revolution. This, however, we do not believe. Could our people see the invisible foe that stands ever within supporting distance of these open enemies; could they understand the nature of that empire of darkness which, marshalled aud typified by Freemasonry, eondnets its midnight plottings in every village of the land, there might even yet be hope that Americans would continue to be a proud and sovereign people. But while Freemasonry exists on Ameriean soil, an organization which in a republican country divides its members into thirty-three degrees, each degree resting upon a platform of oaths strong enough to support the devil, and all bound by horrible penalties to do that which is contrary to all law, both human and divine—while this organization is coutrolled by such men as brandy-hamper Pike, and sueh statesmen as Ben. Butler, with his avowed motto: "Our country right or wrong;" and when this body coutrols others, of a kindred nature, all working with the silence of the pestilenee, and the unity of a cannon-ball, how can we reasouably hope for success in any reform movement to which they are opposed?

We do not of course mean to say that there are not men in those organizations who are personally pure and patriotic, but these men are deluded, and are not trusted with the inner secrets of the order, and like blind men in a big house are but poor guards against dangers either from without or within. Let us suppose that the people rise in their might once more against the fiend intemperance; that the rum power sees itself pressed to the wall, all its methods of defense crumbling like a column of mist before the determined onset of the people, then must the hidden reserve be ordered up, the Grand Sovereign Inspectors and Prinees of Mercy must be well paid, and Rum may rest quietly on his oars, for the power that drags his tow-line never fails to conduct its barges over the shoals and down every rapid that lies in its way. In every village the knowing are at work—some to "damn with faint praise," some to openly oppose, some to superintend the opposition measures and see that if they are finally passed there is a flaw somewhere to render the whole action of the people aud their tremendous expenditure of time, energy and means, unavailing.

Could the American people see this foe and rise in their might for his destruction, there are glorious hopes and a grand destiny for this people. But while the invisible empire maintains its place; while the nation bows down before this hideous idol, and the church of the living God gives forth no warning voice; when to be known as an Anti-mason is to be shut out from all participation in the government and to be suspected and persecuted in every soeial circle and in almost every church, in vain may we clamor for civil service; in vain attack the great monopolies; in vain close up our shattered ranks and move once more upon our common enemy, intemperance. At Bannockburn, the splendid mail-clad chivalry of England were ordered to charge. The bugles rang, the banners waved, and the heavy squadrons came on like a thunder-bolt, only to go dowu in irretrievable ruin in the hidden pit-falls of Brucc. So every movement of our deluded people for a higher national life, or to extricate themselves from present perils, is certain to be swallowed up in the bottomless pits of the Secret Empire.

"WINTER IS PAST."

Winter is past—the little bee resumes
Her share of sun and shade, and o'er the lea
Hums her first hymnings to the flowers' perfumes,
And wakes a sense of gratefulness in me;
The little daisy keeps its wonted place;
Ere March by April gets disarmed of snow,
A look of joy opes on its smiling face,
Turned to that Power that suffers it to blow.
Ah, pleasant time! yet, pleasing as you be,
One still more pleasing, Hope reserves for me,
Where suns unsetting one long summer shine,
Flowers endless bloom, where winter ne'er destroys.
Oh! may the good man's righteous end be mine,
That I may witness these unfading joys.

—*Bryant.*

THE MISSING LINK.

BY H. H. HINMAN.

"From nature's chain whatever link you strike
Tenth or ten thousandth, breaks the chain alike."

The popular will expressed in the forms of righteous law is supposed to be always effective, and yet it ofteu happens there is a missing link, so that the law fails of effect, and iniquity triumphs, at least for a time.

In 1860 the people of the United States elected Abraham Lineoln on the issue of the extension or non-extension of slavery. The politicians of the South, trusting in a power stronger than the popular will, rebelled, and inaugurated a terrible war. All efforts to enforce the will of the nation failed. There was but one remedy, and Mr. Lincoln diseovered the missing link. The Emancipation Proclamatiou dethroned the slave power and eventually seeured the triumph of law, and thc peace of the nation.

The voiee of the nation as recorded on our national statute books has for more than twenty years demanded the suppression of polygamy. Within a year this law has been reinforeed by a more stringent enactment; and yet a mere handful of polygamists *defy* and *defeat* the fifty millions of American people. From whence comes the failure? Where is the missing link, and how shall we supply it?

The people of Kansas resolved to suppress the manufaeture and sale of intoxieants. They embodied their will in the State eonstitution. They framed it into a well considered legislative enactment. They elected a noble man to enforce it, and rejoiced in a seeming triumph of righteous legislation; and to-day we see tue will of the people defeated, the cause of temperance set back, and iniquity has its carnival of victory. Why is all this? Where is the missing link between the popular will and the triumph of law?

The people of Iowa by nearly 30,000 demanded prohibition. There has never been any question as to the popular verdict; but because of an alleged informality in adopting the prohibitory clause of the constitution, it is set aside. The people mourn, but devils shout in triumph. Why was all this?

It is easy to see how polygamists defeat the will of the nation. Mormon polygamy is a system of oath-bound secrecy. Every polygamist is sworn to conceal all the ceremonies of the Endowment House. He is sworn to the system and regards his allegiance to his Mormon covenant as paramount to any obligations to United States law. No civil oath can be binding on his conscience so long as there is a couuter oath to *always conceal* what the court of justice may *command him to tell.* The power of Mormonism is in its sworn secrecy, and the missing link will be found when this power is broken. If all secret initiations, oaths and covenants were regarded as unlawful, if all lodges and other places of secret combinations were regarded as the rendezvous of conspirators, and it was made the duty of officers of the law to search them out and break them up, there could be uo Endowment House and no polygamous marriages. No actual right of the people would have been invaded. The missing link in the enforcemeut of law in Utah is the dethronement of the Power of Secrecy. It would do for Utah what the Emancipation Proclamation did for the nation.

But the same power that defeats justice in Utah stands across the path of righteous legislation in Iowa and Kansas. Every brewer, distiller and saloon-keeper is either a Mason or in sympathy with the order. Does any one know of one who is not? But all Masons are sworn to conceal the illegal traffic of a worthy (?) brother, and if he be a companion, to espouse his cause so far as to extricate him from difficulty whether he is right or wrong. This a law for legislators, officers and jurors! What wonder then that the Secret Empire should be able to defeat justice in Iowa and Kansas as well as iu Utah. In each case there is a *conspiracy against righteous law*, and the power of this conspiracy is in its *sworn secrecy.* Until this power shall be broken, it will be impossible to exeeute the popular will. Till then "Judgment is turned away baekward and justice standeth afar off."

Time would fail me to tell how often the ends of justice have been defeated: how Jeff. Davis was indicted for high treason but illegally pardoned by a Mason; how Wm. Tweed stole millions and defied the courts; how Capt. Howgate of Washington, D. C., spent $150,000 of the people's money in drunkenness and lewdness, and is never brought to justiee; how a Christian woman is brutally murdered at Davisburg, Mieh., and the murderer let out of prison and allowed to escape. There is but one reason for each case. *In each instance the criminal was a Mason.* Until this power is broken the missing link will never be found.

FIVE PETITIONS.

BY REV. J. K. ALWOOD.

I have not time to say a thousandth part of what I mueh desire to say in the lueid columns of your—no OUR—excellent *Cynosure.* The central idea of my theme in this writing is prayer, aud specific subjects of prayer. I will not detain your readers with much that would be good to say about the philosophy of prayer—the reasons why God answers prayer, the reasons why he does for men in answer to prayer what he could not do if they did not pray. The central reason is the faet that he is *honored* in prayer. His honor is eternally above everything else in the wide realms of existenee. Wheu the soul honors him with sineere, trustful petitions he ean without sacrifiee of honor do for that soul what he could not if he were not thus honored. Of course there ean be uo aceeptable prayer except such as is offered in the name of Jesus. Prayer in his name honors the mercy and wisdom of God as manifested in his remedial system, the great plan of salvation, the vicarious atonement. It honors him by the confession, that but for his amazing merey we must wail in eternal death.

But I am to speak of specifie petitions. The Word says, "Ye ask, and receive not, because ye ask amiss." We may ask amiss by indulging wrong motives. And we may ask amiss by indefiniteness. Indefiniteness in petition amounts to no petition. What will yon give the petitioner who eomes to your door saying, 'Sir, I have heard of your great bouuty and beuevolence, and have called to see if yon will not give me some—some—some—" "Some what?" you say. "Well, some—some—of—your bonntiful benevolence. That's what I heard Mr. Jones say abont you." Jesus tells us to pray, "Thy kingdom come." If we do so with a respectable degree of intelligence, we shall be led to consider that the coming, the extensiou, the prevalence of his kingdom necessarily iuvolves the displacement and destruction of every antagonistic element. And we never can pray acceptably for the prevalence of his kingdom without such a desire for its prevalence as will prompt us to exertions for its prevalence. But how can we rationally exert ourselves for its prevalence without some kind of an idea of what is to be done—what is in the way—what hinders its prevalence? How can we rationally pray, "Thy kingdom come," without looking around to see what is in the way and seeking its removal? Jesus says, "Go work to-day iu my vineyard." How can we work without first learning what is to be done? When we find what are the hindering elements, then, and not till then can we rationally pray and labor for their removal.

Now there are five obstacles of the first magnitude in the way of Christianity's ouward march. These are infidelity, intemperance, secretism, polygamy and papacy. Against these five giaut evils should every Christian pray specifically every day. Against these should he labor constantly. The Americen pulpit is slaudering God by its advocacy of secretism. Dowu to 1834 no man in America would risk his reputation on the declaration, "Slavery is right." The sin existed under protest. God was not slandered iu its defense. In 1834 an emiuent D. D. of Virginia invented the gloss, "It is not the iustitution that is sinful, but the abuse of it. The institutiou is divine and supported by the Bible. The abuse of it is sinful." This ran like wildfire from pulpit to press and from press to pulpit, all over the South and much of the North. Now God was slandered, by being represented (misrepresented) as an eudorser of "the sum of all villainies." He would not endure the vile slauder. He thundered from heaven. Rivers of blood washed out the slander.

Another remaius. The Americau pulpit (and its supporters) says, "Secretism is divine." Will God endure the slander. I think not. I tremble for this nation. I quake and fear for my uative laud. God will rend this continent if uecessary to expunge the slander emblazoned on our escutcheon. He set his warning iu the heavens last autumn. You smile

with a grimace of science. Can you prove that comets are not a specialty? Be honest and say, No. Can you prove that the same comet has ever shown its face to the dwellers on our planet the second time? Be honest and say, No. Then how are you going to prove that they are not specialties flung out by the Almighty hand of an ever merciful Father to warn the nations of impending scourges? For the present I will risk my reputation on the affirmation that comets are specialties, and our late most beautiful one, was nothing more nor less than a warning of an impending cyclone in the hand of an Almighty lover of truth, whose jealousy for his honor never ceases, and whose power of self-vindication never flags. "Blessed is that servant whom his Lord when he cometh shall find so doing;" watching, praying definitely and laboring definitely.

TRADES-UNIONS AND SOCIALISM.

Trades-unions are mostly built on the fallacious theory that capital and labor must of necessity be at eternal war, because they draw their reward from the same fund.

Average trades-unions are founded on the mistaken principles of an outgrown school in political economy; that is, on the theory that the relations of capital and labor are a see-saw.

Trades-unions are mischievous so far as they tyrannize over employers and non-unionist workingmen.

Trades-unions are now nearly omnipresent in England and the United States in all the great branches of industry.

Many of the objects of trades-unions are identical with the objects sought by socialistic political parties.

When the members of trades-unions and the members of socialistic political parties have the same political objects, their political alliance is natural.

The notorious evil in trades-unions is the tyranny frequently exercised by their members over non-unionist workingmen. Open the regulations of some of the trades in Great Britain, and you will find them prohibiting the employment of one's own brother or son, unless he is in a trades-union.

If trades-unions wish to bring themselves into universal contempt, let them go on legislating against their fellow workingmen who are non-unionists.

There is no form of tyranny worse than unionists have sometimes exercised over non-unionist workingmen.

Strikes are the most barbaric of all the weapons that labor employs.

The truth is that trades-unions, all over the United States, are seeking political power, and are therefore likely to be frequently under temptation to form alliance with socialistic labor parties.

Once give socialists in the United States a majority of votes, and you will speedily learn the distinction between voluntary and compulsory socialism.

Under universal suffrage, with political primacy once grasped by the hands of workingmen, who are seventy or eighty out of every hundred of voters, there may come a time when socialism, instead of being voluntary, will be compulsory, and nationalization of the lands, the railroads, the canals, the telegraphs, be forced upon you by the suffrage of an ignorant population.

Compulsory socialism is the chief danger in the future of universal suffrage; and from that peril, which means nothing less than spoliation and anarchy, may God and discussion in the church and State save us!—*Joseph Cook.*

EVILS OF SECTS.

There are, at present, in England and Wales, not fewer than 186 different religious communities. Some of these are of comparatively recent origin, and have sprung out of the modern methods of revivalism. There are the Army of the King's Own, the Hosanna Army, the Redeemed Army, the Salvation Navy, and others, which are but imitations of the movement inaugurated by Mr. Booth, and have mostly originated through differences in the Salvation Army. But, apart from these, the number of sects in this country reaches well up the figures we have given. Some people, by an adroit use of their imagination, regard these sects as regiments of one great army, fighting under one banner and against one common foe. But never Army yet, so far as we are aware, fought under one banner and against one common foe after the fashion of most of the sects. Regiments are not habitually getting into one another's way, after the manner of religious communities in this country; nor does one regiment seek to strngthen itself by drawing off the soldiers from another; neither do the regiments devote rather more hostile attention, every now and again, to each other than to the common foe. Were armies in the field to act as do the sections into which the Christian church is divided, they would at once court defeat. We only wish that the sects would act as do the regiments of one army, for then, with diversity of uniform and position and movement, there would be the substantial and visible unity desirable, and results such as are now occurring would be avoided, —*Primitive Methodist.*

Troubling Israel.—Not a few of our false religionists are very much disconcerted at having the sacred name of Freemasonry too freely mentioned in churches or lecture rooms. They are like the old negro who depreciated all mention of chicken stealing, since "to 'lude to dat, would break up de pleasantness ob de meetin." In order to preserve the good opinion of a thief, never allude to the fact of catching his hand in your pocket. It is thought by some not dignified to do so, and might trouble the Masonic Israel.

THE SERMON.

SEPARATION.

PREACHED BY REV. W. T. HOGG, IN THE FREE METHODIST CHURCH AT ROCHESTER, N. Y., FEB. 4, 1883.

"Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 17, 18.

It is the purpose of God in the work of human redemption to purchase and "purify unto himself a peculiar people." This he has signified from the beginning. It was manifest in the call of the Jewish people and in the laws given for their government. Deut. 7; 1–6, and 14: 1, 2. This purpose of God is expressly re-affirmed in the New Testament. Peter, in writing of believers says, "Ye are a chosen generation, a royal priesthood, an holy nation, *a peculiar people*, etc.," 1. Peter 2: 9. Paul tells us that Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself *a peculiar people*, zealous of good works." Titus 2: 14. God wants a people for himself, a people among whom he can delight to dwell and gloriously manifest himself. But in the very nature of things such a people must be wholly disengaged from all that is ungodly and unholy. For "how can two walk together unless they are agreed?" God will not join himself to those who are in any way united to the workers of iniquity. Hence the reasoning of the apostle in connection with the utterances of the text.

The text contains an important command and a gracious promise. Let us consider,

1. THE COMMAND OF THE TEXT, OR THE DUTY ENJOINED.

1. The words of the text have the authority of a Divine command. They are a repetition of Jehovah's command to his ancient people. They were incorporated among the precepts of the New Testament for the observance of the Christian church in every age, and that by Divine authority. The text contains a "thus saith the Lord." This idea of separation did not originate in a council of some particular church and thus become embodied in its creed or discipline. It had its origin in the wisdom of God, and by him has been made obligatory upon all Christians. To all Christians, and to all who desire to be such, God speaks as in the text.

2. The meaning and application of this requirement may be readily determined from its connection with the preceding verses. (See verses 14, 15, etc.) From this it is evident that God requires of his people *a complete separation from everything which he does not approve and fellowship himself.* We may apply this rule—

(1.) First, to the Christian's relation *to the world*, the mass of unregenerate men. Here the line of demarkation must be distinctly drawn. As the Master was, so must his followers be, "separate from sinners." Any compromise here is fatal to spiritual life, and costs the forfeiture of fellowship with God. Nor need we be perplexed as to how this separation is to be effected. It is not necessary for us to go out of the world in order to be separate from sinners" any more than it was for the Saviour himself. Nor need we seclude ourselves in caves or cells, or in some island isolated from all other human beings. We may be *in* the world and not *of* the world. You may pour oil and water into one dish and shake them as thoroughly as you please, they will not mix. They differ in nature; they have no affinity for each other. So he who is "made partaker of the Divine nature" is of a spirit so unlike the world that in all his contact with sinners in the necessary pursuits of life, he remains separate from them, even as the oil and water remain unmixed in the same vessel.

To be more explicit as to the duty enjoined in the text we should say, that the Christian is morally bound to be separate from *the organized associations of worldly men.* In all ages worldly men have had their worldly associations for the accomplishment of mere worldly ends. Soon after the deluge the descendants of Noah combined themselves in an association for the purpose of building a tower whose top should reach to heaven. They evidently thought they could escape from future judgments and climb up to heaven on the tower they had erected. But that tower was never completed. It never answered the end for which it was designed. The judgment of God was visited upon those men while engaged in the attempt to execute their scheme, and they were confounded because they could no longer understand each other. But men have been building towers in every age since that. The numerous organizations into which men of the world band themselves for social, protective, benevolent, or religious ends are towers to which the flee for refuge and on which they hope to gain the realms of bliss. The Christian has no right to be in such associations. They are either substitutes for Christ, or they are anti-Christian in their character. Some of them, like Freemasonry, are Christ-rejecting institutions. The command contained in our text has an application here. The whole brood of secret societies is a brood of worldly spirits from which every Christian should come out and be separate. We cannot safely enter the brotherhoods of unregenerate men. Some of these fraternities are liberal enough to include Jews, pagans, Mohammedans, infidels, drunkards and whoremongers. What could a Christian say or do among such a motley throng? The only safety is in entire separation from every institution in which Jesus Christ is not acknowledged first, last, and always.

The Christian should be separate from the world *in his companionships.* The proverb says: "The companion of fools shall be destroyed." A fool, in the Bible sense is one who "says in his heart, There is no God." One who acts without any reference to God in the ordinary pursuits of life. The *companion* of such characters shall be destroyed. And why? Because "evil communications corrupt good manners." Intimate association and friendship with unregenerate companions will generally result in the loss of spiritual life on the part of a believer, and in his final overthrow. "Can a man take fire into his bosom and his clothes not be burned?" No more can a Christian be the intimate companion of a worldly or a wicked man and not suffer spiritual loss. Right here is where many young Christians are snared and overthrown by the adversary of souls. They allow themselves to enter into the society and friendship of worldly, thoughtless, trifling, and irreverent people, and by such associations their own seriousness is dissipated and their hearts become engaged with that which spoils their relish for devotion. The church socials and various other entertainments connected with the churches of the present day are generally destructive of the spirituality of the church; and it is on this very principle of bringing the unregenerate and the regenerate into intimate association or companionship with each other that they effect these sad results. All familiarity with unholy men and women is dangerous to the Christian. Moreover it is expressly prohibited in this command to "come out from among them and be separate."

The Christian should be separate from *the ways and customs* of unholy men. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." If we walk in the ways of sinful men we shall be likely to partake their spirit. If we conform to the customs of a wicked world we shall be taken captive thereby. Fashion has a stronger sway over many professors of religion than the Gospel of Christ has. Whoever attempts to follow the fashions of the world will find it impossible to follow Christ at the same time. The devil rules the fashions of this world and whoever will be fashionable must have the devil for a master. . . . . There ought to be a more marked separation of Christians from the world in this respect. The prohibition is a broad and comprehensive one which requires us to come out from among unholy men and be separate.

(2.) This rule of separation applies to the Christian in his relation *to false and hypocritical professors of religion and to apostate churches.* These are more dangerous associates than those of an avowed worldly character. The devil is never more devilish than when he assumes to be an angel of light. When he appears "as a roaring lion" his intended victim may take warning from his roar, and escape from danger. But when he comes as an angel of light, his saintly appearance captivates the unsuspecting victim, and frequently he sees the mistake when it is too late to elude the enemy's grasp.

The Christian should be separate from such as "have a form of godliness and deny the power thereof." The express command of scripture is: "From such turn away." If we fail to "turn away" from such in the spirit of true separation, they will turn us away, and cause our separation from the true Vine. And many such characters there are in these days—men an women who observe many or perhaps all of the externals of religion, but who, by conformity to the world, by their love of gain and pleasure, and by a general manner of unholy living, deny the power of religion to renew and satisfy the heart. In regard to all such characters there is but one course for the true Christian, and that is to "come out from among them and be separate."

The practical application of this rule of separation sometimes *takes people outside the pale of the Church to which they belong.* When a church becomes practically a Christ-rejecting camp, like Judaism of old, it is time for those who would be identified with Christ to "Go forth unto him *without the camp*, bearing his reproach." Heb. 13: 13. That was what Paul had to do. That is what Luther did. We recognize this as God's order for preserving to himself a seed, a holy people. The apostle speaks of some "who hold the truth in unrighteousness." Rom. 1: 18. They have the truth in theory, but they depart from it in their practice. Whole churches sometimes do this. And whenever the declension of a church becomes so general that the balence of power is on the side of injustice, oppression, worldliness, or sin of any kind, it matters not how orthodox that church may be, those who would be with Christ and not against him, should "come out from among them and be separate." I am aware that some will object to this kind of logic. But every member of any Protestant church who objects to this reasoning, ought, in order to be consistent, to join the Roman Catholic church. For it was on this very principle that Protestantism had its rise. Was it right for Luther to renounce popery? Was it right in the days of American slavery for men who would be true to God to separate themselves from a church whose general influence was given to support that "sum of all villainies?" Then is it not right to-day for men to come out and separate themselves from religious organizations who excommunicate men for no other crime than rebuking sin and preaching holiness? If a church "has a name to live but is dead", as was the church at Sardis, (See Rev. 3d chap.) is it a sin for those "who have not defiled their garments" to separate themselves from the dead body? Does not their spiritual health and growth require such separation? "Wherefore, come out from among them and be ye separate, saith the Lord."

(3.) To what extent, it may be asked, should this requirement of separation be practically observed? We have not time nor space for all that might be said on this point, but will venture a brief reply. (1) There must be a complete separation in spirit from everything that savors of a worldly character. The heart must be totally disengaged from the world, for "if any man love the world, the love of the Father is not in him." True faith always effects this separation of the heart from its natural affinity for worldly objects. (2.) there must be a

separation from all sinful and from all *doubtful* practices —an utter abstinence from whatever is not clearly for the Divine glory, however favorably others may look upon it. (3) All intimate and voluntary association with unholy people must be abandoned if we would be separated unto God as his "peculiar people." (4) This separation also involves the withdrawal of fellowship and the renouncing of fellowship in reference to those religious organizations which, as a whole, or so far as the balance of power is concerned, are committed to the upholding of evil or to the opposition of Scriptural holiness. To give our fellowship to a person or an institution that opposes the right and defends the wrong is to be "partaker of other men's sins." Hence the necessity of a separation from all who countenance iniquity.

2. We pass to consider secondly, THE GRACIOUS PROMISE made to all who obey the command of the text. "And I will be a Father unto you," etc.

1. God promises to be a Father unto all those who thus separate themselves unto him. He will exercise all the care of an infinite Parent toward them. He will love them more tenderly than the fondest earthly father or mother.

"Every human tie may perish;
Friend to friend unfaithful prove;
Mothers cease their own to cherish;
Heaven and earth at last remove;
But no changes
Can attend Jehovah's love."

"Like as a father pitieth his children, so the Lord pitieth them that fear him."—Psalm 103: 13. It may cost much to separate one's self from the world, but the remuneration is infinitely more than the loss. With such a Father the soul need fear no want. He "will give grace and glory; and no good thing will he withhold from them who walk uprightly." To all who are truly separated unto God he will be a Father to guide, protect, support, instruct and comfort them, until they reach the home he has prepared for them in heaven.

2. "And they shall be my sons and daughters, saith the Lord Almighty." Blessed, endearing relation! Children of the Lord Almighty! What dignity is this! An honor infinitely exceeding all the honors of the world! "And if children then heirs, heirs of God and joint heirs with Jesus Christ." They may be poor in this world, they may be despised and persecuted, they may be accounted fools and fanatics, but "God is not ashamed to be called their God;" and to call them his "sons and daughters;" and Jesus Christ is "not ashamed to call them brethren." They are children of God—heirs of all things in earth and heaven. Blessed be God!

"I'd rather be the least of them,
Who are the Lord's alone,
Than wear a royal diadem,
And sit upon a throne."

It was for this that Moses renouuced his heirship to the throne of Egypt, "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproaches of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward." It was for this that Paul renounced all those things that were for his worldly advantage, and cheerfully "counted all things loss." It was for this that the noble army of martyrs suffered, not counting their lives dear unto themselves, so that they might gain an inheritance among the children of God. For this, my brethren, we can afford to make any sacrifice, bear any reproach, endure any suffering, to which a holy life may subject us, assured that

"Heaven's eternal bliss will pay,
For all His children suffer here."

In couclusion: 1. The matter of separation from the world is not of small importance. Our sonship with God is conditional upon it. We are made "the children of God by faith in Christ Jesus," but a faith that does not produce this separation is a spurious or bad faith. We cannot walk with God and the world at the same time. We cannot serve God and mammon. We canuot have fellowship with God while "yoked with unbelievers." We cannot have a title to the heavenly inheritance until we renounce the present evil world. Eternal interests depend upon our separation from the world, therefore, let us renounce it with a steadfast mind.

2. We must not take the multitude, even of professing people, for our guide. The Bible marks out the way to heaven: "Strait is the gate and narrow is the way that leadeth unto life; and *few* there be that find it." We must act as individuals, and act always according to the Word of God, though every one else should pursue a different course.

3. Let us walk as children of God, remembering that "the fashion of this world passeth away," and fashioning ourselves after that world which is to be our everlasting home. May all who hear me to-day resolve to forsake all and follow Christ, seeking through him an inheritance in glory. Amen.

A FRIGHTFUL SET OF COUNTENANCES.—Let any one examine the faces of the Phenix Park murderers, as portrayed in our illustrated magazines, and he must be persuaded that such men could easily be led to commit murder. The lodge, with its murderous arts, could play on the passions of such men as easily as the skilled musician plays on the piano. Shakespeare has illustrated this fact by drawing forth from the dregs of society the men who were especially suited to aid Macbeth in ridding himself of honest competitors. Where the lodge has the will to murder, there will always be a way. Where Phenix Park assassinations are plotted, the lodge can always furnish the tools for the purpose.

LETTER FROM SMYRNA, TURKEY.

BRO. ZARAPHONITHES ON HIS NEW WORK AND THE IMPORTANCE OF NATIAE MISSIONS.

SMYRNA REST, SMYRNA, Turkey, Feb. 22, 1883.

DEAR BRO. KELLOGG—Smyrna is one of the earliest missionary stations. For a long period there have been missionaries for the Greeks, the Turks, the Armenians and the Jews. These four nationalities represent the principal languages spoken in Smyrna. There are several other languages spoken, but these are the chief ones. These different societies have been at work here for many years; but little or nothing has been accomplished comparatively.

The reasons for the work making no progress are these: These different Boards have evils in them which the early apostolic church never thought of. The apostles used to go to a place and convert a few, make elders and preachers and then leave them and go to another place; and the natives had to go on and do the work for themselves. If one church was poor, another wealthier church would help it.

But the mission Boards take another course: They send a missionary to a place for life and give him the helm, and no matter whether the ship will be stranded or thrown upon the rocks, he takes no counsel from any one. They do not search out men from among the uatives and send them to good European schools to be educated and then send them out as preachers with a comfortable salary; but the young men are given a very artificial education in the schools here and then sent out to preach upon a very insufficient salary. When he comes to face the world and infidelity, he, like Peter, sees the waves too high and cries, "Lord, save me."

I don't say that all the Christians must be philosophers, but I do say that every preacher ought to have a good education, especially in these Eastern countries; for you have the Mohammedan, the Greek, the Jew and the Armenian, descendants of the Ancients, and they put to you questions sometimes which it is the hardest thing to answer. And so a minister in this part of the world must have a good education and much experience of the world.

Speaking once, before I went to America, with a German missionary for the Greeks, he gave reasons for not sending natives to be educated. "Because," he says, "they will come back proud and want too much salary." This missionary was forty years in this city preaching with his son. Now the father is dead and the son has gone to Jerusalem and no traces of their work are left, as though no one had been here in all that time. Give the natives the same privileges and helps as the foreigners, and then the work will be glorious.

And to prove this, I must bring a specimen. Mr. Geo. Constantine, a native Greek, was working in Athens for eighteen years. There were two native Greeks in Athens besides him for so many years. They liked to be in a big city, the capitol, and they thought that they could work nowhere else but there. But infidelity and the Greek church did not give them a chance to do much in that city, and Mr. C. discovered his mistake after he came to Smyrna. I mean by this, that he ought to have gone somewhere else, long ago. Now he has been here about two years and it is a strange thing to see the movement which is among the Greeks to hear the Gospel. He preaches in two places on the Sabbath. In the morniug he preaches in the new church of the American Board, and in the afternoon in a large room on the seashore. Next to this room is a reading-room and coffee house kept by some English ladies for all the nationalities; but it was especially made for the English. This room is most always crowded, mostly with Greeks. There we get into some fiery discussions very often. The other room during preaching is crowded to the utmost. This is a proof that what a foreigner could not do in twenty or thirty years, was done by a native in a short time.

It seems that all the nations are hungry to hear the Gospel; but they like to hear it from a native and not from a foreigner. They do not understand the foreigners. There seems to be some secret thing which a foreigner cannot touch to reach the heart. It seems really that in this city there is a very great work; but the laborers are few.

For two or three months here in Smyrna, I ran around down at the market and in different places of the city to talk with the people in regard to the water of life. It is a glorious aud a joyful work; and also I am indebted to this city because it was here that I was converted. And this makes me feel that I am indebted to do all I can for this city. As I said, it is one of the best ports of Turkey; but one of the most degraded in language and in fashion. As though it is the synagogue of Satan. See Rev. 2: 9.

In regard to our school, we began more than a month and a half ago. We began with two pupils, now we have seventeen. You must know that there is a great prejudice against us, being Protestants. This house was an English school and they have given it the name of "Far Mason" school. These reasons keep back many countrymen of mine from sending their children here. It will take some time to get a full school. If it was otherwise, we might have now a 100 or a 150, for we are in a district which is not near any other schools. And we believe in time, when the people shall understand us better, that we shall have great success, that is, a great opportunity to do good. Some of them see now that their children get a better education, and get better children in our schools; for this reason they send them. In regard to their paying us, we make it so small for the poor, that it is almost nothing. And we have to charge very little or nothing. For all the nationalities here have their free schools, supported by the treasury of the church. If you ask from them a little money, they say, well, I will send to our own school, for we do not pay anything there. We might get in the future some of the children of the rich and get something from them, though that time is yet to come. When I think, I pity the work, to leave it after having begun it. Not only a school would be a success, but there is so much missionary work to be doue in this city. For it seems that the Lord has prepared me for this place, by giving me to know the Turkish, Greek, Albanian and English languages, so I can be useful to all these nations.

Now is the time that I need your prayers and your sympathy. I do not ask from any one anything, but only I say this, that this work to go on needs money, I believe that the Lord will provide; but as human beings, we are sometimes uneasy, and we see difficulties. I could get along in Andros in any condition, because I had my house and my little property, and with what the Lord sent us, we lived quite comfortably. But here I have to pay rent for a house, a school, servants and everything for my living; and for this reason I put a voice in the *Cynosure* which I never did before. I saw that in Andros the work is not ripe yet, and I thought it wrong for me to tarry until the people be ready. But I will hold both there and here for the present. In the summer school vacation I will always go there for the sake of doing something. I have decided to come here again next August. And if means enough do not come to support myself and my school, I have to give it up and go to Andros.

With Christian love,

A. D. ZARAPHONITHES.

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has its headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited.

E. D. BAILEY N. E. Sec'y.

—"I feel encouraged to hope that we are to have a good meeting. I trust it will be such that the Lord can own and bless it to the advancement of his kingdom in Connecticut.' So writes Bro. Bacon and so feel we all.

—Bro. Geo. M. Morse writes that he would like to attend the Connecticut convention but will be very doubtful about being there on the dates given.

—O. C. Bailey attended and spoke at a temperance meeting at Windsor, Conn., after which he visited New Britain, Plainville and Bristol.

—From Hartford brother A. F. Spaulding went to South Manchester and other towns in Connecticut working for the Convention.

—Rev. J. M. Whipple, a constant reader of the reform papers, in his retirement and suffering maintains a lively interest in our work. A letter just received from him is deserving of publication.

—A letter from J. S. Perham expresses gratitude for the article recently published eutitled "A Question for Women" and offers to contribute towards the expenses of a four-page tract "addressed to the wives, sisters and mothers of Freemasons, showing the un Christ-likeness of the institution."

—The same brother sends a contribution from a neigh bor, concerning which he says: "This is the first ripe fruit I have gathered. I scatter my papers broadcast and loan my books." Such work will not be lost.

"AFTER MANY DAYS."

WORCESTER, Mass., Mar. 17, 1883.

One year ago and more, when the American Missionary Association was in session in this city, we distributed a large number of reform tracts. Last week a gentleman, who then received a tract, came to the city on business and then commenced to search for the place where those tracts came from. He had no name or address to guide him, but could only inquire for "Anti-masonic tracts." At last he got a clue to

the place and presented himself at our office. In his town the lodge is reviving and is likely to draw in some of their best young men. He is anxious to "head them off."

Here is surely a good illustration of sowing beside all waters, with the promised return after many days. This gentleman is likely to be an important recruit to our cause. We cannot be too patient or too diligent in our routine work. It is not the most demonstrative work which produces the greatest results. For one I rejoice at the evidence of honest, patient work being done everywhere. Some cannot work without a noise but others are willing to sow the seed, patiently tend, wait for the early and latter rain, and then joyfully reap the harvest.

Monday I am expecting to leave here for Connecticut. Several friends are hoping also to go, in anticipation of a profitable season. Knowing that many will await the news of the convention eagerly I hope to get a partial account into the paper with this.

E. D. Bailey.

THE CONNECTICUT CONVENTION.

IN MELODEON HALL, HARTFORD.

Hartford, Conn, Mar. 20, 1883.

On my arrival here Monday afternoon I found brethren Spaulding and O. C. Bailey already here, doing what they could to advertise the convention and awaken an interest in its objects. The city is thoroughly placarded with handbills, which, of themselves, are a testimony against the lodge.

While distributing the programmes of the convention we met with no opposition except at the rooms of the Y. M. C. A., where we were insulted and ordered to remove the documents. The plea was that they did not allow anybody to leave advertisements there. But the real trouble appeared when the janitor said, "Why should we advertise an anti-secret association meeting when some of the best citizens of Hartford belong the them?"

The convention was called to order at about 2:30 P. M. There were then present about thirty persons, nearly all of whom were from out of the city and all of whom appeared to be personally interested in the success of the convention. The devotional meeting was led by Rev. A. M. Ahgren of Hartford, already introduced to reformers as the faithful pastor of the Swedish Independent church at Plainville, maintaining a clear testimony against secret societies.

The president, Mr. J. A. Conant, then called the convention to order for business and committees were appointed on nominations, finance and enrollment. Reports were then called for of the present aspect of the reform in various localities of the State. Bro. A. F. Spaulding gave a brief report of the work done by him; and brethren Gilbert, Perry, Fenton, McKnight, Barlow, Bailey, McCracken, Bacon and others made statements of their work and the results of their observation.

In the evening a straggling audience gathered to hear the addresses. There was ample room for more people, but they did not choose to avail themselves of the opportunity and we proceeded happily with our exercises. Bro. D. J. Ellsworth led the devotional meeting, which was given wholly to prayer and Christian testimony.

Rev. C. L. McCracken gave the opening address on the theme, "Why I oppose Masonry." When the Masons of Thompsonville recently dedicated their new hall the Worshipful Master asked the speaker this question and he considered it an appropriate theme for a public address. The speech was well prepared and well delivered. The points were so well stated and so clearly illustrated that it was the opinion of many that the address ought to be published and being in a condensed form it seems altogether possible that it may be if the speaker consents.

Elder J. L. Barlow followed with some very cogent reasons for opposing Masonry. The people in attendance seemed pleased with the evening's work. We are to open at 8 o'clock to-morrow with a devotional meeting led by O. C. Bailey. Bro. C. T. Collins dropped in for a few minutes in the afternoon but his only son, sick with consumption, is thought to be rapidly nearing his end and he returned to his home. Frequent allusions in prayer to this brother's affliction were a testimony of the convention of their sympathy.

E. D. B.

—Here is a word for Vermonters: "I am still praying that God will raise up among us or send us a good, clear, strong, sound man, of energy, ability and judgment, to labor in this State." Let others pray for the same blessing and it will surely come.

—Bro. T. K. Bufkin, the earnest Quaker reformer of Lynnville, Iowa, is spending the season in Los Angeles, Southern California, hoping to regain impaired health.

Reform News.

THE MICHIGAN STATE CONVENTION.

Allegan, March 20, 1883.

The next meeting of the Michigan State Association has been called to meet in Grand Rapids, on the 17th, 18th, and 19 of April next. Luce's Hall has been engaged for the occasion, and every effort will be made by the friends in the city to make the meeting a success, and also to furnish entertainment for those who may come. We expect Bro. Starry, of Iowa, to be present to give the inside view of lodge work by the light of three tallow candles, while Bro. Stoddard and others will turn the electric lights of God's truth upon these systems of error, thus bringing to light the hidden things of darkness.

But there is one thing we must remember, and that is this: These brethren may do their part right grandly, but if we fail to do ours, in the way of attendance and support, the meeting will not be a success. Let us then rally from all parts of the State to this annual gathering. Grand Rapids is a railroad center, easy of access from every quarter, and we can, if we will, make this a meeting of the most intense interest. We believe there are five hundred men and women in Michigan whom God will hold responsible for any failure in this meeting if they are not present. Are you one of them?

As has been requested, let all the subscribers to Alliance stock come if possible, that we may counsel together. Bro. Foote made our heart throb with hope with his subscription for thirty-five shares of stock, why not others do likewise, and prove their faith by their works.

Remember the date, the 17th, 18th and 19th of April, and the place, Luce's Hall, Grand Rapids.

W. H. Ross,
Cor. Sec'y.

FROM THE GENERAL AGENT.

Coldwater, Mich., Mar. 19th, 1883.

Rev. H. A. Day, pastor of the Wesleyan Methodist church in this city, received me kindly at his home. I was much refreshed by Christian conference with this devout douschold, and shall ever associate pleasant memories with my first visit to this beautiful city. Bro. Day has been laboring assiduously and successfully in revival efforts and is much worn in body but strong in the Lord. Physicians tell him he must either change climate or give his lungs a rest, if he would continue his usefulness. He is loth to do either, as the mutual attachment between him and his people is very strong. I filled three appointments for him yesterday, thus giving him a day of rest from pulpit labors. Bro. Day is deeply interested in the *Michigan American*, and its present circulation of over 600 is largely due to his personal efforts. The matter of its continuance will probably come up for consideration at the State meeting in April and there be settled by the united wisdom of the friends assembled. If continued it should be backed by the Association and more liberally supported and correspondingly improved. Bro. Day believes that more has been done to enlighten the people through this medium than any other agency during the same time and involving an equal expense. It goes to many families where the *Cynosure*, or in fact any other paper from outside the State could not be introduced and he is decidedly of the opinion that its usefulness has only just begun.

J. P. S.

BRO. HINMAN'S LETTERS.

THE INDEPENDENT ORDER OF THIEVES, DETECTIVES, AND RECEIVERS OF STOLEN PROPERTY.

Washington, March 16.

This noted 1883 order, like its mother the A. F. and A. M. of this district, was instituted and set on foot by our National Congress. Its officers held commissions from the government. They were the appointed guardians of the people.

It is doubtless true that all that has grown out of this secret order was not at first contemplated. Like the A. F. and A. M., the K. K. K. and the Mollie Maguires, it developed. The taking in of the thieves and receivers may have been an after-thought; but it is obvious that an association, here at the heart of the nation, and under the forms of law, could carry on systematic robbery for years, and yet its members appear every day on the streets, mingle with respectable society, and when its exactions could no longer be borne, sham innocence and plead persecution, illustrates certain things we do well to consider:

1. The methods resorted to by a detective police, their intimate association in the haunts of vice, with the vilest of men, the partaking with these men in their accustomed drinks and gaming, and above all, the dissimulation they must constantly practice, is well calculated to break down the moral integrity of the average citizen, and it is not strange that they should be led into crime.

2. That all secret combinations are liable and likely to be abused. The fact that they are not open to public inspection, or responsible to public opinion, makes it highly probable that they will be used for improper ends. Irresponsible power is sure to be perverted, and there is no power so perfectly irresponsible as the power of secrecy.

3. So long as the chief officers of this nation are largely members of oath-bound secret combinations, which deny all responsibility to any tribunal but themselves, and so long as the members of such orders are sworn to conceal each other's secrets, even though they involve crime, it will be found impossible to suppress secret combinations for criminal purposes. If moderate drinking ought to be given up, not only because it is needless and dangerous, but especially to save men from drunkenness and crime, and their households from misery, so surely ought the other secret orders to be put away before we can expect to abolish those that are distinctly criminal.

4. It is a most encouraging fact that the 47th Congress abolished the detective police in this city, and that as a result there has been a diminution of crime. It is greatly to be desired that the next Congress will break up all the other secret rings, and especially that they will repeal the charter of the Masonic Association of this city, and cease to countenance an order that is the fruitful mother of all the noisesome brood that infests every corner of our land.

H. H. Hinman.

FROM MICHIGAN.

IN CAPTIVITY.

Pontiac, Mich.

A Methodist shop-keeper in this city, to whom I had often spoken about the dreadful influence of Masonry in the church, told me lately that he took three degrees in the Pontiac lodge about ten years ago. He was so alarmed and disgusted with what he saw and heard in the lodge that he decided to stay away entirely from the meetings. I went to his house and he showed me Duncan's Ritual, which contains seven degrees. He says the first three degrees are substantially as he took them. He pays his dues out of fear. O dreadful! This is infernal bondage—worse than American slavery! The man is, like many others, in a dreadful condition. May the Lord set him free. I showed him Doesburg's exposition and he said it was all correct, so far as he could see.

HATING THE LIGHT.

A few nights ago a lady delivered a very able temperance lecture in this city. She thought that legislation would have to be relied upon as the means of putting down the liquor traffic. But there was some hidden difficulty in the way. She said also, she hoped the time would come when the communion table would not be a snare to unformed drunkards. At the close of the address I asked her if she would exclude from the communion, fermented wines orly, or all wines. She answered that she would substitute water for wine. After stating her views briefly, she requested me to talk a little while on temperance—hoping a little excitement would improve the meeting. I consented, and in order to show what the "hidden difficulty" referred to was. I said that the leading whiskey men and and many of the leading temperance men were members of secret societies, and the temperance Masons were sworn to give due and timely notice to the whiskey Maton, thot he might ward off approaching danger. In putting down about thirty whisky shops in Michigan, I had frequently known this to be practiced.

The lecturer rose to her feet—the president of the meeting and another person ran up to her and whispered something into her ear, and there was a general buz. When I sat down the lady said that what I had said was all news to her, but her husband was a Mason, and she did not believe that he would favor rum-sellers! I made a short reply and they all went out in a manner that convinced me that I was a speckled bird and that the masses were ruined.

A. H. Springstein.

The story is told of Daniel Webster that when at church, if the sermon proved unsatisfactory, he used sometimes to make a mental sermon on the text, and on one occasion during a dull sermon in Marshfield, he left his pew, walked down the isle in deep thought, and suddenly returned to his seat and gave his attention to the preacher. It was supposed that he had mentally ended his own sermon, and therefore mechanically got up to leave.

CORRESPONDENCE.

HIGHER EDUCATION FOR WOMEN.

"A new knock at an old door" is the significant heading of an article in the March *Century* on the petition to Columbia College for the admission of women to its privileges. Julia Gilbert Kunkle assigns many cogent reasons for this movement and gives the results of a fair trial in the English universities. A few extracts may not be out of place in so progressive a journal as the *Cynosure*. Referring to the old time status of women and the advantages of education "denied her, not by any mean desire of man to defraud her, not by any divine limitation of her needs," but the conditions of society, she comes to the present:

"The traditions of the time of man's legitimate supremacy, of course, lived on and still survive in the general if vague notion that something external.....must continually be done for women; whereas the modern spirit .....maintains that little of permanent value can be done for woman which is not done by woman, growth is from within." If man has not been willing to endow her with the whole fair domain "of knowledge neither has she been ready to accept it." "But no machinery does half their work at half the cost.....and the great increase of wealth,... ..fosters a growing class of unemployed and luxurious women, free to use the means of the higher education which their higher needs demand. .....It would seem self-evident that those studies which have taken their place in the higher education of man, because philosophy and experience found in them the surest and readiest means of symmetrical mental development, must be equally valuable to woman.....If it be true the higher the civilization the more nearly is a companionship of the sexes reached, it seems a paradox that they should be united everywhere except in study, the most refining and least self-conscious of employments."

The reports from the English universities are most encouraging, showing the mental and physical ability of women in competition with men and "the moral safety of the new system.....The spirit of justice would rest woman's claim to the highest educational privileges on the human right to unrestricted growth, for soul is above sex. But here, as everywhere, the way of justice is the way of expedience. Enlightenment is not in proportion to the amount of knowledge on deposit, at any one time; it is in proportion to its diffusion. Because of the devotion of the average American to business, the mother and the school-mistress mold the early and sensitive years of the child's life to what shape they must. To the fitness of the average mother and school-mistress for this high task, what wasted powers, what mean ideals, what mistaken views of life bear witness! Raise her schools and the whole standard of woman's existence is raised. For the higher the few can reach, the higher the many rise."

B.

MY FATHER AND I.

When a small boy, influenced by the example of those above me, and wishing to be manly, I began to chew tobacco; for we are more apt to imitate vices than virtues. It was haying time, and my father and I stopped at a spring to drink. He then saw evidently what he had before suspected, that I used tobacco. "My son," said he, with a sorrowful air, "do you chew tobacco?"

I hung my head in shame, as with my lips I half confessed the fact.

"Well, you must give it up," he continued; "I am going to do it."

He did give up the habit, as he said he would; and I believe that the sudden change occasioned him a fit of sickness.

This is a very simple incident, but it will illustrate the remarks which we are going to make about the Emperor William of Prussia. He has ordered his son and heir, it is said, to be present at the coronation of the Emperor of Russia, at a time when his life will be especially endangered by the secret association of Nihilists, who threaten to destroy the present Russian Emperor as they did the last one.

This is a very brave and heroic act on the part of Emperor William, thus to expose the life of his son and the heir of his throne in opposition to an infernal evil that threatens not only the life of kings and the stability of governments, but Christian civilization itself. It is a very consistent act in the long career of this Emperor William, who, we believe, helped to withstand the tide of French infidelity and Jacobinism at Waterloo.

Be this as it may, while we recognize the heroism of the Emperor, we understand that he is a Freemason, and seeks to keep secret societies in check by becoming a head member of them himself.

Now, why would it not be better while thus endangering the life of his son in defense of his son's inheritance against the threats of secret associations, to go one step farther, and do an act at the same time in defense of the kingdom of Christ against Freemasonry by renouncing his membership with the lodge? If the Emperor had joined these two acts together he would have identified the defense of his empire with that of Christian civilization, and would have accomplished more for securing his own personal and family interests than he will by merely braving secret societies without setting the example of renouncing them.

Nihilism is but one of the phases of French Jacobinism of the last century; and both of them are the developments of Freemasonry. There is but one effectual way to oppose them, and that is to renounce them. So long as the Emperor William holds on to Freemasonry, he is contending for Masonic civilization and not for Christian civilization. The chief political forces of Masonic civilization are the same as those which were resorted to by the pagan Brutus and Cassius, viz., conspiracy, intimidation and murder. Christian civilization cannot be maintained by such political forces as these. Masonic civilization renders necessary that same kind of government which its engines of destruction are aimed to destroy.

New Englander.

IDAHO.

Silver City, Idaho Ter.

Editor Christian Cynosure:—The lodge is very strong here, and its members are more bold and open in their evil works than they dare be in the older parts of our country. I find that ignorance among the non-Masons lends to Masonry its greatest support, and I have used my opportunity to enlighten the uninformed and often deceived. There are very few true Christians in this Territory, while the lodge has its supporters among the whisky-drinking, gambling, and infidel portion, who are strong everywhere; and their power to distract the business or defame the character of those who oppose them is very great.

I spent a great part of the past winter in Washington county. Knowing that there was a little band of earnest workers in that section of country, I thought it my duty to give my time and strength that they might not fall into the hands of the Masons, as every previous Christian organization in the Territory has done. To this end I distributed tracts and *Cynosures*, and preached and lectured at every favorable opportunity. I secured the pledges of persons for the sum $592 toward the building of a house of worship; and, as I bid those faithful people adieu, I felt that my labors had not been in vain, and that in them Christ's name would ever have defenders. To God be all the praise!

My heart aches as I think of the situation of many of the poor emigrants I met, having been unsuccessful at their former homes in the affairs of life, from causes the origin of which they had but the faintest conception, they gathered up their all, and, after a journey attended with hardships and privations, have cast their lot on the frontier, only to see the same grim monster still on their track, and to realize that, as they sleep, the Masons, in their darkened chamber, are planning to still reap the reward of their hard labor. Is there a wonder that, as the poor emigrant lies down to rest after his day's toil, realizing, as did our Puritan fathers, the power of the institution against which he has to contend, he should say involuntarily, We have suffered for freedom's sake and we can die for Christ's sake. Our fathers fled from persecution and founded the institutions which we should enjoy. But now the Masons throughout the world are uniting to bring America and Americans into disgrace.

As my mind wanders back over the past to the time when our fathers, driven by tyranny from their native countries, crossed the Atlantic to seek freedom in America, I see them, in my imagination, the English Puritan in New England; the Hollander in New York; the Swede, the Norwegian, and the Dane in New Jersey, Delaware and Pennsylvania; the English Catholic in Maryland; the German and Scotch-Irish in Pennsylvania and in the valley of Virginia (the English planters and artisans in Virginia also); the French Hugennot in the Carolinas and in Georgia, all united as one man to defend themselves against a common foe—the enemies of Christ and his religion. To this end they ordained and established our form of government, of which free speech and a free press are vital functions, but, shame to America's fair name, the seed of secrecy long ago planted, has grown to giant proportions, and now, in open contempt of our national principles, the lodge attempts to curtail the language of our editors, orators, and freemen everywhere. Were they successful how long would we remain heirs of the country our fathers gave us? How long would America be "the land of the free and the home of the brave?" Not long; our boasted freedom would soon be a thing of the past, and our homes in the hands of the spoiler. We would soon drift into despotism, and the American-hearted brave would be driven from these shores.

Americans, the time has come when you should take your stand. The line of demarcation should be distinctly drawn between the Christian and the anti-Christian, the Mason and the Anti-mason, the American and the anti-American, take your choice for the issue is at hand. Free speech we still enjoy, then use it. A free press we still have, support it. And when the great Presidential election comes, remember that you have a free vote. Our country needs your help.

J. S. Trask.

HE KNEW THE MASONS OF '26.

Editor Christian Cynosure:—I find the following in the *Rescue*, a Good Templar paper published at San Francisco, Cal.: "Mr. Enoch T. Carson, a prominent Knight Templar of Ohio, is reported as saying that Thurlow Weed has always lived and died a liar, and his testimony as to the Morgan mystery was altogether false. That is not an ordinary estimate of Mr. Weed, but he was a crafty politician and an Anti-mason to the verge of insanity, and an intensity of hate carried about and nursed and fed and slept with for years, has made many a man a ready believer and endorser of falsehoods and slanders that bear their own evidences of falsehood to every impartial mind."

I happen to know something about this Morgan mystery, which has ceased to be a mystery, for I was living at Rochester at the time of the Morgan excitement. I recollect reading the paragraph that Mr. Weed speaks of that offended the Masons, and in the next paper there was an apology. I knew the Rev. Mr. Cummings. He was an Episcopalian minister, and, I think, beloved by his people until the Morgan excitement, which became too hot for him and he went to parts unknown to me. He was an Englishman, and probably he went to England to get out of trouble. He was chaplain in the lodge at Rochester. Burrage Smith was Master of the lodge at the time. General Gould I knew. He kept a shoe shop in Rochester. There is not much reason to doubt the identity of the body of Morgan at the mouth of Oak Orchard Creek; but whether or no, there is positive proof that the Freemasons caused Morgan to be imprisoned in Canandaigua jail, and that he was forcibly taken from thence and drowned in the Niagara River. I heard a Mason say in Massachusetts that he believed they had killed Morgan. I boarded awhile with a high Mason at Chippeway, in Upper Canada, near the Falls, and I heard him say that he believed Morgan was killed. I did believe at first that Morgan wrote the book for speculation, but I think now it was pure patriotism, and he is deserving the monument that has been erected to his memory at Batavia. There can be no doubt but that Thurlow Weed was an honest politician, and it is no credit to any man to try to slur his character. It appears that the Weed letter has waked up the devil, and the Morgan monument, probably, will be the means of keeping him awake. The present Anti-masonic excitement, no doubt, has come to stay. The people will not always submit to be governed by a powerful secret organization.

Not long ago I heard a Freemason say that Morgan ought to have been killed; he was glad he was killed; there are others that ought to be killed. Then, consequently, he believes that assassination is all right if committed by Freemasons.

O. W. K.

OUR MEETING CONTINUED.

An aged sister, Mrs. Ann Paley, Lanark, Ill., who, with her husband, awaits the call of her Lord, and meanwhile fills up the time with generous activity for the extension of his kingdom, speaks first to-day;

"In response to the invitation of our aged brother minister for the Cynosure family to come together, and impelled by the Holy Spirit, I give in my testimony in favor of a pure gospel, which is the power of God to everyone that believeth. I owe an eternal debt of gratitude to God for my own personal salvation, and also for his continued loving kindness toward my family amid severe afflictions, meanwhile we have felt that round about and underneath us are the everlasting arms. We are also cheered by the weekly visits of the *Cynosure*, which is full of lessons of encouragement from pens of able contributors. The different articles inspire us with new courage to gird on the armor afresh, and gives additional strength to go on in the name of the Lord, warring against all sin. I rejoice exceedingly in all the aggressive movements against organized secrecy, east and west, north and south, believing it to be directly opposed to the best interests of the church and nation. I feel like sitting at the feet of the noble band of men and women toiling so faithfully for the Master in this unpopular cause. They are alike worthy of all praise, and will, verily, have their reward. I say to each one, God bless and keep you. And also allow me to say to all the *Cynosure* readers, Come and let us enter into a new and blessed covenant to be the Lord's forever, and then with one accord do the best we can, little or much, to help on the cause we have espoused. Above all, let us pray, always pray and never faint; pray without ceasing; pray, and as sure as Dagon, the Philistine god, fell before the ark and was broken to pieces, so sure will the Omnipotent Power smite and utterly demolish the image set up in preference to Christ, yea, and every other wicked abomination which obstructs the advancing kingdom of our Lord Jesus shall be overthrown, for it is written: "At his name every knee shall bow and every tongue confess."

From Partridge, Alabama, our faithful friend Jesse Ward sends a good contribution for the Washington fund and subscribers, saying that he is willing to do what he can to accomplish the good result desired in the Nation's capitol. Of some occurrences in the South of late he says:

"That was a grand steal of M. T. Polk, treasurer of Tennessee, and then the legislature of the State legalizing the same by giving half that he did steal, and suffered him to dictate the terms that he would agree to pay back the balance that the legislature had not given him. His terms that he proposed were that he would give his note with approved securities for balance due in two years, bearing three per cent interest, provided that all criminal proceedings should be withdrawn and withheld. This is surely winking at crime in high places. The treasurer of my own State embezzled to the amount of two hundred and twelve thousand dollars, as reported by committee of the legislature in Montgomery. The amount stolen, or probably stolen, by the same in Wall Street, New York, has never been reported. The authorities have never been able to find his hiding-place. Doubtless both of these defaulting treasurers are Masons. Don't you imagine that Alabama's treasurer is like Frank James, feeling safe from pursuit and siezure in the parlors of his friends?

The public conscience of Sabetha, Kans., feels the force of the truth set in order before the people during the past few months. E. Avery says of the situation there:

"Thank God the power of the lodge is broken here. The poor Hiramites mourn,—too much Blanchard; too much Feemster. Last, and worst of all, is Dissette, "the perjured villian." The people will listen to him, and say Come back and give us more. We begin to see men as trees walking."

BIBLE LESSONS.

LESSON II., April 8, 1883.—Philip and the Ethiopian.—Acts 8: 26–40.

GOLDEN TEXT.—And he went on his way rejoicing.—Acts 8: 39.

TIME.—A.D. 37. Early summer. Immediately following the last lesson.

PLACE.—Judea, in the uncultivated region south-west of Jerusalem, toward Gaza, which is near the coast of the Mediterraucau Sea.

NOTES.

"Gaza" (strong). The chief of the five cities of the Philistines, 50 miles south-west of Jerusalem, 3 miles from the Mediterrancan, and 10 miles from Askalon. Gaza is one of the oldest cities in the world; was peopled by the descendants of Ham; the scene of Samson's exploits. In later years it was of great importance as a frontier fortress, and the key to Egypt on the south and to Syria on the north. After many sieges and vicissitudes of fortune, we hear of it frequently during the Crusades. It has now 16,000 population, mostly Moslems. The town is now without walls or gates, but is in the midst of olive orchards.—*Schaff's Bible Dict.* In the time of Claudius Cæsar, Mela calls it "a vast city, and strongly fortified." The city was given by Augustus to Herod, and finally, after his death, attached to Syria. —*Alford.*

"Which is desert." It is the way, not the city, which is thus described, and the description is added by the angel to distinguish which road Philip should take. This desert way gave opportunity for the eunuch to read the Scripture, and to Philip to baptize him without attracting observation. Such a retired place is always the most appropriate for private personal religious conversation. So Christ talked with Nicodemus alone at night, and with the woman of Samaria alone at the well. —*Abbott.*

"A man of Ethiopia." In its largest sense the term Ethiopia was applied to all the African lands south of Egypt; more definitely, it included the modern Nubia, Senaar, Kordofan, and part of Abyssinia. its inhabitants were black in color and large in stature. Their land appears to have been one of wealth, and to have maintained some commercial relations with Palestine. The Hebrew equivalent for Ethiopia is Cush, and by this name it is designated in Genesis.—*Abbott.* This man was not, as some have suggested, a Jew who lived in Ethiopia, but most probably was a heathen convert to Judaism, and now was returning home from a pilgrimage to the chief shrine of his adopted religion. We know that at this time there were many Jews in Ethiopia. —*Schaff.*

"Sitting in his chariot read Esaias (*Isaiah*) the Prophet." After the manner of most Eastern nations, to whom silent reading is almost unknown, the eunuch was reading aloud. Philip heard him, and so gained an opening for conversation. Was the roll of Isaiah a new-found treasure? Had he bought the Ms. in Jerusalem, and was he reading the wonderful utterances for the first time?—*Plumptre.*

"Philip ran thither." Observe the alacrity of his obedience to the divine monitor.—*Abbott.* A thousand difficulties might have been started in the mind of Philip if he had reflected a little. The eunuch was a stranger; he had the appearance of a man of rank; he was engaged in reading; he might be indisposed to be interrupted, or to converse, etc. But Philip obeyed without any hesitation the monitions of the Spirit, and ran to him. It is well to follow the first suggestions of the Spirit; to yield to the clear indications of duty, and to perform it at once. We may learn from this case: (1) to do our duty at once without hesitation or debate; (2) we shall often be disappointed in regard to subjects of this kind. We shall find candid, humble, Christian conversation far more acceptable to strangers, to the rich, and to the great, than we commonly suppose. If, as in this case, they are alone; if we approach them kindly; if we do not rudely and harshly address them, we shall find most men willing to talk on the subject of religion. I have conversed with some hundreds of persons on the subject of religion, and do not now recollect but two instances in which I was rudely treated, and in which it was not easy to gain a respectful and kind attention to Christian conversation.—*Barnes.*

"How can I, except some man should guide me?" Observe the evidence of the eunuch's earnestness: he comes from Ethiopia to Jerusalem to worship,—a long journey; his court duties do not detain him; returning, he studies the Word of God on his journey; though he does not understand, he reads and ponders; when explanation is offered. he is quick to welcome it. Calvin's practical comment is good, that in reading the Scriptures we must accept readily whatever is plain, and whatever things are hid from us, we must pass them over and wait for light. To which I add, God will send light to the diligent and desirous student.—*Abbott.*

"He was led as a sheep to the slaughter." The essential truth taught here by the figures of the sheep and lamb, is the quiet non-resistance with which Christ submitted to all the indignity put upon him. The prophecy is fulfilled by his refusal to resist or allow resistance of the officers who came to arrest him (Matt. 26: 52, 53) by his patience under the indignity inflicted on him by the servants of the high-priest (Matt. 26: 67, 68) and the soldiers of Pilate (Matt. 27: 27–31), and by hts silence before Pilate (Matt. 27: 12–14) and before Herod (Luke 23: 9). But the context in Isaiah clearly indicates that there is also implied the truth that the Messiah should fiulfil by his own death the type afforded by the slaying of sheep as sacrifices under the Old Testament dispensation. The chapter from which it is taken contains no less than 11 distinct refcrences to the vicarious character of Christ's sufferings.—*Abbott.*

"Who shall declare his generation?" Cloag, Hackett, Meyer, Robinson, Alford. understand this as equivalent to, Who can describe his contemporaries? Their wickedness is so great, it is beyond works to express. Schaff renders it as follows: "But though so lowly, so mean, so poor, was his semblance on earth, who shall declare his generation? It is ineffable! for he is the eternal Son of God, begotton from everlasting of the Father." His generation cannot be declared, for (his *divine nature* is incomprehensible. It is eternal. (2) His *human nature* as conceived by the Holy Ghost is beyond the reach of man to declare. (3) His spiritual generation, the multitude of the faithful, in number as the sands of the sea shore, are known only to God.—*W. Denton.*

"The Spirit of the Lord caught away Philip." These words clearly relate a supernatural disappearance of Philip. We possess instances of a similar miraculous rapture, in the history of Elijah (1 Kings 18: 12; 2 Kings 2: 11). The Greek word, translated "caught away," is the same as that employed by St. Paul, where he speaks of his "rapture" into the third heaven and into Paradise,—"caught up to the third heaven."—*Schaff.*

"Was found at Azotus," better known as Ashdod (Josh. 11: 22; 1 Sam. 5: 3; Neh. 13: 23; 1 Macc. 4: 15: 10: 77, 84). It was about 60 miles west from Jerusalem, nearly midway between Gaza and Joppa (10 miles north-east of Gaza), not actually on the sea-shore, of great importance by reason of its position on the military route between Syria and Egypt, the capital of one of the five states of the Philistines, and the chief seat of the worship of Dagon.

ANTI-MASONIC LECTURERS.

GENERAL AGENT AND LECTURER, J. P. Stoddard, 221 West Madison street, Chicago.

Agents for the South: H. H. Hinman, Wheaton, Ill., and Paul S. Feemster, Pearlette Kans.

E. D. Bailey, Worcester, Mass., Agent for New England.

DEGREE WORKERS.—[Seceders.]

D. P. Rathbun, Clarence, Iowa.
S. E. Starry, Clarence, Iowa.
Jas. Furguson, " "
J. K. Glassford, Carthage, Mo.

STATE LECTURERS.

California, D. A. Richards, Woodland.
Conn., J. L. Barlow of Willimantic.
Indiana, S. L. Cook of Albion.
Iowa, D. P. Rathbun, Clarence.
Missouri, M. N. Butler of Albany.
Minn. R. J. Williams, Winnebago City
Michigan, A. H. Springstein, Pontiac.
Wisconsin, Isaac Bancroft, Monroe.

OTHER LECTURERS.

C. A. Blanchard, Wheaton, Ill.
N. Callender, Thompson, Pa.
J. H. Timmons, Tarentum, Pa.
J. H. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
J. M. Bishop, Chambersburg, Pa.
A. Mayn, Promise City, Mich.
J. B. Cressinger, Sullivan, O.
W. M. Love, Baker, Mo.
A. D. Freeman, Dowuers Grove, Ill.
J. P. Richards, Belmont, Wis.
E. Mathews, Spring Arbor, Mich.
Wm. Fenton, St Paul, Minn.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, South Salem, O.
J. S. Perry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, New Wilmington, Pa.
Prof. S. C. Kimball, New Market, N. H.
Elder L. H. Bufkins, Scranton, Iowa.
S. G. Barton, Breckinridge, Mo.
Joel H. Austiu, Goshen, Ind.
D. B. Turney, Bird Station, Ill.
J. F. Browne, Cabin Creek, Ky.
E. Barnetson, Jackson Valley, Pa.
Wm. R. Roach, Pickering, Ont.
Geo. T. Dissette, Sabetha, Kans.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Coustableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Cougregatioual churches: 1st of Oberlin, O.; To iea, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist MaPlewood, Mass.

Presbyterian church, Hoopeston, Ill.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo aud Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Miuisters and Churches of Christ in Kentuckv

CHRISTIAN WORKERS

Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. BROWNE, Cabin Creek, Ky.

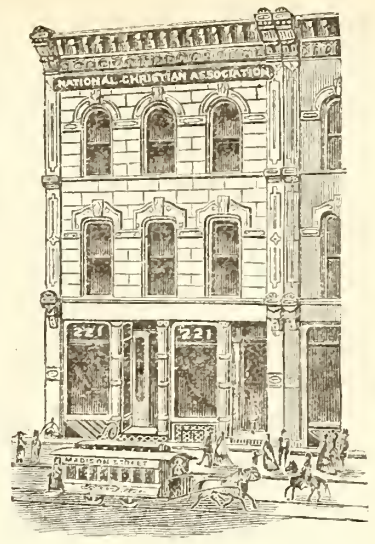
ELI TAPLEY, Columbus, Miss.

J. F. GALLOWAY, Okahumka, Florida.

WM. HAZENBURG, Cape Town, S. Africa.

A. D. ZARAPHONITHES, Smyrna, Turkey.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO.

NATIONAL CHRISTIAN ASSOCIATION.

PRESIDENT.—J. Blanchard, Wheaton, Ill

VICE-PRESIDENT.—T. H. Gault, Chicago

REC. SEC.—John D. Nutting, Oberlin, Ohio.

COR. SEC' and GEN. AGENT.—J. P. Stoddard, 221 W. Madison Street, Chicago.

TREASURER.—W. I. Phillips, 221 W. Madison Street, Chicago.

DIRECTORS.—Philo Carpenter, J. Blanchard, M. R. Britten, E. A. Cook, H. L Kellogg, D. P. Baker, T. H. Gault, A. G. Laird, C. R. Hagerty, John Gardner, L. N. Stratton.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruptiou."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. S. Collins, D. D., Washington, D. C.

SECRETARIES.—H. L. Kellogg, W. H. Ross and M. N. Butler.

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MICHIGAN.—Pres., Wm. Wing, Grand Rapids; Rec. Sec'y, A. H. Springstein, Pontiac; Cor. Secy., W. H. Ross, Allegan; Treas., C. C. Foote. 88 Columbia Street, Detroit.

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WISCONSIN.—Pres., Enos Collins, Coloma; Cor. Sec., W. W. Warner, Baraboo; Treas. M. R. Britten, Vienna.

WEST VIRGINIA.—Pres., D. B. Turney; Sec John Bosley, Grafton; Treas., H. B. Higgins Petroleum.

The Christian Cynosure.

CHICAGO, THURSDAY, MARCH 29, 1883.

EDITORIAL LETTERS.

OUR POLITICAL METROPOLIS.

The Capital—Its Secret Orders—Churches Outrun and Running Out—The Clergy—The Lodges, History, Nature and Doom.

WASHINGTON, D. C., March 14.
No. 215 4½ St., N. W.

"Metropolis" (*meter polis*, mother city) originally meant a national capital, as London, Paris or Madrid; the name is now applied to *chief* cities.

Our political metropolis has now a population of over 150,000. It has added one-third of the number since I was here in 1848; but it has trebled its advantages as a place of residence. It used to be sneeringly called, "the city of magnificent distances and mud." Its nice street cars have cut down distance, and its concrete pavements annihilated the mud. Its Potomac water is as salubrious as that of the great clear lakes, and in cool weather as pleasant. Its markets are magnificent. Chicago has no market, but the food of its thousands is dumped on sidewalks; but Chicago people are taxed to help build markets here in Washington, and its magnificent buildings are national, itself national. So I hope and intend to give some accurate sketches of this political heart and force-pump of our great and mighty nation, which is becoming the heart and forcing-pump of the nations of the earth. The United States is not old enough, has too sparse a population, and too few of the desperate classes, to give preponderance to open Communism, Socialism or Nihilism. Let us "wonder boldly" on the secret forces which are in play here.

There are given in Boyd's Washington Directory for 1883, secret local lodges, councils, etc., of all names and sorts, including nine Grand Army posts, numbering 247; churches, including synagogues, 188; excess of secret religious bodies over the open, 59.

THE RELATIVE ATTENDANCE

on the secret and open bodies adds gloom to the picture. I have attended three temperance meetings, all three in buildings owned by Masons and Odd-fellows, and they were all largely attended. The meeting in Odd-fellows Hall on Sabbath evening must have been attended by a thousand to twelve hundred people. I was asked to open the meeting with prayer, and did so. The Temperance Club which meets there secretes its secrecy so effectually that the Anti-masonic friend who took me there, did not know they had a secret interior organization, with obligation, signs and grips, till he learned it from the Directory, and another friend who had been solicited to join. So near did I come to be initiated without knowing it.

I have attended three Presbyterian meetings here. The Odd fellows Hall congregation contained more than double the attendance at the whole three! The pastor of one of them, a fine appearing young man, complained bitterly that, "We cannot get the people out to our churches." Dr. Bartlett's church on New York avenue, is said to be an exception. At the Woman's Christian Temperance Union, in reports from different fields of labor, the complaint was made, "The young women can be enlisted in the cause of temperance; the young men cannot." The Woman's Christian Union here is strictly open, and decidedly Christian, ably and well conducted. But they meet on Sabbath afternoons in the Masonic Temple where their husbands, brothers and sons have been stripped, sworn and swindled into the lodge! This explains the difficulty in enlisting the young men!

As a rule the lodges here have drawn the ministers into their nets; and once in, the less they have to do with the lodge, except to act as advertisements on public occasions, the better the lodges like it; and sensible and sincere young men who join the order to get or keep their places (for as a clerk told me yesterday, everything is run by it, from the President down) sensible men, once in, loathe the lodge; despise Masonic religion; and pity Masonic ministers, if they are good men, as some of them are. But if they love Christ, their clergymen never read Masonic books, and have just as little to do with the lodge as they can, and not lose the favor of professing Christian Masons! Their condition is deplorable in the extreme. It is like that of a debauched girl before her seducer, who would give worlds to be out of the sieve of Satan which encloses her, one strand of which she has neither courage or strength to break. O that the look which subdued Peter might reclaim these ministers!

The cunning of these lodges is simply infernal. They have more hands than Briareus, more eyes than Argus, and more shapes than Proteus. As already said, they run the temperance cause here, and these godly and honorable women who hold meetings in their temples, where their tools of incantation are kept snug in closets out of sight, remind one of innocent children playing on the hole of the asp and the den of the cockatrice. Isa. 11: 8. But there is comfort even in this, for it is a predicted sign of Christ's coming. So I have seen a cluster of birds, hovering together in a wood, and their plumage was fair and their notes sweet and plaintive, but a huge black snake was hid under the brush below them!

The churches here seem unable to escape the lodge-sorcery. One of the best of them, the church of the Puritans, whose pastor will not bow in its idolatries, was lately opened to "the Goodwill Commandery of the Order of the Golden Cross!" It has secret grips for temperance, secret degrees for Protestants, and a secret oath and intimidation for a "Grand Army" which is not an army, as if soldiers who fought well for their country need to be scared by mock terrors and sworn by sutlers and camp-followers, to be good to the widows of soldiers and true to the flag. Blinds! Mockerics! They are all lodge-drills to sworn subjection to unknown superiors. And, when good ministers of Christ are seduced, subjugated and sworn, the moment they cease to subserve the purposes of the lodge they are thrown aside;

> "——The broken tools which tyrants cast
> Away, by myriads when they pave their way
> With human hearts."

Now let us see what this secret lodge system, which has already out-run, and is running out the churches of Christ, is in itself: its nature, history and effects. The late President Garfield's minister here, is, as Garfield was, a Mason, and often, in my ministry, I have been invited to public discussions by the "Disciples." Now I know that the lodge, being secret, though constantly appealing to, and living upon the public, declines to defend itself before the public. Yet the following propositions, if they are not true can easily be shown to be false without a formal defense of the lodge, and I respectfully call the attention of Rev. Mr. Powers to these statements:

1. The 247 "Secret Societies" given in Boyd's Washington Directory, though diversified, are one system, and whoever joins one morally supports the whole.

2. They are all "secret" in contempt of Christ's example which we are commanded to follow. John 18: 20.

3. This secret lodge system, though called Masonry, is not Masonry, but a false system of religion professing to save men, originated at Appletree Tavern, Covent Garden, London, in 1717; enlarged into chapters and commanderies, etc., by French priests and atheists.

4. This secret lodge system was introduced into this country in 1733; and has worked steadily for the overthrow of American institutions. Aaron Burr and Benedict Arnold were Freemasons; Washington had virtually quit the lodge in disgust more than thirty years before his death.

5. Garfield and Jackson were Masons, but silent Masons and patriots.

6. Mr. Thurlow Weed's late letter proves that the lodge murdered Morgan by representative Masons, and sustained and shielded them by money and false swearing. The New York *Sun* said Mr. Weed's affidavit would convict the parties of murder if now alive.

7. The lodge is a pyramid, various at the bottom, but one at the top. It shams religion and temperance, but is hostile to both. Gen. Albert Pike, of this city, is the able head and representative of the system in this country. He is said, by his friends here, to be translating the Vedas, the first books of Brahminism, in Asia, where the people "have no rights which their rulers are bound to respect."

8. Mr. Ingersoll praises the Brahmin religion and makes no attack on the lodge. He evidently considers it as good as godless.

9. In 1828–32, the lodge fell in the North and became a Southern institution. The slavery war was planned in Southern lodge-rooms and organized by Freemasons. All the troubles and disturbances since the war, the Ku-klux, Golden Circle and White Leagues have proceeded from the lodge-rooms; and Northern Masons have cowered and screened the disturbers.

10. But the chief end of Masonry is anti-Christ. It rejects Christ in the lower degrees, and insults him in the higher. The Ohio Grand Lodge once endorsed the Bible. Other Grand Lodges protested and the Ohio lodge receded. (See Chase's *Digest of Masonic Law.*) The Missouri Grand Lodge has lately declared against popular government, and no other lodge protests.

11. Gov. A. H. Stephens of Georgia, lately deceased, a great and fearless man, said that the war meant the overthrow of popular government and the establishment of empire.

12. In a word, as shown by Prof. Robison and Abbe Barruel, the secret lodge system is in general and special antagonism to all religion and government but itself. As proved by Rev. Mr. Horton's book, it is "the Image of the Beast" (Rev. chapter 13.) The command of God is, "Come out of her my people that ye be not partakers of her sins; and receive not of her plagues." Masonic writers declare the lodge to be a continuation of the Greek mysteries, and they are; and Paul calls them "unfruitful works of darkness," and commands to disfellowship them; that is to disfellowship Freemasons. Eph. 5: 11.

13. These lodges with their altars, chaplains, prayers, burials, baptisms, oaths and rituals, claim none but a human source or "tradition," of which Christ says, they "shall be rooted up." Mat. 15: 13. These lodges, therefore, *shall be rooted up*, and their overthrow now approaches.

SATAN'S COLUMN'S MOVING.

The following is from the Washington *Star* of March 7th. I am not sure I understand it. It may be an attempt to outflank the N. C. A. It may be that Pike and Co. are availing themselves of the concern of the lodge at our coming to raise money and concentrate property in their hands; as Jeff Davis seized and cribbed Confederate gold, while the Confederate troops were unpaid and unfed, to enrich himself and provide for coming defeat. Certain it is that the Masons had buildings enough here without this new purchase. I saw the splendid property yesterday, on the street back of us, and but little way from the great building now occupied by the Pike's, with a blazing sign of Masonic "Headquarters." It is significant whatever it means.

THE RIVES HOUSE BOUGHT BY THE SCOTTISH RITE MASONS.—Albert Pike and Wm. M. Ireland, Grand Commander and Secretary General of the Supreme Council of the 33d degree of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States, have purchased from Samuel E. Middleton for the Supreme Council the building erected some twelve years ago by Col. Wright Rives, at the corner of 3d and E streets northwest, for $17,000, and it will hereafter be "The House of the Temple" of the Supreme Council. The Supreme Council will at once erect a library building on that portion of the premises not covered by the main building.

To think of a library building for Masons, when all the books can be put into a small cupboard! A library for the lodge, whose rule is not to defend itself! What do they want with books! ! !

KNIGHTS OF HONOR AND ROYAL ARCANUM.—THE FLOOD RISING.

"And the serpent cast out of his mouth water as a flood, to cause her (Christianity) to be carried away of the flood." Rev. 12: 15.

I last night conversed with a frank young lawyer who is a Mason and a Knight of Honor. He said the Knights of Honor has its headquarters in Louisville, Ky.; started since the war. "is essentially Southern; has no temperance clause; is simply a life insurance; pays the family from one to two thousand dollars, according to degrees taken, when a member dies: "The Royal Arcanum" sprung from the Knights of Honor; that agrees to pay as high as five thousand dollars.

"How often do they meet?" I asked.

"Once a week or fortnight."

"You have an oath?"

"Yes, an iron-clad oath."

"Your meetings must get dull without a ritual."

"Oh, we have a chaplain and a ritual!"

"You of course use the hoodwink?"

He smiled and hesitated, but replied, "Yes, I believe we do." All these societies are fashioned after the Masons.

He then asked me how high I had been in Masonry. I answered that I never was a Mason but was opposed to it. He seemed a little surprised and said, "Why you must have interested yourself in it, and endeavored to join?"

"No," I replied, "I never was black-balled."

He said there were already seventy or eighty thousand Knights of Honor. Thus I learned of this gentlemanly Christian lawyer, of two "orders" of which we know little. He said he believed the leading members were Masons.

J. B.

CHRISTIAN PROHIBITION.

The *Lutheran Standard*, whose opinions are usually worthy of greatest respect, is singularly at fault on the temperance question. An editorial, March 10, confesses that intemperance is "one of the greatest social evils of the age, dragging thousands every year into temporal and eternal death," yet places the great Lutheran church in practical opposition to the efforts to abate this monster iniquity. Its pastors see in prohibition "a conflict with the freedom of our Christian calling," but preach moral regeneration and growth in grace through the spirit and

regard this a sufficient corrective; and so it is if the truth is faithfully applied. The grace of God is the only true remedy for this and every other tin; but the salve must be put on the sore. This practical application of God's truth is wherein many Lutheran pastors fearfully lack, we fear. If their church members were generally known to be opposers of this evil of intemperance it would be sufficient proof that their activity was equal to their knowledge.

The *Standard* also is mistaken in following the deceptive leadership of the *Christian Union* in proclaiming prohibition a failure and that the temperance advocates are making a change ef front. Nothing is farther from the truth, for nothing is more true that the only rational mode of dealing with a moral, social and political curse like intemperance is its utter eradication. It is utterly opposed to the work of Divine grace either in the individual or the community. It is in the catelogue with all other sin, mighty engine of the devil. The churches of Jesus Christ have nothing to do with it except to fight against it; to pray and labor that it may be wiped from the earth. They are, by profession at least, the most radical temperance societies. It may never be utrerly abolished, any more than lying, blasphemy or adultery, until the Lord Jesus shall destroy all these evil works by the brightness of his coming, but that does not affect the duty of every follower of Christ, nor does it warrant any Christian paper in helping evil men by joining their cry that "prohibition does not prohibit."

WILLIAM MORGAN'S DAUGHTER.

When siezed by the Masons in September, 1826, Captain Morgan had two children, a girl and boy, the latter being only an infant in the arms of his young and shrinking wife. The inquiry which naturally arose for these remaining members of the family with the revival of the lodge discussion, was hardly answered to the satisfaction of all. It was understood that Mrs. Morgan married again, and that one of the children was living in Oregon. Soon after the Batavia Convention, it was reported that the daughter, Lucinda Morgan Smith, died near Salem in that State.

Through the kindness of Miss Sarah K. Stevens of Batavia, we are permitted to print the following letter written by Capt. Smith, her husband, in reply to a letter of condolence sent him by Charles Betts, Esq., of Freeport. Illinois, a gentleman who was born in Batavia, and whose father, Robert P. Betts, was a participant in the exciting and fearful scenes of 1826, being one of the party who rescued Col. David C. Miller.

Miss Stevens knew the Morgan family well before it was broken up by the demon spirit of the lodge. The daughter she describes as a lively and beautiful child, with light golden hair, which fell curling upon her shoulders. Her eyes were large and full, and her features expressive though regular. Mrs. Morgan died while living with this daughter in Memphis, Tennessee.

Captain Smith's letter is dated from Mehama, Marion county, Oregon, Dec. 10, 1882, and reads thus:

Received yours of Nov. 27, and appreciate your sympathy, for my affliction is very great. Your questions I will answer. Firstly, my dear wife's maiden name was Lucinda Wesley Morgan, born in Batavia, N. Y., Aug. 28, 1824. Thomas Morgan, her brother, also born in Batavia in 1826, was two weeks old when his father, William Morgan, was abducted. He died near St. Louis in 1863. Their mother, Lucinda Morgan Harris, died at Memphis, Tenn., in 1856. Your family name I have heard my wife speak of often, but if you recollect her you must be old as well as myself. I have buried a large family of children, one only left of ten; but yet my greatest affliction is in the loss of my dear wife, a woman beloved by every one that knew her. Believe me, dear sir, your well wisher, D. B. Smith.

—President Blanchard left Washington on Saturday morning for a brief visit at Chambersburg, Pa. He returns to the capital this week.

—Secretary Stoddard spent last week in Indiana on business for the National Association. He has little time to write as he would wish for our readers, except while waiting for trains.

—Bro. Hinman arrived in this city Monday morning from Mansfield, Ohio, where he passed the Sabbath with with Bro. Clark. He visited Corry, Pa., and spoke on Thursday and Friday evenings in the United Brethren church. He left Washington on Tuesday morning. Bro. Hinman has now been absent from home seven months, having left Chicago after the meeting at Lake Bluff near this city on the 25th of August last.

—John F. Burrill, the defrauder of women and lodges, has been condemned by the court at Carlinville, this State, to an imprisonment of five years. This sentence he has probably earned; but it must be observed that, had his offense been against an outside party, there would have been little danger of his conviction.

—The Batavia Convention minutes is one of the finest appearing pamphlets yet issued in our reform work, and the contents are worthy the best work of this kind that could be afforded. The proceedings of the Convention, the addresses, the unveiling of the monument, the roll of delegates, in all 107 pages, make a choice collection, and the illustrations assist greatly in the general attractiveness of the work. These number but three, instead of four as we hoped. Every delegate enrolled should have one of these documents.

—This week a lesson prepared expressly for the Band of Hope in charge of Mrs. E. A. Cook of this city by a gifted lady in Massachusetts is published with the hope that it may be used for other children here and there throughout the country. The little Band whose first year was outlined in the *Cynosure* of Feb. 15th, has through the kindness of the Young Woman's Christian Temperance Union been provided with a large, pleasant room to meet in. A Christian friend accompanies the children's songs with instrumental music. A kind gentleman has added 137 volumes to the nineteen which composed the original library, and the average weekly attendance for the month ending March 9th has been over fifty persons. One new teacher and two assistant pupils are added to the corps of instructors. "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. 4: 6.

The Colored Orders.—The versatility and genius of the African race seems to be most active in providing names for their numerous brotherhoods and sisterhoods. The following are given as a few samples, all of which are not probably secret societies:

Junior Rising Sons and Daughters of the Vineyard, Resolute Daughters of Joshua, Benevolent Sons of the Young Army Shining, First National Phenix Sisters, Young Ladies' Golden Harp of Amerioa, Daughters of the First Star of Jacob, Rising Sons and Daughters of the East, Loving Daughters of Paradise, Young Rising Sons of Ham, Sisters of the Lord's Delight Society, Heavenly-Called Laborers of the Vineyard, Originating Sons and Daughters of Business, Young Home Search Daughters of Love, Sweet Prospects of Paradise, I Hope to be Righteous Society, United Sons and Daughters of Rising Morning Star, Following Sons of Abraham, Benevolent Daughters of Weeping Mary Society, Female Followers of Mount Zion, Rising Daughters of Job, Peaceable Daughters of Bethlehem, Reformed Daughters of Love, Benevolent Sons of Love, Loving Sons and Daughters of Revelation, Benevolent Daughters of the First District, Daughters of the Golden Chariot, United Daughters of Liberty, United Sons of Abraham, Rising Sons of Elijah, Young National Daughters of Phenix, Young Daughters of the Ark of Shiloh, Sisters of Providence.

THE IRISH WITNESSES.

The *Standard* of this city having echoed the lodge-inspired objections of the daily press to the characted of the witnesses in the Dublin courts, Rev. E. W. Hicks, pastor of the Baptist church in Shabbona, Ill., replies ably thus in the *Standard* of the 1st inst.

"Your 'news editor' says, speaking of the Dublin murderers: 'The wretches who turned queen's evidence are as bad as any of the gang, and have added treachery to their other crimes.' As this probably voices the opinion of a great many people, may it not be well to look at it? The last part of the statement is hardly true. The crime of these men was murder; the telling of it was not a crime. Otherwise a government would itself be acting criminally in offering rewards for the detection of crime. It is not a crime to report a crime. But the informers are themselves as guilty as those they inform against. True, but their character does not make their act a crime. The act of aiding justice is right in itself, and not because of the character of those who aid.

"But those men had sworn to conceal the crime. True, but that oath was itself a crime. They did not do right. but did wrong, when they so promised, and wrong does not become right by continuing in it. To outrage justice by the commission of murder is a crime; to cheat justice by aiding to conceal the murder is another crime. Is not this so? Then if it be a crime to conceal an act, it certainly cannot also be a crime to reveal it. What a strange twisting of right and wrong this would involve us in! But did not these men commit perjury? They did not. The oath they took was illegal; not only because it had no legal administrator, but because it was to conceal possible crime, and was therefore morally wrong. And forsaking an illegal oath is not perjury. (See Webster note.) But they did not do it to aid justice, but to save themselves. True, and they thereby have no such claim on the goodwill of mankind as if they had truly repented, and abhorred their sin, but that lack of sincerity on their part does not constitute a crime. It is simply doing a just act with a wrong motive. Oaths and compacts are like other acts, legal or illegal, right or wrong. If illegal, it is legal to break them; if wrong, it is right to break them. The only Bible exception is, when the swearer himself, and no other, is perjured. Ps. 15. The Bible is clear on this. See Lev. 5:4. Also Prov. 6. 'Thou art snared with the words of thy mouth..... Do this now, my son, and deliver thyself.' And God's Word is our ever sure guide."

A FEARFUL RECORD.

Bro. M. A. Gault, of Blanchard, Iowa, has for several months been traveling among the churches of Kansas, Missouri and Iowa, holding conventions in favor of the National Reform Association and the Religious amendment to the National Constitution. He writes to the *Ameaican Freeman* of experiences that we grieve to reproduce:

"Everywhere as I visit cities and towns and converse with ministers and others on the subject of National Reform, I find them standing pale and trembling in the presence of the lodge.

"I have found ministers who are editing local papers and exchanging with *Freeman*, and while they loathe the lodge, yet they dare not quote from it, or publish against secretism, for it has such power, that for men dependent on the general public to oppose it would be equivolent to step down and out. A devoted minister in Kansas, who feels that the lodge is the greatest obstacle in his work, when he proposed to send for an anti-secret lecturer, was warned by a friend never to do so, or he never afterward would know an hours peace. Another minister had partially arranged for you to give some lectures in his town, but was obliged to give it up, when his wife besought him with tears not to thus imperil their lives and home.

"A minister in Kansas, who died recently, had taken an active part in an anti-secret convention in his town. His life was threatened on the train, and such serious trouble arose in his congregation on account of the agitation, that friends told me it had much to do in causing his death, as was evident from expressions he used in his unconscious moments before death. I know a minister who had to leave his charge because of the active part he took in this agitation, and now the last thing he wants to do is to announce an anti-secret lecture in his church.

"I have a ministerial brother who is publishing a local paper in a building so near a Masonic lodge that in the warm summer evenings when the wind blows aside the curtain, he and his family can sit at the window and look at the miserable victim in the lodge, kneeling on his bare knees at the altar hoodwinked and cable-towed, and so near naked that it would make a Hottentot blush to tell it, and they hear the worshipful master put him through the horrid oaths of the third degree. But it will be all this editors business is worth to publish this fact.

"Here in Blanchard the lodge controls nearly everything, because the friends of light are unorgnized and most of them turn pale when we speak of an anti-secret lecturer. I fear the time has not come yet for lectures here. God pity our country. And let us pray that God may open the eyes of Christians, and Christian ministers so that they will have courage to boldly confront this fearful despotism."

Easter Sunday is one of the institutions incorporated in the Catholic system from the Jewish. The Catholic system is a commingling of Jewish, Pagan and Christian rites. It is one of the evidences, among many, that following the lead of the Romish church and subordinately that of the Episcopal church, pure Protestant worship is being rapidly corrupted by the introduction of decorations and services supposed to be appropriate to the proper celebration of what is called Easter *Sunday*, as well as other occasions that have no more authority. The excuse for the special observance of a particular day as Easter Sunday, is that it commemorates the resurrection of the Saviour which took place during the observance of the Passover by the Jews. We have an institution of Divine appointment that properly commemorates the resurruction of Christ—the Christian Sabbath. Many of the rites introduced into the churches in the celebration of Easter Sunday are not only a corruption of Divine worship, but a desecration of the Christian Sabbath. The fact that many Presbyterian churches are falling into the custom of decorating and of special services on Easter Sunday, should open the eyes of every lover of the pure and simple worship of God to the tendency of these times. "Ye observe days and months, and times, and years. I am afraid of you lest I have bestowed upon you labor in vain."—*Christian Instructor.*

In Lcesville lodge of Henry county, Mo., one night a few years ago, a Baptist minister who is a member of that lodge got up in a lodge meeting and begau to talk about the inconsistency of Masons professing to reverence the name of God, and at the same time being guilty of gross profanity. He had not proceeded far when the Worshipful Master, who was a regular and public violator of the third commandment, ordered the reverend gentleman down and gaveled the lodge up and abruptly dismissed it. After dismissing the lodge the Master remarked to the brethren that if any of them wanted to stay amd hear a lecture on profanity they were now at liberty to do so. An eye witness says they all of one accord absented themselves from the room. A very natural action, when we remember that profanity was the very thing that made them Masons—for every oath administered in the Masonic lodges is a vain use of the name of the great God who has said, "Thou shalt not take the name of the Lord thy God in vain." It is surely not right for ministers of the gospel to bind themselves by a wicked oath to a power that enables an enemy of Christianity to make them desist from reproving sin. Brethren better get out of the synagogues of Satan and be Christ's free men agaiu.—*Banner of Truth.*

The Home.

THE LOST TALENT.

BY MRS. L. R. DEWOLF.

I wrapped my talent with daintiest eare,
In napkin of linen, both costly and rare,
And eovered my treasure with blossomings fair,
To wait for the Master's call.

My brother took his on the very day
It was trusted to him, and traded away
What the dear Lord lent—"It was right," they say,
For it brought a return for all.

I was unwilling thus to see
My treasure go forth and the reeompense be
The Lord's, and not mine, for I greedily
Hoarded away my all.

But when He ealled us aecount to give
For the talents He loaned but did not give
My heart misgave me, I searce eould live
So I told to him all.

"Take from him the talent he would not use,
And give it to him who knew better to ehoose,
For the talent we hide is the one that we lose,"
Said the Master of all.

THE DEACON AND HIS SONS.

The falsity of the current proverb concerning the profligacy of the children of ministers and deacons, has been abundantly shown, by statistics which conclusively demonstrate its utter groundlessness. Of course when a black sheep appears in such flocks, it is at once noticed, and the delinquences of the children of a good man are proclaimed and commented upon, where similar conduct in other parties would be excused or concealed. It must, however, be remembered that children do *not* go wrong through an excess of sound religious training; and that the fact that a man fills a pulpit or has attained to the dignity of deacon, by no means proves his fitness for either position. One of the leading infidels of the nineteenth century, was the son of a minister, whose ill-governed household, presided over by several wives in succession, proved a fit nursery for a dissolute and drunken blasphemer.

Various causes operate to ruin the families even of good and respected men. The following instance, related by Mr. Moody, gives a slight idea of some of the circumstances which may contribute to such a result:

"I was the guest of a Christian man, whose children were turning out badly. One night, after a meeting, a conversation took place about them; and with tears trickling down his cheeks he said:

"'My four oldest sons have turned out badly, and I am afraid that the others are following their example.'

"I said: 'Let us look into this thing. Tell me about your family. How many nights do you go to church?'

"'On Sunday night.'

"'What about Monday?'

"'Oh, I am a deacon, and I am at the church on Monday night.'

"'What about Tuesday night?'

"'I am connected with the city government, and I have to attend a committee-meeting of the council.'

"'Wednesday night is prayer-meeting, and you go to church?'

"'Yes.'

"'That is how you occupy the four nights. What do you do the other three?'

"'I belong to the Masons. I hold a high office in the lodge and have to be there.'

"'That accounts for five nights. Of course as you hold a high social position, you are often out at dinner-parties and committees. You go out, perhaps, one night each week to dinners and committees.'

"'It will average all that.'

"'Then,' I said, 'there is one more night, that is, Saturday night; what do you then?'

"'Oh, I am superintendent of the Sabbath-school, and I lock myself in my room and prepare the lesson for my Bible class on the following day.'

"'You don't let your children into your room then, do you?'

"'No, certainly not.'

"'Then your children have to get off early in the morning, and they are away from family prayer?'

"'Yes; some get off early, and others rise late, and they are not present at morning worship.'

"'And you have to get away as early as possible to your business.'

"'Yes; as soon as I get through worship I am off.'

"'What time do you take dinner?'

"'At six o'clock.'

"'You see your children at six. But you are not always prompt. I suppose half-past six, is it not?'

"'Yes, that is about the average.'

"'And your meetings begin about half-past seven; so that you have but little time with your children.'

"And at that very time he was trying to be mayor of the city. He dropped his head, and said that he had not thought of it in that light before. There are many just like that. They are giving their time to public affairs, to the utter neglect of their children and of their homes."—*The Christian.*

A LAMP UNTO OUR FEET.

The word of God is called "*a lamp unto our feet,*" which would imply that it lights up the pathway of obedience for us. It is not said that it is a light unto our head, throwing its beams out into the outlying realms of science and mystery, to illumine them for us. It is told that in Oriental cities pedestrians could often be seen threading the dark streets with a little lamp fastened to their sandals, which kept twinkling as they moved along, like a terrestrial star. If the Psalmist had this idea in mind how beautiful is the imagery! Pilgrims of the night, while our Lord is absent from us for a season, we have the Bible, the sure word of prophecy, which Peter calls a "light shining in a dark place," "until the day dawn, and the day-star arose in our hearts." This is a lampo t our feet. It lights up each step of duty; each advance in obedience indicates for us; but it does not throw its beams forward into the future, or out into all the regions of surrounding mystery, for it is a foot-lamp of obedience, and not a head-light of universal knowledge. Let it shine upon our pathway, and we shall see each successive step in the way of life distinctly revealed—repentance, faith, confession, justification, growth in grace, sanctification and redemption. Take one step, and the next will be plain before us. So many persons halt at the entrance of the way of life, and refuse to advance because they cannot understand the mystery of the Trinity, the mystery of the Incarnation, the mystery of regeneration, and the mystery of eternal life. But such knowledge is utterly impossible. We can only enter into a full understanding of God's mind through successive stages of obedience. "If any man shall do the will of God he shall know of the doctrine." Every duty done opens for us a door to wider knowledge and further service. I can only enter one attainment through the portals of another and previous attainment. The lamp of obedience just shows us each next step in advance and no more. The Christian life is like the locks of a canal; only till you have passed through one door, and had it shut behind you, will another door open to you. Until you have believed on Christ, and confessed' and so closed the gates of irresolution behind you, you cannot know him in any of the deeper relations of his will. We have heard even Christians asking for proof of divine promises before they would believe them. "The prayer of faith shall save the sick," is a plain promise. "Give me an undoubted instance of healing in answer to prayer, and we will believe," says the cautious theologian. Christ's word is, "Said I not unto thee that if thou wouldst believe, thou shouldst see the glory of God?"—*A. J. Gordon in the Watchword.*

THE GIFT OF THE HOLY GHOST.

It is said of the holy Fletcher of Madely, that during his long illness, when laid aside from pastoral work, he took every seasonable opportunity to urge upon his friends the higher blessings which are included in the gift of the Spirit. When he was able to converse, his favorite subject was, the promise of the Father in the gift of the Holy Ghost, including that rich peculiar blessing of union with the Father and the Son mentioned in that prayer of our Lord which is recorded in the seventeenth chapter of St. John. Many were the sparks of living fire which occasionally darted forth on this beloved theme.

"We must not be content," said he, "to be only cleansed from sin; we must be filled with the Spirit!"

One asking him, "What is to be experienced in the full accomplishment of the promise?" "Oh," said he, "what shall I say? All the sweetness of the drawings of the Father, all the love of the Son, all the rich effusions of peace and joy in the Holy Ghost; more than can ever be expressed or comprehended here. To attain it the Spirit maketh intercession in the soul."—*Times of Refreshing.*

MEN'S RIGHTS.

No man knows the value of money who has never been compelled to earn it by his own hard labor.

No man is loyal to Christ who neglects duty because he thinks he can be saved without doing it.

No man is honest who buys what he has no assurance that he can pay for.

No man is fit to preach who absents himself from church when his salary ceases.

No man is worthy of confidence who is pledged to be partial to others.

No man has a right to be generous with other people's property.

No man sells rum for the good of the community.

No man has a right, by smoking or drinking, to waste or endanger life or property.

No man has a right to change the Word of God to suit his own purposes.

No man has a right to spend his time in idleness, or injure himself or others.—*N. Summerbell.*

Many persons are sceptical as to the advantages of the Sabbath in a secular aspect. Here is a fact from Belfast, Ireland. The omnibus company resolved to discontinue running their vehicles on the Sabbath. They did this, and the result was that they saved their shareholders 12½ per cent. in the outlay of money for horses during the first twelve months. The Divine law has reference to horses as well as men, and experience shows that the need of one day's rest in seven is necessary for the beast of burden. How much greater therefore is the need for man, whose physical and mental energies render the day of rest doubly necessary; yea, imperative.—*Baptist Weekly.*

THE HOME KEEPER.

REARING AND TRAINING OF CHILDREN.

Never hamper and torment children with clothes that are "too nice" to be anything but wretched in. They may be taught reasonable care in regard to soiling their clothes, but to see a child in a constant spiritual straight-jacket, for fear the mud-cakes, or the game of marbles, or the jolly romp will soil the knees, or "muss" the apron, or disarrange the hair, is an indicaton of idiotic parentage. There are cheap, light, half-wool fabrics, sold in gray and in brown plaids and stripes, that—piped with bright colors—make up into excellent dresses or blouses for little folks, being just as cool as print and gingham, requiring no starching when washed, and not soiling or rumpling easily.

Let the children have plenty of sleep. I have seen young children—almost infants—waked and made to get up two hours before their natural sleep was finished, merely because it was thought best that they should "eat breakfast with the other people." Imagine yourself in the hands of a giant, and being hauled out of bed in the midst of profound and refreshing slumber, just for the pleasure of eating breakfast with a lot of other giants, who grin at you if you are cross, and perhaps vigorously spank you—some one of them—if you say or do anything expressive of your wretched feelings. There are no healthy children who take more sleep than they need, and yet we often see young boys "routed" before sunrise and set to work, with empty stomach and dizzy heads, at chores that might just as well await the coming of a decent hour. Let us all pray to be preserved from that slashing, mule-headed, and often ignorant farmer, who "drives" everything before him—including his wife and children! In the long run he comes out a good ways behind his more efficient and more enlightened neighbor, who takes things easily and does things pleasantly, and steers clear of that kind of haste which makes waste. The first step toward making boys "hate the farm" is to cut down their rightful hours of sleep, and make the beginning of every day thoroughly wretched to them.—*American Agriculturist.*

MANAGEMENT OF SICK CHILDREN.

The vicissitudes necessarily incident to an outdoor and primitive mode of life are never the first causes of any disease, though they may sometimes betray its presence. Bronchitis, nowadays perhaps the most frequent of all infantile diseases, makes no exception to this rule; a draft of cold air may reveal the latent progress of the disorder, but its cause is long confinement in a vitiated and overheated atmosphere, and its proper remedy ventilation and a mild, phlegm-loosening (saccharine) diet, warm, sweet milk, sweet oatmeal-porridge, or honey-water. Select an airy bedroom, and do not be afraid to open the windows. Among the children of the Indian tribes who brave in open tents the terrible winters of the Hudson Bay territory, bronchitis, croup, and diphtheria are wholly unknown; and what we call "taking cold" might often be more correctly described as taking *hot;* glowing stoves, and even open fires, in a night-nursery, greatly aggravate the pernicious effects of an impure atmosphere. The first paroxysm of croup can be promptly relieved by very simple remedies; fresh air and a rapid forward-and-backward movement of the arms, combined in urgent cases with the application of a flesh-brush (or piece of flannel) to the neck and upper part of the chest. Paregoric and poppy-syrup stop the cough by lethargizing the irritability, and thus preventing the discharge of the phlegm till its accumulation produces a second and far more dangerous paroxysm. These second attacks of croup (after the administration of palliatives) are generally the fatal ones. When the child is convalescing, let him beware of stimulating food and overheated rooms. Do not give aperient medicines; costiveness, as an after-effect of pleuritic affections, will soon yield to fresh air and a vegetable diet.—*Popular Science Monthly.*

Many a promising child has been hurried to the grave or crippled in intellect and enfeebled in body by overstudy. A little eight-year-old girl in Philadelphia died a few days ago from brain fever, in which her delirious thoughts were all about examples in arithemetic. She had been in mortal fear of being set back a grade by failure at examination. Common sense in the school room is one of the chief needs of the period.

LITTLE HEADS TOGETHER.

LET IT ALONE.

BY E. T. LARKIN.

Do not touch it, my boy,
Let the wine-glass alone,
'Twill your manhood destroy
And your heart turn to stone.

There's a snake in the glass;
See its eyes sparkle there;
It will charm you at last
Down to realms of despair.

If you taste, step by step
Ever downward you'll go,
From the gates of despair
To the regions of woe.

Turn away from the glass;
Dash it down, while you can;
Face to face fight the foe
If you'd be a true man.

Would you keep your brain clear,
And have strength to endure,
And your heart and step light,
Oh! then keep yourself pure.

BAND OF HOPE BIBLE LESSON.

SUBJECT, REFORM.

Golden Text.—"Prepare ye the way of the Lord. Make straight in the desert a highway for our God."—Isaiah 40: 3.

Ques. 1. What is the subject of this lesson? *Ans.* Reform.

2. What is the meaning of reform? To put into a new and improved condition. Amendment of what is defective, vicious, corrupt or depraved.

3. When a drunkard signs the pledge, and becomes sober and temperate, what do we say of him? That he is reformed.

Repeat the Golden Text.

4. To what event did this prophecy refer? To the preaching of John the Baptist. (Matt. 3: 1.)

5. What is the meaning of repent ye? It signifies in the original Greek a change of mind or purpose, and as used by John was equivalent to our English word reform.

6. Was there a great need of reform in the Jewish nation at this time? There was. The mass of the people were content with a dead and formal religion. Many of our Saviour's public addresses were directed against popular abuses which had crept in through the false teaching of the scribes and Pharisees, who set aside the commandments of God and taught instead their own traditions. See Luke 11: 39–54; Matt. 15: 1–9.

7. Why did John the Baptist begin his preaching by exhorting the people to "repent" or reform? Because, as the forerunner of Christ, his office was to prepare the hearts of the Jewish nation for a new spiritual kingdom. Their hypocrisy and formality and indifference to popular sins, unless removed, would be great obstacles in the way of the Gospel.

8. What particular evils did John point out to the people that needed to be reformed? Luke 3: 10–15.

9. What must take place before there can be any great reform in a church or nation? Each one must try to reform his or her heart and life by breaking off from what they know to be sinful.

10. What five great evils in our own country call for reform? Secretism, Sabbath breaking, profanity, intemperance and tobacco.

11. What can you do to help on the cause of reform? We can do what we can. See Mark 14: 8.

12. Name some reasons why even children should do all they can for reform.

Ans. Because these things are sinful.
Because God commands us to fight against all sin.
Because they greatly injure our country.
Because they are an injury to the human race.
Because it is consenting to sin when we feel careless or indifferent at seeing others sin.
Because God has promised a reward to those who overcome.

13. What are some of the practical truths taught in this lesson?

Ans. That reform prepares the way for God.
That he wants everybody to aid in the work.
That even the youngest can do something.

Miss E. E. Flagg.

OPEN YOUR BIBLES.

BONDAGE.

Read Ex. 5.

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Ex. 20: 2.

1. Bondage a sad and miserable state. Ex. 1: 14; 6; 9.
2. A state of degredation. 2 Pet. 2: 19; Psa. 14: 1, 3.
3. Slaves deprived of their natural rights. Neh. 5: 5.
4. Taken away from their homes. 2 Kings 24: 14, 16.
5. Often under a cruel master. 2 Tim. 2: 26.
6. Sometimes unconscious of their privations. John 8: 33.
7. Liberty the greatest boon to the slave. Psa. 126: 1, 2; Rom. 8: 21; Gal, 5: 1.—*Notes for Bible Study.*

BOYS AND TOBACCO.

Why do most boys have such a hard time learning to use tobacco? Why did Fred, after using that old pipe, hurry off to bed the other night without any supper? Why did John turn so pale and ask his companions to help him one afternoon when he went out with some older boys into the pine grove, or down under the hill, out of sight, to have his first smoke? Why did mother become so frightened and suggest that the doctor be called when Charlie became so terribly sick after smoking a cigar? Let me tell you. There is poison in tobacco, and when a boy begins to use it, his stomach and his whole system rebel. Give a piece of tobacco to an elephant and, if possible, he will strike you a hard blow with his trunk. Now that sickness is the blow your physical system is aiming at you for giving self that tobacco. You never would attempt the second time to give tobacco to an elephant, and if you are a wise boy you will never try to use it yourself more than once.

Dr. Willard Parker, one of the leading physicians in New York city, says: "It is now many years since my attention was called to the insidious but positively destructive effects of tobacco on the human system. I have seen a great deal of its influence upon those who use it and work in it. Cigar and snuff manufacturers have come under my care in hospitals and private practice, and such persons cannot recover soon and in a healthy manner from cases of injury or fever. They are more apt to die in epidemic and more prone to apoplexy and paralysis. The same is true of those who chew and smoke. In my opinion, the habitual use of tobacco shortens a man's life at least ten years. The poison slowly but surely destroys life."

Dr. Marshall writes: "The smoker cannot escape the poison of tobacco. It gets into the blood, travels the whole round of his system, interferes with his heart's action and general circulation, and effects every organ and fiber of the frame."

Dr. Brown, of Providence, R. I., says: "The symptoms liable to arise from the habitual use of tobacco in any form may be any of the following: Dizziness, headache, faintness, pain at the pit of the stomach, weakness, tremulousness, hoarseness, disturbed sleep, irritability of temper, seasons of mental depression, epileptic fits and sometimes mental derangement."

Dr. Hosack says: "The alarming frequency of apoplexy and palsy and epilepsy, and other nervous diseases, is attributable to the use of tobacco."

Dr. Ferguson says: "I believe that no one who smokes tobacco before his bodily powers are developed, ever makes a vigorous man."

Last year a man in my town was taken very suddenly and painfully sick, and for days his friends and physicians despaired of his life. When he had recovered sufficiently to talk, he said the cause was smoking fifteen cigars daily.

Dr. Prince, for a long time superintendent of the insane asylum, Northampton, Mass., says: "Fully half of the patients who have come to our asylum for treatment are victims of tobacco."

After the death of United States Senator Carpenter, a few months ago, an intimate friend wrote: "Died from smoking twenty cigars a day."

Only a few months age the distinguished United States Senator Hill from Georgia, died a most painful death from cancer in the mouth, produced by the use of tobacco.

Now what boy that reads these satements in regard to the injurious effects of tobacco, will not say: "Give me health and strength, give me long life and happy old age, before all the pleasure that comes from the use of the poisonous weed?"—*Vermont Chronicle.*

THE MISSISSIPPI RIVER.

At the city of Cairo, upon the southern extremity of the State of Illinois, are gathered together the waters of five great rivers, viz.: the Missouri, the Upper Mississippi, the Ohio, the Cumberland, and the Tennessee. Between that point and the Gulf of Mexico lies the Mississippi River proper, 1,097 miles in length as it flows. Its course is through an alluvial plain, six hundred miles long and from twenty-five to eighty miles wide. In this basin is embraced an area of 41,000 square miles, of which 32,000 square miles are liable to overflow. Borings made at eighty-three places between Cairo and Vicksburg show one hundred and thirty-one feet mean depth of alluvial soil. From Cairo to the mouth of the Red, the width of the river between banks varies from 1,900 to 13,800 feet, the mean being 4,400 feet. Below the Red the width rarely exceeds 3,500 feet, the mean being 3,350. Between Cairo and Memphis its least depth at low water is five feet; between Memphis and Red River, six feet; and between Red River and New Orleans, fifteen feet. The variation in its discharge is enormous, passing from 100,000 cubic feet per second at low water to 1,600,000 at the highest flood. The range between high and low water mark at Cairo is fifty-two feet; at Memphis, thirty-five feet; at Vicksburg, fifty-two feet; and at New Orleans, fourteen feet. In its greatest flood its water surface stretches from hill to hill, across the entire valley; at extreme low water it flows between banks from thirty to forty feet high. The depth of its inundation bears no comparison with its area, being, on an average, less than three feet over the arable lands. In the swamps it is much more. Its flood elevation at Cairo is three hundred and twenty-two feet above the sea. Its fall from Cairo to Memphis is about six inches to the mile. Thence to the gulf its fall steadily diminishes, being about one and a half inches per mile at New Orleans. It is one of the muddiest rivers in the world. The greater portion of the sediment received by it at Cairo comes from the Missouri, but this supply is constantly reinforced by the caving of its own banks, which are washed into the river at an estimated rate of 5,000 acres per annum.

TEMPERANCE.

HOW IT WORKS.

In Adrian, Michigan, at the beginning of the Temperance Crusade, there were fifty-two licensed dram shops. In less than ten days these were all virtually closed, and remained so for more than six weeks. "The result was that the jails soon became empty, for the first time in the history of the county; with one exception only, which occurred in the early settlement of the State. The average jail and criminal expenses of the county, previous to the temperance movement, were $1,000 per month; but during the time the saloons were closed these expenses were only $50 per month—a saving per month of $950."

The rum traffic is a steady drain upon the resources of any country where it exists. All legitimate business produces something desirable. The workshops turn out wagons, ploughs, tools, furniture, hats, shoes, clothes, and all the articles necessary to civilized life. What does the rum-shop turn out? It absorbs millions of capital; it is often owned by the church; it has the protection of the law; it is defended by the newspapers; it is supported by the politicians; it is protected by the police, and needs more protection than any other business; it is allowed to run more hours in the day and more days in the year than any legitimate business; and now what is the product? What does the shop turn out?

It turns out red noses, bleared eyes, shaking nerves and broken constitutions. It turns out rogues, roughs, rowdies, hoodlums, thieves, gamblers, prostitutes, maniacs and murderers. It turns out wreck, ruin, disaster, bankruptcy, debt, disease, death, and damnation. And this is the business that governments foster, politicians support, church members license, devils rejoice over, and *honest men pay for.—The Safeguard.*

UNFERMENTED WINE.

If it is wrong to use leavened bread at the communion table, what shall we say in relation to the use of wine which contains leaven at the same table? Can we discern the cup of blessing in that which has proven to be to, alas! to many of earth's suffering ones the cup of devils? Did our Lord ever sanction the use of that which he knew would be the cause of more misery than all other combined causes?

Was it the custom at the passover feast to allow any leaven of any kind anywhere in the house? If so, why do the faithful Jews of to-day (who claim to keep the very letter) "purge out" all leaven from their dwellings—not only bread raised with yeast, but also alcoholic wine, using bread made from flour and water, and the "fruit of the vine" made by boiling raisins in water?

Why should a poor reformed drunkard, the first time he sits down to his Maker's table, be confronted by the devil in the shape of his old enemy rum, presented to him by the same good deacon who prayed for him when he knelt a penitent at the altar? Is this the cup that is to be drank "new in the kingdom of God?"—*World's Crisis.*

Very well Answered.—It is said that the late Bishop Doane, of New Jersey, was very far from being a total abstainer from intoxicating beverages. On one occasion a Mr. Perkins, who was decided in his total abstinence principles, dined with the Bishop, who, pouring out a glass of wine, desired him to drink it with him.

"Can't do it, bishop. 'Wine is a mocker.'"

"Take a glass of brandy, then."

"Can't do it, bishop. 'Strong drink is raging.'"

By this time, the bishop, becoming somewhat excited, remarked to Mr. Perkins, "You'll pass the decanter to the gentleman next to you."

"No, bishop, I can't do that. 'Woe unto him that putteth the bottle to his neighbor's lips.'"

The Abuse of Liberty.—No man has a right to destroy his intellect and make himself an insane person by the use of liquor. No man has a right to indulge in a practice which almost uniformly impairs his intelligence, his self-conteol, degrades his conscience, in some degree, and in many, even thousands of cases, results in insanity.

No man has a right to indulge in a habit which disposes him to acts of violence; which destroys his human tendencies, his sympathies, his better affections; which blinds him, infuriates him; which puts the man below the brute and devil above; which makes him one disposed to smite and hurt and injure and destroy his fellows. No man has a right to make the street by day or by night, or the public house, or the ferry-boat, or any common ground unsafe for other men or for women or children.

The community has a right to protect itself from the sult of the use of intoxicants, and the day is not far away when the right will be asserted and incorporated in the law, and the law be vigorously executed. The number of persons no longer disposed to submit to the evils resulting from the use of liquors is steadily increasing.—*Christian Intelligencer.*

American Politics.

NOMINATIONS FOR 1884.

For President,
JONATHAN BLANCHARD
OF ILLINOIS.

For Vice President,
JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with book of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

MORAL TRAINING IN SCHOOLS.

There is a great lack of moral training of young people, not only in the homes, but in our public schools. The reading of the Bible in the public schools has always been met with vigorous protests, and the ordinary textbooks are usually innocent of any moral instruction, except what is taught by inference, and that fails to meet the demand. What is imperatively demanded in our public schools is a regular course of moral teaching, which shall be adapted to the comprehension of all classes of pupils. Because our common school-teaching does not provide for this kind of moral instruction, the Catholic denomination siezes upon it as an excuse for opposing it, and for establishing parochial schools of their own, in which they see to it that the special tenets of their church are also inculcated. All the statistics of all the penal institutions and alms-houses in this country, and in all civilized countries, go to prove that the most prolific cause of crime is connected with the sale and use of alcoholic liquors; and in looking about for ways and means to prevent crime, we stumble upon the demoralizing traffic. And so it may be laid down as a general proposition that to prohibit the manufacture and sale of intoxicating drinks in any community, or to reduce the use to the minimum, would be to dry up at its fountain-head one of the chief sources of crime, pauperism, and wickedness. No intelligent person will deny this broad but truthful assertion, and, with all the astonishing facts before us in respect to the criminality springing from strong drink, the Christian and the philanthropist feel justified in adopting the most heroic treatment in dealing with this giant evil.—*Chicago Journal.*

The *Chicago Journal* strenuously insisted, we are told, on the exclusion of the Bible from public schools, and now finding, like the French statesman who abolished the Sabbath, that some substitute is needed, it comes out as strenuously in favor of teaching morality. But where is morality to be found apart from the Bible? The Ten Commandments and the teaching of Christ and his inspired Apostles contain an authoritative and reliable code of morals, before which the morality of the Grecians, Romans, Hindoos,. Mohammedans, Chinese, Voltaire, Paine, and Ingersoll are mere dross as compared with fine gold. The best book next to the New Testament was one prepared by Protestant and Roman Catholic bishops, consisting of selections from the Scripture for the Irish national schools; and it would be well, if we cannot get the whole Bible into schools, at least to get that volume of extracts from it, specially suitable for the young.—*N. Y. Witness.*

SOURCES OF OUR NATIONAL DANGER.

A ship sailing rapidly in a smooth sea amid hidden reefs and shoals, is in more danger than when tossed about by a hurricane in mid-ocean. In the former case, all on board are secure and careless. In the latter, all are watchful and elert, What are the dangers which threaten our ship of State?

1. *Illiteracy.* The Boston Monday Lecturer has lately brought forward a series of facts that are absolutely appalling. Out of fifty-two millions, five millions cannot read; six and one-quarter millions cannot write. Out of twelve millions of voters, one in every five cannot read his vote. Out of eighteen millions of children of a school age, only ten millions are enrolled, and six millions in regular attendance; eight millions never enter the schoolroom; twelve millions are always out. In thirty-four of our leading cities from fifty to eighty per cent. do not attend. In eighty-six cities, comprising an eighth of our population, two-thirds are away from school. In New York, out of 385,000 children of a school age, 140,000 attend; 271,000 do not. In Chicago, fifty-seven per cent. are out; forty-three per cent. attend. In St. Louis, of 106,000 children, 55,000 are enrolled; 36,000 attend. In Cincinnati, 27,000 attend; 51,000 do not. In the South, two-thirds of the voters cannot read their ballots. In New Mexico, fifty-seven per cent. of the whites and sixty-nine per cent. of the blacks can neither read or write. In Alaska, a province directly under the authority of Congress, no provision is made for educating her 30,000. These facts form a dark and threatening cloud in our political sky. Let a master hand touch it, and the thunders will roll, the lightnings flash and a deluge of wrath descend upon us.

2. *Communism.* It shows itself in different forms. In Russia, it is Nihilism; in France, it is communism; in Ireland, it is socialism; in America, it is Liberalism. It is one and the same spirit everywhere. Herr Johan Most, its apostle in America, demands that all civil officers and capitalists be assassinated, the banks robbed and the money distributed among the poor, and the railroads and steamboats be made free. It means the abolition of property, the abolition of the family, the abolition of the State, the abolition of the church, the abolition of inheritance. The recent assassination in Spain, the King killing "bombs" of Russia, the cold-blooded murders and cruel boycotting in Ireland, and the strikes and mobs of America are some of its latest fruits. It reached its height of evil in the French Revolution. Infidelity is its master. spirit. Every infidel is in the last resort a communist The spirit appears weak as yet. But let the first blood be drawn, let the tocsin sound and all the elements for enacting the French Reign of Terror will be called forth.

3. *Secretism.* The Masons with their degree of apprentice, fellow-craft and Grand Master, together with the whole brood of inferior order, form the dry rot in our political body. They are an enemy to both Church and State. They are anti-Republican and anti-Christian. Their ensnaring and blasphemous oaths forever proscribe them.

4. *Roman Catholicism.* It is admitted that the Roman Catholic church was originally the true church of Christ. She existed five centuries before the Papacy, and fifteen centuries before the *Society of Jesus.* The Papacy was inaugurated in 606, when Phocas declared Boniface universal bishop. Jesuitry was inaugurated by Ignatius Loyola in the cave of Euresain 1554. Originally the temple of God, she has become the synagogue of Satan. The Roman Hierarchy, with the Pope and his College of Cardinals at Rome, and their arch-bishops, bishops and priests, their Jesuitical missionaries form an organization as perfect as my hand, the rest of which is yonder on the Tiber and the fingers are in all countries manipulating their institutions. *Semper Eadem* is their motto. What they were in the past they are to-day. In 1192 Pope Celestine kicked the crown from the head of Henri VI., to indicate his subjection. In 1077 Pope Gregory VII., kept Henri IV., emperor of Germany, standing bareheaded and barefooted for three days in midwinter outside the gates of Canossa, before granting absolution. In 1872 Bismarck declared in the German parliament, "We are not going to Canossa either physically or spiritually!" And yet to day Bismarck is counting the favor of the Ultramontane party and King William is negotiating with the Vatican. In 1300 Boniface VIII. wrote to Philip the Fair, emperor of France, "Boniface the Pope, to Philip the Fair, greetings. Know thou, O Supreme Prince, that thou art subject to us in all things." Philip responded thus tartly, "Philip the Fair to Boniface, little or no greetings. "Know thou, O Supreme fool, that in governmental matters we are subject to you nor no other man." All France re-echoed the scorn of Philip the Fair. But France sunk back into the arms of Popish despotism—and to-day she is engaged in a life and death struggle with the great Red Dragon. Gladstone warns the English nation that the time is not yet past for them to despise or neglect the intrigues of the hierarchy. And yet they are to-day sending a minister to the vatican to the disgrace of our Protestant civilization. America should not shut her eyes upon the doings of the Jesuits. They hold the balance of power between the two great political parties. Many of our municipalities are under their control. The prison doors of Massachusetts have been opened to them. They are admitted in the reformatory institution of New York. What by the vast wealth they are accumulating, what by the enormous sums contributed by an unthinking Protestant church and a thoughtless Republic, and what by their schools, colleges, convents, churches, asylums, and elee-mosynary institutions and orders, they are becoming a power that may well be dreaded. Let this go on until their mediaeval strength is gained, and then like the victim of the inquisition kissing the maiden, we will be cut in pieces by the knives that always accompany the embraces of the "mother of harlots."

5. *Political Corruption.* Speak of it as mildly as we may, it is absolutely repelling. Our nation adopted a constitution that is silent as the grave respecting the authority of God or the claims of his law. That ungodly instrument naturally attracts into office men of immoral character. Hence our government is groaning beneath a load of political tricksters whose sole object is "the spoils of office"—that is plunder. Our officials are constantly engaged in schemes for the purpose of displacing and defeating one another. A man is scarcely considered an available candidate by either party who has not a barrel to tap. Congress continued its last session through the Sabbath day, accomplishing no practical results except to take "too much whisky out of bond," to the disgrace of our Christian civilization and the dishonor of the Lord of the Sabbath day. The fair commonweath of Indiana is disgraced by a Legislature whose staple characteristics were dishonesty, licentiousness and drunkenness. "Shall not I visit for these things, saith the Lord?"

"When Niceshones Phocas had built a mighty strong wall about his palace for his own security, in the nighttime he heard a voice crying out to him, 'O emperor, though thou buildest thy wall as high as the clouds, yet if sin be within it will overthrow all!' And most true it is that all sin is of a destructive nature. What though our nation be in as good a position as heart can wish, our navy ready, our coasts guarded, all our men armed, yet if *sins* be within, if bribery, hatred, malice be in the midst of us, like those traitors in the Trojan horse, any one of them will do more hurt in one night than ten thousand open enemies in ten years."—*Rev. J. M. Foster in the Christian Statesman.*

The Churches.

—Bro. M. L. Comer, pastor of the United Brethren church near Sycamore, Ill., writes of a glorious revival in which some seventy persons have begun to live thel new life in Christ.

—Two hundred of the students in the Ohio Wesleyan University have recently professed conversion, and others manifest anxiety concerning their highest interests.

—Two hundred accessions to the Congregational churches of Chicago and vicinity in one Sabbath have been reported in the Minister's meeting, and 116 of them on profession. The number of members received by the various churches on the preceeding Sunday was about 600, of whom 293 came in on profession of faith.

—The American Bible Society is pushing its great work of supplying with the Bible every family in the United States that is without one. The latest report states that 244 colporteurs are now at work in twenty-five States and three Territories, and many of the auxiliaries are also engaged in the canvass of their respective fields.

—Superintendent E. P. Hart, of the Free Methodist church, lately organized a class of twelve members in San Jose, California, among whom was James Kennedy, one of the best known of the supporters of reform work in that part of the State.

—Rev. B. T. Roberts, of Rochester, N. Y., visited Washington City and preached on the Sabbath.

—Rev. E. W. Bruce, of Michigan, writes to the *Wesleyan* that he has been engaged in revival meetings for more than three months, holding two services a day most of the time. His last work was at South Jackson.

—Rev. G. P. Riley, Illinois Wesleyan Conference evangelist, reports an interesting case of faith-healing at Marengo. Miss Alice Burt, a young lady of 22 years of age, was raised up from what her friends and physicans believed to be her dying bed, in answer to prayer. Her disease was consumption. A Miss Vaughn is reported in the Wheaton local paper as having lately been healed of cancer by the same gracious power.

—Philadelphia has 93 Reunited Presbyterian churches, and 42 more United and Reformvd, making a practical Presbyterian front there of 135 churches.

"The memorial statue of the martyr, William Tyndale, first translator of the New Testament into English, has been cast," says the *Evening Post,* "and it will be placed at the west end of the West Garden, on the Thames Embankment, London. On the pedestal will be inscribed the names of about twenty counties, towns, universities, and societies in Great Britain, the colonies, and the United States which have contributed toward defraying the cost of the memorial. The statue, which has been designed by Mr. Boehm, represents Tyndale in his doctor's robes, with his right hand on an open New Testament."

—The statistics brought out by the Decennial Conference in India are important and encouraging. The number of native Christians in India, Burmah and Ceylon in 1871 was 318,363; in 1881, 528,590. In India alone the numbers were, in 1871, 224,258; in 1881, 419,372—an increase of 83 per cent. The number of communicants in India in 1871 was 52,816; in 1881 it was 113,325—being more than doubled in ten years. Certainly there is no evidence here that Christian missions are dying out.

—One hundred and fifty Italian children are attending a Protestant Mission Sunday school in New York City. An Italian branch of the Young Men's Christian Association of that city has been organized.

—Mr. McAll's mission in Paris and its environs has now thirty-one halls in different parts of the city for evangelical meetings, with sitting accommodations for 5,890 persons, and in twenty-eight other localities there are forty-nine halls, with accommodation for 7,340 persons; 10,500 meetings for adults and children have been held during the past year, attended by 716,000 perosns. The expenses during the last year were about £12,000.

—The chaplain of the Hampton Institute says that there has been a noteworthy revival among the students, more than eighty of whom have been recently converted.

—The two colored professors for Liberia College, Messrs. Stewart and Browne, sailed from this port last week, to give their lives to the cause of education in Africa. They have with them Ulysees Parklew, a lad of sixteen years, who is said to be entitled to the succession to the chieftancy of the Pessah tribe.

—The Rev. R. W. Dale, of Birmingham, England, gives it as the result of eight years' experience, that fully seventy per cent. of the converts of Moody and Sankey at their previous visit continue to stand firm in their new faith.

—An English paper states that "General" Booth has modified the methods of the Salvation Army, so as to do

away in London with street processions, and limit the marchings, counter-marchings, trumpet blowings, and drum beatings to the boundaries of the "barracks." He has been moved to do this by the rude, cruel, and riotous persecutions which the army has suffered at the hands of "roughs."

—Messrs. Moody and Sankey closed their mission at Belfast, Ireland, February 18th. The crowds which attended were even greater than on their former visit, eight years ago. It was estimated that 12,000 persons were at the several meetings each day, On the second day it was found necessary to remove the Bible-reading to St. Enoch's, the largest church in town. The number of anxious inquirers was very large. It is said that Messrs. Moody and Sankey will return for a brief visit to this country after two weeks of labor in Liverpool in April.

—Joseph Cook recently asked all the Christians in his audience to rise. About 2,000 to 2,500 arose in answer to his invitation. He then asked all those who did not come into the church in a time of special religious awakening, to sit down, and over half remained standing. These facts seem to indicate that Mr. Cook's Boston audiences are composed chiefly of church members, and that even in the religious city of Boston a large proportion of church-members are fruits of revival labors.

A DELIGHTFUL REVIVAL.

DETROIT, Mich.

By legitimate inference there are revivals that are not delightful. Christians of much experience know that there are revivals so-called, that have not only nothing delightful, but that have in them elements that are the exact opposite.

1st. As when there are unsettled quarrels among those engaged in the revival work.

2d. Where a church has lost its first love and has not repented.

3d. Or where people engage in the work with hard and unsympathizing hearts.

4th. When manifestly not filled with the Spirit.

5th. But especially so when the preacher is afraid to expose and rebuke popular sins, that may be festering in the church.

6th. And doubly and fearfully undelightful is a revival work, where the sworn devotees of secret clans kneeling betimes at the idolatrous shrine of Baal, are received into fellowship with the true friends and worshipers of God.

7th. But where, as not unfrequently occurs, the leading preacher is himself in full fellowship with the infidels and scoffers, with blasphemers and libertines that riot and revel around the altars of the unknown God of secretism, the performance that passes for a revival is not only undelightful, but abominable, detestable and develish.

The revival of which I am about to write has none of the above unlovely characteristics; hence we had none of them to encounter, as we have to in nearly all places. There is not a lodge in the place and but one or two residents of the cable-tow persuasion.

In nearly every revival I have been in for years I have had to encounter these sons of darkness, and of secrecy, but not so in this one. On entering the place of worship the first time, the presence of God was so palpably manifest that the most unsympathetic could but feel it. The revival had been in progress some time, such a hush of expectation, such a mellowness of sensibility, such a unity of sympathy filled and pervaded the audience, that one could but exclaim "surely God is in this place."

In the community at large no "apple of discord" was present to alienate or distract from the work. The people were all "of one accord in prayer and supplication with the women." No plurality of denominations were in the place, to proselyte and quarrel over the converts. Allbeit there were representative members of denominations from abroad, all harmoniously and lovingly laboring night and day for the one supreme object, the salvation of the perishing, sympathizing so completely in that object that no stranger would have guessed that they were not all of that one church and community. The freeness and readiness with which the old and young, old Christians and young converts entered into the service of prayer and testimony were most charming to behold. The time was too short at every meeting. And the "singing of the Gospel" seemed quite as affectual as the preaching. Crowds of mischief-loving young men would come into the meeting, but the first song would sober them to perfect order to the close. But the most lovely of all the accompanyments of the revival, was the hopeful conversion of nearly every member of the Sunday-school. To see such an array of youth, night after night, of their own accord, separating themselves from the rest of the congregation, coming to the front and sitting compact in a long row, was a spectacle never to be forgotten. We closed the last of the fourth week with a grand song and testimony service. The pastor, Rev. W. H. Blair, conducted the exercises of the evening. There were tears of sorrow over the unsaved, but a more joyous season was never witnessed in Augusta. If Paul was comforted "by the coming of Titus," so were we by the coming of our dear brother J. P. Stoddard at the last hour, whose intercession and words of admonition gave special interest to the closing service. C. C. FOOTE.

AN INSTRUCTIVE CASE:

A Baptist minister of unquestioned standing was invited by the pulpit committee of a Baptist church, to visit said church, with the view of becoming its pastor. The minister in question candidly and very plainly defined his views on the subject of the relation of the church to the lodge, informing the committee that he could not administer the ordinances to adhering members of secret orders. After a time the minister gets a letter from the brother, who first wrote him, thanking the minister for his "frankness in the expression of his views on secret orders," and claiming to be "in agreement" with said views. This brother had not supposed "there was a lodge member in the church till," said he to the minister, your letter called him out." This lodge-bound soul proved to be *one of the pulpit committee.* The result can, in the light of present church policy, be predicted by a poor prophet. "We do not think it best under the circumstances, to give you a call, etc." So thought the minister, too—on the condition, however, that the church had not the backbone to stand erect on the living issues of these times.

But what are our churches thinking of, when one lodge man in an *anti-lodge* church *settles* and *unsettles* her pastors? Baptist churches boast of being purely republican in their government. When one man can settle the question of settling the pastor of a church, such a church must be intensely republican! Brother *Crossbones* is a good man and we must not displease *him.* He knows just what will suit the lodge and he will choose for himself and the lodge too—and the church will let him do it. Masonry responds *"So mote it be."* This is the way the churches have of obeying God who says: "Have no fellowship with the unfruitful works of darkness but *rather reprove them." When will this thing end?*

NATHAN CALLENDER.

OBITUARY.

DRURY HOLT, SR.

Father Drury Holt died March 11th, 1883, aged 82. The subject of this notice was one of our true friends in reform. Born and brought up in Tennessee, he, without the help of literary attainments at an early age, by the impulse of his own natural love of personal and general freedom, learned to despise the oppressive system of slavery. He has often related to me how, when a mere boy his whole nature was stirred and shocked at the cruelty and injustice practiced upon the poor slave. This largely constituted his motive for moving to Indiana, near Carthage, Rush county, where, surrounded by an almost unbroken wilderness, with all its difficulties and privations, he hewed out a beautiful home, and reared to adult life a large family of sons and daughters, whose citizenship is above reproach, and who can look back to a father, who with his whole nature loved justice, exalted the good and true, followed kindness and peace, and with all the force of his nature hated a mean trick. "Uncle Drury," as he was generally called, was a minister in the Disciple church, and for forty years he preached the Gospel as he understood it, often making long journeys through an unbroken forest to do his Master's will, and this without compensation, till he received it in the upper fold. Many a neighborhood in Central Indiana will kindly remember his visits.

Uncle Drury in his make-up was not composed of a single type of character, his shafts of satire and infinite fund of wit never failed him, and often in private and public convulsed his hearers with laughter. In early life he "joined the Masons;" became a Master Mason; but the frivolities did not suit the high cast of his better sense and he abandoned it and never failed to give his testimony against the institution, often going long distances to discuss the subject with members of the order. A worldly doctor in Delaware county will never forget his discussion with Uncle Drury. The doctor in his speech regretted that Uncle Drury could not hear his argument (as his hearing had somewhat failed). Quick as thought he replied, "It don't make a bit of difference, you're saying nothing to the point." A Methodist minister of pompous pretentions was so completely routed that he was glad to escape from the laughter of the neighborhood. A minister of his own denomination once interrupted him by suggesting that a special time be appointed to discuss the subject. Uncle Drury suspecting the real motive was to stop the testimony against the lodge, instantly replied, That he thought the "best time to shoot is when the game's in sight." In all his fun I never heard him repeat a vulgar or pointless story. The foregoing traits were of no trifling nature. It was a part of the warp and woof of his nature, as natural as his breathing. God gave it to him as well as a high spirituality, he was true to his convictions and loved his devotions, and thus this plain, unassuming, sincere friend, after leaving all along the path of a long life, traces of honor and integrity, has come to the peaceful death and the better life he so often loved to speak of. Rush county has lost a good citizen and neighbor, and we have lost a friend. S. L. COOK.

DAVID H. ROGERS died of heart disease after a brief illness in the 76th year of his age, and the thirtieth of his connection with the Wesleyan church. His home was near Parma, Jackson country, Mich., where he had lived over forty years, and was highly esteemed for his honesty in dealing, devotion to the cause of Christ and conscientious defense of what he believed to be right. He was one of the most active Abolitionists in the early struggle in Michigan, and was equally zealous in opposition to all secret societies. He has been an intelligent reader of the *Cynosure* for years, and active in extending its circulation. Among his last acts he forwarded a list of twenty trial subscribers, and although he was called away without seeing all accomplished he desired, he has his higher reward now that he rests from his labors and his works do follow him.

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THE FARM.

THE GOOD OLD PLOUGH.

Let them sing who may of the battle fray,
And the deeds that have long since past;
Let them chant in praise of the tar whose days
Are spent on the ocean vast;
I would render to these all the worship you please.
I would honor them even now;
But I'd give far more from my heart's full store
To the cause of the Good Old Plough.

Let them laud the notes that in music float
Through the bright and glittering hall,
While the amorous twirl of the hair's bright curl
Round the shoulders of beauty fall.
But dearer to me is the song from the tree,
And the rich and blossoming bough;
O, these are the sweets which the rustic greets
As he follows the Good Old Plough.

Full many there be that daily we see
With a selfish and hollow pride,
Who the ploughman's lot in his humble cot
With a scornful look deride.
But I'd rather take aye a hearty shake
From his hand than to wealth I'd bow;
For the honest grasp of his hand's rough clasp
Has stood by the Good Old Plough.

All honor he, then, to these gray old men
When at last they are bowed with toil;
Their warfare then o'er, they battle no more,
For they've conquered the stubborn soil;
And the chaplet each wears is his silver hairs,
And ne'er shall the victor's brow
With a laurel crown to the grave go down
Like the sons of the Good Old Plough.

ORIGIN OF THE PLOUGH.

Dr. Tylor states that the first agricultural implement seems to have been a pointed stick four or five feet long, such as many savage tribes still carry for the purpose of digging roots, knocking down fruits and unearthing animals. At a later day the stick was bent and used as a hoe, the point being hardened by fire. In the southern part of Sweden large tracts of land give evidence of early cultivation, which is attributed to a prehistoric people called by the natives the "hackers," who are always associated with the giants of mythology, and whose rude hoe was a fir pole with a short projecting branch. There came into use afterwards a larger instrument of the same kind, which was not used like the hoe but dragged by men or oxen. Instances of this are to be found in old Egyptian pictures and basreliefs, and it was probably the primitive idea of the plough, which is of prehistoric origin, evidences being found of its early use among the Greeks, Egyptians and Chinese. It had from the earliest times a religious sanction. The next improvement was a wooden hook shod with iron; and in the time of Virgil a wheeled plough was in use which differed but little from the best in Europe a century ago.

AN INGENIOUS PLOWMAN.

A gentleman from the country, who came to town the other day, reported a novel plowing arrangement which he saw as he passed along the road. A negro man was opening a furrow with a mule hitched to the plow. Behind him came a girl dropping the seed. The man had a kind of man-harness on, and he was pulling another plow, which was guided by a woman, to cover the seed. Not having but one mule, he put that one on double duty, by making it help to pull him, while he pulled the second plow. This was not a bad idea from an economic point of view, though it must have put the sturdy plowman's strength to a severe test.—*Monroe (Ga.) Paper.*

STEAM PLOWING.

Mr. A. G. Allen, of Leeds, Eng., agent for John Fowler & Co., the manufacturers of steam plows at Leeds, Eng., is accomplishing some excellent work on the Aurora farm, belonging to Capt. Thomas W. Hunt, at Blanchard, Dakota. It is attracting a great deal of attention, and farmers are coming in long distances to see the plow at work. The mechanism is thus described by a correspondent of the Boston *Journal*:

Two enormous traction engines are placed about 300 to 500 yards apart. Beneath each engine and bolted to the boiler is a steel drum about five feet in diameter. To these drums is attached a steel cable about three-quarters of an inch in diameter, 500 yards long, and capable sustaining a weight of thirty tons, which drags the plow to and fro across the field. The plow is a framework of iron resting upon two large wheels; on each side of this frame are firmly fixed six plows with coulters that cut six furrows sixteen inches wide each time the machine crosses the field. On the arrival of the plow at the end of the furrow the gage changes position, and the plows that have been in the air are lowered and ready to start back. One man is sufficient to guide the plow, and, seated over the body of the machine, directs one of the two large wheels in the furrow last turned, by means of a hand-wheel. Each engine is about forty-horse power, and weighs about sixteen tons. When the plow reaches one side of the field the engine on that side moves ahead eight feet, the operation taking three and one-half minutes only, and the plow is started back to the other side of the field. The plow will break from twenty-five to thirty-five acres per day, according to the soil, location, and lay of the land, etc. It also does harrowing.

DEEP PLOWING: USEFUL AND INJURIOUS.

Mr. Orange Judd discusses the subject of plowing in the *American Agriculturist* for April, and among other things says the following:

The sun's warmth greatly assists the preparation of the food material collected by the leaves, adapting it for plant nourishment. We speak of warm "growing weather." But while the hot sun rapidly increases the preparation of plant food, it dries off the sap faster from the leaves, and also the moisture from the surface soil, so that the roots can not get a full supply. In both these ways the sap —the life blood of the plant—is diminished, and for want of this the food distribution or growth is lessened, and frequently is stopped altogether. The leaves curl, the plants droop, often dying out after a few hot days. This is especially the case on shallow soils, and on prairie land which, by reason of its dark color, absorbs more of the sun's heat than those of lighter color. Owing to the loose texture of such soils they bring up moisture from below much less rapidly than fine, compact loams and clays.

Is it not plain then, that if a soil is plowed deep and made fine, so that the air will penetrate deeply, and the plant roots be thus invited well below the surface, out of the sun's reach even in a drouth, which seldom dries to more than two to four inches deep, the plants having such roots will be always supplied with the needed sap, and the growth will proceed rapidly even in the dryest days. Hence, as a rule, deep plowing and working of the soil are highly advantageous.

But not always. The porous prairie soils are usually in fair condition a foot deep or more; the air has circulated through them, destroying deleterious acids, poisonous salts, etc. On heavier soils, so compact that the air has never circulated below the immediate surface, the subsoil may be actually filled with poisonous substances. We know that earth brought up in digging wells and deep ditches will seldom support vegetable life, for a year or two at least. To run a plow down into such a soil three or four inches below the previously stirred surface, and turn up a heavy layer of it, may actually kill the first crop sown or planted.

The right way, with such soils, is to go down an inch or two annually, and bring up a little new soil each time, but not enough to materially harm the growing crops. In this way we may in time secure a healthful, porous, areated, deep plant bed, that will furnish abundant moisture in the hottest season, besides providing new supplies of inorganic food needed for the best growth of crops.

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In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

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NEWS OF THE WEEK.

—President Arthur has abandoned his proposed trip to Fortress Monroe, but will leave Washington for Florida the latter part of this week. Secretary Folger left Washington Saturday afternoon, it is reported for Baltimore, but his subordinates at the Treasury Department claim to be ignorant of his whereabouts. His condition is now such as to warrant the belief that he will never actively resume his duties in the Treasury. There are those who assert that he will never live through his term, should he attempt to retain his portfolio. He is simply broken down for lack of proper rest and recreation. but the Secretary is a man whose mental energy has outlasted his physical capacity.

—A large concourse assembled at Cooper Union, New York, to honor the memory of Karl Marx, the founder of the International Society. The resolutions were eulogistic and the flag of the Commune was everywhere visible.

—Those who desire can now cross the continent on the Northern Pacific railroad. Stages are running between the two unfinished branches of the road, carrying passengers over the gap in forty-eight hours. The branch to the Yellowstone Park is under construction and will be completed by the first of July.

—A dispatch from Topeka, Kas., says that the wheat prospects of that State are very favorable, and predict that, with good weather, the yield will be from 30,000,000 to 40,000,000 bushels.

—There is a report from Iowa that the apple orchards are almost completely destroyed throughout the entire State, the cause being the sudden cold snap about Thanksgiving time last fall, when the mercury went down to twelve and fifteen below zero with only a few hours' warning, freezing the sap in the limbs.

—Three students of Wabash College at Crawfordsville, Ind., were arrested for arson, and confessed to attempting to burn several buildings and the south hall of the college.

—The heaviest snowstorm of the season prevailed during Thursday night in northwestern Michigan, followed Friday by a fierce blizzard.

—Near Charlestown, Arizona, Wednesday, a party of coal prospectors were set upon by a band of twenty Apaches, who killed several of the party and wounded three.

—The water in the engulfed mine at Braidwood, Ill., was reduced to three feet on Friday last. Two men were down but they saw no bodies. The relief fund now amounts to $17,235.90, exclusive of the State appropriation of $10,000.

—The remains of John Howard Payne, author of "Home Sweet Home," were taken from the ship Burgundia, on which they were brought from Tunis, Thursday, and conveyed to the City Hall in a four horse hearse. Mr. W. W. Corcoran, of Washington, at whose expense the poet's remains have been brought to America. will have them buried in Washington.

—H. C. McNally's barn, twelve miles from Helena, Montana, was burned Friday, together with a number of horses and cattle. The Vigilance Committee hung two men named Coomes and Smith as the incendiaries, Sunday night.

—Mr. and Mrs. Mettal, an aged couple residing at Manteno, Ill., were suffocated Monday night by gas from a coal stove. Three other persons in the house were resuscitated after much exertion.

—A coalition has been formed between the leaders of the independent movement for a change in the city government of Chicago and the Republicans. Judge Eugene Cary has been nominated for mayor, as a man whom every thief, gambler and blackleg will not accost familiarly by his first name as he walks the streets.

—At 4 o'clock Sunday afternoon six miners descended the shaft of the Diamond at Braidwood, penetrated its recesses, and found six bodies, which were brought to the surface about midnight. They are in an advanced state of decomposition, and frightful to behold.

FOREIGN.

—Avalanches from Mount Ararat are reported to have killed 150 persons and injured 100 others.

—In the case of Nugent and twelve other members of the Armagh assassination society, on trial at Belfast, Ireland, the Crown counsel has undertaken to prove the society was established by a man named Burns, coming from America for the purpose, and after Burns' departure Nugent became director of the society.

—Two dynamite depots have been discovered at St. Petersburg. Forty persons were arrested. The week's arrests number 200, including pupils in military schools and railway officials. The government is resolved to expel all Italians without permanent occupation.

—A dispatch from Dublin states that the counsel for the murder-conspiracy prisoners are confident that they will be able to shake the testimony of James Carey. A committee of ladies are soliciting funds to defray the expenses of defending the prisoners.

—The recent demonstration of the Reading Club of students at Vienna, in memory of Wagner, has led to twenty duels among the students, the combatants being German on one side and Austrian on the other. One of the participants was severely wounded.

—The Governor of Moscow has received a letter warning him that the Kremlin, where the Czar is to be crowned, will be blown up during the coronation ceremony if the Czar refuses to grant a constitution.

—A St. Petersburg correspondent says: "The Czar has received letters threatening him with death if he does not pardon the imprisoned Nihilists."

—Ice gorges and freshets have caused unparalleled floods in Nova Scotia. Many bridges have been wrecked and railway tracks washed away. Houses have been rendered uninhabitable, and communication is cut off.

BUSINESS.

TRIAL SUBSCRIBERS.

The few hundreds who have received and read the *Cynosure* on the four weeks Trial list, may safely reckon that the best is yet in reserve, and they should be careful not to miss a single number, by neglecting to forward their subscriptions for a year in time to avoid a *break*. Our back numbers have been so reduced by calls for *specials* that we can promise no back numbers, and you should be sure to keep the connection.

We are on the eve of a struggle which is to determine who shall *rule* and administer our government. Whether secret rings and cliques all centering in Freemasonry shall connive at the crimes of oath-bound confederates, or open courts with lawful oaths shall assure rights at all, on the plane of equality and law.

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Of the Fortnightly edition, Nov. 3, and Dec. 1, 1868.

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CHICAGO, Mar. 26, 1883.

GRAIN—Wheat—No. 2			1 06½
No. 3			91½
Rejected		75	85
Winter No 2	1	08	1 10
Corn—No. 2			53
Rejected		45	46
Oats—No. 2			39⅜
Rye—No. 2			58½
Bran per ton			14 00
Flour—Winter	4	50	@6 00
Spring	2	25	@7 50
Hay—Timothy	8	50	@11 50
Prairie	5	00	@10 00
Lard per cwt			11 05
Mess pork per bbl			18 00
Dressed hogs	8	00	@8 75
Butter, medium to best		10	@30
Cheese		05	@14¼
Beans	1	75	@2 35
Eggs		17	18
Potatoes per bu		50	@75
Seeds—Timothy	1	40	@1 62½
Clover	7	50	@9 00
Flax			@1 39
Broom corn		02½	@ 07
Hides—Green to dry flint		6¼	@11½
Lumber—Clear	43	00	@52 00
Common	15	00	@22 00
Shingles			3 20
WOOL—Washed		24	@41
Unwashed		18	@30
LIVE STOCK—Cattle extra	6	60	@7 00
Good	5	80	@6 45
Medium	5	00	@5 30
Common	2	50	@5 50
Hogs	7	00	@7 90
Sheep	4	00	@7 75

NEW YORK MARKETS.

Flour	3	50	@7 75
Winter	1	02	1 23
Corn		58	@68
Oats		48	@55
Mess Pork			19 25
Lard			11 42
Eggs			18¾
Wool		12	@50

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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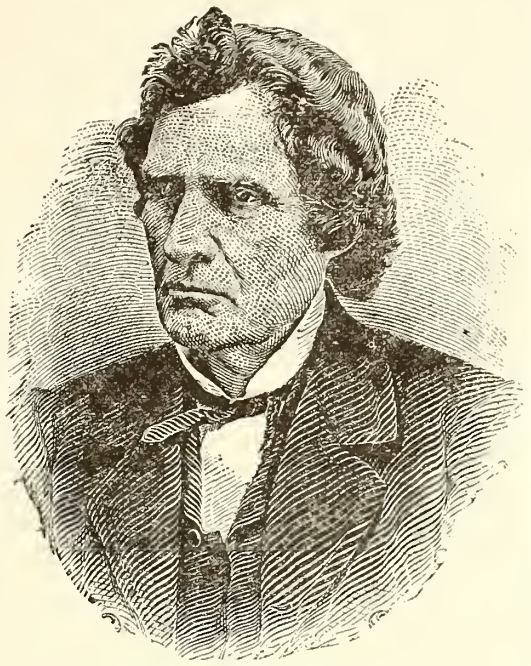
A THAD. STEVENS

number of the *Cynosure* we have for some time anticipated as one of the greatest value to our readers and the reform. And here it is! The editorial sketch will not lose in value or interest beside the eloquent and powerful arguments from Mr. Stevens himself, which hercin accompany his portrait.

NOTES AND COMMENTS.

An organization which furnished a field for the development of a Dwight L. Moody ought to be of some importance in the community where it exists. So when on Sabbath afternoon the twenty-fifth anniversary of the Chicago Young Men's Christian Association was held in Farwell Hall, the great room was filled and the interest and animation of all the participants was strong and full. Upon the platform were all the twelve ex-presidents of the Association except Mr. Moody, and a brief address from each formed the main feature of the occasion. One of the number, Mr. John V. Farwell, who was for years God's agent in making good to Moody the promise to "add all these things" if he sought first Christ's kingdom and righteousness, and who in the infant years of the Association lifted it over more than one ditch of financial distress, referred to the great work of Mr. Moody in erecting a building for the Association. This, the Farwell Hall building, was dedicated in September, 1867; burned January, 1868; again dedicated January, 1869; again burned October 9, 1871; a third time dedicated, November 26, 1874; remodelled 1882. After passing through so many fires, we are reminded of the analogy of purification. Perhaps in every respect the Chicago Y. M. C. A. has not improved by its trials, but is has undoubtedly in years past brought many a blessing to this great city through its various agencies of daily prayer meetings, street meetings, tract distribution, etc. While perhaps its strictly religious work is not so proportionately prominent as when Mr. Moody was here ten years ago, it is yet doing a great work among the thousands of young men of the city.

Another consideration in the farmers' strike against the milkmen of New York is the Erie railway, which



THADDEUS STEVENS.

brings most of the milk from Orange county to the city at a rate claimed by the farmers as five times as great as that for the higher classes and fifteen times as great as the average rate for all classes of way freight. The ordinary freight-car earns $700 per annum while the milk car earns $26,000. The situation somewhat resembles the quarreling farmers who held the cow by horns and tail while the lawyer quietly milked his pail full. The railway company takes the place of the lawyer on one side and the city milk dealer on the other.

The celebration of the spring festival of the ritualistic churches has passed without so much notice on the part of the *upper ten*dom of lodgery as usual, albeit the Knight Templar chief of Illinois called upon the order to remember their opportunity. In Rochester, N. Y., the military Freemasons marched into one of the churches on the evening of Sabbath, Mar. 25th, and listened to a sermon, the like of which we hope was not elsewhere heard from a pulpit called Christian. The substance of the discourse was an exaltation of Middle Age chivalry as the essential feature of Christianity of that day, receiving from Christ its character and soul. This is a good Masonic gospel, but is about as appropriate for a Christian pulpit as the howling of a Mormon bishop.

This same festival has this year other peculiarities pertaining to its celebration. As an historical fact the anniversary of Christ's resurrection is this year the 29th of April. The elasticity of human invention provides for all disagreement, so that whether the 25th of March, or any intervening date is the time observed, every purpose is secured. Were this festivity founded in the truth none other than the true day would answer the end of its observance. On this point the *Intelligeneer* remarks: "The Protestant church should not run the risk of subjecting itself to ridicule by accepting the blundering arrangements of the papacy." But a misdate is not the worst of the matter when we come to settle with Him who has put into the Word a remonstrance with those who "observe days, and months, and times, and years," that they are coming into bondage to "weak and beggarly elements."

A letter on another page calls attention to one of the most celebrated cases that the courts of Indiana have yet recorded. It has now passed its tenth week and the lawyers only began to plead on Monday. The number of witnesses examined on both sides has been 260, enough surely to establish or destroy the character of the vilest or the purest, and possibly also to hopelessly confuse a jury. Mrs. Gougar is editor of *Our Herald*, a journal half temperance, half woman's suffrage. She also was an able advocate on the platform for prohibition, during the effort for constitutional prohibition last year. Her severity of argument and invective it is said enraged the opponents of that measure who were at a loss how to meet a woman in so severe a combat, and finally resorted to the basest slander. Captain W. D. Wallace is one of the contributors of *Our Herald*, and was also engaged in speaking for prohibition. It was over his shoulders that the enemies of both attempted to whip Mrs. Gougar, by a charge of adultery, in which both were criminal. Mrs. Gougar sued the editor of a Lafayette paper in which the slanders were published. The lawyers of the defense have been allowed the greatest liberty by the court and have used it with satanic malignity in their effort to destroy the character of a brave woman. They have been driven from one point to another and have left but a narrow margin of hope for their case. How much the lodge has to do in the case cannot at present probably be known, but there is one very important fact in this connection whose significance we do not undervalue. Judge Croffuth, one of the lawyers of the defense, who is bitterly pressing the case, was engaged to prosecute Perdue University a year or more ago in the interests of the lodge. Opposed to him was the same Captain Wallace who is under the slanderous charges with Mrs. Gougar. By eloquence and a masterly presentation of his case, Wallace was triumphant, and it is more than intimated that chargin, envy and hate of a rival have spurred Croffuth on in the present trial.

Judge Phelps, the new criminal magistrate of Baltimore, has already acquired the nick-name of "Judge Terror." He holds court day and night, and imposes the heaviest sentences which the law allows. For selling liquor on Sunday a luckless restaurant-keeper last week had his license revoked, and fined $50 and costs, and was sent to jail for ten days.

HONOR IN THE CRAFT.

In the Life of Brant, by Wm. L. Stone, we are informed that at the battle of Minnisink, in 1779, one Major Wood saved his life by means which Brant considered dishonorable. By some means or other, Wood, though not a Freemason, had acquired a knowledge of the Master Mason's grand hailing sign of distress; and having been informed that Brant was a member of the brotherhood, he gave the sign. Faithful to his oath, the savage chieftain interposed, and saved Wood's life. Discovering the imposture afterward, Brant was very indignant. But the account says that Wood, considering himself bound in honor to do so, became a Freemason, and said that he always felt mortified at the deception he had practiced, and that nothing could have been more withering than the scorn with which Brant ever looked upon him.

The historian and his heroes, in this case were all Masons, and their ideas of honor and dishonor are quite Masonic. The important thing in the transaction was, not that Wood saved his life, but that he did it in a dishonorable way—a way on which the saved man afterward looked with mortification, and his intended slayer with indignation. It would seem to have been worse than not to have been saved at all, causing the Major's bosom to heave with remorse, like unto that which filled the breasts of Jubela, Jubelo and Jubelum for playing ruffian with Hiram. We seem to hear him bemoaning himself thus: "O that the Indian hatchet had sunk into my temples, and and my scalp had been torn from my crown, ere I had done so base a thing as to save my life by a signal made only for the use of the initiated." After his initiation, at least, he learned to respect Masonry's claim to a monopoly of the means of saving life, as well as of getting all the offices. Before this, he had simply desired, for the occasion, to become *as* a Mason to a Mason, that he might by any means save his life; after this he learned that if any man in war would save his life at all, it must be by the cable tow and the grand signal.

A curious thing is the Masonic idea of honor and dishonor. It is honorable to kill a prisoner of war, but dishonorable for the prisoner to save himself ex-

cept in a Masonic way, and not then unless the prisoner be of the sworn fraternity. Honorable to take and keep a barbarous and revengeful oath; dishonorable to emancipate oneself from its restraints. Honorable to keep a secret regarding a fellow member of the lodge, though he has committed arson, murder or treason; dishonorable to testify of his crime, though the civil law require it, and the public interest demand it. Honorable to do any dirty trick in school; dishonorable to tell a tale about it out of school. Honorable to plot against the life, liberty and interests of an enemy, not of the craft; dishonorable to touch a hair of the head of one of the sworn brotherhood, or injure in property or reputation a fellow conspirator. Dishonorable to violate the chastity of a brother Mason s wife; but the law of chastity as regards other men's wives a matter of indifference. Evidently the Masonic law of honor is not in harmouy with the divine; it is not the broad and kindly spirit called honorable among good men. G. W. H.

RELIGION OF MASONRY.

That *slave* Masonry, erroneously termed *free*—claims great antiquity we shall not dispute or attempt denial; rather affirm such to be the fact; and thus yield to its advocates, dupes and disciples whatever of strength they may derive from continuous boasting of its long standing. It will be of its vociferous and loud proclamations of *good* standing aud beneficial results claimed and harped upon, that we propose to deal.

We have been taught that it is the Spirit that maketh free Now, "if any man hath the Spirit of Christ then is he free indeed!" Per contra: if all be wounds, bruises and putrifying sores, from the crown of the head to the soles of the feet, why there is no soundness in us. If in addition we be bound, wound, cable-towed, blindfolded, beat, bludgeoned, billied, banged, thumped, whacked, kicked, cuffed, jerked, pulled, pushed, dragged, stabbed in body and reputation; ruined physically and financially—then it would appear patent to the most obtuse or indifferent, that such an one is not in the enjoyment of life, liberty and the pursuit of happiness; that he cannot boast of any great amount of freedom; is in a worse condition than even the African slave. Being thus shorn of the just rights and privileges to which he was born, and such as the great Creator designed him to enjoy: not in condition to call his soul his own (having mortgaged it to Satan) we submit it, as a logical conclusion, that he has no claim whatever to the term "*Free*-mason," or free man, either.

It is repeated: being hood-winked, foresworn (contrary to the express command of God) and bound by the most horrible, outrageous and outlandish oaths and inhuman penalties, what right has he to be called FREE? None whatever. He has been more stupid than Esau. The latter got a mess of pottage when he was very hungry. But the Masouic dupe must give himself away, and on a full belly too. Then, we insist he should ccase croaking of that he does not possess. He should be branded as a liar, and not entitled to the coufidence of civilized or Christian men. He is a slave all over, and we submit it to all fair-minded men, whether *slave* Mason, be not the more truthful term and appropriate handle by which to term him.

This same crafty institution has much to say of the great age it has been suffered to exist. One hundred and sixty years, or thereabouts, of sin and wickedness we admit is a long time for the world to sûffer the affliction, but, as an argument of merit, it proves nothing—only about three times as old as Mormonism, its offspring and auxiliary. In 1717, is the first heard of organized speculative Freemasonry, so-called, and the Apple-tree tavern or chebang, London, the birthplace of this devilish blight to the human race.

Poor mother Eve went for the apple, and her bacchanalian descendants cling to apple-jack. This may also have something to do with, and possibly account for, the cognomen, Jack Mason, as understood to apply to the strange figure sometimes found existing between the two, but too cowardly to decide which—slave or free. He is really not one thing or the other in speech; but in sympathy with the slave Mason, as in his conscience the more consistent.

That the germs and principle of this peculiar organization existed at a date long prior to the London lodge, all will admit in the evidence afforded by the great exploit of Grand Master Cain. It seems that he too gloried in this same kind of religion, and very zealously endeavored to "live up to it" in the murder of his brother Abel. He no doubt had but lately been initiated—taken but one degree, which instructed him in the noble art of lying; for upon the demand of the Almighty as to where his brother Abel was, he lied like a—like a—Slave Mason exactly, when he said he didn't know! "I'm not my brother's keeper and don't wish to be interviewed. Just let me alone!" and so they all cry. Well, what else could he say? His Satanic Majesty, the great puissant, had him—bound hand and foot, nothing loose about him but his tongue, and that taught to wag out lies, or be torn out by the roots. Pray what could he do more than try to prove himself a worthy knight and (honorable!) member of the craft (his church)? So he did it, and continues in good standing to-day, in this ancient order!

We have another example of slave Masonry religion, tolerably well lived up to, in Jacob's family. You remember one day when the older boys got out of sight of the house, and beyond the vision of their father, they thought they must do something smart, and show off a little Masonic brightness; they must convene a secret lodge; and barely had they time to fix on a password,

> When on the ground in Oriental or Turkish style they sat,
> Discussing, to aggrandize themselves at expense of others and all that;
> Looking up, beheld a lad, coming o'er the hills and through the heather,
> And, as he drew near, were ready to slay their younger brother!

This crime, so revolting to humanity and outside cowans (who they insist know nothing about it), and so everlastingly barbarous and disgraceful, was yet in perfect harmouy with the doctrines of the craft, and in general keeping with their religious practice, shows too, what prudence and care was used in approaching their victim that came that way. Ten to one in an assault seems a safe percentage, and such was and is about the rule that assures safety to themselves. These big brothers lacked the courage of their illustrious predecessor, Cain; having no scruples of honor conscience or of manly impulse in their dastardly assault on their inoffensive boy brother. Their religious zeal impelled them; must be lived up to, and—Joseph must die and they must lie—Masonically, of course! Yet little brother Joe, cowan and dreamer as he was, in God's providence proved more than a match for the combined power of Satan, and nicely turned the table on the wicked ring. And the way he *sacked* them was a caution—to them and their posterity, down to the present day. He not only filled their sacks with corn, but conveyed to them in broad hints that "man was not to live by bread alone, but by every word that proceeded out of the mouth of God."

The reader, whether slave Mason (free Mason if there be such,) or Anti-mason, would lose nothing in re-perusing this graphic account of this wicked affair as detailed in the sacred volume, in a style of pathetic beauty and eloquence that throws the Byrons and Beechers, Shakespears and Ingersolls, quite into the shade.

Again: at the crucifixion of our Lord and Saviour the cowardly conclave have just emerged from secret session, whereat "Hail Master" was agreed on as the "password," and "a kiss" the sign, by which the Lord of glory was to be delivered into their religious or rather sacriligious hands. And, just look at the tremendous pile of cash! Then, behold the sacrifice! ! Thirty pieces of silver, at the expense of the life (as they counted) of the Lamb of God, who taketh away the sin of the world!" How the poor blind, but wicked lodgites supposed their triumph complete. They certainly believed that now their religion would forever be secure and undisturbed. They had forgotten that but a short time previous they were told by this same Jesus whom they had crucified, that "these things must be, that the Scriptures might be fulfilled;" "that the Son of man (God) had power to lay down his life and power to take it again." Now, it may require less power to lay down a life thau to take it again. Many may lay down their lives. Grand Master Hiram might permit himself, (but no sensible person, bond or free, believes it) to be knocked down, but it took the tremendous grip of the lion's paw to scratch him up again. Besides he was a worthless (instead of worthy) body, when up. But the whole united blasphemous crew of the Ku Klux Klan, could sham a resurrection of a mythical widow's son, for no earthly use or purpose than the propagation and perpetuation of his Satanic majesty's religion, as exemplified in these and similar ridiculous and outrageous humbuggeries, whereby the craft get their living; the rest of mankind are swindled, wronged, outraged and oppressed; and the devil's kingdom extended. Yes, a simple, foolish, weak-minded man may lay down his life—commit suicide, or worse, attach himself to slave Masonry—but you never heard of his taking it up again. It takes a God for that! A crucified and blessed Redeemer could and did do it—did accomplish for the benefit of fallen, sinful man—even a slave Mason, if he repents.

In the throes of death, in the agony of (apparent) despair, the great work the Father gave him to do, was declared FINISHED, and life and immortality brought to light! And now, sitting on the right hand of the Father he maketh intercession for us, sinners. For has he not told us that, "whoso confesseth and forsaketh the evil of his way, the same shall find mercy." Glorious promise! *The* religion, and the only safe one to live and die by; the only Master, too, that we feel called on to reverence, serve and acknowledge. But it is hardly enough to renounce slave Masonry, and other sins, but we should denounce also, in all their ramifications and conditions.

Slave Masonry professes to be a religion; but we think so much after the manner of self-righteousness, that it is but little profit to live by, even though it be let alone, and worth just nothing at all to die by. Yet, how surprising! its votaries still insist on being let alone—"good religion as they want if lived up to," etc. How forcibly this brings up the sublime truth, as uttered by the Saviour near two thousand years ago: "As your fathers did so do ye." And these Masons, slave or free, all lie after the manner and under the instruction of the devil, and may continue to do so, until ("he that letteth will let, till) the man of sin be done away." D. E.

GREAT CONFLICTS.

Every one sees before his miud's eye great conflicts whenever such names as Cæsar and Hannibal, Wellington and Napoleon, or our own Washingtou and Grant are named. There are also great conflicts of a moral nature which change the standards of human duty or those of the faith and religion of nations. Such changes may come from violent convulsions like earthquakes, as Luther in Germany or Knox in Scotland, or they may be gradual as the rising and setting sun—involving light and darkness, progress or retrogression, as in Geneva or in New England, or Palestine itself. When our Lord said his hearers could discern the face of the sky, he reproached them for not also discerning the signs of the times. *Now*, Americans can see how their great war might have been avoided, but even at its very threshold our intelligent statesmen talked of it as but a three months trouble. They did not then read aright "the signs of the times!"

What are the sigus now on our national horizon? What are the leading principles controlling our legislation? What the sentiments which shall sway our people? To ask these questions raises a cloud on intelligent Christian minds. But how to bring about the changes most desirable, and so to prevent injurious results, becomes the anxious question of the hour. Lincoln, the martyr President, for the change of our colored millious from slavery to freedom; Garfield the second martyr for a cause not yet so easily defined, startled the nation and the whole world. What! the most enlightened and Christian republic the world had ever seen, repeating the barbarous practices of the most ignorant ages of despotism! Murders committed where the people could change their President every four years! What can be said of the startling facts? Is our civilization a mockery? Is our Christianity a failure? or have we now but the suction of the retreating wave of progress? Are we at the mercy of uncontrollable forces destructive to our prospects, or do we ride on the flood tide of unquestionable advancement?

"The schoolmaster is abroad," and he is doubtless a blessing to the nations. Freedom has been advancing and "slaves cannot (now) breathe" in the United States any more than "in England." The world has been advancing, but what is this retrograde action, and what these questionings of the free and open expression of right against wrong? Why these whisperings! whence these serpent-like hissings, and that love of the deceitful, glittering eyes which so charm the many admirers? Too much liberty, eh? Is the great light of modern advancement too bright for eyes so long in darkness? Such, verily, seems to be the case.

There have ever beeu traitors to every good cause. Christianity had its Judas and our Republic had its Arnold. The traitor's face is found in every movement that is made for the benefit of mankind. The Divine order for human well-being requires man to be a co worker therein to secure its blessings, but conceited man tries to iuterpose his own wisdom or seeks a substitute in the suggestions of his Edenic enemy.

Liberty! Christianity! Happy pair! Our Christianity freely invites all to her teachings and freely coufers her blessiugs on every one who is willing to accept them. She teaches aud practices every best thing for the benefit of Jew and Gentile, pagan and Christian, the world over, openly and freely. But the great deceiver robes himself as an angel of light and gently persuades men to disobedience by the small word *not*—"thou shalt not surely die." "Let your light shine before meu," saith Christianity. Let

your light shine only in your lodges, saith lodgery. Hide our best things in the secret chambers, says secrecy. Christianity is to be proclaimed to the whole world. Nay, says Satan, first "fall down and worship me and thou shalt have the kingdoms of the world and the glory of them."

And there are thousands in our country who have had both freedom and Bibles, but who have listened to the seducer and surrendered both. They have rushed into the dark door of lodgery—thrust out their tongue to taste its sweets—and have had it so bound and tied that henceforth both their liberty and their Christianity are strangled, and they have emerged upon society not as citizens—not as Christians—but as oath-bound, duped slaves to a dark despotism of a mixed and corrupted heathenism and Romanism, whose excellence they are bound to maintain over every other religion, and whose oaths compel obedience, even to the violation of the primary duties in the family, in the state, and in the church.

Yes, before the great change takes place in public sentiment against this deceiver we can scarcely hope that there shall be no martyrs. The hanging of John Brown nerved many a soldier's arm and gave him endurance on the march. Morgan's monument is the first, but may not be the last awarded to martyrs for this war against the secret despotism over our people. Christians, fellowship not such works of darkness. They are enemies and subverters of our religion and our liberty. Citizens, vote only for such candidates as condemn lodgery and are loyal to liberty.

Senex, Jr.

THE RELIGION OF THE DAY.

Many evils grow big and strong in the church because those who see them lack the courage and honesty to oppose them with vigor. In time these evils become so strongly entrenched that opposition to them in the church is unavailing.

This is the position of many of the churches in respect to Masonic preachers. Many in these churches believe that Masonry is wrong. All might easily know that it is an anti-Christian religion. Yet it has been tolerated until the popular Christianity of the times is largely molded by it.

The Christianity of the New Testament is supernatural. In its very beginning it requires a supernatural change of the heart wrought by the direct agency of the Holy Spirit. Men grow in grace, not so much by the discharge of their duties, as by the inward renewing of the Spirit from day to day. Their duties are performed from Christian motives. If they preach, they do it for God, at his call. They proclaim his truth faithfully. If they give their money, it is because God has a claim upon it. The love of Christ constrains them, and this is the most powerful motive which can be addressed to them.

The religion of the day is, to a great extent, a natural religion. People are converted to it very much as they are converted to a political party. If they are amiable and moral little or no change is expected. The religious duties required of them are such as any ordinary person can perform. Preachers enter the ministry as a profession by which they can obtain a respectable living. Men give the money to support the popular religion in order to gain patronage in their business, or to get a reputation, or because they are not willing to be outdone by others. Often appeals are made to even baser motives, and the pocket is reached through the appetites. The church is transformed into a play-house on a week-day, and into a bazaar of fashion on the Sabbath.

If you see these evils it is a solemn duty which you owe to God and to the people to give it no countenance or support. If a Masonic preacher is sent to your church, do not give him your money; and do not even go to hear him preach. The word of God is very plain upon this point: "But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:8. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds." 2 John 9: 11.—*Earnest Christian.*

QUESTIONS IN MORAL PHILOSOPHY.

CASE.

Two great soulless, unmoral parties claim the government of a Christian people. One of them has sinned against man by enslaving four millions of human beings, and the other has sinned against God by initiating two millions of voters into the lodge.

Now the question is: *First.* Is it morally right for Christian to vote for either of these two parties?

Second. Has a Christian a moral right to choose the least of two or more evils, instead of demanding always the greatest of two or more goods?

Third. Has a Christian a moral right to refrain from cutting off his right hand, plucking out his right eye, or throwing away his vote if it leads to evil?

Fourth. Has a Christian the moral right to follow a multitude of voters to sustain slavery or to keep up the infidel villainies of the Masonic lodge?

THADDEUS STEVENS.

SPEECHES UPON QUESTIONS ARISING FROM THE INVESTIGATION OF FREE-MASONRY.

[The record of the great National Anti-masonic Convention of 1830, held in Philadelphia, and attended by such men as Thaddeus Stevens, Wm. H. Seward, Myron Holly, Amasa Walker, Pliny Merriek, Frederiek Whittlesey, Joseph Ritner, Wm. Slade and others, contains several speeches by "the Great Commoner," as Mr. Stevens was afterward familiarly called. The following selections show admirably the fearlessness and integrity of his character, the keenness of his logic and the force of his eloquence. These addresses are found in print only, we believe, in very rare copies of the report of this convention.]

ON THE MASONIC INFLUENCE UPON THE PRESS.

It is known to some of the citizens of these United States,—a portion, and a large portion of our freemen have heard it rumored,—that there does exist in their midst, an institution whose secrets are operating upon the welfare of the community, in plotting those things which are not consistent with the liberty of these States. Those freemen have delegated a portion of their citizens under the protection of the law, to meet in solemn council, for the high purpose of investigating, whether, in this free land, there do really exist secret treasons;—whether, as they have been induced to believe, there do exist secret combinations of men, whose constitution, comprised in their oaths, is inconsistent with permanent and rational liberty. It was known that these men thus delegated were to meet in the city of Philadelphia to make this important investigation. It is important to those who are accused; it is important to the many millions of freemen, who are told that such institutions do exist, that a fair, and full, and open inquiry be had in the face of day—that the inquiry should come to the ear of a fair and impartial judge—to the people, that they may investigate the truth for themselves. And if there be falsehood, if no such institutions exist, if those who have made the allegation before the tribunal of the public, have attempted to impose falsehood for truth, and perjury for honest testimony, it is necessary that it should be known in order that the accused may be exculpated, and that infamy may cover those, who have thus improperly agitated the public mind. If true, it is right that this great community should know it, and guard against the evil.

Look at the operation of the press—and I ask you, every man who hears me, what proportion of the people of these United States, know that such a convention has this day assembled? There is scarcely a man in the South who knows it, for the papers have never mentioned it. I will venture to affirm, that not one-fourth part of the citizens of this intelligent city, in which this convention was to assemble, not one-fourth of the citizens of this place, even to the present moment, know that you were to meet here, or that you are now in session.

Look at the public papers in the city of Philadelphia—and many are printed and circulated; for it is a city of intelligence, and their papers are conducted with ability, spirit and power; and if there were not an influence operating, higher than human curiosity, and higher than is known to the laws of our land, would they not have given a knowledge of the facts, of such a convention being about to assemble, especially when such charges are alleged against respectable men, high in power. And why is it so? Look at the daily papers of this city, and where will you find one that has announced the simple fact—I make one honorable exception; for I know that the fact was announced by one paper in this city, not claiming to be Anti-masonic.

But, sir, I ask, when, in a populous city, embracing hundreds of thousands of souls—when did such a convention ever meet, to deliberate for a nation's safety, that the public journals, seeking the promotion of their own interests, did not give their proceedings from day to day, and inform the public, whether they are proceeding right or wrong; and if wrong direct the attention of the community to them, and fix the gaze of the public upon them. With one honorable exception—except in the case of a paper established upon Anti-masonic grounds, there is not one, of the whole of this worthy corps, that appears to know that you exist; not one that has the desire or curiosity to see you, or a wish, that those whom he is to enlighten, should know whether this body are entitled to respect and credit, for the important disclosures which they are about to make. But we profess to have in hand matter, whether true or false, which the public are entitled to know. And yet the papers which surround you are as silent as the grave.

These are facts, to show, that at least this discussion is not improper; that at least a discussion of this kind is almost the only means of communicating the facts regarding an institution which we deem dangerous. I know that the public presses on the other side, now and then, instead of giving the facts, brand the efforts of Anti-masonry with infamy. And I am sorry to say, that this practice is not confined to members of the fraternity who govern the press. I recollect, and lately witnessed it, in an address delivered before a Masonic assemblage in the western part of this State, and now published in the Masonic papers, where a learned judge descended from his high station, to make a charge upon those who had favored the Anti-masonic cause, in words like these, "They pretend that the secrets of Freemasonry are before the community, but for themselves they are entitled to no credit, for it is the fashion of the day in the party to which they belong, to be associated with infamy, and they deserve not to be publicly credited." This reminds me of another learned judge from the same city, who upon a late occasion declined to stand as a candidate for Congress. He used language not less disrespectful. If any thing is calculated to cast discredit upon the fraternity, not a word of it is found in their papers. I know the cause; the reasons have been given why they muzzle the press. They are, that charges are made against the whole fraternity, for holding principles which sanction the execution of William Morgan. But let the people say whether in fact they do not sanction such principles. Till the Masonic fraternity do disapprove of the act, and pronounce it unmasonic conduct; till they inflict Masonic punishment on the malefactors, it is right that the imputation should be repeated before the people. And I hope that all the people will hear, and, more and more hear, that melancholy tragedy recited, till it awake them to examination. I am unwilling to injure the feelings of Masons in any part of the country, but while they sanction that act, I would place before them the ghost of that murdered martyr, in his bloody garments, though it should sear their eye-balls.

CAN WE BELIEVE THE DISCLOSURES OF THE LODGE.

What then, sir, is the question which we are called on to decide? An institution which exteuds over the civilized world, embracing men of every rank, both in office and out of office—those of high intellectual endowments, and apparently of fair character—this institution is accused before the tribunal of the people of this country, of being bound together, by the constitution which is developed in Elder Bernard's revelations of Freemasonry. Now I admit that this charge is a high and an important one—one that deeply implicates the institution—and I am candid enough to say that it deeply implicates the integrity, honesty, and moral feeling of men high in life, high in the estimation of the people; and those whom I have been taught to respect—those whom I should be sorry to believe thus implicated; and unless impelled to the irresistible conclusion, that they are thus bound together, let us reject this report, nor cast upon these men the imputations which it contains.

Now, what are the rules of evidence, with regard to the decision, which ought to follow from the testimony? When high crimes and misdemeanors are charged upon an institution—and in the further discussion, I will consider the institution, and not individuals, as placed on trial—when high crimes are charged upon an institution or an individual, I admit, sir, that slight evidence, rumor, suspicion, suspected testimony or contradictory evidence, should not be sufficient to award a verdict of guilty. For unless the testimouy is so clear as to remove from the mind of all who try the case every shadow of reasonable doubt, however strongly we may suspect, let us not solemnly condemn—let us pause upon these principles, let us examine the testimony now before the convention and the public, and from which last tribunal, upon this earth, there is no appeal.

In the first place there is direct testimony—and all testimony is of two kinds, circumstantial or positive,—either of which, if clear, is sufficient to condemn—we have the direct testimony of witnesses who are themselves seceding Masons, to the number of about a dozen, who are now in this convention, and who testify directly to the truth of these revelations; and the public have the testimony of from five hundred to some thousands throughout the Union, who testify to the same fact.

Now, this testimony, if unimpeached, either from contradictory testimony, or the nature of their own evidence, would be sufficient, in all human judgment, to make out the case in favor of condemnation; for by the mouth of two or three witnesses (that is uncontradicted, I take it for granted) every thing is established.

I admit, and I propose to treat them with candor, I admit that there are objections made to this direct evidence, which at first blush strike the mind of the public, and of those who investigate, as being hard to get over. The objections are contained in the nature of the testimony itself, and this arises from the intrinsic facts which they disclose.

In the first place, the fraternity allege that the witnesses are *participes criminis*—that the parties in this transaction are involved in the guilt of this institution, and that, therefore, they are to be viewed with suspicion—they say, that from the nature of their disclosures, they show that they are willing to commit perjury; because the fact of making the disclosures is a violation of what they admit to be a solemn oath. Here, therefore, and in order that I may not misrepresent the position thus taken, I beg leave to read from a paper the argument, not of men who have argued this case in the bar-room, or of illiterate men who have not judicial rules, but the reasoning of a learned judge, who now sits upon the bench—who is presumed to be, and in fact is, a learned man, the honorable Charles Shaler, of the western district of Pennsylvania—in the following words: "It is, however, alleged that Masons are false pretenders to virtues that thy never exercise; and that the disclosures of certain members of the fraternity evince a set of principles at war with the duties that every citizen owes to his country and government. It is hardly now necessary to inquire what share of confidence is to be given to those who, in making disclosures, admit that they are ready to break through every obligation of honor, and every moral sanction, for the purpose of attaining their object. It is the fashion of the times to confide in the faithless, and do abundant honor to him who breaks through those restraints that were once held sacred by the community. It is the peculiar felicity of our opponents that they mark their companionship with infamy, and deduce their claims to confidence from the dregs of corruption and depths of prostitution." Here, sir, and I treat it respectfully—here is the argument on the part of the defense for impeaching all the direct testimony which can be brought to bear against this institution.

If his honor has learned his rules from any system of morality, it must be such as is sanctioned in a den of mid-

*Let us now analyse it for a moment, and see how far it is correct. The learned judge says, they admit, that in making the disclosures they are ready to break through every obligation of honor and every moral sanction. Here, in the first place, is a false assumption in point of argument and fact. These witnesses do not admit that they violate the rules of honor or morality in breaking their obligations. Let us look at their oaths and see if they admit it. Those oaths, if true, disclose a scene of iniquity which no one can vindicate. Admitting that his honor had taken such an oath as those disclosed, would he be bound in morality to keep it? If not, then they do not admit that they violate any moral obligations by their disclosures. Where did the judge learn his rules of honor and morals? Did he learn them in books of ethics; from writers on moral philosophy; or from the Bible? As a jurist, he knows that no man is bound by an extra-judicial oath—as a moralist, he ought to know that no man is bound by an oath which conflicts with the laws of his country. A dishonorable oath has no binding force with honorable minds.

If his honor has learned his rules from any system of morality, it must be such as is sanctioned in a den of midnight robbers, where, to conceal their guilt, they deem it necessary to preserve secresy through unhallowed obligations. If he has imbibed them in any school of honor, he must have learned them there; and there is no honor which is forfeited by such disclosures, unless it be that honor which is said to exist among thieves. Thus we see that seceding Masons did not violate any rules of honor or morals, when they published the secrets of Freemasonry to the world. And there is nothing in the nature of the disclosures themselves to impeach their motives as to what they admit by their disclosures. Then the judge assumed a mistake in his argument, when he said, they admit that they have violated these rules. There appears to be more force in the other clause of the objection.

These witnesses were at one time partakers in the crimes of the institution, and they have now come forward and borne testimony against it. Now I hold, that whenever (independent of the oaths), the parties have been associated in iniquity, a disclosure of that iniquity by one or two men under circumstances which cause a suspicion of their motives, unless corroborating circumstances go to strengthen their testimony and put it beyond doubt, such evidence ought to be received with caution and weighed with some scruples of allowance.

I will give them the full benefit of this rule. I would consider the institution on trial before the tribunal of the public for life and death—all the sympathies of our nature exercised in its favor; and still, unless our judgment fail us, sufficient testimony exists to produce conviction. Then, admitting that there is some shadow of doubt upon all the testimony of seceders, however high their character might have been before, let us see how it is corroborated. If coming from the mouth of one or two witnesses only, it would be doubted; if coming from Morgan only, it would be laughed down, and that would be an end of it. Not one in a million would have believed it, if confined to that book; but if two or three witnesses only confirmed it, it would justly have some weight; but when you find a host of hundreds of witnesses, coming forward to corroborate each other, in different sections of the country, with regard to these institutions, so complicated and varied in their penalties, and all such witnesses agreeing with each other, who can fail to believe? But it is said, the character of these men is not good; for we have heard it asserted, and it is so asserted, before the bar of the people.

I have no doubt, that among seceding Masons, where they have increased to a great number, as in all classes, there are some whose character is not the first in society. But when did the great mass, the great number of these witnesses acquire their bad character? When investigating a case of this kind, it is necessary to enquire how, and when, and by whom, this was brought about, and whether it has been got up within these few months past. These men, up to the date of their secession, it is not pretended, were bad characters. But we have a right to inquire, up to that time only. Then they were the honored members of the institution of a virtuous fraternity, according to the accused's own statement. Up to the time when they first gave evidence, the Masons cannot impeach their credit, because the whole fraternity endorsed their character, and the whole fraternity were responsible for their integrity, up to the date of such secession. No Mason dare say, in a Mason's face, that these men were not creditable up to that time. Then their character is sustained, by Masons themselves, up to the time of their testifying; and it is unimportant what their characters may have become since, or by whom blackened.

What are the circumstances now which corroborate these tainted witnesses? (to use Masonic language).

They set forth, that the members of the institution are bound together, by oaths, to secrecy, under the most horrid penalties, presenting death in all its most appalling forms; nothing short of death; there is no grade, all are alike, and all directed to the disclosures. How does this corroborate the direct evidence? In this way—in that secrecy—secrecy is the great boast and distinguishing characteristic of the institution, whether good or bad. It is that which has fixed the public attention upon it heretofore, more than any other known quality or attribute of the institution. One of their most learned lecturers, Mr. Brainard, who delivered a lecture in 1825, states, "That secrecy is a virtue, that it was taught in the lodges as a virtue, and taught effectually. Is it not so? Is not Masonic secrecy acknowledged as a mysterious thing? The most tattling man keeps this one thing—expel him, and he never tells this one thing—mad, drunk, or crazy, he never *tells*—does he talk in his sleep? it is not about Masonry. Bribe him in his wants—tempt him in his pleasures, but he never *tells*."

Secrecy is one of the boasted characterastics and virtues taught in the institution. But how is it, that the nature of man is thus changed? Take men as they are formed, and communicate a secret—and telling them not to disclose it, only creates an itching to tell it to the next neighbor, under a like injunction. If a secret be entrusted to a large number of men, even though the disclosure is punishable with death in its ordinary shape, let it be circulated among a great number of men, and there never was a case, but of the lodge, in which it was not disclosed. The common means of enforcing secrecy, is not sufficient; while in this case, the very disclosures show the most effectual teaching of secrecy, that human ingenuity and human power could invent; for it is not to be punished trivially, but with death. And this corroborates the very fact of the nature of their secrecy, and shows that the testimony which they have given, goes to tally with their conduct in this institution.

But what further do these disclosures go to show? They go to show that it is a part of the duty of Masons to aid each other in their business, and power, and in exalting them to high places.

I will not travel out of the record, but treat it fairly. What is Masonry now? "It comprises men of rank, wealth, office, and talent, in power and out of power, and that in almost every place where power is of importance; and it comprises, among other classes of the community, to the *lowest*, in large numbers, effective men, united together, and capable of being directed by the efforts of others, so as to have the *force of concert through the civilized world.*" So says their orator Brainard.

And are there no circumstances, independent of these, to corroborate? Look around; though but one hundred thousand of the people of these United States are Freemasons, yet almost all the offices of high profit and high honor are filled with gentlemen of that institution. Out of the number of law judges in the State of Pennsylvania, eighteen-twentieths are Masons; and twenty two out of twenty-four States of the Union, are now governed by Masonic chief magistrates. Although not a twentieth part of the voters of this commonwealth, and of the United States, are Masons, yet they have contrived, by concert, to put themselves into eighteen out of twenty of the offices of profit and power. I defy contradiction to this statement.

When this is so, is it because the uninitiated are not fit for office; or is it because those principles which have been disclosed are secretly acted upon? And if the latter, is it not a strange corroboration of the direct testimony of seceding Masons?

Now, what is the consequence regularly deduced from this statement of facts and arguments? I say that every man who had arrived at the higher degrees of Masonry, and who perfectly understood the principles, and approved of them, and adhered to them at the time of Morgan's execution—I say, all those of the higher degrees, were accomplices before the fact, in the Masonic execution of William Morgan. I am satisfied that most Masons knew nothing about the principles of the institution; that they knew nothing of the ultimate designs and vile principles held by the leaders of the order. Therefore that number would not be implicated. But I am sorry that it falls to the lot of man to believe—and, sir, I am sorry for the sake of those whom I respect, that it is a necessary consequence, from the proof embraced in this report—that all those who knew the principles and adhered to them, at that time, were implicated as accessaries before the fact.

I go further, and say, that all, since that time, who adhere to the institution, and knowing its principles, attempt to sustain it—we must say and believe, are accessaries, after the fact, in that bloody deed.

What are the further consequences? If these disclosures are true, and men that we have been accustomed to listen to, as the oracles of God; who have been accustomed from day to day, and from year to year, to assemble around the table of the Lord, cannot be considered, if they adhere to this institution, and uphold it, fit subjects for the communion, and for office; for if these disclosures are true, if such things are done in the lodge, as the horrid scenes of pretending to kneel at the sepulchre of our Saviour, raising him from the grave, and pointing him out as ascending to the heavens; speaking from the burning bush, and representing, in mortal shape, the character and voice of that God, whose voice made the mountains tremble; if these acts exist, as the evidence shows, in my estimation they are more presumptuous than anything which a Christian could endure. Pagans would blush at them, and consign such men to shame for ever. Slight and trivial, compared with such heaven-braving acts, was the daring blasphemy, which fixed the eternal vulture on the living vitals of the pagan malefactor.

Can it be that this people, and this community, will not examine, will not call out with one unanimous inquiry, whether these things are so? Let them hold out the hand of fellowship to all those who will repent, and return; and exclude with a sorrowful, but determined force, from all places of power, those who still belong to the institution; and put them out from all communion with the holy and the good.

* Correction.—The last two lines on page 3 are out of place.

—In June, 1830, Thaddeus Stevens, then a member of the Pennsylvania legislature, made a report to that body from a committee to which was referred the petitions of numerous citizens of the State praying for an investigation into the evils of secret societies. The report shows that strict inquiry was made by the committee upon every point possible, and their report, based upon the facts established, utterly condemns the lodge. This report was in part published in the *Cynosure* of August 3, 1876.

New England.

THE NEW ENGLAND BOARD of the National Christian Association has its headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited.

E. D. Bailey N. E. Sec'y.

Elder J. L. Barlow has gone to New York to bring home his wife, who has been staying with her daughter for six months for the benefit of her health.

Bro. Rufus M. Taft has charge of a thriving mission at Adams Square. The meetings are held in the schoolhouse, and already an unusual interest is manifest.

The South Worcester Union Mission continues to prosper greatly. The attendance has more than doubled since the occupancy of the new chapel. A revival interest has prevailed there.

Mr. J. A. Conant was re-elected president of the Connecticut State Christian Association. He has held that position since the first organization of the Association, and has presided with singular wisdom and fidelity. Few men have devoted themselves more unselfishly to an unpopular reform.

Among the attendants at the Hartford meeting was brother I. J. Gilbert, who has been a staunch supporter of the reform for many years.

Another venerable and tried friend was brother Alva Fenton, with his good wife, both of whom are forward in every good work.

Messrs. Tuttle, Curtis, Mitchelson, Reid, Spencer, Bacon, and others like them, have become indispensable to every convention. May they be spared to reap a bountiful harvest from their sowing.

Bro. Harvey Gray, of Bristol, Conn., is prostrated by disease, but he did not forget to make an offering to the reform when our representative lately visited his town.

Mr. Spaulding is now working in the Connecticut river towns in Mass. He has been absent nearly a month, and is having fair success.

Mr. J. W. Patch has been working in the interest of temperance in Worcester, and has secured the prosecution of a large number of saloon-keepers. He thinks the city marshal is not so vigorous as he ought to be in arresting violaters of the law. One of the daily papers tried to make capital against this temperance worker, but without success.

FURTHER FROM THE CONNECTICUT CONVENTION.

Worcester, Mass., March 26, 1883.

I failed to finish my account of the Connecticut convention last week, and will add a few things concerning the second day's session. The devotional meeting Wednesday morning, led by O. C. Bailey, was participated in by many others and manifested a due appreciation of our constant dependance on the Lord for help in our work. Mr. J. A. Conant was re-elected president; James Reid, vice-president; Geo. Smith, secretary; C. T. Collins, treasurer. Other vice-presidents were elected for the different counties of the State. Elder J. L. Barlow was re-elected State lecturer.

Considerable time was devoted to a general discussion of the reform work, participated in by Messrs. Barlow, Conant, Perry, Bailey and others.

Elder H. Davis of Southington, led the devotional meeting in the afternoon, taking for a text the words, "Without me ye can do nothing." The remarks elicited by this theme were full of interest and profit. After an address resolutions were presented by Elder J. L. Barlow and discussed. They will be forwarded by the secretary. In the absence of brother C. T. Collins, Bro. Geo. Smith led the half-hour devotional meeting in the evening, after which Elder Barlow addressed the convention in his characteristic manner and the convention adjourned.

The number of delegates from abroad, who attended some sessions of the convention, was larger than on previous years, but many of them did not remain throughout all the sessions. The local attendance was smaller than we had hoped, but a hopeful and encouraging feeling pervaded the meeting and there is no doubt but good was accomplished. There were present from Hartford some persons whose friendship to the cause was significant and who are believed to have been greatly benefitted.

The expenses of the convention, which were somewhat large, were promptly met and a balance left in the treasury—enough to cheer the hearts of the workers. This is a most excellent omen, showing that the Connecticut friends do not mean to shrink from duty, even when the pocket-book is pressed. On the whole we feel the convention was reasonably successful, though we expect to do better next time.

The son of Bro. C. T. Collins has passed away, after a prolonged sickness, consumption being the disease. He was an only son, twenty-two years of age and very helpful to his parents, who take pleasure in remembering his Christian hope. This bereavement was frequently and tenderly remembered during our meeting in Hartford and the bereaved parents have the warmest sympathy of many friends.

Yesterday I preached in Willimantic, in the absence of Elder Barlow. The congregations were good and the day was a pleasant one to me. The afternoon temperance meeting, of which Mr. J. A. Conant is president, still thrives, notwithstanding the manifest desire on the part of some that it should perish. It is fulfilling a mission. E. D. Bailey.

Reform News.

THE MICHIGAN STATE CONVENTION.

Allegan, March 20, 1883.

The next meeting of the Michigan State Association has been called to meet in Grand Rapids, on the 17th, 18th, and 19th of April next. Luce's Hall has been engaged for the occasion, and every effort will be made by the friends in the city to make the meeting a success, and also to furnish entertainment for those who may come. We expect Bro. Starry, of Iowa, to be present to give the inside view of lodge work by the light of three tallow candles, while Bro. Stoddard and others will turn the electric lights of God's truth upon these systems of error, thus bringing to light the hidden things of darkness.

But there is one thing we must remember, and that is this: These brethren may do their part right grandly, but if we fail to do onrs, in the way of attendance and support, the meeting will not be a success. Let us then rally from all parts of the State to this annual gathering. Grand Rapids is a railroad center, easy of access from every quarter, aud we can, if we will, make this a meeting of the most intense interest. We believe there are five hundred men and women in Michigan whom God will hold responsible for any failure in this meeting if they are uot present. Are you one of them?

As had been reqnested, let all the subscribers to Alliance stock come if possible, that we may counsel together. Bro. Foote made our heart throb with hope with his subscription for thirty-five shares of stock, why not others do likewise, and prove their faith by their works.

Remember the date. the 17th, 18th and 19th of April, and the plaee, Luce's Hall, Grand Rapids.

W. H. Ross, *Cor. Sec'y.*

FROM THE GENERAL AGENT.

THE NON-MASONS.

Bunker Hill, Ind., Mar. 27.

In Grant county I found a growing distrust of the lodge, and greater freedom of speech on the subject thau heretofore. Intelligent persons who have studied the system readily detect its presence where once they would not have even suspected any interference from that source. Several instances of a mysterious nature have awakened strong suspicion and in some cases compelled even the unwilling to distrust the purity and patriotism of *members*, as well as of the secret orders themselves. I find in Indiana as elsewhere the impression that we are nearing a crisis in which great changes are inevitable. The thonghtful, and more especially Christian people, everywhere are of the opinion that the present state of things cannot long continue. People begin to talk of violent upheavals which shall revolutionize society and restore the old landmarks of purity in the church and justice in the State. There is a wonderful and alarming feeling of insecurity and distrust among men, which is largely owing to the exclusiveness and partiality fostered and practiced by the secret orders

One prominent source of this widely extended feeling is found in the receut developments of the work of "Fenians" in Ireland, the "Socialists" in Rnssia, and the "Black Hand" society in Spain, which are recognized as identical in principle with Freemasonry and kindred secret conspiracies against justice and equal rights in America. Even the brief sketches reaching the people through the Masonic presses. have done much to elicit thought and deepen the conviction, that since "like canses produce like results," our only security from assassinatiou is in the abolition of all associations that, like the "Invincibles" or "Iuner Circle," meet in secret and swear to conceal each other's crimes and proteet each other's persons, or forfeit their own lives by exposing *the guilty*. While this is true, it is also true that many are deterred from taking a decided stand for the right through fear of personal injuries. This fear is very largely the product of ignorance. The people at large know very little of what is being done by those churches that maintain a testimony against secret societies, or of the work of the N. C. A., and feel isolated and alone in a great measure. They see the evil, apprehend the danger, but tremble in presence of the mighty array against them. They have learned by observation that "popular government" administered by members of the "Secret Empire," who hold their obligation of brotherhood paramount to the civil oath, is a failnre; and that courts of law are often instruments of cruelty and potent engines of injnstice in the hands of unscrnpulons men, by which they rob and oppress the innocent and unprotected victims of their hate, and they lack the fortitnde to step right out where they will become a target for every shaft which the enemy has in his well-stored quiver.

In a great majority of instances these persons are NOT COWARDS. They are men and womeu who "do not count their lives dear" if sacrificed to *some purpose* in a worthy cause; bnt they fail to see how, by sacrificing self they will promote righteousness and coutribute to the destruction of the "works of the devil." What such people need is information. Put them in possession of the faets, and show them how to make their inflnence available, and in most cases they will gladly fall into line. To find fault or scold will do no good. It will more frequently repell than incite men to activity. They are convinced but fail to see, and hence to improve their opportunities. Patience on our part, the logic of events ordered in Divine Providence, a thorough and extensive dissemination of reform literature, and above beyond and more potent than all else the Spirit of power from on high, is to convince, quicken and lead the masses into the truth.

JOURNEYING AMONG FRIENDS.

March 28.—A five miles walk brought me from Bnnker Hill to the hospitable home of our tried and active coworker, Isaac Craue, where I met a cordial welcome. For near twenty years Bro. Crane's companion has been silently waiting the voice of the archangel and the sound of the trnmpet and he is following to join the silent throng. Capability and careful managemeut is indicated by "a plaee for everything and everything in its place" on his premises. His house, kept by Miss Susan Logan, is a model of excellent taste and scrnpulous neatness. This lady is devoted to the church of her fathers and faithfnlly follows its teachings, believing as she says, that the priest is given power on earth to forgive sins. I can but admire her calm devotion and do not doubt her sincerity, but am really at a loss to understand how so intelligent a person with an open Bible in her hand, can entertain such views. She reads and is much interested in the *Cynosure*, and our general reform work but has no fellowship with the "Indepeudent Catholic" movemeut. Here, too, I learued of the decease of two of our valued helpers, Jacob Shawmun, and Bro. Hyatt. Bro. S. was an active member of the U. B. chureh, worshiping in Crider Chapel, and Bro. Hyatt held his membership with the Wesleyan Methodist church near Rising Sun. I learned, too, of one of our subscribers engaged in brewing. who has discontinued his paper because it is too radieal on temperance.

Dr. S. L. Cook was here some two or three weeks since, and after speaking at a few points concluded to postpone further work on account of protracted meetings which were absorbing the interest and time of the people.

From here I go to Peru. and then to Bunker Hill, for an address in the Baptist church at 7: 30 this P. M.

FURTHER TESTIMONY.

The town of Marion has grown considerably since I saw it over two years ago. A fine conrt-house, costing $170,000, adorns its pnblic square; substantial school houses, fine business blocks and tasty private residences have been added, giving to the place an appearance of thrift.

The craft has been busy and several noteworthy instances have been reported to me. Oue is of a Mason who iuduced a young girl "not the daughter of a brother," to accompany him to Indianapolis under pretext of learning the millinery business. Having gained her confidence and the control of her person, the old story of ruin and desertion followed. The girl finally reached her brother and told the story of her wrongs. Sympathizing friends had the villian arrested and bronght into court. The case was a clear one, and the evidence seemed perfectly conclusive. The jury gave their verdict consigning the man to the penitentiary. Council for the defense then asked each juryman, "Is this your verdict." All but *one* said yes. He said no. This gave the condemned another chance. By a series of maneuvers and technical quibbles the case was pnt off nntil the people grew weary and the judge being "a brother lodgite" dismissed it, and now the man walks the streets of M. as pompous as Lucifer, and as pure in the *eyes of the law* as the angel Gabriel. One "brother" employed by the railway ventnred a remonstrance and questioned the justice of such proceedings. He was quietly admonished by Col. C. and others, more advanced in a knowledge of the "Sacred Mysteries," and told that if he wished to retain his place he "had better keep still." And so he did, for his own safety and "the honor of the worshipul fraternity," and the town has to bear the disgrace which the lodge has thrust upon it by this method of teaching piety, morality and science.

J. P. Stoddard.

THE CONNECTICUT MEETING.

REPORT OF THE SECRETARY.

Willimantic, Conn., Mar. 27, 1883.

The Annual State Convention of the Connecticut Christian Association met according to notice in Melodeon Hall, Hartford, Tnesday, March 20th, at 2 o'clock P. M. The first hour was a devotional service led by Rev. A. M. Ahgren, of Hartford. The Scripture read was Phil. 4:4-8. We did "Rejoice" because the Holy Spirit was very present with the nineteen present. This honr, as all the time given before each meeting for prayer, was wholly occupied by song, prayer and testimony.

At 3 o'clock the Convention was called to order by Prest. J. A. Conant. Prayer was offered by Bro. O. C. Bailey. The usual routine of business was followed. Reports aud speeches were given by the different workers. Bro. A. S. Spanlding gave a favorable report of work done in Connecticut and New England generally. Rev. E. D. Bailey gave some interesting facts showing the interferance of the lodge with the administering of jnstice. Bros. Perry, Gilbert, Bacon and McCracken reported favorably from their respective fields. State Lecturer Barlow reports one call for a lectnre which was given with fair resnlts. He also allnded to the fact of the lodge being a "House divided against itself." Bro. J. D. McKnight of Ellington, reports *no* lodge in his town.

In the evening Rev. C. L. McCracken, of Thompsonville, discoursed from the subject "Why I oppose Masonry," which he will give to the *Cynosure* for publicaion, D. V. Rev. E. D. Bailey gave a minnte history of the work done in New England and some of the plans for the future. He was "brim full" with words of encouragement, and by faith was taking hold of greater advancement in the reform.

Wednesday evening Elder Barlow gave an address for two hours, of facts and points of interest as they came to his view, to the enlightenment of all. The digestion of those facts was the easiest to the man who did not have a rope three times rounnd his body.

The Convention was made sad by learning that the little son of treasurer C. T. Collins was at the point of death. His family had our prayer and sympathy. With the exception of Bro. Collins, and he was present to give his report, the programme was carried out. Truly God blessed and prospered us in all that we put our hands to do. The limit was on onr part. To the Triune God be all the glory.

Geo. Smith, *Sec.*

LITERARY.

The *Century* for April is strongest in its illustrations. Its portraits of Emerson and Webster, the sea view drawn with a graver by Kingsley, and the two reproductions of paintings by Frouentin are worthy the high character of the *Century* for work of this kind. The leading article is another of the second childhood of Ben. Perley Poore's the aged Washington correspondent. He neglects no opportunity of aggrandizing the Freemasons, fact or no fact, and also. of snubbing any who have nobly borne a part against the order. His article on the Capitol at Washington has many interesting features, but is marred by the interference of his lodge obligations. The attempt to reduce Solomon's song to the proportions of a Greek drama is ingenious if it has no other merit. Mrs. Jackson ("H. H.") describes the Passion Play of Oberammergau, and Edward Clarence Stedman writes appreciatingly of Emerson.

The *Wheelman* for April is a magazine of interesting material and in illustration and finish will rival snch older journals as the *Century* and *Harper's*. The articles are generally bicycler's notes of travel, which have something of the zest of ancient notes of travel, when on foot or horseback men went at leisure through the vaired or monotonous scenes of country life. The *Wheelman* is the most permanent featnre of the bicycle furore that we have remarked. It may help to secure and popularize an important improvement in our methods of locomotion. The *Wheelman* Co., Boston; $2.00 per year.

The *Chinese American* is a new journal published in New York, in the Chinese language. Its editor, Mr. Wong Chin Foo, is a political refugee, who fled from the Empire, leaving a wife and child. Since coming to America, he has taken a collegiate course and lectures. The contents of this publication are devoted, first, to a general review of affairs iu America, and then, and principally, to news from the Pacific Coast and China. Mr. Wong has two Chinese amanuenses, who, with India ink transcribe the articles at his dictation on sheets of paper, which are then photo-lithographed and printed by Messrs. Cole Bros., of New York City. The paper used is a bright sunflower color.

—"H. H." the accomplished lady writer of Colorado has taken to California a government commission authorizing her to act in behalf of certain Indians in the lower part of that State. She is looking up some place where they can live without molestation from the whites. The "Century" will shortly begin a series of articles from her pen on the Franciscan mission of Southern California.

CORRESPONDENCE.

"WHAT SHALL THE HARVEST BE?"

On the Western Reserve of Ohio there is a strong temperance sentiment, and yet, there the liquor dealer plies his inhuman traffic, by night and by day. Here, within the last year, agents or lecturers working on this temperance sentiment, have been especially active, visiting nearly every township, organizing "Good Templar" lodges. Their manner of proceeding is to advertise a temperance lecture. In that lecture they dilate eloquently on the evils of intemperance and the necessity of an active, live temperance society, and especially recommending the Good Templar organization; but if you don't have that you must have some other. They say the secrecy part of the organization amounts to nothing, only a password, which they are at liberty to reveal after three months, and a few signs just so they may know each other and to protect themselves. They then, without giving opportunity for remarks or comment, call on a friend to pass around and take the names of all who are willing to go into a Templar organization as charter members. This done (if they have names enough to organize) they call on all who have given their names to remain, while all others are requested to retire when they administer the obligation, or, as they choose to call it, a "promise," and they find themselves organized in a lodge.

In this manner ministers of the gospel even are drawn into these societies. But what a change comes over men, Christian men, after taking the first step. The outspoken anti-secrecy man immediately discovers that all societies, all organizations, have their secrets; all business men have their secrets; and even our families and our churches have their secrets; therefore, they are secret societies just as much as we are—and all the time protesting that they have no secrets, only just to protect themselves from being imposed upon!

Just the same arguments that secret society men use for the organizations. The work, as soon as they are organized, seems to be especially to get in the youth of both sexes. Is it on the presumption that the Good Templar wife and mother will more surely submit to be the Masonic wife and mother in the future.

Is this true temperance work, as many in these organizations honestly, no doubt, believe; or is this the labor of designing men to prepare the minds of the young, and to sow the seeds of secrecy? to sow it on such nicely prepared ground, where it is sure to grow and bring forth a bountiful harvest for the lodge? If the latter, *"O what shall the harvest be?"* J. A. Y.

A MUCH NEEDED REFORM AMONG REFORMERS.

Woodland, Cal.

Editor Cynosure:—Without intending to be censorious or dictatorial I would respectfully ask a hearing in the columns of our excellent paper on a subject that to me seems vital to the success of the reform, in which so many earnest Christians are laboring with a zeal and endurance befitting a cause involving the dearest interest of church, country and home; and, over and above all, and beyond all, involving the salvation of the souls of men. It is no holiday sport to fight this man of sin, so strongly intrenched in church and state, although we fully believe it to be a

"Monster of such hideous mien
That to be hated needs but to be seen;"

and just here is the battle-ground on which this conflict is to be decided. If the people can be induced to lay off their colored glasses and look at this monster in his native ugliness, its true character would be at once once discovered, and the lovers of truth and light and purity and right would turn away with loathing, and unite their efforts with the friends of truth and lovers of God to remove this plague from our beloved land. But just here the good-man argument comes in and we are told that there associations can't be so bad or so many good men would not belong to them.

A few weeks since after a long talk with a gentleman, in which I gave him multiplied quotations from Masonic authors, showing Masonry to be a religion promising salvation from sin, and yet rejecting Christ and placing the Bible on a level with the Koran, without attempting an argument in reply he simply asked, "Don't you know that more than three-quarters of the Methodist ministers in the land are Freemasons?" Of course I did not attempt to deny it and now I have reached the point that led me to take my pen this morning, to ask, Is it right for Anti-masons in the church to support Masons in the pulpit, either by paying toward their salaries or even attending on their pulpit ministrations?

It is a well-known fact that thousands of Anti-masons in the various churches of the land are thus supporting secretism, and when spoken to on the subject will ask "What better can I do? I must have the means of grace, and if I have them I must pay for them." Let me tell you dear brother in all Christian faithfulness and honesty what better you can do. If in your community there are *two* or *three* who are loyal to Christ, meet with them for praise and prayer and enjoy His presence who has said to all such, "there am I in the midst of them." Then you are under no obligation to pay the hireling in the pulpit who officiates alternately at a Christless and a Christian altar, and the money saved can be made to glorify God by aiding some faithful watchman on Zion's walls, who, amid reproach and scorn is warning the people of their danger and their sin; or with his money saved a bountiful supply of spiritual food in the form of religious reading-matter may be procured for your family; or, if already supplied, then by sending a copy of the *Cynosure* or *American Wesleyan*, or some other religious paper that is loyal to Christ, to some friend who will read, you may thus be scattering light and working with God and his faithful ones in "pulling down the strong holds." In multiplied ways can money be used in doing good to the bodies and souls of men, but may the Father of light give us the light of his truth that shall make us as Anti-masons free from the folly of paying our money to support Masonry in its strong hold, the Pulpit.

But some one will say, I am a member of the church and must support it. I would say, if membership in the church involves the necessity of supporting a Masonic minister, then obey the Bible rule, "Come out from among them." Better stand alone with God than go with the multitude to do evil.

"Dare to be a Daniel,
Dare to stand alone;
Dare to have a purpose firm,
Dare to make it known."

D. A. Richards.

NEW ENGLAND TEMPLARS' REVELRY.

Kingston, Tenn.

The Boston *Transcript* of Feb. 1st devotes the best part of two columns to a glowing account of the reception and ball of the Boston Commandery of Knights Templars, tendered to their New England brethren, in the Massachusetts Charitable Mechanic Association building, on Jan. 31st. It is represented as "the most delightful ballroom scene ever witnessed in Boston," and as being composed of "the cream of the Masonic element."

There are some points in the account of this brilliant affair that are worthy of consideration as signs of the times.

"The decorations of the ballroom were emblematic of the order of Templars. * * * * * In front of the decorations directly at the back of the stage was, on each side a bronze Roman altar, * * * from them flames were emited the entire night, representing the burning of incense, * * * * opposite the stage was, a painting representing the seal of the Commandery, consisting of a cross and crown." What has such a company to do with the cross of Christ, the most sacred emblem of the Christian church displayed in such a place of revel, could the professed Christians present, or the ministry of Boston, see no inconsistency in this mixing of sacred things with pagan rites, and the vanity and frolic of the ballroom. No, they will find nothing to rebuke but will rather applaud it as does the daily press of that city.

But again: "The Boston commandery numbering about two hundred and forty men, and commanded by Eminent Sir John L. Stevenson, marched into the ballroom." (The above named man is a noted saloon keeper in Boston.) After this, other commanderies from different parts of the State marched in, followed by "Sir Benjamin Dean, the Most Eminent Grand Master of the United States, with his staff," after due salutation he was seated on the platform, this done and a political body appears. Gov. Butler and his Staff entered "and were honored by a general salute." His excellency of thirty-two degrees then took a seat upon the platform. The next "brilliant scene" was a march led by a liquor distiller of Medford. Does New England or "cultured Boston" see no danger in this peaceful union of the rum traffic and politics in the courts of Masonry? If we mistake not, the continuation of such a union will result in greater corruption than we have yet seen.

In the report, the *Transcript* gives an eighth of a column to a description of the rich an exquisite dress of the ladies. Here is where the influence for fashionable dress comes from, which is doing so much to ruin good taste, good health and the morals of society. Supper was served at eleven o'clock, after which this "high carnival" continued its cultivation of licentiousness in the social dance until four o'clock in the morning, when the "brilliant affair" closed. John Tanner, Jr.

A CELEBRATED TRIAL.

Montmorenci, Ind., March 27, 1883.

Editor Christian Cynosure:—I have not seen in the *Cynosure* any notice of the Gougar–Mandler slander suit, now being tried in LaFayette, Ind. Possibly I may have overlooked. Mrs. Helen M. Gougar is a very reputable and estimable lady, the wife of John D. Gougar, an attorney at law, and very fine, inoffensive, good man. I have been several days present, and witnessed the character of the trial, and it is really shameful. On its very face it is an envious, malicious attack of the liquor dealers and Masonic fraternity, to overthrow a woman whose purity and power they fear; and sworn evidence was received in court that these liquor thieves and scoundrels had said, *"This woman must be crushed,"* for she was and is a great champion for the W. C. T. U., and also in favor of woman suffrage, and she is very popular with the majority of the good people throughout our country. I felt it my duty to seek an interview with her and her husband, and learned that they had never joined secret societies, and were not aware of the agitation against them, especially Freemasonry. I had several months ago sent her a letter and an Anti-masonic tract inclosed, but she had never received it. The courage and grace with which she meets her foul accusers in court is indeed praiseworthy and very remarkable.

No good man or woman can, we think, look into her face without breathing a prayer of sympathy to God for her against her heartless enemies. And well they may, for her case is a representative one. For if the liquor thieves and slanderers may, with impunity, destroy the fair name of one of us, they may of all of us; or would be emboldened to attempt it at least. When she told me of her non-affiliation with Masonry, I said, "I can now understand your ease better, and why you are pursued so maliciously and mercilessly;" and told her as I did in the letter which she never got, "You can never successfully oppose the liquor traffic while you leave Masonry untouched."

One thing about this trial is conspicuous to any careful observer, namely, If the woman were ever so guilty it is certain very few, if any, of her enemies betray a sincere belief in her guilt. They are only opposed to her because of her sentiments and her persistence in telling them to such good advantage. The unanimity with which the evil class of people condemn her and the good confide in her and maintain her part, is worthy of much note. L. B. B.

AROUND THE TABLE.

A Vermont "Inquirer" asks a question of our New York friends to which we call their attention and will be glad to print a reply from them:

"We would like to know why the Anti-masons of New York do not have petitions every year before the legislature for the repeal of those charters which have been given to secret societies. Prayers to heaven, I fear, will not avail much where prayers to the ligislature are so neglected. How can men pray for the kingdom to come and make no effort to remove such an obstacle in the way of it as the charters of Masonic lodges? The Anti-masons of New York are exceedingly outraged by their legislature in its chartering secret associations."

Friend Bufkin, of Iowa, of whom a note appeared last week, is not unobservant of affairs in Los Angeles, Cal., though sickness prevents his usual activity in persuading men of the truth against lodgery:

"Although a beautiful city, yet this is none the less a wicked city. To-day is the Sabbath; the citizens generally pay no attention to it—shops, stores, saloons, and almost everything is in full blast. Yet it is a neat and tolerably quiet city, for the immense throng that is continually passing its streets. God has blessed this part of the land with a good climate where to-day thousands of bushels of oranges and lemons are hanging on the trees, their golden hue claiming the praise of the husbandman to the Creator. But alas! it seems that the idol of their hearts have drawn them away from their Creator. They worship their idols which consist of fine orange, lemon, peach, apricot and pomegranite groves, vineyards, fine carriages, etc. Yet among these there are a few who love and serve God. I attended the Congregational church to-day; the pastor seems in good earnest for the salvation of souls, and the Sunday-school was quite interesting.

The peach and apricot trees are now in full bloom and promise a good harvest, while new potatoes, tomatoes, beans, beets and the general garden vegetables are already on the market. Roses, pinks and a variety of other flowers are in full bloom. On my way here I distributed tracts from the *Cynosure* office, in Missouri, Kansas, Colorado, New Mexico, Arizona and California, and hope some of them at least may prove a blessing to those who read them. This city like most all California cities and towns are cursed with almost every secret society known; and I think God will have to send some scourge on this golden State to bring the people nearer him."

Bro. Isaac Bancroft, has not once or twice proved himself a good soldier for Christ. His experience traveling and speaking in the severe cold weather of last winter affected his health. He says:

"I have not been at work since I last wrote you; have been laid up with soreness of varicose veins in my left leg; but they are now about well and I think I shall soon be able to take the field again. I believe in paying as we go and am for paying for the property purchased in Washington right away. I will try and pay my share as soon as needed. I am also for that great National Christian gathering of all that will unite and work together for the utter destruction of Satan's kingdom of darkness, and will be present if God permit."

Bro. L. S. Cooper, of Topeka, Kans., notifies us of the last meeting held by Bro. Feemster before he had to go home, too unwell to continue:

"Our dear Bro. P. S. Feemster is well adapted to the work of State agent and lecturer, and is prosecuting with zeal the plan of organizing by counties. He worked so hard while here in Topeka that he over-taxed his body. Our county organization is not strong, but we hope to be able to strengthen our stakes before the State meeting to be held here next fall.

This city is a hot-bed for almost every species of organized secrecy, "evolving" a few *new species*. The pressure on "antis" is a great many pounds to the square inch. This battle is the Lord's and he only can give us victory."

—Prince Sardan Herman Singh, heir to one of the richest provinces in Northern India, has been converted to Christianity. This will require him to renounce his claims to his princely estates; but, like Moses, he esteems the reproach of Christ greater riches than the treasures of his principality.—*Am. Messenger.*

—A million people have become total abstainers in England and Wales during the past two years.

Bible Lessons.

LESSON III.—April 15.—Saul's Conversion.—Acts 9: 1–18.

Golden Text.—And he received sight forthwith, and arose and was baptized.—Acts 9: 18.

HOME READINGS.

The necessity for a changed heart. John 3: 1–17.
Prayer for a clean heart.....Psa. 51: 1–19.
The stony heart changed.....Ezek. 36: 21–28.
God nigh to a broken heart.....Psa. 34: 1–18.
Hearts purified by faith.....Acts 15: 1–11.
The heart become new.....2 Cor. 5: 1–19.
The new birth from God.....John 1: 1–18.

Saul, who is called Paul. *His parentage.* His parents were Jews of the tribe of Benjamin. They were "Hebrews of the Hebrews," *i.e.*, they were not proselytes, but could trace their descent in the direct line from Abraham. They were "of gentle extraction and accustomed to move in the very highest grade of society." His father was a Roman citizen, possessing the peculiar rights of citizens, probably as a reward for distinguished services to the Roman State. He was a Hellenist, *i.e.*, a Greek-speaking Jew.

His birth. Paul was born at Tarsus, the chief city of Cilicia, in Asia Minor, probably about the year A. D. 2.

His name. He was named *Saul* ("the desired one,") after the first King of Israel. This was his Jewish name. But it was usual among the Hellenists to carry two names, one for use amongst their own countrymen, the other amongst the heathen. Especially as a Roman citizen would Saul have another Roman name. Hence he was also called Paul ("little"), a favorite among the Cilicians, and nearest approach in sound to his Hebrew name.

His relatives and friends. He may have been an only *son*, but he certainly had a sister who afterwards married and settled in Jerusalem (Acts 23: 16). In the Epistle to the Romans he speaks of his two kinsmen (Rom. 16: 11). At Tarsus, Saul became acquainted with Barnabas, and probably with the family of Timothy.

His education. Tarsus was the seat of one of the three great universities of the Pagan world, Athens and Alexandria being the others. Here could be obtained the best secular learning of the age. He was educated in piety at home, and in the law and traditions under Jewish Rabbis. He was taught the trade of tent-making, the material being cilicium, a cloth made of the long and beautiful goat's hair, for which Cilicia was noted. At about 10 years of age he was sent to Jerusalem, where he passed the next quarter of a century. It is possible that the whole family moved from Tarsus to Jerusalem. Here were two schools,—that of Hillel, Patronized by the Pharisees, and that of Shammai, patronized by the Sadducees. Paul went to the Hillel school, under the teaching of Gamaliel, the most eminent of all the Jewish doctors. Here he studied the Bible, Roman law, and the Greek literature.

His early history. Paul continued many years under Gamaliel. There was scarcely his equal in Jerusalem for his knowledge of the law and general erudition. His moral character was marked by the strictest rectitude. He took the degree of Rab, the first step of honor, and then received from the University of Jerusalem the diploma of Rabbi, which greatly aided him in his subsequent labors. He combined in himself all the qualities that indicate future greatness. He was elected to the Sanhedrim as a scribe. This could not be before he was 35, his probable age at the martyrdom of Stephen, in which he took an active part.—*Condensed from Lewin.*

"Breathing out threatenings", etc. Better as in the *Rev. Ver. breathing threatening and slaughter* as his vital air. The Greek participle, literally, *breathing-in* is somewhat more emphatic than the English. He lived, as it were, in an atmosphere of threats and slaughter.—*Plumptre.* It must have greatly intensified his rage to see that the more he persecuted the Church the faster it grew; and his every effort to put out the Gospel fire, but spread and multiplied the flames.—*Peloubet.*

"And desired....letters to Damascus." It is customary in the East to issue letters of authority or protection, answering somewhat to the passport, always nominally, often practically, required in European countries. These sometimes carry with them some special commission or authority. Thus Nehemiah (chap. 2: 7,8) received letters from the king to the governors of Palestine; so at the present day the traveller in Turkey has to provide himself with letters (a firman) from the Porte or a pasha, commending him to the protection of the subordinate authorities. This firman must be authenticated by the sultan's cipher, containing the interlaced letters of his name. Without this firman the traveller is always liable to arrest as a suspicious character. The letters granted to Paul probably partook of this character, and were necessary, both as a passport and as an authorization to the synagogue officers in Damascus.—*Abbott.*

"Damascus." The oldest city in the world. Situated about 140 mile, north-east of Jerusalem. According to Jewish tradition it was built by Uz, the great grandson of Noah. In St. Paul's time it must have had a large population. The Jewish population alone was 50,000. It has a present population of between 150,000 and 250,000, composed of Jews, Moslems, and Christians. It is now under Turkish rule. Travellers describe with enthusiasm the marvellous beauty and salubrity of its site.

It is evident that Christians were then so numerous at Damascus, that a report of them had reached Jerusalem. Probably several natives of Damascus had been converted on the day of Pentecost, and some of the dispersed who travelled as far as Phenice and Antioch, might have reached Damascus. Being a great mercantile city, there was a constant influx of strangers. Paul may have fixed on Damascus as the sphere of his persecuting zeal, on account of the number of Christians there. Perhaps also, as Lange remarks, he regarded Damascus as the gate to the dispersed Jews of the East in Mesopotamia, Babylon, and Assyria, and it seemed to him to be above all things necessary that the gate should be closed.—*Gloag.*

"Might bring them bound unto Jerusalem." The mission implied that the offence, as being against the Holy Place and the Law, as involving what would be called, in modern language, sacrilege and heresy, was beyond the jurisdiction of the subordinate tribunals, and must be reserved for that of the council (see Matt. 5: 22; 10: 17).—*Plumptre.*

"Suddenly there shined round about him a light from heaven." In chapter 22: 6 we are told that the time of the day was "about noon" when the vision was seen, and in chapter 26: 13 Paul says that "at mid-day" the light was "above the brightness of the sun." The mid-day glare of an Eastern sun is of itself exceedingly bright, and the hour was chosen, we cannot doubt, in order that "the glory" of this heaven-sent light should not be confounded with any natural phenomena. It was in the midst of this glory that *Christ was seen* by Saul (1 Cor. 15: 8), so that he can enumerate himself among those who had beheld the Lord after his resurrection.—*Cambridge Bible.*

"Saul, Saul, why persecutest thou me?" The name is repeated for emphasis. It is evident, from verse 7 and chapter 26: 14, that there was an audible voice, not merely a spiritual impression produced on the mind of Saul. Observe the form of the question. Why persecutest thou me? not my disciples nor my church.—*Schaff.* Christ speaks of himself as persecuted by Saul, because "in all the affliction of his people he is afflicted" (Isa. 63: 9), and "whoso toucheth them, toucheth the apple of his eye" (Zech. 2: 8).—*Cambridge Bible.* Paul strikes in Damascus; Christ suffers in heaven.—*Bishop Hall.*

"And he said, Who art thou Lord?" Observe that Saul does not yield allegiance to the unknown speaker until he has questioned him, and, by the disclosure of Saul's secret uneasiness, the speaker has given evidence of divine omniscience. They entirely misread Saul's character and the narrative here, who attribute the change in him to the effect of mere terror.—*Abbott.* And the Lord (Jesus) said, I am Jesus. Observe how the whole effect of this interview is to press home upon Paul's conscience his guilt as a persecutor *of the Lord*, and note its effect in his subsequent experience of humility and of thankfulness for divine grace (1 Cor. 15: 9, 10; 1 Tim. 1: 12–17). Observe, too, that the Lord calls himself here not Christ, the Mesiah, the name of dignity, but Jesus, Savior, the name of his earthly humiliation.—*Abbott.*

"To kick against the pricks," *i.e., goads.* Paul was resisting his own conscience, and the providence of God, and the influences of the Holy Spirit. All they "kick against the goads" (1) who disobey the laws of God; (2) who act contrary to conscience; (3) who resist the influences of the Holy Spirit; (4) who resist God's will expressed in his providences.—*Peloubet.*

"Saw no man." *Saw nothing.* He was totally blind. Saul does not appear to have ever recovered his sight as before. He came by degrees to learn, that never until he should gaze again on the glory of that light, and the One whom it environed, in the King's city, would that dimness, and perhaps a constant sense of pain, be removed from those dazzeled eyes which had gazed for a minute into the divine splendor.—*Schaff.*

"He was three days without sight." The blindness of Saul was no doubt mercifully intended by Providence to strengthen the powers of his mind, by compelling him to attend without distraction to the great matters which had been placed before him. The fact of this sudden and complete incapacitation would also naturally prevent his being troubled about the business on which he came, either by those to whom his letters were addressed, or those who had been the companions of his journey. This lasted three days; and the state of his mind may be gathered from the fact that he took no food or drink during that interval. His soul was full of great matters, which left no taste or thought for meaner cares. And versed as he was in the Bible, he could, even in his blindness, search the Scriptures, and, under the guidance of the Holy Spirit, was enabled clearly to discern the whole scheme of Christian doctrine in its fulness and truth. He repeatedly declares, in after life, that these things were not taught him by man, not by any apostle or disciple, but were imparted to him by the Spirit of truth. He was thus enabled to speak and teach with the same underived authority and divine unction as the other apostles.—*Kitto.*

"There fell from his eyes as it had been scales." Not actual scales, but something resembling them. Dr. Buck, of New York, in a private letter in answer to a request for information, says that "The ophthalmia, is so common in the East, and which occasions blindness by producing opacity of the cornea, presents a grayish white spot, occupying the centre and spreading toward the circumference, thus shutting the entrance of light through the pupil into the interior of the eye. This opaque spot might readilly suggest to the popular observer the idea of the presence of a scale in the eye, and give rise to the idea that the restoration of sight was effected by the falling of something resembling a scale."—*Abbott.*

—"Every Christian family ought to be," says Jonathan Edwards, "as it were, *a little church*, consecrated to Christ, and wholly influenced and governed by his rules."

—Christ in his crucifixion and death, is the wisdom of God for us; Christ in his resurrection, is our righteousness or justification; Christ in his ascension, is our sanctification; and Christ, in his coming again, is our redemption, to wit: the redemption of our bodies. A wondrous fourfold treasure in the golden casket of the Incarnation. —*W. Haslam.*

OBITUARY.

Daniel Countryman, of Rochelle, Ill., died on Wednesday, March 14, and was buried from Lindenwood church on Friday, March 16, the funeral services beginning at 2 o'clock. He had been a resident of Ogle county for many years, was widely known and universally respected, as was evident from the large concourse of his neighbors and friends who came from every direction to pay their tribute of respect to his memory. About one hundred teams were standing around the church during the services and the audience crowded the building in every part.

He had suffered for many years from asthma and had long expected death, which at last came, not as a king of terrors riding down some weak and trembling coward, but as a messenger bidding a victorious soldier come into the presence of his sovereign to receive his crown. He selected the text from which he wished his funeral sermon preached, arranged respecting the bearers, bade his wife and children good bye and fell asleep in Jesus shortly after mid-day. Some of his neighbors who were not Christians seeing his calm and triumphant faith went out from his death-room weeping, and said to his sons, "I wish I had what would enable me to die like that."

He had been for many years an earnest and intelligent friend of the cause represented by the *Christian Cynosure.* Years ago when two young men were canvasing Rochelle in the interest of this paper, the Masons of that city said to them, that they had better go out into the country, that there was a man out there who kept such fellows as they were. They reached his home after night, receiving a hearty welcome and the assurance that he was always glad to entertain those whose business was to expose those secret orders whose purpose is the subjugation of the world, and whose prince and master is the devil. His interest in this cause did not fail even when the cold waters of death were dashing about him. He had been distributing many copies of Hon. Thurlow Weed's pamphlet respecting the Masonic abduction and murder of Wm. Morgan, and on his death bed he repeatedly took his son Calvin about the neek and charged him not to allow the work against the lodge to cease, but to carry it on in his stead. Thus are men baptized for the dead. Thus does the soldier whose pulse is failing cheer on his comrades in the fight.

The other department of Christian work in which he was most deeply engaged, was the movement for the unity of the Christian world. He realized the weakness and shame which sectarian divisions bring on the cause of Christ and longed with his whole heart to see them done away. One of the last articles he wrote was on this subject and addressed to the *Rochelle Register* in which it was printed. His heart ever echoed the prayer of our Saviour, "That they all may be one," and to the extent of his power he endeavored to bring the answer to this petition.

The world lacks the presence of one honest man, now that he is gone; would that we might realize more perfectly the truth that though we cannot see him, he can see us, and that although his voice never more shall reach these dull ears of clay, he may still speak to our spirits to comfort in sorrow or cheer us on in the dust and blood and heat of battle. We are surrounded by a great cloud of witnesses, therefore let us run with patience our race.

Our brother left behind him a wife and four children to revere his memory, to sorrow for his departure, to emulate his example and to look forward to a reunion in that land where the inhabitants never say, I am sick. God comfort them and enable us all to follow him as he followed Christ, until at last we shall each in Zion appear before God.

Rev. John Miller, of the North Ohio Conference, United Brethren in Christ, died at his home in Wauseon, Fulton county, Ohio, October 26, 1881, aged 72 years 1 month and 16 days. He joined the U. B. church in 1830, became a member of Scioto Conference in 1833 and was ordained in 1840. He labored principally in a local capacity, but was successful during the short time he devoted to the itineracy. He was an active helper of the various institutions of the church. He built a mission chapel in Wauseon on his own premises. When this became too small for the increasing society, he paid about one-fifth of the cost of a good, commodious brick church. In this he worshiped about one year before the Lord took him home. One day before his death, while superintending the laying of a side-walk, on being informed that his sepulchre was complete according to order, he replied, "Then I am ready for my departure. My work on earth is done." His end was peaceful. His well stored mind was clear to the last.

Brother Miller was the first Abolitionist speaker I ever saw. I was but a boy when I first heard him. He was once warned not to fill an appointment of this kind. It was declared that an unmanagable amount of eggs would be his portion if he should allow his zeal for the "nigger" to over-rule his prudence. He went. The God of Daniel and Elijah brought him safely home again. In the person of Rev. John Miller, one of the anti-secrecy reformers most ardent friends has gone to the home of the sanctified.

J. K. Alwood.

—The following, we fear, is applicable in great measure, to different parts of the country, and to different denominations: "There are two millions of Methodists in the Southern States, three-fourths of whom have been admitted to church-fellowship without considering in their case the question of change of heart as a condition of membership."—*Ch. Harvester.*

The Christian Cynosure.

CHICAGO, THURSDAY, APRIL 5, 1883.

EDITORIAL LETTERS.

HAULING IN ITS HORNS.

WASHINGTON, D. C., March 22.
No. 215 4½ St., N. W.

The corner-stoue, or corner brick, of the huge govcrnment building mentioned below was laid last Monday, without the aid of false Masonry. A little while ago such a thing would not have been thought of. Thurlow Weed's letter, the Morgan monument and the increase and spread of anti-secret newspapers have intimidated the lodge, as

"The thief doth fear each bush an officer!"

and government officials dread to draw the notice of the press to a parade so shameful as a corner-stone laying by a secret swindling lodge of sham masons. This is the meek notice from yesterday's *Star:*

THE NEW PENSION BUILDING.—The first brick of the pressed-brick exterior of the new Pension office building was laid yesterday afternoon at the northeast corner of the building. Gen. Meigs and Mr. Joncs, the foreman of the works, were present and deposited a number of coins —amounting in the aggregate to thirty-one cents—under the brick. As there were a number of gamins about when this informal ceremony was performed, the new brick work was weighted down with quite a load of boards and bricks last night for fear some piratical vandal of a boy might tear away the bricks and secure the coin intended as a memorial for future antiquarians.

When the snail draws in its horns it still leaves its carcass exposed. It is too late for the lodge to hope again to escape by 'possuming; because

1st. Its religious nature is better understood than it was before.

2d. There is no all-absorbiug slave-question for it to hide under.

3d. Like Milton's Sin it has "a cry of hell-hounds" around its waist: Nihilism, Socialism, Communism, Fenianism and Mollies, which, when pressed, like those fabled sin-dogs, retreat into the bowels of their mother, and thus expose their kennel. And the professedly benevolent secret orders, are getting to be well understood to be all children of the same dark mother, wearing her lineaments and features. Still, Satan has so long deceived the nations, that only the angel with the key of the bottomless pit can fully arrest his power.

THE CASE OF THE UNITED BRETHREN.

CHAMBERSBURG, Pa., March 28, 1883.

DEAR CYNOSURE:—I think I now fully understand the case of the church of the United Brethren in Christ. The German historian of this church, U. G. Spayth, says:

"From the very commencement, the United Brethren in Christ, refused to receive members of such (secret) societies except on one condition, viz: separation from such orders."

"June 8th, 1826 [four months before Morgan was murdered,] after a thorough discussion the Conferance adopted a paper" which said "If any of our brethren should hereafter join said fraternity they shall thereby expel themselves from the connection." (Spayth quoted by Lawrence). This was no Morgan excitement," but months before Morgan was heard of.

The Constitution of the Brethern church, published in the Discipline above forty years ago, says: "Sec. 7. There shall be no connection with secret combinations. In 1869, at Lebanon, Pa., the General Conference after several days sharp conflict, put the following words into the Discipline:

1. Any member or preacher who shall connect himself with a secret society * * * * shall be considered as having withdrawn from the church.
2. No person shall be permitted to join our church while holding membership in a secret society.

Again:

"A secret society is one whose initiatory ceremony is a secret." *Dis. 1873.*

Bishop David Edwards wrote me daily during the great Lebanon struggle (1869) and gave praise and glory to God over the result. W. J. Shuey voted in the Miami Conference to petition the Lebanon General Conference to repeal the law against all secret societies and adopt only advice against them; that is, to let Masonry and her whole brood into the church. He was a member of the Lebanon Conference, and seeing the powerful opposition to secret societies, he took the current and voted for the law! Since that time he has employed Masons and Odd-fellows in the *Telescope* office, and published a tract advocating a change of the law, and added a note to his tract, attempting to form the ministers into a caucus against the existing rule against secret societies, cited above, Peter's wicked two-faced dissembling; and the lying of Ananias to the Holy Ghost to save money, are parallells to the wicked conduct of this brother. He is, or was trustee of the First United Brethren church in Dayton, which presiding Elder Halleck Floyd said in the *Telescope*, Aug. 6, 1879, had then "about *forty* members of secret societies in it;" received by the pastor, at least some of them, in contempt of the Discipline cited above. This pastor with Shuey and others started a pretended revival meeting across the street in opposition to our National Christian Convention. A man told Dr. Davis that this pastor was a member of a secret society. It was communicated to me, and I published the fact as given me "on reliable authority." The pastor, whose name is Chapman, accused me of "*slander*" in saying that he was a member of a secret lodge; when, by Halleck Floyd's statement, he had, at that moment, "about forty" lodge-worshipers in his church, every one of them in contempt of Christ's example and the law of his church. This preacher has now gone into a Presbyterian church as pastor from some motive or other; aud though he has thus gone out of the Brethren church, he is still a prominent writer in the *Telescope*, which accuses the King street United Brethern church of Chambersburg of being "out of the church" because they refuse to receive and obey men like Shuey and Chapman, who are, as shown above, simply traitors to the origin, history, constitution, discipline, and rules of the church of the United Brethren in Christ.

THE CHAMBERSBURG TROUBLE.

I need not give dates and facts. The case is succinctly this. Some godly brethren here stood firm for the history and constitution of the Brethren church, given above. The authorities began to oppress them, sought to disband their classes, to put out their leaders, such as Bishop, Fohl, Nicklas, Oylr and other blameless and good men, several of whom I have seen here, but whose names escape me at this writing. Bishop Glossbrenner and one or two other bishops were chief in the treachery and dissimulation practiced against these upright and blameless men and women. They were likely to succeed in crushing the class-leaders here, when they clubbed their money, bought a new and beautiful church on King street, and kept the deeds of the old church, which they now tell me receives members without question, like the First church of Dayton.

I preached to the King street church twice on Sabbath, and attended "love-feast" on Monday forenoon. A clearer-minded set of Christians I have never seen, and as all spoke in love-feast, I had a good opportunity to judge. Some of the clerical sneaks came to Peter Nicklas and told him his business would suffer if he did not "compromise." "Business," said Nicklas; "that is dollars and cents. Many better men than I am have shed their blood for Christ against such things as the lodge is made of."

The position of this church is just this: They are United Brethren standing in the United Brethren church against the organized deism and idolatry of the lodge. They speak kindly of their brethren and are ready to unite with them when they put away "The accursed thing." If ex-Bishop Wright's views are reduced to practice in the General Conference at Galion, Ohio, next May, then the King street church are all right. But no voting about "laws" and "views" while the Masons run and rule the church, will make reconciliation. "Fine words butter no parsnips, and these brethren are too old birds to be caught with such chaff. Prof. Tobey is now their paster. They are united and happy and have the respect of every honest thinking man in Chambersburg, and, as the dying Wesley said, so they can say, "The best of all is, God is with us."

Yours in Christ,
J. BLANCHARD.

—We regret the necessity of putting off the publication of a very interesting letter from Bro. Dissette of Kansas. It will help make a good paper next week.

—Secretary Stoddard, after visiting Peru, Indianapolis and Dublin, and some other points in southern and eastern Indiana, will go to the Michigan State Convention by way of Chicago. Every friend who is interested in the Washington effort (and what one of them is not?) will eagerly read his letters which appear elsewhere.

—Bro. W. B. Stoddard has been spending two weeks in the neighborhood of Kingston, Kane county, Ill., after a successful canvass in the central part of DuPage county. At Kingston much of his time was connected with the preparation for the open-lodge meetings held by S. E. Starry last week with great success, hundreds attending from all the neighborhood about. Bro. Starry is engaged for degree work in Belvidere where early the reform was gradually started under the efforts of C. A. Blanchard as N. C. A. lecturer. Bro. Stoddard has calls from Elgin, Sycamore, Lostant and other points in the State to come and canvass for the *Cynosure* and reform literature.

HON. THADDEUS STEVENS.

"THE GREAT COMMONER."

This great American and distinguished statesman was born to poverty, with a deformed foot, on the rocky soil of Vermont, in Danville, Caledonia county, April 4, 1792. His mother kept a few cows, and by her toil and thrift educated him at Dartmouth College; while by her piety she fixed the principles and shaped the destiny of her son.

One who saw him at Dartmouth, where he graduated in 1815, saw nothing in him when he went there but a bashful, timid and retiring boy. Barnes, the historian of the 39th Congress, says of him in that body: "The timid became bold, and the resolute were made stronger by his evident honesty and patriotism, coupled with a cool assurance, which, an unfriendly critic says, sometimes rose almost to the moral sublime." That was the Congress of 1865–6, which weathered our stormy national cape, with a President, who was afterward impeached as a traitor, at the helm. And Brackett says of his speech in the impeachment of Andrew Johnson, which Mr. Stevens moved Feb. 22, 1868, "It was one of the ablest and most logical speeches ever delivered before a court." So strikingly does his life's beginning contrast with its close. He was then 76 years of age, and in daily expectation of his death, which occurred a few months afterward, Aug. 11, 1868.

Leaving college at 23, he taught school and studied law at York, Pa. The York bar had voted that no one should practice in their courts who had another occupation. Stevens had been teaching and was rejected. He crossed into Maryland, was examined and admitted to the bar; went back to Gettysburg, Adams county, Pa., and opened an office. There he had not only to face poverty, like many young barristers, but the stinging taunt of the lawyers, whom he yet shortly eclipsed and distanced, who called him "the club-footed attorney."

Would that he had then married a woman like his own mother. But he never married; perhaps because of his poverty, perhaps of his deformed foot; a like affliction is said to have made Byron a misanthrope. Women are apt to be tinged by the religion of the surrounding churches; and those churches Stevens regarded with contempt. They were all intensely pro-slavery. A Presbyterian elder and county judge incited a mob against an Abolitionist; aud when I asked Mr. Stevens about gambliug, he told me that while he was in practice an old Lutheran pastor applied to him to prosecute one of his own church-officers for slandering him. Said Stevens, "Why, Father H., what does Hans accuse you of?"

"Why, gambling."

"Gambling! What did the fellow make the story out of?"

The old gentleman said he was taking a friendly game in the back-room of a beer saloon, owned by another of his officers, and "Hans, he peeped his nose in, and went and told that we was gambling."

"Father H.," said Stevens, "you are sure there was no money on the card-table?"

"Vy, shust a leedle on one corner to give interest to de game."

Stevens advised the old man uot to prosecute.

"Thus you see," said Stevens, "how an honest man can play cards for money and not consider it gambling." He condemned the practice. "But," said he, "I live alone in my hotel, and I play for amusement and the excitement." When I last saw him in Washington, but few weeks before his death, he said to me, "I have not touched a card for over five years."

Mr. Stevens elected the good Governor Ritner, and kept up the Anti-masonic party in Pennsylvania, a full year after Fillmore and Granger had deserted, and Seward had suffered it to fall in the State of New York. During that year I lectured in the State against slavery, and then first met Mr. Stevens. The ministers, in private, bid me God-speed, but were silent on slavery, as they uow are concerning the lodge.

Stevens was boarding at Nagle's Hotel with 150 members of the legislature. I said to him, "If you cau turn your Anti-masons into Abolitionists, you will have a party whose politics will not bleach out. The slave-holders will not 'possum like Freemasons, but will die game." I had heard that he had never allowed a fugitive slave, who reached a court where he practiced, to be taken back. He took out his pocket-book, handed me $90 in bank bills, and said: "Take that and go dowu into Adams county and lecture, and if they Morganize you, we'll make a party out of it." On my declining to take it, he said, "Never mind, I am one-and-twenty in such things, and I know they cannot be done without money."

At that time Stevens' enemies accused him of gambling and licentiousness. He prosecuted a neighbor-

ing Democratic paper and obtained judgment for damages which wound it up. This I did not then know. I went to my lodgings, and, unwilling that Mr. Stevens should suppose that I waived my religion to secure his friendship, I wrote him that I knew nothing of the truth or falsehood of those charges, but had sought his acquaintance as I would that "of a wicked man of influence in behalf of a good cause, which it was for his interest to serve." His reply contained these words:

"This is the first line or word I have ever penned in explanation of my conduct as assailed by my enemies. Probably as between us and our Creator, all of us are somewhat deficient. I know I am deplorably so. But as to my fellow men, I hope so to live, that no one shall ever be wronged or suffer on my account."

I believe his confession was as sincere as his purpose was magnanimous.

In Adams county Cooper and Smyzer met me in the court-house at Gettysburg in debate. A mob, encouraged by elder and Judge McLean broke up our meeting, and would have injured me, but Cooper defended me. Mr. Stevens was enraged. He came down from Harrisburg, called and addressed a court-house meeting which was crowded to a jam, and I never listened to such speaking from human lips. Every sentence was argument, eloquence and invective combined and condensed. Giving his words as a report of his speech, without his overwhelming, crushing looks and intonations seems like pointing to a shivered tree, as a description of a thunder storm.

Judge McLean had said, "We have no slaves here, why come here to disturb our borough with discussion of slavery?" And a Universalist had used the court-house a Sabbath or two before, with no objection from the Judge.

"Indeed!" exclaimed Stevens, "So then, human liberty is become a local question, is it? to be discussed only in particular localities! There comes along a Universalist here, and you quietly hear him deny all the doctrines which Christ and the apostles preached, and allow him to pass on. But if a man comes to speak for *universal liberty*, him you answer with violence and rotten eggs! *Shame!* SHAME!! SHAME!!! What freeman does not feel himself covered all over with burning blushes, to find himself surrounded by SUCH freemen?"

At this point the poor old judge broke through the crowd and fled from the court-house. There were no more pro-slavery mobs in Gettysburg.

The Pennsylvania Constitution was to be revised. A Democratic leader and hater of Stevens thought this a good time to crush him. He issued a call for a "Convention of the friends of the integrity of the Union" to meet the day previous to the Constitutional convention. In a few weeks over seven hundred delegates were appointed to McGiffin's convention. The people were exceeding mad against the Abolitionists. A constable in Chambersburg had lately received one thousand dollars for catching and returning fugitive slaves. And a military major had lately seized and sold a free woman and five children, out of the same county, pretending they were slaves, and bought a uniform with the money! Such men throughout the State raised mobs of boys, who, when undeceived, were ready to mob on the other side. Van Buren wished to secure a re-nomination, and John Walter was sent from Washington to Harrisburg, to stir up the Democrats to suppress Abolitionism. The McGiffin convention took like fire on a dry prairie. I wrote Mr. Stevens, then at home in Gettysburg, to have Charles B. Penrose of Carlisle, appointed to the "Integrity of the Union" convention. I said, "Get Mr. Penrose to force the convention to commit itself for or against slavery. If they oppose slavery the South will oppose them. If they go for slavery, we can make the people, who really hate slavery, oppose them." To my delight and astonishment Mr. Stevens had himself appointed instead of Penrose.

The day came. I managed to squeeze into the densely packed old court-house in Harrisburg. I stood behind a pillar, and sketched and afterward wrote out a report of that remarkable melee. The report was published, and I was told that Mr. Dunlap and others at the State house next day were so overwhelmed with Mr. Stevens' truth, patriotism, justice and eloquence, blended with wit, satire and sarcasm, that reading the report they rolled on the carpet and shook their sides with laughter. Mr. Stevens shortly after saw John Quincy Adams in Philadelphia. That great man had read the proceedings, and highly complimented Mr. Stevens on his defeat of such an assault of personal, political and pro-slavery malice, veiled under professed love of the Union.

Mr. Stevens came in late, and his coming was greeted by the dense crowd with looks of fear, hatred and wrath. An old Whig, Judge Beard, was in the chair. A preacher from Pittsburgh rose, on some motion, and said:

"Born, sir, in Tennessee, raised in Kentucky, I am an exile from my native State on account of slavery; yet I have come to this convention ready to peril my all in the cause of our national Union."

Stevens, as soon as the man had done, sprang to his feet. In an instant every spit-box was kicked and rattled. Hundreds hissed, and the mouths that did not hiss, groaned and howled. It was bedlam uncapped. For a moment I was stunned, till I looked at Mr. Stevens. He turned with calm haughtiness around and looked that storm of howls and hisses in the face! Then turning, with an emphasis utterly indescribable, above the uproar he said:

"MR. PRESIDENT:—We're not slaves here in Pennsylvania! And—if—(slowly and solemnly) the attempt is made to make us such, there are some of us in this court-house who will make resistence enough to let Pennsylvanians outside know the doom that awaits them!"

The house was now so still that you could hear the clock tick. He then turned toward the preacher and imitating his drawl, said:

"Sir, I deeply sympathize with my respected friend over the way, in all that he has done and suffered in the cause of our glorious Union which we have now first met to promote! Indeed, sir, so moved am I at beholding him, an exile from his native State, driven out by slavery, that I am ready to join this convention in a vote of reprobation of that foul institution which drives white men from their homes to wander as exiles in distant States."

Here his voice, loud and clear as it was, was drowned with an uproar of applause, hands clapping and voices shouting, the same which had hissed him a few moments before. The crowd saw through the hypocritical patriotism of the preacher who had a paper to circulate; and Mr. Stevens' taking him all in pious earnest, imitating slightly his voice and manner, his mock-commiseration for the preacher, and keen, terrible satire on the pro-slavery leaders of the crowd, who, he assumed, were all anti-slavery as he was; so overwhelmed them by his drollery, wit, and sharp, fearless justice, that, from that time he had the convention wholly under his control. And when McGiffin put in his resolutions, Stevens would move to amend by adding words in favor of human liberty, from the Pennsylvania Constitution and Bill of Rights which they dare not vote down, so that he turned the whole thing into a farce, as it was, and they broke up in a roar of laughter.

Somewhile afterward I wrote Mr. Stevens that the anti-slavery cause wanted nothing but a leader such as he to insure success and make the country free, and urged him to embark in the cause for the country, God and humanity. He replied:

"I should obey your advice; but, through the failure of a partner whom I trusted with the entire control of my business, I have failed for some ninety thousand dollars; and I know no way out of such things but to pay the uttermost farthing. I have moved up to this rich county [Lancaster] to earn the means to pay my honest debts."

He did pay them. But it took him sixteen or seventeen years out of political life. He entered Congress the second time not long before Lincoln's election, when the country was reeling and rocking like the ocean in a tempest; and, to use the bold metaphor of Byron, he laid his hand on the ocean's mane!

Mr. Stevens' Congressional life is a theme for an epic poem. His ninety thousand dollars debts, which by a bankrupt law he could have paid as many professed Christians paid theirs, with the stroke of a pen, were all paid up. He had neither wife nor child. Years had chastened his ambition, and he came to his country in the hour of her supremest peril. He entered the House of Representatives just before the storm which had been brewing in Southern lodge-rooms for thirty years, was to burst on the country. Chase, a Wirt Anti-mason in 1831, was Secretary of the Treasury; Seward, the Anti-masonic leader of New York, Secretary of State; Charles Francis Adams, Anti-mason by birth and conviction, was at the English court, our chief point of danger abroad; Stanton, said to have been an original Anti-mason, Secretary of War; and Stevens, in the House, where all money bills originate, was chairman of the committee of supplies,—all appointed by Abraham Lincoln, who, of course, knew his men. These men were God's battalion of statesmen and diplomatists against the lodge-and-slavery war! They all, as Lincoln said he had, had "oaths registered in heaven;" but none registered in the lodge.

Mr. Stevens' genius seemed to be ubiquitous. He had been the soul of the first national nominating convention of the people, (September 26, 1831) ever held in this or any other country. This convention was held by Anti-masons! His nomination of Wirt and Ellmaker had failed to elect, but drew a popular vote of two hundred and twenty-eight thousand.

But now he had his heart's desire, a government unsworn to shelter crime. He labored like one inspired. The *Congressional Globe* shows that he made but few set speeches, and never long ones. But the House record is thick set with such entries as: "Mr. Stevens moved to go into committee of the whole on the state of the Union;" "To proceed to the unfinished business on the table," etc., etc. And when he said, "I want such a thing done." "We must to-day accomplish such and such legislation, or this or that interest will suffer," the record shows that his will was obeyed. He kept the wheels of the government oiled and in motion till they passed over the neck of the Rebellion.

Wirt, nominated in 1831, had in his acceptance styled the lodge "a political monster, as fearful as the Invisible Tribunal of Germany or the Inquisition of Spain." That invisible tribunal had inaugurated the war. The *Voice of Masonry*, though published in Chicago, had denounced the Union soldiers who had been drawn into the lodge and yet fought the rebels who had made Masonic signs, as "worthy of the contempt of the world of Masonry;" adding, "*Masonry knows nothing about this flag or that flag;*" and Stevens, who understood the crimes and treacheries of the lodge, and who in 1836 had refused to sign the new Constitution of Pennsylvania, which he had helped to make, because it denied the ballot to intelligent blacks, was now in a position where he could give his principles effect. He moved to enlist 150,000 colored soldiers. He had before moved to give freedom to slaves who should aid in suppressing the rebellion. He moved, to crown all, the 13th Amendment forever abolishing slavery in the United States. But his most stupendous exertions were given to furnish "the sinews of the war." Brockett, while lauding him, says: "His views on finance have been regarded as less sound than on other questions." And why? Because Senator Voorhees in my hearing (March 1, 1883) told the truth when he said, "A bank association comes here and dictates legislation from one end of this Capitol to the other, and every Senator knows it."

A treasury note bill, shaped by Stevens, had passed the House and thousands had congratulated him, and hoped it would become law. But a cloud of banks settled on the Senate and that body altered the notes so that they were not equal to gold but receivable for only part of the dues to the United States. This was to favor gold gambling by the banks, which it did. Stevens bitterly opposed this alteration, but finally voted for the bill as altered, because, he said, "I live among *men* and not among angels." It was the best he could do. Feb. 20, 1862, he made a melancholy speech in which occur the following passages:

"After we had made a currency for all, and made it equal to gold, we made an exception, and declared it was not equal to gold, and should only be a currency for some. The bill now creates money, and, by its very terms, declares it a depreciated currency."

"It makes two classes of money, one for the banks and brokers another for the people."

"The banks took fifty millions of our six per cent. bonds, and shaved the government five millions five hundred thousand dollars on them; and now ask to shave the government fifteen or twenty per cent. to pay themselves interest on those very bonds on which they had already been paid a five and a half millions shave."

Mr. Lovejoy, who did not understand it, suggested that the government "pay gold." "But," said Stevens, "the banks have suspended payment, and will not disgorge a dollar of coin; so the attempt would compel us to buy their gold at a premium, and thus put us again into the clutches of these harpies!" He then mournfully checked himself, saying: "I do not like to use bitter terms."

Jan. 8, 1863, Stevens, as chairman of the Ways and Means committee, reported against creating our present national bank currency, based on United States bonds. One needs not to understand banking, to see that Mr. Stevens, as a financier, was honest, fearless and right. If a greenback was worth a gold dollar anywhere, it should have been worth it in the United States customs, where it was not receivable. The power which created it, refused to receive it! For a time the greenbacks were worth only from one-half to three-fourths their face; the banks suspended specie payment, and used their gold to gamble; buying those bills for one-half and upward and receiving the whole of their face. Nothing but the out-burst of gold from the mountains, the victories of our armies, the millions brought by emigrants and the boundless production of free labor, kept the banks which Stevens called "harpies," from sinking the currency. And what need there was of two kinds of currency, greenbacks and national bank currency, no rational man can either understand or explain. Mr. Stevens was correct. But the country survived the double depletion of war and bank speculation. His work was well and nobly done.

Like the old reformer kings of the Hebrews, he was not personally faultless, but in his public capacity "*he did that which was right before God;*" and like the best and bravest of those kings, to those who reproved him he never denied his errors, but honored those most who were most faithful to him. I saw him in his brick house near the Capitol, but a few weeks before he died. The woman who kept his house said that he sometimes cried to God in his chamber alone and by himself, with groanings that alarmed the house. O how unlike Mr. Webster, or even Mr. Sew

[*Continued on 12th page.*]

The Home.

LOVEST THOU ME?

If Christ the Lord should come to-day,
As erst to Peter by the sea,
And low and tenderly should say,
"O, my disciple! lovest thou Me?"
To thee and me,—
What would our answer be?

"Yea, Lord, thou knowest," if we should cry
With ready lip and beaming glance,
"We'd stand for thee 'neath any sky,
With flag unfurled and lifted lance,"
For thee and me
Would this the answer be?

And if he showed his hands and feet
Sore wounded on the cruel cross,—
And asked us still in accents sweet,
"Nay! lov'st thou me in pain and loss?"
From thee and me
What could the answer be?

For life is like a summer day,
So bright, so full, so glad, so strong!
And roses strew the onward way,
And we are marching with a song,—
For thee and me
What answer could there be?

Just this: "We surely love thee, Lord;
Our wills are weak, our hearts are poor
But clinging to thee, in thy word
We trust, and we shall aye endure."
For thee and me
This would the answer be.

It would not do for us to boast;
We have no merit, we are frail.
Our strength is weariness at most,
And oft when we are tried, we fail.
"But we trust thee,"—
This would our answer be.

And bliss and bane, and joy and grief
And all things work for good, if we
Can answer, "Yea, Lord!" swift and brief,
To that keen question "Lovest thou Me?"
For thee and me
This should the answer be.

—*Margaret E. Sangster.*

MORAL CHARACTER OF THE OPERA.

A Cincinnati correspondent of *Zion's Herald*, Boston, discusses the moral effect of the brilliant opera season just closed in the "Queen City of the West," in the following forcible paragraphs:

"Of the ten operas rendered, five were little less than glorifications of licentiousness. In one the heroine was a member of the demi-monde; in the next she was an innocent girl who yielded to the solicitations of the seducer. In both cases she is pitied, petted, languishes, and dies, only to leave the impression that her sufferings were not merited by her sin. In one opera the plot opens with the revelation of a dastardly outrage upon innocence; in another the hero is utterly given up to lust; in another he ruins his victim; and in a fourth his efforts are foiled. Thus the operas succeeded one another in an almost unbroken procession of lascivious revelations. How the effect can be other than to familiarize the opera-goer's mind with the arts of the libertine and the unchaste it would be difficult to tell. And there are no means by which the mental pictures and suggestions so vividly produced by the lifelike acting and the penetrating voice of song may be eradicated from the memory.

"In the less objectionable operas, jealousy, intrigue, and murder formed the staple of the plots; and in two of these, at least according to newspaper report, the ballet was introduced, probably to relieve the tameness of a performance which lacked the gallantries that enlivened the coarser five. That the ballet was not more largely introduced was due to the fact that it is an innovation even in the Paris of America. In the gay metropolis which Cincinnati seems bent upon imitating it is said to be all the rage. Here the managers of the festival were bold enough to secure the services of a professional *danseuse* whose performances were received with great favor by the immense audiences present. As the fruit of this we may confidently look for a number of experts in that shameless art to appear ere long in our own community. Yet all this did the Christian encourage and support in attending the opera.

"No doubt many were deceived by the representations which the managers made. It was given out and currently believed that the operas to be rendered were of the highest grade, and that the principal singers were ladies and gentlemen of unquestionable social and professional position. And these representations were true. There are no operas of a higher grade musically than those rendered at this festival. There are no singers more capable nor of better social standing than those who took the leading *roles*. But what a speaking fact is this! Out of every ten of the best operas five are unspeakably foul. As for pure operas, there are none. If the matter is unobjectionable, the action will provide the necessary obliquity; otherwise it would fall flat.

"As to the singers, what must be the state of feminine delicacy in a woman who could act the part of a member of the demi-monde, or knowingly allow any man, even in pretense, to tempt her virtue. These are matters about which the true womanly instinct forbids that she should play. It is a horrible sacrifice which the opera goer demands of the opera singer, that she should do all this for his sake."

PROBATION NOW.

Immediate, total and affectionate self-surrender of the soul to God is demanded of all responsible human beings every instant by conscience, which is the voice of God. Postponement of obedience is disobedience. All delay of surrender to God is rebellion against God. The Divine summons is incessant, and refusal to obey it is nothing less than incessant rebellion. Thousands and millions of times in a single week, or, it may be, in a single day, the Divine voice within the soul whispers, "Thou oughtest," and the soul answers, "I will not." Choices are as multitudinous and as instantaneous as thoughts; but the thoughts of a single day no man can number, and yet conscience judges every choice, and all the secrets of the thoughts of the heart. A continuous evil predominant choice implies a continuous series of subsidiary evil choices; and so the evil choices of an evil man succeed each other with the rapidity of thought. It is the repetition of actions that makes them habitual. Repetition is the hammer which forges the chains of habit, and our own free choices wield the hammer. The supreme word of reason, therefore, speaking in the name of practical wisdom, is Now. The supreme word of conscience, speaking in the name of Eternal Right, is Now. The supreme word of the scientific school and of the Scriptural school in theology is To-day. The supreme word of the siren school of every form of false liberalism is To-morrow, a more convenient season, or possibly, the intermediate state. Incessant repetition of rebellious resolves in response to incessant solicitations from the divine voice of conscience must ultimately, under natural law, fix character in the sense of making its moral state permanent.

It is, however, my special office here to insist on the relations of religious truth to natural law; and therefore, I emphasize the fact that he who is incessantly saying, "I will not," while the Divine voice says, "Thou oughtest," is fixing his character under those mighty natural laws by which habit propagates itself, and by which sinning against light blinds us to the very illumination needed to rectify our condition. Hold unflinchingly to the first truths, the fundamental, primary religious verities, that similarity of feeling with God is necessary to peace in his presence, and that the longer we live in dissimilarity of feeling with Him, the longer we are likely to do so.—*Joseph Cook.*

THE MENNONITES.

The Mennonite reservation, east of the Red River and about twenty-five miles southeast of Winnipeg, is now as well populated as any district of the province of Manitoba, and the most recent immigration has been directed to a reservation of seventeen townships adjoining the frontier, and extending west of Red river to Pembina mountain. The settlement on the reservation first mentioned, called Rat river, consists of 650 families, and on the second reservation, called Dufferin, 450 families have been settled. In addition, thirty-three families have been settled near Scratching river, and the recent arrival of thirty-five families will go to Dufferin.

Estimating five to a family, the Mennonite settlements of Manitoba contain a population of 5,865, which will doubtless be increased steadily, but by no means with the volume of the past three years. The Mennonites who remain in Southern Russia, though inclined to emigrate in consequence of the termination of the stipulation exempting them from military services, are not prepared to sacrifice their possessions. When they can sell without disadvantage they emigrate. The exodus is, therefore, likely to be gradual, especially as the Russian government, while insisting on the right of conscription, assents readily to special assignments of service in deference to the Mennonite conscience—such as transportation, forestry and hospital service—very much as the Quakers of the United States during the late civil war were subjected to military service, but relieved from bearing arms.

The emigrating class of Lutheran Quakers, known as Mennonites, are neither the rich nor the poor, but are an intermediate body, who are, however, by no means destitute. Mr. Hespeler estimates that the sum brought into the province by the Mennonite immigration is $500,000, and the recently arrived thirty-five families have not less than $10,000,

There are Mennonite settlements in the Western States, but the land system there enforced does not admit of special reservations, and Manitoba has thus been enabled to present greater inducements for this class of settlers. Here the community can organize itself fully according to its traditions, including the rural village life of the dorf—or dorp, as we believe the word is Anglicised—a custom which has great merit socially and will warrant some fullness of detail.

A group of families—usually sixteen in number—take their homesteads separately, but proceed to throw them together, selecting the most desirable situation for a village or dorf, through which a street two chains wide is laid, and the plat divided into half acre lots, with assignments for church, school or other public use. A tract most suitable for tillage is then selected in a block, which is enclosed, and within which each head of a family cultivates that portion of his allotment—for there is no communism—that he finds convenient. A hay meadow, held also in severalty, is chosen, and the remainder of the consolidated homesteads is used as a range for cattle and other animals, which are invariably attended by a herdsman who is paid by the dorf. The village lots and other subdivisions are distributed by lot.

The houses—only found in the dorf—are comfortable, heated by central brick ovens, warming three or four rooms. The same roof usually extends over separate lodgings for cattle, although in this respect there is a growing tendency to have different tenements. Each family has a yoke of oxen, two cows and indefinite poultry. The pig is not wanting; and there are five hundred sheep and a hundred and fifty horses on the Rat River Reservation.

The municipal government is a simple democracy. The heads of families annually select a mayor or reeve, who is the chief executive officer, constantly conferring with his constituents. Over the whole community is a president or elder, selected for five years, and who, associated with the mayors of the dorfs, form a court for the final adjustment of all disputes and the enactment of all necessary ordinances. The president may act in all matters relating to a separate village in concurrence with the mayor thereof.

The church organization is quite distinct from the civil administration. The people elect a clergyman in each dorf, and a bishop to preside over the whole community for periods of five years. They receive no stipends. The teachers of the schools, one held in each village, are chosen by the people, but are paid a moderate compensation. Marriages are free; no allotment is made as formerly among the Moravians, and they are usually contracted early, the pair often remaining with the most prosperous of the parents for a year or two.

An admirable system of mutual insurance against fire prevails under a board of directors elected by the whole community. The insured are not restricted in amount, but contribute *pro rata* in case of any loss.

The mayor of a dorf, with two assistants, constitute an orphan court for the distribution of estates and the custody of the funds of orphans, for which the property of every villager is liable, deducting from the said orphan fund whatever contributions for the relief of the few destitute orphans may be found necessary.—*Winnipeg (British Possessions) Standard.*

Woman's Dethronement.—Whatever works toward destroying the home or detaching woman from the home idea, any unfitting her for the place in the home, any making her, through ease, selfishness or luxury, or curiosity of learning, or over esteem or ambitious rivalry of man, disloyal to the spirit and ministry of home is, practically, her dethronement, her degradation, overturning the settled order of the world and flouting the ordinances and decrees of God himself. And the true measure and glory of a woman is to order, comfort and adorn her home.—*Dix.*

It is true nobody was burned in the Salem witchcraft craze—but an old man of eighty died a worse death, by being very slowly pressed to death, in the horrible manner known to Old English Law. Witchcraft was a common superstition of the time. In Connecticut a reputed witch was pitched into the river to see if she would float; one was hanged to the yard-arm on an emigrant ship coming to Maryland, to silence the clamor of the crew; in North Carolina, one was put to death; while in an out of the way place in the State of New York it is said there was a mild witchcraft excitement in this very century.—*The Century.*

LITTLE HEADS TOGETHER.

NEVER MIND.

What's the use of always fretting
At the trials we shall find
Ever strewn along our pathway?
Travel on and never mind.

Travel onward—working, hoping—
Cast no lingering look behind
At the trials once encountered—
Look ahead and never mind.

And if those who might befriend you,
Whom the ties of nature bind,
Should refuse to do their duty,
Look to heaven and never mind.

Friendly words are often spoken
When the feelings are unkind;
Take them for their real value,
Pass them on and never mind.

Fate may threaten, clouds may lower,
Enemies may be combined;
If your trust in God is steadfast,
He will help you, never mind.

—*Selected*

A STORY OF HAWAII.

BY EDNAH SHAW.

Many years ago the natives of the Sandwich Islands had a superstition that certain places or things were *tabu*, or sacred, and the penalty for touching the *tabued* article was death. They supposed if men did not kill whoever violated this law, the gods would do so. But when they saw foreigners disregard their notions and yet remain unharmed, they suddenly lost faith in the power of the gods, and gave up their system of *tabu*. However, there remained for some years a great fear of one goddess, Pele, who was supposed to inhabit the volcano of Kilauea. The natives had great reverence for this dread goddess, and threw into the crater of the volcano vast numbers of hogs, both cooked and alive as offerings to Pele.

Kapiolani was a chief's daughter and the wife of a governor of Hawaii. When the missionaries first knew her she had two husbands, and was said to be intemperate. Her heart was soon moved by the truth, and she built a church that the people might worship in comfort and quiet. Only five years after the missionaries landed and when but few of the natives believed the gospel, this woman determined to show them the utter folly of their fears about the goddess Pele. She resolved to walk over the mountain and thus prove the power of Pele to be simply nothing. Her husband and other friends sought to dissuade her, but she answered them: "If I am destroyed you may all believe in Pele." When a woman claiming to be a prophetess of Pele warned her not to approach the mountain without an offering, Kapiolani opened her Testament and read to her of the true God and Jesus as the Saviour of men. Down to the brink of the crater she went, eating some of the berries sacred to Pele, and threw stones into the flaming pit. Standing calmly there she said to the people who accompanied her, "Jehovah is my God. He kindled these fires. I fear not Pele. If I perish you may fear her power; but if Jehovah saves me now you must fear and serve him." She then called for the singing of a Christian hymn, a prayer was offered, and she went on her way. From this time till her death in 1841, she lived a brave and humble Christian life, honored by all who knew her.

This woman, in her ignorance and vice, was in the condition of untold multitudes who, to-day, wait in darkness for the rising of the Sun of righteousness. Who will go to carry the "good tidings of great joy?" Who will give "as God hath prospered," till the treasury shall be full and overflowing? Then the islands of the sea will soon be given to Christ, and the uttermost parts of the earth.

BAND OF HOPE BIBLE LESSON.

INTEMPERANCE.

Golden Text.—Wine is a mocker, strong drink is raging, and whosever is deceived thereby is not wise.—Prov. 20: 1.

Ques. 1. What is the subject of this lesson?

2. What is intemperance? The habitual use of intoxicating liquors is what we generally mean by the word, but the use of tobacco is a form of intemperance, and also eating or drinking more than we require, or is good for us.

3. Repeat the Golden Text,

4. What does it mean by "wine is a mocker"? "Mocker" means literally a "scorner"; i. e. men are made such by drinking it. They mock at the Bible and sacred things.

5. What does the Bible say about scorners? Prov. 13:1; 15: 12; 24: 9.

6. What does it mean by "strong drink is raging"? It means that it makes men so who use it. It takes away their senses and causes them to commit crime. Statistics show that more than eighty per cent of all our criminals are made such by the use of alcohol.

7. What is pronounced of the drunkard? Isaiah 5:11–22.

8. Name one effect of wine and strong drink. Isaiah28:7. It confuses the mind, and unfits those who use it to judge correctly in important matters. Doctors and lawyers who drink are not fit to be trusted with the lives of patients or the properties and rights of clients.

9. What does Solomon tell us not to do? Prov. 23: 31.

10. Why? Prov. 23: 32.

11. What does it mean by "biteth like a serpent and stingeth like an adder"? The drunkard is always miserable in mind and body. Drinking shortens life, poisons the brain and nervous system, and frequently causes delirium tremens.

12. If we refuse to touch or even look at what intoxicates are we in any danger of becoming drunkards?

13. Then is not God's rule a very wise and safe one?

14. What can no drunkard inherit? 1. Cor. 6: 10.

15. In view of these facts how ought we to feel towards the drunkard? We ought to pity him and do all we can for his reformation.

16. What practical truths do we draw from this lesson?

That the practice of drinking makes men mock at sin and despise God's word.

That it hurts the understanding and judgment.

That it finally kills the body.

That in the end it destroys the soul.

That total abstinence is the only safe rule.

That we must do all we can to induce those who drink to reform. E. E. Flagg.

OPEN YOUR BIBLES.

5. BREAD. John 6.

I AM THE BREAD OF LIFE: HE THAT COMETH TO ME SHALL NEVER HUNGER: AND HE THAT BELIEVETH ON ME SHALL NEVER THIRST. John 6: 35.

1. Bread the staff of life. Isa. 3: 1; John 6: 51.

2. God's gift. Man cannot make one grain of corn. Matt. 6: 11; Psa. 65: 9; John 6: 32.

3. Corn passes through many processes in becoming bread. Isa. 28: 28, 29; 53: 5.

4. Bread must be eaten. John 6: 53–57; Jer. 15: 16.

5. It strengthens the body. Phil. 4: 13; Psa. 138: 3.

6. It becomes part of ourselves. Gal. 2: 20; Eph. 5: 30.

—*Notes for Bible Study.*

THE TIGER AND PANTHER OF THE INDIAN JUNGLE.

The tiger, the tyrant of the Indian jungle; has, as is due, the precedence over his feebler or less dreaded congeners. Skirting the base of the Himalayan range, extending east and west for many hundreds of miles, is a tract of land covered with jungle, called the Terai; this is his chosen home. Cradled in the long feathery grass of the jungle, he gambols about in his infancy playful as a kitten, and usually attains when full grown the length of nine or nine and a half feet. Wild hogs, deer, and all the larger species of game are his usual prey; but sometimes a pair of tigers will take up their abode within a mile of a village, sallying out from their lair every three or four days to pull down a bullock or a buffalo, always selecting the fattest in the herd. The strength of their muscular forearms is enormous. Captain Baldwin says: "I remember in Assam a tiger in the dead of night leaping over a fence nearly five feet high, seizing one of the largest oxen, and again leaping back, dragging the bullock after him across several fields and over two hedges." In his old age, when his teeth become worn, he not frequently becomes a man-eater; and such is the devastation he then occasions, that whole villages are sometimes deserted, and extensive districts laid waste from dread of these feline scourges. In these disastrous circumstances the advent of an English sportsman with his rifle and elephants is hailed as a god-send by the whole neighborhood. A tiger when brought to bay often "spit," exactly like a cat. Contrary to the received opinion, tigers seldom roar; but at night the forest resound with hideous din of their cries, which resemble the caterwauling of a whole squadron of gigantic Tomcats. In making a charge the tiger utters a series of short, vicious, coughing growls, as trying to the nerves as the most terrific roar. Tiger hunting, even from elephantback, is always accompanied with danger. One day when Captain Baldwin and a friend were out beating the bush for tigers, one of his beaters, a fine young man, "foolishly crept forward to try and discover the actual spot where the tiger was hiding. He must have approached within a few feet of the animal, for it struck but one blow without moving or exposing its body, and dashed the unfortunate man with great violence to the bottom of a stony ravine." He was rescued at once, but died the same evening, his skull having been fractured by the blow from the tiger's paw. In tiger shooting, when you discharge your piece, whether you hit or miss, you must not move, but, standing perfectly still, keep your eye on the animal and put in a fresh cartridge. Many lamentable accidents have occurred from sportsmen going rashly up to fallen tigers, erroneously supposing them to be dead. One or two stones should always be thrown first, to see what power of mischief is left in him, for it is quite possible that he may require another ball as a quietus. A tiger cannot climb trees, but he can spring to a considerable height, and this should be remembered in shooting them from what are called machans, a sort of framework of poles resting on the higher branches of a tree. An officer, some years ago, in Central India, got into a tree which overhung a watercourse to watch for tigers. He was a considerable way up the tree, but he did not advert to the fact that the high bank of the ravine behind him was almost on a level with him. In no long time a tiger came to drink, and he fired at and hit it but failed to kill it; when the enraged brute rushed up the bank to the higher ground behind, and springing upon him, dragged him out of the tree, and hit and tore him so frightfully that he died very soon after he was rescued. Powerful and ferocious as the tiger is he is afraid of the wild dog. A pack of these ravenous creatures, finding strength in their union, will set upon, kill, and devour a tiger. In the opinion of some old Indian sportsmen, the panther is even more to be dreaded than the tiger. He is a large, powerful, thoroughly ferocious brute. In old age he also sometimes takes to man-eating, but not so often as the tiger does. Our author, however, gives an instance "of one in Gwalior who had devoured over fifty human beings, and was the terror of the whole district." One evening Captain Baldwin, along with a friend, was perched in a tree in an open part of the jungle, near the carcass of a cow, which had been killed as was supposed by a tiger. The body was covered with birds of prey struggling and fighting over it like so many feathered demons, when suddenly a great commotion occurred among the noisy diners-out, and with a wish h-h of their heavy wings they left their dainty fare, and flew into the trees close by, making way as it appears for their betters, for very soon a huge brute approached the carcass, and began to tear and gnaw at the flesh. "A tiger?" whispered the Captain to his companion. "No; a very large panther," answered the other, firing as he spoke, but not killing the animal. In a minute he recovered himself, and, springing up, made straight for the tree. It was an ugly situation, for although a tiger cannot climb a tree, a panther can, as well as a cat. As he approached, another shot was fired at him which passed between his forelegs, and he paused and looked up. "Never," says our author, "shall I forget the devilish expression of that terrible countenance." An awful moment of suspense followed, during which Captain Baldwin contrived to give him his quietus.—*Chambers' Journal.*

A Bright Dog.—A friend of mine has a rough-haired collie, wise and exquisitely moddled. One evening a lady of the household, with whom he was a special favorite, stooped quietly, as he lay asleep on the rug, and placing her face close to his head blew sharply with a slight shout in one of his ears. Tickled and startled, he jumped up and moved off, seemingly offended. In the course of the evening the lady happened to be reclining in an easy chair, when the collie was observed by some of the inmates to rise, and make a circuit, to move stealthily toward the chair, put his fore paws on one of the arms, and, placing his nose close to the lady's ear, to give a sharp bark and instantly bound off.—*Spectator.*

TEMPERANCE.

The darkness of Germany on the temperance question may be inferred from the fact that the Moravian brethren carry on two breweries to help missions. The darkness of Britain has long been shown by the fact that eminent members of the benevolent and self-denying sect called "Friends" carry on immense breweries, and own hundreds, perhaps thousands, of beer-shops in London.

The Boston *Congregationalist* records as a significant fact that recently Major Burke, proprietor of the New Orleans *Times Democrat*, had the sporting news omitted one day in order to make room for a column on the organization of the Woman's Christian Temperance Union of Louisiana. But the next day 200 subscribers stopped the paper.

The suggestive fact is published by the *Sunday School Times* that in a certain manufacturing town an employer, on a recent Saturday, paid to his workmen $700 in crisp new bills that had been secretly marked. On Monday $450 of those identical bills were deposited in the bank by the saloon keepers. When the fact was made known, the workmen were so startled by it that they helped to make the place a no license town.

Governor Stanford has offered to purchase the entire town of Vina, Tehama county, Cal., on these conditions: He will buy all the real estate and improvements thereon for a nominal sum—say $1—and immediately sell and reconvey the same property to the owners, provided that he is allowed to insert a clause in his deeds that no intoxicating liquors shall ever be sold in the town of Vina. He will further obligate himself to build a fine two-story school-house, large enough to accommodate all the children of the town. He will agree to import 100 German families to work his extensive vineyard and orchard, and will exclude from his premises all Chinese labor.

Mr. Joseph Cook, in a recent lecture, said: "When the present Emperor dies there will come to the throne in the German Empire a man of most liberal opinions in theology. The Crown Prince is not a rationalist. I do not regard him as an opponent to Christianity; but he is married to a daughter of Queen Victoria, who thinks that any man who believes in miracles is either a hypocrite or a fool. She was a pupil of Strauss. One of the first important remarks I heard on going to Germany nine years ago—and the sentence came from no less a man than Professor Tholuck—was that the Crown Prince had married a woman of frivolous opinions in theology, and that great harm might ultimately come to the Empire from her being a pupil of Strauss, the author of the mythical theory. A similar opinion I met often on a recent tour to six of the foremost German cities and universities."

(*Continued from the ninth page.*)

ard, in his life and in his death! Millions of children in Pennsylvania will be educated, without knowing that they are indebted to Mr. Stevens for the schools where they are taught. While negleeting personal religion himself, he educated pious and exeellent young men in eollege. When Mr. Webster, onee his politieal idol, made his eelebrated pro-slavery speeeh, he compared him to Pope's deseription of Lord Baeon:

"The wisest, brightest, meanest of mankind."

When poor Mr. Seward went with Andrew Johnson to aid Freemasonry in laying the eorner-stone of Douglas' monument at Chieago, he, in his plaee in the House of Representatives, ridiculed the two as a pair of aged clowns in a traveling eircus. He had bought a lot in a eemetery here, but would not be buried in it when he found colored people were exeluded.

When I said to him. "Mr. Stevens, do you love the Lord Jesus Christ any? Do you plaee any trust in him?" Though weak and under the power of medicine, he roused himself, and with his former energy of tone and manner, replied: "Well! when one sees his truthfulness; for he *was* the Truth, not to love him would be to be a wreteh! But for myself I must leave that—" and his voice subsided into silence.

When "the dead are judged out of those things written in the books, according to their works," haply it will be found there recorded: "*And he did that which was right in the sight of the Lord.*" And if the colored people on this continent ever erect monuments, their tallest one belongs to him. Among his last words to me, alluding to the murder of Morgan, he said, "And the lodge is no better now than it was then." And his abhorrence of the lodge will yet be as popular, as his views of slavery are now.

—Father Leuty, who left Chicago for Iowa and Kansas a short time ago, visited friends in Clarence and was last week in College Springs, Iowa, where he found an agreeable people, a quiet town, good farms and religious privileges, and was so well pleased that he thinks seriously of taking up a residence there.

—The *Franklin Repository,* Chambersburg, Pa., of Mar. 20, contains the following notice of the visit of President Blanchard to that city:

"President J. Blanchard, of Wheaton College, editor of the *Christian Cynosure,* Chicago, will preach at King street United Brethren church, Chambersburg, next Sabbath, (March 25th.) This distinguished educator, minister, and reformer is a man of national reputation, and is now at Washington, D. C., giving attention to the great problems pertaining to the morals and religion of the nation. Forty years ago he came to Chambersburg by advice of Thaddeus Stevens to lecture against slavery, and while a guest at Noel's hotel, was threatened by a large and angry mob which surrounded the hotel. He was providentially delivered from the danger. He has ever been a leading reformer on all subjects, no matter how unpopular at first. The public are invited to hear this venerable Christian gentleman. Quarterly meeting and communion services will be held at King street next Sabbath."

—A note from friends in Brush Creek, Iowa, informs us that Elder Rathbun spoke there Tuesday and Wednesday evenings, Mar. 20 and 21, to large and attentive audiences. His next appointment was at West Union.

—Bro. C. D. Trumbull says that arrangements are definitely made for a debate in Morning Star, Iowa, on Freemasonry. Rev. F. W. Evans, of the Methodist church, Oskaloosa, has agreed to meet Elder Rathbun, April 10th. Mr. Evans wants a four days debate, two sessions a day of two hours each, each speaker to occupy a half hour at a time. These arrangements are agreed to, and the question is stated thus: "Resolved That Freemasonry is anti-Christian and anti-republican." It is expected that this debate will be of unusual interest.

—A brief note from Mr. R. H. Chittenden, of Lyndon, Kans., tells us that our dear friend, his father, Linus Chittenden, has passed from this life to the joyful presence of his God and Saviour. He was nearly 81 years old, and his death was peacefully triumphant. His gentle, earnest, loving spirit will often be remembered in Northern Illinois. God grant to raise up through his testimony many young men who shall carry on the good fight he helped begin.

—Guizot, the eminent writer of France, says: "In order to make popular education truly good, and socially useful, it must be fundamentally religious. . . . . It is necessary that national education should be given and received in the midst of a religious atmosphere, and that religious impressions and religious observances should penetrate into all its parts. Religion is not a study nor an exercise to be restricted to a certain plaee or a certain hour; it is a faith and a law which ought to be felt everywhere, and which after this manner alone can exercise all its beneficial influence upon our mind and our lives."

American Politics.

NOMINATIONS FOR 1884.

For President,
JONATHAN BLANCHARD
OF ILLINOIS.

For Vice President,
JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with book of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

THADDEUS STEVENS.

ON THE NOMINATION OF NATIONAL ANTI-MASONIC CANDIDATES.

[Speech before the National Convention of 1830, in Philadelphia.]

It is known to many, and I aver, that, though I believe Masonry to be injurious to the cause of religion, it is also made to operate with more peculiar force upon our political institutions, and we have therefore a right to submit the subject to the people for their direction. I know of but one way that they can fairly express their sentiments, and that is, by the elective franchise

If we take this course, I know it will be said that this is a political convention. This will be the clamor of our opponents; but I regard their clamor as I would regard the idle winds. We are to be governed by what *we* believe to be the will of our constituents. We should take counsel of our friends, and not of those who are arrayed in hostility against us.

Now, although this convention is not strictly for political purposes alone, yet, in my humble estimation, there is no way by which you can make the Masonic fraternity feel and tremble, except through the medium of the elections. If we come here for the purpose of discussing and developing Freemasonry, without taking some effective measures to enforce upon that institution the results of our examinations, we shall place ourselves in a situation to merit the contempt of the public.

Now, this resolution is simply to inquire whether it is expedient to proceed to the nomination, etc.; and it was hardly expected that this would be met at the very threshhold in this way. And I ask, how are you to disseminate Anti-masonry, except through some such common medium? I admit you may extend it slowly—some remote brethren may pick up a stray newspaper occasionally, in which there may be some vague hints upon the subject; but few, very few, of all our citizens would know for years, that such a question has been here agitated; for the press is muzzled; it is closed. But nominate a candidate for President, and call him the Anti-masonic candidate, and it is a question which will interest every man, from North to South.

Even those high dignitaries, kings and princes, and royal companions in this country, will thenfind it incumbent on them to meet the opposition; to sustain their institution, or fall before tne march of their opposers.

Our citizens at the West, knowing that there are two great presidential candidates before the people, will enlist themselves under the banners of one or the other of the two candidates. But if you reject the resolution now before you, you shut out all inquiry as to the propriety of a nomination at all; and the people of the United States will say, "the Anti-masonic Convention have virtually decided that they have not the right to interfere with that nomination;" and what would be the effect of such a course?

On the other hand, if the nomination be made, all the people who are not now Anti-masons, would no longer have any inducement to suspend their decision; for they will espouse the cause of one or the other; their feelings will become warmed and interested on one or the other side. But if at some future time you attempt to introduce Anti-masonry, the opposite party will say, that the feelings of the people are pre-engaged, and the progress of Anti-masonry will stop till the next contest has gone by. In my estimation it is important that a committee should report upon the subject.

If we hold to the idea, that no nomination is to be made, and that we are carrying on Anti-masonry for the furtherance of a mere State contest, and that there is no higher object here or in any other part of the government, we have not only done nothing, but far worse than nothing—for we shall have shown that we do not intend to eradicate the evil, but to punish the sins of it in certain states, and upon certain individuals.

All who embark in this cause, should consider that Freemasonry contains principles which unfit any man to fulfil the high trusts of the government. On that principle we should act throughout.

THE MASONIC CANDIDATE AND HIS PROSPECTS.

Recognizing Gen. Butler of Massachuseets as the regular Masonic candidate for the Presidency, it is well to examine into his claims for that office. His chief service rendered to the country consists in having established, together with Generals Sickles and Logan, a great holiday, called decoration day. The day, it is true, has not become one of national observance, and never can be; nor in fact have any of the General's services ever been national, but only partisan. The General is Mason first, Democrat second, and Butler always.

The real value of decoration day consists in its peculiar fitness for getting fraudulent pensions. It is a Masonic machine admirably contrived for that purpose, under the pretence of a great good aiming at a great bad. But it is likely to be a powerful aid to the political prospects of the General. There must be at least two millions of voters of both the government and rebel armies, or Federal and Confederates as they are called, the greater part of which would vote for a pension. These voters added to the Democratic party would pretty certainly give the General the election. He has things at last right where he would like to have them. Observer.

What's in a Name?—Names of persons were originally descriptive of character, incidents in life, or birth, or something of the kind. If it were customary now-a-days to make names descriptive, the class of men known as Knights Templar would properly be called Knights Tippler. It would hardly seem proper to elevate a man of such a title to the Presidency of the United States.

The Churches.

—Rev. A. J. Chittenden is expected to preach in the College chapel, Wheaton, on next Lord's day.

—Rev. A. Ethredge, formerly of Marseilles, Ill., and by whose efforts largely that town was redeemed from saloon power, is now preaching for the Tonica brethren.

—The meetings in Montrose, Iowa, conducted by Bro. Ronayne, continued from the 10th to the 27th ult., being held afternoon and evening. A good attendance, he writes, was maintained, and a number professed salvation through Christ. He expected, on leaving Montrose, to visit Charleston and Donaldson before going to Birmingham.

—The *United Brethren in Christ* and the *Daily Herald* of Chambersburg, Pa., speak in warmest terms of the visit of President Blanchard to that city last week. He preached twice in the King St. church on Sabbath, Mar. 25, and on Tuesday evening addressed a large meeting in the court house upon the issues presented to American voters in the American platform.

—In the congregation of the Westminster church, Chicago, Rev. E. C. Oggel, pastor, twenty new members were received into the fellowship lately of the church, all for the first time confessing their Lord. George Williams, the converted actor, was present, and, as the occasion was the eighth anniversary of his conversion, the services were of more than ordinary interest.

—The relation of Freemasonry to practical Christianity is seen in the following statistics of the religious condition of Boston in 1826. At no time before or since has Masonry ever had so strong a grasp on the people as it had just before the Morgan revelation and abduction; and at no time was orthodox Christianity in Boston so low. Of the 44 places of worship at that time 12 were Unitarian, 7 Orthodox Congregational, 4 Episcopal, 4 Baptists, 4 Mission chapels, 5 Methodists, 3 Universalists, 2 Catholic, 2 Christian and 1 Presbyterian. One of the Episcopal, one of the Baptist, and both Christian churches were Unitarian, so that 16 out of 42 Protestant churches were Unitarian, and three were Universalists.

—The growing Russian influence in Bulgaria is adverse to evangelical missionary work. The school of the American Board at Samokov has been seriously interrupted, and a report has reached Europe that the Government has closed the schools of the Methodist mission.

—The *Christian Advocate* of New York announced last week: The Rev. P. R. Hawxhurst, pastor of Central Church, Yonkers, has received on probation a lady aged 100 years and 4 months. Her intellect is clear, sight good, hearing dull; but the goodness and long suffering of God have led her to repentance.

—The closing exercises of the Reformed Presbyterian Theological Seminary took place in Seminary Hall, Allegheny City, March 20th. There were seventeen students in the institution this session. Professors Sproull, Sloane and Wilson made reports of the work of the year, which were quite satisfactory.

—Rev. J. C. Armstrong, employed by the Chicago Congregational churches as city missionary, says there are 90,000 children connected with the Sabbath-schools of that denomination in the city, and the history of a number of churches shows that they had originated in mission Sabbath-schools.

—Much interest is felt in Washington City in the McAll Mission in Paris. A large meeting was held recently to further the objects of the cause. The friends of the mission propose to give it a more systematic character, and for this purpose favor a national organization which shall have the work in charge. One scheme proposed is to have a president and an executive committe of twelve. of whom eight shall be residents of Philadelphia, and the others representatives of Washington, Brooklyn, Syracuse,. and other cities which take especial interest in the work.

—The special committee of the American Board of Missions has invited President Chapin, of Beloit College, and Professor Mead, who is now in Germany, to act as a visiting deputation to the Western Turkey Mission.

—The Rev. Dr. J. M. Scudder, of Vellore, India, wishes that every missionary in that land were a medical man, and urges the home societies not to send out any workers who have not, at least, a slight knowledge of medicine. He visited two towns for several years in succession without gaining the least hold, apparently, upon the people, when a slight surgical service on his part opened both their hearts and homes. It also opened his eyes to the value of medical knowledge.

JOSEPH COOK ON MR. MOODY'S WORK.

Mr. Moody's revivals, I believe, have turned out thoroughly well in every case where they have followed up properly. On both sides of the Atlantic I have watched public sentiment concerning his work. I confess that I am one of his most earnest admirers. I offer prayer every day of my life that God will pour out upon his labors blessing above all that I can ask or think. A few men say, his work here or there has not eventuated well. Did the pastors follow it up? Was the seed deeply planted before he came? He is nothing but the shower, he is nothing but the opening in the clouds. God seems to speak through some evangelists, he gives them power to open the heavens and let the sunlight in upon spiritual fields. By endowment of heaven, this capacity was in Edwards, it was in Whitefield, it was in Wesley and Finney and it is in many an evangelist of to-day, thank God; but we must remember that the planting of the seed and the attending of the green shoots are quite as important as allowing the sunlight and the rain to fall upon the fields. In this city I happen to know that certain revered pastors who sit on the platform at this moment, and whom I must not name, have followed up carefully the converts who came forward in their fields of labor, in Mr. Moody's revival, and that if you go to these pastors and ask what has been the result of Mr. Moody's efforts here, they will say it has been glorious. In two or three instances reformed drunkards have become large benefactors of the churches, both spiritually and financially. The men who have followed up these converts give you a good report of Mr. Moody's work, but the men who folded their hands, the men who said, "Let the harvest take care of itself," the men who were immersed in luxurious lives and had torpid congregations, and who did not care to soil the skirts of their churches with any acquisitions from unpopular portions of our masses,—these persons, if you approach them, have usually, only a cold answer to give to any question as to the effect of Mr. Moody's work here. I care nothing for the answer of such men. I repudiate such men as authorities concerning this work. Greatly as we in America revere Mr. Moody's work, I found in Edindurgh deeper reverence for it than I find, on the whole, in Boston. I found in London, on the whole, higher esteem for it than I have been able to find, usually in New York. On both sides of the Atlantic, wherever I have been in fields he has visited, I have had abundant proof that his work, when followed up by the local pastors, has eventuated successfully. Look at Oxford! Were not the young men reached there? Why were they reached? Chiefly because God's truth was boldly preached and made fruitful by his Spirit; but partly, also, because Mr. Moody's hands were held up in part by men of position in the Established church. Were his hands held up here? Did Harvard professors stand by him here as Oxford professors stood by him in the British Islands, as Edinburgh professors stood by him in Scotland? I happen to know a dozen glorious men of learning who thought it an honor to go into the inquiry meetings und converse with the religiously irresolute in Edinburgh [applause] and in London [applause].—*Joseph Cook.*

Every voter in America should read the great address on "Christian Politics" in the Batavia Convention Pamphlet. Price 25c. Send to the N. C. A. office.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes County, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Toica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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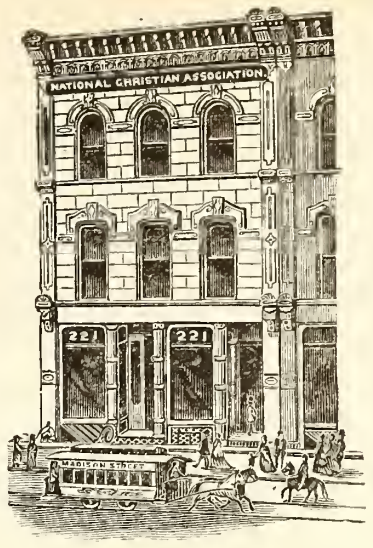
Eli Tapley, Columbus, Miss.

J. F. Galloway, Okahumka, Florida.

Wm. Hazenburg, Cape Town, S. Africa.

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Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. Please designate to which one such funds shall be sent.



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The object of this Association is:
"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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MARKET REPORTS.

Chicago, Apr. 2, 1883.

GRAIN—Wheat—No. 2		1 07½
No. 3		92½
Rejected	82	85
Winter No 2		1 09½
Corn—No. 2		54½
Rejected	48	49
Oats—No. 2	40	42
Rye—No. 2		58
Bran per ton		14 00
Flour—Winter	4 50	@6 00
Spring	2 25	@7 50
Hay—Timothy	8 50	@11 50
Prairie	5 00	@10 00
Lard per cwt		11 45
Mess pork per bbl		18 30
Dressed hogs	8 00	@8 75
Butter, medium to best	10	@30
Cheese	05	@14¼
Beans	1 75	@2 35
Eggs	17	18
Potatoes per bu	50	@75
Seeds—Timothy	1 40	@1 60½
Clover	7 25	@8 25
Flax		@1 45
Broom corn	02½	@ 07
Hides—Green to dry flint	6¼	@11½
Lumber—Clear	43 00	@52 00
Common	15 00	@22 00
Shingles		3 20
WOOL—Washed	24	@41
Unwashed	18	@30
LIVE STOCK—Cattle extra	6 80	@7 15
Good	5 50	@6 75
Medium	5 00	@5 30
Common	2 50	@5 00
Hogs	7 25	@8 00
Sheep	4 00	@5 75

NEW YORK MARKETS.

Flour	3 50	@7 75
Wheat—Spring	1 00	1 10
Winter	1 04	1 21
Corn	62	@68
Oats	51	@57
Mess Pork		19 30
Lard		11 65
Eggs		19
Wool	12	@50

THE FARM.

AN EARLY CROP OF PEAS.

There are two distinct classes of peas, those with small round seeds, and others with much larger, irregularly-shaped peas, the surface of which is wrinkled. The wrinkled seeded, or marrow peas, are as much better than the others as sweet corn is superior to field corn. The round peas, while not so good, are much hardier and earlier than the others. Unless the soil is warm and they germinate quickly, wrinkled peas will decay before they can come up. The round peas are vastly better than no peas, and are very acceptable until the others come. To have early peas they must be sown early—the earlier the better. After the soil has thawed for the first four inches, even if it is solid below, sow peas. If the ground was manured and ploughed last autumn, all the better; if not, select the richest available spot, and open a drill four inches deep. Peas should be covered deeper than most other seeds. For varieties the "Early Kent" is one of the best; it has almost as many names as there are dealers. "Daniel O'Rourke" is one of the names of a good strain of this pea. "Carter's First Crop" is another good variety, and every spring new extra early sorts are sent from England, which usually turn out to be the old "Early Kent" with a new name. The peas should be sown in the bottom of the drill rather thickly, at least one every inch, and at first covered with about an inch of soil. It is well to put about four inches of coarse stable manure over the rows; this is to be left on in cold days, but when it is sunny and warm, pull it off with the rake and let the sun strike the soil over the peas, replacing it at night. When the peas sprout, gradually cover them with fine warm soil, placing the coarse manure over them as needed, until the covering of soil reaches the level of the surface. If a ridge of soil, a few inches higher than the peas, be drawn up on each side of the row, it will greatly protect them from cold winds. When the plants are a few inches high, draw some fine soil up to them, and stick in the brush. When the soil becomes dry and warm, the main crop of wrinkled peas may be sown.—*American Agriculturist.*

APRIL FARM NOTES.

A well started crop is usually profitable, and one put in late or under unfavorable conditions is seldom satisfactory.

Harrowing winter grain is a practice that is now quite generally adopted by the better farmers. This should be done with implements that have the teeth turned backward. Peruvian guano, bone-dust, wood-ashes, or other fertilizer may be applied before the harrowing.

Spring wheat should be sown as soon as the ground can be properly prepared. A top-dressing of manure may be added after sowing. The good effect of a soluble fertilizer can sometimes be seen in a few hours, especially if the application is soon followed by a gentle shower that takes the substance down to the roots. Any start given to young plants is felt for good throughout their whole life. In using any concentrated fertilizer, care must be taken that it does not come in contact with seeds. If scattered thoroughly and thinly on the surface after sowing there is no danger, otherwise it should be mixed with the soil.

Fodder Crops.—There should be ample provision of food for farm animals during the summer months, when the pastures are short from drouth. A leafy sort of oats may be sown with peas and thus obtain a double crop of green fodder. The value of Hungarian grass as a supply of good green food, is not easily overestimated.

Beets, including mangels, may be sown the last of the month. Quick starting of the seeds may be insured by soaking them. They should be sown so soon as germination begins. After the plants are up they will need weeding and thinning.

Grass is a leading farm crop, and is much neglected. Our farmers have given very little attention to the study of grass and the soils and culture best adapted to the various sorts. A permanent meadow or pasture needs to be kept up by a yearly top-dressing of manure or commercial fertilizer. It is hoped that the American farmer will come to a better understanding of the importance of grass growing, and that our grass land will be treated with due consideration.

Potatoes.—The potato-beetle is well under control, and potatoes are now a certain crop, and a profitable one when given clean culture on a rich mellow soil. It is well to plant early sorts and harvest the tubers before the "rot" has time to reach them.

Sundry Matters.—Put all farm implements in good order during rainy days. Clear up the rubbish that has accumulated. Look well to fences before cattle are turned out.

Sheep.—The care bestowed on sheep by some farmers during the winter, invites weakness, and a troublesome irritation of the skin and loss of wool often follow poor treatment. Raising lambs for the spring market is a profitable business, but great care of both ewes and lambs is necessary. The strength and vitality of the lamb after birth depend largely on the condition of the ewe previous to parturition. Much injury is done to the unborn lambs by compelling the ewes to go without water. Licking the snow to quench thirst chills the fœtus and weakens the lamb, even if more serious results do not follow.—*American Agriculturist for April.*

A LIFE DOUBLY ASSURED.

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NOTICE OF ATTACHMENT.

STATE OF ILLINOIS, } ss.
COUNTY OF COOK }

SUPERIOR COURT of Cook county, May term, A. D. 1883.

William D. Babbitt *vs.* Louise W. Percy
Attachment. No. 86292.

Public notice is hereby given to the said Louise W. Percy that a *writ of attachment* issued out of the office of the Clerk of the Superior Court of Cook County, dated the 22d day of March, A. D. 1883, at the suit of the said William D. Babbitt and against the lands, goods, chattels, rights, moneys, credits and effect of the said Louise W. Percy for the sum of three hundred sixty-nine dollars and seventy-five cents, directed to the Sheriff of Cook County to execute.

Now, therefore, unless you, the said Louise W. Percy shall personally be and appear before the said Superior Court of Cook County on or before the first day of the next term thereof, to be holden at the Court House, in the City of Chicago, on the first Monday of May A. D. 1883, give bail and plead to the said Plaintiff's action, judgment will be entered against you, and in favor of the said plaintiff, and so much of the lands, goods, chattels, rights, moneys, credits and effects attached, as may be sufficient to satisfy the said judgement and costs, will be sold to satisfy the same.

John J. Healy, *Clerk.*
Wallace L. DeWolf, *Attorney,*



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NEWS OF THE WEEK.

—The Straits of Mackinaw are frozen solid from the Manitous to Thunder Bay, and navigation is not expected to open before May 1.

—The Hannibal & St. Joe railway directors decided yesterday to extend their line from Quincy to Chicago.

—At Greenfield, Mass., Conductor Hosley, who, by disobedience of orders, caused a fatal collision on the State Road in September last, was found guilty of manslaughter.

—A slipping of the track (caused by recent heavy rains) of the Cincinnati Southern road, forty miles from Mason, Warren county, Ky., caused a great wreck early Friday morning, two sleeping-cars rolling down an embankment, the other coaches being thrown from the track and one consumed. More than fifty persons were wounded and eleven are thought to be fatally injured.

—Mrs. Emeline Meaker was hanged Friday afternoon at Windsor, Vt. Her crime was the murder of an orphan girl in her family.

—The police of London are in receipt of a letter purporting to emanate from Fenian sources, threatening that unless the men charged with the Phœnix Park murders, and now confined in Kilmainham Jail awaiting trial, are at once released, the central telegraph office in London will be blown up.

—In the famiue-stricken districts of Ireland children are dying in their mothers' arms, and those attending school often faint for want of food.

—An arrest was made at Liverpool of a man who had just arrived from Cork, having in his possession explosives and infernal machines.

—The estimated reduction of the public debt for March is nine and a half millions, which is very large considering the fact that an immense sum of money was paid outduring last month for pensions, interest upon the four per cents., and for appropriations made by the last Cougress.

—Saturday afternoon Treasurer Gilfillan turned over his keys to Mr. Wyman, his successor in office.

—The most expensive member of Congress is General Wheeler of Alabama. It cost the government $1,440 to priut, in the *Congressional Record*, four speeches which were never delivered by him.

—The legislatures of the Southern States are votiug pensions to the wounded soldiers of the Confederacy. North Carolina and Tennessee have both granted a liberal allowance to those who were permanently disabled by wounds received during the war.

—Thirty-seven barges laden with 450,000 bushels of coal, Saturday broke from their moorings near Smithfield street bridge, Pittsburg, and were swept down the river. On the way down they ran into and sunk one or two steamers and a number of coal barges.

—A gale wrecked six fishing smacks of the Yarmouth fleet Friday, drowning forty sailors.

—The towboat Polar Star, plying betweeu Cairo and St. Louis, burst her boilers Saturday, killing six of her crew.

—Admiral Ammen, U. S. N., and the other Washington incorporators of the Nicaragua Canal Company, say that they have all the money they need, and that, without waiting longer for Congress or anybody else, they will go right on and build the canal. They say their advices from Panama are to the effect that very little has yet been done on the Panama Canal work.

—Within a few days nine persons have been murdered by Apaches in the Gila Valley, Arizona, and fears of a general uprising and massacre of the settlers are entertained. General Crook and other officers have left Fort Whipple for Southern Arizona, and in conjunction with the Mexican General will commence operations against the hostiles.

—A Cleveland family of four persons who ate "suene" on bread are lying at the point of death. It is supposed they are afflicted with trichina, though none of the bacteria were found in a portion of the compound analyzed.

—Joseph Lavery, crippled for life by runaway horses, was awarded $5,000 damages at New York agaiust the Metropolitan Elevated Road, he having proved that hot coals falling on the backs of the animals from one of its locomotives caused their stampede.

—The police of St. Petersburg found some resistance from a party Nihilists they attempted to arrest, and three of their number were wounded. They effected the arrests, however, whereupon one of the conspirators shot himself.

—Six additional members of the Armagh assassination society were found guilty yesterday at Belfast.

—The right of the entire telephone business of Minnesota, five counties in Wisconsin, and for all Dakota north of the 45th parallel, has been purchased by a Lowell, Mass., syndicate, whose lease from the Bell Company is understood to be perpetual.

—Ismail, the ex-khedive, is going to live in England. He has purchased Caen Towers, Highgate, a luxurious mansion, with twelve acres of ground, for $450,000.

ILLUSTRATED SUPPLEMENTS

to the Christian *Cynosure* are occasionally ordered. The supply is exhausted, but "Freemasonry at a Glance" can be supplied which is very convenient for refcrence and in form more convenient to carry in the pocket.

BUSINESS.

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The few hundreds who have received and read the *Cynosure* on the four weeks Trial list, may safely reckon that the best is yet in reserve, and they should be careful not to miss a single number, by neglecting to forward their subscriptions for a year in time to avoid a *break*. Our back numbers have been so reduced by calls for *specials* that we can promise no back numbers, and you should be sure to keep the connection.

We are on the eve of a struggle which is to determine who shall *rule* and administer our government. Whether secret rings and cliques all centering in Freemasonry shall connive at the crimes of oath-bound confederates, or open courts with lawful oaths shall assure rights at all, on the plane of equality and law.

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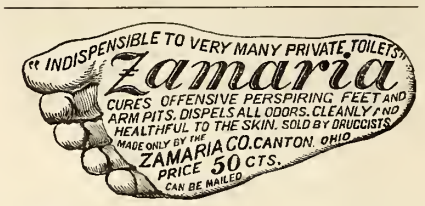
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St. Paul, Minn., Sept. 15. Premium received, and a nice one it is. Gen. R. W. Johnson. Wrightstown, Minn., Sept. 20, '82. Received premium last night. Well satisfied. Martha Goodale. South Gardiner, Me., Dec. 24, '82. Received watch and paper; like them much: was offered $10 for watch; don't want to sell. H. C. Goodwin. Waverly, Pa., Feb. 16, '83. Received the beautiful premium watch. It keeps good time; our jeweler pronounced it coin silver. M. M. Hufford. Testimonials like the above received every day.

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THE CAREFUL ATTENTION

of every reader is called to the editorial pages of this number of the *Cynosure* in view of the wide-spread and lying reports that have gone out from Washington, which are there contradicted and their animus and origin explained.

NOTES AND COMMENTS.

The municipal election in Chicago last week resulted in a surprise to many citizens. An independent movement led by some of our best citizens began the agitation for a change of city officers and the suppression of the vile dens of sin that have flourished under the rule of Harrison during the two terms in which he has served as mayor. The Republicans united with the movement; every English daily but one helped it on heartily; all the Protestant clergymen seemed to speak with one voice in denunciation of the prevailing iniquity and its license by the mayor, and urged their congregations to do their duty; and political clubs and private citizens offered large rewards for the detection of illegal voting. Notwithstanding all, the gamblers, saloonists, thieves and keepers of dens of prostitution triumphed and Chicago decided by over 10,000 majority to take two years more of demagogue and bummer rule. The picture is an unpleasant one for people who are so glad that the world is getting better every year.

The view taken of the Chicago election by the press of the country shows that the result will be almost as damaging to the business interests of the city as the great fire, and that in the world's estimate of her morals the city is already near the level of Sodom. Our own daily press has been seconded by the pulpit in declaring the city administration as of the most desperate character. On the Sabbath before the election every Protestant pulpit of prominence became for the hour a political rostrum from whence were heard vehement denunciations while the pastors earnestly exhorted every voter to be faithful to his professions of morality and piety. Dr. Kittridge, the leading Presbyterian clergyman, published Harrison in the papers as an outright liar and unscrupulous demagogue. These respected pastors and editors are doubtless right in their fearful characterization of the Harrison administration, but there is one element of it that has escaped their notice—or else they have wilfully overlooked it. Harrison himself is well known to be a high Mason. It is well known also that Theodore T. Gurney, who as comptroller is second in authority, is a 33-degree Mason and Past Grand Master of the State of two terms; and also that Dewitt C. Cregier, commissioner of public works and city engineer, third in authority, is also a 33-degree Mason and Past Grand Master of two terms. It thus appears that the administration of which there is such reasonable and universal complaint is Masonic from root to branch. Probably no city on the continent was ever governed by so much Masonry; and a just and natural inference is, that the principles of the lodge, which are most active in the representatives of municipal authority, are responsible for the notorious and detestible condition of Chicago's morality. This city has had one immense fraud perpetrated upon her by the Knight Templar Masons; her citizens, if they would but make proper inquiry, would learn that the imposition of the conclave of 1880 is a trifle compared with the aggregate of evil they suffer from the lodge.

The election of Ben. Butler as governor of Massachusetts was the greatest political joke in our history. It was the give-the-old-fellow-a-chance voters that elected him, after being for years amused by his perseverance in asking for the office, no less than by his eccentricties in Congress and the army. It is possible they will repent of their experiment; but whether so or not, they have secured an exhibition of the qualities of Freemasonry when masked behind a State executive. Men look on doubting like Red Riding Hood when she saw the wolf's nose peeking from her grandmother's cap. We have, for instance, one day word of Butler's marching into a Masonic ball with his executive staff in procession with "Grand Commanders" and "Sovereign Grand Commanders," each at the head of a company of satellites. Next day it is said that we hear as much about him as an attorney as a governor, and that one of his clients, a distiller charged with fraud, is acquitted. Annual Fast day approaches and he proclaims to the preachers to preach the Gospel and let public evils (i. e. politics) alone. Again note is made that he has vetoed nearly all the acts of the Massachusetts legislature, and has been severely handled in a committee report. Now when a governor thinks it necessary for a great State to be represented officially and with dignity at a lodge dance, it may be one way of teaching the people of the glory and exaltation of Freemasonry, or it may not. And when a high Mason, who thinks well of his title of "Sovereign Grand Inspector General," has the power, and uses it, of thwarting the representatives of a State in their endeavor to manage its business and make its laws, he is proving to us how delightful and peaceful the condition of a land where Freemasonry overrides every other interest. If they are not convinced that this is the case, they will at least become familiar with their yoke, and less liable to make trouble when the wolf throws off his disguise.

The Nihilists are making their power felt once more, as the arrangements for the coronation of the Czar in Moscow are begun. They have proclaimed their intention with a ferocious audacity and warn the people to keep at a distance from the object of their hate on the occasion. A telegram from Moscow makes the startling announcement that a large mine has been discovered connecting with the Kremlin where the coronation of the Czar is to take place. It is also stated that a request has been wired to St. Petersburg for one hundred sappers to be sent at once to Moscow for the purpose of destroying the mine. The police also are said to be demoralized by these discoveries, and ask for an indefinite postponement of the ceremony. The leaders of these dark and secret attacks upon the Russian government ask only that its head grant a constitution before it takes the crown, and their opposition will cease. But it is a question which they seem not to have considered, what value could be put upon a constitution obtained by terror and assassination? How could it bind a prince, any more than an oath extorted at the sword's point by a gang of Knight Templar Freemasons could bind a candidate, or that exacted by a gang of robbers could bind their victim?

While mines are opening in Russia the English police are stumbling upon factories and magazines of dynamite in London and Birmingham whose surroundings are sufficiently alarming for any "Invincible." The Birmingham factory was masked in a careful and scientific manner and the operations were carried on by men expert in chemistry. Their object is believed to be plain from the fact that in the establishment was found a peculiar explosive compound which is never used in legitimate business. The excitement in England is so great that several prominent Irishmen have publicly repudiated the business in the name of their countrymen and the American minister, Lowell, has felt called upon to explain that in this country these secret society plots are not looked upon as of the nature of war.

MASONIC TESTIMONY.

BY REV. WM. JOHNSTON.

A friend has just put into my hands a copy of the *Masonic Chronicle*, a journal in the interests of Masonry, published at Columbus, Ohio. The opening article is by Frank W. Baxter, under the heading, "Proclaim the Truth to All." He deals in the usual laudations of Masonry of course, and represents its opposers as ignorant, false, perjured, fanatical demagogues, and political shysters. Of these things it is not necessary to take more than a passing notice.

My present purpose is to present some of the writer's positions, and give a few comments.

He says: "One of the first truths that the neophyte must give his assent to, is a belief in an ever living and true God, without which no man, whether he be possessed of the wealth of a Croesus, or the talent of a Cicero, or the power of the most powerful king the earth ever produced, cannot enter."

In another connection he maintains that this law and its enforcement is enough to silence the charge that the order is unchristian.

Now the ever living and true God, we take to be the God of the Bible; and I apprehend some Masons will take it as a huge joke, that the law of Masonry enforces a belief in the God of the Bible. We know there are Masons and Odd-fellows both, who out of the lodge laugh at the God of the Bible; and if, in the lodge, they profess their faith in him, there is a bare possibility that some others may be perjured besides those who have renounced Masonry.

Besides, as I showed in a recent article, that word God in the mouths of some people may be made to mean almost anything, and the acknowledgement of a God, is no evidence that a Mason believes in the ever living and true God. And further, though a man did acknowledge the God of the Bible, and yet denied his Son, would he be worthy to be accounted Christian? If so, then might we call them Christians who crucified the Lord of glory. There were men in Jerusalem who could vociferously cry, "Hear, oh Israel, the Lord our God is one Lord," and yet with the same breath could cry—"Crucify him, crucify him." Masonry rejects Christ, and is therefore unchristian.

Again, this apostle of truth says, "Masonry is the promulgator of peace and good will toward all men; not strife, envy, or discord."

Rise up Rathbun and speak. Tell us something about that "little sweetness" at Kellerton, and various other points where Masonic "righteousness and peace kissed mutually." Come forth Starry and Lowe, and other "perjured villains," "fanatical demagogues" and "ranting political shysters," and tell us what you know of Masonic love and goodwill toward all men, yourselves not excepted. Let even the sedate Hinman and the serene Stoddard lift up their voices and tell us if they have always been met in a spirit of peace and goodwill by those whose innocence is symbolized by the lambskin, and whose lives are regulated by the compass and the square. Well, may be that was only another joke, and we will pass on.

Furthermore the apostle of truth does solemnly testify—"Masonry never enters the political arena."

No, I suppose not. As we read the story of the olden time, the Greek soldiers did not first enter Troy

in regular battalions, with drawn swords and streaming banners, but in the "ventrum" of a wooden horse. Masons do not enter the political arena as plumed knights, with their lambskin aprons and all the emblazonry of the order; but they have a kind of Masonic horse, by which they gain admission to conventions and courts, and halls of legislation; and that Masonic horse may yet prove as fatal to our free institutions, as did the Trojan horse to the ancient kingdom of Priam. When the legislature of Indiana made an appropriation to a State institution, conditioned on the faculty rescinding their action forbidding secret orders among the students, it gives occasion for a grave suspicion that a Masonic horse had something to do with the matter. I greatly admire the pluck of President White, who it is said has resigned, rather than fall down on his knees and cry, "Great is the Masonic horse."

But hear this evangelist of the new gospel of peace and goodwill glorify the strength of the fraternal bond that binds Masons together. He finds forcible illustrations in the history of our late civil war. Says he, "Numerous instances are on record, where the brother recognized the brother in the very heat of battle. Life was spared and the survivers blessed the day, when they united with a brotherhood that knew no distinction of party, class, creed or power."

Yes, in the days of the civil war some of us kept telling you some of these things, and you said we lied. There were indications that not only those who carried the musket, but also some who rode on horses "clothed with rich caparison" and wore the bands or stars, recognised the talismanic sign amid the "heat of battle," and allowed victory to be snatched out of their hands or turned to defeat. In those days, I heard men who never attended an Anti-masonic convention give utterance to their suspicions, that this influence greatly protracted the war and increased the sacrifice of blood and treasure. And the thought has struck me very forcibly, that when gentlemen of the lambskin fraternity make such admissions as the above, they should not get into a passion, when Anti-masons gently whisper, "Murder and treason not excepted."

But I dismiss this new chapter in the gospel of truth, and close my commentary.

In the light of a Mason's own testimony shall we now sing—

"Hail Masonry divine,"

or

"All hail the power of Jesus' name;"

and again with us old psalm-singers,

"Kiss ye the Son, lest in his ire
Ye perish from the way,
If once his wrath begin to burn,
Blest all that on him stay."

College Springs, Iowa.

FRIENDSHIP, LOVE AND TRUTH.

BY E. RONAYNE.

Whenever we undertake to examine the principles of Odd-fellowship, Freemasonry and kindred associations, we must always bear in mind that God's Word divides the whole human family into two classes, the saved and the lost, and that the religious character of those associations and the tenets which they inculcate must invariably be discussed in connection with this divine separation. Thus in examining the principle of "friendship" as set forth by Odd-fellowship, we have had it most clearly demonstrated to be "the friendship of the world," and consequently to be "enmity against God," so that "friendship" and "enmity" become, as it were, synonymous terms—"friendship of the world" on the one hand, "enmity with God" on the other. This is a most appalling reflection for an Odd-fellow, but more especially for an Odd-fellow who professes to be a Christian, and as I doubt not there may be some such men who will still read this paper I would most earnestly request careful attention while I try to examine and explain the second "link" of that wondrous "chain" which the devil, the great enemy of God, so cunningly entwines around the minds of his willing captives, that he may lure and lead them to hell and thus secure their eternal misery forever and forever and forever.

The second "link" in the "chain" of Odd-fellowship is "love." What is it and what does it signify? The Lord Jesus Christ has left to every believer in himself—to every "born again" one, a divine legacy of ineffable and eternal preciousness, namely, "peace, joy and love." John 14: 27. "Peace I leave with you; my peace I give unto you." John 15: 11. "These things have I spoken unto you that my joy might remain in you and that your joy might be full." John 13: 1. "Jesus. . . . having loved his own which were in the world he loved them unto the end." And now mark the inexpressible value of these precious gifts. Phil. 4: 7: "The peace of God which passeth all understanding." 1 Pet. 1: 8: "Believing ye rejoice with joy unspeakable and full of glory." And Eph. 3: 19: "The love of Christ which passeth knowledge." Thus the child of God, the believer in the Lord Jesus Christ, has peace which passeth all understanding, joy unspeakable and love which passes knowledge. Peace which is beyond comprehension, joy which is beyond expression and love which is beyond knowledge. What a marvelous—what an exceedingly wondrous bundle of grace and glory is here bound up together, and it is all the believer's eternal and inalienable inheritance; and it is all his, simply and solely because Christ is his. 1 Cor. 3: 22, 23. "He that hath the Son hath life and he that hath not the Son of God hath not life," (1 Jno. 5: 12) no matter how much profession he may make or to what sect or system he may belong. And now what connection either remote or immediate can the principle of "love" as inculcated by Odd-fellowship have with this glorious legacy of the Son of God? None whatever. The name of Christ is never even mentioned nor dare it be mentioned in any lodge or encampment in connection with the hollow ceremonies in the solemn mockery of the Odd-fellow worship. There may possibly be a shadow of love existing among Odd-fellows, but if there be such a thing at all it must undoubtedly be "the love of the world." It cannot by any possible measure of allowance be "the love of Christ" which passeth knowledge, and neither can it be the "love of God" as manifested in the inestimable gift of his only begotten Son to be the Saviour of a guilty, lost and perishing world. John 3: 16. Odd-fellowship is a religion without Christ, and hence the love inculcated by Odd-fellowship cannot by any possible effort of thought or imagination be the love of Christ. God's love for a guilty, perishing world was measured by the gift of his only begotten Son. "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." John 3: 16. "The love of Christ" for the church was measured by the gift of himself. "Christ also loved the church and gave himself for it." God loved a world of rebel sinners and gave his beloved Son; the Lord Jesus Christ loved the church and gave himself. He bought "the field"—the world—for the sake of the "treasure" in it. But what is the "love" of Odd-fellowship and what is its equivelant value and measure? It is simply and only the "love of the world" based upon a system of senseless passwords and measured by so many dollars and cents. "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him." 1 John 2: 15. This is the "love" of Odd-fellowship, "the love of the world;" the love of the world that hated God's beloved Son and nailed him to a cross; the love of the world that hates and rejects him to-day just as much as then; the love of the "world which is lying in the wicked one." 1 John 5: 19. The "friendship" of Odd-fellowship is "enmity to God" and the "love" of Odd-fellowship is hatred to God. There is no evading this point and no amount of sophistry can change its unchangeable and inflexible truth. He who seeks the love of Odd-fellowship and who maintains fellowship with it is beyond all question or dispute at variance with God.

And now one word more to the Christian readers of the *Cynosure* on the subject of love as set forth by the Holy Ghost in the Gospels and first epistle by John. In no part of God's Word are believers in Christ ever called upon to behold their love to God, but on the contrary they are everywhere and invariably called upon to behold God's love toward them. "God so loved the world that he gave his only begotten Son." John 3: 16. "In this was manifested the love of God toward us because that God sent his only begotten Son into the world that we might live through him." 1 John 4: 9. "Herein is love." What? That we love God? No. "Herein is love, not that we loved God but that he loved us and sent his Son the propitiation for our sins." 1 John 4: 10. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." 1 John 3: 1. This is always and invariably the rule. We are called upon in every instance to gaze upon God's love, his infinite love to us and not upon our own poor, paltry, cold love to him; and hence when we realize how much God has loved us and what it has cost him to save us, it gives lasting peace to the conscience and rest and joy to the heart. Why did Adam hide from God among the trees of the garden? Because he did not understand that God loved him in spite of all his unbelief and disobedience. Had he realized to any degree of certainty that God loved him, he would never have gone a hiding from him, but because he did not know of God's love, he was "afraid" and hence he hid himself. And so the Holy Ghost in 1 John 4: 18 (a passage so much misquoted and so little understood) most blessedly sets before us the grand and satisfying truth. "There is no fear in love." In what love? Is it in our love to God? No, blessed be his name, but in his wondrous love to us; in the love of which the Holy Ghost has been speaking all the way down from verse 7 to verse 21. "Perfect love casteth out fear because fear hath torment." Where do you behold the "perfect love" here spoken of? Is it in your own heart for God? No, ten thousand praises be to his glorious name, but in the ever adorable Person of his own well-beloved and only begotten Son on Calvary's cross as he takes the sinner's place, assumes the sinner's liabilities, endures the sinner's judgment and "offering himself without spot to God" (Heb. 9: 14) "puts away sin by the sacrifice of himself." Heb. 9: 26.

Beloved reader, are you satisfied with him? Is your soul resting with unfailing security in his love thus manifested *toward* you and in his "finished" work *for* you? If it is not your profession is vain, your religion is just as Christless as Odd-fellowship and the love that you so loudly and so ignorantly talk about is your own love and hence nothing better than a "filthy rag" in the sight of him who loved you with a "perfect love" and who "commendeth his love toward you by sending his only begotten Son to die in your room and stead." Rom. 5: 8. How greatly deceived must that man or woman be who pretends to find in his or her own heart that "perfect love" which only dwells in God himself, and which was so wondrously displayed upon the cross when his own beloved Son was made sin in our behalf. 2 Cor. 5: 21. May you find eternal rest and peace and joy in him.

DISHONORING CHRIST.

BY REV. JAMES M. WHIPPLE.

Not long ago I was marking some of my thoughts in relation to the text, "Ye do dishonor me," and I took up a weekly paper and read the following:

"Baboo Keshub Chunder Sen has sent an epistle to the whole of the religious world. It is addressed: 'To all the great nations of the world, and to the chief religious sects in the East and in the West; to the followers of Moses, of Jesus, of Buddha, of Confucius, of Zoroaster, of Mahomet, of Nanac and the various branches of the Hindu church.' The journals of the various countries are requested to make it known. Its author professes to have received a new dispensation from heaven. It is a dispensation of universal brotherhood, founded on the Fatherhood of God. 'Thus saith the Lord, Sectarianism is an abomination unto me, and unbrotherliness I will not tolerate.' Chunder Sen has founded a church for the promulgation of this dispensation, which he calls the church universal, and with a 'magnificent audacity' prophecies the certain triumph of his new organization."

After reading the foregoing and having my main subject in mind, I marked the following. I do not quote all the above as the first effort to get up an organization embracing all religions; or, what is called a "universal religion," a sort of conglomerate of all beliefs in one brotherhood, the constitution of which fraternity giving no pre-eminence to the only Saviour of the lost.

It may be the last bold effort of the great adversary that has yet been promulgated, the legitimate tendency of which is to "dishonor" Jesus Christ, but it has its counterpart in that institution of boasted antiquity which bears the name of Freemasonry. This is claimed as a religion in which all believers in a Deity may unite, and where the absolute rejectors of the claims of Jesus Christ are held in the same fraternal bond!

It is noticeable that this new prophet, who professes to speak in the name of the Lord, gives the name of Jesus after that of Moses, and in such relation to others, as to destroy any superior claim to the honor which is really due to the only Saviour. And, if I understand it, Freemasonry has here a remarkable duplicate in this matter of dishonoring Christ.

Now it seems quite evident to me, that, whatever religion there may be in this new prophet's organization, or in the prototype I have noticed, it is not the Christian religion; and instead of giving Christian character to such institutions, by the union therewith of professed Christians and Christian ministers, the Christ of the Gospel is greatly dishonored by such an unhallowed union.

I am aware that the term "duplicate" which I have given, may need a little modification, but not in favor of the old archetype. In the new "church universal" the method of initiation is not mentioned; and it may not be under such horrid, blood-curdling oaths to secrecy as in the Masonic fraternity. In this regard, perhaps the old prototype acts the more dishonoring part toward him who said to the high priest when asked of his disciples and doctrine, "I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them who heard me, what I have said unto them; behold, they know what I said."

Somehow, the impression seems to abide with me that, as Saul of Tarsus was religiously engaged when

persecuting and destroying Christians, and the papacy religiously engaged in the cruel execution of those they denominated heretics, so, in harmony with the religion of Freemasonry, the murderous act of abducting and destroying the martyr Morgan may be considered a religious act!

But such acts are so far removed from the Christian religion, that, when impressed upon my mind, I am sometimes led to exclaim, like the good old patriarch: "O my soul come not thou into their secret; unto their assembly, mine honor, be not thou united, for in their anger they slew a man."

Just think of a professed minister of Jesus Christ united in such a brotherhood, that, if he holds forth his Lord as the only Saviour, or declares, with earnestness that, "there is salvation in none other," he must be called to order by his Christless brethren of the same fraternity!! And it strikes me, that Jesus Christ is greatly dishonored, where silence concerning him is thus enjoined.

Distrusting Jesus Christ, in the matter of salvation, then, is a very direct method of dishonoring him. Trusting in the legal ceremonies of the old dispensation, in personal morality or self-righteousness, or, in any connection with secret, oath-bound organizations, is not only self-destructive, but dishonoring to the only Saviour which the infinite mercy of Heaven has provided for the lost.

Windsor, Mass.

NEWS FROM THE COMET.

Our readers will remember that when we parted from them on our celestial trip, we were wild with excitement over astonishing sights. One of the grand purposes of our sublime excursion was to find and survey the "Grand Lodge Above." Often had we helped read our holy brethren up to that celestial place, and the charm of our work has been that we have been no respecters of persons. No, we have found it just as easy to read, sing, pray and preach the profane (if not a cowan) the lecherous, the proud, the cruel tyrant, the drunkard and leaders of treason, up to the G. L. A., as it is to get the Revs. and D. Ds. there, provided they be alike faithful to all the usages of our dear craft. How oft have our mystic souls yearned to see the home of the diversified crew of deacons and drunkards, preachers and pirates, class-leaders and cut-throats, bishops and beelzebubs, so graciously *ritualed* up to glory. And when we have gazed on the blank face and glazed eyes of our dear brethren, "who have not lived out half their days," through some inscrutable providence, or uncontrolable propensity, we have so much desired to survey the mansion of these blessed ones, who depart in the faith of the G. A. O. T. U.

Well, dear reader, we are now just commencing to open our enraptured eyes on the celestial light of that great city. We have seen the twilight of mornings of the very brightest sunrising. These are a faint picture of what now flashes in our charmed faces from the celestial clime, yet billions of leagues away! It may seem a mystery to many how we are to endure the effulgent glory of that awfully grand place. We shall prepare as we approach. We are, even now, more luminous than the sun. More anon.

Here we drop our burning pen and wait a nearer approach to the home of Masons "in the skies." Grand Inspector General of the Southern Jurisdiction, sends a dispatch from the tail of the comet. His hat has blown off, his ears are cold, is sorry he had red men scalp our Union soldiers at Pea Ridge, invokes clemency of the sublime craft, and wants to join our conclave on the comet.

By special edict of our sublime body his is switched in, and joins our "thrice potents," "all puissants," etc. Grand Inspector General of N. D. greets him on the V points of fellowship. Then comes the "fulminating powders," the "strong powders," "charging" and "firing," till the face of the comet wore a blush of fiery redness as of one ashamed or very billious. "White powder" was very popular soon after. G. A. O. T. U. bless the brethren. *So mote it be.*

For the edification of common brethren we may remark that, "Fulminating powder," is beer, etc. "Strong powder"—whisky, etc. "White powder"—water. To "charge," is to fill the glass. To "fire," is to drink.

See Masonic glossary A. S. Rite Masonry, p. 582.

Next communication will reveal the G. L. A.

[Signed] Orion.

Significant Facts.—We have all heard such statements as these again and again, viz: "Freemasonry well lived out will save a man if anything can." "I used to be somewhat troubled about future things, but I am at peace now." "Masonry is as good a religion as I want." And these men evidence their faith in its teachings as will be seen when we consider first, that a very large percentage of our most moral but non-professing Christians are members of this, or some other moral order. Second, very few intelligent and established Freemasons ever become Christians. A paper with a circulation of more than 75,000 contained a standing request in the winter of 1876 and 1877, that if one of its readers should hear of a Freemason being converted he would report to the editor. Not one was reported. Third, numbers of our friends who never attend a Christian service, are most punctual in attendance at lodge. Fourth, pious Christians seldom if ever are known to join a secret order, and retain their piety. These are facts, potent and very significant.—*Correspondence Christian Worker.*

IS IT RIGHT?

Recently, in the little town of R——, a Methodist preacher was initiated into the first degree of Masonry. He was prompted to this by the *solicitations of his friends,* especially his brethren in the church of which he is pastor, who declared it would *add much to his influence and increase his salary,* and assured him that he could know nothing of the order unless he united with it.

Being a young man, he followed the example and advice of his elders, and soon found himself in the preparation room of the lodge. Here he declared to an officer of the lodge, upon his honor, he was *not solicited by friends* nor influenced by *mercenary motives* to seek the privileges of Masonry, but by a *favorable opinion* conceived of the institution and a desire for knowledge.

Now if Masonry is such a holy institution, why did it not reject this man for lying? For his friends (?) had *urged* him to the act, and persuaded by arguments of a mercenary nature; not referring to the stupidity he manifested in declaring a favorable opinion of an institution of which they had assured him he knew nothing. Now was it right for the minister to thus affirm? But you say the lodge required this declaration from him. Very well, then, is an institution that will require men thus to lie, at its very threshold, a good and worthy institution? Why not tell the truth?

But again, a Mason and member of this pastor's flock says to a man known to be opposed to Masonry, "Our preacher joined the Masons the other night." The man replied, "That was a wrong step;" to which the Mason rejoined as follows: "You do not know whether it is or not. *No man knows anything about Masonry except he be a Mason.* I affirm, sir, that you know nothing about Masonry. It has never been revealed, never can be; and besides, there is nothing objectionable in it. I was much impressed the other Sabbath at the way your preacher received members into the church; it was so near like the reception into Masonry. Believe me, sir, but little difference."

Let us look into the lodge and see the reception of the minister into the Masonic church. There he stands, stripped of all his clothing except his shirt, a pair of drawers upon him; left leg, arm and breast bare, a hoodwink over his eyes, cable-tow about his neck, slipper on his right foot, and the Worshipful Master pressing the point of the compass against his naked left breast. See him now kneeling at the altar and swearing under no less penalty than that of having his throat cut across, his tongue torn out by its roots, and his body buried in the sands of the sea at low water-mark, where the tide ebbs and flows twice in twenty-four hours– "So help me God!" —if he should reveal any of the sins of Masonry. Can you believe he is a minister of Christ? See how sanctimonious his church brethren appear while he is thus exposing his person and dishonoring God. See the corners of handkerchiefs protruding from the wide expanded months of the unconverted members of the lodge, who laugh to see the "parson" thus "taken in." "Believe me, sir, but little difference between joining church and the Masons!" Man, why will you lie so? Is it not Masonry? Can there be a more dishonoring act to Christ than for one openly professing his name to thus daringly lie, unsolicited, in defense of the idolatry of the lodge?

Is it right? *Is it right?—Iowa American.*

—Judge Nathaniel Shipman and 131 leading clergymen, lawyers, physicians, merchants, manufacturers, of Hartford, Conn., have signed the following: "Whereas, The circulation of the *Police Gazette, Police News,* and other pictorial papers of a like character, is calculated to corrupt the morals of the community and encourage vice and crime, we, the undersigned, respectfully request the dealers in periodicals to refrain from purchasing and selling the same, believing that by so doing they will aid in preventing crime and encouraging morality, religion and virtue."

—In a recent revival meeting at Dunkirk, O., under the direction of Bro. Welch, the gospel was faithfully preached, the unchristian character of Freemasonry plainly exposed, the church greatly revived, and seven sinners converted.

THE SERMON.

PREACHED BY E. D. BAILEY AT WASHBURN HALL, WORCESTER, MASS., MARCH 18TH, 1883.

Attention will be called to several passages of Scripture during the progress of this discourse, each of which will be announced in its proper place. The ancient idolatries are too seldom the subject of public instruction and, as a consequence, too little is known of them and too little thought of their bearing on the religions life of our times. It is proposed to say a few things about the idolatries of Jeroboam's time, and thus also impart a little general information upon the ancient systems of false worship.

The idolatries of Jeroboam's time commenced under the reign of Solomon, concerning which it is said: "They have forsaken me and have worshipped Ashtoreth, the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon." (1 Kings 11: 33.) In other passages the names of other gods occur. Commerce, social relations and inter-marriage were the prime causes of the introduction of these worships among the Jews.

These gods were the supposed deities of nations dwelling contignous to the Jews. Altars were erected on high hills, surrounded by clusters of trees, where the rites sacred to the worship of these gods, were observed. Those rites were often of a most shamefully licentous character. We are astonished to think that an intelligent people could whittle out with their jack-knives images and pay divine homage to them; we wonder that stone and brass and silver resemblances could have been objects of veneration by men of thought and wisdom. If, however, we remember that these images were only *symbols* and that originally the worshippers retained a thought of an invisible being worshipped only by symbol, we can see how readily even intelligent men might be deceived. In these modern days, when the light of a pure Christianity has brought the ancient idolatries into contempt, men are nevertheless beguiled into systems of symbolical worship in which their god appears under the figure of an eye, a star, or something equally powerless and unintelligent, and full grown men walk around altars dedicated to dead saints, engaging in ceremonies revolting to a pure mind.

One characteristic of these idolatries was that they invariably ministered to the baser passions of the devotees. The morality taught was spurious, and the characters assigned to the various deities were such as to fascinate a people who were reluctant to practice the pure virtues of the true religion.

Here is a brief description, given by one writer, of Ashtoreth, mentioned among the deities to which Solomon erected altars: "As Baal was the god of the sun, Ashtoreth was the goddess of the moon. Her chief temples were in Tyre and Zidon. According to ancient accounts her worship was of a licentious character. The oldest known image of her—that in Paphos—represented her simply under the form of a white conical stone. In Canaan and Phœnicia she was subsequently typified under the form of a cow, or sometimes she had only a cow's or bull's head; still later her emblem was a star and finally she was conceived of as 'the queen of heaven, sitting on a lion, her head surrounded with rays, and in the one hand a thunderbolt, in the other a scepter."

From this description it is plain that there was a human conception of some invisible being, and that the image, changing form at different times, was regarded only as a symbol. But it is also noticable that abundant provision was made for the gratification of licentious desires. Neither the mental conception, the image, nor the code of morals were such as would honor Jehovah. It was plainly a wicked device to deceive the people and destroy the true worship.

Chemosh, the second god mentioned, is supposed to be the same as Baal-peor, whose licentious worship early crept into the holy land and beguiled unwary souls. The worship of Jehovah was the worship of the true God, while the moral code, by which he was worshipped, was above reproach, but all these substitutes were dishonorable to God and degrading to the people.

On the accession of Jeroboam to the throne, as king of the ten tribes, he still further deceived the people. "Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jernsalem: behold thy gods, O Israel, which brought thee up out of Egypt" (1 Kings 12:28). Several points here are worthy of note. He did not openly antogonize the worship of the people. To have done so would have defeated the object at which he aimed. A little lie would serve a better purpose. This religion is the same as that at Jernsalem—or in other words, "These be thy gods, O Israel, which brought thee up out of Egypt." The people and the priests both assented. Shall we charge their folly to ignorance, duplicity or fear? Did they not know that those images *were not their God?*

Notice that the king offered a plausable excuse for setting up these calves—it was for *convenience,* as he told the people, but in fact the true reason was that he might wean the people from Jerusalem, and wed them forever to his own selfish political purposes. He lied then, both about the character of the worship and its object. Doubtless there were many dupes who believed every word he said, and could swear that there was nothing objectionable in the new system, but the fact remained that it was a fraud, devised for political purposes.

But notice again the awful insult to Jehovah of representing him as a *calf!* You could hardly insult a man more than to call him a calf, but these wretches dared to set up a dumb calf and call it Jehovah. It is easy to imagine that in preaching up this new worship they

would seek for some precedent, and if so it is not improbable that they would refer to Aaron's calf as being a warrant for such proceedings, skillfully omitting of course, the severe denunciations pronounced upon that hideous monstrosity. The devil quoted Scripture to Christ, and false worshippers might even choose for a text the announcement that Aaron made them a calf. The very language used by Jeroboam suggests that this imposition was actually practiced upon the unlearned masses.

"And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar" (2 Kings 12: 32). True to his purpose to deceive the people into the worship of his golden calves, he ordains some feasts just like those to which the people were accustomed in Jerusalem. He set them to keeping Christmas, Easter and St. John's days, and the people rub their hands in glee, saying to one another, "This is very convenient; we don't have to go to Jerusalem to keep the feasts; how good of our king!" while all the time the king chuckled among his lords at the success of his new enterprise, by which the true worship would soon be neglected and he could hold his subjects enslaved to his will through the new superstition which he had imposed upon them.

Every false worship has sought to win the favor of men by copying the true worship, thus deceiving the people. An altar looks holy even if the devil does inhabit it; songs, prayers, priests, and religious rites sound sacred, even though they are the strange fire of idolatry. It is Paul who tells us that the things which the Gentiles sacrificed, theo sacrifice to devils and not to God. These strange altars are the wiles by which he deceives the nations and retains his power. Revivals would sweep over the country and reach the multitudes were it not for the deceptions which are practiced upon them, by which their minds are beclouded and their national devotion alienated.

An additional fact is brought to light in the subsequent history of these worships: "And the children of Israel did secretly those things that were not right, against their God, and they built them high places in all their cities, from the high tower of the watchmen to the fenced city" (2 Kings 17: 9). Travelers say that there are large treeless regions where clusters of trees can only be seen on the tops of high hills, where they were planted by these false worshipers, in the midst of which was placed the false altar, where under the cover of secrecy they conducted their obscene, disgusting, degrading ceremonies. By being on high hills they could better guard against the invasion of the uninitiated, and by being in a grove they could practice ceremonies which were unfit for public exhibition. This is doubtless a part at least of the practice alluded to when it is said, "It is a shame to speak of those things which are done of them in secret." The general principle announced by our Saviour that men love darkness rather than light because their deeds are evil, holds true in all cases.

It may not be inappropriate to call up one more passage illustrative of one of the evils of idolatry. "They feared the Lord and served other gods." The question sometimes arises, what is the condition of persons who are ignorantly drawn into these false worships? Do they not serve God, since their intentions were good? The foregoing passage plainly answers these inquiries. It is possible for a man to have good intentions and yet do what has a tendency to destroy Christ's kingdom, and not to help it.

Place side by side two altars. Let them resemble each other in outward appearance. Let one be an altar dedicated to Jehovah, and the other an altar, ostensibly dedicated to Jehovah, but in fact to the Grand Architect of the Universe, or some other device of human ingenuity. Let the God of heaven sit upon the one and receive the oblations of the people, and let the "god of this world" sit upon the other and receive the homage of his worshipers. It will then be apparent that there is a vast difference which altar we worship at. All the money, time, talent and labor devoted to the one is, as Paul says, devoted to devils and not to God, while the other is directly in line of the interests of God's kingdom. What folly to contend that it makes no difference how and where one worships, only so his intentions are good! The difference is as wide as the difference between God and the devil, between Heaven and Hell.

The careful student of the Bible will not fail to have discovered that where ever the God of heaven is truly worshiped by his disciples, near his altar is one erected to some strange, mysterious divinity, whereby honest souls are beguiled into a service of wickedness, dishonorable to God and degrading to men.

It is a mistake to suppose that in modern times there is nothing corresponding to these ancient idolatries; that paganism and idolatry are wholly extinct and among the dead forces of the past. They still live and flaunt their shameful costumes in the face of our Christian civilization, claiming recognition for their antiquity and honor for their customs. They still live to assert their false doctrines over against the truth, to throw the veil of mystery and the shadow of uncertainty over the sublime doctrines of the Son of God. They still live to beguile the unwary to their false altars and to maintain political ascendency by their false pretences. This fact, seldom asserted except with bated breath, is the living fact to which we must be speedily aroused or the snare which Jeroboam spread will have entrapped our people and the evils which followed his apostacy will run rampant in our midst.

One more fact needs to be recorded before we stop. In the thirteenth chapter of First Kings an account is given of a prophet of the Lord who came forth from Judah to cry out against the abominations of Jeroboam. The Lord had taken note of the false altar and sent forth the preacher to protest. It is recorded that the king stretched out his hand against the prophet, thus fully justifying the reputation of these idolaters that they will forcibly resist even the God of heaven. In the allegory of the son of the bond woman and the son of the free we are plainly taught that the true worship of God has always been subject to persecution by the false. The darkest pages of history are the record of the bloody attempts of the sinful to suppress the testimony of the righteous. "They that will live godly shall suffer persecution." But it should not be forgotten that the hand of the king stretched forth against the prophet, was paralyzed. God rules and with him there is power to accomplish his own righteous purposes.

New England.

THE NEW ENGLAND BOARD of the National Christian Association has its headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited.

E. D. Bailey N. E. Sec'y.

The Grand Lodge of Connecticut has been trying for a few years to raise a fund of $100,000 for a Masonic hospital. They have raised about $5,000 of the amount already. The contributions during the past year aggregated $1,302.85. The prospect is gloomy.

In Arkansas a Mason applied for a dimit on the ground that the teachings of Masonry violated his conscience. The Grand Master administers the following consolation: "I told them to give it to him, that Masonry must not interfere with a man's religious opinions, and that if he cannot obey the teachings and practice the virtues of Masonry without endangering his chances for heaven—for God's sake leave the lodge at once and never enter our holy temple again. But I cannot see why Masons should quarrel about our 'peculiar belief'—provided we all believe in God." This tender and sympathetic language must have been very comforting to a conscientious Christian, especially as it only profanes the name of God once! Is a belief in Christ a 'peculiar belief' in the above classification? Apparently so.

Thus far only one letter expressing an opinion adverse to the Vermont Convention has been received. One gentleman expresses the opinion that the time has not come to organize the State, but he promises to help if friends think best to go forward.

J. M. Doe, of Vermont, writes concerning the Convention: "I am in favor of having a Convention. I will attend it if possible, and will be happy to help bear the expenses. As to the place to appoint it, perhaps Montpelier would be a good place, but you will probably hear from others with regard to that matter. I am glad something is going to be done in this State in the way of reform, and will render all the assistance I am able."

Gen. Phelps offers some good suggestions about the Vermont Convention, suggesting Montpelier as the best place, "There are some twelve or fifteen principal centers in the State," he says, "where lectures ought to be given, but in not one of them do I know of any persons who would be ready to open the door for them. *Yet at no time has the occasion for such lectures been more opportune than now.*"

ATTENTION, VERMONTERS.

We have reached the time for decisive action. Many have been wishing for a State convention, and now the time has come to move forward. Mr. O. C. Bailey has gone to Vermont to locate the place for a convention, after consulting with friends, to fix the time and to awaken an interest in the movement. We hope to have the convention within six weeks, and to hold it near the central part of the State. There should be no holding back, but a spontaneous movement for a successful convention. Circulars have already been sent to interested parties, inviting their co-operation. There is no reason why Vermont may not speedily step to the front in this movement. Let every friend of the cause determine upon a hearty and zealous co-operation.

A THEISTIC CHURCH.

The new Theistic or Eclectic church which the Rev. Mr. Schemerhorn and his compeers launched in Horticultural Hall, New York, Sunday, March 18th, has already found a stormy sea. Their religion may by very gentle and catholic, and pure and ennobling, but the apostles of that religion seem very much like other men. It does not speak well for the cause that in a wrangle over the program for the first meeting the leader should call a man a "bigot," and apply other severe epithets to him, simply because he wrote in an abrupt manner that he could not attend such a meeting, and did not want his name used for such a purpose. We might offer as a friendly suggestion, that this new church form an offensive and defensive alliance with the Masonic lodges. The religion of Masonry, so say their best authorities is *pure theism*, so that the two would agree in this respect. To be sure Masonry excludes women; but as women and children take more kindly to the churches, such an alliance might provide for families, gathering the men into the lodge with women in the church, and the children in the Sabbath-school. But the main advantage would be that these two organizations would find the common ground which made Pilate and Herod friends, viz.: opposition to Christ and his church. When men can speak of Moses and the Egyptian Magi as equals, religiously considered, and write "There never was a false god, nor was there ever a really false religion, unless you call a child a false man," their spiritual blindness is too apparent to need comment. If there is any difference between the true and the false in anything, the same difference is found in religion; and any religion that leaves men's souls without the gift of eternal life, which comes to men through Jesus Christ, is a false religion.

A STATE MEETING FOR VERMONT.

Worcester, Mass., Apr. 2, 1883.

No correspondence has been more satisfactory this year than that which comes to us from Vermont friends concerning a State convention. There seems to be a very general and hearty desire for a State meeting, and a good disposition to attend and provide for the expenses.

Nearly all our correspondents express a preference for Montpelier as the place of convening. O. C. Bailey is now visiting some of the places suggested to see what opportunities are before us so that we may have definite data on which to base a judgment. He will probably reach St. Johnsbury this week, after visiting Montpelier and other towns, and will there consult with friends whose judgment will be reliable.

It would not be surprising if work opened more favorably in Vermont than in many other States. That was once the banner State in the reform, and there is evidently a latent sentiment of opposition to the secret orders now throughout the State. If this sentiment can be reached and brought forward the lodge will soon feel it.

Mr. Spaulding returned to Worcester last week to replenish his supply of books and papers, returning again this week to his field in the vicinity of Springfield. Boston and vicinity will be my own rendezvous during the week. E. D. Bailey.

PERSONAL MENTION.

Henry Harrison Esq., of New York, says the *Christian Instructor*, has in his zeal for purity of worship ordered the publication of a series of tracts treating on different phases of the subject. Three of these are already issued and are being sent out gratuitously. Any one can secure them in any desired quantity for use and distribution by applying to Mr. Harrison, 307 W. 33d St., N. Y.

Pres. E. E. White, who lately resigned his position at the head of Perdue University, Lafayette, Ind., because of the action of the State legislature upholding the college secret orders in that institution, put the whole question at issue in a clear light in his letter of resignation in which he says: "For the first time in the history of American colleges, it is proposed by legislative enactment to give the students of a college immunity to organize societies of any kind within the institution, and to give the societies thus organized the protection of law, whatever their character or influence, and however subversive they may be of the government or the purposes of the institution, provided only they bear a Greek-letter title, or are secret. This is setting up in Purdue University an *imperium in imperio*, with the full authority of law,—a virtual surrender of the authority of the University, to self-constituted students' societies. It is an ominous subversion and overthrow of the authority essential to the proper control, not only of Purdue University, but of every college,—an authority which has been exercised in some form by nine-tenths of the colleges of the United States, and which exists and is recognized in all."

Elder S. Knapp.—The Joliet, Ill. *News* of the 30th ult. has a long description of the happy celebration of the 80th birthday of Solomon Knapp of that city, well known for many years among the Baptist churches of northern Illinois. A house full of old people gathered on invitation, and enjoyed a kind of old neighbor's love-feast in recounting the experiences of early days. A bountiful and well-spread dinner, choice music, a poem and a number of brief addresses followed. Hon. Henry Snapp, a well known name in the Republican party of Illinois, reviewed the active life of the Elder since 1840. He said that Elder Knapp's sympathies and labors had always been on the side of humanity. He was not slow in entering his protest against human slavery; then his voice was raised alike against the awful evil of intemperance, and at all times was ready to preach the gospel to the poor, and minister to the distressed in mind or body. In short, his life, from beginning to this his 80th birthday, had been one of unequalled usefulness, tempered with the true spirit of Christianity. Mr. Snapp paid a high tribute to the worth of Mrs. Knapp who had served her part as every true woman should. He should have added also that Elder Knapp was not only engaged actively in these reforms when they were popular, but enlisted when to do so was at the cost often of reputation and property. Nor does he forget to maintain the same principles in his old age. He is well known for his testimony against the great evil of the secret orders.

As the speeches closed Judge Olin stepped forward and presented the Elder with a fine gold-headed cane as a token of esteem from his neighbors. The whole occasion was a fine testimonial to the worth and noble character of a faithful servant of Christ.

Reform News.

THE MICHIGAN STATE CONVENTION.

Allegan, March 20, 1883.

The next meeting of the Michigan State Association has been called to meet in Grand Rapids, on the 17th, 18th, and 19th of April next. Luce's Hall has been engaged foi the occasion, and every effort will be made by the friends in the city to make the meeting a success, and also to furnish entertainment for those who may come. We expect Bro. Starry, of Iowa, to be present to give the inside view of lodge work by the light of three tallow candles, while Bro. Stoddard and others will turn the electric lights of God's truth upon these systems of error, thus bringing to light the hidden things of darkness.

But there is one thing we must remember, and that is this: These brethren may do their part right grandly, but if we fail to do ours, in the way of attendance and support, the meeting will not be a success. Let us then rally from all parts of the State to this annual gathering. Grand Rapids is a railroad center, easy of access from every quarter, and we can, if we will, make this a meeting of the most intense interest. We believe there are five hun dred men and women in Michigan whom God will hold responsible for any failure in this meeting if they are not present. Are you one of them?

As had been requested, let all the subscribers to Alliance stock come if possible, that we may counsel together. Bro. Foote made our heart throb with hope with his subscription for thirty-five shares of stock, why not others do likewise, and prove their faith by their works.

Remember the date, the 17th, 18th and 19th of April, and the place, Luce's Hall, Grand Rapids.

W. H. Ross, *Cor. Sec'y.*

LETTERS FROM THE GENERAL AGENT.

SELF-CONDEMNED.

Bunker Hill, Ind.

The Progressive Dunkards have been carrying on a protracted effort for some three weeks in what is known as the Biggs school-house, two miles from Bunker Hill. The interest was marked and results very satisfactory. Large crowds attended and the place was "too strait" for the accommodation of all who desired to participate in the exercises. Near by is a spacious meeting house capable of accommodating the multitudes, which is owned by another society of Dunkards. Application was made for the use of this large room, but for some reason the request was not granted.

Yesterday as I was posting bills and giving notice of a lecture. I chanced to fall in with a Freemason. After exchanging a few words I accepted his kind invitation to a seat in his carriage. Our theme was Freemasonry, and the man seeming to fail in his attempted defense of the order turned to the church and to the conduct of professed Christians, and gave the above as an instance in proof of the unchristian and unkind treatment shown by church members toward each other, and then asserted that Masons were never guilty of such mean, uncharitable acts. The man said, "I am no church member, but I like to see fair play."

I think he was sincere, but he evidently had not reflected seriously on the subject. It had never occurred to him that the isolated instance which he so strongly denounced was the constitutional and constant law and practise of the lodge, which he was attempting to justify as right in itself, and to magnify by comparison with an extreme and very unusual case in the church. His ideal of perfection closes its doors and guards all approach to the altars of its worship with a drawn sword, against every other body of worshipers, and a cry of exclusiveness and bigotry comes with a very ill grace from a man whose conduct in the lodge is a constant endorsement of what he condemns and denounces in the church. The church teaches piety and lifts men to a higher plain of morality and makes them better in every respect. The lodge professes to be engaged in the same beneficent work, and to strive for the attainment of the same results. If its profession is not hypocrisy and its morality a sham, why should it adopt as a standing, unalterable decree what it denounces as unchristian and unkind in others? The lodge has never to my knowledge condemned an instance of exclusiveness where the use of a church has been denied for a lecture by one opposed to secret societies; and it would seem that it is not the principle they would condemn, but would take advantage of any irregularity on the part of a church or church member to glorify their beloved order.

BRETHREN LOYAL AND TRUE.

Dublin, Ind., Apr. 2.—Leaving Bunker Hill at 5 A.M Saturday. I reached Indianapolis at 8, and went to the business office of our old friend Brice, upon whom the years and cares of councilman in the city government have left traces. He gave me a cordial welcome. At the depot I was agreeably surprised to meet Asher Kellum, who had driven in from Friendsville, and from him I learned of the decease of Preston Allen, who was gathethered as a shock of corn fully ripe in his season. I hope to visit and speak at Friendsville before leaving the State.

I reached Dublin at 1 P. M., and was soon with friends and at the house of Dr. Champ who never allows an opportunity to do good to pass unimproved. Arrangements had been made for me to preach in the morning and lecture in the afternoon in the U. B. church. These appointments I filled and am to speak again this afternoon at the same place. The meeting last evening was well attended, and the audience gave patient attention for an hour and three quarters to what I had to say about the religion of Freemasonry. The pastor, Bro. Jones, is an active young man, greatly beloved by his people, thoroughly respected in the community and warmly enlisted in reform work. Here also I have met Bros. Fast, Butler, Wilson and others, who are full in the faith.

This morning brings to me a number of letters from head-quarters, and after calling on some of the friends and looking after business, I shall reply to these missives of inquiry and kindly greetings from friends widely scattered but highly esteemed.

UNPLEASANT EXPERIENCES.

Cambridge, Ind., Apr. 3.—At Dublin Bro. Jones showed me every kindness and was, I trust, helped in his work of bringing souls to Christ and in maintaining the testimony of "the fathers" against the dark abominations of secrecy. Bro. G. W. Fast, financial agent for Hartsville College, was present and aided most heartily at each meeting. My home was with the model family of Bro. Geo. W. Champ, where each member consults the wishes of the others and all seem to find their highest earthly enjoyment in making each other and those whom they entertain happy. They have been much tried by sickness of late, but are coming forth as gold refined in the fire.

There are two things in the experience of an Antimasonic lecturer that are trying to his faith, and fidelity, in both of which I had experience in Dublin. (1.) To leave the pleasant associations and helpful councils of a Christian house-hold and strike out as a wanderer, requires nerve; and (2) to talk with a woman whose husband is a Mason about the great sin and wicked hypocrisy and deep deception of Freemasonry. It is extremely difficult at such times to avoid seeming personalities. I avoid such cases where possible to do so and "keep a conscience void of offense," and invariably stop when the "tears come," the last and most potent argument of an intelligent, devoted wife when pleading for the honor of husband and home.

From here I go to Knightstown and hope ere the sunset of this beautiful day to grasp the friendly hand of "Quaker Boy."

A WORD FOR THE FRIENDS.

Knightstown, Ind., April 3d.—I am detained here several hours in making connections by stage to Carthage. In appearance this is really an attractive place, of some 2,000 inhabitants, and quite a thrifty center of a productive country. The place contains about the usual quota of hotels, stores, mills, etc., and has five churches: M. E., Presbyterian, Baptist, Friends and Catholic. The Freemasons and Odd-fellows each have a lodge, and my informant, who was an O. F., reports them in a prosperous condition. So far as I could ascertain there are no persons holding a *joint* membership in any two or more of the churches, but in reply to my inquiry if any of the church members belonged to the lodges, I was told that they did, especially the leaders in Friends meeting. When I asked, "Do they belong to both Masons and Odd-fellows?" my informant replied, *"I think so."* A lady present, who I took to be his wife, said, "You are not a Mason, and can't tell certainly."

I inquired if there had been any public discussion of the question in the place, to which both replied in the negative. The state of religion was represented as low in the churches, although the Friends, assisted by a lady from abroad, are just now making an effort to *"revive."* I learned that my informant was connected with the M. E. church, and that his pastor, Rev. J. C. Murray, is not an Odd-fellow, and probably not a Mason. Having obtained considerable information, and engaged both the man and the woman in an "easy chat," I asked if they had ever heard of any organized opposition to secret societies. Both were indefinite in their replies, and felt very sure that any effort of the kind must fail. I gave them my card, and explained the nature of the N. C. A. and its work, which brought us face to face as opponents. They had their opinions of any man who would go back on his obligations, and of strangers meddling with other people's business that did not concern them, and of "tramps" generally, and as this opinion was not flattering to my personal vanity, I withdrew, leaving them to the quiet enjoyment of their own peculiar views. If this Odd-fellow stated facts about Friends in this place, it is a case demanding attention from the authorities. The Richmond yearly meeting is Quakerism *par excellence*, and if members are allowed to retain a *double* membership in lodge and church in violation, if not in contempt of "Discipline," "Ichabod" is written upon her walls. It is a matter that deeply concerns the whole body of Friends and vitally effects their entire polity.

If members are allowed to live in violation of their covenant, and belong to two religious bodies that are directly antagonistic, they will soon lose not only the confidence and respect of others, but their own self respect. Will not *loyal* Friends in Knightstown, Carthage and the yearly meeting to which this society belongs, look to this matter, and if this Odd-fellow and M. E. brother has slandered his neighbors *to glorify the lodge*, as some are wont to, "rebuke him as a brother; and if he repent forgive him," but if not, publish him as a scoundrel. Let us have the facts whoever suffers.

J. P. Stoddard.

EN ROUTE TO JERICHO.

Editor Cynosure:—Bro. Thompson has told your readers of our trip to Spring Grove school-house. We waded in mud and water eight miles that night ere we reached home. This trip and its consequences was not ignored by the Entered Apprentice correspondent of one of the Seneca papers, whose sense is on a par with his syntax. As soon as I was able I was out again, and was informed of an exciting trial then in progress in Slosson's Hall. A man named Miller, a Mason, was charged with stealing a certain quantity of coal from J. R. Lensley, a coal dealer, who is not a Mason. At the suggestion of a friend I went up to hear the pleading of the attorneys on both sides.

Mr. McCaul, the attorney for Mr. Lensley, reviewed the evidence, and on that alone based his appeal for justice; while he skillfully analyzed and ably presented it to that court. The defendant's counsel followed by a stirring appeal to the passions of the jury, touching the effects of conviction on the defendant's family. But he touched with gentle hands that evidence.

Mayor Corwin, who presided at that trial, is a Master Mason. Mr. J. Rison, one of that jury, is a Master Mason. Mr. Jas. Belyea is a Master Mason—I helped to "make *him*"—I believe God for Jesus' sake has forgiven me; I never will be guilty of a like transgression.

As the case went to the jury I left the room, and entered one of the finest business houses in this city, where, as clerk, is employed Mr. Christ, an intelligent gentleman but a Mason. He had not been near the trial. but was on duty in the store, and as I approached the stove where some others were seated, he came near. One of the parties asked me how the trial was going. I replied that the case had just gone to the jury, and that they had not brought in their verdict when I left; but that it was merely a question of time what *that* would be. "Meanwhile," I continued, "if you must anticipate that verdict, ask Mr. Christ."

He replied at once by saying, *"That will be water in your mill, won't it?"*

"You depend upon that," I said, "and I'll make the most of it."

The next morning a Mason lost his jewel in his haste to inform me that "Miller is not a Mason." That he *is* a Mason I know from what I have seen of him and from the testimony of Masons in good standing in the lodge here If Masons here or elsewhere choose to let me know anything to my advantage, I'm not under obligation, to inform the public who they are, or the nature of the information, if by so doing it would involve them. If some affiliated Mason should say for example, "Remember the ides of March," I should then "govern myself accordingly." Miller is not a member of Sabetha lodge, but has his membership elsewhere.

The verdict was *"Not guilty."* Verily, though Mr. Christ does not profess to be a prophet, he and your humble friend had some advantage over "profanes" in this instance. Two oaths, struggling for supremacy in a juror's mind, cannot have a protracted contest when one of them is first in the citadel and "holds in its hands an instrument of death."

I reviewed the above in about so many words while lecturing at Campbell's school-house, upon which one

[*Continued on the 9th. page.*]

CORRESPONDENCE.

GOOD WORK AT A CORNER STONE LAYING.

March 30, 1883.

Editor Christian Cynosure:—I have purposely delayed this communication about the laying of the corner stone of the new La Fayette court-house, Oct. 26, 1882, by the Masonic fraternity. An Odd-fellow told me his lodge tried to divide the honors of the occasion with the Masons, but was ordered to take a "back seat." Still they did march with them like little boys following the big ones. Much idolatrous pomp was displayed, and several Masonic prayers, all ignoring the name and offices of Christ were palmed off to the people as genuine worship of that God who gave his only begotten Son to be our Saviour. At the time I was within a few feet of the corner stone with Anti-masonic tracts and papers to distribute, and I called out audibly, "*No Christ in Masonic prayer*" twice, once after each prayer, and distributed what tracts I could. One of the officers finally ordered the Grand Chaplain to pronounce the benediction, but instead of doing so according to Masonic ritual which rejected Christ, now that public attention was called to that fact, he singles out an old Methodist preacher, Aaron Wood, who I suppose was a Mason, and says, "Brother Aaron Wood, pronounce the benediction:" which he did in the name of Christ. Thus a Christian benediction was palmed off as being a Masonic one, to drown the attention before the people who had just been notified of their blasphemous idolatries and false worship as taught by Freemasonry.

Here we see the evil a preacher is capable of doing in such a relation, and possibly almost unaware of the fact that he covers up the Masonic devil of anti-Christ so abundant in lodgery and so conspicuous to all wise and conscientious observers. I tell you one such preacher can do, and does more harm in blocking the wheels of reform, and is the direct means of more souls going to ruin, for want of light and knowledge which would cause them to turn from this wickedness, than ten ordinary bad men could possibly do. It sickens the heart of any truly awakened soul to look on such a spectacle. I fear we are too timid and not enough in earnest against so great a foe to the well being of man.

The greatest satisfaction of the occasion to me was, I was able to deposit in the little copper box that was sealed up in the corner-stone, a copy of the *Christian Cynosure* of the date Sept. 7, 1882, containing the picture of the statue of Capt. William Morgan on his monument. The means by which I was enabled to do this seems strictly providential to me, as it was not then, nor is it yet known to any of the Masons that this document is in the curious little copper box resting in the corner stone. I wrote my name first on the inside of the paper with a vermilion or copying lead pencil as a lasting testimony against the idolatry that usurped all the ceremonial honors of the occasion. May the Lord be honored in what I did for his truth and bring good out of it.

Yours for the reign of Christ on earth,

Lorenzo D. Brown.

WHAT CAN BE DONE IN A NEIGHBORHOOD.

[From a letter to Rev. C. C. Foote.]

Albion, Iowa, March 15th, 1883.

I have distributed hundreds of such tracts, will do some good with these. I have had a dozen of Weed's pamphlets. That person called Mrs. Monroe, that claimed Morgan's body, was a small, smooth shaved man, dressed in woman's clothes—a Masonic trick to deceive people as to Morgan's body. I have seen the time when a Masonic lodge dare not assemble in York State and other States for twelve years. I have seen the time when forty newspapers grew out of the Morgan excitement. No paper dare tolerate one word of Masonry. Where a father who was a Mason his sons would refuse to eat at the table with him, till he renounced. I knew a convention in Leroy, Genesee county, where 103 Masons endorsed the truth of Morgan's book, and exposed Masonry to the last and 33d degree. In 1835, I would no more have believed that Masonry would ever revive, than that the moon would fall to the earth. History in New York records it a bygone wicked thing. The Masons have destroyed most of those histories, but not all.

When I came here a few years ago, every officer in the corporation was a Mason; every officer in the township war a Mason; of five ministers in this place four were Freemasons, they prayed in the pulpit and disowned the Saviour in the lodge; everything was in their hands. I sent for a few *Cynosures*, and circulated them among the people. In two years we voted the Masons all out of office in the corporation and township, hence the great excitement in Albion." I saw in papers from Cincinnati of "the great excitement in Albion." The *Voice of Masonry* in Chicago, said; "Albion is known throughout the State and probably the nation." Iowa is noted for its opposition to Masonry. The great Mogul of Masonry, Rob Morris, came through this State one year ago last winter, lecturing the lodge. He came to this place; told the lodge "to hold the offices and hold the church." They can't hold the offices. After what I have seen and what I now see, that wicked institution controling everything, what can I think? I have lost much confidence in the virtue of men. But I rejoice in the success so far in the reform. Am thankful that I have lived to know the Batavia monument stands a lasting rebuke to Masonry. I I paid a little for the publishing house in Chicago. I paid some for the monument. I must pay a little for the house at Washington, which is of great importance. It is boarding the lion in his den. It is the only way people can know the iniquity practiced at our capital. I neither hear nor pay a Mason preacher. Whatever I can spare I pay in the reform cause.

I am faithfully yours, A. C. Moffatt.

FORGED INSCRIPTIONS.

It is said by Thompson in "The Land and the Book" that Mohammedan rulers often insert slabs with pompous inscriptions over entrances to buildings which they did not erect. There are many such vaunting records on castles, temples and churches, older than the era of Mohammed; and the architects of the country are so skilled in these in these insertions that the forgery cannot be easily detected.

Did Dr. Rob Morris take the hint from the Mohammedans in putting the marks of the lodge upon the stones and relics of the Holy Land? Probably the Doctor did not connive with the Mohammedan skilled architects, as the Knights Templars did with the Saracens, to aid him in his pious (?) work. They could both have a common object in so doing, since both are deadly opposed to the Christian cowans or dogs. It might be interesting if the Doctor would give us his reasons for defacing the ruins of Palestine in this way. Did he think that he could palm off such forgeries upon scholars as well as upon the ignorant dupes of the lodge? Alas, Doctor!

A FACT WORTH NOTING.

About fifteen years ago we were appointed by the Abington Baptist Association to write an essay, to be read at a subsequent ministers' conference in Blakely, Lackawanna Co., Pa., on the subject of "Secret Societies." This essay greatly incensed the crafts of "legion name," especially the old parent Masonry. The Odd-fellows, Good Templars and the Masons, each had an advocate there in the persons of Baptist ministers, each "pleading for Baal." Rev. (?) B. T. Bowen, a Mason, plead for Masonry. Recently, in the Scranton *Republican*, is found a notice of Bowen's most disgraceful conduct. Brought under censure, because of his fiendish conduct toward his wife, he turns upon a Baptist informer of his cruelty and beats him most fiercely, threatens to tear his heart from his body (Masonic) "if he did not do it in twenty five years."

He was taken into custody; promised solemnly and with seeming penitence to keep the peace; was then released (perhaps by Masonic interposition); then the very next morning went like a mad tiger once more for his victim. This time he is put under bonds of $200 to keep the peace. If he should, hereafter, execute his fiendish threat, and pull out the heart of his victim, the bond money might be raised by the craft, and his Masonic honor preserved from the halter by any needed sum. Let all true Masons note the case "and govern themselves accordingly." We believe Masonry has kept him in the Baptist pulpit for years. "Handmaid of religion," save thy trusting minions! "So mote it be."

Nathan Callendar.

OUR CIRCLE.

"G. W. H.," our well-informed Michigan friend, begins the conversation with a criticism upon a statement made by an old Baptist minister, reported March 22, and leaves it somewhat tattered:

"We have well ascertained and reliable information of the abduction of Morgan, the route taken by the abductors, all the places at which the carriage stopped, his confinement in Fort Niagara, and even of his final taking off. Such a story as Homer Hull tells in a late *Cynosure*, which he heard from an old Baptist minister, is simply absurd, and can only mislead those who are not properly informed. Enough to say, there is not, and never was, such a place as Williamsburg, seven miles from Fort Niagara, nor anywhere else in New York, except on Long Island. Nor was there any other village seven miles from Niagara, or on the Ridge Road from Rochester, the road taken by the carriage with Morgan, in which there was a college, the most of whose students belonged to a Masonic lodge. The assumption that such was the case, and that the minister aforesaid was the lodge's doorkeeper, kept the keys and fought off the men who wished to do the work of murder in his lodge, is transparent bosh, and should be buried with the story of Vallance. Such stories either come from heads that have been confused by conflicting reports, or they are concocted with a design to confuse others."

Bro. A. C. Wiggins, of Footville, Wis., must be a veteran from the following:

"When I was eighteen years of age I was at the funeral of an uncle who was a magistrate, and also a Royal Arch Mason. His coffin was placed in the broad aisle, and upon it a sword, square and compass, and the Bible. A Presbyterian minister, a Royal Arch Mason, officiated, and a small band of the order had charge. This was in

Another veteran in the temberance ranks, Alex. Cole, Manamuskin Manor, N. J., has a suggestion which is not without merit as a restriction upon a great evil. But we must not forget that intemperance is a sin and with it there can be *no compromise:*

"Fifty-three years ago I signed a temperance pledge, and ever since then I have done what little I could to promote the cause. I have now come to the conclusion that it will be some time before we can get a national prohibitory law, until then the license laws should be made as onerous as possible. Every wholesale dealer should be made to keep a record of each and every sale of kind, amount, price, and name and place of residence of the purchaser, a true sworn copy filed in the county clerks office at the end of every three months, and published in the two leading papers in the county, at the expense of the dealer. Each retail dealer should be made to keep a dram book, wherein shall be recorded the name, age and residence of every person to whom drinks are sold or given, a copy in the same manner as in the case of wholesale dealers, to be filed and published. By doing this we could not only know who the rum suckers were; but also have data to determine exactly the amount of liquors sold and drank in each county."

Our friend "Senex" of this city, has been taking notes of the celebrations of the man-invented anniversary of Christ's resurrection, and has found one case upon which he remarks:

"Not long ago one of our city Unitarian preachers gave up the pulpit for the stage and last "Easter" Sunday gave an opportunity for another to show his independence of Scripture authority by denying that Jesus the Christ arose from the dead and spake with his disciples before he ascended into heaven. Christianity accepts the Scripture account of the resurrection as assuredly as of the crucifiction of Christ, for if Christ be not raised believers are yet in their sins (1 Cor. 15:), but this preacher in the Church of Messiah (what a misnomer if Christ be not risen?) teaches that he does not believe he has risen and that the resurrection means only the improvement of mankind! To use his own words: "*Resurrection Sunday means for us the celebration of the rising up of humanity—human improvement.*" Evidently Mr. Utter is in harmony with the scepticism which prompted Mr. Miln to abandon the pulpit, and we are unable to see what claim any man has to be regarded as a Christian at all who denies the resurrection of the Lord Jesus Christ according to the Scriptures. We know not i fMr. Utter is or not Freemason, but certainly his utterances are quite in keeping with Masonic teaching on this subject. Hear Mackey, 'The Masonic scholar who is familiar with the constitution of those mysteries of the pagan priests and philosophers is well aware that they inculcate by symbolic and allegoric instruction the great lessons of the Resurrection of the body and the immortality of the Soul.' Now hear Mr. Utter: 'For one, I am glad that the name of Easter survived, for in the word forever will remain a history, a sweet old story of our Northern ancestors, how with joy and feasting they celebrated the resurrection before they heard of Christ.' Yes he regards the heathenish observances of the resurrection (of Hiram Abiff perhaps?) a sweet old story, but of the resurrection of Christ what does he say? He says 'I cannot feel sure that it took place.....Paul preached the resurrection of Jesus and wrote that he had seen him. But Paul did not mean a bodily resurrection.' And again 'The resurrection of the body we do not believe in, and for the strange reason, because we believe in life everlasting,' and it seems a physical impossibility."

CLIQUES.

Webster tells us that everybody knows, or ought to know, that a *clique* is "a narrow circle of persons; a party; used commonly in a bad sense." It is natural that a man, a social being, should seek the society of his fellows. It is the will of God that men should dwell in families and communities. The Lord Jesus willed that there should be a church, a communion of saints. Believers are not to stand alone, but to unite with others, in order, as Paul wisely, truly, and gracefully says to the Romans, "that I may impart unto you some spiritual gift, that is, that I may be comforted together with you by the mutual faith both of you and me." The Lord has promised his special presence in the midst of two or three gathered in his name. There is strength in union. If individuals are to accomplish anything, they must unite with others. The strong are weak without a following. The weakness of many individuals becomes strong by consolidation and co-operation. In this way "a narrow circle of persons" may be bound together by the purest motives, and may be instrumental in moving the whole church, and doing much good. But such a little band is not a *clique.*

A clique, in church or State, is "a narrow circle of persons" of narrow, selfish views and ends. They meet, and plan, and plot, not for the general good, but to promote the ends of their little party, and of each member thereof. They are constantly putting their heads together. They cultivate secret methods. They stand aloof from others. They take no part in general movements. To them the clique is of more importance than the party, the State, or the church. If there is a clique it needs to be watched. It is a hot-bed to raise weeds. It is a storm-center. It is a stagnant pond, apparently very still, but actively engaged in sending forth malarious emanations. No wonder good men do not like cliques.—*Lutheran.*

—The affection and respect with which England's great Premier is regarded among his Midlothian constituents is shown by the following conversation which took place during the campaign of 1880 between a Dalkeith minister and workingman. Said the latter: "Do you see that hand?" "Yes; it seems to be a hardworking hand." "Aye, but that's no what I mean. Do you see that hand?" "Yes." "That hand shook Mr. Gledstane's hand the day!" "Yes?" "Aye, that hand shook Mr. Gledstane's hand the day; and what's mair, that hand shook Mrs. Gledstane's hand the day; aye, and what's mair, that hand shook Miss Gledstane's hand the day!" Then, looking at the brawny member with undisguised admiration: "Noo, d'ye think I should wash it?"

American Politics.

NOMINATIONS FOR 1884.

For President,
JONATHAN BLANCHARD
OF ILLINOIS.

For Vice President,
JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

THE POLICY OF THE LODGE. HOW CAN WE DEFEAT IT?

The lodge cannot stand alone; it is too contemptible to do that. It will therefore probably ally itself with one of the two leading parties, and seek to control it, as it always has done for the last sixty years. As neither party will venture to do without the lodge, both parties, as usual, will select lodge-members for their Presidential candidates.

But no member of the American party can vote for a lodge member for President. Our American party cannot sacrifice American principles as the other parties do for the sake of getting lodge support. We cannot respect ourselves as American citizens and vote for a lodgeite for President.

If the lodge selects Grand Inspector General Butler, 38d degrees, for the Democratic candidate for President, the Republicans will doubtless select some equally noted Freemason for their candidate. We Americans cannot support either party unless it agrees to select out-and-out Anti-masons for its candidates. If we remain true to our principles we may either enforce this condition; or, what is better, we could hold the balance of power in our own hands.

Onr motto should be—Men of American principles should govern America.

We must be utterly opposed to Back-pay grabs, Credit Mobilier Swindlers, Land jobs, Star-route frauds, Fraudulent pensions, Creek-and-Swamp bills, Indian war outrages, Debased coinage, High Tariffs, High Taxes, Squandered resources, and almost all that has characterized the Republican party.

We must appropriate public lands for public education.

We must require our Mongols to be educated in our public schools before they can vote.

Ship canals where the interests of commerce demands them.

Standard currency, Gold.

African colonization encouraged.

And above all, never to lose sight of the fact that the greatest danger to republican government lies in secret associations. AMERICAN.

VOTING BY AID OF A STRING.

It has remained for Ald. Jones and a Republican elector for the Third Ward to invent a novel way to vote. In the brick building on Pearl street, directly opposite the Third Ward polling-place at the city hall, lives an old and feeble man, who was unable to get out to vote. A large piece of string was given to him, and he tied his ballots on the end of it. He then raised the window and let them down to the ground. Ald. Jones took the ballots in his hand, and, holding them above his head, carried them and the string to which they were fastened across the street to the polls, the old man having hold of the other end of the string. The inspectors took the ballots, untied them, looked at the man holding the string in the window across the road, and deposited them in the ballot-box,—*Utica Herald.*

MAKE THE WHISKY PAY.

A saloon keeper in Massachusetts was forbidden by the wife of a drunkard to sell him liquor; the saloon man laughed her to scorn, and said he would sell him whisky as long as he could pay for it. But one day the drinker fell under the wheels of a locomotive, lost his legs, was disabled for life: and then the wife sued that saloon keeper and made him pay her $7,500 to make good her husband's disability.

The question now is: suppose grog shops cannot be suppressed (which seems preposterous), will the next best move be to secure an able prosecuting attorney in every town to sue the saloon keepers in every case when they damage a man by selling him whisky? The decent inhabitants of any town can combine to secure such a prosecutor, so that the work may be effectually done, whether the wives and children are themselves able to do it or not. Let us have an anti-whisky prosecutor in each town, and let the combination to sustain him be a strong and earnest one.—*Justice.*

THE EARLY PRESIDENTS of the United States lived long. Washington 67, John Adams 90, Jefferson 83, Madison 85, Monroe 73, J. Q. Adams 80, Andrew Jackson 78, Van Buren 80. Since Mr. Van Buren their lives grow shorter.

Temperance.

SHALL WE PUT CIDER IN THE PLEDGE?

Said a lady recently, when the pledge of abstinence from all intoxicating drinks was read to her: "There is no harm in cider. I use it in mince pies and I shall not give it up." Other ladies expressed the same opinion. Many people believe there is no harm in it, at least not for weeks after it is made, and perhaps not then to any great degree. But not experience alone, but scientific investigation has settled the question of harmfulness.

Alcohol is the product of fermentation, the decay of sugar in grains or fruits. This process of fermentation begins almost immediately after the cider has left the press. The State Assayer of Massachusetts says: "I detect alcohol in cider generally when it is twenty-four hours old—sooner still when the apples are much decayed. Often fermentation begins about as soon as the juice is expressed, both hot weather and advanced decay hastening the process."

Cider contains from five to ten per cent of alcohol, nearly as much as beer and wine. Hence, those who use cider after it has stood for a day are using an intoxicating drink. But people often say, "There is so little alcohol in it, it cannot do harm." The question is not how little alcohol one can use and not create an appetite for it or do injury to the system, but, can we use *any* alcohol without danger of these results? The fact that there is but little alcohol in cider leads people to drink more than they would of stronger drinks, and hence in the end they get enough to do harm.

It makes no difference what alcohol is mixed with, whether juice from apples, grapes, barley, corn, rye, or simply diluted with water as proof spirits; the principle is the same. It is the alcohol in all these drinks that does the harm. Nobody would think of drinking the impure water that composes the greater part of nearly all intoxicants were it not for the alcohol that is in them. That is what creates the appetite and does the injury. Take that out and rumsellers would go out of business.

This same principle is in cider very shortly after it is made, hence the appetite for alcohol can be as readily formed by drinking cider as by drinking beer. It does not matter how little alcohol one habitually takes, the evil effect is the same, be it more or less, and although it works slowly it works surely. Though one takes but a little, and that disguised in apple juice, it is none the less dangerous, for it is the beginning of a series of paralyzing effects upon his system which will eventually destroy him.

Cider does make men drunk. Many a crime has been committed under the influence of cider. In one temperance town where no saloon was allowed, a man sold sweet cider at his shop, and young men and boys were frequently arrested for being drunk and disorderly, yet they only drank sweet cider.

People may indulge in the use of this beverage for a life time and not become drunkards, but in many, many sad cases the sins of the fathers are visited upon the children. How many a mother has found to her sorrow, when it is too late, that her boy learned the love of alcohol from her mince pies and wine sauces. How few parents realize that this taste is inherited, and that the child will not be content with a weak dilution of alcohol. He must have something stronger, and so parental indulgence in "harmless cider" has paved the way to a drunkard's grave for his idolized child.

Let us, then, if not for our own sakes, at least for others, say with the Apostle: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth or is offended or is made weak."

The oldest map of the heavensis in the National Library at Paris. It was made by the Chinese about the year 600 B. C., and contains 1,460 stars.

OUR CONTRIBUTORS.

The *Cynosure* is happy to announce herewith a grand list of contributors and correspondents for 1883. To read their letters, study their arguments, compare their experiences, and drink with them at the fountain of truth, even Jesus Christ, will be the noble privilege of the readers of the *Cynosure.* The following is only a partial list. Arrangements are being made for the enlargement of the circle until it shall include every section of our country:

John G. Fee.
Rev. A. M. Milligan, D. D.
Rev P A. Seguin, French Protestant Mission, N. Y.
Pres. S. B. Allen, Westfield College.
Pres. C. B. Kephart, Avalon College.
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Prof. L. N. Stratton, President Wheaton Theological Seminary.
Prof. W. O. Tobey, editor *United Brethren in Christ.*
Prof. J. R. W. Sloane, D. D., of Reformed Presbyterian Theological Seminary.
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Rev. J. C. K. Milligan, editor of *Our Banner.*
Thos. E. Kennedy, San Jose, California.
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John Tanner, Jr., Kingston, Tenn.
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Rev. C. D. Trumbull, Ref. Pres., Iowa.
Elder J. L. Barlow, Baptist, Conn.
Elder A. L. Post, do., Pennsylvania.
Rev. C. C. Foote.
Gen. J. W. Phelps, American candidate in 1880.
Rev. P. B. Chamberlain, Congregational, Washington Territory.
Elder Nathan Calfender, Pennsylvania.
George W. Clark, the "Liberty Singer."
Miss E. E. Flagg, Massachusetts.
Rev. W. W. Ames, Wisconsin.
Prof. S. C. Kimball, editor *Christian Witness.*

FROM FOREIGN LANDS.

Rev. John Boyes, Louth, England.
Rev. Wm. Hazenberg, Cape Town, South Africa.
Rev. A. D. Zaraphonithes, Smyrna,, Turkey.
Rev G. H. Filian, of Armenia [now in this country.]
Henry M. Bissell, missionary in Guadalajara, Mexico

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The Christian Cynosure.

CHICAGO, THURSDAY, APRIL 12, 1883.

ANOTHER BIOGRAPHICAL NUMBER

of the *Cynosure* is in preparation, which will equal the last in interest and no doubt surpass it in importance. In addition to these attractive features which will appear at stated periods, our columns have been filled of late with some of the best contributions that we have ever published. It will be the effort of editors and correspondents to maintain the high standard now attained and continually to improve upon it. Corresponding to this effort there should be renewed zeal on the part of every friend of the reform to extend its influence by sending in new subscribers.

EDITORIAL LETTERS.

THE LODGE BEGINS TO STRIKE.

Washington, April, 2, 1883.

I yesterday (Sabbath) attended church in the Sixth Presbyterian church here, assisting in the exercises both in the pulpit and at the communion. Fourteen persons united with the church, and it was a very good and profitable meeting. The minister, Rev. Mr. Burdick, asked me to lunch with him after meeting, and taking my address said he should call on me. I could not dine with him as I had to go to the funeral of our Mr. Ford's son, who was buried at half past 2 o'clock. I send you a *Republican* of this morning which gives a tolerably fair account of the scene at the funeral, when it is considered that it is made up by a secret society man, from a congregation crammed with Knights of Pythias and others of the 247 secret orders in this city.

Young Mr. Ford was a member of three secret societies. The chaplains of two of them were there with their ritual books, and one of them came to me three times to crowd himself in and take charge of the funeral at the house, saying, "We have but few exercises here," etc.; and wished to know "what part" I wished to take. I sent him to Mr. Ford, who, I told him, had asked me to preach, and had just told me that the pastor of the church (Methodist Protestant) was pleased to have me do so. I told the chaplain that I had no wish to take any part in the exercises, only such as the family desired. The chaplain then went to Mr. Ford, who told him, in my hearing, that he respected him as a man and a chaplain of the Dashaway Temperance Club, of which Mr. Ford is a member. "But," said he, "I wish to have no secret society come between me and my dead. Christ said nothing in secret, and I wish to have my son receive a Christian burial." Then the chaplain came back to me and wished to squeeze himself in; put his hand on his book and said he wished to "read a few Scriptures," etc., etc. I said again, calmly, "I am here at the invitation of Mr. Ford, and you must get your directions from him and from the pastor of the church."

I offered a short prayer, and we went to the church. Young Mr. Ford was in the Government printing office; and the church was filled with members of secret orders, with a sprinkling of persons opposed to these orders. Before taking my text I said, "Several persons have spoken earnestly to me, and minds are agitated about what I am to say. To quiet all apprehension, I wish to say, before preaching, that this church has not been engaged, and a funeral is not the place to discuss secret societies, and I shall therefore say nothing on that subject. I have preached in the First Presbyterian church since I came here; have taken part in temperance meetings in the Masonic and Odd-fellow's Halls; and spoken in the Fruit-grower's Club and at a public reception; and I have now come from the Sixth Presbyterian church where I have assisted in the public services. In none of these places have I alluded to secret societies. If that subject is to be discussed it will be hereafter, in some hall or church; and Gen. Albert Pike, who is a lawyer and scholar, can be present, not to defend his order, which he is forbidden to do, but he can show any errors or mistatements if any are made. It is well known that I have come to this city to discuss secret societies, and I make these remarks to explain why I say nothing on the subject, and to quiet the minds of this audience."

I then took a text, 1 Tim. 1: 10, and proceeded to show how and in what sense Christ "hath abolished death." The audience was interested, and the pastor seemed to enjoy the services much. I had spoken about ten or fifteen minutes when a lady, who has a trouble with her throat, cried out, "I'm fainting! I'm fainting!" I asked to have windows opened, and they were. The house was thrown into confusion by this incident, and men came to me and said, "The family don't want you should preach; let that other minister finish." The pastor who was with me in the pulpit advised me to discontinue here, and complete the services at the grave. I told him I presumed those who were now agitated would object, and, asking him to go to the grave, I quietly left and came home. The Masonic version you get in this morning's *Republican*, which I send herewith. As I left the house a Knight of Pythias said to me, "Why, what is the trouble? I was interested, and wished to hear you through." J. B.

"THE HOUSE OF THE TEMPLE."

April 4th—I send for publication entire, Gen. Pike's article below. Let the readers of the *Cynosure* *study* and *ponder* it. Gen. Pike's relation to the Rebellion shows what he thinks of the United States Republic; our readers know his relation to temperance, and his friends here say he is translating the Vedas, which are Robert Ingersoll's Bible. Gen. Pike has been Graud Commander of the Supreme Council" of Masons for twenty-four years, being elected for life in 1859. The long article below is the second since I came. It is in the *Star* of March 24. If our readers do not see that Masonry means the certain destruction of our Republic they will read in vain.

THE HOUSE OF THE TEMPLE.

As stated in the *Star* of Saturday, Albert Pike and William M. Ireland, respectively, Grand Commander and Secretary General of the Supreme Council of the 33d degree of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States have purchased from Mr. Samuel E. Middleton, for the Supreme Council, the building erected some twelve years ago by Col. Wright Rives, at the corner of 3d and E streets northwest, for $17,000; and it will hereafter be "The House of the Temple" of the Supreme Council. This body has exclusive jurisdiction over the Rite in all the States formerly known as the slave States, except Delaware, and in all the States and Territories west of the river Mississippi. When full it is composed of thirty-three Inspectors General of the different States and Territories, who hold their offices for life and fill vacancies in their own number. It administers and governs the degrees from the 4th to the 32d, having no control over Blue or Symbolic Masonry and no connection with Royal Arch or Templar Masonry. It was established at Charleston, S. C., as the Supreme Council of the United States, on the 31st of May, 1801; and in 1814 created the Supreme Council for the Northern Jurisdiction at New York, of which Henry L. Palmer of Milwaukee, is at present Grand Commander. General Albert Pike was elected Grand Commander for life in January, 1859, and is now over 73 years of age. Among the present members are Hon. Henry M. Teller, of Colorado, Secretary of the Interior, and Hon. Buren R. Sherman, governor of Iowa, elected in October last. Hon. W. W. Upton, Second Comptroller of the Treasury, is an honorary member. John C. Breckenridge and Robert Toombs were active members—the former until his death, the latter having resigned. The Supreme Council possesses a library of some seven thousand volumes, composed in largest measure of books of value, of the most costly editions and costly binding—historical, scientific, religious, philosophical; of poetry, the drama and literature, as well as Masonic, which is constantly being increased by purchase.

The Supreme Council has printed and published for the use of the bodies and brethren of the Rite, since 1865, twenty-five volumes of rituals, ceremonies and other works, most of them stereotyped, and many of them costly and beautiful, and that the printing of its books of music alone, not yet completed, costs it over $3,500. Of some costly works not more than 100 copies were printed, and these are now worth from $25 to $50 a volume. Several copies of one work have been sold a $100 each. The new "House of the Temple" will be at once occupied by the Supreme Council, and its future sessions (biennial) will be hereafter held there, the next in October, 1884, and it will at once erect a library building on the portion of the premises not covered by the main building.

Subjoined is a roll of its officers and members: Grand Commander, Albert Pike, Washington, D. C.; Lieutenant Grand Commander, James Cunningham Batchelor, New Orleans, La.; Grand Prior, ad interim, Philip Crosby Tucker, Galveston, Texas; Grand Chancellor, Henry Buist, Charleston, S. C.; Grand Minister of State ad interim, Thomas Hubbard Caswell, San Francisco, Cal.; Secretary-General, William Morton Ireland, Washington, D. C.; Treasurer-General, Frederick Webber, Louisville, Ky.; Grand Almoner, Luke Edgar Barber, Little Rock, Ark.; Grand Auditor, Samuel Manning Todd, New Orleans, La.; Grand Constable, Erasmus Theodore Carr, Leavenworth, Kan.; Grand Chamberlain, Martin Collins, St. Louis, Mo.; First Grand Equerry, Odell Squier Long, Wheeling, W. Va.; Second Grand Equerry, Robert Carrel Jordan, Omaha, Neb.; Grand Standard Bearer, Wilmot Gibbes De Saussure, Charleston, S. C.; Grand Sword Bearer, John Lonsdale Roper, Norfolk, Va.; Grand Herald, Gilmor Meredith, Baltimore, Md.; Theodore Sutton Parvin, Iowa City, Iowa; James Smyth Lawson, San Francisco, Cal.; Achille Regulus Morel, Galveston, Texas; DeWitt Clinton Dawkins, Jacksonville, Fla.; Michel Eloi Girard, Vermilionville, La.; Dr. John Mills Browne, U. S. Navy, Washington, D. C.; Charles Frederick Brown, San Francisco, Cal.; Hon. Henry Moore Teller, Central City, Col.; Robert Strachan Innes, Minneapolis, Minn.; Hon. Buren Robinson Sherman, Vinton, Iowa.

WHAT IS ANTI-LODGERY?

Everything here is tinged and tainted with the virus of the secret lodge system. Business, politics, temperance, insurance, but especially religion, all are infested with organizations, names, ceremonies, borrowed from the lodge.

In the large Congregational church, whose pastor, Dr. Rankin, is said not to be a Mason, on the 22nd of February, an "entertainment" was given by the Goodwill Commandery of the United Order of the Golden Cross. I asked ex-Senator Pomeroy what this "Commandery" "Order" was. But though a member of the congregation, and his wife a member of the church, he could give me no information concerning it. It is, he thinks, a secret association with names taken from the lodge, and as usual professing benevolence.

In the early centuries of persecution while Christianity was struggling with the old pagan worships, it was common to place a grain of incense in the hand of a Christian and stretch the hand over the altar of Jupiter. And if such Christian let the incense fall on the altar, his or her life was spared. But if the muscles of the hand were not relaxed, the person was remanded to prison, and reserved for execution. The lodge names, "Commandery," "Order," etc., with a veil of secrecy, ever so thin, are sufficient incense to satisfy the god of the lodge, who was and is the god of paganism, and who is "the prince of this world," the enemy, rival and antagonist of Jesus Christ. What would have been thought of the patriotism of Union chaplains, who should have gone about sewing patches of gray on the blue uniform of Union soldiers! It were easy to multiply instances of this sort, where Christians who abhor the lodge are induced to wear patches of the livery of "the image of the beast." Verily, the time has come when "they will deceive, if possible, the very elect." Let us pray that the days may be shortened. For "except the days be shortened, there shall no flesh be saved."

It is a misnomer to speak of the opposition to lodgery as "Anti-masonry." It is standing for Christ and his atonement against Satan's substitutes for it. It is a fearful mistake to suppose such scraps of lodgery unimportant and trivial. They are not trivial. If they were, they would not be pressed everywhere and into every lodge-hating church. But the image of the beast has "the power of the beast." And we read (Rev. 19: 20) that they that receive merely "the mark of the beast," with those who "worship his image," shall be "cast into the lake of fire." J. B.

NO ROYAL ROAD TO WASHINGTON.

If any have anticipated for our reform any easy entry into the capital of the nation; its gates wide open; its streets accessible; its buildings adaptable, "swept and garnished" for our use; its citizens hospitable, eager to hear our lecturers, read our publications, entertain our conventions, and help forward our great and holy cause, it is because they have forgotten that the devil does not give up a citadel of such importance and impregnability for the mere asking. The work that has been done by a number of devoted and earnest friends on the ground, and by the few brethren who have been opening the way by public discussion of the lodge has been only a skirmishing fire. God has wonderfully opened a way for the reform to secure a temporary foothold in the city, and the advantages gained are most important, and foretell a triumph for the truth; but the legions of dark spirits that receive the worship of the lodge and guard the citadel of its political power are ready, full armed with malediction, falsehood, vile slander aud malignant hate. The events of the past week show that they are ready for the onset, and the battle has begun in earnest.

Many readers of this paper have read the everywhere published dispatches saying that the editor of the *Cynosure* began a denunciation of secret societies in a funeral discourse in Washington on Sabbath, April 1st, that thereupon mourners went into hysterics and fainted, friends were outraged, and the audience indignantly forced him to desist and let another finish the services. Some whom we hope will learn to be less credulous have half believed the story or feared there might be some basis for it; but we are confident that most of them would remember that the newspaper correspondents were probably not one of them present, but got their information second hand from excited people and avowed enemies, and that to many of them it would be pleasure to add as much as possible to the malignity of the story, and they would also remember that the speaker would be the last one to speak a word that could offend his aged friend and co-laborer, the father of the deceased. But we must not judge too severely when the *Inter Ocean* was so befooled as to print an editorial on "Invading the Tomb" (!) wherein it is said that the speaker turned aside during his remarks to begin "a series of invectives against secret societies" with "vehemence and hatred;" and even the autocratic *Nation* of New York has thought the matter of enough importance to repeat the lying scandal in a news item. So has spread this "viperous slander"

> ——"Whose tongue
> Out-venoms all the worms of Nile; whose breath
> Rides on the posting winds, and doth belie
> All corners of the world."

The smoke is clearing away and we see the origin of all this calumny and outcry. Washington papers confirm the truth of our editorial correspondence: that the deceased was a member of three secret lodges, the Grand Army, the Knights of Pythias and order of Mechanics; that these societies were anxious for recognition and display, and were angry at the firm refusal; that the fact that one who exalted Christ and his example against the secret orders was chosen to officiate instead of their chaplains, did not appease their feelings, so that even the very proper word of ex-

planation and notice that their darling lodges should not be disturbed, even this was made to appear to outsiders as a vituperative attack upon them; that there was nothing in the discourse to cause trouble, had any one else been preaching; that the disturbance did not begin for a quarter of an hour after the word of explanation had been spoken, when a majority of the audience with the pastor of the church were listening with quiet attention; that the vexed and disappointed lodge leaders took advantage of a momentary commotion to break up a quiet service, to interrupt and stop a funeral discourse, in a church where they did not belong, but had crowded with their members, and whose pastor had cheerfully given the pulpit and sat by the side of the speaker.

This is the essential fact of the case. The lodges broke up the meeting with no possible provocation except that one who opposes them was conducting it. The thing that enraged them was that they knew the speaker to be by conviction against the follies and falsehoods of the lodge. It is the old story of the wolf accusing the lamb of riling the water.

But enough. This lie has "run from Maine to Georgia." The lodges in every corner of the land gloat over it. But the truth will get on its boots. The battle has begun in earnest, and the prize of the victor is no less than the control of our government. The National Association has gained a conditional footing in Washington; but the lodge is already entrenched, with batteries mounted and magazines filled; there is no remnant of power and influence in the church, in society, or in politics that is not covered with its stride. With this monster of despotism, deception and corruption we have declared war as perpetual as that which Hannibal swore against Rome, and the righteous curse of heaven will fall on us if we draw back. Our movement toward Washington, if it is not a meaningless bravado, is for the redemption of the nation from the lodge curse: so great is the issue that hangs in the balance. Banish the thought that men who own the name American, and boast of sires who willingly offered themselves upon the altar of truth should forget their duty in this hour. The advantage we have gained under God *must be held* AND SECURED. Our Secretary must not appeal in vain *nor long* for the means "to fasten the nail in a sure place," and get a clear and full title to the Washington property. This is our first duty in this matter. This business complete, we shall not wait for other work. Providence will open the way for us. This step taken, we shall see where to take the next. Truth will get on its boots, and the fact will mean something. An efficient agency in Washington means war that ceases not for seasons or for truce until the lodge system is driven from among men. Who will hold back in such an hour as this?

MICHIGAN MEETING.—All friends expecting to attend the Michigan State Convention at Grand Rapids, April 17–19, are desired to send their names to P. Ekster, care of W. Brink, Spring St., Grand Rapids, Mich., and entertainment will be provided.

—Bro. Chas O. Wilson, editor and publisher of *Gath Rimmon*, has lately left St. Louis to reside in Cincinnati with his family, who have for some time been in the latter city. He asks for a sub-headquarters at Cincinnati, and engages to be one of 400 to raise $25 each for the Washington fund.

—On the day after the papers of Washington and the whole country were printing false and malicious reports respecting President Blanchard, the stated meeting of the Presbyterian ministers of the capital welcomed him to their number and by vote made him a corresponding member of the Presbytery.

—Secretary Stoddard returned to this office on Monday afternoon in good health. His son, who was assisting Bro. Starry in Belvidere last week, was arrested by a Masonic officer at midnight, after the meetings were over, and next morning fined by a Masonic justice for the alleged offense of selling books and getting subscribers for the *Cynosure*. Noble representatives of a noble order!

—The Boston *Herald* is very funny over the announcement, which proceeds from its own imagination, that the American party cannot find "men big enough" for its nominations outside of Illinois. It has put our general Secretary upon the ticket as Vice-President. Probably the Boston mob three years ago so confused the *Herald's* memory that it has not yet recovered.

—The venerable Peter Cooper died on Wednesday last at his home in New York, after a brief illness. He had but a short time ago celebrated his 93d birth-day, and was said to be the last link that connects New York with George Washington, for he was a boy of nine when the first President died, and he saw Washington on his last visit to New York. His efforts to ameliorate the discomforts and dispel the ignorance of the laboring classes of New York will long perpetuate his memory.

—It may be generally said that Freemasons who adhere to the order are contemptible in proportion as light and truth are proclaimed about them. The little squad at Wheaton, Ill., that with much ado maintains the name of "lodge," is no exception. The dispatch from Washington telling how lodge men broke up a funeral, but laying it to Pres. Blanchard, was grand news for them. Now they could rejoice over the enemy of their order. Glory! "Hail Masonry, divine!" Spread the glad tidings! So some of the wiser ones (but few were able to do as much) got up a dispatch rehearsing the falsehoods telegraphed from Washington, and sent it out through the State for the edification of the craft. But such men should remember a fearful thing spoken of "whosoever loveth and maketh a lie."

THE WASHINGTON BUILDING.

[From the *Sword*, Washington, D. C.]

We congratulate the anti-secresy reform movement in its acquisition of a valuable and substantial edifice in this city, to be used as the "headquarters" of this branch of the work. May the Lord bless the undertaking and give it abundant success in all things, for Jesus' sake! *Amen.* The building, a wide, four-story one, is on 4½ street, nearly opposite the great "Metropolitan" M. E. church house; in the square just north of Pennsylvania avenue, the principal thoroughfare, and but a few "blocks" or "squares" from the U. S. capitol building itself. When fully ready for use the place will have cost, it is said, about $10,000. Thus "a battery" is planted in the national capital, which we trust will vigorously open and continue its fire upon "the enemy" until an unconditional surrender shall be forced upon them. May God speed the good work!

REFORM NEWS FROM 5th., PAGE.

gentleman replied that since that trial the defendant acknowledged that he was guilty.

Three nights thereafter I lectured again at Spring Grove, to a full and attentive house. County Superintendent Smythe, C. H. Isely, Esq., and a great many other intelligent, conscientious-thinking people were present. At its close the question was asked, "What do you think the Masons will do with you for leaving and opposing them?" I replied, "I do not know. Good men are not thugs or assassins; but if the Grand Elect Knights of Kadosh, or White and Black Eagle have the slightest regard for their Masonic oaths, and choose to regard me as a Masonic traitor, and God permits them, I'll soon be 'where the wicked cease from troubling and the weary are at rest.' Until then I'm on the witness-stand 'for Jesus and for the word of God.'"

Bro. Thompson followed, and read an extract from the Missouri Grand Lodge Report, and commented upon its double-dyed treason. He uprooted the acacia with a firm hand, exposing the corruption beneath it.

The next night Rev. C. Coleman took me to my next appointment, which was at Tranquil school-house, where I spoke to a large and attentive audience, Bro. Coleman following with some well-timed remarks. Bro. Thompson followed, and if those people who listened so patiently to us all did not get enough anti-secrecy at one sitting, they have only to complain and we will finish, if it takes every night for a week. As we closed, a gentleman came forward and requested me to give them a lecture in his neighborhood some miles away. But I could not do so, as I cannot spare time from other duties.

To-day, gentlemen from Oneida sent me word that any time I could come, they would have a hall or church in readiness, and would be glad to have me lecture there. In fact, I could be going all the time, and would be, too, could I but spare time from other duties. But my family must be cared for, and as I do all in this conflict for the glory of Christ and the honor of his word, not charging a penny for it, I have to attend to other business to keep up expenses. Bros. Coleman and Thompson likewise labor without money and without price. Bro. Avery gave me two dollars, as he said, "to help along a good cause." I write this to explain a season of silence that may follow soon, as the business of the season is at hand, and not because I ever expect to charge a cent for my insignificant contributions to so grand a cause. I believe that the seal of Almighty God is on this movement for the overthrow of lodge despotism, false worship and blasphemy.

It is to be seen in "the attentive ear" which the people lend to its truths; it is experienced in "the instructive tongue," given to men who have never been in a lodge, but are learned in its secrets. But the presence of the Holy Spirit bearing witness to the truth in our hearts, while in the conflict, is the harbinger of victory. Some one sent me a copy of the *American Freeman*, and also an excellent compilation of Masonic Jurisprudence. Both I have used in public with good effect, I hope. The *Freeman* is thus a monitor and supply ship combined, throwing hot shot, chain shot, grape and canister, into the devil's forts, and supplying ammunition to little batteries on the shore. More anon. Yours in Christ,

GEO. T. DISSETTE,
Seceding Master Mason.

FROM THE WISCONSIN STATE AGENT.

To all the friends opposed to secret societies in Wisconsin:

GREETING:—As I was appointed your State Agent at your annual meeting last fall, I commenced work in December and worked about two and one-half months in the counties of Green and La Fayette, and some little in Grant county. I would say that my present intentions are, as soon as the roads get settled so I can get out, to commence a summer campaign in the counties of Iowa, Grant, Crawford, Richland, Vernon, La Crosse, Monroe, Sauk, and others north of these if I have time. I hope all that have means at their disposal will help us as they can, and also with their prayers and also by planning for lectures. I would be glad to preach two or three times on every Sabbath and lecture four or five times through the week. I have given the counties about in the order I intend to visit them. I suppose these counties have had but little work done in them and shall therefore be able to raise but little money to carry on the work, so let every one do as well as they can. If all will do as well as one brother (Martin) has I shall not lack of funds, he has already given $50. But let not the lack for funds deter any who want lectures from letting me know their wants. If they can obtain a place to hold them in and keep me and horse free of expense I will run the risk of the rest; not but what we shall need more funds than we can get on such new fields, but I think people are generally willing to pay those that labor for them.

Yours as ever, I. BANCROFT.

THE FIRE SPREADING.

BELVIDERE, Ill., April 2d, 1883.

DEAR EDITOR:—The readers of the *Cynosure* will be interested in the progress of our work in northern Illinois. I commenced canvassing Monday, March 12. The first week was spent in Wheaton, Turner, Bloomingdale, Lombard and Prospect Park, where were sold a number of books, over 30 trial subscriptions taken, tracts distributed, etc. Next I went to Kingston, where I found Bro. Worcester rather poor in health, but strong in the Lord and the power of his might, fighting, (to use his own words) "the sum of all villainies." Kingston is a stronghold of Satan. The pastor of the M. E. church is a reader of the *Cynosure*, and sees the evils of Masonry in his own church.

Bro. Worcester took me in his buggy and we went to see several prominent men in regard to having Bro. Starry come and work the degrees. Chapman's Hall, the largest in Kingston, was secured. Bills were struck off, and by the untiring zeal of Bro. Worcester were well circulated. The day came for the meeting, and also a snow storm. Some of the fraternity sneeringly said the elements were against us.

Bro. Starry arrived on the 10 o'clock train, came into the depot and inquired for a hotel. He found some Masons who (supposing him to be a brother) were glad to give the desired information. In the course of the conversation, one of the most talkative commenced to give him the news. He, pointing to one of the bills, said that he thought if that man Starry came to work the degrees he would be egged. The lodge would say they had nothing to do with it, and lay it all to the boys. Just then I chanced to come to the depot. The talkative Mason remarked, "There comes Worcester's second." I came in, shook hands with Bro. Starry, and inquired if he had his little white aprons along? As we left the depot the badly sold Mason commenced to curse and swear. But it was too late. When meeting time came the sky was clear. Although the roads were very muddy, there were present the first evening about 300 persons. With slight exception quiet prevailed during the whole of the exercises. Bro. Starry tried in every way to get the ancient and honorable fraternity to vindicate themselves, but they kept their jewel.

On the second evening the hall was crowded. An unusually large number of ladies were present. Several who had never taken sides before, expressed themselves strongly against Masonry. I will assist Bro. Starry in working the degrees here this evening. "If the Lord be for us, who can be against us." W. B. STODDARD.

The Home.

THE PRAYER FOR REST.

Jesus, give me rest from sinning;
Pardon, purify my soul;
Heal my wounds and make me whole;
Now thy blessed work beginning,
Jesus, give me rest from sinning.

Jesus, give me rest from sorrow,
Let my heart lean hard on thee;
Then, though dark my future be,
I shall no more trouble borrow;
Jesus, give me rest from sorrow.

Jesus, give me rest from thirsting;
Broken cisterns but betray,
Worldly springs no thirst allay;
Lead where living wells are bursting;
Jesus, give me rest from thirsting.

Jesus, give me rest from fearing;
Sheltered by thy loving arm;
Satan vainly seeks my harm;
By thy gracious presence cheering,
Jesus, give me rest from fearing.

Jesus, give me rest from doubting;
Help me, Lord, for I believe,
Every promise to receive;
Armed with faith, these legions routing,
Jesus, give me rest from doubting.

—*N. Y. Evangelist.*

WEEK-DAY SERMONS.

BY E. E. FLAGG.

"I am always in a puzzle," sighs a dear young Christian friend. "There are so many differing opinions among really good people about such things as dress, and keeping the Sabbath, and following the social customs of those around us that it is hard to draw any dividing line. I wish that Christians everywhere thought alike on these subjects."

"And supposing they did?" I ask, feeling disposed to turn aside for a moment and have a quiet, familiar talk on this very practical and important point—How a Christian is to know his duty in all circumstances and under all disguises.

"Why then we should have a fixed standard and always know what to do. I should know just how much trimming it is right for me to put on a dress, and whether such and such a book is Sunday reading, and whether this or that social custom is right for a Christian to follow. It would save so much perplexity to have a fixed rule about these matters."

Said a good and great man whose name, if it were proper to write it here, would be one well known to many of my readers: "I would not set up my own individual opinion that Sunday driving is wrong, but I go with the majority of good Christian people who have so decided."

Now with all respect to his memory, and granting as I certainly do, that whatever thing the church as a whole discountenances must find in that fact one of the strongest possible arguments against it, let me ask, is there not a higher standard to follow than even the opinions of the majority of good Christian people? The church is fallible. Sometimes she strikes hands with the world; sometimes the white robe of her first espousals is draggled in the mire of earthliness and Mammon worship; sometimes she refuses to testify against popular sins, and when she ought to warn and rebuke keeps silence till her candle gives but a doubtful glimmer, and sinners say scoffingly, "What is the difference between the church and the world?"

At its highest and purest estate the church is not our pattern. Looking to Christians when we should look to Christ has let in many a soul-destroying error.

St. Paul tells us to "go on to perfection;" and there is one noticeable peculiarity with all Christians who are earnestly trying to follow his counsel. They are not generally much troubled by the dress, or the amusement, or the social custom question. Whatever hinders their way they brush aside, as easily as the bird shakes the dew from its plumage when it mounts heavenward. They cannot afford to stop in their way towards the goal, and deliberate how far it is possible for them to go with the world and not come short at last. There is a way to cut the Gordian knot of all such difficult problems, and the earnest Christian striving after holiness is sure to find it out. He does not go with the world at all.

Would a loving, obedient child who had lived all his life in the closest daily intercourse with a wise and loving parent be very often perplexed to know that parent's will even in comparatively small matters? When I hear Christians complain of the difficulty in deciding such questions—or in other words, of deciding how much or how little it is admissible to follow the world—I am constrained to think that they live too far from their Father's presence, that they are not on those terms of unreserved and affectionate intimacy which would render any serious mistaking of his will impossible.

There is one grand test by which all these so-called minor questions of Christian duty may be tried. Whatever hinders your growth in grace, weakens your power with souls, brings even the thinnest film between your heart and Christ, away with it. God hath called you with a heavenly calling, has given you a divine Counsellor, has made a plain path for your feet—only follow it. Keep close to Christ, and the world, the flesh and the devil will keep far from you.

RING THE OLD BELL.

There is a bell in the cathedral of Cologne, made by the melting together of French cannon. It would be a very difficult task indeed to analyze that bell and determine whence the cannon came. Something like this, however, is the task before those who adopt the extreme theories of the rationalistic critics of the Pentateuch. You must be supposed to show in the minute literary traits of this series of documents the dates of their origin, the dates of their combination, and the dates of subsequent editorial supervision. I, for one, think that, even if it were to be granted that documents drawn from many polytheistic nations and ages were the original constituents of the Pentateuch, we have not touched the doctrine of the inspiration of the combined mass at all. The mass is strangely purified from all false doctrine. A divine fire has burned all adulterate elements out of it, and fused the constituents in a combination wholly new. These cannon are one set of objects; melted together into a bell and hung in a cathedral tower they are another object altogether. Mere white dust is one thing; compacted into marble, in a vase, it has a ring, and is quite another. These cannon, melted and hung aloft in the form of a bell, are no longer cannon. They are an inspired work. It is our business, indeed, to know all we can as to the composition of this bronze; but our highest business is to ring the bell in the cathedral tower. The moral law, the ethical monotheism of the Pentateuch, have proved their resonance as often as they have been put into practice, age after age. The Pentateuch hung in the cathedral tower of the world has uttered God's voice, and it is our business to ask how we can ring the bell in the heights of history, rather than how it originated by the melting together of many fragments.—*Joseph Cook.*

MR. RUSKIN ON BIBLE READING.

Mr. Ruskin, in the *Fors Clavigera*, says: How much I owe to my mother for having so exercised me in the Scriptures as to make me grasp them in what my correspondent would call their "concrete whole," and above all, taught me to reverence them as transcending all thought, and adorning all conduct! This she effected, not by her own sayings or personal authority, but simply by compelling me to read the book thoroughly for myself. As soon as I was able to read with fluency she began a course of Bible work with me, which never ceased till I went to Oxford. She read alternate verses with me, watching every intonation of my voice, and correcting the false ones, till she made me understand the verse, if within my reach, rightly and energetically. It might be beyond me altogether; that she did not care about, but she made sure that as soon as I got hold of it at all, I should get hold of it by the right end, In this way she began with the first verse of Genesis, and went straight through to the last verse of the Apocalypse—hard names, numbers, Levitical law, and all; and began at Genesis next day. If a name was hard, the better the exercise in pronunciation; if a chapter was tiresome, the better the lesson in patience; if loathsome, the better the lesson in faith that there was some use in being so out-spoken. After our chapters, (from two to three a day, according to their length, the first thing after breakfast, and no interruption from servants allowed—none from visitors, who either joined in the reading or had to stay up-stairs—and none from any visitings or excursions, except real traveling) I had to learn a few verses by heart, or repeat, to make sure I had not lost something of what was already known; and with the chapters above enumerated I had to learn the whole body of the fine old Scottish Paraphrases, which are good, melodious and forceful verse, and to which, together with the Bible itself, I owe the first cultivation of my ear in sound. It is strange that, of all the pieces of the Bible which my mother thus taught me, that which cost me the most to learn, and which was, to my child's mind, chiefly repulsive—the one hundred and nineteenth Psalm—has now become of all the most precious to me in its overflowing and glorious passion of love for the law of God.

OUR BOYS AND GIRLS.

FIVE STEPS.

A little sip of cider,
A little sip of beer;
A taste that's rather bitter,
But what is there to fear?

A glass of foaming lager,
A choice perfumed cigar;
It's funny what fanatics
Those temp'rance people are.

Say, boys, here's to our welfare—
May none here lack a dime
To buy a glass of liquor
At any other time.

Say, can't you trust a fellow?
Give us a drop of gin
To stop the dreadful gnawing
That's going on within.

Found dead—a common drunkard!
Alas! how came he there?
It was the beer and cider;
Beware! *Beware!* BEWARE!

—*Temperance Banner.*

LIVES OF CELEBRATED WOMEN.

OLYMPIA MORATA.

Olympia Morata was born at Ferrara in 1526—a stormy time, when new thoughts and aspirations were waking up in revolt against the long established powers of tyranny and superstition. Even in her childhood Olympia's life felt the unsettled character of the times. Her father, a man highly esteemed both for his learning and his integrity, and a warm adherent of the reformed faith, had come to Ferrara as tutor to the young princes of the house of Este, brothers of the reigning duke. Having published a book in defense of the reformed doctrines, too far advanced for even that liberal atmosphere, he was obliged to leave it for a time and teach at Venice, Vicenza, and other places, whence he was finally allowed to return to Farrara when his daughter Olympia had reached her eleventh year. In the meantime, the eager and enthusiastic child, growing up in a frugal household, and, as Longfellow says, "in the daily round of household cares," with a delicate mother and four younger children at home, had made wonderful progress in the classic tongues, and had even begun the study of science and philosophy, as well as elocution. The fame of her youthful attainments soon spread in a city like Ferrara, and at twelve years of age she was chosen by the Duchess Renee as companion in study of her young daughter, the Princess Anna d'Este. The attractions of court life by no means checked Olympia's ardor for study. She attended—probably with the Princess Anna—the lectures at the university, where ladies seem to have been admitted without difficulty; those of her own father, of Celio Curione, and of the celebrated Chilianus, under whom she made rapid progress in Greek. She wrote dialogues in Greek and Latin, after Plato and Cicero, translated Boccaccio into Latin, and studied philosophy and the art of public speaking under her father's special recommendation, who declared, in a letter to her on the subject, that he would "rather hold his tongue than speak harshly, inartienlately, or unpleasantly." But she learned still more precious lessons under the guardianship of her royal friend. It was probably before her father's return to Ferrara that Calvin had for a time sought refuge there, but the influence of his teaching was still strong at court, and Olympia learned to study her Bible, and draw from it the "living water, of which if a man drink he shall never thirst again." The influence of her own and her father's friend—Celio Curione, a learned and pious refugee from Savoy—helped also to strengthen her faith in Christ and quicken her personal piety.

At the age of sixteen, Olympia, from being a student, was advanced to be a lecturer in the university, an honor unparalled even in these days of "higher education." It may reasonably be doubted whether we shall ever see a young lady of sixteen occupying a chair at Harvard or Yale, or even Cornell; yet Olympia Morata, three centuries ago, lecturing on the Paradoxes of Cicero at the world-renowned University of Ferrara, and lecturing, we may be sure, with the early matured dignity of her earnest character, seems to have excited no perceptible shock of surprise or suspicion of unfitness. In those days, we are told, "there was no notion of rivalry between the sexes, any more than between classes in the State, but all were at liberty to do their best."

For three years more Olympia continued to lead her tranquil student life, and to exert, at the court and the university, the influence of her noble and cultured womanhood. But with her nineteenth year came a change in the political atmosphere of Ferrara, brought about by the watchful jealousy of Rome. Ercole was urged to purge his court of the heretics who abounded there, and notwithstanding the strong sympathies of the duchess he yielded to the pressure. Olympia, being known to be one of the obnoxious class, was obliged to leave the court, and even in her own home, saddened by her father's failing health, was subjected to a most worrying espionage, till she was almost afraid to be seen reading her Bible. Then came the death of her father, her teacher, her friend, and Olympia was left to care for her invalid mother and her little brother and sisters. But amid such altered circumstances she scarcely seemed to regret the more brilliant life she had left behind. For she writes, "God has kindled in me a desire to dwell in that heavenly home in

which it is more pleasant to abide one day than a thonsand years in the courts of princess."

But thongh Olympia's nobler resonrces made her independent of conrtly pleasures and lnxuries, they did not make her insensible to the blessings of a true-hearted love. A German student of medicine, a certain Dr. Andrea Grunthler, who had taken his doctor's degree at Ferrara, had fallen in love with Olympia, not apparently standing in any awe of her erndition, and Olympia as warmly returned his love. They were speedily married, and the young doctor went to seek a home where his wife and he conld breathe more freely; his short absence being intensely felt by the young wife. "Yon wonld not believe me," she wrote, "if I were to tell yon how I long for you; nothing so hard or difficnlt that I would not willingly do it to give you pleasure, yet I bear anything for your sake more easily than your absence."

The young couple settled first at Angsburg, Olympia taking with her her little brother, that she might herself carry on his education. Having little congenial society at Augsburg, Olympia found solace and occnpation in translating the Psalms into Greek verse. Ere long, however, they left Augsburg for her husband's native town in Franconia, bearing the nnenphoneous name of Schweinfurth. Here their domestic happiness was too soon disturbed by the ravages of war. Schweinfurth fell a prey to one of the "filibustering" expeditions of the times, and the plagne came to add to the miseries of the inhabitants. Dr. Grunthler was prostrated by this dreadful disease, probably caught in his ministrations on others, and was restored by his wife's devoted nursing, only to escape with her, for his life, from a pillaged and bnrning city. With torn garments and bleeding feet, they found a brief refuge at Hamelberg, where, however, the people were afraid to allow them to remain more than fonr days. Tossed from place to place, they at last fonnd a settled abode at Heidelberg, where Grunthler received from the Elector Palatine an appointment in the university. Olympia, ever thoughtful for the misfortunes of others, made it her first care to seek a servant among her fellow-sufferers, the refugees from Schweinfurth. Her own heaviest loss was that of her precious library and the greater part of her manuscripts. Her literary friends sent her presents of books to replace those lost in the burnt city, and she employed her own leisure in transcribing her lost poems from memory. Here in peace and quiet and religious liberty, in the beautiful city by the Neckar, she conld have lived happily enongh with her beloved and devoted husband. Bnt the shocks she had undergone had undermined her constitntion, and consumption had set its insidious tonch on her frame. So long as her failing strength permitted, she continned to write loving letters of Christian cheer and enconragement to the Ferrara friends still snffering for their faith. To her old friend and teacher, Celio Curione, she wrote, with a last effort, that he mnst not grieve when he should hear the news of her death; "for I know that my life itself will only begin after death, and I wish to be dissolved and be with Christ."

Her hnsband, left so desolate by her death, describes it with a tender eloquence which shows a sonl worthy of the wife he had won. "When she was almost dying, waking a little out of sleep, I saw her look pleased and smile softly. 'I saw just now,' she said, 'a quiet place filled with the fairest and clearest light.' When she could speak no more, throngh weakness, 'Courage,' I said, 'dear wife; in that fair light you will dwell.' Again she smiled and nodded her head. A little while afterward she said: 'I am quite happy.' When next she spoke, her eyes were already dim. 'I can scarcely see you any longer,' she said, 'but everything seems to me fnll of the most beautiful flowers.' They were her last words. Soon after, as if overcome by sweet sleep, she breathed forth her soul."

So passed away, in her twenty-ninth year, a woman quite as remarkable in her day and generation as Margaret Fuller was in hers, and as truly a martyr to her zeal for truth as many who suffered a shorter, sharper doom. In enlightened tolerance she was far before many of her contemporaries, whom in simple, earnest piety and love of Christ, she was in no way behind. Here is a passage from the remains of her writings collected by her friend Celio Cnrione, which would do no discredit to the most enlightened writer in the Christian Union to-day. "Abont the sacraments I know there is amongst Christians a great controversy, which would easily have been settled long ago if men had taken as their connselor, not their own vanity, but Christ's glory and the good of his church, which is advanced by concord."

In the quiet old University chnrch of Heidelberg—a fitting resting-place for her mortal dust—the traveler can still find a plain gray stone, on which, aided perhaps by some wandering ray of sunlight falling amidst the still mediæval repose and "dim religious light," he can trace for himself the inscription that records the name, the learning, and the virtnes of the truly noble lady, Olympia Morata.—*Christian Union.*

BAND OF HOPE BIBLE LESSON.

RELIGION—TRUE AND FALSE.

Golden Text.—*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength.*—Mark 12: 30.

Ques. 1. What is the subject?

2. Define Religion. *Ans.* A system of faith and worship, That sense of moral obligation which leads mankind to believe in some kind of a deity.

3. Repeat the Golden Text.

4. What does Jesns call this command? Mark 12: 30.

5. What is the second commandment? Mark 12: 31.

6. Are these commandments the sum of all true religion? Matt. 22: 40.

7. Mention some characteristics of true religion. Jas. 1: 27.

8. Can yon think of some other things which make it different from the false? *Ans.* Repentance. Acts 3: 19. Regeneration. John 3: 3, 1 Pet. 1: 23. Faith in Christ. Rom. 5: 1. A godly life. 2 Tim. 2: 19, l. c.

9. What is one prominent characteristic of a false religion? *Ans.* The worship of a false god.

10. Are these gods always of wood and stone? *Ans.* They are not. The people of the South Sea Islands, many African tribes, and our own North American Indians have no visible idol, but worship a god of their own imaginings. We may do the same thongh in a Christian land. We can reject Christ and trust to something else for salvation.

11. Mention some other characteristics of a false religion. *Ans.* Self righteousness. Rom. 10: 3. Evil habits and passions. Rom. 1: 29–31. Rejection of Christ. 1 Cor. 1: 18

12. How many false religions are there? *Ans.* They are nnmberless.

13. How many true religions?

14. If there is but one trne religion among so many false ones how can we be snre of not making a mistake? Psalms 119: 105.

15. What are some of the practical trnths to be drawn from this lesson?

1. That true religion consists in loving God to the full extent of all our powers and facnlties, and our neighbor as ourselves.

2. That there can be false religions in our own land.

3. That there is only one true way to Heaven.

4. That with the Bible for our guide we shall never be in danger of mistaking the false for the true.

Miss E. E. Flagg.

LESSON HYMN.

Holy Bible, book divine!
Precious treasure, thou art mine!
Mine to tell me whence I came,
Mine to tell me what I am.

Mine to chide me when I rove;
Mine to show a Saviour's love;
Mine thou art to guide and guard;
Mine to punish and reward.

Mine to comfort in distress,
If the Holy Spirit bless;
Mine to show by living faith
Man can triumph over death.

Mine to tell of joys to come,
And the rebel sinner's doom;
O, thou Holy Book divine,
Precious treasure thou art mine.

—A little girl saw hanging in her Sabbath school this text on an illuminated card: "Let us not be weary in well doing; for in due season we shall reap, if we faint not." She caught the idea of its teaching, and in attempting to repeat it at home she gave a somewhat free rendering in this form: "Don't you get tired of doing good; for if you don't faint away, by-and-by you'll get your pay."

The truth as she put it is worth bearing in mind.—*Selected.*

BIBLE LESSONS.

LESSON IV., April 22, 1883.—Saul preaching Christ.—Acts 9: 19–31.

Golden Text.—"He which persecuted us in times past, now preacheth the faith which once he destroyed."—Gal. 1: 23.

HOME READINGS.

Service.....Acts 9: 19–31.
Preaching Christ.....Acts 13: 13–43.
Suffering for Christ.....2 Cor. 11: 21–23.
Song of Trust.....Ps. 40.
Power of the Word.....Acts 2: 14–47.
The Lord is thy Keeper.....Ps. 121.
Coming Glory of the Church.....Isa. 60: 1–22.

THE SIGNS OF A TRUE CONVERSION, OR THE NEW CONVERT WORKING FOR JESUS.

1. He prays.
2. He obeys the divine voice to go into the city.
3. He confesses Christ by receiving baptism.
4. He loves the society of Christians.
5. He tells others of Jesns.
6. He grows stronger in faith and love and more Christlike.
7. He longs to know more of Christ, and retires to Arabia for this purpose (Gal. 1: 17–24).
8. He endnres suffering for Christ—both the persecution of the Jews and the mistrust and snspicion of the disciples.

ILLUSTRATIVE NOTES.

"Then was Saul certain days with the disciples." Again we see the operation of the law that like seeks like. While Sanl remained in his native hatred toward the gospel, his only delight was in the society of those who were of like spirit with himself. Now that his nature has been changed, he delights in the fellowship of those who loved the Lord Jesus. Not only did he wish to honor Christ by joining the ranks of the faithfnl, bnt he wanted their sympathy, their prayers and instructions. Although he afterwards writes to the Galatians that he "neither received the gospel of man, neither was he taught it but by the revelation of Jesus Christ," yet he did not despise the strength and assistance he might receive from Christian brethren, even the most hnmble. In his letters afterwards he makes honorable mention of his "helpers in the Lord," and often does he reqnest the prayers of the church. Nor shonld the fellowship of Christians be despised now. No one is so strong that he does not need it. (See the illustration of the yonng man on Mt. Blanc in suggestions to primary teachers.) We need to meet together often that our graces may be kept aronsed, as watchmen keep themselves awake in the night watches by calling one to another.

"Straightway he preached Christ." Saul did not enter at once npon the exercise of the office of the apostleship; he was to undergo a conrse of divine training for this work. From his own example and experience he could well connsel others to "lay hands on no man suddenly." Bnt his overflowing heart could not keep silence. No one who feels the divine call in his heart to preach the gospel will wait nntil his conrse of training is complete to tell others of salvation; he will improve the earliest and every opportunity for telling the glad news. So will every one who has been bronght into the light of salvation.

"All that heard him were amazed." And well they might be, for his fame as a persecntor had filled the city, and they knew that a marvellous change had taken place. From the intensity of his madness against the gospel he had been changed into its most earnest and able defender. They do not seem to have ever doubted the genuineness of this change. No man would stultify himself by acknowledging that his whole former life, so blameless in the eyes of the mass of the Jews, was all wrong; no one wonld give up all his prospects for high honors as one learned in the law and zealous for their traditions; no one wonld run the risk of losing all, even life itself, by espousing the cause of the despised Galileans unless a most thorough change had been wrought in his whole nature. And all we know of his subseqnent life confirms this conclusion. Paul never showed marks of fanaticism, but if he was not a fanatic then a miraculous change must have been wrought in his heart, one which God only could effect.

"Saul increased the more in strength." Growth is one of the best evidences of life. As long as a tree grows we know that it has vitality. Saul kept on growing as long as he lived. Near the close of his life he writes, "I press toward the mark." He had received a vivid revelation of Jesus Christ, and he knew how far short he was of being conformed to his pattern. Are we growing in the Christian graces? If not, can we be alive?

"He assayed to join himself to the disciples, but they were all afraid of him." It was little wonder that they were so afraid when we remember how he had persecnted them. But Sanl did not becanse of this turn away from the Christians, much less from Christ. This must have been one of his severest trials, too. It must have been trying to his sonl to be persecnted by those with whom he had once associated; bnt to be mistrnsted by those for whose cause he had forsaken all must have been even more trying to his faith. But he here, as through all his life, displays his good common sense as well as his Christlike spirit. He knew that it would require clear evidence to make the disciples believe that he was sincere after his former persecution of the church. He was willing to wait until that evidence conld be afforded. He was not like some in our own days who make the apparent coldness of Christians an excuse for not joining the church.

"But Barnabas....declared unto them, etc." Barnabas here proves himself worthy of his name (son of consolation), as he does at many other points in his life. There is need of such service as he here rendered often at the present time. There are timid ones who need a Barnabas to take them by the hand and encouragingly lead them into the fellowship of the disciples. There are those also who are lying under suspicion which another may be able to relieve by showing the groundlessness of the charge, or that a real change appears to have been wrought in the character and life. May we ever be on the alert for opportunities to "lend a hand."—*U. P. Bible Teacher.*

Lessons. 1. To know Christ we must see him. 2. We can see only a living Christ. 3. When we see him, we mnst know him. 4. When we know him, we must speak of him. 5. Such testimony tells on others. 6. Such testimony increases strength. 7. Such testimony edifies and multiplies the chnrch. 8. Snch testimony exalts and glorifies the risen and coming Christ.—*Notes for Bible Study.*

PROMPTINGS TO FURTHER STUDY.

When did opposition to Paul cause the gospel of Christ to be preached? How many plots of the Jews to kill Paul are recorded in the book of Acts? Of whom does Paul himself say he learned the gospel he preached? What does he himself say abont his getting new ideas or hints from the apostles in Jernsalem? Whom of the apostles did he go to see there; and for what purpose did he confer with them? Upon what did Paul base his claims to apostleship?—*Scholar's Quarterly.*

Strange Strike.—A hnndred men, employees of the Chesapeake and Ohio Railway, struck some time ago, not for higher wages, bnt for *Sabbath.* They wanted a day of rest, a day in their homes and chnrches, and they were so much in earnest that they declared that they would give up their place rather than work on the Lord's day.

The Churches.

—Pres. C. A. Blanchard of Wheaton College preached on the Sabbath, morning and evening, in the Chicago Avenue (Moody) church in this city.

—Rev. C. F. Hawley left his home in Wheaton on the 30th ult. for the East, intending to visit the Wesleyan spring conferences in the interest of the Theological Seminary at Wheaton.

—Rev. M. L. Vorheis, for several years stationed at Burlington, Iowa, but lately engaged in work in Missouri, is about to start from Albany, Mo., for San Jose, Cal., to take charge of the Free Methodist work in that city.

—The Tompkins Avenue Congregational Church, Brooklyn, Rev. G. F. Pentecost, pastor, has recently welcomed over a hundred new members, the majority on confession of faith.

—A revival now in progress at Carthage, Mo., has resulted in over five hundred conversions. Religious meetinge are being held throughout the city, and places of amusement are deserted.

—The revival in Delaware, Ohio, is one of unusual interest. Up to this time the number of converts is reckoned at about 460, of whom a little over 200 are students of Wesleyan University.

—There is a general revival among the churches of New Haven, Conn. It is not confined to any denomination. It is said that the work among the Yale students is more than encouraging.

—The supply of acceptable ministers is below the demand, and the religious journals are quite seriously discussing the situation. Not only is there a lack of candidates for places in the far West, but the *Congregationalist* makes the satatement that twenty-five of the "leading and most commending pulpits" of its denomination in New England are vacant.

—Eleven persons are expected to graduate from Union Biblical Seminary, Dayton, Ohio, at the approaching commencement. President C. J. Kephart, of Avalon College, Missouri, will be one of the orators at the alumnal meeting at the closing of the Seminary.

—The number of students in the Presbyterian theological seminaries during the session soon to close is given by the *Presbyterian Banner* as follows: Princeton, 125; Union, 129; Alleghany, 74; Auburn, 42; Lane, 36; Chicago, 27; Danville, 7; San Francisco, 6—making a total of 446.

—Rev. R. Loggan, of Clifton, Kansas, is rejoicing in the fact that forty-five converts have been received into the United Brethren classes in his circuit within a short time.

The Reformed Theological Seminary at New Bruuswick, N. J., has been closed on account of measles among the students. When such a disease closes a theological seminary no wonder some of the old saints are sarcastic on the juvenility of the coming ministry.—*Baptist Weekly.*

—When the ladies of Shelbyville, Ind., began their crusade in 1870, among the saloon-keepers was a Captain Maze, a man who had served with distinction, during the war, in the Federal army. He finally opened his saloon door to the ladies. He gave up his saloon, giving the key to the ladies, and started for Kansas. He is now a very successful revivalist. While at Morristown over 300 persons professed convertion under his ministrations.

—No saloon-keeper can become a member of any of the congregations belonging to the Swedish Augustana synod, and if a person already a member starts in this business, he thereby becomes the object of church disciplinary measures. The synod has reached the conviction that saloon keeping and membership of a Christian church are inconsistent.

—The church buildings among the Indians reported in 1881, including those among the five civilized tribes, were 296. The missionaries, not included among teachers, numbered 184. There were 383 schools, 79 of them boarding-schools. There were expended for education from tribal funds and from the United States Government, from States and religious societies, $584,238, which is probably $13 for each child of school age. The whole number of Protestant missionaries is 71.

—Within the last year the women of the United States have given the magnificent sum of six hundred thousand dollars for the spread of the Gospel in heathen lands. Of this amount the Presbyterians gave nearly $200,000; the Baptists, $156,000; the Congregationalists, $130,000; the Northern Methodists, $108,000; and the women of the Methodist Church, South, $25,110. An examination of the reports of these denominations show that many of their large amounts are made up of small contributions. It illustrates the value of the small mites when aggregated.

—The Evangelical Nestorian Church is the result of labors begun by Drs. Perkins and Grant about fifty years ago. It has become an active and well-equipped ecclesiastical organization. Each church has its pastor and ruling elders. One elder from each church, with all the ministers of both the first and second orders, constitute the local Cnooshya or Presbytery. Of these Cnooshyas there are four which meet triennally by representatives in General Cnooshya or Synod. This latter body consists at present of twenty-four ordained pastors and thirty-five licentiates. There are twelve students for the ministry. Under its care are five self-sustaining churches and fifteen partly self-sustaining, besides sixty stated congregations and forty-three preaching stations. The number of communicants is about 15,000. The church work is carried on by a system of boards. These are three: (1.) The Evangelistic Board, which has the combined functions of the Boards of Home Missions and Church Erection. (2.) The Educational Board, which has oversight of secular as well as religious education, and exercises many of the duties of a City Board of School Directors. (3.) The Legal Board, which has supervision of the civil relations of the Church and its members to the Persian authorities, and of their defense from oppression and injustice. It has a special agent, who acts as attorney with the Government.

—The Moody and Sankey meetings at Nottingham, beginning on Sabbath, February 25th, were held in the Marble Rink, in which seats were provided for 6,000 persons. The first meeting was called for 8 o'clock A. M., and long before that hour "the vast building was crowded to its utmost capacity." The second service was equally thronged, the preponderating element consisting of workingmen. The women's meeting in the afternoon overflowed the rink and filled a neighboring church. The service for men only, in the evening, was crowded. For the three succeeding days the same interest was manifested. From Nottingham the evangelists proceeded to Manchester. The first meeting there was held in Cooke's Circus, and attended by a "great crowd," on a Thursday evening. The next service, on Friday afternoon, was held in the Free Trade Hall, where the audience occupied every available spot. and many could not gain admission. In the evening an overflow meeting was necessary. On the next Sabbath afternoon the Free Trade Hall, Cooke's Circus, and the Y. M. C. A. Hall were all crowded half an hour before the time advertised for service, and still several thousand were left upon the streets, for whom no provision could be made at the time.

IMPORTANCE OF BIBLE STUDY.

A PAPER READ AT THE ANNUAL SABBATH SCHOOL CONVENTION OF BERRIEN COUNTY, MICH., BY J. B. CRALL.

* * * Would we know something about our existence, or from whence those teeming millions of earth originated? We need not resort to the controverted speculations or theories of a Darwin, for in this gift of man, endorsed by the highest authority of all worlds, we have it clearly set forth. Would we know how to mitigate our misfortunes, and make life more agreeable or pleasant by wholesome laws while in this state of probation? We need not search the works of a Paine, a Hume, or a modern Ingersoll; for in this book of books may be found a code of morals, which, if strictly adhered to, would dispense with locks and bolts; the groans of the maimed and dying would no longer be heard on the field of strife; and the dens of iniquity would cease to fill our prisons, our almshouses and other asylums; and universal peace and prosperity far beyond anything that we can conceive or imagine would fill the habitable world. Would we know the design of our being, the purpose for which those faculties of body and mind were bestowed upon us, why man has an intellect of unlimited improvement? No answer to this problem could be found among all the writings of the heathen philosophers of the centuries past. But in this revelation from Him who is above all, and over all, we learn that the representatives of the redeemed "cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." We find what could not be found elsewhere, that the chief end of man is to glorify God.

But we can only arrive at such conclusions, and fit and prepare ourselves for such a service, by carefully studying his revealed Word. We very readily see the importance of fitting ourselves for the various occupations and positions in life. If we intend to devote ourselves to one of the professions, we make the study of that profession a specialty. If we expect to occupy some high position in society or state, and move among the refined and learned, we study the "forms required by good breeding, or prescribed by authority, to be observed in social or official life. Imagine an uncivilized, uncultured, and half-clad savage appearing in one of our refined social circles. All eyes would be turned on the intruder. He would be a gazing stock of surprise. And his embarrassment and want of ease would satisfy his dull mind that he was not in his proper element; not fitted for such society. We read of one with similar unfitness at a marriage feast. He had not on a wedding garment. "And he was speechless."

How can we know how to prepare ourselves to glorify God in our bodies, and our spirits, which are his, without making the study of his Word a specialty? How can we know how to be attired, move, act, and converse in the society of heaven, without studying the etiquette of heaven? God has given us those wonderful faculties of body and mind that they might be adorned from his Word. And if we neglect to make studious use of the Bible, the great text-book in the preparatory department on earth, we will be as ill at ease at the court of heaven as the uncultured savage in refined society, and speechless as the man without the wedding garment. And it is to be feared that the king will say to the servants, "Bind him hand and foot, and take him away, and cast him into outer darkness."

But it is not alone important that we should study the Bible in order that we may be qualified for the associations of heaven, but it is said, "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." God has interests to advance, work to do through the agency of man, and the work is not assigned to a select or favored few who are endowed with brilliant talents, or distinguished for their flaming oratory. But all who will may work successfully in some capacity adapted to their several abilities. And often the lowest, and seemingly most ineffective work, may be the foundation upon which some grand achievement rests. But we must study to show ourselves approved unto God. And as there is in this world a moral conflict between right and wrong, a kingdom in opposition to the spiritual kingdom of Christ, and as God works through instrumentalities, it is necessary that we should study the ways and means by which we may be instrumental in subduing the foes of God and man. But we can only know how to arm ourselves with the whole armor of God, and be prepared for the contest by studying the Bible. There is a maxim, that what is worth doing at all in the various vocations of life, is worth doing well; and he who expects to make his mark in the world, is not satisfied by being a mere novice at his trade or profession, but studying to show himself approved unto men. But commendable as this may be, we should above all, study to show ourselves approved unto God. And if we should find that our work is on the watch-towers, or in the nurseries of the kingdom, the Sunday-school and the Christian family, or if we can only hold up hands while contending armies meet, we should study to show ourselves approved unto God, workmen that need not be ashamed.

We are so constituted that we are continually looking forward for something new, new scenes, new discoveries, new acquisitions of knowledge; something to satisfy an inward longing which is ever dissatisfied. But if we do not seek to satisfy this raging thirst from the inexhaustable fullness of God's truth, we may weep as an Alexander, when we have reached the pinnacle of fame; or say, "all is vanity and vexation of spirit," when we have touched the topmost limits of human knowledge. And if, in this age of gospel light and progression (which is all attributable to the influence of the Bible), we cannot see the importance of Bibly study, and say as the Psalmist, "Thy word is a lamp unto my feet, and a light unto my path," we may say in the near future, "The harvest is past, the summer is ended, and we are not saved."

LITERARY.

"Holden with Cords; or the Power of the Secret Empire."—The republication of the Reform Story which run through the columns of the *Cynosure* for nearly a year is at last completed, and the book so anxiously expected by thousands of our readers has come from the press of Ezra A. Cook with those exterior attractions that befit a work both popular and intrinsically of great value. Most of our readers have already followed the story from its opening chapters, and it is unnecessary to review it, but they will certainly turn these pages with a revival of the old interest in the experiences of the Severns family in their varied experience with the Masonic order. Many who have but lately begun to read the *Cynosure* will find in these pictures of the lodge during the trying days of 1826–7, as well as in the quiet of a rural town, to be true to the life, and the vivid impression every thoughtful mind will take from them will never be effaced. The book is finely bound and fairly introduces the reader to the treasures within. The publisher has made occasional selections from Masonic works to verify the statements of the text; these make a helpful addition for some who can afford no more complete an armory of this kind. They would, however, have interfered less with the uniform appearance of the pages had they been thrown into a convenient appendix at the end of the volume. The book is published by Ezra A. Cook at No. 7, Wabash Ave., Chicago, and is also for sale at this office.

In the *North American Review* for April, the scriptural and the legal aspects of Divorce are presented respectively by the Rev. Dr. Theodore D. Woolsey, well known for his insistance on the indissolubility of the marriage tie, and by Judge John A. Jameson, a jurist whose long experience with divorce cases in Chicago, both on the judicial bench and at the bar, lends to his observations a very special value. Dr. P. Bender, a Canadian who has studied to some purpose the political, social and economic conditions of his country, under the title, "A Canadian view of Annexation," makes a forcible presentation of the reasons which incline many citizens of the Dominion to regard with favor the idea of absorption by the United States. Senator John A. Logan sets forth the need which exists for "National Aid to Public Schools" in the several States and territories. The Rev. Dr. Howard Crosby writes of "The Dangerous Classes" that menace the perpetuity of civil order and the peace of the community, meaning the manipulators of corporation stocks and the men who, having amassed enormous wealth, use it for nefarious purposes. James C. Welling, President of Columbian University, treats of "Race Education," the problem that confronts the philosophic statesman, of the presence in our body politic of a strong Negro contingent. "The Water Supply of Cities" is discussed by Charles F. Wingate, "Ethical Systems" by Prof. F. H. Hedge, "Street Begging" by Rev. Dr. Charles F. Deems, and "Criticism and Christianity" by O. B. Frothingham.

A Frightful Set of Countenances.—Let any one examine the faces of the Phenix Park murderers, as portrayed in our illustrated magazines, and he must be persuaded that such men could easily be led to commit murder. The lodge, with its murderous arts, could play on the passions of such men as easily as the skilled musician plays on the piano. Shakespeare has illustrated this fact by drawing forth from the dregs of society the men who were especially suited to aid Macbeth in ridding himself of honest competitors. Where the lodge has the will to murder, there will always be a way. Where Phenix Park assassinations are plotted, the lodge can always furnish the tools for the purpose.

MISCELLANY.

Over $800,000 a year is spent in this country for dolls.

A spring in St. Tammany Parish, La. pours forth clear, cold water all day, but at sunset it goes dry, discharging no water until the sun rises.

The 333d anniversary of the founding of the city of Santa Fe, N. M., will be celebrated in July next. Santa Fe is the oldest American town in existenee.

John Wesley was preaching in a chapel in England, the alter being at the rear, the pews were near the pulpit. A man in the front pew was sound asleep. Wesley dropped the Bible upon his head; the man awakening, looked up to the high pulpit, when Wesley, addressing him, said, "Brother, if you won't *hear* the word of God, you shall *feel* it."

There is an apple tree in Rabun county that is probably the largest on this continent. It shades the greater part of a farm yard, and one year the owner gathered 204 bushels of apples from it, besides what his stock destroyed. He received 25 cents per bushel for them from wagoners.—*Atlanta Constitution.*

A woman was the only passenger in a Montana stage exeept her baby, whom she wrapped in her fur cloak, leaving herself unprotected from the zero temperature. The driver saw that she was benumbed and would freeze to death unless aroused to violent exercise. He dragged her from the coach and left her by the roadside. "Oh, my baby!" she cried. The driver cracked his whip. The stage flew over the snow with the woman running after. The race was kept up for nearly two miles, when the driver took the mother in again and wrapped his coat around her. He had warmed her blood and saved her life.

The United States is said to possess more lawyers to the square mile than any other nation on the globe, and we spend more time and money in litigation than any other civilized people. In Great Britain there is a lawyer to every 3,000 people; in Germany, one to every 3,600, in France one to every 1.600, while in America there is a lawyer to every 800 of us, and they are growing in numbers faster than the Nation is growing in population.

IMITATION BAKING POWDERS.

To the Public:

The public is cautioned against the practiee of many groeers who sell what they claim to be Royal Baking Powder, loose or in bulk, without label or trademark. All such powders are base imitations. Analyses of hundreds of samples of baking powders sold in bulk to parties asking for Royal, have shown them all to be largely adulterated, mostly with alum, dangerous for use in food, and comparatively valueless for leavening purposes.

The public is too well aware of the injurious effeet of alum upon the system, to need further eaution against the use of any baking powders known to be made from this drug; but the dealer's assurance, "Oh, it's just as good as Royal," or "it's the genuine Royal, only we buy it by the barrel to save expense of can," etc., is apt to mislead the unsuspeeting consumers into buying an artiele whieh they would not knowingly use in their food under any consideration. The only safety from sueh practices is in buying baking powder only in the original paekage, of a well known brand, and a thoroughly established reputation.

The Royal Baking Powder is sold only in eans, securely closed with the eom pany's trade-mark label, and the weight of paekage stamped on eaeh eover. It is never sold in bulk, by the barrel, or loose by weight or measure, and all sueh offered the public, under any pretense, are imitations.

If eonsumers will bear these faets in mind, and also see that the paekage purehased is properly labeled, and the label unbroken, they will be always sure of using a baking powder perfeetly pure and wholesome, and of the highest test strength in the market.

J. C. Hoagland, *President,*
Royal Baking Powder Co., N. Y.

A LESSON IN SPELLING.

Since the introduction of Spelling Matches, many words have come prominently into notice —words that were previously, comparatively unknown. For instance, we find Anti-septic, meaning: preventing and stopping all fermentation and decomposition, and Analgesia it: Painkiller. Then there is Anti-pyretic: cooling down inflamation and fever heat. These three words, so often mis-spelled, are three of the cardinal virtues of something that will cure many a bad spell, and that is Salicylica, pronounced Sal-i-cyl-i-ca. Warranted to afford immediate relief, and guaranteed to cure Rheumatism, Gout or Neuralgia.

Batavia Convention Pamphlet.—A grand doeument for all readers, especially for the hundreds who were present. Rob. Morris of Lagrange, Ky., sends for a copy anxiously. Price, 25e. Send to the N. C. A. office.

SEED CORN.

I have a few choice varieties of my improved corn, namely American Pride, white, Yellow Giant and Golden Dent. Raising and introducing field grains is my business. Guaranteed to be perfectly reliable. Per bushel, $3.00; half bushel, $1.60; peck, $1, package by mail, 25c; per pound, 50c, H. C. BEEBE, Canton, Ill.

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NOTICE OF ATTACHMENT.

STATE OF ILLINOIS, } ss.
COUNTY OF COOK }

SUPERIOR COURT of Cook county, May term, A. D. 1883.

William D. Babbitt *vs.* Louise W. Percy
Attachment. No. 86292.

Public notice is hereby given to the said Louise W. Percy that a *writ of attachment* is sued out of the office of the Clerk of the Superior Court of Cook County, dated the 22d day of March, A. D. 1883, at the suit of the said William D. Babbitt and against the lands, goods, chattels, rights, moneys, credits and effect of the said Louise W. Percy for the sum of three hundred sixty-nine dollars and seventy-five cents, directed to the Sheriff of Cook County to execute.

Now, therefore, unless you, the said Louise W. Percy shall personally be and appear before the said Superior Court of Cook County on or before the first day of the next term thereof, to be holden at the Court House, in the City of Chicago, on the first Monday of May A. D. 1883, give bail and plead to the said Plaintiff's action, judgment will be entered against you, and in favor of the said plaintiff, and so much of the lands, goods, chattels, rights, moneys, credits and effects attached, as may be sufficient to satisfy the said judgement and costs, will be sold to satisfy the same.

John J. Healy, *Clerk.*
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MARKET REPORTS.

	Chicago, Apr. 9, 1883.	
GRAIN—Wheat—No. 2	1 03	1 04
No. 3	92	97
Rejected	76	84
Winter No 2		1 07
Corn—No. 2		51½
Rejected		45
Oats—No. 2		42½
Rye—No. 2		56½
Bran per ton		13 00
Flour—Winter	4 50	@6 00
Spring	2 25	@7 50
Hay—Timothy	8 50	@11 50
Prairie	5 00	@10 00
Lard per cwt		11 20
Mess pork per bbl		18 30
Butter, medium to best	12	@31
Cheese	05	@14¼
Beans	1 75	@2 35
Eggs	17	18
Potatoes per bu	50	@75
Seeds—Timothy	1 40	@1 60½
Clover	7 25	@8 25
Flax		@1 45
Broom corn	02½	@ 07
Hides—Green to dry flint	6¼	@11½
Lumber—Clear	43 00	@52 00
Common	15 00	@22 00
Shingles		3 20
WOOL—Washed	24	@41
Unwashed	18	@30
LIVE STOCK—Cattle extra	6 40	@7 15
Good	6 00	@6 35
Medium	5 65	@5 90
Common	2 50	@5 40
Hogs	5 40	@7 95
Sheep	3 40	@6 75

NEW YORK MARKETS.

Flour	3 50	@7 75
Wheat—Spring	1 00	1 10
Winter	1 03	1 20
Corn	56	@65½
Oats	51	@56
Mess Pork		19 30
Lard		11 45
Eggs		19
Wool	12	@50

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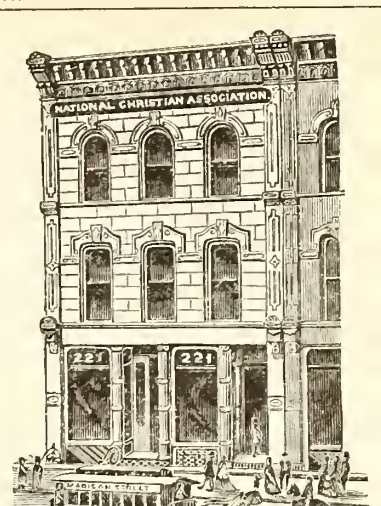
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THE FARM.

TESTING SEEDS.

The practice which has been adopted by several of the agricultural colleges, of testing the germinating quality of garden seed offered in market, while it will add to the reputation of reliable dealers, tends to drive irresponsible or dishonest men from the business, or into a better course. Among the reports of such tests, is that by the Pennsylvania State College, of experiments performed by Robert Tait, a graduate of the college, in which he gives the percentage of pure seed in the package (or unmixed with other seed), and the percentage capable of germinating. Nearly all the seeds examined were pure, mostly exceeding nine-tenths, but the germinating power was exceedingly various. Some of the common grass seeds were among the best, red clover containing only one part of impurity in 499 parts, and 77 per cent. germinated. Timothy was nearly as pure, with 92 parts germinating. Kentucky blue grass, with about one-fifth impurity, did not afford a twentieth part that germinated, and crested dog's-tail, with scarcely any impurity, gave only one part in 66 capable of growing. It would seem from these and other results that the more common seeds, being readily sold and supplied, are nearly always fresh; while the rarer kinds, for which there is little call by purchasers, are kept long on hand, or more or less mixed with good seed. Another proof of the correctness of this conclusion was the fact that lettuce and raddish seed gave about nine-tenths growing seed, while kohlrabi, which is not much planted, contained more than four-fifths poor seed. But it must not be forgotten that in common, careless planting under clods, or in burying too deep, much excellent seed is pronounced worthless by unskillful farmers and gardeners.—*Cultivator.*

BITING HORSES.

Horses have been successfully cured of this vice by putting a piece of hard wood, an inch and a half square, in the animal's mouth, about the same length as an ordinary snaffiebit. It may be fastened by a thong of leather passed through two holes in the ends of the wood and secured to the bridle. It must be used in addition to the bit; but in no way to impede the working of the bit. Rarey adopted this plan with the zebra, in the Zoo, which was a terrible brute at biting. Mr. Rarey succeeded, however, in taming and training him to harness and drove him through the streets of London. Animals with this vice should be treated kindly in the stable, and not abused with pitchfork handles, whips, etc. An apple, crust of bread, a piece of beef, etc., and a kind pat, but firm, watchful hand and eye, with the use of the above wooden bit, will cure the most invcterate biter. The fact that he cannot shut his month or grip anything soon dawns upon him, and then he is conquered.—*Toronto Globe.*

TALK TO YOUR HORSE.

Some men, unknown to the writer hereof, has given to the world a saying that stieks: "Talk to your cow as you would to a lady." There is a world of common sense in it. There is more; there is good, sound religion in it. What else is it but the language of the Bible applied to animals: "A soft answer turneth away wrath." A pleasant word to a horse in time of trouble, has prevented many a disaster where the horse has learned that pleasant words mean a guaranty that danger from punishment is not imminent. One morning a big, musenlar groom said to his employer: "I can't exercise that horse any more. He will bolt and run at anything he sees." The owner, a small man, and ill at the time, asked that the horse be hooked up. Stepping into the skeletou, he drove a couple of miles, and then asked the groom to station along the road such objects as the horse was afraid of. This was done, and the horse was driven by them quickly, back and forth, with loose lines slapping on his back. The whole secret was in a voice that inspired confidence. The man had been frightened at everything he saw that he supposed the horse would fear. The fear went to the horse like an electric message. Then came a punishing pull on the lines, with jerking and the whip. Talk to your horse as you would to your sweetheart. Do not fear but what he understands and appreciates loving tones, if not the words, while it is by no means certain that the sensitive intelligence of many a horse does not comprehend the latter.—*Breeders' Gazette.*

The *Live Stock Record* says: "Colic in horses is often brought on by feeding hay passed through cornstalk cutters, mixed with meal, middlings or bran, then wet up. The horse eats his food thus prepared so rapidly that it is not properly masticated, and consequently becomes so clotted in the stomach as to cause indigestion, followed by colic, more especially if directly after eating he is allowed to drink heartily of water; and the colder this is, so much the more it is liable to bring on colic."

The Corn Crop.—The Agricultural Bureau reports the corn crop of 1882 at 1,635,000,000 bushels, and the yield of wheat at 510,000,000 bushels. These estimates may be accepted as probably not far from the amounts which will be shown by the official and final returns, and the results are highly encouraging. Considering the fears which were expressed for the corn crop in the early part of last summer, it appears from the Agricultural Bureau's data to have been exceptionally good. Up to 1879 the maximum yield of Indian corn in this country was 1,547,901,000 bushels. Last year's crop, by the above estimate, exceeds that of 1879 by 87,000,000 bushels, and falls only about 207,000,000 under the crop of 1880. The latest official estimate of that year's wheat crop places it at about 80,000,000 bushels more than that of 1878, 60,000,000 more than that of 1879, and 50,000,000 more than that of 1880. The past year will, therefore, be memorable in the agricultural annals of the country as one of the fruitful seasons, filling not only our own land but others with food and gladness.

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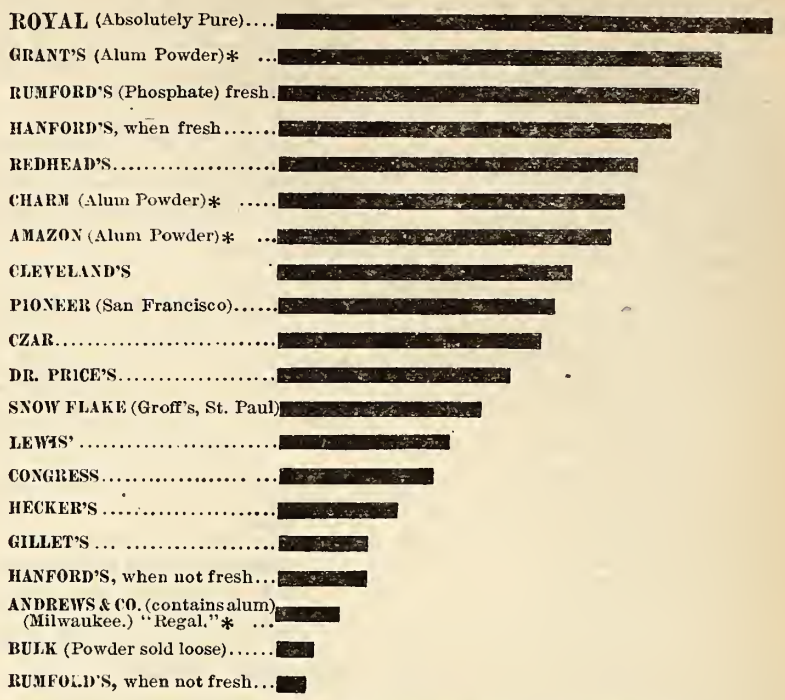
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NEWS OF THE WEEK.

—The President Monday last signed the commission of Judge Walter Q. Gresham to be Postmaster General. The latter has accepted the position, and will assume his new duties in ten days, First Assistant Postmaster General Hatton controlling the department in the meantime. The President's choice is indorsed by all Republicans.

—Brigadier General Joseph K. Barnes, retired, late Surgeon General of the United States army, died at his residence in the National capital.

—The Ohio Legislature decided to submit two constitutional amendments on the liquor question, one providing for prohibition, and the other for legislative control.

—Peter Cooper died early Wednesday morning, Apr. 4th, at the age of 92. He was conscious to the last, and at times conversed with his son and daughter with regard to family affairs.

—A boy threw a burning match into the manhole of a sewer at Baltimore, which caused an explosion, killing two children, and damaging the street and houses $20,000.

—Through blunders of the Wisconsin Assembly bookkeeper many acts of the House in which the Senate non-concurred were sent to the Governor, duly signed by him, and published as laws.

—A boiler explosion at Newbern, N. C., Thursday evening, partly demolished the factory of George Bishop, killed two men, and wrecked Isaiah Wood's house, 100 yards away, fatally injuring Mrs. Wood.

—A boiler explosion in Griffin's mills at Moss Point, Miss., killed nine men, and wounded ten others.

—A Hastings (Neb.), mob took Ingham, Green and Babcock, accused of murdering merchant Millett, from the officers Tuesday night, and hanged the two former from a railway bridge, but returned Babcock, who pleaded guilty, to the authorities.

—About one hundred and fifty delegates of the various Irish organizations gathered at Germania Hall, New York, on Sunday, to meet Dr. William B. Wallace and a committee, with a view to arrange a reception for Parnell. Dr. Wallace and the committee remained away. The assembled delegates organized a meeting of their own, which was a noisy and angry one. Dr. Wallace was denounced, Parnell's peace policy was repudiated, and dynamite was declared the only policy in the future. In great confusion the meeting adjourned.

—During a high windstorm the Ende House, a three-story brick in Greenville, Texas, was blown down about 2 o'clock Saturday morning. Fire broke out, and nothing could be done toward saving the victims. The lives lost are estimated at fifteen, of whom five were negro servants. The hotel had long been considered unsafe because of its thin walls. Three stores and some small buildings were burned.

—W. E. Walker, residing near Tustin, Mich., was beaten into insensibility by two tramps, Saturday morning, whom he ordered from his barn. They then set fire to the structure and it was consumed, with hay and grain and a number of live-stock.

FOREIGN.

—In a suburb of Birmingham the police discovered a dynamite factory conducted by an Irish-American named Whitehead, who was arrested. A quantity of nitro-glycerine was seized and the apparatus found showed the man to be thoroughly versed in chemistry.

—A powder depot at Passo Correse, Italy, exploded, killing forty persons and wounding several.

—A mine leading to the palace of the Kremlin at Moscow has been discovered. Sappers have been summoned from St. Petersburg to destroy the excavation.

—Michael Davitt writes from prison to the Young Ireland Socicty of Glasgow condemning the dynamite policy as only exasperating the democracy of England, and playing into the hands of Ireland's enemies.

—The German government intends to enforce the statute against American pork, notwithstanding that numerous protests have been received.

—Rioting is progressing on the Panama Canal works between Jamaicans and Cartnagenians, and some twenty of the former have been murdered. The government is powerless to maintain order.

—Fire at Iquique, Peru, on the 10th inst., destroyed ten blocks, including all the churches, the railway offices, and a number of large business establishments. One thousand houses were consumed, and the total loss is placed at $10,000,000.

—A Buddhist procession at Colombo, the capital of Ceylon, recently carried through the streets a cross surmounted by a monkey, which so insensed the Roman Catholic population that a riot resulted, which only vigorous efforts by the troops suppressed

CLUB LIST.

The *Cynosure* will be sent with either of the following papers for a year at much reduced rates. The first column is the club rate, the second the cost of the papers if taken separately:

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We are prepared to fill all orders for anti-secrecy literature and to take subscriptions for the *Christian Cynosure* at No. 221 West Madison street, Chicago.

BUSINESS.

THE BATAVIA CONVENTION MINUTES.

A correspondent writing of the grand addresses in this pamphlet says:

"Let me call particular attention to the address of our noble banner-bearer, the candidate for the suffrages of the nation, under the title *"Christian politics."* This admirable and timely paper is one which will open blind eyes to the causes of the war and future dangers and ought not to be merely read and shelved. It is like LIVE SEED; Let every reader get and sow it abundantly, and scatter it abroad through every State, and for every year, until victory shall crown our efforts to place a representative of our principles in the Presidential chair of the United States! Print and reprint and circulate in tens of thousands or millions! Our people are intoxicated with national prosperity, and are disregarding *"the higher law."* In every age the multitude is led more by the senses than by the unseen, but the Ruler of the universe brings to naught things that are by the things that are not! The things that are right and pure *are eternal,* and in the grand war must finally overcome the cunning and craft of every system like Freemasonry.

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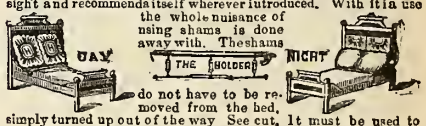
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NOTES AND COMMENTS.

There are twenty-six companies connected with the Brewers Association of Chicago, either as manufacturers or dealers. They demand $8.00 for each barrel of their brewed swill and impose heavy penalties for any violation of the agreement. These companies represent a capital of between six and seven million dollars and last year produced about 600,000 barrels, though their sales amounted to 900,000. The honest country people who imagine they have no share in the infamy and crime that rises like a vile exhalation from the thousands of beer saloons of Chicago, may do well to remember that 9,000,000 bushels of barley and 2,250,000 pounds of hops, raised and sold by them for money, are consumed in the beer manufacture here.

The American accomplices of the Irish assassins are bold and brave. One of them not long ago addressing an audience yelled out that he "would rather kiss the bloody hands of the murderers of Cavendish and Burke than touch the garments of Bright or Gladstone." If our extradition laws were amended to reach these fellows their valorous roaring would cease and their lions become sucking doves. An illustrated sheet the other day, by means of a spirited sketch, advised Uncle Sam to cast them out of his hotel as tramps.

Governor Butler's Fast-day advice was not well received by the preachers of Massachusetts, since his advice to let politics alone and preach "the Gospel" on that day was a piece of gratuity, and sounded, moreover, like an echo, from lands where church and state have one head. Many of the ministers ignored Butler altogether and did not read his proclamation before their sermons. Butler claims in defense that he only copied from a predecessor who in 1810 gave a similar advice. The *Nation* says, "We suspect he is greatly mistaken on this point. The Massachusetts ministers were great politicians from the beginning down to 1810 and later, and one result of their political activity was the absence of Butler. His growth would have been impossible when they were in their heyday, or, if he had appeared, he certainly would have caught it in a way of which the sermons of last Fast day give but little idea. The Massachusetts ministers, as any one knows who has perused any of their sermons about Jefferson, the Democrats, or the French Revolution, were not mealy-mouthed in old times in talking about such a son of Belial as Butler would have seemed to them to be at any period, and as he undoubtedly is. Nobody, in any age, who looks at him from an ecclesiastical point of view, and feels bound to characterize him, can avoid using language of great strength."

The dynamite discoveries in England presented a case of danger so near at hand that with the exception of one Tory gentleman in the House of Lords all parties in Parliament united in pressing through a bill against the unlawful meddling with explosives. A two year's imprisonment was the only punishment for this offense. This was intended only to prevent accidents, and when Sir Vernon Harcourt from the ministry said, "We have to deal with an organized plan against all the interests of society, and with men who announce plans for murder," and presented a bill with a penalty of life imprisonment for causing a perilous explosion; twenty years for making, using or keeping explosives, and fourteen years for suspicious connection with the business, he met a unanimous response. The bill was presented Monday afternoon last week; both Houses passed upon it and the Queen's assent was given by telegram so that before Tuesday night it was law. The Irish members, though not opposing did not vote for the bill. Too many of their countrymen, who would not join the dynamite conspiracy, yet look on with a savage joy to see England well scared by the blowing out of an office front at Westminster and the discovery of a factory for explosives at Birmingham. How this can favorably affect their case and aid in bringing about Home Rule for Ireland must require a curious logic to convince any one even ordinarily well-informed in English history.

The first of the Phœnix Park murderers has been sentenced to death amid his continued and apparently sincere protestations of innocence. The fate of the other six men on trial will soon be known, although it is believed that two of them will not be condemned to death but to life imprisonment. This will end the third act in this tragedy of secretism. A point in the testimony which is drawing some comment is that the members of this desperate band received the sacrament regularly at the hands of the priest after confession. Thus fortified with the authority of their religion, and believing in an absolution from the penalty of their crimes before the court of heaven, they entered upon their awful work with a deliberation that few can understand who have not studied the nature of a false religion. The sympathy of the Dublin crowd is always given to the prisoners. Carey and the other informers are hissed, while Brady is cheered with such energy that the police have to use authority to keep the peace. The foreman of the jury, also, had a demand for a verdict of not guilty, coupled with a threat of certain death if he refused. The value of such documents is much below par since the government has broken into the secret ring of these men.

Preparations for the coronation of the Czar proceed while the threatening demonstrations of the Nihilists increase, and the arrests of suspected persons are already beyond the capacity of the jails. But daily announcements are made of new pageants, and the Czar and his wife ride freely and without escort through the streets of St. Petersburg. Whether they are confident that their secret enemies will be held in check by the police, or they are enjoying the brief and desperate interval before the coronation ceremony with a resolution to meet whatever fate may overtake them with royal fortitude, no one dares to guess. Only it appears that the Nihilist "fraternity" is more desperate than ever, their determination more unconquerable and their regard for consequences more fierce and reckless. The Irish lodge assassins are made so much of in the papers that they may be excused if they do not play a Samson's part in some of their enterprises, but in Russia we may look for just such characters, who will not hesitate to sacrifice their own lives in the general destruction of their enemies.

If argument cannot prove to working men the folly of secret lodges to protect their interests, nor continued losses and privation in strikes, perhaps the open war which frequently begins upon men not under the lodge oath may help to suppress the evil. The rolling-mill hands at Springfield, the capital of this State, having left work on a strike, non-union men have taken their places. In revenge the latter have been beset, beaten, and several have been murdered. The last attack was by firing from ambush, when three men fell dead or wounded. There is much in this case that likens it to some of the boycotting and shooting from hedges in Ireland, but the Springfield murderers themselves would hardly dare say that their cause for revenge was at all to be compared with the Irish Fenian. In the same proportion should their punishment be as severe; but here the contrast ends, for our courts have seldom adequately punished outrages of this kind. But if the workingmen themselves could be aroused to see the danger and temptation of these secret unions they would banish them as a weapon more dangerous to the laborer than against his supposed enemy and oppressor, the capitalist.

From statistics recently published we learn that the number of Masons in the United States is 566,149. We also learn that the net loss in membership during the past year was nearly 1,000, and during the past two years over 7,000.

HOLES IN THE WALL.

BY ELDER NATHAN CALLENDER.

Arsenic is not more poison to rats, than is light to lodgery. To say nothing of moral light, secretism cannot endure daylight. Strange medley of intense contradictions and absurdities! Ever traveling east in search of light, and worshiping the sun himself while daylight is doubly shut out by carefully curtained windows, above the level of human vision, and that at "low twelve." No wonder if spiritual light is ten-fold repugnant to these lodge beetles. Light is a formidable subject to fight. It "maketh manifest."

By the finger of Omnipotence, Ezekiel was summoned to Jerusalem, from Babylon, and cited to a "hole in the wall." While Masonry claims surpassing holiness it may be conceded that its walls are very hole-y, and daily becoming more so. It may demand of the Son of man to "dig" to lay open the door, and enter the chambers of idolatry, but the clergy who are not too lazy to dig and are ashamed to beg at the lodge doors for light (after paying for it) will find the "good men" of the Sanhedrim, priests and elders of Israel, in shameful business. All Babylon could not have harmed Zion so much as these good (?) men of Jerusalem did, right in the "holy place" in the Temple of God. The Masonic clergy are doing infinitely more to-day to retard the cause of God than all the open-faced infidels in the world. None had it in his power to betray Jesus but his avowed friends, and none but Judas Iscariot was vile enough to do that deed. Let the reader turn to Ezekiel 8th chapter and carefully read and be cured of the "good man" argument. Like the minions of the lodge to-day, all the good men of Jerusalem were devoutly "worshiping the sun toward the east."

With all the care the lodge has given to "secrecy and silence," many a rude hole is found in the Masonic walls which tells where the door is through which the craft enter into the midnight orgies of which Paul said it is shame even to speak. For with these things he commanded the saints to have no fellowship, but rather to reprove them. With all its hellish cunning, the "Ancient and Accepted Scottish Rite" book of Masonry has punched the Masonic walls full of holes, where the true prophet of God like Ezekiel, may find the doors into the false worships and arrogant assumptions of the craft. This book is full of interest to the studious and fearless observer of the signs of these times. In it we find twenty-one pages devoted to the ceremonies of "Infant Baptism."

The "profane" may get a squint at the purposes

and hopes of this modest "handmaid" of religion by the following words found on page 575, closing verse:

"Onward! there are ills to conquer
Ere our peaceful flag he furled;
Masonry at last shall conquer,
And its altar be the world."

When this prophecy is fulfilled there will be but one religious altar and that will be the altar of Masonry. Yet in the face of this and scores of similar assumptions, the author says on page 558: "Masonry is no religion nor does it assume to take the place of any religion!" It arrogates to itself to do for man all that man is susceptible of receiving even at the hands of omnipotent Wisdom and Love, yet is no religion and seeks to take the place of none! Is all religion then, to be eradicated by an altar which represents no religion? And are we to have a religionless world, filled so full of lodgery that no religion can subsist in the world? Well, the signs of these times do seem to point in that direction.

When one half, perhaps, of the Christian clergy is represented at that altar and a very large part of the other half are so lodge-bound that no word of warning or rebuke can be wrung from their sealed lips, it may seem to some that the Masonic altar may soon "be the world." But when the "enemy comes in like a flood the Spirit of the Lord shall lift up a standard against him." The great battle of "Armegeddon" is pending. Our secret foe is invisible to the masses even of the church. A far-seeing general will always strive to divert his enemy from the main point of conflict. It is now believed that the grand enemy to be met is "Prince Alcohol," while he is only the enemy's picket line, crouching in front of the lodge. If he can make the church, the clergy, and the press believe that he is the main force, and so divert them in that direction, then he will aid the lodge in the final contest. But shrewd as are the minions of the lodge empire, scores of holes are apparent to every candid man and woman in our land, through which the ever industrious light is flashing its unwelcome beams into the very face of the thousands of sun worshipers in the churches of their imagery. These unavoidable holes are soon dug into doors by the God-directed Ezekiels of the day. Masonry must have its written as well as its oral teaching. Their standard books, given to the world, furnish such a perfect line of corroborative evidence, taken along with the revelations of the system by seceders, as to amount to absolute demonstration. Ten thousand witnesses speak in the most perfect accord and throw a light equal to the electrical glare upon the raging waters of the great Niagara. Masonry is now a secret society only in purpose and design, not in fact. As soon the blind mole blow out the sun as the lodge shut off the light flashing through ten thousand holes made by Masons themselves. If the institution can subsist in the light with its character known to the people, it will argue the condition of society irredeemable and abandoned of God.

In assuming that light will cure evil we must restrict the proposition by the facts of history. The light shone in darkness and the darkness received it not. Jesus said, "This is the condemnation that light is come into the world and men loved darkness rather than light because their deeds were evil." The minions of the lodge may yet band together, as did the infuriated enemies of the "Light of the world," and make war on the faithful, while they openly practice their Baal worship, without shame, in the face of truth and righteousness. Be this as it may, light is the only cure, and must be administered unceasingly and without stint, till the false worship of the lodge becomes odious to all the good of the church and in our world. Till the sons of the lodge can go in and out without making holes in the walls, or manage to pull the hole in after them, some Ezekiel will track them to their "chambers of imagery" and tell the world of their deeds. Despite the "good man" plea, God will ferret them out even if he has to take the best of his servants by the hair of their heads and put them on the track of these good (?) men in the church and ministry. Let us fancy that the prophet said to his Lord, Lord I don't know anything about these abominations down there in the Temple at Jerusalem and I don't want to know. I have all I can attend to here in Babylon to comfort the captives. And then, Lord, thou knowest that it is none of my business to inquire what societies the Jerusalemites are connected with. Just then I fancy that a Daniel suggests to the discreet prophet that somebody is in duty bound to speak out against these abominations practiced in the very sanctuary, in the holy of holies; practiced too by the ancients and elders of Israel. Ezekiel says in reply, When God tells *me* to do it I shall do it. God did tell him to do it and he did it promptly. Shall a time-serving clergy and church drive the Lord far off from his sanctuary? And shall the scene of Ezekiel, 9th chapter, be repeated as the consequence?

TRUTH AND TRICK.

BY ALEXANDER THOMSON.

One evening when the days were fine,
When spring's cold rains and gusts were over
When June had greened the mountain pine,
And oped the red heart of the clover.
When by the lakelet's rippling rim,
The plover wheeled in swift gyrations,
And sweet doves cooed their vernal hymn,
On flowery hanks and fair plantations,

There met heside a silvery brook,
By alders frilled, and deeply shaded,
Two stalwart youths, whose mein and look,
No artificial splendors aided.
Each soul was in a thoughtful mood,
Their eyes, the future years were scanning,
And each descried from where he stood,
The distant object of his planning.

One thus: "You know they call me Truth,
My future path is straight and narrow,
O'er hills and mountain tops forsooth,
My way is onward like an arrow.
Not mine to play the Reynard's part,
And hide my track hy many a douhle,
I'll let the daylight search my heart,
Nor from the moonlight hide my trouhle.

"Not mine to climh hy false prctense,
And win the world's renown unfairly,
My motto shall he truth and sense,
And means, my lahor late and early.
I see no power or sunken gold,
Along the path that I must travel,
The ridgy hills are hare and hold,
And sharp, and rough, and deep the gravel.

"Yet bright my final future shines,
As any picture drawn hy Bonheur,
God's angels stand along its lines,
And Graces are my guards of honor."

The other thus: "They call me Trick,
Not mine to climh and toil and suffer;
If Fortune shall not hless me quick,
I'll roughly shake the jade and cuff 'er.
Not mine to walk the narrow way,
If I can find a hetter treading,
Not mine the soher truth to say,
If falsehood makes a hetter heading.

"Be mine to hide the main intent,
In wily subterfuge's lining,
Then in the garment make a rent,
When in my reach the prize is shining;
Be mine by suhtle wiles to win,
What others gain hy patient plodding,
I'll take the gold and risk the sin
And huy my pardon with my loading.

"My pathway threads the pleasant hills
And down along the smiling river,
I hate your mountains and their chills,
Your onward, upward march forever;
I'll take the path I like the hest,
I'll freely risk its final ending;
Fools huild their homes on honor's crest,
Where wild winds howl in rude contending;

"I'll huild mine in the vale of craft,
And from its hidden windows smiling,
See Truth upon his crazy raft,
Among the angry waters toiling;
Shall see him climb the ridgy steep,
And tread with naked feet the gravel,
And laugh to see him grimly keep,
A path that is so hard to travel."

BAPTIZED INTO WHAT NAME?

In the times of the Jewish dispensation there were various names or appellations of Deity, as we observe in the Old Testament Scriptures. These were given by high authority, and without such divine authority individuals had no right to multiply for themselves other names. So far then, as the Jew experienced baptismal regeneration—spiritual or otherwise, it was effected in the name and by the power of Elohim, Jehovah Elohenu, etc. He remained justified, so far as he fulfilled, with fidelity and uprightness of heart, the typical law of Moses, the servant of God. He was held a debtor to do the whole law, and if his faith is yet right wherefore stands he released from his obligation? Even if he yet clings to circumcision there is much of the law and the ceremony he has cast aside, and by what authority? No doubt he stands ready with an answer, but is that answer valid?

The apostles received command in the succeeding dispensation to proselyte or baptize, one or both, into divine names, differing somewhat, yet in reality the same deity. The deity of the Jews was the true God and Creator, but how was he reconciled to fallen and polluted man but by the propitiatory sacrifice and mediation of him that was typified in the law and was yet to be openly revealed in the man Christ Jesus? The Jew, therefore, wilfully rejecting Christ the Mediator, has no reconciliation with the Father offended until he repent and is made willing to enter in by the door into the fold.

What of the Mahommedan? He has faith in Allah or as the name is in Arabic, perhaps, Allahon; and admitting this to signify nearly the same as the Hebrew Elohim, how is he reconciled? Christ, the true Mediator, is left out and a deceiver, the lying prophet, is let in. By what authority, therefore, is his system of worship set up? What may we say, in brief, of the Buddhist, the Brahmin, the Greek, the Roman, the idolatrous of all times and nations? What if Jupiter, or Jove, is made to signify Creator, Grand Architect, etc. Where is the reconciliation? The stone these builders have rejected must crush these false systems in the end. The Roman Catholic acknowledges all the Gospel names of deity and is apparently zealous for the honor and renown of the true Godhead. What then is his deficiency? He places the pope and priesthood in a false relation and the deceptive rites and ceremonies mislead the worshipers. A deceiver in so great a matter as divine worship, whether Catholic or other, is a great abomination, and it "were better that a mill stone were tied about his neck." Into what name do the evangelical clergy, or priesthood, if you please, baptize? With one voice they exclaim, "Father, Son and Holy Ghost." So far as they proselyte it must be into the Gospel name and out of the heathen.

What of Masonry, Odd-fellowship, etc., as religious systems? If "The Grand Architect of the Universe" signifies so much as Elohim, yet where is the reconciliation? Masonic works, rules or regulations? By none of these is the sinner justified. They reject Christ. Their entire system is heathenish, not Christlike—in the highest degree abominable, dark, made hidden or so attempted because of evil deeds. Scripture testimony is not stronger against any abomination through which men are damned than it is against the dark and villainous principle of Masonry. Wherefore then have preachers been seduced? Many have perhaps not examined it properly. Many find it, or think they do, a worldly advantage, and cling to it at all hazards. Many of these were baptized "in the name of the Father, Son," etc., but it was a ceremony. They still need the Holy Ghost and fire baptism abundantly, more than did John when he so acknowledged it to Christ the Saviour. Baptized into Masonry! Submit to cable-tow and hoodwink! Kneel to mock prayer and an accursed altar! Enter a fraternity of the condemned! Seal your lips to all evil! Follow Satan into all this temptation and much more and reap a little worldly advantage! They hereby prove that the trinity into which they are spiritually baptized is "the world, the flesh, and the devil." O for more of the baptism that would take wrong out of the soul, or the soul out of wrong.

Quaker Boy.

NEWS FROM THE COMET.

Ours is a universe of wonders Masonic! We must explain some things. Masonry proceeds by contraries and these bring equilibrium. So teaches sublime science. When we mention light we do not mean that of the sun's rays, but such as comes to our craft through dark walls in the "secret chamber," through a closely fitted hoodwink; and spiritual light must come through a soul, hood-winked by concentrated, double pressure, Masonic covenants and oaths, multiplied and intensified, beaten into the cranium by a setting maul, till the candidate can see stars where no stars are. Then again the great, good and grand secret, the "center of truth" are ever ahead, and must ever be there—or, nowhere, which is the sure alternative. In this sublime Masonic sense, then, we hurry on to behold the G. L. A. A million leagues a day brings us nearer and nearer.

Only think! A very few more days will bring us within the bounds of that supreme realm, where the "thrice potent," "all puissant," "Grand Pontiff" presides. To Masons he is the "Ancient of days." References to him may be found in an ancient book which we put *under* the compass and square. We do not relish the character this book gives our "worshipful master." It calls him hard names, because he was too independent and high-toned to bow to one Shaddai, when he was brought into court, he, with many more, "left his own habitation" and is therefore, "reserved in everlasting chains under darkness, unto the judgment of the great day." He is now recognized by the hoodwink, emblem of darkness, and the chain, or cable-tow, which he wears of "his own free will and accord" as do all the sublime brethren. There he sits—"Lucifer, son of the morning," Grand Inspector General of universal Baal worship.

Some of the names given our Grand Master, in that old book, sometimes recognized as the "book of the law," sound odious to some, but they are only descriptive of the contraries which help make up the

harmonies and accords of our diversified universe. With this explanation take the titles of our sublime prince "Apollyon," the "Old Serpent," "liar," "murderer," etc., as compliments indicative of his notoriety and eminence. As he is the most conspicuous figure in the G. L. A. we must scan his person. Behold the deep fiery eyes! Does not that fierce look mean business? Disappointed purpose, wounded pride, fathomless depths of intensified hatred, glancing upward toward the obnoxious throne of the "King of Glory." Millions of pages could not express the smallest fraction of that awfully proud and defiant look. But somehow we cannot throw off the conviction that, with all his pomp and pride, he is a sublime wreck. Still he is sole monarch of his realm —yet subject to a higher law. Ah! this is his torture. He glances upward frowning!

Were not "judgment and justice the habitation of his throne" that frown would surely shake it to its very center. But while it trembled not the "King Eternal" sat unmoved and serene. Grand Master Lucifer lacks one degree of getting up to the supreme place, between which and himself there is infinity. Our sublime craft cannot confer that degree—though the fact is to be kept a profound secret among Masons. We ought to pretend to reinstate the devil, and swear to it, or we might violate our Masonic covenant and so become perjured villains, and so commit the unpardonable sin.

So much of our time has been given to our Grand Commander that we must defer further news. We have a "stop over ticket" and intend to stay in this G. L. over night. Some of the "thrice potents" will next come to the front. ORION.

A RECREANT CLERGY.

If the history of the United States during the last thirty years were to be written from a moral stand point, as the history of the Israelites was written, which is the only instructive history of the world, our clergy would appear in anything but a favorable light. No relapse from the worship of the true God to the serving of Baal would appear worse than the course which clergymen have followed here in the United States in modern times.

Let us go back a little. From about the year 1851 it must have become evident to the country that the slave-power, aided by the Masonic organization, was marshaling its forces in order to attack the Republic. What, therefore, was the duty of the clergy under these circumstances? It was evidently to warn the people to trust in God and their Constitution, and not to follow off their politicians into the Baal-worship of the lodge. It was a fearful thing to turn the back upon the God of the fathers, and upon the Constitution in such a momentous crisis, and put trust in the aprons, the compasses, the gavel, the all-seeing eye, the false deities of the lodge, and in the Royal Arch constitution. It was a wicked manifestation of distrust in our religion and our political institutions. It was forsaking the church of Christ, under which we had been trained and placing our confidence in the lodge which was worshiped by the slave-power, and which is treason against Christ.

The duty of the clergy on such a momentous occasion was, first, to warn the people against this impiety, and second, to utterly abstain from it themselves. The clergy ought to be a great conservative body for maintaining the purity of our Christian republican institutions, set apart and paid (though badly paid they are) by the people for this purpose; and they have no possible right or excuse for worshiping at other altars than those of the early settlers of New England and Virginia, whose God had brought them out from the false worships of Europe.

But our clergy have proved recreant to their duty in the great hour of the nation's trial, and have not only gone into the lodge in large numbers, but they vote for politicians who sustain the worship of the lodge. Thousands of them stand in a worse relation to our American institutions than those priests whom the prophet Elijah contended with stood in towards the institutions of Moses.

What is the remedy? Where the people are at the head of religion and the state there can be but one answer to this question, and that is, the people must cease to employ such recreant clergymen. Turn them out of the church and let them free the land, by muscular toil, from some of the brambles and thorns which they have helped to bring upon it. But what if the clergy still go into the lodge to worship the fetiches there, and the people love to have it so? What then?

There appears to us but one answer to this question, which is, that under such circumstances our present religion and form of government must cease to exist. If the people ostensibly honor Christ openly and yet worship his inimical rival, the lodge, in secret; if the people sustain an irresponsible secret party, namely, the lodge, and vote for an open party right the reverse of this secret one; if the measure of popular virtue is that of the Masonic lodge; if clergymen who belong to it are sustained by popular approval, then society is thrown into a state of moral chaos, in which nothing noble, nothing heroic, nothing of a republican standard of excellence can survive.

Our free institutions, which are threatening to become *licentious* institutions, give almost every man the right to vote, criminals in prison hardly excluded; but still we are all subject to the moral law that prohibits us from following any party, however multitudinous, to do wickedly. As true men we have no moral right to sustain a clergy, or a political party, that sustains, or is sustained by the interests of the Masonic lodge. AMERICAN.

THE BLACK HAND.

The revelations which the Spanish courts and police are making about the operations of the secret society called the Black Hand, in Andalusia, show that it far surpasses, in power and extent, anything which the anarchial movement has produced either in France or Russia or Ireland. The province appears to have been honeycombed with secret societies acting under a central head, and executing its orders with blind obedience. These orders involved every variety of crime, such as murder, assault, house-burning, the destruction of vineyards, and the mutilation of cattle. Obnoxious persons, such as landlords, bailiffs, shopkeepers, tavernkeepers, or others suspected of giving information to the police, were tried at the monthly meetings of the League, and, if condemned, the task of murdering them or burning their houses was formally committed, as in Ireland, to a committee of the initiated. Nor does the membership appear to have been confined to one class of society. The 360 prisoners who were recently brought into Xeres by the police were not only of all ages, but included small landholders as well as simple peasants, and smugglers, and escaped or discharged criminals. The sending of threatening letters to landlords and employers, as well as to judges and police officers, appears to have been, as in Ireland, a part of the regular business of the malcontents.

Opinions vary as to whether the Black Hand has any connection with the International or other foreign Anarchists. There are Socialist organizations among the workingmen in many of the large towns in Spain, but there does not appear to be any good reason for believing that either they or the foreign societies have done much to propogate their ideas among the peasantry. Some of their documents have been found in the hands of members of the Black Hand, and some of the prisoners talk Collectivism, and Anarchism, and Nihilism, but apparently without having got hold of the true inwardness of these movements. The better opinion is that the Black Hand is a purely agrarian and purely Andalusian movement, without any inspiration from the outside. The Andalusians are very ignorant and superstitious, and very suspicious of everything foreign, and therefore very unlikely to offer a good field to agents of the International, although, of course, the chiefs of the International are eager enough to claim the operations of the Black Hand as a fresh illustration of their power, just as O'Donovan Rosso likes to claim all the Irish outrages as his doing. —*The Nation.*

SHORT SERMON.

TEXT:—*If thy right hand offend thee, cut it off.*

MY BRETHREN: Suppose your Lord had said to you—If thy daily paper offend thee, cut it off; what would you do? Would you cease to subscribe for it?

My friends, a daily paper that honors Freemasonry by publishing its solemn stupidities, and never ventures upon a depracatory comment against its unmanly tricks, ought to give your Christian feelings great offense. If we take no offense from such a cause, may we not well suspect ourselves of being too callous to be offended at any indignity that is ever offered to a crucified Saviour? Think of a newspaper in a Christian country honoring a conspiracy against the honor of Chsist!

My friends, to pay your money for the support of such a paper is worse than it would have been for a party of pious Pharisees to hire a band of mockers to exhibit their triumphant enmity at the crucifixion.

My Christian friends, did you ever read our text to your children and then tell them, It is for this cause that, though I sorely feel the need of a daily paper, I have cut it off? The support which the paper gives to Freemasonry offends my sense of right, which I think it best not to stifle for the sake of my moral health, as instructed by my Lord.

The Masonic lodge is of infinitely less value to you or to the country than your right hand, or your right eye. Its power to steal or murder, or throw a look of malignity and hate, is infinitely greater than that of the hand or eye. It is an offense against reason, against equity, against charity, and, worse than all, against our Redeemer, whom it dishonors by enviously doing good in another name than in his own. To give a cup of cold water in the name of the Masonic lodge, which is but a coiled serpent of deceit and poison, instead of in the name of the Saviour of mankind, is the greatest offense that the pretended Christian could commit. It is an obdurate, indecent mockery of the dreadful price which was paid for our redemption from just such wickedness.

But, my friends, remember that you must pluck out your eye, too, if it offends you. Not only must your daily paper be cut off, but you must cut off your favorite preacher, and your favorite candidate for the Presidency, if he secretly supports the idolatrous worship of the lodge.

My brethren, the lodge is entirely a work of men's hands, as much so as if it were made of wood or stone. To worship it, or do good in its name, is to eat meat offered to idols, which the first Christian church at Jerusalem prohibited us Western converts from gentilism from doing. Have we not grown in grace since then? If I ever eat meat again, I will eat none of the vile stuff offered by the lodge; and I will cut off the daily paper that is afraid to condemn it, and the preacher who serves it. SO MOTE IT BE!

EASTER SUPERSTITIONS.

Last Sabbath (March 25th) was, as is generally supposed, the anniversary of the resurrection of Christ, and is by the prevalence of Catholic usage commonly called Easter, a word improperly employed in the translation of Acts 12: 4, instead of "Passover." Easter was a Pagan festival in honor of the goddess Ostara, or Eastre, celebrated near the same time of the year as the Jewish Passover, because among her worshipers she was recognized as the goddess of the Spring and of the morning. This worship prevailed among the northern Germans and was introduced into England by the Saxons. The Catholic policy of mingling Jewish, Pagan and Christian rites together in the church converted the Jewish passover and the heathen Ostara festival into a so-called Christian festival, or holy day. In the beginning of the 16th century being called the "Sunday of joy," it had become a day for caronsal. The people celebrated it by dances and farcical exhibitions. Coming after the austere season of Lent, they gave themselves up to extremes of indulgence. The clergy joined in these, reciting on that day from their pulpits stories and legends that excited mirth and laughter, until the ceremonies, ceasing to possess the character of Christian solemnities, became indecent. The reformers of the 16th century succeeded in changing the character somewhat of the Easter festival, and the Presbyterians afterward, under the leadership of Calvin and Knox, banished it from the observances of the church. It is characteristic of the tendencies of our times that even the Presbyterians are rapidly falling back to the custom of observing it. Indeed in the large cities it seems to have become a general festival by common consent. In this city Episcopalians, Methodists, Baptists, Lutherans, and very many of the Presbyterian churches distingnish the day by decorations, special musical services, baptisms, communions, etc., much in the same manner as they are falling into the custom of observing Christmas and harmonizing with the Roman church in the recognition of the day, if not in the manner of its observance.

There is no authority in the Scripture for the observance of such days, and the special ceremonies connected with them. There is not a hint of a festival like Christmas or Easter in the New Testament and the establishment of such days and their peculiar ceremonies is the result simply of the optional or permissive theory of worship. Let it once prevail and we know not whither we will drift; we have no place for a limit short of the Catholic ritual. We think an impartial observer would be astonished at the rapidity of the drift. We are reminded of the suddenness with which the Galatians, "having begun in the spirit," sought to be "made perfect in the flesh."

The introdnction of these nnauthorized and showy institutions into the worship of the church is an unmistakable evidence of the decline of her spiritual life.—*Christian Instructor.*

RUSSIAN REFORM.

One hears so much of Nihilism in connection with the Russian government that little account is taken of the vital reforms which the Czar is really trying to bring about. When serfdom was abolished the land was given to the freedman under a government mortgage. They were charged six per cent. interest, and were expected to free their holdings within a certain number of years. The intense hatred of the Jews by the Russian peasants is attributable in great part to the fact that so many Hebrews are among those who have profited by the misery of the Russian laborers. The three great reforms of the Czar are, first, the surrendering of the money payment of the government for the use of the land. This went into effect the beginning of the present year; but, of course, it will take time for the good results of this measure to be experienced. The next reform is one in which equal difficulty will be experienced in carrying out. To save the people from the usurers the government is about to organize banks to loan money to agriculturists at the lowest possible interest. It is this well-intended measure which has closed the money markets of Europe against Russia. In all human probability Alexander will fail in carrying on this well-meant measure. The third of his reforms is the rescinding of the poll tax, which pressed heavily upon the poor. In its place he substituted a graduated income tax, rising from five per cent. on the lowest taxable incomes to fifty per cent. on the highest; the object of the autocrat being to discourage accumulations of wealth in a few hands, and distribute it among the poorer population. The greatest Communist of the day is the Czar of all the Russias. This is why the Nihilists have the warm sympathies of the nobles and very wealthy.—*Demorest's Monthly.*

AMONG THE ZUNIS.

LODGE RITES AND INCANTATIONS AMONG THE INDIANS OF NEW MEXICO.

The contributions of Mr. Frank H. Cushing of the Smithsonian Institute, Washington, to the *Century* magazine, respecting the character and religious and social customs of the tribe of Zuni Indians, have been of special interest to many because of the marked resemblances in their religious formalities to the rites of the Masonic lodge. More than a year since when a delegation of the tribe was visiting Washington and our northern cities, attention was called in these pages to this matter. But Mr. Cushing writes at some length in the February number of the magazine describing ceremonies evidently connected with sun worship, and which he is himself constraiued to mark as resembling Freemasonry in many particulars. The following extract will be read with interest:

The messenger guided me to the low door, which I entered, breathing audibly on my hand. Stepping into the brightly lighted center of the room, I started off very well with, "My fathers" (*Hom a ta-tchu*), but here broke down, and placing the candles and tobacco on the floor, with a muttered apology, I unfortunately finished, partly in Spanish. Instantly two or three of the sprawling priests started up exclaiming, "*Shu! shu!*" and stretched their hands excitedly toward me. One of them took a wand from the front of the altar, and gravely advanced toward me. Without a word I stretched out my hand, and he hit me a terrific blow directly across the wrist. Never wincing, however, although the pain was excruciating, I stretched out the other hand and my two feet in succession, receiving the hard blows on each. I breathed on my hand and said, *E-lah-kwa* (thanks!). The priest spat on the wand, smiled, and waved it four or five times around my head. The white-haired father of the ten then approached me, placed his finger on his lips as a warning, thanked me for the presents, and asked that the "light of the gods might shine on my path of life." But he directed that I be hustled away, for fear I might commit some other indiscretion.

I had gained my object, however, in merely entering the room. It was large. At the western end stood an altar, composed of tablets of various heights and widths, strangely carved and painted in representation of gods, and set up in the form of a square. At the back were larger tablets, on and through which figures of the sun, moon, and stars were painted and cut. Within the square stood a number of sacred wands of long macaw feathers inserted into beautiful wicker-work handles. Overhead hung the figure of a winged god, a little in front of and below which was suspended horizontally an elaborate cross. It was composed of two tablets, carved to zigzag points at the ends, and joined at the center, so as to resemble a wind-mill with four arms. Numerous eagle-plumes depended from the lower edges of the four arms, on each of which was perched the effigy of a swallow.* Underneath this stood a large medicine-bowl with terraced edges. It was covered with figures of frogs, tadpoles, and dragon-flies, and contained a clear, yellowish fluid. Over this two of the priests were crouching and muttering incantations. Behind the altar, partly covered with little, embroidered cotton kilts, were the warty masks and the neck-cloths of these priestly clowns. Almost immediatcly on entering, my guide had uttered prayers and scattered medicine flour over them. All along the walls of the great room, now vivid in the fire-light, now indistinct in the flickering shadows, were painted in red, green, blue and yellow, the figures of animals, birds, human monsters, demons and significant pictographs.

This little glimpse revealed to me a mysterious life by which I had little dreamed I was surrounded, and I looked forward with curious anxiety to the coming ceremonials.

That night on my way home, I saw great fires blazing on the south-western hills. I could hear the sound of rattles, and the long, wierd cries of the dancers, whose forms were too distant to be seen even against the snow-sprinkled slopes. "The Long-horn and the Hooter, the wand-bearers and the sacred guardians, whom you shall see four days hence," said my brother, as he opened the door to let me in, and motioned with his head in the direction of the sounds.

During the next day, hundreds of Navajos, Moquis, and Indians from the Rio Grande pueblos, gathered in from the surrounding country. Everybody was busy. Oxen were slaughtered by the dozen, sheep by the hundred. In every household some of the men could be seen sewing garments both for themselves and the women. The latter were busily engaged in grinding corn, cooking paper-bread over great polished, black stones, cutting up meat, bringing water, and weaving new blankets and belts. Outside, continual streams of burros, heavily laden with wood, came pouring in from the surrounding mesas.

My old brother, however, was none too busy to insist constantly that I should not sketch the "fearful Sha-la-k'o," when they came in from the west. If I would promise this, the party and I should be permitted to see the great ceremonial, which never before had the white man been allowed to look upon.

Toward evening, on the second day following, people began to gather all over the southern terraces, and away out over the plain there appeared seven gigantic, black-headed, white forms, towering high above their crowd of attendants. Gradually they came toward the pueblo, stopping, however, midway in the plain across the river, to perform some curious ceremonials. Meanwhile, eight remarkably costumed figures preceded them, crossed the river, and passed along the western end of the pueblo. These were the same the Governor had told me of. The "Long-horn" and the "Hooter" were clothed in embroidered white garments, and their faces were covered by horrible, ghastly, white masks, with square, black eye and mouth-holes. Their head-dresses were distinguished from each other only by the large white appendages, like bat-ears, attached to one of them, while the other was furnished with a long, green horn, from which depended a fringe of wavy black hair, tufts of which covered the heads of both. The bore in their right hands clattering rattles made from the shoulder-blades of deer, and in their left, painted plumed sticks. Following came two red-bodied, elaborately costumed and ornamented characters wearing round, green helmets, across the tops of which were attached painted round sticks with shell-rattles at either end. They bore in their hands white deer-horns and plumed sticks, and were, with the others, guarded by two nearly nude figures with round-topped, long-snouted, red masks, surrounded at the neck by collars of crow-feathers. They carried rattles like those of the chief figures, and long yucca wands with which to chastise spactators who might approach too near.

All of these were preceded by a gorgeously costumed, bare-headed priest, with streaks of black, shining paint across his eyes and chin, and profusely decorated with turquois ear-rings and shell necklaces. A snow-white deer-skin mantle was thrown gracefully over his shoulders and trailed in the dust behind. He carried a tray of sacred plumes in his hand, and was closely followed by a representation of the fire-god. This was an entirely nude boy, the body painted black and covered all over with many-colored round spots. His face and head were entirely concealed by a round-topped, equally black and speckled mask or helmet. Slung across his shoulder was a pouch made from the skin of a fawn, and in his hand a long, large, smoking torch of cedar bark, which he kept gracefully waving from side to side.

The whole party passed rapidly toward one of the plazas, where a square hole had been dug by the Priest of the Sun. After dancing back and forth four times to the clang of their rattles, uttering at intervals cries of hoo too! hoo too! the four principal characters, with long prayers and ceremonials,* deposited sacrificed of some of the plumed sticks. This ceremonial was repeated in the chief plaza of the pueblo, and outside of it north, south, and east, after which the whole party, just at sunset, retired into one of the immense sacred rooms at the southern side of the town.

(*Concluded next week.*)

*I have since learned that this represented the great morning star, and that the swallows were emblamatic of the summer rains.

*The purification of the pueblos.

REFORM NEWS.

NEBRASKA STATE MEETING.

The Nebraska State Anti-secrecy Association will convene at the United Brethren meeting house near Marquette station, Hamilton county, Nebraska, on Wednesday, May 9th, 1883, at 2½ o'clock P. M., to continue two days, viz.: Wednesday and Thursday, May 9 and 10, all the friends of the cause are hereby invited to attend as business of importance will be transacted. Eminent and talented speakers are expected to be there to address us. Marquette is on the B. & M. R. R., midway between Aurora, the county seat of Hamilton county, and Central City, the county seat of Merrick county.

W. S. Spooner, *Cor. Sec.*

Kearney, April 5. 1883.

THE GREAT DEBATE AT MORNING SUN, IOWA.

Contrary to the expectations of many friends, who have observed how careful are the lodge leaders in preventing any public discussion of the principles of Freemasonry, the debate arranged for Elder Rathbun, Iowa State lecturer, and Rev. F. W. Evans, of the Methodist Episcopal church, Oskaloosa, actually took place last week, occupying the afternoon and evening of four days, from Tuesday till Friday. This is, as we now remember, the first time a lodge champion has been found who would stand to his arrangement and defend the principles, secrets, oaths and ritual of Freemasonry in a prolonged public discussion. Full arrangements have more than once been made heretofore, but the wiser members of the lodge have broken them up at the last moment. They know too well that the system of Freemasonry is indefensible before candid and honorable men, and therefore are careful to maintain most strictly the landmark that forbids the discussion of Freemasonry in the presence of outsiders.

Mr. Evans, however, is known as a skillful debater. He boasts of often meeting the champions of infidelity and sectarianism. Perhaps over-confidence in his ability led the lodge to withhold the usual objections. He appeared promptly, and carried out his part with fairness and ability. The hall was crowded every evening, and well filled all the time; the Masons also, when it is considered that there is no lodge in Morning Sun, were out in good number. So large was the attendance that it was estimated that the small admittance fee of five cents each meeting, or 25 cents for the whole debate, would pay the hall rent and put $40 in the pocket of each debater. The announcement of the debate had attracted wide attention, and many from abroad would have gladly attended. The presence of the Iowa Presbytery of the Reformed Presbyterian church, whose annual meeting fell providentially at the same time, was a great encouragement. Bro. M. N. Butler, of the Albany *Freeman*, Missouri State lecturer, was also present, and by request of Elder Rathbun, whose eyes are weak, was permitted to read the quotations from Masonic works which were used in the argument.

The question debated was, "*Resolved*, that Freemasonry is anti-Christian and anti-republican." Elder Rathbun opened the debate with a full cannonade along the line of ordinary and familiar argument respecting the false religion, false charity, and general falsehood and pretense of Freemasonry. Evans, in his reply, quickly showed himself a trained debater, skilled in all the arts that affect an audience and gain their sympathy, though not necessarily convincing their understandings. He could quote Scripture to suit his purpose with as great facility as did the "Grand Master" of all lodgery to Christ himself. The first and second day Elder Rathbun seemed to be traveling in a circle. He adduced no new argument, and seemed to most of the listeners like a defeated man. Evans was led to take a supposed advantage of this apparent weakening of his opponent, and lost his wariness, making admissions that astonished the discerning Anti-masons. On the third and fourth days Elder Rathbun turned on him and used with powerful effect the admissions of his opponent respecting the standard works of the lodge, the oaths, the initiation ceremouy—indeed he did not deny the charges of Elder Rathbun in any essential particular, nor did he either admit them, yet argued throughout as though they were true.

When Bro. Faris, who kindly gives us these particulars, left Morning Sun on Friday afternoon, the debate was turning for the truth, and the evening promised a grand victory.

These few items will serve to sharpen the appetite of our readers for the full report, which we are happy to be able to promise next week.

LETTERS FROM THE GENERAL AGENT.

TEMPERANCE CONVENTION.

Indianapolis. Apr. 3d.—Having an hour before train I dropped into the Third Presbyterian church in this city, at 2 P. M., where I found from 150 to 200 of Indiauas earnest temperance workers gathered in council. Among them I recognized several of our anti-secrecy friends who had come up to their State capital to do battle against the rum demon. I remained to hear the general secretary's report. Reports from local clubs showed that the enemy was ever ready to defend their craft by fair or foul means, and that at some points advances had been made at a sacrifice of property, reputation and even personal safety. Prohibition and no compromise was the watch-word, victory or death the rallying cry. The personal appearance of the convention showed that it was very largely "common people" from the rural districts, but I noticed one Masonic and several Odd-fellows badges, showing that enough of the craft were present to guard the secret brotherhoods against unfriendly legislation.

DANGER AHEAD FOR THE UNITED BRETHREN.

Veedersburg, Ind., April, 9th, 1883.

I reached this city on Saturday, at ten A. M. and made my way over very muddy roads to the home of our long-time friend, Rev. Wm. Hoobler, three miles in the country. I found the old gentleman hale and hearty at 75 years of age, and as full of religion and facts as the lodge is of blasphemy and lies. He has ceased to travel as a minister on account of his advanced age, but his accounts of the early settlements herc and reminiscenses of pioneer church work were intensely interesting. He has noted carefully the insidious approaches of the secret foe, and the gradual giving way of leaders in the church of his choice, and long and faithfully protested. He insists that the United Brethren church ought not to have "fellowship with unfruitful works of darkness," and that her ministers ought to "reprove them." He is considered "radical" and out of harmony with the "policy" and powers in the high places of the church, and has quietly withdrawn to walk with Christ alone. Bro. H. predicts a stormy time at the next United Brethren General Conference, and a more aggressive movement on the part of the "Nullifiers" than they have hitherto made. He interprets the "Peace policy" as a "blind," which, when stripped

off, will show the lodge faction in legal possession of the establishments and finances of the church. Bro. Hoobler remembers when J. Q. Adams was candidate for re-election to the Presidency. He was a mere boy living in Sherman's Valley, Perry county, Penn. The place of voting was eight miles away. Ordinarily the poor people without horses did not attend the elections. At this time a rumor was industriously circulated that Mr. Adams was a Freemason, and that if elected the secret societies would get possession of the government. This rumor created great excitement and the "rich men who had horses" dispatched messengers to arouse the voters, and they were gathered up and furnished free transportation to go and vote against Mr. Adams so as to save the nation and perpetuate the liberties of the people. This is an instance of Diplomacy *truly Masonic*—worthy the craft, and as such I commend it to the consideration of all "Nullifiers"—"Non-resistents," "compromising," "policymen" in church and state. Father Hoobler gave three instances of aggravated murder in which the perpetrators had been released by their "brethren" of the "Mystic Tie."

On Sabbath morning I walked to town and made my way to the United Brethren church at the hour of worship. Meeting Rev. Thos. Beatty, the pastor, I accepted an invitation to preach to the people, and my remarks were listened to with apparent interest. Bro. B. announced that I would speak again in the evening, and assigned me to the care of Bro. James Weller, an "old time" United brother, to whom with his family I am indebted for many kindnesses. At the hour appointed the house was filled and I spoke for an hour and a half to young and old who gave the closest attention. The pastor informed me that all was quiet on the question of secrecy and that the people cared little or nothing about it. From what I learned from others I am of opinion that a little "heroic treatment" such as Bishops Edwards and Markwood were wont to give on this subject would "thaw out the 'possum," and that a rigid enforcement of law would diminish the adult male membership of the United Brethren church in Veedersburg by a dozen or more.

Meeting several prominent citizens of the place this morning they expressed a wish to have the subject of lodgery discussed, and will take the matter up and I trust report. I met in a store Rev. Franklin Dice, from Stone Bluffs, and Wm. Howard, Esq., from Newville, who both have decided views on the subject and are ready to co-operate in any judicious movement.

From what I have gathered during my brief trip in Central Indiana I feel justified in saying that it is one of the most hopeful and inviting fields anywhere opened in the rural districts and smaller towns. Wherever I made myself or my principles known, parties did not hesitate to identify themselves and express their sympathy. At railway depots, in hotels, on trains, and wherever the subject was broached, I found responsive hearts. There are obstacles it is true, and very great ones to a timid man; but grit and grace will overcome them and nothing else will. A lazy man, a cowardly man, a man who is anticipating dangers, had better give them all up to Christ and then start out with his sling or spear or whatever weapon God has given him, or else stay at home "until he is endued with power from on high." But the consecrated man may find an ample field for toil, sacrifice and reward in Central Indiana. J. P. Stoddard.

LECTURES BY FATHER TAYLOR.

Marshall, Ohio, April 3d, 1883.

Editor Christian Cynosure:—The people of this community were treated to two lectures on the evenings of March 20th and 21st by Rev. Warren Taylor, of South Salem, Ohio, exposing secrecy. On the evening of the 20th he spoke of "Freemasonry as a Government." The next evening "Freemasonry as a Religion." There was one Freemason in the audience and several Odd-fellows. These lectures have roused some who favor secrecy, and set others to thinking about the matter, and I hope have done good.

I think it is time the subject was agitated every where, but the system is like its master, crying out, saying, "Let us alone. You do not know anything about us. You never were in the lodge." Tell them there are good men that have been. They say, "Well, we can't believe them because they are perjured villains. They have broken their oath." But I think it better to have broken this oath than to have kept it. Very respectfully,

Eli Templin.

New England.

THE NEW ENGLAND BOARD of the National Christian Association has its headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited.

E. D. Bailey N. E. Sec'y.

Mr. Spaulding writes from Northampton that he is having good success there and at Hadley. He will remain there several days longer.

Mr. J. S. Perham writes that he heard the lecture of O. C. Bailey at South Northfield, Vermont, last week, and it was very good. He thinks the speaker will make a strong man for the cause if he keeps humble and trusts in the Lord, and he wishes he might remain in the State, lecturing till the time of the State meeting.

Josiah Divol, of Topsham, writes as follows: "I am most decidedly in favor of holding the convention, if there is any prospect of success. I am willing to do what I can by way of contributions. As to the time of convention, I fear that April will be the worst month. There are some friends here who can be relied on to do all in their power to aid the movement."

The following extracts from the letters of O. C. Bailey will be read with interest: "We read 'As the mountains are round about Jerusalem, so the Lord is round about them that fear him.' Here, in the midst of the hills, one can realize the meaning of the words. Yesterday I talked with a Congregational minister. He said he had a friend who is a Mason of seven degrees and a minister. He asked his friend how it was, if what they say is true of Masonry, that he go so far? His reply was, 'I don't find anything bad in Masonry!' An elderly gentleman said in the presence of other Masons, 'I have been a Mason in the past, and pretty well up, but don't suppose I should be recognized as one now, because I don't go to the lodge. I believe that *their oaths ought to be prohibited by law, and will be sometime.*' They seem to want the degrees worked around here. I think the right man can find plenty of places to do good, but to get much support he must have a well known record or it will be up-hill work for a time. But the friends here know what the truth is, and will be ready to back it up with their prayers and money. I think the field here looks in every way encouraging, and we hope for a good convention."

OLD LOVE REVIVING.

Worcester, Mass., April 10, 1883.

The absorbing topic with us now is the Vermont convention. That State has a reputation for integrity and propriety which every Vermonter ought to be proud of and it is astonishing that the lodges should ever have gained a footing on its soil. It is noticeable (to the credit of the State) that Masonic and Odd-fellow journals do not claim it as very strongly favorable to their interests. Their principles find a hard soil to grow in. Friends of reform there hold a different view, doubtless with good reason, but this arises chiefly from the known fact of the indifference of good people to a reform movement about which they have as yet but little knowledge. The waters need stirring there, before we can know just what to depend upon.

Before leaving Randolph brother O. C. Bailey, who is working up the convention, secured the refusal of a hall, provided friends desired to go there. At Montpelier he found the only hall to be had was the Capitol Hall, with a seating capacity of 500 or 600, at an expense of $32, for two nights and a day. Nearly all our correspondents favored holding the convention at this most central point. The papers there would not only help the convention locally but give a wider circulation to its proceedings. At Groton a church could be had, without expense, and free entertainment might be had for some of the delegates, but Groton is a very small village, not so central as Montpelier and without any local papers.

The most favorable prospect now before us is to hold the convention at Montpelier, May 29th and 30th. This will probably be the conclusion reached by the friends, after consultation. Of course every one will cheerfully acquiesce in whatever conclusion is reached after mature consideration. All correspondents have insisted that the convention should be put as late as possible, so that settled weather and passable roads might favor us. There seems to be but one opinion about the advisability of this movement. The time is ripe for decisive action. Let no man falter. We have good plans to propose for a programme as soon as the time and place are definitely fixed.

Last week was spent by me in Boston. There is no doubt but we shall find access to that city in due time. Progress is being made there but it does not appear so quickly as in a smaller place where little things look great.

Here in Worcester we have interested a number of ladies in the work of loaning books to friends. Finney, the Broken Seal, Freemasonry Illustrated, and the new stories do excellent service wherever they are read. We have already gained in this way many allies to our movement. In some cases young men and young ladies have read these books with intense interest and astonishment, concluding their reading with a declaration of eternal hostility to secret societies. In one family where one of the books went four young ladies and a young man read the book and became deeply interested in the subject.

A letter comes to me this morning which is like a bugle blast. How many others are moved in the same way? Here are some extracts:

"I feel that some systematic effort should be made to establish the work in H—. I do not feel satisfied with the result of our convention. I have no doubt that good was done but it should be followed with earnest, persistent effort on our part to reach the people. I have been thinking that if an arrangement could be made for you to supply some place one Sabbath in each month for several months we might gain the attention of the common people and perhaps lay the foundation for permanent work.

"I feel that we must do more in New England. I cannot feel satisfied to remain quiet and behold the ruin and destruction that is being wrought in all our communities and not make an effort to help the Lord against the mighty powers that contest his authority. I want to do more and I believe that I can with the Lord's help. If some plan like the foregoing can be carried out I will give one dollar more per month and I have no doubt but there are numbers of others who will be glad to help when they can see that it is for the purity of the Gospel that you are laboring. If we cannot secure the attention of D. D.s and college faculties let us try and reach the common people who heard Christ gladly."

The plan suggested by our brother of holding stated meetings in different places is certainly a good one. The longer a meeting continues in a place the more the people hear of it. The only drawback to such a movement is the fact that there are not persons in any one place to bear the expense. This difficulty could only be overcome by "pooling" the contributions of several places to maintain one. This is certainly practicable. Let us have more on the same subject. E. D. Bailey.

HOW TO WORK.

Many men who become informed of the evils of secret societies, have never been accustomed to lead campaigns of any sort and they find their efforts to enlist their neighbors unsatisfactory. Many men chafe under the opposition and weary of the long waiting for results. A few words of counsel may help and encourage such persons.

Let it be remembered that every cause must have time for a natural growth and its progress cannot always be outwardly observed. We wonder why every one does not think immediately as we think and do as we do, yet this is not to be expected in any case, especially not in one involving so many interests of such diverse character. What would be thought of one who sowed the seed but made no allowance for the time of natural growth? Perhaps men ought to think faster and act quicker, but generally they will not, and for this result we must be fully prepared.

One of the most important lessons for a reformer to learn is that of patience. Diligence and patience combined will eventually triumph. Diligence without patience is self-destructive; patience without diligence is sinful neglect, but the two combined are irresistible.

They are wisest who work most systematically. Find out the temperament and principles of your neighbors. Make up your mind who are most candid, and commence to inform them of the reform. Do not *bore* them with wild, ranting assertions, but cultivate their acquaintance and by maintaining, as Paul says, "the form of sound speech," win their respect and work upon their convictions.

One who has faith in his cause cannot afford to give way to despondency or doubt. Pursue a straightforward, honest, wise and fearless course and it will command the respect of others. The conflict which God wages is certain to triumph and in him should be our confidence.

—"G. C." of Madaline, N. Y., writes to the N. Y., *Witness* of the Morgan abduction:—"Was Morgan murdered by the Masons? My father, who was a Mason of high degree and who established a lodge here and was its Master for many years, said near the close of his life that there was not a particle of doubt that Morgan was murdered by the Masons. His information came through Masonic sources. He also said it was entirely wrong and was a great blow to Masonry, so much so that many lodges disbanded and did not meet again for many years. The last effort made to show (since the late Thurlow Weed disclosure) that he was only banished and not killed is, in common parlance, 'a little too thin,' as even Mason's admit that he was hustled from place to place and finally imprisoned, a high-handed outrage that without doubt ended in his murder."

CORRESPONDENCE.

A PLEASANT VISIT.

Last Tuesday, March 27, '83, I stepped into the office of the *Earnest Christian* at Rochester, and was happy to receive the cordial greeting of the editor, Bro. B. T. Roberts. He kindly invited me to take the afternoon train and visit him at his home in North Chili.

It was a comfort to meet his pleasant family and enjoy their hospitality. After ten I attended the student's class meeting held in the dining rooms of the Seminary at North Chili. It was an intelligent, devout and spiritual feast. The evidence given that the young men and women who are there acquiring a Christian culture would go out to enlighten and bless the world, was an inspiration.

The school has good buildings in a quiet and healthy location. And upon inquiry I learned it has attained a good local reputation. Mr. B. H. Roberts and wife are the principals. They appear to be competent teachers, capable to give wise direction in governing the school and really enjoy their work.

Since I visited the school and learned its advantages and wants I have been wondering why some Free Methodist who has the means does not buy two hundred acres of land adjoining the Seminary and give it to the school so that young men who wish to can have an opportunity to earn something to assist them in pursuing a regular course of study. It would be a noble act bringing rich blessings to many young men so that they could be able to bless others. Isaac Hyatt.

NATIONAL PROHIBITORY LAWS.

Manamuskin Manor, N. J.

Editor Christian Cynosure:—It is claimed by the friends of the rum traffic, that every person has a natural and constitutional right to do with his property what he pleases, and that he may convert or wholly destroy the same and the State has no right to interfere. Can such a theory be sustained by reason, moral or civil law? Has a man a right to kill a valuable horse for his hide, or burn his house for the ashes to fertilize his soil, or set fire to his wheat stack to amuse his children. How long would such a man be permitted to act thus, before the State would assert its right to restrain and punish such conduct. And yet, in each case named it would not be total destruction, but conversion. There would remain something valuable. Notwithstanding the man who acted thus, would find himself in prison or a mad house.

Is the taking of that which God has given us for bread, and for the want of which thousands starve annually, to convert it into that which is of no real value, a lawful and laudable transaction? The man who kills his horse for his hide, or burns his house and stack has done a pardonable act, as compared with him who destroys bread to make rum. In the first instance much was destroyed and but little left; but no lives were lost on that account. But in the latter case nothing is left but a poison residuum, which inebriates and destroys the lives of those who use it, and yet, this God-defying and hell-destroying business claims, and is protected by law. Nothing short of a national prohibitory law will secure men from the evil of this traffic. Until this tree of evil is plucked up, root and branch, it will live in spite of all other efforts to stop its growth. Local option is a political dodge, a subterfuge of politicians to shift responsibilities that belonged to them as law-makers. All systems of license are crimes against the people and the welfare of the nation, and like local option are a makeshift of the wickedest kind. Local option simply drives the rum drinker to another town or country to purchase that which he cannot get at home; and so he buys by the gallon, instead of the drink, which in a pecuniary sense is to his advantage, for he gets a greater quantity for his money, and therefore can afford to drink more freely. Never will drunkenness and its attendant evils be banished from our land by such measures; not until the Government of the United States shall make laws prohibiting the conversion of *bread* into *poison*.

Alex. Cole.

TEMPERANCE BY LODGERY.

Editor Christian Cynosure:—Nearly ever since my enlightenment on Freemasonry I have watched the *Cynosure* to learn from it also, the relation of Good Templarism both to Masonry (its mother) and to temperance proper; by which last I mean *Gospel* temperance.

That the Christian public should have allowed the lodge to subsidize and appropriate to its own base use the institution of temperance, its money, its press, its influence, is certainly a horrid commentary on the civilization and enlightenment of the age; as if a father should give to a saloon-keeper, for rearing, his affectionate child.

In the first place, had the church done its duty, temperance societies would be uncalled for, and unnecessary. Wherein, therefore, the church has been derelict, it is now proposed to supplement the task by the agency and work of Satan himself. To forget God and make alliance with the wicked has always been a snare that resulted, only one way, continually; and yet the course is persisted in with unabated zeal and fervor; with whole churches and ministers of the Gospel, even, wondering, and conjecturing why success is not attained.

With many prevails the popular but unhallowed maxim that "the end justifies the means." Many of these, too, profess to believe the Bible, and know, that in times without number God delivered them; brought about purity and order, often, and usually under circumstances less favorable than these of the present time; but this aid was always given under certain conditions, and when the people placed themselves in a specific attitude before God; never before. The trouble is, people—the churches, even, "stagger at the promises." But, perhaps, the inherent love of idolatry, and of the things of this world excels the desire to be delivered, whereupon, formerly a cry was made to God, and in answer to which always came, and now would come deliverance. "Take good heed therefore unto yourselves, that ye love the Lord your God, else if ye do in anywise go back, and cleave unto the remnant of these nations....know for a certainty that the Lord your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides and thorns in your eyes—Josh. 23:11–13; also Judges 2:2, "Ye shall make no league with the inhabitants of this land; ye shall throw down their altars; but ye have not obeyed my voice; why have ye done this? Wherefore, I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you."

Being heirs to the same promise with these and for no other reason, the children of God have a hope—a remedy which need not fail. But the conditions are quite unmistakable; and how it is that with the meridian sun pouring light on the Sacred Word, there should yet be such persistence with contrary and forbidden means, does not readily appear; except from the standpoint of a pitable decline in piety, and in personal knowledge of God.

In reading the history, the trials, the conflicts, and the captivities of the Israelites from the time of Joshua down, the conviction grows, that of all the pretentions to reform, few, if any, seem to us more loathsome and detestable in the sight of God, than the mockery and idolatry of the secret temperance orders. In the prayer of Jesus, John 17:17, he says "sanctify them through thy truth." This is the only sanctifier—the only power that can prepare for heaven. Vain and delusive must be the hope to reform, to reclaim, or to save by any other means. The mistaken notion that because the intention is good, because the motives are right, some, or any other "end will justify the means," it must be seen, is but a "refuge of lies," which the "hail shall sweep away." Terrible, indeed, is his responsibility, who engages, systematically, in giving false comfort; what then, of the professing Christians who aid in Christless means of saving men, such as that of the lodge? J. C. Schoenberger.

COMPARING NOTES.

Edward S. Morris, the Quaker philanthropist of Philadelphia, whose efforts for the education of native Africans is an enterprise which appeals to every true American, is an example for all our reform boys and girls in his fidelity to the Fifth Commandment. He says:

"Since reading your paper, I see its wrongfulness [of Masonry] more than ever. All my youthful associates when I was 18 years old joined the Masons. They cut my acquaintance because I would not go with them. My precious father and mother said 'No;' and their yes and no was ever my law. Oh how thankful I am to-day for such parents."

Bro. Cyrus Smith, of Clearfield, Iowa, calls attention to a grave misrepresentation current among some of our United Brethren friends. The *Cynosure* never brought so grievous a charge against Bishop Weaver as that mentioned, but has called attention editorially to the fact that he has at times given "aid and comfort" to those who were opposing the position of the U. B. church on the lodge question. Bro. Smith may feel free to correct such stories as this:

"A good brother who is traveling in the ministry told me that the *Cynosure* man said that Bishop Weaver belonged to the Masons. I asked him what *Cynosure* man; and he said Blanchard. I told him I did not think it was so. I know that the General Agent, J. P. Stoddard, when he was in Mt. Ayr a year ago last June did not speak ill of the Bishop, nor did that excellent *Cynosure* man, Rev. H. H. Hinman, when he was in Mormontown two or three years ago. I remember that Pres. Blanchard and the Bishop did some sharp shooting and that was all right providing the arrows were pointed with love and directed by the Holy Ghost."

Josiah Shaw of Eau Claire, Wis., very aged and nearly blind, sends among his last contributions a little sketch of an incident which early convinced him of the evil of Freemasonry:

"In the year 1828 I worked in Montpelier, Vt., in a small crew. Our foreman, a steady, good man of 25 or 26 years, named Post, a Mason. Another of our crew, named Kimball, was taking the *North Star*, published in Danville by two brothers named Eaton, who had seceded and turned their paper against Masonry. Mr. Post was reading the paper one evening and gave quite a laugh. Kimball said, 'What is it, Post?' He laughed again, and answered, 'I was reading here about a place they have in Masonic halls, a kind of jog that is in the floor that is lower than the rest. I wonder if they have such a place in our hall here?' Kimball replied, 'Yes.' Post denied it. Kimball said, 'I know they have.' 'How do you know it?' 'I helped paint it.' Not long after this I heard a seceder and Mason talk, and it was evident the Mason was not willing to own the truth, how they deceived the public by sending their charters back to the State lodge pretending to be dead."

—The Providence which watches over the affairs of men, works out of their mistakes at times a healthier issue than would have been accomplished by their wisest forethought.—*Jas. Anthony Froude.*

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,
JONATHAN BLANCHARD
OF ILLINOIS.

For Vice President,
JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

QUESTIONS IN MORAL PHILOSOPHY.

CASE.

A certain class of men rebel against their government, fight against it, and occasion it a great loss of life and treasure; but the government, defended by loyal men, is finally sustained.

Now the question is:

First. Would it be morally right for the government to give pensions to rebels and loyalists both alike?

Second. Would it be morally right for General Butler, or any other Masonic candidate for the Presidency, to agree to give pensions to "both armies" if elected?

Third. Would it be morally right for a loyal veteran of sound body and mind, to accept a pension on the ground of his voting, one to every rebel soldier?

Fourth. Was it morally right in Freemason Butler to vote for rich Jefferson Davis for President, and then hang one of said Davis's poor drunken, friendless followers?

Fifth. Would it be morally right to vote for General Butler, or any other Masonic candidate for the Presidency, on the ground of his giving a pension to every veteran, veteran's oldest son and veteran's widow of the first, second, third and fourth wedlock, as long as they shall survive?

Sixth. Would it be morally right to heighten the tariff in order to bestow high pensions on "both armies?"

Seventh. Does not moral rectitude require that the pensions of Mexican War veterans, Indian War veterans, War of 1812 veterans, and the Revolutionary veterans be equalized with the pensions of the rebel war, and be dated back, so as to render the heirs and descendants of those veterans equal to those of the young veterans of the present day?

Eighth. Is the Masonic level and square policy which says, "If you hang *one*, you must hang them *all*," and if you pension *one* you must pension *all*, based on sound moral principle?

Ninth. Was General Butler morally right in hanging the American Mumford and letting off the foreign Freemason, Pierce Soule?

ELECTION-DAY INCIDENTS.

In the year 1827 Rev. Charles G. Finney, the eminent evangelist, held a series of meetings in Stephentown, N. Y..during which the November elections occurred throughout the State. Mr. Finney looked forward to election day, in that town, with considerable anxiety, fearing that the excitement connected with such occasions would greatly hinder the work he was trying to promote. He accordingly exhorted Christians to pray earnestly that this might not be the case. On the evening of election day, after he had preached and had come out of the pulpit, and some had left the church, a Christian man occupying a pew in the corner of the house beckoned to him to come to the seat in which he sat. In that pew was a gentleman who had been one of the number to receive the votes during the day. He was so greatly overcome with conviction of sin as to be unable to leave his seat. Mr. Finney conversed and prayed with the man until he found pardon and peace by believing on the Lord Jesus Christ.

When Mr. F. left this pew, and was about to retire from the church, his attention was directed to a seat on the opposite side of the room. Here was another man, who also had been appointed to receive votes at the election. He too was so overpowered by the truth as not to be able to leave the place. The evangelist dealt with him in about the same way as with the other man, with a similar result.

It may seem strange that men occupying such positions at a public election should even be in attendance at a religious meeting on such an evening. But that they, whose minds one would suppose would be greatly absorbed with things pertaining to the election, should be both convicted of sin and converted to God on that evening, may appear stranger still. Mr. Finney's solicitude seemed to be more especially that the minds of Christians might not be diverted from the meeting and the work in which they were engaged. How often the Lord exceeds the expectations of his faithful children!

Election day excitements usually unfit men for serious and earnest religious thought and exercises; but when Christians give themselves to believing prayer, not only will they themselves be greatly blessed, but often such persons are converted whom they hardly dared to believe would be saved. But nothing is too good or too hard for God to do.—*Evangelical Messenger.*

OBITUARY.

LINUS CHITTENDEN.

The subject of this short sketch was born in Chittenden county, Vermont, in 1802, and spent his youth and early manhood in that State. He became a Christian in his youth, and through life maintained a Christian character. He became identified with the temperance cause, and for many years has abstained from all intoxicants of every kind, and never in his long life used tobacco in any form. In 1826 or 1827 he joined that organization known as "Freemasons," and continued in it long enough to see its unchristian and unrepublican tendencies, its folly and falsehood, as well as its despotism. He left it of his own accord, saying, "This is no place for a Christian man, and there is nothing in it worthy of any rational mind."

In the fall of the year of 1881 he and his wife left Crystal Lake, Ill., where they had resided for many years, and made their home with their son, Dr. R. H. Chittenden, in Lyndon, Osage county, Kansas, where he was called to his rest, March 21st, 1883, aged 80 years, 8 months and 11 days. He was a kind husband and a fond and affectionate father; kindly to everybody, and his gentlemanly deportment in his daily walk endeared him to his large circle of friends and acquaintances. F.

"HE WAS A GOOD MAN, AND FULL OF THE HOLY GHOST AND OF FAITH."

AN OUTLINE OF THE ADDRESS AT THE FUNERAL OF HON. J. B. BLOSS, BY REV. C. C. FOOTE.

To accurately delineate the character of a finished life is a work of great delicacy. My acquaintance with our departed friend and brother commenced fifty-six years ago, in a revival that witnessed the conversion of nearly a hundred persons. His first religious awakening was from a sermon by the celebrated evangelist, Rev. Dr. Nettleton. The depth and pungency of these youthful impressions were a good qualification for his after successful labors for others. At the age of seventeen he became superintendent for a Sunday school, and until age was upon him he was a successful laborer in this department of Christian activity. But the great impulse of his eventful life was received during one of the greatest revivals of the nineteenth century in connection with the labors of Pres. Finney, in the city of Rochester. In that wondrous revival he was an active participant. The Divine anointing then vouchsafed to him was as the mantle of Elijah to the end of life. Lay preaching is supposed to have had its origin in our day, but our dear brother was a successful lay preacher a half century ago, and the fruits of these labors are accorded on high.

It was in the midst of these wondrous revivals connected with the labors of Mr. Finney, that three great National Reforms were inaugurated, each to continue until its legitimate mission should be accomplished. And with these reforms our brother identified himself heart and soul and hand. Dealing in intoxicants was in those days considered an entirely honorable vocation. But no sooner was the evil of this practice seen than five hundred dollars worth of liquor was turned into the gutter; and then commenced the opposition of anti-reformers that followed him well nigh to the grave. His devotion to the temperance reform is well known throughout the commonwealth of Michigan.

In the overthrow of the secret, oath-bound organization of Masonry, which in that day held such fearful and almost universal sway over the pulpit and forum, the bar and the bench, the press and the State as well, the uncompromising man of God acted a prominent part. The man whose life was as transparent as the light, could but set his face as a flint against the secret works of darkness that were revealed in Masonry in that day. He was an intimate friend and co-laborer with Thurlow Weed. How could such a man but be found on the side of the oppressed as against the oppressor. Hence from the beginning of the anti-slavery agitation to its end, we was identified with the friends of the slave.

If we penetrate to the inner life of this man of God we shall there find the spring and fountain of the life devoted to "doing good to others." Like Enoch he walked with God. God was a perpetual presence to his inner consciousness, hence his life was a living testimony against every form of sin. Out of such a life sprang the reformer and a life of self-abnegation. Few men were more at home with the great truths of the divine government, and few were more ready to proclaim and defend them.

To have shared his confidence, his friendship and society was more precious than rubies. Through the checkered scenes of a long life he was well furnished for the new home of the saints in the world to come. Trials and temptations, afflictions and perplexities, fears, losses and sorrows, sickness, pain and bereavements, heart longings and hope deferred, weary days, and nights without slumber and longing for the day of the Lord to come, all these were attendants upon his pilgrimage, but shall be no more for ever. "Precious in the sight of the Lord is the death of his saints."

If now we place beside such a life spent in the Divine service, all worldly honor, fame and renown, worldly treasures, palaces and gold, all are lighter than the small dust of the balance, of the earth earthy, and to perish as in a day, but the other to abide forever.

DISLOYAL POLICY.

The persistent and hopeful efforts being put forth by the advocates and apologists of the lodge, to force secretists into the communion of the church, calls for a few reflections. Secretism is a combination to overreach and dupe the people. Else why its exceeding carefulness to conceal its doings, enforced with the most stringent oaths and obligations, and accompanied with threatened penalties? It relies on the docility of its rank and file, and on the good nature and inactivity of those against whom it conspires. It is aided even now by the supineness of many anti-secrecy men in the United Brethren church. It depends on its serfs and its foes being like the elephant in the hands of his keeper, not knowing his strength. Its underlings even known only so much of the will of their lords as their masters see fit to reveal to them, to enable them to be good servants. Besides it employs many outsiders to do gratis work for it as advocates and apologists, as witness scores of ministers, and not a few members, of the United Brethren Church, who are rewarded by its smiles and compliments. It depends on its admirers, apologists, and servants to do most of its active militant work.

Secretism does not wish to include the masses in its organization. An oligarchy would extinguish itself by including the people in its number. Secretism sets itself up as a syndicate to run the church and the state. After the murder of William Morgan in the state of New York, it was found that three-fourths of the civil offices in the State were in the hands of Freemasons, though that order included ouly a small part of the citizens of the commonwealth. How little different is it today in most of the States of the Union, as to Masons and Odd-fellows. And when secretists can thrust enough of their members into a local church or into a religious denomination, its work there is almost a duplicate of its work in the State. How well the Epispocal Church, the Methodist Epispocal, and some other religious denominations are under the control of the lodge is too well known, and too generally conceded, to require particular notice. What else should rational men expect the lodges to do? Conspiracies are not formed on a grand scale, without intent to find fields to harvest. If that were not the original intent of the organization, opportunity would give birth to the intention and nourish its growth. Any one who would not expect such a result from a grand conspiracy would be verdant indeed.

The scheme to run the United Brethren Church in the anti-law interests is after the model furnished by secretists. Somehow the spirit and methods of secretism in the lodge and of its sympathizers outside of the lodge are much the same. Like secretism in the lodge, sympathy with it outside of the lodge scouts any law higher than its own. It claims to "have the brains," and it is right if "brains" consist in the cunning of the fox or the subtilty of the wiliest of all foes. But it is very unlike that wisdom which is from above. How unlike the wisdom of Christ is that of the unscrupulous diplomatist or of the adept in priestcraft. Why should anti-law resogt so much to boasting and why so much trust in tricks, on assumption and on presumption?

The anti-law spirit in our church does some strange things. It deals in logic so cheap that it could not apply the same to any other question. Its catch-cries, as "fanaticism" applied to very temperate opponents of the lodge, are much after the fashion of demagoguery. It presumes on the peace-loving spirit of the pure to yield to its lawless demands, or at most to assume only the defensive. It chuckles over its ill-gotten victories like professionals over their sharp practices. It systematically takes hold of places of power. It is alert in securing the general offices of the church. It seizes the helm at our colleges wherever practicable, most assiduously thrusting its own disciples into vacant college presidencies and professorships. Its presumption in doing an unlawful thing and then assuming that those who dissent are "troublers of Israel," is truly wonderful. But, after the manner of the lodge, it most excels in lauding its advocates and in depreciating all who stand in the way of its success.—*Richmond Star.*

—One prayer in Christ's name is worth more than ten millions in the name of love, friendship and fidelity or any other catchwords that men would make pass ports to heaven.—*Dr. Wm. Johnson.*

—Be not unequally yoked together. The Christian who goes into a business partnership with an ungodly man will ere long be obliged to abandon his religion or withdraw from the firm. The maxims of the business world are so generally wrong that the Christian will have the short end of the yoke, i. e. he will have to do his share of the pulling at a great disadvantage.—*Sandy Lake News.*

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The Christian Cynosure.

CHICAGO, THURSDAY, APRIL 19, 1883.

EDITORIAL LETTERS.

WASHINGTON NOTES.

Dr. Gregory, late of Illinois Industrial University, has given to a large audience here, one of the very ablest arguments for the truth of the Bible, and one of the most eloquent. How he ever lived and endured the lodge surroundings at Champaign is not easily conceived. From the tone and spirit of his address I am sure he must loathe it. I spoke with him after meeting and shall see him again. He is here as one of the new Civil Service Commissioners.

Rev. Dr. Chester of the Metropolitan Presbyterian church here has never joined any secret society. He is commissioner to the General Assembly at Saratoga next May. He was the mover of the resolution to invite me to sit in the Washington City Presbytery here last week. So "the Father worketh hitherto," and Christ worketh.

The William Wirt Monument is the most resplendent in the Congressional burying ground. I hope to describe it and him for the *Cynosure* readers. I think I wrote that Morgan's monument excels Mr. Lincoln's here; both in quality, size and beauty of execution.

Rev. B. T. Roberts preached a faithful and forcible sermon lately, here in Washington, from the text, Rev. 3: 4: "Thou hast a few names even in Sardis, who have not defiled their garments." His indictment of the lodge-abominations was incidental, but clear and explicit. In Chambersburg I was told that he sharply censured that holiness secking which confines itself to inward experiences, and does not remove the stumbling blocks of popular sins.

The colored people's orders are far more numerous than the thirty-four whose names are given in the *Cynosure* of March 29. In a barber shop I met a "Fisherman of Gallilee," who said his order of that name already amounted to thousands; and he put on all the airs and hollow pretensions of a Masonic lodgeman. He says they blindfold their initiates, and have already eleven degrees. It is about twenty years since at Mt. Vernon, Ohio, I forced through the American Missionary Association, a resolution warning the ex-slaves, who were then clay in the hands of their white friends, against these worships of Satan. Prayerful, decided action at that time would have saved thousands on thousands, who are now wedded to Christless lodge-worships, which consumes their time, money and morals, and sends them into eternal night, with hoodwinks over the eyes of their minds.

"Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Ps. 76: 10. This is signally verified here in Washington at this time. Two secret society chaplains, with their books under their arms, were present and pressed to take charge of a funeral. The church was full of secretists, and their anger and rage were unbounded that their chaplains were rejected. The funeral exercises were broken up and I came away. A Knight of Pythias, as I came out, said to me, "This is very strange; I was interested and wished to hear you through." The press was induced to publish falsehoods, and attempt to cast odium upon me. A clear correction was published by the leading Washington paper. A Mason, who is a prominent professional man, said to me that the conduct of the secretists was "infamous;" and that if I would give a Bible reading on secret societies, he "would come and bring all his friends;" and I have since received kind words from several prominent clergymen of the District.

Swindling.—The sums paid to the lodge by the clerks and mechanics of Washington are simply enormous! Multitudes pay dues to two, three, or even five or six orders, to get or keep government places. Yet the men are so nearly all in, that the promised partiality is impossible. This is wholesale swindling; and supports a multitude of cunning and idle loafers as officials. If the facts can be got and published the members will wheel off by platoons.

RELIGIOUS POLITICS.

Since Jefferson (1801) we have swung off from religion. But we are on the return. Twenty-five years ago it was deemed a reproach for Christian ministers to have and express opinions on political questions. That reproach has passed away. And now also ultra political partizan sheets publish revivals, converts and additions to churches; and temperance articles are becoming staple.

The process seems to be this: Christianity enlightens its masses, and is the occasion of corrupting its ministers, changing them into priests. And as, since Christ's priesthood is perpetual and since he came there are no priests but usurpers and counterfeits, the cry of the French sans culottes, "*Tout l'Eveque a la lanterne*," (every bishop to the lamp-post,) is the joint effort of an enlightened populace and a corrupt clergy.

The celebrated Necker, the minister of Louis XVI., undertook to stem the tide of popular rage which swept off thrones, clergy and nobility, by writing a book, to show that public order could not stand without religion. He proved his point in theory, and atheists proved it in practice, till Frenchmen fled back to religion to save their throats from each others knives.

Necker's argument was, that if you take away religion, nothing remains to keep men in order but philosophy, fame and force. He argues that philosophy cannot keep up public order, any more than it can keep men from suffocating each other, by crowding for the door of a burning theatre; though every one knows that more would be saved by moving out orderly and slowly. As to opinion or fame, that can affect but the few who become popular; and force is the power of the mob, which will not restrain itself, when the multitude is cheated and enraged by corrupt leaders. And he, Necker, argues with great beauty and force that, "*The single idea of a God is the only and sufficient support of morality and public order.*"

But Necker's book floated on the passions of the Revolution, like a feather on foam; though his arguments were sound and himself one of the most popular of men.

Now a process is going on in this city which is making Washington the Paris of the United States. There are already here fifty-nine more secret lodges than there are churches, counting synagogue and all. The colored people here, though only one-third or less of the whole population, have more than fifty different secret orders; all of them despotisms, governed by one Grand Lodge at the top. They all—little new "orders" of mechanics even—have chaplains, prayers and promises of salvation by rituals and obedience to unknown superiors. And I have found but one mechanic here who has drawn out more money for sickness than he has paid into his clan, though thousands on thousands pay in more than they draw out.

My office is but a few steps from the Star Route trials. The leading lawyer on the side of the government is a Democrat and was a rebel; and Dorsey's leading lawyer is an atheist, the modern Jack Falstaff of infidelity, who hates and abhors all priests but Masonic priests. And I am told that it would be as difficult to find a lawyer in that crowd who is not a mason, as to find a black man in the cities of the South, who is not, at least, part white, as the result of slavery.

Day after day, day after day, crowds of intelligent blacks spend the live-long day studying law outside the bar in the Star Route courts. I have run in three or four minutes often during the day, the same crowd is forever there. They are probably officers who run the secret orders, live on the secret taxes and are learning shrewdness to live without work!

Now the people here, white and colored are Americans like the rest of us: no better, no worse. But Satan gives his profoundest attention to the capital cities of nations, and especially the capital of our Republic, which is the world's last hope, and its destruction is the last hope of the devil!

But while this enemy of God and man is coming in like a flood the Spirit of God is here lifting up a standard against him. A city official called on me to-day whose mind is as clear and as sternly set against these secret orders as any of ours; and the number of such is steadily increasing.

In the days of Alfred, Wickliffe and of Cromwell, though centuries apart, English politics swung back toward religion, and continents and nations, our own among them, have felt the power of such religious politics.

—Bro. J. Tanner, Jr., who has been living at Kingston, Tennessee, for several months hoping for restoration to health, writes that he intends returning to Boston if his strength will permit. He is very feeble and his trouble has become so severe as to cause bleeding of the lungs almost daily. We are sorry indeed at such news. May God help this brother and restore his strength.

—Attention should be given particularly to the General Agent's letters in this number. The facts respecting the defection of leading members of the United Brethren church are alarming, and call loudly for the prayerful consideration of every godly man and woman in that denomination.

A REPRESENTATIVE CASE.

While purchasing an article recently from a gentleman known to be a Master Mason and who was aware of the progress of Anti-masonry, he remarked, "I presume it is not best for me as I am situated to say very much about the secret orders, but my views on that subject are not materially different from yours. I took three degrees in one night under dispensation, as it was called. There were three of us joined that night and after the lodge closed we all went to a saloon for drinks. It was something I was not used to and I didn't like it. I thought it was a strange way of promoting temperance and benefiting men. I have only visited a lodge twice since, but presume it is better for me not to say much about it."

There are two or three points worth noticing in this casual remark of a temperance business man.

1. The deception used in luring him into the snare spread in secret under the false and hollow pretext that it was a fit place for a decent man to go; and that his connection with the order would be a benefit to him, when the Master and every member who had gone there before him knew they were practicing a lie.

2. It is another among many instances that have come to light showing that the night lodge is the hotbed of semi-respectable dram-drinking, and hence, as well as for other reasons, a prolific source of poverty and crime.

This gentleman was and is a thorough temperance man in principle and practice, but wearied with the senseless drill of initiation, cowed and humiliated by loss of self-respect, hard pressed by jolly brethren, and covered by the shadow of night, he yielded, as thousands have done who unlike him have not the manliness and courage to rally when second sober thought returned. It would be well for some of the radical temperance workers to look narrowly into this question, and it may safely be predicted, that, after making all possible allowance for good intentions, they will find that the cause for which they labor loses a hundred-fold more than it gains every year by connection with secrecy. If the statistics could be obtained, it would appear that while one drunkard has been saved by mixing temperance and secrecy, the lodge has started a score of young men on the path of dissipation by the convivial and intemperate practices of its leading spirits.

Then, too, it ties good men up with bad men in such a way that they cannot if they would work to any purpose. It is an undisputed fact that many saloon-keepers and drinking men are Freemasons. Suppose this good brother had gone independently or as a member of a committee to a lodge brother engaged in the liquor business to call him to account for selling liquor to minors. His lodge brother would have taunted him with the fact that he set up the drinks for his brethren, and he would have had no moral power to resist his taunts and jeers, and if the case came into court he would require strong nerves to testify with any degree of assurance against one of his convivial comrades who had drank at his expense. The censorship and intimidation of the lodge would come with full force to deter the utterance of truth under such circumstances.

3. And this is one of the most dangerous features of the lodge. It inspires good men with such a dread of its vengeance that they shrink from an open, honest statement of the truth. The case of this friend in this respect is not unlike many others of frequent occurrence. The instances are rare where men who have once been connected with the lodge, have ever become entirely emancipated so as to speak and act as freely as they otherwise would. They know that its a sham and a sin, but "*as they are situated*, presume it's not best for them to say much about it."

Now any society that intimidates a man so that he is not free to utter his convictions is a curse to the man and a curse to the community in which it exists. Freemasonry is just such an institution, as thousands are ready to testify, and the sooner its enslaved members repudiate its terrorism and break its slavish bonds the better. The work of emancipation is well begun and it remains for those who suffer under the galling yoke to assert their inalienable rights and it will then be complete. The experience of the man above alluded to should be a warning to our young men to avoid these unfruitful works of darkness and a summons to all true men and women to reprove them.

—Bro. Starry reached Chicago from Yates City, Ill., on Saturday evening, and left for Grand Rapids and the Michigan State Convention Monday. He spoke three evenings in Yates City, and is satisfied that much was accomplished for the cause. Bro. W. B. Stoddard, who assisted him, has gone to Peoria to canvass for the *Cynosure*.

—Bro. Stoddard is attending the Michigan meeting this week, after a few days with us in the office after returning from Indiana.

—Joseph Cook, the great Boston lecturer, is spending a fortnight in the vicinity of Chicago. Thousands are listening night after night to his eloquent and profound addresses.

—Word from Washington on Saturday says that the rooms of the N. C. A. building on 4½ Street had been fitted up and seated, and appointment given out for a Bible reading on the Sabbath. This is good news to follow that of last week. The Washington work must not lag.

—The *Western Christian Advocate*, regarding the celebration of Christmas and Easter as already an established fact in the religion of to-day, asks that Good Friday be also introduced. If these can be defended, then can the multitude of saints days, fasts and festivals of Rome, be observed with good conscience.

—Rev. Isaiah Faris, younger brother of Rev. D. S. Faris of Sparta, Ill., now located at Waukesha, Wis., is a member of the Iowa Presbytery, and attended its late meeting at Morning Sun, Iowa, and also the great debate. He called at the *Cynosure* going and returning, and expressed himself as much pleased with the probable outcome, though not able to remain till the close.

—The Kansas friends are in serious earnest and prove by their activity what faithful work Bro. Feemster has been doing among them during the past year. From Olathe Bro. Curtis writes: "We are having local meetings in our county in various townships. Bro. Worrell and others are engaged. The reform work goes forward in our county finely. Bro. Worrell is a host at anti-secret work. On Saturday and in the evening he made a very able effort. The impresions he made were good and will cut their way through."

—About the same time Bro. Dissette from the central part of northern Kansas sends for an assortment of books and tracts, and adds: "Things are getting hot here and we desire to make them hotter. Much depends upon the use of anti-secret literature. We have had to discussions within the last two weeks in Opera Hall, before large and orderly houses. Our next occurs on the 20th of the month." Let the brethren rejoice that men are quetioning and investigating. Every agitation of the subject is like mud at the bottom of a stream, every time it is stirred up it is swept down toward the sea.

—Bro. M. N. Butler, State Lecturer for Missouri, visited Clarence, Iowa, during the last of March, and spoke Saturday evening, March 24th, on "Masonic Government," in the St. John United Brethren church. On Monday evening following he spoke in Dayton chapel, Wesleyan, on the American platform, and followed with another lecture in the same place next evening. Wednesday evening Clarence Opera Hall was opened for an address. He found warm friends in Elder Rathbun, Hon. J. M. Kent, brethren Starry, Powell, Furguson and others. He visited Cedar Rapids, Fairfield, Bedford and other points briefly on his return to Albany, Mo.

—A brother writes inquiring about the reliability of the advertisements in the *Cynosure*. Now, if we are asked to endorse editorially all the advertisements that may appear it will be equivalent to sampling the contents of an ordinary drug store. We cannot undertake it. Readers must use ordinary caution in accepting, as the business management of the paper does in publishing all advertisements. The unreliable and immoral are rejected so far as possible. We have known commodities advertised at so cheap a rate that the proprietors seemed almost to pay a premium for patronage; yet they were probably worth the small price asked. But in buying cheap stuff, though at low price, most people are usually disappointed. The rule is in ordinary deal (there are some exceptions) that a fair price has to be paid for a fair article. We shall endeavor to guard the columns of the *Cynosure* from all matter that lead its patrons into a fraud.

—Bro. Spooner of the Nebraska State Association is very urgent that all the friends of our reform in that State should make a special effort to be present. Reorganization is needed, and active work should now begin. Nebraska has enough warm-hearted, earnest and efficient workers to sustain a vigorous association and canvass a large portion of the State with lecturers. The State is comparatively new and society is in a formative condition. "An ounce of prevention" now will check or hinder entirely the organization of many lodges, which, once having funds invested in property, will die hard and fight long for life. Economy dictates an aggressive and liberal policy at this juncture.

A WORD ABOUT WASHINGTON.

A few persons have promptly forwarded their offerings in aid of the Washington enterprise, but the danger is that some will delay too long. I am led to emphasize this *danger* by the fact that the N. C. A. is being called to defend a claim of over $1,500 in the courts, involving much expense and trouble. The will of the deceased is definite and as strong as the best legal advice could make it, and no one questions the maker's intentions, but the interests of the Association depends *not* upon the wishes of the deceased, as it stands unquestioned by any one, but upon the decision of the court. Had the brother acted promptly all this trouble would have been avoided and his wishes carried out. The case has no special peculiarities about it and is liable to be repeated in other instances and the only *sure* way to avoid such difficulties is to become your own executor, a course which is both economic and Christian. The amount required to establish head quarters in Washington is not large, and would not be burdensome to any one if all who are interested take hold and work together.

I have been thinking that a division by States might simplify and facilitate the work of raising this fund. Suppose we put it: Rhode Island, $50; Maine, $50; New Hampshire, $50; Vermont, $50; Connecticut, $100; Kansas, $100; Missouri, $200; Wisconsin, $250; Maryland, $250; Pennsylvania, $500; Massachusetts, $500; New York, $500; Ohio, $500; Indiana, $500; Michigan, $500; Iowa, $500; Illinois, $1,500; District of Columbia, $1,500; Scattering, $150; Total, $8,000. Since we began in this enterprise our opponents have invested $17,000 purchase money on property in the same locality, which they are improving, and it will be no trifling task to hold our ground against them; but by united effort and in the name of our blessed Redeemer it *can be done;* and shall we do it?

J. P. STODDARD.

LODGEDOM.

—Ohio is reported to have one Mason for every 110 of her population; Iowa one for every 88.

—The Cincinnati *Times Star* says in its lodge department the number of Masons suspended, expelled, etc., in the United States, aggregated in the past year nearly 25,000. "What will the harvest be," Sovereign Grand Inspector Drummond?

—The colored Knight Templar Freemasons of Missouri are worthy of recognition by Albert Pike himself. They observed the traditional "Ascension day."

—The Grand Master of Connecticut says: "Masonry sadly needs a higher standard of moral action." But what higher standard can be got out of the jumble of Christianity, Mohammedanism, Confucianism, Brahminism, paganism, deism, etc., which forms the religion of Masonry. Can the G. A. O. T. U. supply a better code?

—The only commanderies of Knight Templar in Chicago which have signified their intention of making the pilgrimage to San Francisco at the time of the Triennial Conclave are Apollo and St. Bernard. Both commanderies have decided to go by special car. Will the W. C. T. Union see that the members have an opportunity to sign the temperance pledge before they start?

—The Washington correspondent of the Boston *Journal* (Ben Perley Poore?) notes that Washington Masons held their feast of the "Paschal Lamb" on "Maunday Thursday," March 22nd, and remarks particularly upon the presence of Albert Pike "in magnificent health for a man over 73 years of age."

—Albert Pike is now visiting the Scottish Rite lodges on the Pacific coast in his capacity as Sovereign Grand Commander of the "Mother Council of the World, Sovereign Grand Inspectors General."

—An investigation of the lodge statistics in Cedar county, Iowa, show that during the two years from 1880–1882 the Masonic order lost thirty-three members, nearly every lodge coming in for a share. A similar state of demoralization is hoped for in Jefferson county in the same State.

—The religious question has come to the front in the Order of United Workmen. A prominent member of the society at Erie, Pa., who has avowed atheistic views, contrary to the ritual of the order, has been arraigned, and is threatened with expulsion.

—Two prominent Chicago lodges of Freemasons have lately held grand balls, one of them was dubbed a "charity" ball since the net proceeds were advertised for the flood sufferers. Doubtless the piety of the object atoned for the lax morality of the means.

—The *Inter Ocean* lodge editor finds that after nearly three years the big wounds made by the Chicago Conclave fiasco are unhealed. By this time they must be a foul-smelling sore which none of the lodge oaths can bind up nor lodge philosophy mollify and heal. He is compelled to say: "The position of Apollo Commandery relative to making the pilgrimage to San Francisco, next August, has given rise to remarks which rake up the unpleasant occurrences of the Chicago conclave, and which are better by far forgotten. As is well known, Apollo Commandery is contemplating a trip to Europe, and gives reasons for not going to California which are anything but complimentary to the California Sir Knights. On the other hand there are members of the order in this city who say that Apollo Commandery is in a measure to blame for any ill feeling that may exist, and if their statements be true there is not much to the credit of Apollo Commandery."

—At the annual "inspection" of St. Bernard Commandery of Knight Templar Masons in this city the following topics were among the speeches after the banquet: "The Moral Influence of the Order," by T. T. Gurney, "Past Grand Commander;" an apt selection, since Gurney as second highest officer in the city government may know how the municipality has come under the universal condemnation of churches, press and good citizens for its foul alliance with immorality of every kind. The celebrated Dr. Thomas also responded to the theme "Our Trust in one Another," most appropriate for a preacher of a Masonic Gospel which make reliance in a Redeemer from heaven altogether needless. It will be noticed that this is an improvement upon the answer put in the mouth of an Entered Apprentice who must say his trust is "in God."

LITERARY.

Cæsar's Commentaries are among the first of Latin books placed in the hand of a young student. Often coming to the study with little knowledge of the geography of the districts described, and less of cotemporary history, much of the charm and value of these writings of the Roman conqueror are lost. Trollope's little work upon the character of Cæsar and the wars he fought in Gaul, Spain, Italy and Egypt is an admirable reproduction of the Latin work for the benefit of English readers who cannot read that ancient language. Every one who has ever begun the translation of the original will take up this book with delight. John B. Alden, 18 Vesey St., New York, publishes it among his other books now celebrated for their low price, for 15c. in paper and 30c. cloth.

The Faith Missionary for the second quarter is unusually full and entertaining in its correspondence and news from missionaries in Ellichpoor and other parts of India, from west Africa, Bulgaria and New Orleans show that evangelization maintained by drafts upon the bank of heaven is gloriously prospering. Dea. O. M. Brown, of Oberlin, O., publishes this magazine and forwards any funds contributed to faith missions.

Good Literature has lately given its readers, among other good things, "Rosetti and the Religion of Beauty," "Pictures of Parish,", "School days of Gladstone," "Concerning the Unknown Public," "Sculpture and Modeling," and "The Camorra." Though these subjects represent a class of literature that is somewhat above our popular American taste, this paper shows evidences of a large constituency. Its reviews are just without being elaborate.

The *Origin of the Stars and Stripes* is a handsome and valuable plate sent out by the New York Life Insurance Co. of New York, and representing, from the genealogy of the Washington family, how the colors and heraldic combinations of the American flag came to be adopted. An explanatory pamphlet accompanies the chart which presents two brass memorial tablets of the 16th and 17th centuries.

The New Orleans *Times-Democrat Almanac* is very fully illustrated and contains valuable statistics respecting the departments of the general government, U. S. Courts, elections, Congress, population of States and cities, Postal tables, etc. The tables of Southern statistics are especially full. Price 25c.

Vick's Monthly for April gives a well pictured description of a vine trellis. Posts five or six feet high are set at proper distances, a cross board nailed at the top along which three wires are strung like a telegraph. The grape vines are trained upon these wires. The system presents many advantages.

The first letter in the new department of "Open Letters," begun in the May *Century*, will be "On the late Dr. Leonard Bacon and the Abolitionists," from the pen of Oliver Johnson, who takes serious exception to the statements made by Dr. Leonard Woolsey Bacon in the recent biographical sketch of his father.

—Thurlow Weed's autobiography has been sent to the printers, and will be pushed as rapidly as possible. It has been reported that the work would consist of two volumes, when in fact there will be but one. The book has been in course of preparation since 1843, and its entire contents were dictated to Miss Harriet A. Weed, who has had full charge of it, and it is edited by her alone. In the work of arranging the subject-matter she has been assisted, more or less, by the Hon. Frederick A. Seward, but the main work was performed by Miss Weed herself. She always acted as her father's amanuensis, and those who are aware how greatly Mr. Weed relied upon her will rejoice to know that Miss Weed determined to finish the work unaided.

—Secretary Teller has lately appointed Mrs. Helen Hunt Jackson, of Colorado Springs, the well-known poet and authoress, "H. H.," as a special agent of the Interior Department, to examine into the causes of complaint which have been made about the management of the Indians of Southern California. Mrs. Jackson is a vigorous writer on Indian topics, and during the administration of Secretary Schurz kept up a literary bombardment of the Indian Bureau because of the wrongful treatment of the Cheyennes, the Poncas, and some other tribes. It is understood that she wrote Secretary Teller regarding the mismanagement of the Southern California tribes, and he responded immediately by giving her official authority to make a thorough investigation.

The Home.

MY FATHER'S BUSINESS.

The waiting field is large and white,
And doth the sickle keen invite;
Yea, many drooping plants I see,
My Father's work is pressing me.

The reapers in the field are few
With willing hearts, and brave, and true;
Help must he summoned speedily;
My Father's work is pressing me.

The sickles rough and dull with rust,
Lie careless, trodden in the dust;
Sharpened and furbished must they he;
My Father's work is pressing me.

Let not the ripened grain he lost;
Before the winter's sleet and frost
It must he garnered faithfully;
My Father's work is pressing me.

From "The Rejected King," by Rev. W. T. Sleeper.

AVOID LIGHTNESS.

A eheerful happy spirit beeomes the sons and daughters of the Almighty, but a light and trifling spirit befits none but a buffoon. God says, in deseribing the deportment that "beeometh saints—Neither filthiness, nor foolish talking, nor jesting, whieh is not eonvenient." And again he commands, "Let your speech be always with graee; seasoned with salt." And yet again: "Let no eorrupt eommunieation proceed out of your mouth, but that whieh is good to the use of edifying, that it may minister graee to the hearers." And our Lord Jesus Christ has taught us: "That every idle word that men shall speak, they shall give an aeeount thereof in the day of Judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned." Remember it is written: "If any man offend not in word, the same is a perfect man, and able to bridle the whole body."

Frivolous, foolish talking and jesting are wholly inconsistent with the spirit of Christ. And God wants his people to be peculiar in this, that they are separate from the world in their speeeh, as they also are in their heart and their life. Be watehful, beloved, let all "your speeeh be with grace, seasoned with salt." "The lips of the wise disperse knowledge; but the heart of the foolish doeth not so." We may well pray with the Psalmist: "Set a wateh, O Lord, before my mouth, and keep the door of my lips." "Let the words of my mouth, and the meditation of my heart, be aceeptable in thy sight, O Lord, my strength and my Redeemer."—*Sel.*

THE SEVEN WONDERS OF THE WORLD

Joseph Cook enumerates the seven wonders of the modern world as follows:

The first is the speed of inter-eommunieation. Boston, Loudon, or any of the large cities of the world, is as near to the ends of the earth as Rome was to the borders of its empire.

The seeond great wonder is the self-reformation of the hermit nations. Japan has made changes greater than any other nation has made in twenty-five years, and reeeives missionaries cordially. Some of their pupils have been at the bottom of the reeent reformation in that empire. Japan is more largely under the influenee of Ameriea than any other eountry.

The third great wonder of the world is the rapid parallel advancement of edueation and democraey all over the world, and the fourth is the world-wide unity of eivilization. If he could see the thing he most desired, it would be a league, not a union, of the English-speaking nations. He would have eonventions held for the eodifieation of international law. By an alliance, difficulties would be settled by arbitration, and not by war. It will be the duty of Christians to lay their hands on the throat of any power hostile to peace and break its neek.

The fifth of the modern wonders of the world is the triumph of Christianity. In the first 1,500 years of Christianity it gained 100,000,000 of people as adherents. In the next 300 years it gained 100,000,000. In the next eighty-two (the present century) it has gained 210,000,000. These people are eommunicants in the chureh. At the opening of this century the United States had one in fifteen in its free ehurches. Now it has one in five. The Bible is fast beeoming the eonstitution of the advaneed nations. A eommunity of text-books is approaehing.

Sixth, in the wonders of the world, is the current fulfilment of Biblieal propheey. Whatever be said of the Book of Daniel, it was not written after the beginning of Christianity, and it outlines the history of Christianity. Soon will the lights of Christian ships and the bells of Christian churehes be within sight and hearing of eaeh other around the whole world.

The seventh and most marvellous wonder of the world is the establishment on a sure basis of a scientifie supernaturalism. It is a thing settled by the best authority of mieroseopists, physiologists and ehemists, that the origin of life is not explained by the molecular theory of physies. A theory of evolution may be proved, but *the* theory as held by materialistie agnosties, has been already abandoned. Nine out of ten of the best scientifie men are theists, and utterly opposed to agnostic atheism. The tendeney of seience is not now away from Christianity.

IN-DOOR NOTES.

A WELL-KEPT KITCHEN.

Unless your scraps are to be saved for a cow or a pig, burn all leavings and parings, the refuse from tables, and the scrapings as fast as made. Open all the back drafts of the stove, put the leavings on the live coals, and let them dry and burn, which they will do in a few minutes. With the drafts open, there will be neither smell nor smoke. If the scraps must be saved, have a waste pail with a tight cover, or a covered firkin large enough to empty a panful of parings into it in a hurry without dropping any on the floor. Never pour slops with the waste, for it sours and ferments sooner. Have the pail emptied twice a day in warm weather, and scrubbed with water and a few turns of an old broom which cleans it without touching your hands to it. But if rinsed, drained, and dried in the sun, even your waste pail will be as neat, wholesome and well-kept as any of your belongings. Every wash-day, all slop pails and barrels should be scrubbed with hot suds and a broom outside and in, scalded and aired, then I think you will not have to shrink from them as disagreeable subjects. Kitchen furnishing shops supply large tight garbage firkins, neatly painted, with covers, which never need be obnoxious to sight or smell. A sour waste barrel in a corner, always foul with droppings, is not to be tolerated, for it is enough to cause fever in warm weather. You must not consider it beneath you to look after such details of house and yard, to see that everything in sight or out of sight is wholesome, clean, and safe as it is possible to be.

You have been taught to despise the slovenliness which wears a good dress and bright ribbons with unwashed skin and careless underclothing; learn also to despise and dread the housekeeping which is satisfied with pretty parlor aud chambers, while the closets are unswept and musty, and the back sheds and cellar full of half-decayed rubbish. Dread it, because such neglect causes ill-health. Do not rest till your working part of the house is as pleasant as the well-furnished part. Of all rooms in the house, I delight in a well-kept kitchen, for no other room is so given up to good works and consumate cleanliness, so washed and scoured and polished, till it smells of the sanctity of neatness. When the western sun shone broad and merry over the sparkling window, yellow floor, and white tables, when a savor of sweet marjoran and lavender from the window boxes was in the air, and the shining stove with its bright teakettle and simmering pans was a shrine of good cheer, I have taken portfollo and books out in my kitchen to the light stand and little shaker chair to enjoy the sparkling humor, and warm home radiance, the neatness and seemliuess, which made the place akin to poetry and clear thoughts.—*The Next Neighbor, in April Wide Awake.*

CONCERNING STARCH.

W. E. Stone writes upon Starch in the *American Agriculturist* for April:

Starch is composed of the elements, carbon, hydrogen, and oxygen. If we heat it gently with very dilute sulphuric acid it is dissolved, and changed into dextrine and glucose. This is substantially the process followed in the manufacture of glucose syrups. This change into sugar goes on in every plant in the growing season, and directly or indirectly, we may regard starch as the source of all vegetable sugar.

Starch is a valuable form of food for the plant, and is especially valuable as a reserve material. Observation shows that this is the very purpose for which it is intended, namely: to be stored up in large quantities and remain intact until such time as the plant is to make some unusual effort, as the maturing of the seed or wood, or the putting forth of foliage in the spring, when, by the ordinary vital processes, it would be unable to supply food as fast as it is needed. This office of starch is especially important the spring time. As long as the foliage remains green and healthy, the plant is able to prepare the food required for daily growth, but when this foliage is lost, as in autumn, the vital activity ceases and is dependent for its renewal upon the appeerance of foliage. But this latter process would be impossible without the previous storage of food, and to provide against this emergency, every plant stores up large quantities of starch in the growing season, which, with the opening of spring, is dissolved, converted into dextrine and sugar, as we see in the sugar maple, and feeds the rapid growth which all vegetation accomplishes at that season of the year. We obscrve this provision for the nourishment of the young plant in the storage of starch in seeds, bulbs, tubers and roots.

Everywhere we find starch performing the office of nutrition, and it may properly be regarded as the most important and abundant form of prepared plaut food. This, in connection with its relation to the food of man, places it among the most indispensable of vegetable products.

OUR BOYS AND GIRLS.

"IS IT YOU?"

There is a child, a hoy or girl—
I'm sorry it is true—
Who doesn't mind when spoken to;
Is it you? It can't be you!

I know a child, a hoy or girl—
I'm loth to say I do—
Who struck a little playmate child:
I hope that wasn't you!

I know a child, a hoy or girl—
I hope that such are few—
Who told a lie; yes, told a lie!
It cannot he 'twas you!

There is a hoy; I know a hoy—
I cannot love him though—
Who rohs the little birdie's nest:
That had hoy can't be you!

A girl there is, a girl I know—
And I could love her, too,
But that she is so proud and vain:
That surely isn't you! —*Selected,*

GLASS.

"Well?" A whole day had passed, but this question showed that Uncle Harrison had not forgotten the search he left his daughter, and their cousin so deeply interested in.

"I am ready to be enlightened, Lucy. What have you learned?"

"Why, father, I find that the word glass is derived from the Latin *glacis*, meaning ice, which it resembles in transparency. The oldest specimens are Egyptian. In the oldest tombs are found bottles, beads, vases and lamps of glass, more than four thousand years old. On the tombs built 1,800 years before Christ are sculptured the processes of its mnnufacture. They sometimes place their mummies in glass coffins, and history tells us that the body of Alexander the Great was shown Augustus in a glass coffin. They imitated the precious stones with marvelous success."

"Glass articles have beeu dug from the mounds of Assyria and Babylon; and do you remember bringing home once a very little picture of a bouquet which you said had been made by laying different colored threads of paints side by side so as to form the design, which were then pressed into a solid column, from which this picture had been sliced, as you'd slice a round loaf or a Bologna sausage?" "Yes. Why?"

"Well, the Egyptians did that same thing with glass more than 3,000 years ago; and then they knew how to color it by using the same things we use now—nomely, copper, iron, gold, tin, cobalt, and manganese, and indeed the perfectly clear glass was not made at all until about 750 years before Christ. The glass vases having their foundation of one color, overlaid with glass of another color, and figures and inscriptions cut through, giving historical scenes or religious rites, and different inscriptions, which have been found at Rome and Pompeii, must be very beautiful, and we know that in beauty nothing equals the forms of the vases and urns."

"Why, Lucy, who'd have thought our visit to the glass-works would have roused such an enthusiastic description of art in glass-working. Can you tell how it was discovered?"

"As this is a disputed point, father, perhaps you had better tell us," said Lucy.

"It is supposed not to have been invented at all, then"—

"How?" "What!"

"The knowledge came by accident."

"Tell us, papa; don't tease so."

"It is said that some merchants of Phœnicia, about the year 2000, were returning home with their ship laden with natron or soda. A storm overtook them, and they landed on a sandy tract under Mount Carmel, near Sidon. (The old navigators, although quite plucky, always landed when caught in a storm, if they could find a place to land at.) They had to eat or die, for that is the law everywhere; so they took some of the lumps of soda and built a fire-place, which held their cooking pots; then made the fire. The heat melted or fused the soda and sand, and so formed the first glass, which they beheld with astonishment. Some thoughtful mind took this small clue and followed it up, till centuries of experiment made the skilled laborers Lucy delights so in. So you see the application of it was the inventor's work, but the discovery was accidental."

"Are only sand and soda required, uncle?"

"Yes, that is, only silax and alkalies. Sand contains the silax—the Latin name for flint; and the alkalies are soda, lime or potash, and they always use a certain quantity of old glass. The heat that would melt flint and glass must be something tremendous, and the pots they melt in must be fire proof indeed. The pots are made of clay, which must be free from iron or lime, and made with the greatest care, a few inches only at a time. The men who do this work are called potters."

"Is the ordinary sand the kind used, papa?"

"No, it is a very white sand, found in abundance on the coast of the Mediterranean Sea, especially at Alexandria and Sidon; pits of it are found in England and Germany, and some have been discovered in Australia and America."

"The moulding, grinding, polishing, painting, coloring, and making of glasses for optical instruments, such as

telescopes, are very well worth learning about some other time."

"Yes, papa, some other time; we'll remember."—*Selected.*

BAND OF HOPE BIBLE LESSON.

ALL PERSONS ARE EITHER FOR THE TRUE RELIGION OR THE FALSE.

GOLDEN TEXT.—He that is not with me is against me. Matt. 12: 30.

Ques. 1. What is the subject of this lesson?

2. Repeat the Golden Text.

3. Show its application in the story of Cain and Abel. Gen. 4: 3–17.

4. Did they both believe in a God? *Ans.* They did, for they both brought offerings.

5. Then why were not both accepted? Heb. 11: 4. *Ans.* Abel offered in faith, by bringing a lamb of the the flock which pointed to Christ the Lamb of God. Cain in his offering did not acknowledge Christ or the need of pardon.

6. Then what is the great dividing line between a true and a false religion? *Ans.* One accepts Christ as the only Saviour; the other rejects him.

7. What is one reason why so many people want to be neutral—neither for Christ nor against him? *Ans.* because they are afraid of being reproached and called singular and fanatical by the world?

8. Is this noble or manly?

9. What did faith in a coming Christ lead Moses to do? Heb. 11: 24.

10. What shows that he had no fear of the world? Heb. 11: 25. *Ans.* He made a deliberate choice to leave all the honors and luxuries of Pharaoh's Court and cast in his lot with God's people though they were then a nation of slaves.

11. Must everybody choose sometime in their lives between the true religion and the false?

12. What did he esteem greater riches than the treasures in Egypt? Heb. 11: 26, f. c. Why? 26, l. c.

13. When we take sides with au unpopular truth do we not do the same thing that Moses did?

14. If he had stayed in the court of Pharoh should we have probably ever heard of him again?

15. What is said of Enoch? Heb. 11: 5.

16. Can we please God without faith in his son? Heb. 11: 6, l. c.

17. If we worhip God but neglect and despise his Son, how does God receive our worship? John 5: 23.

18. What are the practical truths taught in this lesson?

That faith in Christ is the dividing line between true and false religion.

That everybody either refuses or accepts Christ, and therefore everybody is for the true religion or the false- There can be no neutral ground.

That to be afraid to take sides with right is mean and cowardly.

That God is not pleased with any worship that rejects his Son.

LESSON STORY.

Theodosius, one of the first Christian Emperors of Rome was once taught in a very striking manner the last practical truth contained in our lesson. Wishing to associate his eldest sou Arcadius with him in the imperial rule he conferred on him the title of Augustus, and had him sit beside him on his throne to receive the homage of the people. But when Amphilochius, Bishop of Icenium approached with the rest for this purpose he bowed with great reverence before the Emperor while he accosted the prince familiarly. The monarch naturally offended at the Bishop's conduct gave orders that he should be thrust from his presence; but when the guards were about to obey his command the good Bishop exclaimed: "Such is the treatment, O Emperor, which the King of Heaven has prepared for those impious men who affect to worship the Father but refuse to acknowledge the co-equal dignity of his Divine Son!"

It is said this reply so struck the Emperor, who perceived at once that the action of the bishop was a parable by which he meant to teach him one of the most important truths of the Gospel, that he ordered his instant release and never forgot the lesson.

A WOLF'S DISLIKE FOR MUSIC.

It is well known that, domestic dogs dislike music, but the hatred of it seems to be much stronger in a wolf. Dogs become familiar with it, and have learned to endure it; but to the wolf it is intolerable. It would be well for those who live in countries infested by wolves to arm themselves with some loud sounding musical instrument, as the following anecdote would suggest.

A Scotch bagpiper was travelling in Ireland, when he encountered a wolf, which seemed to be very ravenous. The poor man could think of no other way to save his life than to open his wallet and try the effect of hospitality. He did so, and the savage beast swallowed all that was thrown to him with such voracity that it seemed as if his appetite was not in the least degree satisfied.

The whole stock of provision was, of course, soon spent, and now the man's only resourse was in the virtues of his bagpipe. This the monster no sooner heard than he took to the mountains as suddenly as he had left them, The poor piper did not wholly enjoy his deliverance, for, looking sadly at his empty wallet, he shook his fist at the departing animal, saying: "Ay! are these your tricks? Had I known your humor, you should have had your music before your supper."—*Harper's Young People*

BIBLE LESSONS.

LESSON V., April 29, 1883.—Peter working miracles.
GOLDEN TEXT.—"Jesus Christ maketh thee whole.—Acts 9: 34.

HOME READINGS.

The power of Christ over disease.....Matt. 8: 1-13.
The power of Christ over death.....Matt. 9: 18–26.
The promise of power in Christ's name..John 14: 1–14.
The promise of favor's in Christ's name.John 16: 16-24.
The promise of power reiterated.....Acts 1 : 1–11.
Power in Christ's name exercised.....Acts 3: 1–16.
Power in Christ's name testified.....Acts 4: 1-12.

NOTES.

"As Peter passed throughout all quarters." Visiting and encouraging the churches. A visitation of the more distant churches by the more prominent ministers of very great value. As the commander of an army, he went about inspecting the ranks (to see) which part was compact, which in good order, which required his presence.—*Chrysostom.*

"Which dwelt at Lydda." The Lud of the Old Testament, in the rich plain of Sharon in north-west Judea. Lydda was a city of considerable size, about a day's journey from Jerusalem. It was, previous to the fall of Jerusalem, A.D. 70, the seat of a very famous Jewish school. St. George, the patron saint of England, was a native of Lydda. In the Mahommedan tradition, the gate of this city will by the scene of the final combat between Christ and antichrist. It was ruined in the Jewis hwar, but was subsequently rebuilt by the Romans, when it received the name of Diospolis, "City of Zeus" (Jupiter).—*Schaff.*

"Jesus Christ maketh thee whole." Or, literally, *Jesus, the Messiah, healeth thee.* It may be on account of humility and piety of this man that God permitted this miracle to be wrought upon him, but chiefly to call the attention of the inhabitants of this vicinity to the preaching of Peter, and to serve as a confirmation of the truths he uttered. Observe the care with which Peter guards against the miraculous power being attributed to himself, —*Jesus Christ* maketh thee whole. Peter was only the instrument.—*Pierce.*

"All that dwelt at Lydda and Sarou saw him." Not saw the cure, but saw him after he was cured, as in chap. 3: 9, 10, and John 9, 8. Saron (or Sharon) was the district in which Lydda stood. It was a plain exteuding about thirty miles along the coast from Joppa to Cæsarea. Luke's meaning is that the inhabitants not only of Lydda, but of the plain generally, heard and believed.—*Abbott.*

"Was full of good works aud alms-deeds which she did." We gather from this brief notice of the life of Dorcas, and from many other incidental allusions in the Acts and Epistles, that the life—*recommended* by the earliest preachers of Christianity, and certainly *led* by all the most distinguished members of the society—was eminently a practical and active existence. The disciples seem to have lived, as aforetime, in the world and among men and women; they mixed in the business and *harmless* pleasures, are shared in the social intercourse of the day: but at the same time they colored the old life with a new, strange beauty, they adorned it with acts of generosity, self-denying love, with sweet, gentle deeds of kindness done to slaves, to helpless ones, to poor sick beings of whose existence the busy, restless world had hitherto taken no thought.—*Schaff.* Good works can be justly regarded as genuine and Christian in their nature only when the whole soul of the individual who performs them is infused into them, so that it is not the hand alone, but the soul also, that gives and performs; the external acts proceed from the heart.—*Lange.*

"They laid her iu an upper chamber." This implies some little delay in the usual rapidity of Eastern funerals. —*Plumptre.* Wordsworth calls attention to this accounnt of the dead Dorcas, being the third instance in this book of reference to the decencies of Christian burial. St. Chrysostom, he goes on to say, contrasts the quietness of this laying out of Dorcas with the great lametation over Stephen (chap. 8: 2). Death, the followers of Jesus had now learnt to regard with greater calmness and joy. See St. Paul's reproof of immoderate grief for the dead in his earliest Epistle (1 Thess. 4: 13–18).—*Schaff.*

"Shewing the coats and garments." Dorcas died regretted; she was worth regretting, she was worth being restored; she had not lived in vain, because she had not lived for herself. The end of life is not a thought, but an action,—actiou for others. But you, why should yon be regretted? Have you discovered spiritual truth, like Paul? Have you been brave and true in defending it, like Peter? or cheered desolate hearts by sympathy like Ananias? or visited the widows and the fatherless in their affliction, like Dorcas? If you have, your life will leave a trace behind which will not soon be effaced on earth. But if not, what is your worthless, self-absorbed existence good for, but to be swept away, and forgotten as soon as possible. You will leave no record of yourself on earth, except a date of birth, and a date of death, with an awfully significat blank between.—*Robertson.*

"And she opened her eyes." Who can imagine the surprise of Dorcas when called back again to life? For the sake of themselves, and of the poor, there was cause of rejoicing; and much more for such a confirmation of the Gospel. Yet to herself it was a matter of resignation, and of submission rather than of exultation, that she was called back to these scenes of vanity. But doubtless her remaining days were still more zealously spent in the service of her Saviour and her God. Thus was a richer treasure laid up for her in heaven, and she afterward returned to a more exceeding weight of glory thau that from which so astonishing a providence had recalled her for a season.—*Dr. Doddridge.*

"Simon a tanner." By the strict Jews, the occupation of tanners was regarded as unclean, and they were ordered to dwell apart. This conduct of Peter, then, in lodging with a tanner, proves that he was free from these scruples. The Jewish law, in its strictness, was gradually losing its hold ou him, and he was becoming prepared for the reception of the great truth,—the admission of the Gentiles, without circumcision, into the Church of Christ.—*Gloag.*

PROMPTINGS TO FURTHER STUDY.

Where, so far as the New Testament informs us, did Peter travel outside of Palestine? To what class of men was Peter chiefly an apostle? To what class of men, and in what parts of the earth dwelling, did he address himself by letter? What connection did Peter speak of between the resurrection of Jesus Christ and the hope of believers? What did Peter quote, when he declared the gospel which he preached, to be the word of the Lord which abideth forever? How did Peter advise his Jewish hearers to behave among the Gentiles?—*Scholars Quarterly.*

TEMPERANCE.

—The Massachusetts Supreme Court decides that saloons cannot evade the law prohibiting the sale of liquor upon premises within 400 feet of a school house by boarding up the principal entrance on the street near a school house, and making entrances from other streets. About 150 Boston dealers have done this.

—Francis Murphy, the famous temperance advocate, will soon return to Philadelphia, after an absence of nearly three years. His health is said to be badly broken. He is threatened with serious pulmonary complications, and has lately spent on that account much time in the Scottish Highlands, but without the hoped-for benefit.

—We can see no reason why the sale of dangerous weapons to children should not be put in the same category as that of poisons and intoxicating drinks, and render the vendor liable to punishment. The use of a pistol is to shoot human beings, and whoever buys or possesses one gets it for that ultimate use or else for none. It is quite clear, therefore, that such instruments are not proper toys for children.—*Montreal Witness.*

—A society has been organized in San Francisco to prosecute free of charge suits brought against saloon-keepers under what is kuown as the civil damage law, making retailers of liquor responsible for loss of time and damages suffered by their customers. The first case tried was successful, a wife securing $2,000 damages from a saloon-keeper, who, after being warned not to do it, sold liquor to her husband, who was an habitual drunkard.

—Illinois has at least one Democratic newspaper which is outspoken for prohibition, the *Press and People,* of Galesburg. "Not to prohibit the liquor traffic," it says editorially. "Is knowingly and intentionally to sanction the vilest form of murder, and that too while professedly making and administering laws for the suppression of murder."

THE CUMBERLAND PRESBYTERIANS.

The General Assembly of this denomination met at Huntsville, Ala., adopted a strong memorial against the vice of intemperance of which the following is the greater portion:

The experiment of regulating the making and vending of intoxicating drinks by ligislation has been tried until thinking men everywhere regard it as a mere farce, hence the call from almost every direction for prohibitory constitutions and laws. To many well meaning men this has looked like an impossibility, but the experiments and the success of late years have given encouragement to the friends of good society and of humanity, to address themselves in greater earnestness to the work with the inspiring hope of success at no very distant period. The appetite of men addicted to habitual drunkenness might seem likely to interpose the most formidable obstacle in the way of success, but observation has pointed rather to the moderate drinker, but most of all to the men who derive their gains from making and vending the poisonous stuff; They are ever on the alert, and their money, their influence and their ingenuity are at the command of this opposing interest. "Great is Diana of the Ephesians!" was the cry when the means of gain to the craftsmen of Ephesus were about to be destroyed by the power of the gospel. But this craft cries out, "Revenue:" "School Fund;" "Education of the children;" and a thousand other false and hypocritical pretexts are arrayed when the suffering innocents of the land, in their anguish raise the cry, "Down with the liquor traffic!" A military commander, when congratulated by his friends on an occasion of victory replied, "We cannot afford many such victories. Its cost had over-run its profit." It is true we derive revenue, school fund, etc., from the liquor traffic, but such a revenue! A revenue which fills the land with wailing widows, sorrowing wives, ragged and neglected children, blighted hopes, blasted prospects; and directly or indirectly fills our jails, penitentiaries and alms-houses; burdens our criminal courts with untold expenses; and, worst of all, hurls numberless thousands annually to the drunkard's grave, and alas! we fear, to the drunkard's hell. Is there no remedy? Are we doomed as a nation to this sad state of things? We are gratified to say to you that there are encouraging indications. In various parts of our country there is a great uprising of the frieuds of temperance and good order looking to such amendments in State constitutions and the enactments of such laws as will prohibit the manufacture and sale of all intoxicating drinks as a beverage. Some States have already passed what are called prohibitory laws, and we are happy to be able to report that thus far it is working well. In some other States they have enacted what are called local option laws, which afford much relief in the premises and is a step in the right direction.

GOOD WORDS

FOR THE CYNOSURE FROM READERS, WRITERS, REFORM WORKERS AND COTEMPORARY PAPERS.

E. E. Flagg, author of "Holden With Cords:"—
"Everybody who reads the *Cynosure* seems to be delighted with its improved apperanee, and the general verdict seems to be "better and better."

Rev. C. A. S. Temple, Reading, Mass., an able contributor:—
"I am more and more pleased with the improvement in the *Cynosure*, and more and more interested in the great cause it so ably advocates. Above all, the thoroughly evangelical tone and spirit of the paper commends it to the respect and sympathy of every friend and lover of our common Zion."

D. D. Miller, Durham, Iowa:—
"God bless the *Cynosure*. I would be lost without it."

A. M. Paull, Providence, R. I.:—
"I like the *Cynosure* very much in its new dress and general appearance, and am especially pleased to learn of its transferance to the Publishing House. The last number I thought a little extra, and marked the sermon and sent it to my pastor, or rather, the pastor of the church where I attend, Rev. F. Edwin Brown. The editor's letters were exceedingly interesting."

J. W. Modlin, Albion, Iowa:—
"I am well pleased with the present face and make up of our paper." My club are all well pleased with the new arrangement and appearance of the *Christian Cynosure*."

Rev. E. J. Clemens, (seceded Mason), Clayville, N. Y.:—
"I love the *Cynosure* and the cause of the reform. I fairly devour the contents of the paper."

Rev. B. T. Roberts, editor of the *Earnest Christian* and General Superintendent of the Free Methodist church:—
"I am much pleased with the *Cynosure* under its new management. May its influence be multiplied a thousand fold."

J. P. Bartlett, Blackberry, Ill.:—
"I am glad the *Cynosure* has got into its new quarters."

Wallace Porter, Fairfield, Wis.:—
"I want the *Cynosure*. It is *the* paper I read."

S. Mummy, Dewitt, Iowa:—
"I can't do without the *Cynosure*, for it is a weekly and welcome visitor, and I endorse what it teaches."

Elder Solomon Knapp, Joliet, Ill.:—
"My table is full of papers. Among all the papers I take, in all that goes to make up a good paper of high moral tone, the *Cynosure* stands first, in my judgment."

M. N. Butler, State Lecturer for Missouri, in a public address:—"Recently the Association assumed the control and publication of its official organ, the *Christian Cynosure*, making it a journal of which we are all justly proud."

O. C. M. Bates, Constantine, Mich.:—
"I think the *Christian Cynosure* is one of the best papers now in circulation. I am pleased with its new style."

The Christian Instructor, Philadelphia.

The *Cynosure*—This salwart anti secret sheet, the official organ of the National Christian Association opposed to Secret Societies, of whatever name or color, seems to have found DeSoto's fountain of rejuvenation. Indeed it now appears with more brightness, vigor and beauty than it did in the days of its youth. For some reason we did not receive the January numbers of this valuable exchange. But two numbers for February are before us now, and we are much pleased with the greatly improved appearance of the paper. Like the *Christian Intelligencer, Christian at Work, Christian Instructor* and other first-class papers, the *Cynosure* has adopted wide columns, thus improving the appearance of the paper and adding to the convenience and comfort of its readers.

The Banner of Holiness, Bloomington, Ill.

The *Christian Cynosure* is among the most valued of our exchanges. It is the leading journal of anti-secrecy reform in this country; at least so far as we know. In its editorial management there is evinced a very high order or ability, of which the fact that the scholarly Jonathan Blanchard is editor would afford the highest assurance. The *Cynosure* comes to us in a very handsome new dress, and on account thereof is to be much admired, as well as prized. The publication office which is in Chicago, has been removed to No. 221 W. Madison street.

The United Presbyterian, Pittsburgh.

The improvement in the *Christian Cynosure* ought to help its circulation, and doubtless will do so, since its patrons will feel more at liberty to recommend it on its material as well as its moral merits. The indications of its prosperity are gratifying as furnishing evidence that the cause it champions is progressing.

Brethren at Work, Mt. Morris, Ill.

The *Christian Cynosure*, published at Chicago, comes to us in a neat, new dress this week. We congratulate the publishers on their success. The paper is doing a good work, and ought to be well patronized.

The Evangelical Repository, Pittsburgh.

The *Christian Cynosure* is greatly improved in appearance. Heretofore, while it was one of the best of our exchanges in regard to contents, its type and paper were not good. Its friends, and they are many, and the number is constantly increasing, will be greatly gratified by this new evidence of its prosperity. The paper is in every way worthy of wide circulation. We shall be glad to hear of it receiving new subscribers by the hundreds and the thousands.

The Banner of Truth, Baker, Mo.

The *Christian Cynosure* has moved into the Carpenter building, the headquarters of the National Christian Association. Where in its new quarters it has put on a new dress and is otherwise greatly improved. Its list of contributors for this year cannot be excelled by any other paper in the country.

THE CHURCHES.

—The Iowa Presbytery of the Reformed Presbyterian church was held in Morning Sun, Iowa, last week during the great debate on Freemasonry between Elder Rathbun and Rev. F. M. Evans.

—Rev. L. J. Crawford, editor of the *News* of Sandy Lake, Pa., has been seriously ill but is recovering. He is connected with the United Presbyterian church.

—Mr. Waldo Messaros, a Greek of considerable ability, has been occupying the pulpit of the North-western Presbyterian church of Philadelphia, for nearly a year.

—Rev. Joseph Travis, editor of the *Free Methodist*, was last week assisting in a revival meeting at Elgin, Ill.

—The quarter centennial memorial fund of the United Presbyterian church is growing remarkably. Seventy-six congregations have subscribed $175,000. In addition to this subscriptions are being made in some three hundred other congregations. From these it is anticipated that not less than $200,000 will be received. This will make the round sum of $375,000. No estimate is mabe in relation to the remaining congregations, which are more than 400 in number, but it is believed that a full half million will be secured. There are thirty-four subscriptions of $1,000 each and fifty are expected.

—The next General Conference of the Wesleyan Methodist connection is to be held in Syracuse in October. This is a quadrennial meeting.

—It has been decided to close the Presbyterian Theological Seminary, at Danville, Ky., at least temporarily, because of a lack of funds; its endowment not being sufficient to maintain even four professorships. The seminary was opened in 1853, and has instructed about 260 students, over 100 pursuing the full course.

—Prof. Robert Stewart, now engaged in the United Presbyterian Mission, writes: "We have all been about as busy as men could be during the present winter. Dr. Barr has still the burden of the seminary work on his hands—besides the work of editing the publications for the press. And this work will continue until he starts for home, about the middle of March. Mr. Martin has been at Zafarwal, Moarli, etc., itinerating, and there doubtless he will remain as long as itinerating lasts. In every direction he finds encouragement. It is wonderful how rapidly the gospel is spreading in that direction." The net increase in this India Mission for 1882 has been about 210.

—Prof. Stewart also writes of an important visit: "The Lieut. Governor of the Panjab—Sir Charles Aitchison, is now making a tour of inspection through the Province. He travels with a great train of followers, and his visits are considered wonderful events by the natives. Last Sabbath he spent at Zafarwal—his encampment being close beside the Mission premises, and when time for service came he worshipped with our little congregation there and left them a gift of about fifty rupees, about twenty-one dollars. No doubt he thought they sadly needed a church building. Sir Charles is a member of the Free Church of Scotland, and a good man, so it is said. I imagine that he looks on the leavening influence of the gospel in such obscure places as the hope of a regenerated political as well as social life."

—The New York *World* of the 9th has a very interesting item respecting the conversion and present standing of the well known showman, Dan Rice. The Indian Wigwam at Thirty-fifth street and Broadway, says the *World*, where the Doutney temperance meetings are held on Sunday evenings, was crowded to overflowing last night by the announcement that a temperance lecture would be delivered by Col. Dan Rice of circus fame. Mr. Rice was introduced by Mr. Doutney after several songs had been sung. His appearance in the front of the performing ring was the signal for prolonged applause. When it had ceased Mr. Rice announced that he was feeling rather nervous, and was in fact "rattled" at the sight of the sawdust ring again, for it made him feel as if he were deserting the temple of God for the tents of the wicked. He put his hearers in a merry mood, however, by telling them the story of his conversion at St. Louis by Moody and Sankey, the evangelists. They urged him to take a new departure and join the band, he said. The advice at first suggested to him the idea of a good speculation, and the combination of Moody, Sankey and Dan Rice would be invincible. He never regretted his step, however, and since he had given up whisky he had become a new man, physically and mentally. "Talk about your drunken men here," he said; "you never saw me. You have heard perhaps about people seeing snakes; I have seen anacoudas, grizzly bears, rhinoceroses and hippopotamuses; why, Pilot and Jumbo ain't a circumstance to what I saw." He advised every one who wished to become temperate to try a touch of the "jim-jams," and they would never touch a drop of liquor afterwards. In relating his experiences as a circus man and lecturer he frequently aroused the laughter of his auditors by amusing anecdotes.

—The Directors of Xenia Theological Seminary at their recent meeting unanimously nominated D. A. Wallace, D. D. LL.D., to fill the vacant professorship in that institution. Nine students graduated from the institution this year.

—Cuba has always been a place of great religious darkness, and seemed to present little if any opening for Christian work. It is hoped that the Government will soon allow some measures, at least, of religious freedom. Meanwhile, Senor Rodriguez has a Sunday-school of 226 scholars, and Mr. Atwood, the American Consul, has begun a Sunday-school which has sixty scholars at present. The natives crowd about the doors to listen.

—Arabi, the Egyptian general and leader, before leaving Cairo procured a set of books from the American United Presbyterian Mission, and placed three of his children and his sister-in-law in the school of the mission. They are daily and faithfully instructed in the Scriptures. In regard to the results of the recent war, the mission says, "It has opened up all the land for missionary work. The asperities and opposition of the Moslem population are greatly softened. Moslem children are much more largely now attending our schools."

—The evangelistic services of M. Pashkoff, the Russian Gospel preacher, have been interdicted by the Russian Government. It is stated that the well-known converts of Lord Radstock, led by M. Pashkoff and other members of the aristocratic circles of St Petersburg, will not be allowed to continue the Bible-classes and prayer-meetings any longer. The evangelist is held up to ridicule in several organs of the public press.

—The commission charged by the American Board at Portland, with investigating the complaints from Western Turkey, wrote to leading Armenian pastors and others in that field, requesting from each one a full and frank expression of his views; the object probably being to obtain all shades of opinion on the subject. But the executive committee of the Bythinia Union has printed a circular to the churches which points out that inconveniences are likely to arise from any promiscuous statement of views by individuals, and recommends that all parties wait until the spring session of the Bythinia Union. At that session an official statement, giving all necessary information will be drawn up and forwarded to the Investigating Commission, through Mr. S. M. Minasian.

REVIVAL IN OMAHA.

The evangelist, Ben Hogan, came to the city of Omaha but a few days ago; and the success which he has thus far had has surprised many; and it has practically surprised them because there had been so many attempts to revive the people and have an ingathering of souls without success. There are truly—in this city—many who have traveled the sinful road, the same as the evangelist did before he was converted; and the story of his experience and deliverance by God's grace awakens an interest and causes them to ask the question, "What shall I do to be saved?"

At the first meeting at the Opera House there was a large attendance, and at that time a deep interest was created, and has continued. The second meeting was in the Baptist church, where the various churches of the city were represented; and that church seems to be the place where the revival of this city is to commence.

It is true, that we need it and that we have prayed for it; and may it also be true that the revival will be exceedingly large. H.

Buddhism a Fraud.—Bishop Schereschewsky, the Epispocal Missionary Bishop of Shanghai, China, in a recent appeal for aid in his work cobmats the idea, that all religions have their claims, that Christianity is merely one of many religions, and that in Buddhism especially—the prevailing religion of Eastern Asia—there is so much that is good, so much that is identical with Christianity, that it were as well not to disturb this ancient religion—as perhaps those who entertain this feeling are apt to think it—and leave "well enough alone." "For more than twenty years," he says, "I have been a student of Buddhism, I have thoroughly studied the Buddhist books—which in themselves constitute a vast literature—I have talked with hundreds of Buddhist priests and monks Chinese, Mongolian and Thibetan, I have visited many Buddhist temples, I have even lived in such. Therefore laying aside all mock-modesty in a matter that so closely concerns the church, I feel competent to state that a more gigantic system of fraud, superstition and idolatry than Buddhism as it is now has seldom been inflicted by any false religion upon mankind. It is true that Buddhism is not devoid of teachings in which there is much that is good and noble. But as a religious system it is utterly ineffectual to mould or guide the souls or the bodies of men. I am prepared to prove as well—should circumstances so permit me—that Christianity antedates Buddhism, so far as we know of the latter from its literature. My own experience has convinced me that Confucianism is much to be preferred to Buddhism and whatever we find of good among the Chinese may be traced to the influence of Confucianism. And I believe that every intelligent missionary in China will bear me out in this assertion. In the meantime I content myself with saying that the religion of the Lord Jesus Christ alone is able to save us both in soul and in body, both individually and nationally."

EDUCATIONAL.

William and Mary College, of Virginia, the oldest educational institution in this country, has been compelled to close its doors because of poverty and lack of studeuts. There was a time when it stood side by side with Harvard in prominence and number of students, but the pride of Virgiuia in her educational advantages has been extinguished.

Senator-elect Randall Gibson, of Louisiana, has just returned from Princeton, N. J., where he conferred with Paul Tulane, the millionaire, who proposes to found a poor boys' college in New Orleans. Tulane has already placed $350,000 in the hands of a trustee for that purpose. But the fund has not as yet been exempted from State taxation, and Tulane proposes to withhold the remaiuing installments of his gift until the whole is so exempted. This will be done by the Louisiana Legislature when it meets again. This will not be until next year. Tulane's second installment will probably be equal to his first.

Ogontz, near Chelten Hills, on the North Pennsylvania Railroad, the former residence of Jay Cooke, is to be transformed into a private boarding-school for young ladies. For many months Mr. Cooke has had a large force of men at work making the alterations, in order to turn it into an elegant private seminary. He has spent $40-000 already in improvements, and intends to furnish the house anew at a cost of $25,000. Ogontz is situated on a knoll commanding a splendid view. The grounds comprise forty acres. The building is a five-story mica granite structure, of the Norman-Gothic order, There are one hundred rooms of comfortable size. Ogontz cost Mr. Cooke over a million of dollars. It was named after an old Indian chieftain, who used to carry Mr. Cooke upon his shoulders when a boy at Sandusky, O.

A revolt among the students at a Paris school called the Lycee Louis le Grand will occupy a conspicuous place in the history of accademic insurrections. It originated in the displeasure of the boys at the expulsion of one of their number, and before it was finally quelled a detachment of forty policemen, one of whom was seriously wounded, had to break open the dormitories behind whose barricaded doors the rebels had entrenched themselves. The pupils sent preposterous terms of surrender to their principal, who promptly declined the same, and therefore expelled and caused to be ejected no fewer than 270 of the refractory students.

The newspapers and periodicals of all kinds issued in the United States and Territorics now reach the imposing total of 11,196. This is an increase of 585 in twelve months. Taking the States one by one, the newspaper growth in some is very considerable. The present total in New York state, for instance, is 1,399—a gain of 80 in the past year. The increase in Pennsylvania is 48, the existing number being 943. Nebraska's total grew from 175 to 201, and Illinois, from 890 to 904. A year ago Massachusetts had 420 papers; now the uumber is 438. In Texas the new papers outnumbered the suspensions by 8, and Ohio now has 738 papers iustead of 692. The most remarkable change has occurred in the territories, in which the daily papers have grown from 43 to 63, and the weeklies from 169 to 243—Dakota being the chief area of activity. The number of monthlies throughout the country grew from 976 to 1,034, while the dailies leaped from 996 to 1,062. The figures given above are exclusive of Canada, which possesses a total of 606. It is interesting to note that the newly settled regions of the Canadian North-West are productive of newspapers as well as of wheat, for the number of journals issued in Manitoba was nearly doubled during the year.

—Not long since the ship *Northern Light* picked up at sea six South Sea Islanders from Abimana of the Gilbert Islands, and took them to Yokohama. The ship found them adrift and in a dying condition on November 10th in latitude 7 deg. 31 min. south, and longitude 168 deg. 1 min. east. The boat contained ten persons, five of whom had died from starvation. There was one woman among the survivors. They were so amaciated and looked so wretched, especially the woman, that at first their recovery was believed to be impossible. However, they received all possible care and all recovered. Their story was that in attempting to cross from one island to another a storm overtook them and drove them to sea and out of sight of land. They had nothing to eat but a little dry pulverized banana, and to drink, a few gallons of water in vessels. The woman gave birth to a child while on board the *Northern Light*, but the babe did not survive. One of the men speaks a little English. They are to be sent back from here to Australia, thence to the Fiji Islands and from there to the Gilbert Islands. To all outward appearances they are untutored savages, yet constant intercourse with them shows that they have been under missionary influence. Captain Slocum, of the *Northern Light*, said regarding them: "A more devout band of Christians I never met. When first hauled out of their cheerless cockle-shell, more dead than alive, they fell upon their knees on the deck and gave thanks to the Almighty with becoming reverence."

"HOLDEN WITH CORDS."

Thirty copies were mailed from this office last Monday of that valuable book "Holden with Cords." Hundreds of new recruits will become interested in the reform through this work of Miss Flagg. For sale at the N. C. A. office.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian--Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

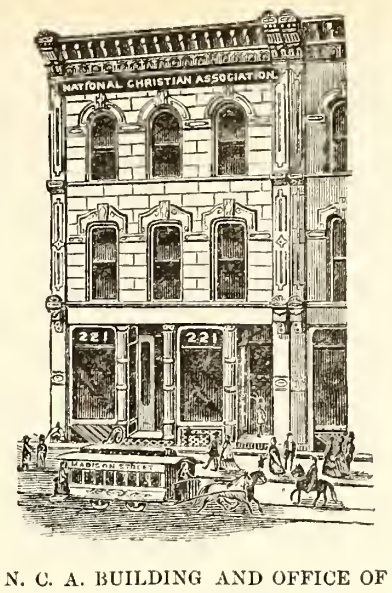
adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeek and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.' Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.



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NATIONAL CHRISTIAN ASSOCIATION.

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Rec. Sec.—John D. Nutting, Oberlin, Ohio.

Cor. Sec and Gen. Agent.—J. P. Stoddard, 221 W. Madison Street, Chicago.

Treasurer.—W. I. Phillips, 221 W. Madison Street, Chicago.

Directors.—Philo Carpenter, J. Blanchard, M. R. Britten, E. A. Cook, H. L Kellogg, D. P. Baker, T. H. Gault, A. G. Laird, C. R. Hagerty, John Gardner, L. N. Stratton.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

President.—Rev. S. Collins, D. D., Washington, D. C.

Secretaries.—H. L. Kellogg, W. H. Ross and M. N. Butler.

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Nebraska.—Pres., S. Austin, Fairmount; Cor. Sec., W. S. Spooner, Kearney; Treas., R. A. Bishop, Seeley's Mills.

New Hampshire.—Pres., Elder J. G. Smith, New Hampton; Sec., S. C. Kimball, New Market; Treas., E. Smith, Center Stafford.

New York.—Pres., F. W. Capwell, Dale; Sec'y, Isaac Hyatt, Dale; Treas., M. Merrick, Syracuse.

Ohio.—Pres., Wm. Dillon, Dayton; Cor. Sec., J. P. Lytle, Sago; Treas., J. M. Scott, Alexandria.

Pennsylvania.—Pres., A. L. Post, Montrose; Cor. Sec., N. Callender, Thompson; Treas., W. B. Bertels, Wilkesbarre.

Wisconsin.—Pres., Enos Collins, Coloma; Cor. Sec., W. W. Warner, Baraboo; Treas. M. R. Britten, Vienna.

West Virginia.—Pres., D. B. Turney; Sec John Bosley, Grafton Treas., H. B. Higgins Petroleum.

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Smith's Tonic Syrup
FOR THE CURE OF
FEVER and AGUE
Or CHILLS and FEVER.
AND ALL MALARIAL DISEASES.

The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the SAFE CERTAIN, SPEEDY and PERMANENT cure of Ague and Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the geueral health. It is however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of BULL'S VEGETABLE FAMILY PILLS will be sufficient.

The genuine SMITH'S TONIC SYRUP must have DR. JOHN BULL'S private stamp on each bottle. DR. JOHN BULL only has the right to manufacture and sell the original JOHN J. SMITH'S TONIC SYRUP, of Louisville, Ky. Examine well the label on each bottle. If my private stamp is not on each bottle do not purohase, or you will be deceived.

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BEST FORGE MADE FOR LIGHT WORK, $10
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At CHICAGO it makes close connection with all other railroads at that city. It runs PALACE SLEEPING CARS on all through trains, PARLOR CARS on its principal routes, and NORTH-WESTERN DINING CARS on its COUNCIL BLUFFS and on its ST. PAUL and MINNEAPOLIS through day express trains.
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OUT DOOR WORK.

A GOLD VEIN ON MOST FARMS.

Very many communities know the excitement produced by the rumor, even, that somebody in the vieinity has found indications of the presence of gold in the soil. Untold millions have been expended in searching for the precious metal in loealities wherc a bit of useless iron pyrites (sulphide of iron) has been mistaken for gold, whieh resembles it in color. Our observation indicates that there is, on at least four-fifths of the farms of this country, an overlooked golden vein, of mueh greater value than any yellow metal likely to be found outside of a few special geologieal formations.

The following experiment tried on any farm or garden will explain what we are aiming at. Take a quart of fair quality yard manure, and pour upon it a pint of water. After standing a week or two drain off a half pint of the liquid. Now prepare two corn hills, a few feet apart, on any ground, even rieh prairie soil. For one hill make a hole three or four inches deep, and pour into it the half pint of liquid, adding a trifle of fine earth, and plant the corn. Plant the second hill without this preparation. The result will be, almost always, that in the first hill the rootlets, and subsequent roots, will grow downward where the liquid has soaked, much more quiekly, grow stronger, spread wider, and send out far more numerous feeding fibres than will be found in the second hill. The young corn plants (and the the same with other plants) will, like well fed young animals, develop much earlier and take far better advantage of the growing season. In short, whatever the soil, this hill will, on the average, ripen earlier, produce more stalks, and twenty to fifty per cent.—often a hundred per eent.—morc sound kernels than the other hill. And by the way, there is in the quart of fertilizer enough material left for a similar effect on three or four other coru hills.

Now, visit the farm-yards of the country generally, and in uine-tenths of them there will be found on one side or another, quarts, gallons, barrelfuls of this golden liquid leaching away and wasting—often scores and hundred of barrels a year. Yet, at a trifling eost, perhaps only an earth bank ou the lower side of the yard, all this wastage may be saved and turned to aeeount. The streams rich in stimulating plant food, now lost from the yards of the four and one-third million farms of our country, may, with very little care and trouble, be retaiued in the rotting organic matter, and transferred to corn hills and the roots of other crops. Real gold will be found in the increased crops, and be obtained at far less labor and cost than is expended by the great mass of miners. Proper attention to so simple a matter on the farms of the country, taken together, would add morc to the wealth of the country every year than is now dug out of all the mines betwcen the Atlantic and Pacifie. During the leisure month let every one look over his own premises, and see what he is wasting in this direction, and where he ean save and profit.—*Sel.*

WEATHER FACTS AND PROBABILITIES.

As we are passing through a period of very aecentuated and trying atmospheric changes, the following ten rules by the use of whieh a person can stand beneath his own vine and fig-tree in any part of the northern hemisphere north of latitude 15, and for hundreds of miles around him form an accurate opinion of how the wind and weather are progressing, may be of value:

1. When the temperature falls suddenly, therc is a storm forming south of you.
2. Wheu the temperature rises suddenly, there is a storm forming north of you.
3. The wind always blows from a region of fair weather toward a region where a storm is forming.
4. Cirrus clouds always move from a region where a storm is in progress towards a region of fair weather.
5. Cumulous clouds always move from a region of fair weather towards a region where a storm is forming.
6. When cirrus clouds are moving rapidly from the north or northwest, there will be rain in lcss than twenty-four hours, no matter how cold in may be.
7. When cirrus clouds are moving rapidly from the south or southwest, there will be a cold rain-storm on the morrow, if it be summer; and, if it be winter, there will be a snow storm.
8. The wind always blows in a circle around a storm, and when it blows from the north the heaviest rain is east of you; if it blows from the south the heaviest rain is west; if it blows from the east the heaviest rain is from the south; if it blows from the west the heaviest rain is north of you.
9. The wind never blows unless rain or snow is falling within 1,000 miles of you.
10. Whenever a heavy white frost oecurs, a storm is forming within 1,000 miles north or northwest of you.

Sex in Eggs.—A correspondent of the Londou *Journal of Horticulture* says inreferenee to this question: "Last winter an old poultry-keeper told me he could distinguish the sex in eggs. I laughed at him, and was none the less skeptieal when he told me the following secret: Eggs with the air-bladder in the eenter of the crown of the egg will produee cockerels; those with the air-bladder on one side will produce pullets. The old man was so certain of the truth of this dogma, and his poultry-yard so confirmed it, that I determined to make experiments on it this year. I have done so, carefully registering the egg-bladder in the center or on one side, rejecting every one which was not decidedly one or the other, as in some it is very slightly out of the center. The following is the result: Fifty-eight chickens were hatehed; three are dead, and eleven are yet too young to deeide upon their sex; of the remaining forty-four every one has turned out true to the old man's theory. This, of course, may be an accidental eoincidence, but I shall certainly try the experiment again."

A CRUCIAL TEST.

The severe chemical tests to which the various baking powders have from time to time becn placed have demonstrated clearly to the public the relative merits of the different brands from an analytical point of view. For instance, Dr. Love, the eminent Government Chemist, in his analyses, made the comparative strength as follows:

	Cubic Inches Gas evolved.
"Royal" (absolutely pure)	127.04
"Charm" (alum powder)	116.9
"Dr. Price's"	102.06
"Snow Flake" (Groff's)	101.88
"C. E. Andrews & Co's" (alum powder)	78.17

The Royal Baking Powder was found, besides being of absolute purity, to evolve the highest amount of leavening gas of any of the powders tested, and hence it was placed at the head of the list and recommended for Government use.

But the crucial test of the kitchen is, after all, the most satisfactory to the housekeeper. A baking powder that never fails to make light, sweet, wholesome and palatable bread, biscuit, cake, etc., upon all occasions, is one that will be placed at the head of the list by the practical housewife, and received into her kitchen for continuous use. This test the Royal Baking Powder has stood for over twenty years without a single failure, and hence its reputation as the best baking powder made has spread from house to house, until its use has become as universal as its merits are unrivaled.

NOTICE.

Make all Post Officc money orders payable to W. I. Phillips, and simply on Chicago, *not* on West Division, Chicago, and thus oblige your treasurer and save extra trouble to himself and others.

Batavia Convention Pamphlet.—A grand document for all readers, especially for the hundreds who werc present. Rob. Morris of Lagrange, Ky.,sends for a copy anxiously. Price, 25c. Send to the N. C. A. office.

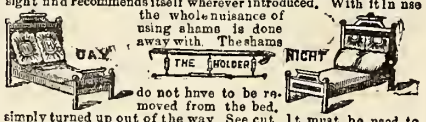
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General Stock, Specialties. All the newest and best,
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W. H. LAYTON OF MT. AYR, RINGGOLD CO., IOWA,
offers for sale his valuable farm of over seven hundred acres. This is a fine opportunity for some man who has six sons (more or less) to colonize and gather his children around him. Stock and implements sold with farm if desired. Price reasonable and terms easy. For particulars write as above.

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We will send free by mail a sample set of our large **German, French and American, Chromo Cards**, on tinted and gold grounds, with a price list of over 200 different designs, on receipt of a stamp for postage; We will also send **free** by mail as samples, ten of our beautiful Chromos, on receipt of ten cents to pay for packing and postage; also enclose a confidential price list of our large **Oil Chromos.** Agents wanted. Address F. GLEASON & CO., 46 Summer Street, Boston, Mass.

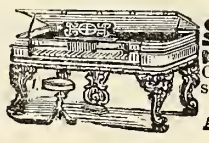
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For Sale—One Hundred Tons Barbed Wire, Thirty Million Feet Michigan Pine Lumber,
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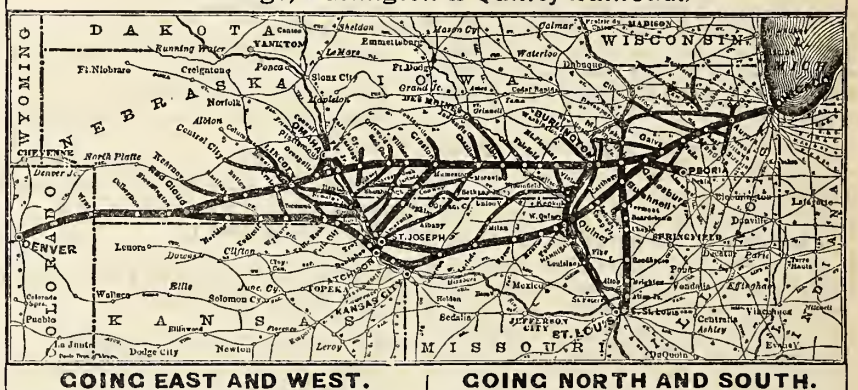
AGENTS WANTED.—Male or Female,
Local and General. Large commissions to sell the Rider Patent Improved Pillow Sham Holder and Lifter. Sells at sight and recommends itself wherever introduced. With it in use the whole nuisance of using shams is done away with. The shams do not have to be removed from the bed.


simply turned up out of the way See cut. It must be used to understand its real convenience and beauty Upon receipt of One Dollar and Fifty Cents, I will express free, to any address in the United States or Canada, one **Pillow Sham Holder**, and return the money upon a notification, after trial, that they are not perfectly satisfactory. This ad may not appear but once Preserve for future reference. For terms, address,
State where you saw this ad. **E. W. RIDER,**
Patentee and Man'fr, Racine, Wis.

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$173.75 for a SQUARE or UPRIGHT ROSEWOOD PIANOFORTE, with Stool Book and Music. **Only $30** for an **Eight Stop** Sub-Bass and Octave-Coupler **ORGAN.** Chapel Organs **$65**, Pipe Organs **$94. OTHER BARGAINS** fully described in **Illustrated Catalogue** which is sent FREE with full particulars. **VISITORS ARE ALWAYS WELCOME.**
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NEWS OF THE WEEK.

—There were grain charters by lake in Chicago Thursday for 168,000 bushels. Grain afloat in Chicago at present aggregates 2,321,000 bushels and there are 16,248,692 bushels in the elevators, making the total quantity here 18,569,692 bushels. The capacity of light grain carrying vessels here now is only 2,566,000 bushels.

—Police protection from dynamiters has been asked of the Boston authorities by the British Consul for the Marquis of Lorne, who was to meet friends due by Saturday's steamer. Detectives have been detailed for the purpose.

—Mrs. Gougar, at Lafayette, Ind., has been vindicated. In spite of the hosts of evil combined against her she won her case, the jury bring a verdict in her favor and assessing the damages at $5,000.

—Bills were introduced in the Pennsylvania Senate to prevent the manufacture and sale of infernal machines, and to prohibit stage representations of any dramas in which Divinity figures.

—The large structure at Church and State streets, Rochester, N. Y., which had been condemned by the Fire Marshal, collapsed, burying seventeen persons in the ruins. Two men were killed and three were mortally injured.

—Fowler Bros., the Kansas City (Mo.) packers, have promulgated an order that their employes must abstain from intoxicants while either on or off duty, and must not visit gambling houses.

—High tides and a swollen river caused water to pour over the New Orleans levees at many points. The embankments were re-enforced by sandbags to prevent the city being inundated.

—The New England M. E. Conference, in session at Boston, resolved against the introduction of the caste system in the South, resulting in the establishment of churches for the negro population.

—The Keil Ridge mine, in the Michigan iron district, caved in Tuesday Apr. 10, swallowing the engine-house, in which were eight men. One man was recovered, badly injured, but the others are buried in the mine.

—Three non-union ironworkers were fired upon near Springfield, Ill., Thursday evening, one being shot dead, and his companions dangerously wounded. Amalgamated Association men are charged with the crime.

—A Lehigh Valley locomotive and a Philadelphia and Reading train collided at a crossing some distance from Plainfield, N. J. One car was overturned and burned, and thirteen persons were injured, two fatally.

—The greatest snowstorm of the winter raged at Minneapolis, Minn., Tuesday, causing a suspension of street-car travel. The snow crushed in the roof of the roller skating rink and wrecked the walls. The storm was felt throughout Minnesota.

—There are at present thirty-seven prisoners bonud over for trial at Charleston, S. C., for election frauds. Eleven additional arrests were made Tuesday in Barnwell county.

—Near Crete, Neb., Friday, a prairie fire surrounded children playing on a hay-stack and two were fatally burned.

FOREIGN.

—The Irish members in the Commons on the Ministerial benches will make united representation to the government setting forth that there is urgent necessity for meeting the distress in Ireland, owing to inadequate supplies of food.

—Private inquiries at Galway and Ennis, Ireland, show the existence there of societies similar to the Invincibles. The discovery is regarded as important, and will throw further light on the alleged connection of the Invincibles with the Land League outrages.

—The Czar, accompanied by the Czarina, visited the city Friday and passed through the streets in an open carriage. They were unaccompanied by any escort. The Czar seemed unusually thoughtful and made scarcely any response whatever to the loyal salutes of the public.

—In the Socialist Congress at Copenhagen, April 9th, a motion approving the proceedings instituted by the Nihillsts in Russia and the Fenians in Ireland and England was defeated. There was a very large majority in opposition.

—Joe Brady was convicted at Dublin Friday of the murder of Cavendish and Burke, and was sentenced to be hanged May 14. The jury were out only forty minutes. The prisoner solemnly asserted his innocence.

—The Paris papers report a terrible catastrophe in a theater at Revel, caused by an explosion of gas. A performance was in progress at the time, and the theater was crowded. Many are said to have been killed in the panic which ensued.

—A telegram from Hong Kong, dated the 11th, says: The French minister to China arranged the Tonquin affair satisfactorily in December, but the new French ministry rejected the arrangement. The result will probably be a long and costly war for France. China will use her best troops, which will probably be commanded by European leaders, and perhaps have the assistance of an European ally.

—A disastrous fire occurred at Mandalay, Burmah. One thousand buildings were destroyed, including the residences of several Cabinet ministers. Two prisoners were burned to death in their cells.

—Ninety-three people have been killed in Old Mexico since the Apache outbreak, of which twenty-seven were Americans. It is believed many killed have not yet been reported.

EVERY voter in America should read the great address on "Christian Politics in the Batavia Convention Pamphlet Price 25c. Send to the N. C. A. office.

BUSINESS.

THE BATAVIA CONVENTION MINUTES.

A correspondent writing of the grand addresses in this pamphlet says:

"Let me call particular attention to the address of our noble banner-bearer, the candidate for the suffrages of the nation, under the title *"Christian politics."* This admirable and timely paper is one which will open blind eyes to the causes of the war and future dangers and ought not to be merely read and shelved. It is like LIVE SEED; Let every reader get and sow it abundantly, and scatter it abroad through every State, and for every year, until victory shall crown our efforts to place a representative of our principles in the Presidential chair of the United States! Print and reprint and circulate in tens of thousands or millions! Our people are intoxicated with national prosperity, and are disregarding *"the higher law."* In every age the multitude is led more by the senses than by the unseen, but the Ruler of the universe brings to naught things that are by the things that are not! The things that are right and pure *are eternal,* and in the grand war must finally overcome the cunning and craft of every system like Freemasonry.

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NOTICE OF ATTACHMENT.

STATE OF ILLINOIS, } ss.
COUNTY OF COOK }

SUPERIOR COURT of Cook county, May term, A. D. 1883.

WILLIAM D. BABBITT *vs.* LOUISE W. PERCY
Attachment. No. 86292.

Public notice is hereby given to the said Louise W. Percy that a *writ of attachment* issued out of the office of the Clerk of the Superior Court of Cook County, dated the 22d day of March, A. D. 1883, at the suit of the said William D. Babbitt and against the lands, goods, chattels, rights, moneys, credits and effect of the said Louise W. Percy for the sum of three hundred sixty-nine dollars and seventy-five cents, directed to the Sheriff of Cook County to execute.

Now, therefore, unless you, the said Louise W. Percy shall personally be and appear before the said Superior Court of Cook County on or before the first day of the next term thereof, to be holden at the Court House, in the City of Chicago, on the first Monday of May A. D. 1883, give bail and plead to the said Plaintiff's action, judgment will be entered against you, and in favor of the said plaintiff, and so much of the lands, goods, chattels, rights, moneys, credits and effects attached, as may be sufficient to satisfy the said judgement and costs, will be sold to satisfy the same.

JOHN J. HEALY, *Clerk.*
WALLACE L. DEWOLF, *Attorney,*

WM. W. FARWELL,
Attorney at Law and Solicitor in CHANCERY.
76 Dearborn Street, CHICAGO.

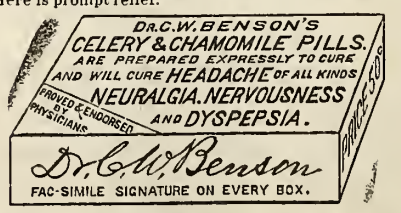
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CHICAGO, Apr. 16, 1883.

GRAIN—Wheat—No. 2		1 03
No. 3		90
Rejected	76	84
Winter No 2		1 07
Corn—No. 2		53
Rejected		47
Oats—No. 2		41½
Rye—No. 2		57½
Bran per ton		13 50
Flour—Winter	4 50	@6 00
Spring	2 25	@7 50
Hay—Timothy	8 50	@11 50
Prairie	5 00	@10 00
Lard per cwt		11 30
Mess pork per bbl		18 00
Butter, medium to best	12	@26
Cheese	05	@14¼
Beans	1 75	@2 35
Eggs	15½	18
Potatoes per bu	50	@75
Seeds—Timothy	1 40	@1 60½
Clover	7 25	@8 25
Flax		@1 45
Broom corn	02½	@ 07
Hides—Green to dry flint	6¼	@11½
Lumber—Clear	43 00	@52 00
Common	15 00	@22 00
Shingles		3 20
WOOL—Washed	24	@41
Unwashed	18	@30
LIVE STOCK—Cattle extra	6 70	@7 00
Good	5 50	@6 20
Medium	5 25	@5 40
Common	2 50	@5 00
Hogs	7 00	@7 70
Sheep	3 40	@6 25

NEW YORK MARKETS.

Flour	3 50	@7 75
Wheat—Spring	1 00	1 10
Winter	90	1 26
Corn	58	@66
Oats	51	@58
Mess Pork		19 25
Lard		11 48
Eggs		19
Wool	12	@50

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

VOL. XV., No. 31. CHICAGO, THURSDAY, APRIL 26, 1883. WHOLE No. 678.

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J. P. STODDARD,.....GENERAL AGENT

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THE WEEK.

The Texas meteor hoax is a marked example of the ease with which the well-meaning young men who generally control the press dispatches and the columns of our dailies are made the agents of deception. The description of the fall of a small mountain out of the sky, an acre in size, which plunged 200 feet into the solid earth and left seventy feet projecting, should have been recognized immediately as a small edition of Baron Munchausen or Jules Verne. But hundreds of papers printed it with owlish gravity, and perhaps as little care for its truth as if it were only a lodge lie about a Washington funeral. In fact, sensation and a smack of enterprise for news are of as much account with too many of our secular papers as the care that truth only should be spoken at all times.

Joseph Cook, the great Boston lecturer, has drawn the fire of the daily press in a way that must be unpleasant to him, but will not detract from the esteem with which he is held by good men everywhere. To his speech before the Congregational Club here, reiterating some criticisms upon the management of the daily press made from the Boston platform, the papers reply by hinting in a very Masonic way at what they are pleased to call "his gross ignorance and inaccuracy on those matters of science with which he has undertaken to deal." They claim that the more "rational clergymen" are ashamed *of* him. They may be ashamed and confounded *before* him, for no American has so confounded and overthrown their rationalistic views. Decent men should rejoice that the vile pandering of our daily press to the basest instincts of base men can be rebuked by one who does not fear the abuse which they offer instead of reply, and whose opinion is respected so widely that it will effect their patronage. The *Advance* of this city has reproved the press of Chicago, especially the *Tribune* and *Inter Ocean*, for this lending of their columns to do the devil's work, and it is a satisfaction to know that it has been sustained in this course.

At the same meeting Mr. Cook was asked, among other questions which he invited, whether "secret combinations" do not threaten the welfare of our government. He replied promptly that while secret societies were not so much to be feared in our country, they were uncalled for entirely. In tyrannical governments there might be some excuse for them. They should be discouraged in proportion as they are self-seeking and cultivate a narrow spirit which recognizes no interest outside their own members. He abhorred the selfish, clannish spirit manifested by many of these organizations. This remark was received *with cheers*, and the *Cynosure* adds another.

The Knight Templar conclave business will not spread itself over quite so much surface next August as it did in 1880. Only about 3500 are reported as likely to be present even though a half-fare trip to the attractive scenery of California is put up as a premium for every faithful pilgrim knight who dutifully follows around as he is bid by his superiors. The great Apollo Commandery of this city, with its greater ex-commander Gassette, who flourished three years ago, and as general manager of the Chicago conclave covered himself with glory—this, the largest Commandery in the world, turns up an aristocratic nose at San Francisco and the conclave, and will start for Europe before many weeks. Gassette manages this piece of indignation and publishes at length the routes, the hotels, the resting places, K. T. lemonade stands, etc., etc., as none but Gassette could do. It is fortunate for the Freemasons that they have in their number a a man of spirit and enterprise who knows how to get back a stinging reply when the brethren of the craft attempt to find fault with him. This split in the military order of Masonry is worth observing to the end.

On Thursday a monument was unveiled in Washington city to the memory of Prof. Joseph Henry, late at the head of the Smithsonian Institute. An unusually large number of distinguished men were present, and Chief Justice Waite after a brief address drew away the canvas from the statue, which is said to be one of the finest that ornament the national capital. Noah Porter, president of Yale College, pronounced the oration and paid a willing and noble tribute to the man, who though a "priest of science" all his life was not led away by the speculative theories of English and German evolutionists. To this modest, unselfish Christian philosopher the world is indebted for its telegraphic system. In 1828 Prof. Henry invented the electro-magnet which is fundamental to that system, and in 1831, some years before Morse reduced the theory to practice, he published the idea of communication with distant places by means of magnetism. His life was spent in scientific research which has benefited the world, while he seemed to have no thought of pecuniary profit from his labor.

The Dakota emigration is a study. The pioneer who pushed out into Western New York, into Ohio, Illinois and Kansas, toiled through a long and anxious journey and expected one of the greatest privations of the new home to be the want of neighbors. His market was so far distant that himself and team would eat up the worth of a load of hogs or grain before he could get home, and for groceries and clothing much dependence must be had upon his own wits and the farm; while the railways were years in approaching the vicinity. All these conditions are reversed in the great Dakota movement. The locomotive is the pioneer. Two great railway lines have carried competition to such an extreme that they are first to cross the prairies, lay out villages and make the way for the settler. Instead of waiting until the business of the country was large enough to demand the railway, the system has outrun the legitimate growth of the country and the rules of trade, and has pushed out to make traffic for itself by making a country at wholesale. This would do very well if the companies that tempt settlers would see to it that they do not needlessly suffer by coming in such immense crowds as to exhaust supplies, contract diseases and perish helplessly. Such evils threaten the settlements in the Northwest. The glowing and well-paid reports in the daily papers, have overdone the business. No room is found for the settlers under roof, and their effects strew the prairie along the railroad lines. The necessary effect must be great suffering, and sore disappointment to thousands who have forsaken all for a new home, but find they have been chasing a mirage.

The threatening letter received by the foreman of the jury which sentenced the assassin Brady in Dublin had some effect upon others, though it did not swerve the steadfast juryman from his duty. When the case of Curley, the next conspirator was called, fifty persons failed to appear when summoned on the special jury panel, though they were aware that a fine of £100 would be imposed on each absentee. The trial of Curley proceeded, however, and his conviction and sentence followed. The trial of Kelly followed and on Friday was given to the jury, which failed to agree. In London another trial of almost equal interest is proceeding, of the men arrested as dynamite conspirators. One of these has also turned informer, and the publication of his testimony has thrown the extremists among the Irish agitators into a panic, so that each is anxious to be first to deny either sympathy or connection with the plot. Lynch says he was a member of a secret society in this country which was composed of other secret societies, as Fenians, Ancient Order of Hibernians, etc. He was bound to obey the orders of whatever superiors. He was sent to London to help blow up public buildings. He describes the place of meeting in New York and in England had dealings with persons on whose premises explosives were found. Much of his story is substantiated, but O'Donovan Rossa, who has been the boldest of England's enemies, boasting that his agents would destroy shipping, blow up buildings, and spread carnage, fire and death on every hand, denies every statement of the witness. The judicial inquiry will perhaps have the good effect to quiet this braggart, if it does not cause him more serious trouble.

IGNORING A GREAT DISTINCTION.

It is amazing, and would be amusing if it were not lamentable, to find men otherwise intelligent, so ready to defend Masonry as equal to, or identified with Christianity, when the means abound which would enable them to see that, so far from being identical or in harmony, they are thoroughly antagonistic and irreconcilable. For whenever the one becomes supreme, the other must be banished. There is no room in any heart or head, no room in any church or in any community, for two supreme rulers! The two are in perfect contrast. The one is open and free in reality, and aims to spread its blessings freely to every human being. The other is secret and free only in name, and aims to spread its system over only such men as are "perfect" in body and willing to blindly obey the secret oaths they must take, or be exposed to their awful penalties.

But there is an intermediate class. Men who profess to be neutral and philosophic; and who being consciously or unconsciously Masonized or non-Christian plausibly give forth their platitudes which are generally allowed to pass without question. They condemn nonsense in the rites and ceremonies of Masonry as well as in those of Christianity. They condemn crime whether done by Christians or Masons. If either would live up to their respective rules they would be good men. And even when such affairs as that of Morgan occur they find that his easy death was far more humane, than those inflicted by Christians when they persecuted and tortured their victims.

As if Christ had ever authorized persecution! As if torture could ever be justly ascribed to Christianity! Nay, nay. Such actions violated the law and spirit of Christ. But do they violate the laws and oaths of Masonry? Certainly not; for they constitute part and parcel of the system. Here then is a popular fallacy, and we tear off the glittering robe of mere pretense from the defenders of the Masonic system as being Christian, and there it stands revealed as a very subverter and antagonist of Christ and his kingdom.

But such men would really erect lodgery into a power which would rival not only Christianity but control the government of every nation and of every community, for it claims the first service of its devotees. And the fruits of such a system startled our own country half a century ago by the murder of Morgan, like an eruption of Vesuvius. At any future day we may expect from the same volcano another outburst of the smouldering fires of lodgery. We see the fruit of lodgery in the murders of the Emperor of Russia and of Burke and Cavendish and many more victims in Ireland. Even in our own

hitherto free land we hear rumbling thunder among the lower strata of our population, whose murders by "unions," "Molly Maguires," etc., are too well known. Even our own lecturers and agents have occasionally had cracks open at their feet and smelt the sulphur of the hatred of lodgery.

It is a common but weak and false position for such philosophers to charge anti-lodge Christians with wilfully misrepresenting every Mason as wicked and every private institution as destitute of good. And they think they do a smart thing when they point to the sins of the Jews or of Christian professors as an offset to the evils of lodgery. As well might they charge the law of the land with the acts of criminals, or Christ with the crime of Judas! They would purify the Bible, forsooth, because it records crimes of men! Let them remember that even for the worst of men, there is mercy offered in the Bible. Evil as the acts of man are, the heart of every man epitomizes the tendencies of the race, and in Christ's Gospel we have the assurance that "He is able to save to the uttermost all who come to God by him." But what of those who come to God by Masonry? As well try to do so by the Tower of Babel, of which Masonry is a fit representative. How so? Because in Masonry every religion is tolerated, and the Babel tongues of Mohammed, and every other than Christ, every anti-Christ and every false Christ may be found, praising when apart, their own praphets but united when building up the tower or when singing the song,

"Hail Masonry divine,
Glory of ages shine.

No other Saviour than itself is required by Masonry. But the sinner who accepts Christ must abandon all else, for Jesus has said, "No man cometh to the Father but by me." And his apostle has proclaimed that "Neither is there salvation in any other." The civil government should vindicate itself, but from the religious standpoint we have a word more to the reader if he is a groper in the dark. Let him learn of the child the first grand lesson for our race, viz., trust or faith. As the child grows and trusts his parents so ought man to trust God. "In the beginning God created the heaven and the earth," is the grand opening verse of the Bible. The mind is at rest here and man never dreams of claiming to be Creator. Then learn his message as revealed in Christ and the Scriptures which testify of him, and you will find the adaptation of heavenly truth for your heart, as assured as the adaptation of food to the support of life, as delightful as light to the eye, as sweet as honey to the taste or as songs of praise to the ear and the ear of the soul. It gives peace and joy even in the hour of departure from its mortal casket, and glories in the blessed hope of the body immortal "forever with the Lord."

Senex, Jr.

LODGE FUNERALS.

The secret orders are great on funerals. Funerals give them an opportunity to show their tinsel and feathers to the boys and girls. They can never get enough of funerals, and so they often try to crowd themselves into somebody else's funeral, and so they are a perpetual annoyance to pastors and families who would like to bury their dead in a Christian way. Christian families, to whom the parade, music and mummery of the orders are offensive, ought not to have such things forced upon them, with the prospect of a rumpus and a riot if they refuse to accept them. If the birds of the lodge, always spoiling to show their gay plumage, could find a way of doing it without marring the solemnity of a funeral, it would be a great relief to many pastors, who are tempted to wish there might be one grand funeral for the burial of all secret societies, at which they would doubtless be willing to officiate, with or without music, and let the Prince of Darkness be chief mourner.

One thing the Christian public should insist upon, and the secret orders ought in decency, to accede: Professing Christians belonging to secret societies, and having charge of funerals, should have them wholly Christian or wholly after the ritual of their society. Let them wholly discard the Christian religion and its rites, and set the lodge and its rites in their place, or else let the funeral be a Christian one. This mixing of heathenism and Christianity is an outrage on such as prefer the Christian way, and if the heathen way is to be followed at all, let it be followed wholly; let the dead be taken to the lodge, and the coffin be decorated with lambskins and regalia; let there be no Christ or Scripture there, but let the lodge's chaplain, not a Christian minister, read its ritual, and let drum, fife and horns, and not hymns and psalms, pour forth their inspiring strains. It is time that this laying hands on the Christian dead, to show off the superior way with which the lodge does such things, was discontinued.

G. W. H.

PRESS ONWARD.

BY W. BOURNE.

Onward! will ye stop and ponder,
While the minutes pass ye by?
Will ye 'mid your dreamings wander,
While the hours just breathe and die?

He whose ardor brightly burneth
With a purpose true and strong,
In the end a laurel earneth
Nobler than the highest song.

Onward! in a bold reliance
On the strength ye have within;
Bid your foes a stern defiance,
And their homage ye shall win.

Life is not a time for dreaming,
Standing still or asking when,
Mere resolves or wordy seeming,
Duty calls for earnest men.

He who yields is base and craven,
Nothing worth in strife and toil;
But the firm shall reach their haven,
Proudly bearing off the spoil.

Gird ye, then, with bold endeavor;
Press ye onward, while ye may;
Keeping Trust and Hope forever,
Angel-guardians by the way.

—*From Clark's Selection.*

MASONRY AND THE COLORED MEN.

BY PRES. C. A. BLANCHARD.

Some time since, while standing in a book-store in Chicago a colored man came in and inquired for a book on Masonry. I was somewhat struck by the occurrence, as a few years since while actively engaged in the lecture field I had spoken and worked against the lodge in nineteen States and Canada without ever meeting a colored Mason. Shortly after this occurrence a friend who had united with the College church some time before, publicly renounced this institution, he having been Grand Lodge Lecturer for the Colored Masons of Illinois the year before. The facts stated by him did not lessen my interest in the matter. Near the close of December there came to me from a former student a letter, extracts from which are given below. The writer is a young man, who, after the war, saved a few hundreds of dollars which he put into the Freedmen's bank and lost. He then came North, and, saving four hundred dollars put it into the State Savings Institution of Chicago and lost it. He then came to our college and studied for a time but is now at work in a Western city. There are some other matters in the letter but I transcribe all that will be of interest to your readers:

My Dear Sir:—I am going to ask for some information respecting Freemasonry. It is a thing that I took no notice of previous to my going to Wheaton College. Since then I have regarded it as an institution that is founded upon principles that are to fatal to those of true righteousness and equity to be atoned for by all the good that it may embrace. Am I right? I am more anxious to know this because Masonry is the all-important subject with colored men in this and other parts of the country. Here in —— a new lodge has been established; and the earnest and repeated solicitations which come to me from members who would have me join, backed as they often are, by appeals to the highest authority and their to me, unanswerable arguments to prove that it is a good and holy fraternity, have caused me to wonder if yourself and others have not been mistaken in the decision which you have rendered against it."

This letter, joined with the other facts which have come to my knowledge, lead me to believe that there is a wide-spread and determined effort to yoke in the colored men of America to this triumphal car of the devil and thus make them seven-fold more slaves than when they were in bondage to their white task-masters. If this be so it is important to prevent this result by disseminating information among the colored people of the North who are most in danger. With this fact in mind, I submitted the letter from which the above extract is taken, to the seceding Grand Lecturer above mentioned, requesting him to prepare a personal testimony which I might send to my friend: He did so and his answer is found below:

"Dear Friend and Brother:—I hope you will excuse the liberty I am about to take, as it is at the request of Prof. Blanchard I pen you these lines in reference to the order of Freemasonry. I am, or rather have been a Free-mason of high degree, I declare the order to be a mock, a snare and a delusion. It may have to some people a specious appearance, but this appearance is wholly destitute of reality or truth, and dangerously affects the real concerns of public and private life. Its boasted benevolence is selfish, its designs are corrupt, and its influences are for evil. They produce their results in darkness, and their operations are carefully concealed from the public eye. Moreover this enforced secrecy enjoined and maintained at the peril of one's life, is really inconsistent and at varience with the spirit and teachings of the Bible. I would advise you to avoid it as you would a lion, for it is more dangerous.

"It is not like other societies, that you may join, and when convinced of their evil effects, or injurious tendencies (if unhappily such exist,) you may withdraw at pleasure. They claim that "once a Mason is always a Mason." It is like being encircled in the coil of a deadly serpent from whose poisonous fangs there is no escape. Their secret forms of initiation in the start are a violation of self-respect and a gross insult to decency. Just think of a man being led into a lodge, or any other place, with a rope tied about his neck and in a half naked, slip-shod, destitute condition.

"It is also true that many Freemasons are irreligious, numbers of them believe in no hereafter, and the Bible asks: 'What communication hath light with darkness, and what part hath he that believeth with an infidel," Even the association with such men will hinder religious growth and the expansion of Christian graces. Freemasons are a body of oath bound men whose connection I am satisfied you would ever have occasion to regret."

This testimony from one who has so recently broken his chains is very interesting and important. Let us pray God for the dear brother who gives it, and also that the light may spread in time to save the hundreds of thousands of freedmen from the bondage of the lodge.

Wheaton College.

NEWS FROM THE COMET.

On our Masonic earth location is often hard to describe. This must be infinitely more difficult in our wide heavens. After a peep at our Grand Master, his *place* must be a point of interest to his majestic children all about.

Well, then, you must keep in mind the fact that we reach conclusions by contraries. In our mode of speaking, darkness is put for light, below for above, etc. The G. L. A. is in harmony with this mode of speaking. When our Revs. speak of the "Grand Lodge above" they may look upward with solemn, sanctified look, but the angel of the B. P. (bottomless pit) will be in readiness, all the same, to receive our virtuous brethren, who are read and prayed up (?) to the G. L. A. He gave us our language and of course understands its terms to perfection. We believe our metropolis is mentioned in the "book of the law" used by us in this country. We need not mention the name as it is unpopular. To promote the comfort and the quiet of our celestial craft this place is as far removed as is practicable from the throne of one Despot, whom we would, but cannot, dethrone. We are a unit in our intense hatred of that King; and in this our unity consists. Still we cannot step out of his dominion, though we be "punished from his presence and the glory of his power." In one thing is our glory—that in our make up the distance between us and that King is infinite; and growing greater. So mote it be!

Cheers throughout the caverns of this limitless empire, echoing even from "brimstone" lake, almost rending the comet. We cannot give our dear readers the exact geography of this sultry empire. Its population is too great to be numbered. When you find the greatest distance from the (to us) obnoxious King you will be nearest the G. L. A. Legions of the population here are unlike those of our earth in some respects. Earth was never their home, though some of them were once associated with a tragic scene near Gadara. These, and legions like them, belong to our sublime craft, whose stolen motto is "Faith, Hope and Charity." Could our foes know our power, they would better understand one of their own authors who, 1800 years ago, said, "For we wrestle not against flesh and blood," etc. But we are not anxious to have them take in the real situation, lest they go to their King with it, and we be "tormented before the time."

Hark! Our Grand Master calls up the whole lodge. Excitement! Grand Master sighs—almost groans! Lucifer speaks.

"Let the Grand Inspectors General of the N. Jurisdiction and the S. Jurisdiction of the U. S. A. come forth."

"At your pleasure, Worshipful."

"Fly to brimstone lake,' thundered he, "and summon ten legions of my best subjects and let them be all 'thrice potents.' Bring no novices."

Prince of the Royal Secret asks, in great excitement, "Anything wrong?"

With screams of vengeance he exclaimed, "Chicago! Washington!" A new way he has of swearing.

"When," quoth he, "Chicago was made a great city, hope cheered the great deep of my mystic empire. Cheer after cheer went up till the brimstone ran low. 'Liquor and the lodge,' shouted every loyal soul from the sublime 33d to the E. A. Mason. Added to the two Ls were many other hopeful traits of like character, inspiring high hopes for Chicago as an auxiliary of my empire."

Here he shed off some luminous tears and again

exelaimed, "Chieago! *Cynosure!* 221 Madison street," and subsided into a spasm.

Then all the sublimes knew the eause. The subsequent seene beggared all deseription. Our Grand Master once more opened his fiery orbs and with a voiee that shook the realm as ten thousand earthquakes, thundered, "Washington, D. C.! Paradise lost! The Anti-masons are taking Washington, or I am *no* liar, and the truth *is in me!*"

Said his majesty, "Let us pray." And thus he prayed, "Magnates of the Star Route, Mistakes of Moses, save us."

He learned to pray in the lodge and can use the most sanetimonious, ehurehly style in the most pathetie tremulo whieh no Masonie Rev. or D.D. ean outdo, nor ean they seem more sineerely in earnest.

Again he rallies and mutters, "N. C. A.," and looks toward Chieago shuddering. He takes a text and preaehes. "Let us alone," is his text, and no noncommittal priest or prelate, even of these "please-the-flesh" times eould beat him. The sermon is reported in full in the *Brimstone News*. He has sworn twenty-five men to shut the mouth of Bro. Williams of Minnesota. Sink him with Morgan and he will "let us alone."

Lo! a wedding is brewing. The bride of Lueifer who for eenturies has rode the "searlet colored beast," is growing old. He has for years been making love to the Protestant ehureh (so-ealled) and has made an impression, strangely enough—on the reputed daughter Zion! She entertains him in many of her reception rooms! Wait and see what next.

Orion.

Odd-Fellow Smokers.—There is no doubt but the associations in the Odd-fellows lodge are demoralizing. The members often go to the lodge to have fun, and their fun is not of an elevating character. A young convert to Christ cannot go to the lodge without coming under a dangerous influence. Many persons can date the beginning of their down-fall to their visits to the lodge. An Odd-fellow writing of the lodge practices, draws a most revolting picture of common scenes in the lodge. Here is his language: "Let us suppose that on the night of initiation he (the candidate) had found a dirty ante room, filled with tobacco smoke or stained with its filthy juice; the outside guardian a rough and untidy man; the brethren jesting him upon the treatment he was to receive; the paraphernalia dirty and odorous with tobacco smoke and untidy in every way.....I am persuaded, after long observation, that forty per cent. of our members, who are dropped for non-payment of dues, are lost to us by this cause."

This is only one of the many evidences of the evil habits of many members of the lodges. They are not model places for a Christian to visit. There is none of the Spirit of Christ among them. Their pleasure is not "joy to the Holy Ghost" but much of it might be denominated "revelling." Let no Christian think he can go with the ungodly and not be injured.

A Sad Dilemma.—Our village lodge is in a bad fix. It pays four hundred dollars rent for its "upper chamber." Dupes pay this rent, and politicians get the benefit of it. But if dupes refuse to pay dues any longer, how are politicians to pay the rent? This is rather of a hard nut to crack for the Hirams about these times.

But luckily for them a new resource offers itself. They may agree with dupes to get fraudulent pensions for them under the condition of receiving such a share of the back dues as will pay the rent and form a fund for meeting it in all time to come.

The Hirams are sly rogues. It is easy for them to swear (they have learned the trade) to a man's right to a pension.

Old Soldier.

The National Journal of Education, published in Boston, speaks as follows about the action of the late Legislature with reference to Purdue University:

"The Indiana Legislature has evidently been stricken by an educational 'blizzard.' With stupidity unparalleled, even in the records of school legislation, it has interfered with the government of Purdue University, and made its annual appropriation to this, the agricultural and mechanical college of the State, conditional on the repeal of a sensible act of the University trustees, forbidding the establishment of the Greek letter secret societies among the students. How many of these conscript fathers would know a 'Greek letter' by sight, we are not informed. The act is in the same line as the policy of our L.L. D. Governor in Massachusetts. In the one case refractory students are exalted over the heads of the government; in the other, State's prison pupils are taken into council in the election of a warden. President E. E. White has very properly resigned, and, if his retirement is accepted, the people of Indiana may thank their Legislature for ousting one of the formost educational men in America. In true logical sequence the same enlightened body has changed the heads of the charitable institutions, and adjourned without voting the ordinary appropriations for education. Truly did General Grant in the White House say: 'There seems to be too much reading and writing now for some of these people up at the Capitol.'"

AMONG THE ZUNI S.

[Continued from last week.]

After dusk, the giant figures which had been left on the plain aeross the river came in one by one. They were, by all odds, the most monstrous conceptions I had seen among the Znni dances. They were at least twelve feet high. Their gigantic heads were shocks of long black hair with great horns at the sides, green masks with huge, protruding eye-balls, and long, pointed, square-ended, wooden beaks; and their bodies were draped with embroidered and tasseled cotton blankets, underneath which only the tiny, bare, painted feet of the actor eould be seen. The spasmodic rolling of the great eyeballs and the sharp snapping of the beak as it rapidly opened and closed, together with a fan-shaped arrangement of eagle-feathers at the back of the head, gave these figures the appearance of angry monster-birds.

To each new house of the pueblo one of these monsters was guided by two priests. The latter were clad in closely fitting buck-skin armor, and round, helmet-like skull-caps of the same material. Several elaborately costumed flute-players, together with a Ko-yi-ma-shi or two, attended. After prayers and ceremonials before the ladders of the houses to be entered, each with his two attendant priests, mounted with great difficulty, descended through the sky-hole, and was stationed at one end of the room, near the side of an altar, differing only in details from the one already deseribed as belonging to the Ko yi-ma-shis. Immense fires of sputtering pinon-wood, and rude, bowl-shaped lamps of grease, brilliantly lighted up each one of these closely curtained rooms.

Toward midnight, my brother explained to me that, in each new room and sacred house of Zuni, the twelve "medicine" orders of the tribe were to meet, and that, as he was a priest of one of them, I could go with him, if I would sit very quiet in one corner and not move, sleep, nor speak during the entire night.

As we entered the closely crowded, spacious room into which the first party of dancers had retired, a space was being cleared lengthwise through the center, from the altar down toward the opposite end. With many a hasty admonition, the Governor placed me in a corner so near the hearth that, for a long time, controlled by his directions, I was nearly suffocated by the heat. Along the northern side of the room were the dancers, their masks now laid aside. Conspicuous among them were the two priests, who were engaged in a long, rhythmical prayer, chant, or ritual, over eight or ten nearly prostrate Indians who squatted on the floor at their feet. As soon as this prayer was ended, great steaming bowls of meat, trays of paper-bread, and baskets of melons were plaeed in rows along the cleared space. A loud prayer was uttered over them by an old priest, who held in his hands a bow, some arrows, and a war-club, and who wore over one shoulder a strange badge of buckskin ornamented with sea-shells and flint arrow-heads.‡ He was followed by the Priest of the Sun, from the other end of the room. The little fire-god then passed along the array of vituals, waving his torch over them, with which the feast was pronounced ready.

Many of the dishes were plaeed before the dancers and priests and a group of singers whose nearly nude bodies were grotesquely painted with streaks and daubs of white. They were gathered, rattles in hand, around an immense earthen kettle-drum at the left side of the altar, opposite the now crouching monster. As soon as the feast was concluded, many of the women bore away on their heads, in huge bowls, such of the food as remained.

The singers then drawing closely around the drum, facing one another, struck up a loud chant, which, accompanied by the drumming and the rattles, filled the whole apartment with a reverberating din, to me almost unendurable. Two by two the dancers would rise, step rapidly and high from one foot to the other, until, covered with perspiration and almost exhaused, they were relieved by others. At the close of each verse in the endless chant, the great figure by the altar would start up from its half sitting posture, until its head nearly touched the ceiling, and, with a startling series of reports, would clap its long beak and roll its protruding eyes in time to the music.

When the little fire-god took his place in the center of the room, no one relieved him for more than an hour and a half, and I feared momentarily that he would drop from sheer exaustion. But I learned later that this was a trial ceremonial, and that it was one of the series of preparations which he had to pass through before becoming a priest, to which rank his birth rendered him eligible.

Just as the morning star was rising, the music ceased, the congregation became silent, and the chief dancer was led to the center of the room, where he was elaborately costumed. Then the Priest of the Sun took him up the ladder to the roof, where, facing the East, he prouounced in measured, solemn tones a long prayer to the waning Sun of the Old Year. Descending, he pronounced before the multitude (signalizing the end of each sentence with a clang of his rattles) a metrical ritual of even greater length. Then the spectators gathered around the altar, and hastily said their prayers, the sound of which reminded me of a recitation in concert in a large school-room. The sun rose, and they dispersed to their various homes.

Some time after, the dancers, one by one, still in costume, passed over the river toward the southward; and the monsters, to the sounds of chants, accompanied by rude music on the flutes, were guided across to a flat, snow-covered plain, where, in the presence of the assembled priests of Zuni,—but no others,—they ran back and forth, one after another, over a great square, planted plumed sticks at either end of it, and, forming a procession, slowly marched away and vanished among the southern hills. Toward evening no fewer than seven curious dance lines of the Ka-ka at one time occupied the principal court. Most of that, as well as of the three succeeding nights, were passed in ceremonials at the sacred houses and estufas. With this the great festival was over. The assembled Indian visitors, laden with food and and the products of Zuni looms, departed for their various tribal homes.

‡This, I afterward learned, was Nai-iu-tchi, the Chief Priest of the Bow, or the high-priest of a powerful sacred order of war, in many ways strangely like the Masonic order, and of which I have since become a member.

SHORT SERMON.

Text—"*We cannot tell.*"

My Brethren:—If you ask any of our average newspaper editors whether Masonry is from Heaven or from men, they will reason within themselves in this wise: If we say from heaven, we shall make egregious asses of ourselves, for no one but a knave or an ass can, possibly persuade himself that Masonry comes, as it claims to do, from Heaven. And if on the other hand we say that it comes from a set of drunken infidels in Apple Tree Tavern London, we fear a loss of subscribers from the enmity of the lodge, for all lodgeites pretend to believe in the divinity of Masonry.

The answer, therefore, that we get from our editors, our ministers of the Gospel, and our statesmen is this which we have taken for our text, viz., "We cannot tell."

My friend; it is time to take away political power from men who cannot tell where Masonry comes from.

So mote it be!

ANIMISM AND SUN-WORSHIP.

The word animism is used to express the primitive form of religion which is found among savage people in all parts of the world. It comes from the belief that everything and every person consists of two parts—a body and spirit. The beings which fill the Indian universe are not supernatural, and do not have the attributes of God, but are more like the spirits which some people think manifest themselves at the present time. These may be the spirits of animals, or ghosts of any kind. Every river and every bend of a river has a spirit. The spirits of falls, cataracts, or rapids are especially dreaded. Drowning is ofttimes ascribed to the work of a spirit. It is probable that sun-worship originated from this, and in the following way: Everything having a body and spirit, the sun is supposed to be a sun-spirit, as well as a sun-form. Hence the superstitious regard for it. Thus it is the same in reality with animism and with animal worship; for the natives do not distinguish such beings as sun and moon from men and other animals. Plants and other objects, winds and storms, rocks and trees, animals and men, sun and moon, all have both a body and soul. The last number of the *Anthropological Journal* contains an article on the subject by E. A. Im. Thurm, which is partly a review of Mr. Dorman's book, but which is also suggestive of the religious ideas prevalent among the Indians of British Guiana. The author says, "The spirits of all rocks are supposed to be capable of harm; and sculptured rocks are especially dreaded." *American Antiquarian.*

TOO MUCH FOR HIM AT LAST.

It is generally conceded that our President is a very polite man, and is generally able to maintain his civil and obliging manners under very discouraging circumstances; but an incident has occurred at last which has proved quite too much for him. A woman office-seeker, the papers tell us, was so persistent in her efforts, and so utterly regardless of all decent manners, that the President was at last forced to abruptly turn his back upon her and attend to some one else who had equal claims upon him with herself.

Now, when the head of the nation, having no body-guards, no grand chamberlains, no masters of ceremonies, no ministers of court, none of the rulers and precedents of aristocratic government to defend him, is thus besieged, overcome, and made to yield his good manners in sheer self-defense, is it not time that our public schools should take the subject into consideration and see if some plan could not be devised for improving our manners? Which is likely to prove the worse President-killers, the bad manners of our public schools, or the bad morals of our Booths and Guiteaus?

This subject has been agitated for many years, yet the spirit of our school management is so intensely narrow, selfish, and political, that even men who aspire to be leading educators shrink from the undemocratic idea of meuding manners. The measure, however, is sustained by many of the first educators of the country; and the plan published by Messrs. Chenay and Clapp, of Brattleboro, Vermont, is being slowly introduced, though in opposition to an immense dead weight of prejudice, ignorance, apathy and indifference. The utility of the measure is so evident that the *vis inertia* against it is not simply wonderful, but it is miraculous. It is like the uncultured boorishness of the Pennsylvania Dutchman who was ashamed and indignant at the idea of having carpets upon his floors. It would not be polite on the part of the minor order of educators to endeavor to overcom this honest boorishness. Some of them seem to think that boorishness is necessary to honesty. It stands greatly in the way, however, even of our republican government, as well as in that of decent society.

Educator.

—Many have withstood the frowns of the world, but its smiles and caresses have hugged them to death.

American Politics.

NOMINATIONS FOR 1884.

For President,
JONATHAN BLANCHARD
OF ILLINOIS.

For Vice President,
JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

HOW IT WORKS.

All the offices in Vermont are filled by the favor or indulgence of the lodge, and all its officers represent the lodge and not the Republic. And so powerful has the lodge become that it rides rough shod over the law and the constitution of the State.

Here is an instance of the way the lodge works. It is a provision of the State Constitution that no Federal officer shall hold a seat in the legislature, but the legislature has repeatedly connived at its violation. At length, however, a case was brought before it that was too glaring to be hid under the usual hood-wink. How should it be disposed of? The case was clear to anybody but Masons. It was the duty of the governor to direct the attention of he legis lature to it; and it was the plain duty of the legislature to vote the seat vacant without having its attention called to it. But what *was* done? A recommendation was sent forth to the people by the legislature to alter the Constitution so as to require members to *swear* that they do not hold Federal offices!

Here is the Masonic idea of governing men by imposing oaths upon them, instead of enforcing the law, as it should be done, in a republican manner, by the executive and legislative powers of the government. It is by such insidious means that the republican force and vitality of the State is continually being undermined and weakened by the workings of the lodge. There was no more need or propriety of altering the Constitution to secure its execution than there was of introducing into it a provision for selling eggs by weight instead of by the dozen. The more oaths a government prescribes the weaker it is.

Under the lodge power the State was disgraced by being made a party to the scandalous back-pay grab. One of the Senators of the State finding his back-pay grab too dirty for a senator's pockets, offered it to the State treasury. A Masonic Legislature took it with a spirit of apparent thankfulness, and soon after re-elected him to the Senate, right in opposition to a clause of the Constitution providing for the purity of elections.

The reader may remember how the State was disgraced by its electing a Federal office-holder a member of the college of electors, and how the general government had to be called on to help the State out of the difficulty. Vermont, by coming under lodge-rule, has ceased to be the model Republican State that it once was.

The State, though hardly half as populous and rich as some second-class city, was once a model republic; but now, under its present leaders, it has become a Masonic lodge. Any influence that it has upon national affairs will be exercised in favor of the lodge and not in favor of the republic. The whole action of the political leaders of the State will be in favor of a Masonic candidate for the Presidency. The leaders would aid the Democratic party rather than vote for an Anti-mason. Under lodge-rule Vermont will look to the national government for pensions, back-pay grabs, and legal and political support instead of imparting republican vitality to the general government.

Our American party must look facts in the face. We cannot afford to admit into our calculations factors that express false quantities. We must make thorough work with the lodge and all its abettors, or it will give the finishing death stroke to the principles of our American party. Vermonter.

JOSEPH COOK ON POLITICAL AND MUNICIPAL PROBLEMS.

Last week the great Boston lecturer was banqueted by the Congregational Club of Chicago at the Palmer House, and during the evening made a characteristic and forcible address, from which are taken the following extracts:

PERILS OF UNIVERSAL SUFFRAGE.

Can universal suffrage be adopted by great cities without elevating the scoundrel classes to the summit of affairs? Ask New York. Ask Chicago. Inquire at the Golden Gate. Put the question to Melbourne, in Australia. The answer thus far is at least a hesitating, doubtful affirmative. Our enemies abroad say that ultimately the answer must be a withering negative. Lord Beaconsfield was accustomed to look across the Atlantic and affirm that there was not in the United States a single city of over a hundred thousand inhabitants that was well governed. We have twelve cities of that size, or which will soon, every one of them have 200,000 people. Run through the list, and then tell me whether Lord Beaconsfield is so far from the truth as hot American patriotism would say. On our proud Atlantic seaboard, or in the immediate vicinity of it, we have Boston, New York, Brooklyn, Philadelphia, Baltimore, Washington. Here in the Mississippi Valley you have Cinciunati, Cleveland, Chicago, St. Louis and New Orleans, and on the Pacific slope we have San Francisco. All these cities have, or soon will have, 200,000 inhabitants or more. Which of them has a government which make life and property thoroughly safe? In which of those cities has Republican management, or Democratic, on the average succeeded in lifting itself above the clutches of the whisky ring? In my city of Boston the power that governs the rum-shop has elected the Mayor for the last twenty-five years, with but few exceptions, and although Boston is not troubled with such a mass of persons from outside of the country as many other cities, we are under the power of the corrupt classes more than two-thirds of the time in our municipal history.

I want citizens to vote as they please. I hold it no shame for men to vote irrespective of party when their municipal interests are at stake. It is time we should have local elections turning on local questions, and not let politicians dictate to us either in cities or States. This doctrine is very popular in the East. I would have it considered a dishonor for a man of high character to decline a nomination for an important place in a city government. I know that men often make less money by going into the public service, but there is no improvement that we need more than this. Mr. Foster told us that America needs nothing so much as the participation of our best citizens in municipal affairs. Perhaps we may ultimately call for a State police for our city government.

RESTRICT SUFFRAGE.

I would have the reading test applied to the whole country. I would not take a vote from any man who votes now, but would take the advice of President Grant —that all those who are born after a certain date to be announced, say 1925, should not have the right to vote unless they were able to read and write. I have heard the same advice in Maine and Wisconsin. Let the people speak out on this subject. It is not too late to get back to the right test.

My next reform would be, compulsory voting. It is said that in your recent election, which turned out not to your satisfaction—[laughter] at least 10,000 citizens did not vote. There was a recent election in Ohio, in which it was supposed that 40,000 did not vote. In Athens those who did not vote were fined. I would have a small fine exacted from every man who was able to be on the streets and did not vote. I am not convinced yet that even in New York and Chicago the refuse outnumber the respectable people. If you will confine the suffrage to those who can read and write there may be an assurance of reform.

WOMEN VOTERS ON TEMPERANCE.

For one, I should be perfectly willing to have women vote on matters of temperance. Nay, if you will grant municipal suffrage to those women who can read and write, ultimately I would give women municipal suffrage in that case. Now though I am no woman suffragist, they would destroy the whisky ring. Give me all these various reforms, and I believe that the result would be what we wish for; Cotton was said to be king; now whisky is king. Remember that the power represented by whisky rings is organized on selfish principles. It is always in action. Whisky rings night and day ply their infamous trade and connect their business with immoralities that cannot be named. I hold that no respectable man can remain long in the business of selling liquor. You say that is stern doctrine. You ask me if I am in favor of high license. I doubt whether I would vote for high license. I know you can buy liquor in great cities in Maine. The law is not perfectly executed. But then the decalogue itself is not obeyed, but it is not therefore the less necessary. We have murders, but that does not make the laws against murders any the less desirable.

IN CHRISTIANITY THE GREATEST HOPE.

Among these remedies we must have reform journals and aggressive churches. It is said that politics must not be brought into the church. But ministers have not only the right to discuss but are expected to discuss all topics which have freedom and good for their purpose. But after all, my friends, the supreme hope for the salvation of cities and the republic at large is just the work which our Lord and Saviour did—the model for every age, going from house to house doing good. Thomas Chalmers organized and supported a church amongst the poorest classes of Glasgow. Chalmers held that there was no portion of a great town so destitute that it could not and would not support its own church and school buildings. Bring the gospel to every cradle and every fireside and every death bed, and the problem of municipal government will be olved. Otherwise, never.

No, my friends, we are not goiug to take a monarchy. First, because we cannot; second, because we need not. This question of municipal government we can solve, because we must, and we must because we can. A retreat is impossible. Into what shall we retreat? Ceutralized government, au aristocracy, or monopoly? Four-fifths of Americans do not live in great cities, and they would prevent you from doing that. Other cities are well-governed. Rather than to suffer you to do that the rest of the country will govern you themselves. You must conquer. American ingenuity and American perseverance will take these evils by the neck and end them.

QUESTIONS IN POLITICAL PHILOSOPHY.

A set of politicians got up a ring; hire an "upper chamber" under the pretence of holding sacred rites there; agree to pay four hundred dollars annual rent for the chamber, and take in dupes at 25 dollars each. Sixteen dupes a year pay for the rent, the politicians getting the benefit of it. But at last another party sells the "degrees" for 25 cents instead of 25 dollars, and the politicians do not get enough to pay the rent, so that they have to pay a considerable portion of the rent out of their own pockets, while the benefits are on the decrease.

Now the question is:

First. Would it be politically right for these politicians to promise their dupes to get them pensions from the government for Bull Run, provided that out of their back pensions they will help pay for the rent?

Second. Is it politically right to vote for these politicians; or for any one who, by joining the lodge, has at any time given them "aid and comfort?"

Third. Is it right politically, morally, religiously, or honestly to vote for a Hiramite or Dynamite?

Will General Butler, the "Masonic candidate" please answer?

EIGHT BOXES.

A Washington telegram describes the devices of devil ish ingenuity made by Southern legislators to prevent the black vote from affecting anything:

"The real purpose of the Government in the prosecution of the election frauds in South Carolina is to bring the new State law, if possible, known as the 'Eight-Box law,' into the United States courts. This 'Eight-Box law' is designed to destroy the colored vote. It permits the erection of a fence eight feet high arouud every polling place; allows a separate box for each candidate voted for, the number of which, in the last election, was eight; puts the Democratic election officers alone inside this inclosure, and admits but one voter at a time. A colored man who cannot read, admitted to such an inclosure, could only by chance deposit his ticket in the right box, and all ballots put in the wrong boxes are rejected. The Government has evidence that the Democratic election officers never allow Democrats to make mistakes in their boxes. This is the 'Eight-Box law.' It remains to be seen whether the Attorney-General can obtain any jurisdiction over such a State law. Care is to be taken by the South Carolina authorities when Congressmen are voted for not to violate any National laws. But it is the purpose of the 'Eight-Box law' to perpetuate the rule of the South Carolina white Democracy."

A Great Discovery.—Governor B. F. Butler has discovered that sixty-nine and one-sixth per cent of the money paid by Massachusetts for her charitable and reform institutions goes for salaries. So he claims. Now this is less than the lodge charges for carrying on the charities and reforms of Freemasonry. Gen. Butler finds fault with the State, why not with the lodge? He stands as high in the lodge as he does in the State. Why not, therefore, as Grand Sovereign Inspector General of the lodge, point out to young Americans how they are being swindled out of seventy-five per cent, more or less (rather more), of their money under pretences of serving widows and orphans? Kitchen Gardner.

A good brother forwards an article attempting to explain why the church of Rome opposes secret societies. We do not, and never did, consider it a purely Christian motive on her part, but that is no concern of ours. We are well content that she continues to oppose, without stopping to criticise the mode or motive. There were some who would not have prevented others casting out devils in the name of Christ, because they followed not with the disciples. If the good Lord is willing to let these two powers of evil antagonize each other and thus serve his will, who are we that we should complain or criticise?—*Free Methodist.*

New England.

THE NEW ENGLAND BOARD of the National Christian Association has its headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited.

E. D. Bailey N. E. Sec'y.

—Miss E. E. Flagg sends the following: "At one place where I called a lady told me an anecdote which pleased me. The husband of a friend of hers was teased persistently to join the Masons on account of the great benefit it would be to his family. She did not wish him to join and proposed that he should pay the money to her instead of the lodge. He consented, and paid his dues regularly, only they went into his wife's hands instead of the lodge. As a consequence his wife has quite a handsome sum in the bank and both parties are satisfied with the arrangement."

—An unusual revival interest has prevailed in Boston, through the influence of a union movement led by the evangelists. Fast day some of the churches dispensed with the usual sermon and held a union prayer-meeting from 3 to 9 P. M., led by different pastors each hour. The one held in the Park Street church was very large and of unusual interest. In the evening the house was full. The congregation filled the time to overflowing with prayers and exhortations.

—A Baptist minister, speaking in Worcester in behalf of education in Utah, declared secret societies to be the bulwark of Mormonism.

—The following is the latest news from the Vermont convention preparation:

Hardwick, Vt., April 14th, 1883.

"Am well and find great encouragement in the work. I shall stay here until Tuesday. Lecture Monday evening. Will go on to Burlington from here and can let you know from there the time and place of the convention. Great work this is and there are some great ways taken to hinder and oppose. But we get on very well so far.

O. C. Bailey.

—Encouraging letters continue to come from Vermont friends and we cannot but hope for a successful convention. A willingness to make sacrifices will insure success.

SERMONS AND HEARERS.

Worcester, Mass., April 17, 1883.

Last Sunday my sermon at Washburne Hall was devoted exclusively to a demonstration of the anti-Christian character of the secret orders. The discourse was the culmination of a series of discourses on false worships. The discourses awakened no little interest on the subject in the minds of those who heard them and this last one of course produced not a little stir hereabouts. It was favorably received by most of the hearers, among whom were a number of Masons and Odd-fellows. Although I had several times spoken against the secret orders in the same place and others had condemned them in the prayer-meetings, I had not previously entered into a detailed discussion of the subject, and many were not familiar with the facts which lead us to oppose them.

It seems to be the general opinion of those familiar with the facts that we have gained a good many warm friends of the cause by the course pursued. We know of some who have withdrawn from the lodges, of others who have practically withdrawn by ceasing to obey the summons sent them, and of still others who give unmistakable evidence of quickened consciences; while we frequently hear of men and women who declare they will have nothing to do with the secret orders, having become convinced of their unchristian character.

While these favorable things are transpiring it is painful to see some wilfully closing their eyes or stifling their consciences. Among other secretists who favored me with some attention, at the close of my sermon Sunday, was a Knight Templar who was formerly a very active Christian, but who joined the lodge and has since rapidly degenerated in spirituality. He defended the claim of the lodge to regenerating power, declared the lodges were "helping men more than the churches" and that he proposed to "go higher" as soon as he could spare the money.

Another Mason, from whom I hoped for better things, declared that the time of his greatest spiritual prosperity was when he was most regular in attendance upon the lodge! These two cases were enough to justify our opposition, for they are evident examples of lodge infatuation. Two other secretists, however, signified very different feelings and are anxious to pursue the subject further, one of them declaring that he was convinced but wished to be well enough informed to convince others.

It is evident that more attention should be given by us to Odd-fellowship. It is increasing more rapidly than Freemasonry and probably already exceeds it in point of numbers in the United States, though the published statistics of Freemasonry are still ahead; but they are not so accurate in their statistics. Their revenue is enormous and their pretended benevolence is deceiving thousands. There are many who join the order and withdraw after having penetrated the fraud, but they come out a "damaged article," while their names serve as decoys to entrap others whom they are not at liberty to warn, by reason of the obligation imposed upon them.

The Freemasons of this State are greatly rejoiced in the success of their effort to liquidate their debt. For sixteen years they have struggled under an enormous debt on the Boston Temple—a debt so great that many of their number feared it never would be paid. By the efforts of the Medford distiller who was and is Grand Master, they commuted the debt and have paid it off, less about $25,000. The remainder they hope to pay this year. They do not, however, forget that their "enemies" (the Anti-masons) are on their track, and their annual wine banquet, as usual, brought to their minds the hand-writing on the wall. The "veterans of '31" are dying off but those who remain do not weary of recounting the brave part they took in defense of their beloved institution fifty years ago, when an indignant people repudiated their shameful oaths and consigned their barbarous institution to deserved contempt. Nothing but a secret order, which works by stealth, could ever have piloted itself back to power again.

E. D. Bailey.

Reform News.

LETTERS FROM THE GENERAL AGENT.

Grand Rapids, Mich., April 16th, 1883.

Leaving Chicago on the 14th, I was favored with the company of a wealthy ranch owner from California, who, with his wife and son, was returning after an absence of thirty-two years to visit friends in Grand Rapids. After listening to the recital of some stirring incidents in his early adventures as a beginner among the pioneers, I referred to an incident related to me by our friend Andrew Wilcox, in his experience among the early gold-seekers at the "Far West," which naturally led to the consideration of "ways and means" available to new beginners on the frontier.

Among other agencies, that of artificial combinations, with initiatory ceremonies, bonds of mutual aid and secret signs of recognition, came in for their share. He unhesitatingly, and without knowing my views on the subject, gave it as his opinion that connection with any of the secret orders is a serious drawback to an honest man, and that only rogues and swindlers could derive any benefit from them. I gave his wife a copy of Mr. Weed's letter. When she saw what it was, she asked, "Is there anything in it about Dr. Cummings? If there is I won't read it." At the time I did not understand the reason for the remark, but have since learned that the Dr. Cummings, mentioned on the 12th page of Mr. Weed's letter, died here some years ago, and was probably the lady's pastor at one time before she went as a teacher to Sacramento.

Bro. Wing welcomed me here at his home, where I found our irrepressible Bro. Foote already on the ground and in usual health. Announcements had been made in the papers for me to preach Sabbath morning in the Wesleyan church and in Second Street M. E. church in the evening; which appointments I filled. Bro. Foote followed me with an address to the Sabbath school in the W. M. church, which was one of the most searching and effective addresses to which I ever listened. A description is utterly impossible, suffice it to say that he went directly for the conversion of souls, and insisted that the children must be brought to Christ *then and there.*

Bro. Foote preached at the Wesleyan church in the evening, and the word had free course while he spoke in the power of the Holy Spirit.

To-day we dined with Dr. Veenboer and made the acquaintance of his most estimable and intelligent wife. At two o'clock we repaired to the First Baptist church where we met fifteen of the pastors of different churches in the city, and by the courtesy of the chairman, Rev. Dr. Cook, I gave notice of our convention. After the meeting adjourned, I learned the views of a number present, in personal conversation, and am glad to believe "that they that be with us are more than they that be with them;" and yet I doubt if even one, except Bro. Wing, will show his face at any of our meetings. We shall see and report.

A SIGNIFICANT FACT. WHAT DOES IT MEAN?

I have had occasion to consult with three gentlemen recently on matters pertaining to our reform work, which are liable to be considered in the courts. These gentlemen are practicing in different States and are each eminent in their profession. Two have acted as judges for several years, and the third is a leading lawyer in the city of over 40,000 inhabitants where he resides. Each of these gentlemen have *voluntarily* introduced the question of Masonic influence in the courts, and have insisted that it was an important factor in the case. Two of them at least had been Masons. One, who I was told still *adheres*, said, "You must remember that our legislature has a number of high Masons in it, and that if the case should come before our Supreme Court some of the judges recently appointed are very zealous advocates of the order and high up in the degrees themselves." If Masonry has nothing to do with politics and never influences the decisions of courts, why is it that men of knowledge and experience take this question into the account when estimating the probabilities of defeat or success in any given case in the legislature or Supreme Court? Masons often tell us that Masonry has nothing to do with politics, legislation or court decisions. If so, what is the explanation? There is a mystery here for the craft to clear up.

THE STATE CONVENTION.

Chicago, Apr. 20.—I left Grand Rapids at 8:45 last evening. Bro. Starry was at work on the third degree with a fair audience. The convention was well attended from abroad considering the rush of farming at this season. On the whole it was in my judgment the best convention yet held in our reform in Michigan. There was an entire absence of self-seeking and grumbling, and a cordial co-operation which rendered the meeting not only agreeable but enabled it to make plans for the future and to inaugurate movements, which, if vigorously carried out, will revolutionize the State in its attitude on the secrecy question. Details I leave for the secretary whose report will be read with profit. J. P. Stoddard.

THE MICHIGAN CONVENTION.

The Grand Rapids daily papers, or which there are five, gave quite full and fair reports of the State Convention of last week. While we wait for the secretary's report some items may be gleaned from their columns.

The following counties were represented in the convention: Allegan, Barry, Branch, Calhoon, Clinton, Eaton, Ionia, Jackson, Kalamazoo, Kent, Lenawee, Macomb, Manistee, Muskegon, Oakland, Oceana, Ottawa, Saginaw, Payne. Prominent among the members were brethren Foote, Bunnel, Hudson, Canfield, Inman, Bush, Springstein, Preston, Day, Ross, Bruce, Tapley, Hill, Poole, Thompson, Swansea, Buffham, Flieman, Veenboer, Leggett, Avery. and others from Michigan; and brethren Stoddard, Starry, Schoenberger and Bennett from abroad.

The officers of the convention were as follows:

President—J. L. Bush, of Muskegon.

Recording Secretary—Rev. A. H. Springstein, of Oakland.

Corresponding Secretary—Rev. William Wing, of Kent.

Treasurer—Rev. C. C. Foote, of Wayne.

Executive Committee—Rev. E. W. Bruce, of Jackson; Dr. L. J. Wicker, of Oakland; and Rev. J. H. Canfield, Kalamazoo.

Rev. C. C. Foote, however, declined, saying that he had already been treasurer several years and thought he should be superceded by a younger man. He was not discouraged by his past experience, but felt that he was too old for the work. His wish was honored and another was selected to fill the place.

During the second day there was general discussion of the formation of the proposed Alliance and of various other matters of interest. It was decided to continue the publication of the *Michigan American* with Rev. H. A. Day as editor, and the paper was made the organ of the American party for Michigan.

In a prelude to his 158th lecture in Boston, Feb. 26, Joseph Cook discusses "Revivals, True and False." He says the church for the times will:

1. Reach the whole population.
2. Emphasize the hidden half of Christian unity.
3. Ascertain what hinders individuals from accepting Christianity.
4. Teach church members to give a reason for the faith that is in them.
5. Teach church members to converse on personal religion with the religiously irresolute.
6. Prepare for revivals, as the spring prepares in its earlier for its later season.
7. Protect the fruits of revivals, as the summer ripens the births of spring.
8. Make religion a personal matter, and will preach so as to secure immediate decision of the soul to accept God in Christ, as both Savior and Lord.

CORRESPONDENCE.

WEED, STEVENS AND THEIR COMPEERS.

All numbers of the *Cynosure* are good, but two recent issues have special attractions: those with likenesses of Weed and Stevens. I learned to know these men about fifty-five years ago, for their noble and fearless stand against secret societies. The idea of putting before us their likenesses, with liberal, illustrative extracts from their writings, is a good one, and I have been wondering if it could not be made applicable to, say some ten or a dozen more of the leaders in the great war of 1826–32. It may be difficult, in some cases, to get likenesses, but they have left behind enough of choice literature for the purpose. To carry out the idea would be attended with some expense, but there should result enough from the increased sale of the numbers thus enriched to defray it. I would nominate, to occupy a niche among those who might be thus honored, among New York men: Wm. H. Seward, Frederick Whittlescy, Chancellor, one of Weed's associates in the Morgan investigation, who wrote the address for and Anti-masonic State Convention, at Utica, August, 1828; John C. Spencer, New York's able and incorruptible priest, who fearlessly bearded the conspirators in Western New York; Solomon Southwick, the fearless and independent editor, whose addresses and trumpet-toned editorials sent dismay among the cohorts of darkness; and Henry Dana Ward, the scholarly editor of the Anti-masonic *Review*. If I were to go out of New York, I would not know where to stop, but would not pass by Gov. Wm. Slade, of Vermont; John Quincy Adams, of Massachusetts; Gov. Ritner, of Pennsylvania, and the accomplished orator and historian, Wm. Wirt. The purest statesmen and best scholars of the day were in the Anti-masonic ranks, and they should not be unknown to the men of this generation. G. W. H.

JUDGE WHITNEY.

I knew the Judge. He was a faithful public officer, and could get any office in the county. His son-in-law was a great sufferer from consumption, and poor, and a Mason. He died, and his wife also died the same day, and both were buried by Masons in the same grave. The Masons allowed the Judge to care for them while sick, but when dead, they came out, dressed in full, to lay them away. I was at the funeral. The Bible was carried, with square and compass, and a veil over them—carried by one of the worst men in town.

A week or more after this I met the Judge on the sidewalk. He was a Methodist. I said, "Well, Bro. Whitney, the Masons after all have some good streaks; they buried your daughter and her husband, and of course paid all the funeral expenses." At this the Judge got very much agitated, and said, "Not a dollar. They made me fifty dollars expense more than if they had left it all to me." I know this was hard for him to pay.

My brother-in-law was a Mason of the Belvidere lodge, and faithful to his obligation, went to war and died. His widow was left with four helpless children in a very destitute condition. His pastor was a Mason, a Methodist preacher. I told him some plain truths concerning his pretended Masonic benevolence. The Masons now began to stir. They called for a county donation for the war widows and children. The farmers came with wood and provisions, and in all made a very handsome donation; in all amounting to several hundred dollars. By the way the Masons had committees appointed of which they became the sole agents. I found out that they paid but very little in any thing, but improved the occasion in giving their trumpets a certain sound as if they had done it all. Levi Kelly.

A WELCOME TESTIMONIAL.

[From a private letter to Bro. Capwell, of Dale, N. Y., from an old Abolitionist editor of Illinois.]

I have thought for a good while of writing to you, acknowleding, what I had learned from another source, my indebtedness to you for the reading of the *Christian Cynosure*. I had been from my youth interested in the anti-secret reform which it advocates, as well as those of the anti-slavery, anti-liquor, anti-Sabbath, and other needed reforms, which the interests of our common humanity, our country and our religion were demanding, and have been more or less actively engaged in the various means and plans presented for the prosecution of the needed work for these reforms; but as my health had been poor for three years past, I had felt obliged to dismiss the cares and labors of all matters of interest, leaving them for others whom the Lord might raise up as instruments for the accomplishment of every necessary work.

I felt that I had already on my hands more reading than I could prudently perform, but on examining the *Cynosure*, found it more Catholic in spirit, more general in its interests, more Scriptural in its views, more discriminating in its treatment of the evils which it would reform than such publications are apt to be, and than I had supposed this to be; so that I have felt disposed to give it more attention than I expected, even to the neglect, in a measure, of other reading.

As the Republican party had been the party of reform on the slavery question, and so signally accepted and blessed of Providence in securing that end, I had sincerely wished and hoped that it would continue to be a reform party, as affecting all the evils which were menacing our country at the present time. And when the question of a third party in the temperance movement was talked of, I felt that the Christian and temperance portion of that party should use their best endeavors to commit it to that reform as a principal issue; but as it failed to become so, I felt constrained to separate from it and vote for prohibition, although with no present prospect of securing any election. It seems to me that all true reforms are so nearly the same in principle that those who are interested in one would, if true reformers, be interested in all others according to their importance, as made known by the circumstances of the case. The moral evils of intemperance and Sabbath desecration, which show their effects more directly upon persons and practices in the communities where they exist, and will make the necessity imperative of doing something to suppress them, are more apparent to the mass of the people, than the secret lodge system and practice, whose evils consist more in controling influences and acts affecting unfavorably our republican institutions, without revealing the causes, except to such persons as are studying closely cause and effect in our politics and religion. It would seem to me, therefore, if neither of the existing parties will pledge themselves to these reforms, and a third party should be indispensible to their success, that these will have to be the more prominent issues before the people generally, together with such other moral and political evils as exist, and are affecting the public mind, being the subject of agitation in the papers of the country more or less of all parties and creeds—as information in regard to the secret lodge system is not, and will not be, until by public sentiment touching these institutions, it becomes safe to do so, without damaging their patronage.

I am glad to find the *Cynosure* conducted so fairly towards those involved in the evils discussed, aiming while opposing the systems to save the persons connected with them or any evil practice; since many who act as reformers are so sweeping and censorious in their communications as to repulse some who would respect faithfulness and fairness, although it should shatter the foundations upon which they are attempting to stand. Many of the agents and correspondents also appear to be quite prudent as well as able in the defense of their principles, and it seems to me to be but a question of time in regard to the triumph of the truth, as affecting the various reforms advocated by the National Christian Association. And though I may not be able to enter into the fight, I shall watch its progress with prayerful interest, and hope while I yet live to hear the shouts of victory.

I notice some very valuable publications of this society which should be widely circulated, and which, if I had the means, I should like to help to put in the hands of the many of those who do not read upon the subjects and on account of their prejudices will not furnish for themselves the needed light which aid and set them right, but I have been so long unable to earn anything that I must forego any such privileges in these reforms of doing as I did in the anti-slavery movement to the reduction of my worldly means, from which I have never recovered. But I do not say this in complaint. It was my opportunity, and I trust was acceptable and useful in advancing that cause. I hope many will feel this to be their opportunity to make sacrifices for the needed reforms of the present time and demands. E. O.

THE TEWKSBURY SCANDAL.

Governor Butler is overhauling the Tewksbury Almshouse. The Marsh family who run it, and are charged with selling dead bodies; holding funeral service over empty graves; abstracting supplies, etc., are being handled very roughly by the Grand Inspector General of the 33rd degree. His experience in New Orleans, where his own family is supposed to have helped him to a fortune in the public service, has well fitted him to explore the curious windings and involutions of this Tewksbury case. The country ought to derive *some* value from his New Orleans services.

But what is very remarkable is, that holding funeral services over empty graves (the supposed occupants having gone to the dissecting-house) is considered by Freemason Butler as very discreditable. We agree with him perfectly; but then, how is it about that dead Hiram? What has the General to say to that?—an imposition which he has been engaged in so many years. And then, I have known of the Grand Army decoration day services being held over supposed graves; and Freemason Butler is one of the original inventors of these decoration day services. Is it not about time that Freemason Butler himself should be overhauled? Anti-mason.

WORDS IN SEASON.

Bro. Donaldson, of Washington, is ever a bearer of good tidings like Ahimaaz. This he brings us:

"Sister Lizzie Rawls, of Philadelphia, a colored saint of God, has been at work down in North Carolina for our Father above. She has been the instrument, through our Lord and Saviour Jesus Christ, of saving one hundred and six precious souls, and twenty-six of them gave up their secret orders. These converts are white and colored. Sister Rawls has returned home to Philadelphia again, worn out. I think this is better than anything I have seen or heard lately. Sister Rawls is a grand worker. Bro. Dolan and myself got acquainted with her last fall in New Jersey. There is a band in Philadelphia of about thirty-five in number, men and women, and they are God's noble children. I hope in a few days to be out in the field again to work for the Master."

A (Chicago) "pedestrian," who gathers in not a few good things for our readers, makes this comment on a recent street conversation:

"The misrepresentations of the proceedings at the funeral services conducted by Pres. Blanchard over the recently deceased son of his friend, Mr. Ford, at Washington, D. C., had an illustration of the sympathy of the secret orders with each other. An Odd-fellow, a deacon of a Baptist church, rather jubilantly put before me the venomous remarks of the *Inter Ocean* when first published. Afterwards I shewed him the *Cynosure* of the 12th April, with an account of the proceedings, when to my surprise the good Deacon attempted to maintain that the reported words given Pres. B. were of the same character as those which justified the severe censure of the *Inter Ocean*. I wished then that an extract from that paper's article had been in the *Cynosure* to contract with the true report, for then the deacon could not have justified the slanders upon our worthy President. But 'Blessed are ye when men say all manner of evil against you falsely for my sake,' said our Lord."

Bro. R. W. Lyman, of Arcade, N. Y., has also had the same subject under consideration, and says:

"The enemies of the Light, which is the Son of God, have thrown down the gauntlet. Now let Bro. Blanchard, as the Gideon sent by the Lord, take it up and with his three hundred men that lap the water with their tongues, go forth for conquest, under the battle cry of 'The sword of the Lord and of Gideon.' The 'barley-bread dream has already begun to verge towards its fulfilment, as applied to Masons as such, for they are at war among themselves. In reference to the Midianites it is recorded, that, the Lord set every man's sword against his fellow, even throughout all the host. God is equally committed and engaged in the work of the overthrow of the hideous blackness of Freemasonry, as he was in that of the overthrow of the Midianites of Gideon's time; and therefore, his church militant will assuredly triumph in this conflict. The cry of defeat, of the vanquished, as God is true and his church on earth is faithful, shall ere long be appropriate as issuing from the 'House of the Temple' of Baal at Washington. For Masonry will faint, and die in the swoon."

Bro. J. S. Amidon, of Corry, Pa., writes a little late of Bro. Hinman's visit to that city. We hope this was only the beginning of much good work there. Bro. Amidon has for years held up the banner of a Christian testimony there, with few to cheer or help:

"We had quite a breeze in our quiet city when Rev. H. H. Hinman, on his way from Washington, D. C., stopped and gave us two lectures and distributed anti-secret tracts. The men of the Apron and Chain hold Bro. Hinman responsible for all they found in the tracts, and they all at once became very pious, and thought that the Rev. gentleman ought not to circulate slanderous literature, for it would drive the people away from him so that he could not do them good, if he would; that he ought to have approached the people in a way to have allayed their prejudices and disarmed their suspicion. But really the great trouble is, they want to be let alone as the devils did in the days of the Lord Jesus Christ; but perhaps that would not be best for them, nor us, nor for the cause of God and truth. I think Bro. Hinman has opened the way for more anti secret work for himself and others, if they can make it in their way to come through here. But I will say that the members of the United Brethren church did not get much credit to themselves in staying away from the lecture with all their profession of opposition to secret societies. What is profession if practice is lacking?"

OBITUARY.

The announcement of the death of the late Frank Miller, of Warsaw, N. Y., will be noted by many with more than ordinary interest. His connection with the substantial interests of Warsaw dates back to 1819, when he began a career of usefulness which has steadily increased, and now that he "sleeps" his works do follow him. Beginning in Warsaw, "an orphan and without relatives" he wrested a competency from the difficulties besetting his position and left to his children an inheritance that is better than gold. His pastor, Rev. J. E. Nassau, D.D., who knew him long and intimately has given his biography in few words, "His life was blessed and a blessing to his generation," In 1826 he began as an active opponent of the lodge and steadily maintained his opposition to the last. Putting principle above business or any worldly consideration he bore testimony in public and private against not only Freemasonry but whatever else he believed to be an offence of his Divine Master.

His early business life was associated with the beloved Isaac Preston, whose death at Lockport, Ill., occurred a few weeks ago. The two purchased a tannery and were in partnership till 1835.

His remains were committed to their quiet resting place in the cemetery of the beautiful town with which he had grown up, and from which his spirit departed to join the triumphant host, March, 27th. 1883. Another pillar of light set in the temple on high will be missed by the citizens of Warsaw and by those who visit the town to promote those reform movements which were dear to him and which he liberally sustained. J. P. S.

Thomas A. Fait died of consumption at his home in Loveland, Colo., March 13th, 1883, after an illness of three and a half years. He was born July 16th, 1838, and brought up in Hocking Co., Ohio. His parents (who still survive him) were zealous in their opposition to secrecy which left its impress on their children. The subject of this notice, while practicing medicine at Hopeville, Iowa, in 1870, was induced by a Masonic partner to join the lodge, taking two degrees in one night. He was so thoroughly disgusted with the oaths and ceremonies that he never, on any occasion, returned. Two or three years later, after reading some copies of the *Cynosure* handed him by a friend, he became a subscriber, re-

nouneed Masonry, and was ever after a radieal reformer, warning the people, both in public and private, against the evils of Masonry. Amidst the strongest persecution of his church (Methodist Protestant), he was bold in the defense of his principles; was also active in circulating the *Cynosure* and other reform literature. He was a Christian from childhood, and hence prepared for a triumphant death. Many times, as he saw death approaehing, he rejoiced in Christ as a complete Saviour.

Moses Shay.

Josiah S. Browne was born in Maugerville, New Brunswick, and died in Martintown, Wis., April 2, 1883, aged 78 years and 15 days. In early manhood he embraced religion and lived a consistent disciple of Christ until the day of his death. He was the father of eight children, five of whom are still living and with his erippled wife mourn their loss, but that is his eternal gain. He engaged early in the great Anti-masonic reform and not only worked for it himself but taught his children the same. Two of his sons are in the ministry and Eld J. F. Browne is lecturing, preaching, and teaching, in Kentucky. He died of a very painful disease, but amid all his sufferings he was sustained by his ever faithful friend and Saviour.

Kind friends and neighbors proffered their services both by night and day during his siekness and also two physicians attended him, so that all was done for him that could be done. I visited him only once during his siekness, at that time he seemed to be comparatively free from pain and was able to converse freely. He was conscious of his near departure and was ready and willing to go and be with Christ. He had arranged all his worldly business so that when the message came he had only to lie down and fall asleep in Jesus, quiet and as peaceful as a little child.

J. B.

Bible Lessons.

LESSON VI., May 6, 1883.—Peter Preaching to the Gentiles.—Acts 10: 30-44.

Golden Text.—"On the Gentiles also was poured out the gift of the Holy Ghost.—Acts 10: 45.

HOME READINGS.

The story foretold by Isaiah.....Isa. 53: 1-12.
The story foretold by Zechariah..Zech. 13: 1-7.
The story told to Christ's slayers.Acts 2: 22-42.
The story told to the Jews.....Acts 3: 11-26.
The story told to the Ethiopian....Acts 8: 26-40.
The story told to Cornelius.....Acts 10: 34-38.
The story told in Antioch.....Acts 13: 17-41.

Introduction.—We are now on the eve of a new era in the history of the church. For ten years the Gospel had been preached and thousands of converts had been gained. They were chiefly among the Jews, but the Gentiles had also been welcomed, if they would conform to the Jewish rites and become Jews at the same time they became Christians. Now the church was to be freed from the trammels of Jewish rites and ceremonies. A new era of missions to the Gentiles was to be inaugurated, and all nations were to be invited to Christ without becoming Jewish proselytes. "As loyal and believing Hebrews, the Jewish Christians could not contemplate the removal of Gentile disqualifications, without a distinct assurance that those enactments of the law which concerned them were abrogated by a divine legislator." The human instruments of this startling change were: (1) Paul, who had been driven from the Jewish synagogues, and directed by God to go to the Gentiles; and (2), at nearly the same time, Peter, the acknowledged head of the church at Jerusalem. How this enlargement of the church took place is the subject of the present lesson.—*Peloubet.*

NOTES.

"And Cornelius said," in reply to Peter's question why he had sent for him. This was in Cornelius's own house at Cæsarea. Cornelius goes on to relate the story of his vision. Four accounts are given of this vision, which should be compared together: (1) the direct narrative, (10: 1-7); (2) the account given by the messenger to Peter (10: 22); (3) Cornelius's own sccount to Peter (10: 30-32); (4) Peter's apologetic account at Jerusalem (11: 13, 14).

"Thy prayer is heard." In the actual words of the angel, "prayer" is mentioned before "alms"; whereas in the direct narrative (ver. 2), "alms" are mentioned before the "prayers."—*Schaff.* The angel is right. True prayer is the spirit from which true alms flow. Praying is no more opposite to good works than sunshine is opposed to fruits and flowers.—*Peloubet.* It must have been, in the nature of the case, a prayer for fuller light and knowledge of the truth.—*Plumptre.* It is to be observed further that "prayer" here is in the singular. This "prayer" was perhaps the crisis and consummation of many previous "prayers."—*Schaff*

As the two messengers of Cornelius were approaching Joppa about noon the next day, the Lord was preparing Peter for their reception. Peter, about noon, probably having fasted till that hour, went up upon the house-top to pray. The flat roofs of Eastern houses, to which access could be obtained from outside without passing through the rooms of the building, formed a convenient place for retirement (*Cambridge Bible*), and in a city like Joppa, and a house like that of the tanner, was probably the only place aecessible for such a purpose.—*Plumptre.* The outstretched sheet was a figure of the wide world; the four corners denoted the four quarters of the globe, to show that the whole world, North, South, East, and West, was included in the kingdom of God; and the enclosed animals showed that the Gospel was for all classes and conditions of men,—none, from the lowest to the highest, are excluded.

"God is no respecter of persons." The word used here denotes the act of showing favor to one on account of rank, family, wealth, or partiality, arising from any cause. It is explained in James 2: 1-4. It simply affirms that God will not save a man because he is a Jew, or because he is rich, or learned, or of elevated rank, or on account of external privileges; nor will he exclude a man because he is destitute of these privileges. But this does not affirm that he will not make a difference *in their character*, and then treat them *according* to their character, nor that he will not pardon whom he pleases. The doctrine may be thus stated: (1) the barrier between the Jews and Gentiles was broken down. (2) All men thus were placed on a level,—none to be saved by external privileges, none to be lost by the want of them. (3) *All* were guilty (Rom. 1: 2, 3,) and none had a claim on God. (4) If any were saved, it would be by God's showing mercy on such.—*Barnes.*

"Is aceepted with him." These words have been perverted as if they taught the superfluousness of faith in the doetrines of Christianity. It has been urged, if a man be only a good man, if he be religious and virtuous, he will be accepted by God, whatever his faith may be; it is not creed, but practice, that God requires. But evidently this is not the doctrine taught us in these words. Peter here asserts that there is no natural obstacle in the way of any one who fears God and works righteousness; that there is now no barrier such as circumcision, no external hindrance, but that all are equally aeceptable to God. As Meyer well puts it, "*is accepted* of him," indicates the capability in relation to God to become a Christian, but not the capability to be saved without Christ—*Gloag.*

Verses 38-41. Here we have an epitome of the Gospel, which is the power of God unto salvation: (1) his appointment by God as Prophet, Priest, and King; (2) his endowment with power; (3) his holy life and example, worthy of the Son of God; (4) his victory over the powers of evil; (5) the proofs of his good work and character by witnesses; (6) his atoning death; (7) his resurrection; (8) the complete proofs of his resurrection, and henee of his being the true Saviour, and of our immortality.—*Peloubet.*

"Judge of quiek (living) and dead." Christ *is now* the judge; his life and character are the standard by which every man is to judge himself; he shows what is the ideal of humanity, and so, how far we have fallen from it. He is also to be the judge, by announcing the divine judgments on the sons of men at the last day. The *living and the dead* are here to be taken, primarily, literally of all men, past, present, and to come; so taken, there is no objection to add, seeondarily, a spiritual meaning, and understand it to indieate both saints and sinners. Observe how both here and in chapter 17: 31, the judicial office of Christ is brought into prominenee; a phase of his character and work rarely mentioned in modern preaching. He is Judge, as well as Saviour.—*Abbott.*

"The Holy Ghost fell on all them which heard the word." The miracle proved that the plan of salvation which Peter announced was the divine plan, and that the faith which secured its blessings to the Jews was sufficient to secure them to the Gentile. A previous submission to the rites of Judiasm was shown to be unnecessary. It is worthy of note, too, that those who received the Spirit in this instance had not been baptized (comp. 19: 5), nor had the hands of an apostle been laid upon them (comp. 8: 17). This was an occasion when men were to be taught by an impressive example how little their acceptance with God depends on external observances.—*Hackett.* After this (ver. 47), they were received by baptism into the Church. The passage clearly shows that the Holy Ghost is not tied even to the most sacred divine ordinances; but it shows also the importance even of the external part of baptism, since men who had received the fullest outpouring of the Spirit were not exempted from it. It is presumption to say, "Because the form is not everything, the form is nothing."—*Stock.*

PROMPTINGS TO FURTHER STUDY.

Why is it not good to have respect of persons in judgment? What Old Testament declaration can you find to show that there is no respect of persons with God? What do we commit if we have respect to persons? Unto whom will God have respect; and what Old Testament passage proves it? Give a passage from the Pentateuch to show that God had regard for the Gentiles in his covenant of grace.—*Scholar's Quarterly.*

France Athirst for the Truth.—A sentence or two, culled from a recent letter received from one of our friends prominent in the conduct of the work of evangelization in France, and in a position to know whereof he writes, deserves to be transferred to these pages. "This land," he says, under date of Paris, December 11th last, "is thirsty for the truth. It seems from afar, perhaps, to be mad with atheism and 'free thought.' Do not be deceived by the roars you hear reaching you from across the ocean. There is of course here a set of brawlers; but they do not represent the majority of the more sedate and reflective minds. Had you seen yesterday the crowded audience listening to Father Hyacinth's earnest words of warning, or the humble people I addressed in a simple hall in this city, you would have been encouraged in the work of helping those who are endeavoring to bring this nation into full contact with the Gospel. Please do help us."—*Christian World.*

There are many church members who are so pitiably weak that they are constantly yielding to temptations What is the cause of this? Dr. T. L. Cuyler answers: "Starvation has reduced them to living skeletons. A Christian soul can not keep fat and strong on daily newspapers, or on the best of secular literature."

The light of truth is breaking in on a long darkened and sin cursed world, and "the unfruitful works of darkness" are hastening to their fall. Soon may it come.—*Sandy Lake News.*

OUR CONTRIBUTORS.

The *Cynosure* is happy to announce herewith a grand list of contributors and correspondents for 1883. To read their letters, study their arguments, compare their experiences, and drink with them at the fountain of truth, even Jesus Christ, will be the noble privilege of the readers of the *Cynosure.* The following is only a partial list. Arrangements are being made for the enlargement of the circle until it shall include every section of our country:

John G. Fee.
Rev. A. M. Milligan, D. D.
Pres. S. B. Allen, Westfield College.
Pres. C. B. Kephart, Avalon College.
Rev. Warren Taylor, Presbyterian, Ohio.
Prof. L. N. Stratton, President Wheaton Theological Seminary.
Prof. W. O. Tobey, editor *United Brethren in Christ.*
Prof. J. R. W. Sloane, D. D., of Reformed Presbyterian Theological Seminary.
Rev. Wm Johnston, United Presbyterian church, Iowa.
Revs. H. H. Hinman and P. S. Feemster, N. C. A. agents in the South.
Rev. J. C. K. Milligan, editor of *Our Banner.*
Thos. E. Kennedy, San Jose, California.
Mrs. M. E. Cook, Chicago.
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Mrs. E. D. Bailey, Worcester.
John Tanner, Jr., Kingston, Tenn.
Alexander Thomson.
John D. Nutting, Oberlin Theological Seminary.
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Rev Henry T. Cheever, Worcester.
Rev. David McFall, Chambers Street R. P. church. Boston.
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Elder J. L. Barlow, Baptist, Conn.
Elder A. L. Post, do., Pennsylvania.
Rev. C. C. Foote.
Gen. J. W. Phelps, American candidate in 1880.
Rev. P. B. Chamberlain, Congregational, Washington Territory.
Elder Nathan Callender, Pennsylvania.
George W. Clark, the "Liberty Singer."
E. E. Flagg, Massachusetts.
Rev. W. W. Ames, Wisconsin.
Prof. S. C. Kimball, editor *Christian Witness.*
Edmond Ronayne.
Rev. C. A. S. Temple, Reading, Mass.
Thos. Hodge, Esq., Chicago.
Rev. Geo. R. Milton.

FROM FOREIGN LANDS.

Rev. John Boyes, Louth, England.
Rev. Wm. Hazenberg, Cape Town, South Africa.
Rev. A. D. Zaraphonithes, Smyrna,, Turkey.
Rev G. H. Filian, of Armenia [now in this country.]
Henry M. Bissell, missionary in Guadalajara, Mexico

ANTI-SECRECY TRACTS

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The Christian Cynosure.

CHICAGO, THURSDAY, APRIL 26, 1883.

EDITORIAL LETTERS.

WASHINGTON ITEMS.

Mr. Ingersoll, at the funeral of an infidel named Mills, made a speech which closes thus:

"What can we say of death? What can we say of the dead? Where they have gone, reason cannot go, and from thence revelation has not come.. But let us believe that over the cradle nature bends and smiles, and lovingly above the dead in benediction holds her outstretched hands."

The man who speaks thus, after denying everything but simple matter and sensation, is a hypocrite. He knows there is no "nature" which has "hands" to stretch out. He is dealing in fiction at the grave, and over the dead which is mockery and cruel insult.

In the Star Route Trials the other day Ingersoll was angered by Merrick the opposing attorney, and seized an inkstand to throw at him. Apologizing to Judge Wylie he said no man should insult him, as Merrick had, with impunity. He would resist God himself if he should attempt it, at the Day of Judgment.

A Friend Quaker here told me he was taken to Ingersoll by an acquaintance, to see what a sweet-mannered, Christian-like gentleman he was. Ingersoll was uttering oaths of common, vulgar swearing and blasphemy! The Quaker's friend was mortified, and said, "Mr. Ingersoll, what is the matter?" "I'm mad," was the only explanation he gave. Now when Mr. Ingersoll calls on "God" to "damn" men and things which anger him, he believes there is a "God" who will "damn" or not. If he does believe, he is a hypocrite. If he does not he is a vulgar buffoon. In either case is he a philosopher?

Seizing on the Dead.—The next Sabbath after the lodges broke up young Ford's funeral, they had a new funeral service without noticing or notifying the father of the dead man. The Washington *Post*, April 16, says of it:

"Captain Thomasson and several representative members of the Union Veteran corps attended the church service in memory of their late comrade, Charles M. Ford, which was held at the Twelfth-street southeast Methodist chapel, yesterday morning. The funeral sermon was preached by Rev. Mr. Ryland, who took his text from St. Paul's address to the Thessalonians: 'But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not even as the rest which have no hope,' etc."

Frank H. Cushing, (see article "Among the Zunis") who had charge of the Zuni Indians here in Washington, boarded his Indians with Mr. H. V. Colton, whose family I found here in our head-quarters. He told me long and interesting stories of the Zunis and Frank H. Cushing, their leader and guardian. I was about to write out the demon-worship of these sinking Indians, when I saw the whole detailed in the *Cynosure*, from the *Century*. Other missionaries (so-called) are sent among those decaying remnants of mortality, by our government and paid by it! They are all Masons. And the godly temperance women here get those missionaries to make prohibition speeches for them in Masonic Hall. I have heard them. Cushing married while here, and has taken his young wife into those ante-chambers of hell where he has been adopted and become a Zuni.

Frederick Douglass has a government office in the City Hall here. In his address at Dr. Rankin's church on Emancipation day, April 16, he spoke with affection of the Republican party, lamented that it was losing its "cohesive power," etc.; but yesterday he exclaimed, "What need of a new party?" I answered, "If we take out of it the 228,000 votes given to Wirt in 1832, you will have to go for favors to the Democrats whom, in your speech, you called with just satire, 'Our old friends the Democrats.'" It takes but little foresight to see that, what with prohibition and anti-secrecy, there will be a "new party" whoever likes or dislikes it.

The Washington Star contains a note on the Gougar victory. The arguments and Supreme Court decision of the Wheaton College case governed and guided the case of Purdue University and the excellent President White. Hail to the victory of Mrs. Helen M. Gougar! The lodge is after the Illinois University at Champaign. Look to it! Look carefully to it!! This is the *Star's* paragraph:

"The great slander suit in Lafayette, Ind., between Mrs. Helen M. Gougar, the advocate of temperance and woman suffrage, and Chief of Police Mandler, involving a charge of adultery with Captain Dewitt Wallace, a prominent Prohibitionist and Republican candidate for the State Senate last fall, resulted in a verdict for Mrs. Gougar, in the sum of $5,000.

"Let the Righteous Smite me;" and he has. Good brother Lyman of Arcade, N. Y., writes cheerily about the Washington work, and warns me not to say "we" do it, when "all the glory belongs to God." Amen.

Sabbath was an eventful day here. Good men are drawing nearer to the reform and mere worldlings who hailed my coming, now turn away the face. "They shall hate you and separate you from their company," said our blessed Saviour.

Pray.—I have not requested through the *Cynosure*, the prayers of God's children since coming here. I never felt more deeply the need of them. Please pray for me.

FREDERICK DOUGLASS.

Washington, D. C., April, 17, 1883.

I last night attended the emancipation celebration at Dr. Rankin's, Congregational church. Hon. Frederick Douglass spoke. I can see no falling off in his wonderful powers. His speech was replete with political wisdom, and, what was far better, with reverence for God. As the speech was written and will doubtless be published, I will attempt no account of it. Douglass is the idol of the colored people, and he gave them judicious and wise counsels throughout, and his views were statesman-like, sound and good. Though moderately Republican, he showed that that party was in a state of incipient disintegration; and he pleasantly and wittily showed up the Democratic party in its savage cruelty to the negroes, and its cringing, fawning and bidding for their votes.

I shall see Mr. Douglass and let the *Cynosure* know what he thinks of the American party and its platform.

J. B.

THE CELEBRATED NECKER.

This remarkable personage was born in Switzerland, became a banker's clerk in Paris at the age of fifteen; married a poor but pious girl in his native Switzerland, who was possessed of great personal beauty and merit, and acquired an immense fortune.

Recommended by his integrity and talents, he became minister of finance to Louis XVI., when the French exchequer was prostrate and the country without credit. "He touched the dead corpse of the public credit and it stood up." His integrity displeased political gamblers and rings who wished to prey on the fruits of his labors. The weak monarch listened to their wishes and banished his minister. Almost a rebellion among the people forced the king to call him back. This was about 1789, when one in 250 of the whole French population were titular "nobles." The nobles and clergy were exempt from land-tax, road-taxes, the army conscription and liability to have soldiers billetted on them. In short the nobles and clergy ate the taxes; the people paid them. These privileged orders owned more than one-seventh of all the land in the kingdom which was thus exempted from public burdens, and both nobles and clergy lived (says Necker) in the most open and disgusting profligacy. The masses arose against these abominations; abolished the Bastile in 1789; beheaded their king in 1793, and guillotined their queen. Priestism and privilege produced Voltaire, Malescherbes and Rosseau. Necker was banished; Christianity abolished; the national debt repudiated; the pope crowned Bonaparte; and all ended in Waterloo, June 18, 1815. Necker died in peace at his childhood's home in Switzerland. The following aphorisms are from his book, written to stem the tide of lodge infidelity and blood:

"An innate fire languishes a long time unknown in a rough stone; that stone is struck, and we see issue out a splendid light. This is, perhaps, a faint picture of the state of the soul when death strikes off its fetters."

"The nature of the soul will always be as unknown to us as the essence of the Supreme Being; and it is one proof of its grandeur to be wrapped up in the same mysteries."

"The reason contains, in one point, the infinity of space and the immensity of time!"

"The Supreme Being, to whom all time belongs, seems to have sealed our union with futurity, by giving us foresight; placing in our heart the passionate desire of a longer duration than this life and hope of obtaining it."

"Sometimes I imagine that love, disengaging us from ourselves and transporting us beyond the limits of our being, is the first step toward an immortal nature."

"What, of all our interests, can be put in comparison with the slightest hope of pleasing the Master of a world."

"We should be miserably impoverished, if we should lose those comforts which we never possess but by the aid of our imaginations."

"It is the part of legislators, to form the august alliance which unites happiness with morality, and morality with the existence of God."

"There is a God! How is it possible to utter these words without veneration and awe? Compared with it all other thoughts are insignificant."

Our learned "Quaker Boy" in his grand article, (*Cynosure*, April 19) makes one mistake. He writes, "The evangelical clergy, or priesthood, if you please." Tut! tut!! A clergyman isn't a priest. See Heb. 8: 3, 4. So since Christ there are no priests but counterfeits and usurpers. But spite of this mistake "Quaker Boy's" article is resplendent.

A TOWN CLERK'S WARNING.

A friend who in quiet and retirement has studied closely the spiritual bearings of the late Sabbath uproar at a Christian funeral in Washington, suggests some thoughts which we are too apt to forget in the midst of our conflict. The vital principle, the pivot question, the real point at issue is whether the Lord Jesus Christ or Baal be God. The "town-clerk" of Ephesus made effective use of the warning that the uproar of Demetrius and his trade-union lodge of image makers might be called in question; let us see about the tumult caused by the Pythians, Grand Army and Mechanics at Washington, which has re-echoed across the whole country.

There is no doubt that the wisest of us are not beyond the deception of the devil, who would persuade all men that there is no issue of any consequence to be made against the lodge, and he is only too successful in keeping the real question out of sight. Therefore to God be the glory for interposing and overruling that the truth may be made manifest.

Now on this funeral occasion the lodges are anxious to have their rites (not the Christian) performed. On the other hand friends wish a Christian burial. They do not ask that any stay away, they do not exclude the lodges, but the *lodge worship*. They meet in a church dedicated to the Lord Jesus Christ; but the excluded rites are not directed to Christ, nor yet to the Father (John 5: 23: "He that knoweth not the Son, knoweth not the Father which hath sent him"); they are therefore heathen rites. Now if one of the chaplains could just have read a few selections from his lodge ritual all would have gone smoothly, no doubt. The devil would have been satisfied with a slight recognition. He once offered to give Christ all the kingdoms of the world and the glory of them for a moment's worship. But when there could be no compromise, and lodge worship is entirely excluded, and the power to which it is addressed ignored, while Christ is held up, and it is shown that he only hath abolished death, then Satan rages and he presses upon any whom he can influence to break up a peaceful meeting, and spread far and wide a lying report through the land.

How clearly is this fact seen in the lodge service which was arranged for the next Sabbath, when, in order that their services might not be disturbed, the aged parent, whose firmness for the truth had before disturbed them, was not invited. How wonderful, when we see with more clearness the number and the rage of the spiritual forces about us, do those words of Paul appear (Eph. 6: 10, 12): "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

"HOLDEN WITH CORDS."

"In human works, though labored on with pain,
A thousand movements scarce one purpose gain;
In God's one single can its end produce,
Yet still serve second to some other use."

This book resembles thus the Divine rather than the human work. Ordinary novels take the young reader over the story *siccis pedibus* (dry-shod) to the end of the tale; but this book teaches sound and beautiful morals from beginning to end. It warbles like a nightingale, whose first, and each succeeding note equals the close. Read, read the book, and win and woo your children to read it. The book is to be had of the publisher. Ezra A. Cook, Chicago, and at the *Cynosure* office.

Alexander Thomson.—If the readers of the *Cynosure* have one spark of "Promethean fire" in them, let them read over and over Mr. Thomson's poem, "Truth and Trick" in the *Cynosure* of April 19. The first stanza is an exquisite poem in itself. Read and re-read it.

—Secretary Stoddard left Chicago for the East again on Monday night. He will reach Washington after a brief stop in Ohio.

—The *Century's* contribution to the general understanding of the lodge system in Mr. Cushing's Zuni story, will be deeply interesting to any who are making the philosophy and origin of secretism a study. It will occur to many readers that, since Mr. Cushing is of an inquir

ing mind and has joined the Zuni tribe and their secret societies for the purpose of scientific investigation, it may be possible that he has joined the Freemasons for the same purpose. To join the lodge with such an end in view is certainly more commendable than is the case with a majority of Freemasons.

—Some of our friends have had some anxiety from learning of a difficulty between brethren Starry and Rathbun, in which the former felt that he had been wronged. We are thankful that it may be said that the wrong has been righted and forgiven in a Christian spirit, and the brethren again walk in peace.

—Bro. E. Ronayne returned from Iowa last week. After the meetings in Montrose and Charlestown, he held a Bible reading every afternoon and preached every evening for two weeks in Birmingham. He also visited Lebanon and Hebrom in the same vicinity, and in the former place exemplified Masonry by publicly working the third degree. The meetings throughout were well attended.

N. C. A. BOARD MEETING.

An adjourned meeting of the N. C. A. directors was held Apr. 21st at the office of the Association. A statement was made by the General Agent and Judge Farwell of the legal status of the case of a bequest made by way of trust deed by J. G. Wright, of Ogle county, Ill., to the National Association. By this deed property was left in the hands of a trustee to be sold, and $1,000 each given to the N. C. A. and the American Missionary Association. Suit has been made to set aside this deed and the question is whether, as a compromise seems to be out of the case, the case shall be defended or no.

The business transacted was in brief approving the action of the General Agent in the Ogle county suit; approving also of his visiting Washington, and making necessary payments for improvements; also arranging for a transfer of the title of the property to the Association when full payment shall be made.

THE WASHINGTON WORK.

President Blanchard's visit to Washington has been of great value to the country and the cause of reform. His letters have everywhere been read with the deepest interest, and many have been led to investigate who were heretofore indifferent. The universally expressed wish of friends is that he might remain to gather up the facts and send them broadcast over the land. The importance of this point is coming to be better understood, and the necessity of maintaining it more generally acknowledged. Discerning men see clearly that if the movement of 1826–32 had established such a headquarters in Washington and maintained a publishing house at the capital of our nation, the country would never have fallen under the dominion of the lodge as it has. The utterances of Adams, of Sumner, of Stevens, of Seward, of Wilson, of Webster, and of the giants of those days, would have been multiplied a hundred fold, and their clear ringing testimonies would have been scattered broadcast over the land.

But these brave men had other questions with which to grapple, and having driven the conflict to a successful issue they have passed on, leaving to us a work which they had not time and strength to achieve. The pioneer and dauntless leader of the anti-lodge reform has by his commanding presence, fearless utterances, analytic mind, and pungent pen inaugurated the movement and will urge it forward with all the energy of his great soul. Whether in Washington or elsewhere, his voice will be heard and his part *well done*. I know of no other man who could accomplish what Pres. Blanchard has achieved during the few weeks he has been in Washington. His presence at the capital has stirred the "Stygian Pool" from Maine to California, so that the adverse press catch eagerly at any *imaginary shadow* of an excuse to denounce him as a base, inhuman bigot, in the hope of parrying the heavy blows already dealt and which they discern approaching in the near future. All this has been done, but it could not have been accomplished—and would not have been done—had our general had no fortress to occupy and no footing on which to stand. Pres. Blanchard will do his part and each of us must do ours. He will speak, and his voice will be heard as the voice of no other living man on this question, and we must "build the house" and furnish the "sinews of war," to shelter the cause and perpetuate the testimony and warning in the heart of our republic until the last vestige of the Secret Empire is blotted out. Friends are recognizing this fact and some have responded; others will follow, and I hope the whole will be canceled in time to hold our next national convention within three blocks of our nation's capital.

J. P. Stoddard.

THE MORNING SUN DEBATE.

ELDER D. P. RATHBUN AND REV. F. W. EVANS DISCUSS THE MERITS AND DISMERITS OF FREEMASONRY.

Editor Cynosure:—The great debate on Freemasonry between our State lecturer, Rev. D. P. Rathbun, and Rev. F. W. Evans has closed. In some respects the contest was unequal. Mr. Evans had the advantage in eloquence and in shrewdness in taking advantage of every possible point so as to mystify and to give plausibility to his cause. He often set out in a strain of rapid speaking, uttering, a reporter said, 250 words a minute, and passing from point to point so rapidly that it was difficult for the closest listener to follow him, and at the end he would claim in a triumphant manner that he had met every argument and had demolished his opponent. Mr. Rathbun, on the other hand, was calm and deliberate, and while failing, in many cases, to show the sophistry and want of logic in his opponent, set forth the truth in a clear and convincing manner to every one who takes the Bible as the standard of faith. I am persuaded good has been done by the debate. Many of the strong points against Masonry have been presented in the hearing of men who would not come out to hear under other circumstances. These men heard not only the arguments against Masonry, but also the practical admissions that Masonry is revealed; and some, at least, are persuaded, as one who is neither an anti-secretist nor a Christian has said since, "Masonry is a pack of foolishness." The debate was conducted in a gentlemanly way on both sides. There were no personalities that could be considered offensive; no anger was manifested by either of the speakers. Excellent order was manifested by the assembled auditors, and much of the time the hall was crowded.

I will endeavor to present in this paper a brief outline of the arguments presented and positions taken by each of the speakers during the first two days, reserving the rest for a second paper. I will not take up the speeches in order, from the fact that to do so would require much repetition, as much of the ground was fought over and over again.

The leading argument of Mr. Rathbun was that Masonry professes to be a religion, and as a religion is anti-Christian. He showed how it claims to be higher than any and all the creeds and sects; that it claims to harmonize men of all faiths, that deists, Jews, Mohammedans, pagans, fire-worshippers and Christians kneel at one altar, and that the altar where all these kneel and worship in harmony cannot be a Christian altar. He affirmed that while Masonry requires a belief in God as the "Grand Architect of the universe," that the Mason's God is not the God of the Bible; that those who deny the divinity and personality of Christ are admitted to the lodge. Among them he mentioned Voltaire, and asked, Was Voltaire a Christian? He affirmed that Masonry claims to regenerate; to raise from the grave of iniquity to the faith of salvation; to save from sin; to introduce into a new life; to take by a theological ladder from earth to the grand lodge above; to admit to the Holy of Holies, etc., etc. He affirmed that Masonry professed to do all this without Jesus Christ, that it rejects Jesus Christ and permits no allusion or reference to him in any part of the rituals of Blue Lodge Masonry. He repeatedly set these things in contrast with Christianity. He supported his statements as to the claims of Masonry by many quotations from Masonic writers, such as Mackey, Oliver, Sickels, Steinbrenner, Chase, and others. He showed how those teachings conflict with Christianity by reference to such Scriptures as Jno. 14: 6; 5: 22, 23; 1 Jno. 1: 5–7; 4: 1–3; 5: 12; 2 Jno. 7; Jude 11, 12, 13, etc.

Mr. Evans in reply denied that Masonry was a religion. He admitted that Mackey and others so taught but he would not accept these authorities on that point. He tried hard to set aside Mackey. He would not permit Masonry to be judged by everything Masonic writers might say about it any more than he would permit the Christian religion to be judged by everything Christian commentators might say. He appealed to the Bible to teach Christianity, so he appealed to the ancient landmarks to teach Masonry. He denied that these teach that Masonry is a religion. His position was, that Masonry is a system of moral philosophy; that while not a religion it is in harmony with true religion; that its only religion is that in which all men agree. He emphasized this point and set forth as one of the beauties of the institution that it gathers into one fold, Christians, Jews and Mohammedans. He contended that the religion in which all men agrees cannot be anti-Christian. He quoted Mackey that "the religion of Masonry is pure theism," and said, "Pure theism is not a religion." He admitted that the name of Christ is not mentioned in Blue Lodge Masonry, yet contended that that does not prove Masonry anti-Christian since he is acknowledged in Knight Templar Masonry, and Knight Templars are sworn to espouse the Christian religion; then said Blue Lodge Masonry does not conflict with the Knight Templar degrees, therefore it cannot be anti-Christian. In further support of his position he affirmed that no Jew, Mohammedan, or pagan can become a Knight Templar. He also affirmed that the doctrine of the atonement is taught in this degree. He affirmed again that Masonry accepts the Bible as the Word of God; that the Bible is a part of the furniture of every lodge according to the 21st Landmark.

Mr. Rathbun admitted that the Bible is a part of the furniture of the lodge in Christian lands, just as the square and compass are, but proved by Chase that to require a belief in the divine authenticity of the Bible is a serious innovation in the very body of Masonry. He then showed by Mackey that Masonry does not require the Bible to be used in every land, that in a country where Judaism prevails the Old Testament is sufficient, and in Mohammedan countries the Koran might be substituted. He asked, "Is it not anti-Christian to tear the Bible in two to please the Jew? Is it not anti-Christian to put the Koran in place of it to please the Mohammedan?

Mr. Evans replied to this by saying that there is no proof that this has ever been done; that no traveler has ever reported that he found the Koran established for the Holy Scriptures in a Mohammedan lodge of Masons. As to Voltaire, he said first, that he was a believer in the Bible, but afterwards admitted that he did not believe in the inspiration of the Bible. He said Masonry does not require belief in the inspiration of the Bible, yet contended that it required belief in the Bible itself. (The nature of that belief he did not explain.) He said again of Voltaire, that he was a deist, but not atheist. In the same speech he denied that Voltaire was a Mason at all; said he belonged only to a spurious lodge which was repudiated by all English lodges.

He admitted that in the charges Masons use the gavel and other working tools to teach certain doctrines, such as regulation, satisfaction, etc., but affirmed that the tools were used only as symbols to teach the necessity of cleansing, etc. He then went to the Bible to prove that God taught by symbols, that the High Priests, the sacrifices, the blood of sacrifices, circumcision, etc., were symbolical. Since God used symbols it cannot be anti-Christian for Masons to use them. He said the blood of lambs did not take away sins, it only symbolized this, in some sense Masonic symbols do not take away sin they only symbolize the cleansing of the heart.

Mr. Rathbun asked him in reply to what Masonic symbols pointed for cleansing? He said Bible symbols all point to Christ Jesus and the blood of atonement. If Masonic symbols point to anything else save to Christ and his blood they must be anti Christian. He affirmed that Masonic benevolence is not Christian in its character. He set forth that all who are likely to become objects of charity are excluded from the lodge. Instead of saying, "Come unto me all the ends of the earth," as Christianity does, it says "Come all sound and able bodied men."

Mr. Evans admitted that Masonic charity is limited; said the Masonic lodge is not a poor house; the poor house is the only institution which cares for all the poor; churches look only after their own poor; lodges are as benvoelent as churches; have no right to take lodge funds to give to those who are not Masons; Masons as individuals are as liberal as anti-Masons, even more so; give in the lodge and give outside of the lodge. Gave instances of Masonic charity in the lodge and of large donations given by Masons outside.

Mr. Rathbun objected to Masonry as anti-Christian in that it interfered with marriage vows. Marriage is a divine institution, the parties are bound to mutual confidence; no man or body of men can lawfully come between husband and wife, yet the lodge does come between them and bad men in the lodge are made more intimate companions than the married wife. The husband spends night after night away from home until 12, 1, or 2 o'clock and refuses to tell his wife in what he has been engaged. Would he allow his wife to pursue the same course toward him?

Mr. Evans' answer to this was, that his wife might be a member of a secret society and do as he did if she wanted to. He said he never promised to tell his wife everything, and broke no marriage vow in keeping from her the secrets of Masonry. He also said that every man had secrets he never told his wife, he might be unwilling to tell everything he knew and might forget to do so; if such do not break their vows neither do Masons.

Mr. Rathbun objected again to the false assumptions of Masonry, that King Solomon, and John the Baptist, and John the Apostle were Masons. Mr. Evans admitted that these men were not speculative Masons, yet said John the divine could not have written the book of Revelation if he had not understood Masonry.

Mr. Rathbun objected to Masonry again because there are so many bad men in the lodge; said that judged by the character of its members in general it must have a bad effect on them. He illustrated by the conclave of Knight Templars which he witnessed in Chicago two years ago, which was characterized by drinking, dancing and disorder. Yet this was the Christian branch of the order. Mr. Evans' answer was that a moral order may have bad members; that at times police have been necessary to keep order at camp meetings. Not all are Israel who are of Israel. No human institution is so perfect that all its members are perfect. Church members dance as well as Masons. Masons suspend unworthy members as well as the church.

The above is an imperfect outline of the first two days' discussion. I do not claim to have given every point presented by either speaker, yet think I have given the strongest points on both sides. Considerable time was spent both of these days contending over authorities. Mr. Rathbun contending that Masonry is to be judged by the writings of its standard authors, and particularly he contended that Mackey is a standard author; Mr. Evans refusing to accept these authors only so far as suited his own ideas of Masonry. Mr. Rathbun carried the day in so far that after the first two days Mr. Evans did not dispute the authority of the books quoted, and confined himself to explaining the meaning of the language so far as possible to make it harmonize with Christianity. I will endeavor to give the account of the close of the discussion next week.

C. D. Trumbull.

The Scripture is the sun—the church is the clock whose hand points us to and whose sound tells the hours of the day. The sun we know to be sure and regularly constant in his motion; the clock *may* go too fast or too slow. We are wont to look at the sun to know the time of day, but where there is variation we believe the sun against the clock.

The Home.

TIRED.

Of all thy promises, O Christ,
This sometimes seems the best—
"Come to me, ye that labor,
And I will give you rest."
We get so tired, we cannot care
For many things. We creep
Like weary children near to thee,
And only pray to sleep.

We have been strong to dare and do;
We have gone forth to fight;
With force that led to victory
Have striven for the right,
Where thou hast called us we have gone,
With gladsome steps and free;
But what can worn out hearts and hands
Avail to do for thee?

We have gone forth to work among
Thy busy servants, Lord;
Oh, pleasant were the merry songs
We sang with sweet accord!
But night comes after the long day,
And we, by care opprest,
Come to thee, Master, in the dark,
And ask for leave to rest.

Oh, Jesus, thou wast weary, too,
And thou wilt understand
Why the unfinished tasks are put
From out the nerveless hand.
We thank thee for thy patient love
That gives to us its best;
We turn from all the world beside,
And come to thee for rest.

—*Marianne Farningham.*

HOW TO PUT ON STRENGTH.

How, then, shall we put on strength? We answer, *on our knees!* No man ever puts on spiritual strength except on his knees. It was there that Jacob found it when he had "power with God and prevailed;" it was there that the apostles found it. When Peter stood forth and preached to the multitude, that day of Pentecost was the day of power; it was the Spirit's power; but how did the apostles put it on? Upon their knees; in those days of prayer; in the upper chamber in Jerusalem. Oh, brethren! it is upon our knees that the church must now put on its strength! "Awake! awake!" It is God's call. When we ourselves have risen to the consciousness of our need, we may then take hold upon God and cry, "Awake! awake, O arm of the Lord!" Let us put on the strength of the Word, as the apostle did when he shunned not to declare the whole counsel of God. Let us put on the strength of the ministry, as Paul did when he went forth in the fullness of the blessing of the Gospel of peace. Let us put on the strength of the Spirit, as the early church did when it was endued with power from on high. Then shall our work be "mighty, through God, to the pulling down of strongholds." Then shall we return from the conflict as Israel did from the pursuit of the Midianites, exclaiming, "The sword of the Lord and of Gideon!" Then shall the church be "a praise in all the earth," and men shall say, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"—*Dr. W. M. Paxton.*

POWER OF EXAMPLE.

New converts, watching old professors, observe crooked ways; they instinctively conclude that if these do well enough acting thus, so may they; and hence they are enfeebled. Like a stream which, in its own channel, is pure, till it joins a muddy one running the same way, and gets turbid, so are young converts often hindered by those whose influence should have helped them. Pray let us not hinder those who would run well but for our faulty service. Even a watch, if wrong, may mislead a few; but a Christian is said to be a town clock, which will set many right or wrong. May we, therefore, be so regulated and kept right, that we may blessedly influence those around; remembering how human nature is apt to follow, prone to evil, and hence needs the best and safest patterns. Influence too is posthumous: it lives when we die. "Being dead, he yet speaketh," is not only true of Abel, but of Joseph, Moses, David, Stephen and Paul. See how influence lives and spreads! Gibbs wrote a book which led Baxter to Christ; Baxter wrote "The Saints' Everlasting Rest," and Doddridge was saved; Doddridge wrote "The Rise and Progress of Religion in the Soul," and Wilberforce was converted; Wilberforce wrote his "Practical View of Christianity," and the Lord blessed it to Leigh Richmond, whose "Dairyman's Daughter," and other works, have brought hundreds to God? O for the baptism of fire, the gift of the Holy Ghost, that we may be sanctified, and fitted for the Master's use.—*Wesleyan Messenger.*

GLEAM ACROSS THE WAVE.

Rev. Spencer Compton, the earnest evangelical minister at Boulogne, France, relates the following incident:

"During a voyage to India, I sat one dark evening in my cabin, feeling thoroughly unwell, as the sea was rising fast, and I was but a poor sailor. Suddenly the cry of 'Man overboard!' made me spring to my feet. I heard a trampling overhead, but resolved not to go on deck, lest I should interfere with the crew in their efforts to save the poor man. 'What can I do?' I asked myself, and instantly unhooking my lamp, I held it near the top of my cabin and close to my bull's eye window, that its light might shine on the sea, and as near the ship as possible. In half a minute's time I heard the joyful cry, 'It's all right, he's safe,' upon which I put my lamp in its place.

"The next day, however, I was told that my little lamp was the sole means of saving the man's life; it was only by the timely light which shone upon him that the knotted rope could be thrown so as to reach him."

Christian worker, never despond, or think there is nothing for you to do even in the dark and weary days. Looking unto Jesus, lift up your light; let it so shine that men may see; and in the bright resurrection morning, what joy to hear the "Well done!" and to know that you have unawares saved some soul from death.—*Christian Herald.*

NOT ASHAMED.

Justice McLean, of Ohio, heard a minister preach. He had been a skeptic, and this minister spoke to him in such a way as to convince him of the truth and necessity of the Christian religion. He was led to see how Christ had died for him, and was born again. He went home. He had hardly gotten there before he said: "We are going to have family prayer; let us go into the drawing-room and pray together."

"But," said his wife, "there are four lawyers in there; they have come to attend court. Let us go into the kitchen to have prayers." Judge McLean replied: "Its the first time I ever invited the Lord to my house and I don't propose to invite him to the kitchen by any means.

He went in to those lawyers, and said: "My friends I have found out that Jesus died on the cross for me; I have given myself to him, and now I propose to invite him to my house. You may do as you please—go or stay. But I am now to make my first prayer in my own house."

They said they would very much like to stay, and did stay. From that day Judge McLean lived a consistent Christian life.—*Ex.*

OUR BOYS AND GIRLS.

LIVES OF CELEBRATED WOMEN.

MARY LYON.

Near the beautiful Female Seminary at South Hadley, Mass., known and loved by noble mission workers in every portion of the globe as Mt. Holyoke, stands a beautiful Italian marble monument, with the following inscription on the west side:

MARY LYON,
the founder of
Mount Holyoke Female Seminary.
For twelve years its Principal,
and
A teacher for thirty-five years,
and
Of more than three thousand pupils.
Born February 28, 1797,
Died March 5, 1849.

On the north side:

"Give her of the fruits of her hands, and let her own works praise her in the gates."

On the south side:

"Servant of God, well done,
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

On the east side her own noble utterance in the last instruction she gave to her school:

"There is nothing in the universe that I fear but that I shall not know all my duty, or shall fail to do it."

To sketch the life and great work of her whose dust reposes under this monument, is now our pleasant task. She was born, at the time already intimated, in Buckland, Mass., the fifth of seven children. Both her parents were noted for their piety, and her mother was also said to have had more than usual force of mind. Her father died while Mary was in her fifth year. To her mother she was, therefore, chiefly indebted for her early care and training, and how well she was prepared for the task may be seen from the following extract, written long afterward by Mary herself: "Then came the first cold winter of widowhood. How mournfully did the cheerful fire blaze in the domestic hearth, as we gathered around that bereaved family altar. What child of that household could ever forget those extraordinary prayers of the sorrowing mother for the salvation of her fatherless children, as they were offered up, day by day, through all the long cold winter? Before that mourning day again came, the eldest, while yet a child, professed to love the God of her fathers. As the remaining six were gathered in one by one, and all before they had passed the years of their youth, the mother failed not to refer to her own agonizing prayers during that first winter of her widowhood."

It was supposed from what Mary said to some of her early friends that she was the subject of a change of heart in 1816, which would be her nineteenth year, and that the instrumentality which the Holy Spirit employed was the simple explanation of Bible truth by her grand-uncle.

Soon after this she was engaged in teaching school, receiving as compensation seventy-five cents per week with board; and to prepare herself better for this work she entered the Sanderson Academy, at Ashfield, in the autumn of 1817. It was here her superior powers of mind were first manifested, and friends began to take a special interest in what they rightly judged to be a mind only needing a little polish to shine with uncommon brilliancy. The funds she had obtained from a brother, and by spinning, weaving and teaching, were soon expended, but the Trustees of the Academy, to prevent her leaving, offered her the free use of its advantages, when she took all the housekeeping materials she had gathered, and which was then common for young ladies to gather with certain objects in view, and exchanged them at a boarding-house for board.

Being thus prepared for teaching, she found no difficulty in finding employment, and when she had gathered, in her work, additional funds, in 1821, in pursuit of still higher qualifications, she entered Rev. Joseph Emerson's school, in Byfield, Mass. It was while attending this school that her religious character was more fully developed, and that she obtained boldness to witness for Christ.

She soon after this was engaged to teach in the academy which she herself had first attended, viz.: at Ashfield, and where she continued until persuaded by Miss Grant to join her in school at Londonderry, N. H. This school was not, however, held in winter, hence she taught, at the same time, in Buckland, a winter school, and when Miss Grant moved her school to Ipswich, Miss Lyon accompanied her, but still continued her independent school and God abundantly blessed her labors and gave her favor in the sight of the people. He was preparing her and preparing the people for the great work she was by and by to perform at South Hadley. But it was not all a preparatory work. She sent out numerous teachers from these schools, imbued with her unselfish spirit, and wherever they went they created an enthusiasm in behalf of education and religion, so that to have been a pupil of Miss Lyon, was considered the very best recommendation for a school. Finally, viz.: from 1830 to 1834, she gave her whole time to the Ipswich school, and while here she meditated on the establishment of such a school as Mt. Holyoke, until it became, to use her own words, "as fire in her bones." She felt that many noble minds were left, to use the figure of Gray—

"To blush unseen,
And waste their sweetness in the desert air,"

because of the expense attending the obtaining an education, and she determined to overcome it, and, finally, succeeded by establishing the Seminary at Mt. Holyoke, where an education could be obtained at a rate much below what was charged at similar establishments.

But it was a difficult task. The value of female education was not estimated then as it is at the present time. The country was comparatively poor, and men were not in the habit of giving large sums for any purpose, and it was a very easy matter to find an excuse against contributing to what was then only and experiment, but Miss Lyon met and surmounted all these difficulties. Her first work was to disseminate information by the circulation of a well-prepared circular, and then afterward by personal application. She had considered well the difficulty of the undertaking, but she had strong faith in the God of providence.

Nor was her trust disappointed. She was about to experience the truth of the Psalmist's declaration, "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass." On September 6, 1834, a few friends, whom Miss Lyon had enlisted by correspondence, met in her parlor, and, after talking over the whole matter, appointed a committee to take steps to raise funds, etc. Miss Lyon herself went to work and raised from her lady friends one thousand dollars, to meet the outlay of carrying on the project. After awhile the question of location was settled, and Rev. Roswell Hawks secured to collect funds for the erection of buildings. With the aid of Miss Lyon, who often accompanied him in his work, some progress was made, and the corner-stone of the building was laid October 3, 1836. In the meantime she had enlisted, or rather, as she herself believed the Holy Spirit had inclined their hearts to her project, such men as Joseph Avery, of Conway; Deacon A. W. Porter, of Munson, and Deacons Safford and Williston, and in such hands there was no danger of a failure. Accordingly this now celebrated school—celebrated not only in our own land for its noble work of Christian education and the noble teachers it has supplied in almost every portion of our land, but celebrated in almost every portion of the world for the missionaries it has educated and sent out to redeem our lost race by leading them to accept

and serve the only Saviour, and, we doubt not, also celebrated in heaven as the place where so many have been born into the kingdom of our Lord and Saviour Jesus Christ—was opened November 8, 1837, a little over three years after the little meeting in Miss Lyon's parlor at Ipswich. The peculiarities of the Seminary are so well known that we need only name them: First, there were no day scholars, all the pupils were required to room and board within its walls. Secondly, to lessen expense, and bring the cost of female education to rates that the middle classes could afford it, and to educate the young ladies in domestic matters. All the work in the building was to be performed by the teachers and pupils; and, thirdly, it was to be a school where direct and persistent efforts were to be put forth for the salvation of the souls of the pupils. And wonderful was the success it met with in all these respects. There were few years, indeed, during the period of Miss Lyon's life, when it was not visited with the special influences of the Holy Spirit, so much so that in Miss Lyon's latter years, when speaking of the death of loved ones, who studied within its walls, she could say, "I thank God that I have not yet heard of the death of any pupil of this beloved Seminary who was without a hope in Jesus." But her twelve years of busy labor soon came to an end. In February, 1849, a pupil died of erysipelas, and the whole school was very much affected by it, and Miss Lyon, at the time being not in her usual health, was specially affected, and, feeble as she was, she desired to take advantage of the condition of the loved one before the spirit had fled for the spiritual welfare of the whole school. She accordingly met with them in the hall, and, in the words of one who was present, "she wished to lead us to turn from the trying circumstances in which we were placed, and follow that dear dying one up to the 'celestial city,' and as its pearly gates open to receive her, look in and catch a glimpse of its glories. She seemed to have a most enrapturing view of heaven, and with a full heart exclaimed, 'Oh, if it were I how happy I should be to go,' but added, 'not that I would be unclothed while I can do anything for you, my dear children.'"

It was in this address that she uttered the noble sentiment which is written on her tombstone. The time at which she too should hear the welcome voice, "Come up higher," was only a few days further off, and her busy brain ceased its earthly work. The same disease that had taken her pupil called her away, but it was to a Saviour she loved, and to a heaven she longed for, and now her body awaits the resurrection of the just in the ground of the Seminary, the child of special labor and prayers.—*Christian Press.*

IT'S ALL THE LITTLE BOOK.

Something more than a year ago, as the writer was sitting in a railway carriage, a pleasant voice sang out:

"Paper, sir; paper, sir; morning paper, lady?"

There was nothing new in the words, nothing new to see a small boy with a package of papers under his arm; but the voice, so low and musical—it's clear, pure tones mellow as a flute, tender as only love and sorrow could make them—called up hallowed memories. One look at the large, brown eyes, the broad forehead, the mass of nutbrown curls, the pinched and hollow cheeks, and his history was known.

"What is your name, my boy?" I asked, as, half-blind with tears, I reached out my hand for a paper.

"Johnny ———;" the last name I did not catch.

"Can you read?"

"Oh, yes; I've been to school a little," said Johnny, glancing out of the window to see if there was need of haste.

I had a little brother once whose name was Johnny. He had the same brown hair, and tender, loving eyes; and perhaps it was on this account I felt very much disposed to throw my arms around Johnny's neck, and to kiss him on his thin cheek. There was something pure about the child, standing modestly there in his patched clothes and little, half-worn shoes, his collar coarse, but spotlessly white, his hands clean and beautifully molded. A long, shrill whistle, however, with another, short and peremptory, and Johnny must be off. There was nothing to choose; my little Testament, with its neat binding and pretty steel clasp, was in Johnny's hand.

"You will read it, Johnny?"

"I will, lady; I will."

There was a moment—we were off. I strained my eyes out of the window after Johnny, but I did not see him; and, shutting them, I dreamed what there was in store for him—not forgetting His love and care for the destitute, tender-voiced boy.

A month since I made the same journey and passed over the same railroad. Halting for a moment's respite at one of the many places on the way, what was my surprise to see the same boy—taller, healthier, with the same calm eyes and pure voice.

"I've thought of you, lady," he said; "I wanted to tell you it's all the little book."

"What's all the little book, Johnny?"

"The little book has done it all. I carried it home and father read it. He was out of work then, and mother cried over it. At first I thought it was a wicked book to make them feel so bad; but the more they read it the more they cried, and it's all been different since. It's all the little book; we live in a better house now, and father don't drink, and mother says 'twill be all right again."

Dear little Johnny, he had to talk so fast; but his eyes were bright and sparkling, and his brown face all aglow.

"I'm not selling many papers now, and father says maybe I can go to school this winter."

Never did I so crave a moment of time. But now the train was in motion. Johnny lingered as long as prudence would allow.

"It's all the little book," sounded in my ear; the little book that told of Jesus and his love for poor, perishing men. What a change! A comfortable home; the man no more a slave to strong drink. Hope was in the hearts of the parents; health mantled the cheeks of the children. No wonder Johnny's words came brokenly! From the gloom of despair to a world of light; from being poor and friendless, the little book told them of One mighty to save, the very Friend they needed, the precious Elder Brother, with a heart all love, all tenderness.

Would that all the Johnnys who sell papers, the fathers that drink, and mothers that weep over the ruins of once-happy homes, took to their wretched dwelling the little book that tells of Jesus and his love! And not only these, but all the Johnnys that have no parents, living in cellars, and sleeping in filth and wretchedness—would that they could learn from this little book what a friend they have in Jesus.—*Appeal.*

BAND OF HOPE BIBLE LESSON.

ANCIENT EXAMPLES OF THE FALSE RELIGION.

Golden Text.—*Righteousness exalteth a nation but sin is a reproach to any people.—Prov. 14: 34.*

Ques. 1. What is the subject of this lesson?

2. Repeat the Golden Text.

3. Were the Jews obedient to God's laws? *Ans.* No; they kept backsliding into idolatry.

4. What is the first instance of their worshiping other gods? Ex. 32: 1–7.

5. Why did Aaron proclaim a feast of the Lord? Ex. 32: 5. *Ans.* He wanted to mingle as much of the true worship with the false as he could so as to soothe his conscience by making it not appear quite so much like idolatry.

6. Is false religion always the most dangerous when it bears an outside resemblance to the true? *Ans.* It is; just as a counterfeit coin is the most dangerous the more nearly it resembles the genuine.

7. What is the history of the Jewish nation after the death of Joshua till the time of the kings? Judges 2: 11–19.

8. What did Jeroboam do a number of centuries later? 1 Kings 12: 28, 29.

9. Why did Aaron and Jeroboam both set up golden calves? *Ans.* As a symbol of Osiris, the sun, which was worshiped in Egypt under the form of an ox.

10. What do we learn from this? *Ans.* That the Israelites were continually going back to the old sun worship from which Abraham was called to come out.

11. What did another king of Israel do? 1 Kings 16: 32, 33.

12. What was the worship of Baal? *Ans.* Similar to that of the golden calves. It was the worship of the sun, the life-giving principle of nature, and the most ancient form of idolatry.

13. What are we told about Jeroboam? 1 Kings 14: 16.

14. If our rulers do not fear God what will be the effect on the people? Ps. 12: 8; Prov. 29: 2.

15. What did the Lord threaten to do to Israel if they disobeyed him? Deut. 28: 36.

16. Was this threatening fulfilled? 2 Kings 25: 8–12.

17. Are there facts in the history of our country which show that God has a peculiar care for us? *Ans.* Our whole history as a nation from the landing of the Pilgrims down to the present day is full of wonderful illustrations of God's guiding hand.

18. If we refuse to serve him can we hope to escape punishment any more than did his ancient people?

19. What practical truths do we draw from this lesson?

That a mingling of the true religion with the false is the most dangerous and corrupting of any kind of false worship.

That human beings are prone to idolatry.

That wicked rulers make the people they govern wicked.

That God will punish the nation that refuses to serve him.

LESSON STORY.

There is an incident told of George Washington which illustrates his habit of constant dependence on God for protection and success during the trying period of our revolutionary struggle.

A neighbor of his who was a strong Tory and had always predicted a speedy and ignominious failure for the American armies, once overheard the General engaged in solemn prayer to God for his blessing on the colonies in their war for Independence. From that time he ceased his predictions of defeat and disaster, saying, "That an army with such a man for its commander-in-chief must conquer." History has many times proved the truth that God is with that nation whose rulers are men that fear and honor him.

The boy of to-day may not twenty years hence be President or even Governor, but he will hold a very important office, for he will be one to elect presidents and governors. And whether our future rulers shall be good and true men, ruling in the fear of God, or unscrupulous, ambitious, wicked men, dishonoring God and disgracing their country, depends very much on the boys who will be voters twenty years from now. "The boy is father of the man," and men who drink and smoke, who join secret societies, profane's God's name, and have no regard for the Sabbath will be likely to choose rulers like themselves.

We will never have civil service reform worthy of the name while secret societies exert the influence they now do over politicians, political parties, and the various departments of the government service.—*Evangelical Repository.*

TEMPERANCE.

GEORGE W. CLARK'S LECTURE ON TOBACCO.

George W. Clark spoke last Sunday evening in the M. E. church parlors on Tobacco and Its Effects. The speaker opened the service by prayer followed by a song and a scriptural reading. After asking the privilege of sitting down while addressing the audience he proceeded to say that the frivolous use of this Indian weed is most irrational, illogical, unphysiological, whether chewed snuffed or smoked. It is a perversion of manhood and no valid reason can be given to justify or excuse this habit or mania of tobacco using. Nicotine contains no nutriment, supplies no waste or want of the physical system. It neither antidotes disease nor aids the intellectual powers. It is no friend to moral purity nor religious spirituality and on no rational theory can its use be excused. I do not say it is good for nothing, for it is an active poison, and may be used successfully as an exterminator of flies, moths, bugs, ticks, etc., and is an infallible remedy for lice on lousy cattle, and for killing fleas on dogs. Give it its due. Doctors administer it to prostrate the forces in men and animals and it does it most effectually. So poisonous is it that one dram of nicotine is equal to the same amount of prussic acid. The smallest drop it is possible to hold on the head of a pin when placed on the nose of a mouse will throw it into paralysis and kill it in less than no time. The refuse of a quid after the juice has been extracted, if swallowed by the habitual user of the weed would make him sicker than the whale was when he tossed Jonah on dry land. It contains the very breath of disease, and produces blindness, deafness, rheumatism, idiocy, apoplexy, paralysis and a thousand other ills. Cases of violent death from tobacco paralysis are becoming alarmingly frequent, and a large per cent of the sudden deaths now occurring are attributable either directly or indirectly to the use of tobacco. Cancers on the lips and mouth are becoming more frequent every day. Many a poor sickly woman who is supposed to be dying of consumption is in reality pining away from the effects of inhaling her sweet husband's tobacco breath. Tobacco throws off two of the most deadly gasses known, viz: carbonic oxyde and carbonic acid gas, and few husbands and fathers realize how they are endangering the health and lives of their children and wives by filling their homes, their offices and stores with this poison smoke. Men on the street go puffing it into the face of the lady with whom they are riding or walking. What would they think of a lady who would be guilty of such a breach of manners?

Another evidence that it is not fit to use is that it makes every one deathly sick when they first begin using it. The speaker referred to his own experience and thanked God that he had been led to stop its use before it had become a confirmed habit. It creates a thirst for strong drink by exhausting the saliva which was placed in the mouth to assist digestion. Not every one who uses tobacco becomes addicted to strong drink, but many of them do. It is acknowledged that not many of our women die suddenly and not many of them use tobacco. The southern women have a most disgusting habit of "dipping," and one house in New York manufactures, it is said, one hundred barrels of the strongest kind of Scotch snuff a month especially for this southern trade; but as a rule women do not use tobacco in any form. Why should our animal economy which naturally revolts at the use of it be subjected to such violations? Man has no right to entail on his offspring the evil effects consequent upon its use. We should never forget that inexorable law of retribution, "The iniquity of the fathers shall be visited upon the children to the third and fourth generation." It brings young men and boys into bad company. Smoking, drinking, rowdyism and crime are almost inseperable. Take a drink and take a cigar are synonymous terms. The wooden Indian with his handful of wooden cigars, and the bloated Bacchus grinning over his favorite glass go hand in hand and stand side by side on every business street. You seldom find a man who argues that the use of tobacco does any good. Nicotine feeds disease instead of healing it. It reduces its dupes to the most abject slavery. Alcohol victims are not more firmly bound. Many is the man who has endeavored to break off the habit and found it impossible. The speaker advised the boys to let it alone, and remarked that it was not necessary to caution the girls, which showed that he was not as well posted about the girls as he was fifty years ago, for it is a fact that too many of the girls of to-day know the taste of cigarettes. The speaker was obliged to close his discourse rather abruptly as his time was up, and after another song the meeting closed.—*Danville Advertiser.*

THE CAVE OF INIQUITY.

A man who is sunk in the darkness at the further end of a cave, may see by the light of day that is effused into the entrance, all who enter therein; their motions; what they do, etc., while they, on their part, can see nothing.

So it is with the man who is sunk in the darkness and iniquity of the Masonic lodge. He can see clearly by the light of heaven all the honest, unsuspecting men who walk in the light; can watch their motions; speculate upon their failings, and pierce them with the hidden shaft of scandal, outrage and falsehood, while he, the vilest of wretches escapes with impunity. OUST-HIM-OUT.

The Czar has signed a decree abolishing all secret societies in Russia. The time is coming when other governments will be compelled to adopt measures for their own protection against the machinations of these organizations, which have no right to exist under any government.

NEW BOOKS.

The Good Templar lodges have at length begun the work of publishing temperance literature and the first book, "*The People against the Liquor Traffic,*" has been issued by their committee through its agent, Rev. A. J. Jutkins, late presiding elder of the M. E. churches in Chicago and vicinity. The volume contains a number of addresses by John B. Finch, of Nebraska, a young and earnest advocate of temperance and Good Templarism. In spite of a boundless self-conceit, Mr. Finch is attractive and eloquent, and his services have been in great demand in the West. His six lectures are more attractive for the general reader than the vast majority of such addresses through their diversity of argument and anecdote, and they are supplemented by three lectures, entitled "Are Liquor-dealers entitled to Indemnity," "Loyalty to Law" and "Practicability of the movement proved by its Success." Mr. Finch does not forget to use his opportunity of calling attention to the Good Templar lodge; but he does this in order to make the false impression that this secret order is the backbone of the temperance movement.

To the *Ancient Classics* series of the Elzevir library, which began with Trollope's *Cæsar*, have been added *Cicero* and *Herodotus*. As it is the design of these works to present to English readers only so much of the life and works of these great historical names as shall give them a fair insight into the character and history of the subject, of the times in which he lived and of his literary works, they are not of large compass, but present in very convenient form all the essential particulars. The life of *Cicero* is by Rev. W. L. Collins, who beside a fine admiration for the statemanship and oratorical power of the great Roman, appreciates quite fully his failings also, and the political and social character of his times. In addition to the biography of Cicero, his voluminous correspondence, his essays, his philosophy and his religion are treated with much freedom and fairness, judicious translations from his writings giving the careful reader an excellent knowledge of one who must be regarded as among the greatest men of the ancient republic.

The volume on *Herodotus* opens to many readers the treasures that are locked up in a dead language to the multitude. Little is known of the life of the "father of history," and he would be forgotten but for his skill in making the lives of other men immortal. This work is therefore an extended review of his writings, an English epitome of them of a most interesting and instructive character, and few will find any history of modern times more so. These books are sold at the remarkable price of 30 cents per volume in cloth, well printed and of about 170 pages each.

The *North American Review* for May is unusually timely in its discussions of topics prominent in the public mind. Senator John T. Morgan writes of "Mexico," and sets forth the considerations of commercial advantage and international comity which are rapidly bringing about a more cordial understanding between that country and the United States. The Rev. William Kirkus, taking occasion from Bishop McQuaid's charges respecting the decay of Protestantism, makes a vigorous counter charge upon the papal system in an article entitled "The Disintegration of Romanism." In "Emerson and Carlyle," Edwin P. Whipple discourses with all his old-time keenness of psychological insight and perfection of literary form upon the strangely diverse mental and moral characteristics of those two great thinkers. Prof. Felix Adler offers "A Secular View of Moral Training," arguing that the current skeptical habit of thought demands an independent system of practical ethics, based primarily on observation rather than on revelation. "Communism in America," by Prof. Alexander Winchell, gives very forcible expression to the apprehensions of those pessimistic observers of the trend of events in this country who think that they see in our political and social development all the signs of impending national decay. The other articles are "Affinities of Buddhism and Chrisianity," by the Rev. Dr. James Freeman Clarke; "Woman as an Inventor," by Matilda Joslyn Gage; "College Endowments," by Rossiter Johnson; and "Extradition," by A. G. Sedgwick,

THE CHURCHES.

—Mr. Moody, the Evangelist, with his family, sails for America April 24. He expects to hold a conference of prominent Christian workers at Northfield, Mass., in August.

—Rev. A. J. Chittenden of Rockford, Ill., was on Thursday evening extended a call to the pulpit of the College Church, Wheaton; Pres. C. A. Blanchard after a very successful service of five years having resigned that he may give attention to duties demanded by the College abroad. The church is highly favored in that, while sorely regretting the necessity of a change, they have secured the aid of a brother of recognized and fine ability, and an earnest reformer who has not been without his own experiences in this war for Christ against the lodge foe.

—The United Presbyterian churches are showing a noble enthusiasm in raising their Quarter-centennial fund. Reports from individual churches read like revival times.

—The Virginia United Brethren conference adopted a very sweeping resolution against all papers that "criticise the legal actions of the constitution authorities of the church." The brethren did not perhaps notice that this sounds as if they wanted to vote somebody infallible. They ought by all means to candidly read the *Richmond Star* and *United Brethren in Christ* between this time and the next conference.

—The New York *Witness* says: "We deem it a duty to notify our readers that the Rev. P. A. Seguin, who has so often been permitted to use our columns in advocacy of his work as an expriest among the French, is unworthy of confidence." Mr. Seguin has also written freely in the *Cynosure* of his work in New York. It is no pleasure to note his fall.

—Their has been a time of refreshing at Brockport, N. Y., in which, thus far, two hundred and thirty-two souls have found peace and joy in believing and have become new creatures in Christ. There has been preaching by a Mr. Davidson, an Evangelist.

—Revivals continue to be reported from various parts of France. Among the latest is that in the Cevennes, called the Sinai of France, from the fact that the ancient Huguenots fled to this region of basaltic mountains, there to have the priviledge of worshiping God as they pleased. The meetings are described as most enthusiastic.

—Messrs. Moody and Sankey met with their usual success when at Leeds and Manchester, England. Extensive preparations were made at Leeds. The coliseum seated four thousand people. Deputations visited all the workshops and invited all the workmen to attend the meetings; the result of the effort was crowded meetings every morning. Woman's meetings were held in the afternoon, and the evening meetings were devoted to men.

—There is a wonderful revival of religion taking place at Adana, one of the most important cities in the old kingdom of Cilicia, Asia Minor, The American missionaries have been laboring prayerfully for many years in this great Turkish city with varying success, and now the harvest time has come.

—Mr. Walter C. Jones, who, nine years ago, gave the English Church Missionary Society $360,000 for a work in China and Japan, has recently made a thank-offering of $400,000 for the recovery of his son from sickness. Four years ago he gave $175.000 to found the Indian Native Church Missionary Fund.

—Major C. H. Malan died at London some months ago. He was born in 1837, and that in the assault before Sebastopol, while hardly more than a boy, his body was pierced with five bullets. Afterwards his regiment served in India and in Africa, and it was while doing duty as a military officer in Africa that he was specially impressed with the woes of the people and the need of more wide-spread efforts to give them the gospel. He resigned his commission and gave himself thereafter to labors for the Dark Continent. It was to plead for Africa that he came to the United States in 1878. He spent largely of his private fortune in establishing mission work, chiefly among the Galeka Kaffirs. His special scheme had reference to the sending of native evangelists to the interior of the continent. It was a saintly life he lived, and Africa has lost a true friend by his death.—*Missionary Herald.*

—The General Assembly of the Presbyterian Church, North, will meet in the First Presbyterian church at Saratoga Springs, on Thursday, May 17th, and be opened with a sermon by the Moderator of the last Assembly, Rev. Herrick Johnson, D.D., of Chicago. The General Assembly of the Presbyterian Church, South, will meet at Lexington, Ky., on the same day, and be opened with a sermon by the Moderator of the last Assembly, Rev. Richard K. Smoot, D.D., of Austin, Texas. The General Assembly of the Cumberland Presbyterian Church will meet in the city of Nashville, Tenn., on Thursday, May 17th, and be opened with a sermon by the Moderator of the last Assemby, Rev. S. H. Buchanan, D.D., of Little Rock, Ark. The General Assembly of the United Presbyterian Church, will meet in the Third United Presbyterian Church, Pittsburgh, Pa., Wednesday, May 23d, and be opened with a sermon by the Moderator of the last Assembly, Rev. David Paul, of the Presbytery of Muskingum.

—A conference of all the Protestant missionaries in Japan will begin on April 16, for the purpose of discussing methods for missionary work. The conference is to be held in Osaka. The Japanese Christians are to have a general conference at Tokio the following week. The Doshish, an English school of Kioto, of which the Rev. Joseph H. Neesima is President, now has 150 students. Of these nineteen are in the English Theological Department, seven in the Vernacular Theological Department, and the remainder in the Academical Department. The course of the two Theological Departments covers three years, and that of the Academical Department five years. The older students of this school occasionally hold meetings in the city, which are attended by audiences of from 500 to 900. On the 3d of February such a meeting was held in the same hall in which Joseph Cook spoke last summer. Fully 600 were in attendance.

—Baboo Keshub Chunder Sen announces in the last number of the *New Dispensation* his intention of going on a pilgrimage round the globe. He affirms that he has received a divine command to go. "I feel commanded," he says, "to go on a pilgrimage to the uttermost parts of the great West," and quotes St. Paul to show that a necessity is laid upon him to go.

THE BIBLE SOCIETY'S WORK.

The important work undertaken by the Board of managers of the American Bible society, the re-supply of the whole of the United States with the scriptures, involved a large amount of preliminary labor, both on the part of the various committees and the officers of the society. The most efficient methods for the accomplishment of this work had to be considered, and the field districted so as to obtain the best possible results. Plans had to be submitted to the board for their approval and adoption, so that while the ordinary work of the society was being prosecuted as usual for the first five months of the present fiscal year, it was not till September that this special work was fully inaugurated. Many of the auxiliaries to which circulars were sent in June, 1882, are now engaged in the canvass of their fields with very encouraging results. Reports have already been received from some of these auxiliaries, showing that by their agents and volunteer workers 111,906 families have been visited; 14,535 of these were without the Bible, and 8,104 were supplied; besides 6,944 destitute individuals.

From Sept. 1, 1882, to March 1, 1883, 270 colporteurs have been commissioned by the board to labor in twenty-five States and three Territories. Twenty-six of these colporteurs have already retired from the work. Twenty-one counties have been reported as thoroughly canvassed.

From the beginning of the present fiscal year to Jan. 31, the colporteurs have visited 288,718 families. Of these 45,034 were found without a complete copy of the Scriptures in their homes, and 35,242 of them were supplied by sale or gift, besides 19,996 destitute individuals; 125,810 copies of Scriptures were sold, of the value of $46,521,76, and 37,339 donated, of the value of $9,096.41; making a total of 163,159 copies, the value of the same being $55,-618,17. The salaries and expenses of the colporteurs have amounted to $40,321.66. It thus cost the society a little less than 14 cents for every family visited, and about 24 cents for every copy of the Scriptures put in circulation. The work in the Territories were the population is very sparse has very much increased the ratio of expenditure.

SELF-SUPPORTING NATIVE CHURCHES IN INDIA.

In the late Decennial Conference in India, Rev. A. V. Timpany of the Baptist Mission, Coconada, spoke as follows on this interesting theme:

Our native Christians are just what we have made them. Other things being equal no people are more charitable than the Hindoos. When Hindoo Christians realize that the men who teach their children and lead them in divine things need their help, according to their ability they will give it. As to pastoral support, modes of living and dress different from those of the people over whom a man is pastor cut at the root of the pastoral relation. On this account I have never yet seen a missionary who could be a real pastor for a Hindoo congregation. If the principle thus indicated be kept in view, any fifty native Christians can support a pastor suitable to their wants. Various methods may be followed to develope the benevolence of the converts, but they must all spring from the fixed, dogged determination that every church member must contribute something to the general commonwealth, or must be so poor as to be helped from the church funds. Those members who are neither hot nor cold may well be spued out. In my station the first Sabbath of every month the service is mainly a giving service. The names are called and the gifts are brought and laid upon the church table. The short service that follows bears upon some phase of Christian giving. A fellow missionary has a collection-box for every village. Each Sabbath the head man brings it to the service, and they pray and give. Other missionaries, again, take gifts of grain. This principle is Scriptural in two ways: it is commanded—"Upon the first day of the week let every one of you lay by him in store;" and it is commended—Thy prayers and thine alms are come up as a memorial before God." The Hindoos are thoroughly amenable to public opinion—the one good result, pernaps, of their caste-system. So only let the Christians feel that it is the right thing to give, and a mean, Lord-denying thing not to give, and the great question of church life and growth is settled. Another thought—my experience is that Christians who can be induced to honor the Lord's day will give and work for him who rose the first day of the week.

There are some difficulties in the way of this plan:

1. The plea of poverty. Missionaries are more influenced by this than is good for the converts. If people do not give out of their poverty, they will not out of their riches.

2. The very general opinion that if enough pressure is brought to bear on the mission bag. rupees will come out. Three-fourths of our workers think that we could as well as not give them better pay.

3. The great apparent disparity between the living of a missionary and that of the converts. The disparity is not real, but appearances are against the missionary.

To these difficulties we must do as Nelson did to the signal to cease firing,—turn our blind eye to them. The Tract Societies could help us in no way more than by getting out a number of plain, crisp, short tracts on giving and working, like the famous sermon of Blind Yohannes or "John Concordance" on "Tithes." Missionaries of one society should refuse to entertain the workers of another, unless it be a clear case of conscience and not of better pay. My first mission field was in the Nellore District. At the end of six years there were between seven and eight hundred communicants, and ten village schoolhouse chapels were completed, and twelve more were in building. The central church gave a door, a window, and five rupees to each house. That was all the outside help each village received. The heathen caste people in most villages gave help in timber and thatch. There were schools, but no teacher received more than two rupees a month. The preachers certainly did not live on what I gave them. The village people gave and the work grew. I have not written from theory, but from more than fifteen years' observation and practice. I know that Indian Christians will give out of their poverty.

DONATIONS.

For Tract Fund: M. W. Bicknell, $1; J. C. Casteel, $1.

For Southern Work, Rev. H. H. Hinman Agt. Peter Minton, $50; D. S. Dean, $10.

New England Work, Rev. E. D. Bailey. Agt. Peter Minton, $50.

For J. F. Browne, Germantown, Ky. H. C. Hall, $2.

For Morgan Monument: J. C. Johnson, 25cts.

For General Work: A friend, $5.

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D. Jones	25
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J. Walters	2
L. I. Wicker	10
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Correction.—In the *Cynosure* of April 5th, D. S. Dean should have been credited $50, instead of $40 for Washington Fund.

VARIETIES.

—The tallest man in the United States lives in Texas and his name is Henry Clay Thurston. He lacks four inches of being eight feet high and has never been to a circus.

—A New Yorker has been fined $300 for giving tobacco to a giraffe in Central Park. Yet a man who sells whisky to children in Chicago is only fined $5. The morals of the giraffe must be protected even if the children do go wro ng.

—The tunnel under the English Channel has been finished to a mile and a quarter of the French coast, and the engineers promise to have cars running through it within two years. The fishes in the channel will be deprived of a great deal of food when this tunnel is finished.

--Madrid has received the title of the classic home of consumption. It is said that last year 1,000 persons died there from this disease alone. The frequent sudden and violent changes of temperature cause a host of pulmonary complaints, while the number of victims to the zymotic diseases seems to show that the city is no better drained than it should be.

—One of the industries of Australia is the cooking and canning of rabbits, which are so plentiful in some districts that whole crops are sometimes destroyed by them. One firm during the last season, which lasted twenty-five weeks, cann d six hundred and twenty-five thousand of the animals.

—A widow named Callahan is the largest sheep owner in Texas. Her flocks number more than 50,000 head. Her ranges are in Uvalde and Bandera counties, in the southwestern part of the State. The sheep, a cross between the hardy Mexican variety and the Vermont merino, are divided into flocks of two thousand head each, with a "bossero" and two "pastoras" in charge of each flock.

—A party of gentlemen have just returned from New York and Cleveland, cespectively, having gone to these two rities at an appointed time to make a test of Dr. Baxter's long-speaking telephone. This is an instrument invented by Baxter, a brother of the Medical Purveyor of the army. They report that the test was perfectly satisfactory, and that they conversed by this telephone when separated at a distance of 750 miles with the same ease and distinctness as in the case of an ordinary local telephone. This is the first successful attempt to use the telephone over so long a distance. It is reported that the Western Union Telegraph Company is about to purchase the patent.

—A recent report contained the following statement as to the percentage of murders to population in eight cities: Brooklyn, one to every 47,244. Philadelphia, one to every 40,000. Boston, one to every 36,253. Chicago, one to every 22,400. New York, one to every 21,932. Baltimore, one to every 21,546. Cincinnati, one to every 12,756. San Francisco, one to every 8,709.

—If one is keeping a scrap-book of odd sayings this item will do to add to the collection: A Scotch minister, forgetting his spectacles, could not read the hymn, so he said, "My eyes are dim; I cannot see." The precentor immediately sang, "My eyes are deem; I caw-noot see." The minister explained, "I spoke of my infirmity." This was sung as the second line. The minister pleaded, "I merely said my eyes were dim." These words were sung, and he sat down, saying, "I did not mean to sing a hymn." When this line was sung the services closed.

— We have in our town a colored man who is as much of a prodigy as the veritable "Blind Tom." His name is Zach Taylor, born in Carteret county, of parents who were slaves, is 33 years of age, never went to school in his life, and yet he can build a mill, repair a watch, tune a piano, or print a newspaper. The most remarkable gift he has, however, is the ability to repeat Scripture, which he can do for hours at a time without making a mistake. There isn't his equal in North Carolina, or in the South, for that matter. —*Beaufort Telephone.*

—A recently published statement in regard to repudiated State bonds puts down eleven States in the list of repudiation as follows: Virginia has reduced its debts by repudiation $18,000,000; Tennessee, $16,178,000; South Carolina, $17,697,000; North Carolina, $26,280,000; Mississippi, $2,847,000; Louisiana, $27,780,000; Kentucky, $3,712,000; Georgia, $19,863,000; Florida, $3,121,000; Arkansas, $12,474,000: Alabama, $4,139,000. Here we have a grand total of $152,091,000. Virtually, then, the United States Supreme Court has passed adversely upon a claim involving over one hundred and fifty millions of dollars, and the worst of it all is that the decision must be accepted as sound law, and there is no hope of remedy through another amendment to the Constitution.

Two-cent postage was not the only good thing accomplished by Congress in connection with the postal service. Another was a greatly needed improvement in the money-order system. When the act takes effect next fall any post-office can sell (for a fee of 3 cents) a "postal note" for any sum up to $4.99, payable to bearer at any post-office. The blank note will contain columns of figures representing dollars, cents, year, month, day of month, etc. Holes will be punched by the postmaster issuing the note in these columns, showing the date of issue and the exact amount, including odd cents.

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FARM MAXIMS.

1. Keep up with improvements.
2. Think that small things are important.
3. Take pleasure in your work.
4. Don't ruin stock by low fencing or bad feeding.
5. Don't let your fences sag or fall down.
6. Don't let your fowls roost in the trees.
7. Have your stock well sheltered.
8. Don't leave your wagons, your tools or farm implements exposed to the weather.
9. Don't hang harness in the dust, and never forget to oil axles.
10. Never go to town without business.
11. Don't be stingy and penurious, but practice old-fashioned, honest and honorable economy.—*Sel.*

Close Loading.—To draw a load on a sand road requires a power equal to one-fifth the weight of the load; an ordinary earth or dirt road reduces this, approximately one-half, while a clay bed road again reduces a half; good cobbles require a thirtieth equivalent, while American Belgian blocks necessitate a fortieth. Asphalt is calculated as requiring one hundred and fortieth, while the leverage on an ordinary railroad is but one two hundreth. Reducing this to practical horse power, one horse, on an ordinary rail, can draw a wagon weight that would require the power of twenty horses over a common dirt road, and of forty through a Jersey sand path. This simple proportion is a valuable guide in close loading.—*Iron.*

Heavy Farm Tools.—As a general thing, says a sensible writer, all of our farm tools are too heavy. Generally speaking, the farm wagon that will bear up under a ton weight with ease, is plenty heavy enough for all practical purposes to which a farm wagon should be put. If you want to haul two tons, it is far better and cheaper in the end to make two loads of it. The saving in horseflesh and feed will, in a few years, amount to enough to buy a new one and have something left for profit. If you are about ordering a new wagon, have it made light and of the best material, and you will never regret it.

Grafting Wax.– A writer in Purdy's *Fruit Recorder* furnishes this recipe: Take one pound of resin, one ounce of beef tallow, one ounce bees wax, and melt and stir together thoroughly. Remove from the fire and add seven ounces of alcohol and one tablespoonful of spirits of turpentine. Stir until entirely cold. Bottle air-tight in a large mouthed bottle. Apply with a brush.

Bean Meal for Cows.—A writes says that he has never failed to cure garget by the use of beans. He feeds one pint of bean meal, mixed with other meal, for four successive days, and has found that quantity sufficient to cure the worst cases. He thinks if cows were fed with bean meal several times a year they would never be troubled with garget.

Small Fruits Most Profitable — A fruit grower who has had considerable experience in the business, says that small fruits, as an average, such as strawberries, raspberries, blackberries, currants, grapes, etc., yield, as a rule, double the profit of apples, pears, peaches and plums, for the reason, principally, that small fruits come immediately into bearing, and produce every year. Priees are more equal from year to year, varying less than apples and pears.

To Grow Strawberries Successfully.—1. Select good soil. 2. Give it thorough mechanical preparation. 3. Drain so that there will be no pools of water, especially in winter. 4. Provide liberal fertilization. 5. Make judicious selection of the varieties to be cultivated. 6. Irrigate freely, especially in the time of a drouth. 7. Keep all runners cut. 8. Frequent fertilization after the fruiting season. 9. Mulch them after the ground is frozen.

CLOSE PRUNING FOR SMALL FRUITS.

The importance of thinning canes, and shortening in the wood of the small fruits, is not generally understood by the average farmer. He thinks he has done his duty when he has planted his currant bushes and raspberries under the wall or fence and left them to the rivalry of weeds and their own suckers. His grape vine climbs an apple tree, or the trellis on the side of the barn, without much pruning, and he blames the nurseryman for imposing upon him with worthless varieties of fruit. Let him apply the knife to the grape vine, cutting back all the new wood to two eyes, after the vine has covered his trellis, and he will see clusters to rejoice his vision and palate. Only four canes to the stool should be left for the raspberry, and treat other shoots as weeds. Even the canes that are left to grow, after the old ones have finished bearing and are cut away, should have their branches shortened in, by thumb pruning, to give the best results. Manure your currant bushes with ashes; keep down the worms with white hellebore, cut out one-third of the wood every season, and even the old Red Dutch currant will surprise you with its fine fruit.—*American Agriculturist for May.*

HOW TO MAKE THE GARDEN PAY.

The garden pays well, even with hand labor. It would pay much better if the main burden of the cultivation were put upon the muscles of the horse. But the saving of cost in cultivation is only a small part of the benefit of the long-row arrangement. It would lead to a much more frequent and thorough cultivation of our garden crops. Most farmers neglect the garden for their field crops. The advantage of a frequent stirring of the surface soil to growing crops is greatly underestimated. It is said that it pays to hoe cabbage every morning before breakfast during the early part of the season. We can testify to the great advantage of cultivation every week. This frequent breaking of the crust admits of a freer circulation of the air among the roots below, and makes the most of the dews and rains that fall. The manufacture of plant food goes on more rapidly, and to a certain extent, cultivation is a substitute for manure. Another benefit of the long-row system would be the almost certain enlargement of the fruit and vegetable garden, and a better supply of these fruits for the table. This, we believe, would have an important sanitary influence in every household.—*American Agriculturist for May.*

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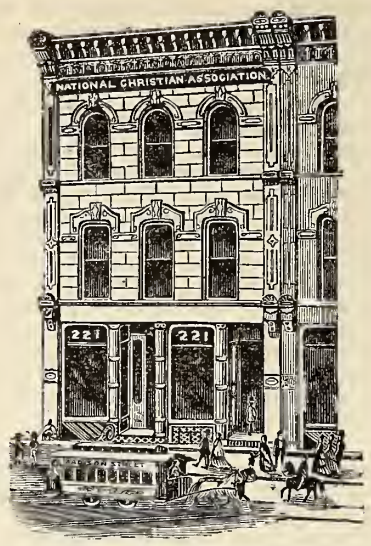
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The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.' Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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NEWS OF THE WEEK.

—The Grand Jury of the District of Columbia has reported indictments against ex-Senator William Pitt Kellogg and General Brady in connection with the Star Route business.

—Concord and Lexington (Mass.) celebrated Thursday, the 108th anniversary of their Revolutionary battles. At Newburgh, N. Y., the centennial anniversary of the celebration by Washington's army of the cessation of hostilities was observed.

—A very important sale of short-horn cattle took place at Dexter Park. First Duchess of Hilldale brought $6,000; the Duke, $3,500, and other big figures were numerous. Thirty-one animals brought $35,465.

—The Massachusetts Republican State Central Committee will issue a circular offering for sale the bill against General Butler of about $2,800 claimed to be due one Leet, of Southboro, who in reply to the offer of the reward by General Butler during the last campaign for a person to father the document entitled "Nuts for Butler to Crack," claimed he wrote it and demanded the reward, which has not been paid.

—The prohibitory amendment was defeated on third reading Thursday in the Pennsylvania House, but the Senate passed to third reading the bill to prohibit "treating."

—Farm reports state that in California an average crop is anticipated, the increased acreage in the State offsetting the damage done by drought. Glowing prospects are received from Wisconsin, Minnesota, Nebraska, Iowa, and Dakota, where the present seeding time conditions have never been excelled.

—At Utica, Ind., Thursday, one Lewis, while drunk, murdered his infant child with a club and inflicted fatal injuries on his wife with an ax. He was imprisoned at Jeffersonville.

—John Lilly, who lost his legs by an accident on the New York Central and sued the company, at the second trial of the case at New York was awarded $35,000 damages.

—At the election of directors for the New York Central road the Vanderbilt ticket was supported by $66,500,000 worth of stock.

—The C. B. and Q. railroad, according to a Boston Journal, has purchased the Hannibal and St. Joe. Upon the settlement of minor details the sale will be officially announced.

—The Atlantic House at Albia, Iowa, burned Sunday morning of last week, and three men perished in the flames.

—In the basement of Renaldo & Co.'s factory at Brooklyn, N. Y., employing 100 girls, a dynamite cartridge was found of sufficient size to wreck the building.

—Herman Ruff, crazy with drink, ran through Bleeker street, New York, the other day, shouting, "I want to kill President Arthur."

—A fire broke out in the Grand Army Hall at Sacramento, Cal., and immediately one of its walls fell on a saloon adjoining, which was filled with people, who were buried in its wreck. Six dead bodies have been removed from the debris and it is said others remain undiscovered. A dozen persons were badly injured.

FOREIGN.

—The Italian government is determined to foster tobacco culture by paying large bounties. It does not believe, though, that Italy can ever overcome American competition in this article.

—Several Nihilist leaders have been arrested at St. Petersburg, among them the notorious female, Vera Sassulitch. Eighteen Nihilists have been convicted, six being sentenced to death and two to life servitude.

—The authorities of Antwerp have refused to grant concessions for the erection of elevators to aid in unloading grain. A mob previously attacked the City Hall, injuring several persons, and wrecking the windows.

—The bill in the Canadian Parliament for incorporating the Orange lodges was defeated last week on second reading.

—The Parliament House at Quebec was destroyed by fire Thursday. Its destruction is doubtless due to incendiarism, and is attributed to the Fenians. It was a beautifully situated edifice of white brick, about 250 feet long, on the top of Mountain Hill.

—Mounted police are guarding the Parliament buildings at Vienna, in consequence of a threat to destroy them received by the President of the Reichstag.

—Admiral Seymour and Lord Wolseley, in recognition of their Egyptian services, have been awarded £2,000 annually each by Parliament, to descend to their heirs.

—An explosion of dynamite in a commercial establishment at Carballexo, Province of Orense, killed two persons and wounded several. Three houses were burned.

—A leading Berlin journal states it is probable that if a monarchy is restored in France war would be declared, under certain conditions, on Germany without warning.

—Daniel Curley was found guilty at Dublin of participation in the Phœnix Park murders, and sentenced to be hanged May 18. The doomed man, speaking from the dock, acknowledged that he was an Invincible and a Fenian, but denied committing the murders.

We are prepared to fill all orders for anti-secrecy literature and to take subscriptions for the *Christian Cynosure* at No. 221 West Madison street, Chicago.

ILLUSTRATED SUPPLEMENTS

to the Christian *Cynosure* are occasionally ordered. The supply is exhausted, but "Freemasonry at a Glance," containing the first three degrees, can be supplied which is very convenient for reference and in form more convenient to carry in the pocket. Price 6cts.

BUSINESS.

It is a pleasure to speak of the encouraging features of our reform work and especially so of the increase in the number of our readers. We have not realized a "boom," but steady growth has been the rule and only a small number have withdrawn from our list. Our patrons have set us a good example by not "grumbling and finding fault" which we have endeavored to imitate. There are a few people in the world who seem to get a bad start and to stand *"edgewise"* all the way through, who never turn a "fair side" to friend or fellow until they make the "last turn" at the "Gate ajar," but fortunately from such we have largely escaped. We hope "to hew to the line," avoid discourteous personalities, merit and receive the increased patronage of those who love the truth, and report YOUR paper on a sound basis with a paying list before the autumn leaves turn yellow in the early frosts. Will you help as you have opportunity?

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No. 3		95
Rejected	81	86
Winter No 2		1 12
Corn—No. 2		54¾
Rejected	48	50
Oats—No. 2		41⅜
Rye—No. 2		60½
Bran per ton		13 50
Flour—Winter	4 50	@6 00
Spring	2 25	@7 50
Hay—Timothy	8 50	@11 50
Prairie	5 00	@10 00
Lard per cwt		11 60
Mess pork per bbl		18 85
Butter, medium to best	12	@25
Cheese	07½	@15
Beans	1 75	@2 35
Eggs	15½	18
Potatoes per bu	30	@53
Seeds—Timothy	1 50	@1 62
Clover	6 50	@8 50
Flax		@1 51
Broom corn	02½	@ 07
Hides—Green to dry flint	6¼	@11½
Lumber—Clear	43 00	@52 00
Common	15 00	@22 00
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NEW YORK MARKETS.

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Wheat—Spring	1 00	1 10
Winter	1 00	1 24
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BLUFFS

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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NOTES OF THE WEEK.

"Where is your peroration?" asked Judge Wylie in the Star-route trial the other day, lifting his head out of an old law book. "This is the fifth day." His remarks were addressed to Mr. Ker of the government counsel. That worthy is deaf and Mr. Merrick answered for him to look for it "day after to-morrow." Ker actually got through in six days and the defense were tempted to move that the case go to the jury without more argument, perhaps out of mere mercy to that wretched body of men who have now given over five months of their time to this interminable case. It looks as if the government lawyers were either drawing so much pay that they are loth to have the case stop; or, expecting defeat, they can retire with most honor to themselves if the business is protracted until one of the jury dies. One of them has a cancer it is said and they have some hope of talking him to death. At the best the law department of the government has not by any means covered itself with glory. The whole business from the time legal proceedings were begun has halted and stumbled along, as if the only purpose was to make money out of it and hurt no one of the men on trial.

The discussion of the management of the daily press has not ceased in Chicago. The echoes of Mr. Cook's voice had not died away when Dr. Henson of the First Baptist church conceived the idea of a conference between the representatives of the pulpit and the press of the city. The reason of the proposition is Dr. Henson's belief that there are many questions of social and governmental reform in which there might be agreement and a united action. He succeeded so far as to get a committee of ministers appointed to arrange for the meeting, but he finds so many points of disagreement that no practical good could come of the project and it is abandoned. This result does not speak well for the daily press, if its managers are so little in harmony with the representatives of religion. Dr. Henson has perhaps found that there is little hope of any human agency ever changing the leopard spots of immorality and infidelity which tarnish the fame of our leading papers.

The same bad spirit in the management of our secular press which set the Washington funeral story afloat, has throughout the temperance war in Kansas used the same weapons of slander and villification. It has just set agog a story that Governor St. John attempted to become mayor of Leavenworth, and was badly worsted at the polls. This might have passed muster if it were not so generally known that St. John had his residence at Topeka. As it is, however, it amounts only to a very lame attempt to injure a man who has vowed, as he tells us, "With all the power that God may give me, during the remainder of my life, to take part in the good fight that is now being made against the disgraceful dram-shop system of this country, with the hope that eventually the day will come when neither the state nor nation will *sell* to this great curse the right to destroy or menace the peace and happiness of even the humblest home in the land." He is now in the East, speaking in Baltimore and Washington and during the present month will give his efforts to the cause of temperance in Pennsylvania.

The authorities of New York city have again in a spasmodic way grappled with the liquor dealers to compel their obedience to the Excise law preventing their business on the Sabbath. One hundred dealers were arrested last Sabbath and an exchange says of the policemen's work the week before: "The Excise law was strictly enforced last Sabbath in New York, and the sale of liquor was almost entirely prevented. Even the bars of the hotels were closed and the array of decanters and glasses covered from view. As a consequence the day was one of unusual order and quiet, the only murder committed being in one of the few saloons which the police had failed to close. One of the men concerned in the tragedy exclaimed as he was arrested, 'Drink did it.' It was demonstrated that the liquor traffic can be arrested, in full tide, if the officers of the law are so disposed. The lesson and its argument will not be forgotten by temperance men."

The devastating storm which swept large districts in the South on the 22d ult. was one of the most destructive of life of any recorded in the history of the country. The tornado which in the same vicinity swept Natchez away years ago, perhaps equalled it in this particular. All through the week the reports came in from remote districts, almost every one bearing the black mark of mortal calamity. The storm was most severe and destructive through the central portion of Mississippi south of Jackson, the capital, but its dark wings swept portions of lower Georgia and Louisiana and away to the north in Tennessee much property was destroyed. On the evening before a tornado swept across Sac county, Iowa, destroying many buildings, but little loss of life or limb is reported. The direction of the Mississippi storm was northerly and its track about one-fourth of a mile wide, sweeping a clean path through forests, farms and villages. The loss of property, where no more fatal results were experienced, will fall heavily upon the whole region, which is largely peopled with colored people who own little more than their humble homes.

"The Republic is peace," was a favorite expression of the far-seeing Thiers, first president of France. The same idea is frequently expressed by the German press. But a more emphatic word comes from Bismarck's press-organ, which ominously says that if monarchy were restored in France, Germany would not long have to wait an attack, as the restored monarchy would probably declare war without a warning. The first road to popular favor the adventurer who hoped to overthrow the republic would find open, would be to revive the national enthusiasm in martial exploits and to revenge a national dishonor. So the German government, extremely monarchical, almost despotic, prefers that its next neighbor preserve its republican institutions. If its nursing shall succeed in preserving the present government in France, and republicanism arises in that country into a glorious reality, the effect upon the German people will be to overthrow monarchy. Bismarck is thus not warming a serpent that shall sting him exactly, but strengthening a feeble friend whose example will lead him to abandon some grievous errors of state policy.

Earthquake shocks attended with unusual phenomena have lately visited the west coast of South America extending up into Mexico. Heavy and substantial buildings have been shaken down and much pecuniary loss visited upon the inhabitants. A volcano near Lake Nicaragua has begun an eruption for the first time and an island at the mouth of the river Atrato, which empties into the Gulf of Darien, has sunk out of sight. This island was surveyed by the U. S. steamer *Firebrand* some years ago. These natural disturbances may have some effect in the calculations of canal builders. Earthquake shocks will not strengthen the immense locks and dams required for the Panama and Nicaraugua canals, though the Eads' ship railway might survive. Captain Eads, it is said, has not abandoned his scheme; he even expects it will be completed before the close of 1887. The Nicaraugua company are also purhing forward. At Panama work seems to be at a standstill. Two years of labor have been expended and some $26,000,000 laid out, but the real work has hardly begun. The difficulties attending the completion of these great enterprises are, no doubt, barely appreciated by the best informed engineers whose calculations may in a day be overthrown by some natural convulsion peculiar to the region.

BLANDINA.

PAGAN PERSECUTIONS, ANCIENT AND MODERN.

In the year of our Lord 177 (we quote from Milman) rumors of another invasion of Germans from the North, seemed to hang like a threatening storm over southern France. The pagan people there being terrified by these rumors were excited to fury, and especially against their Christian fellow citizens. The Christians were on a sudden exposed to a general attack of the populace. Clamors soon grew to personal violence; Christians were struck, dragged about the streets, plundered, stoned, shut up in their houses, until the more systematic hostility of the ruling authorities ordered them to be arrested and imprisoned until the arrival of the governor. One man of birth and rank, Nettius Epagathus, boldly undertook their defense against the foul charges that the pagans made against them. He was charged with being himself a Christian, and fearlessly admitted the honorable accusation. The greater part of the Christian community of Lyons and Vienne, to which city both Herod and Pontius Pilate, had, singularly enough formerly been banished, resolutely adhered to their belief; but others failed in the hour of trial, and purchased their security by a weak submission. Some pagan slaves were at length compelled, by the dread of torture, to confirm the odious charges which were generally advanced against the Christians:—that they feasted on human flesh; indulged in promiscuous and incestuous intercourse, in Thyestean feasts and Ordipodean weddings. The forced confessions of these tortured slaves exasperated the unthinking populace, which gave a free scope to its sanguinary ferocity. The more distinguished victims were Sanctus, a deacon of Vienne; a new convert named Maturus, and Attalus, from Pergamus in Asia Minor. They were at first tortured by means too horrible to describe. Many perished in the suffocating air of noisome dungeons; many had their feet strained to dislocation in the stocks, and others, the most hated victims, had plates of hot iron placed upon the most sensitive parts of their bodies.

Among the victims was the aged Bishop of Lyons, Pothinus, now in his ninetieth year, who died in prison after two days, from the ill-usage that he had received from the populace. When the frantic rabble had surrounded him with their insults, and demanded with contumelious cries—"Who is the God of the Christians?" he calmly replied, "Wert thou worthy thou shouldst know."

The ampitheater was the great public scene of popular barbarity against the Christians. They were exposed to wild beasts; made to sit in a heated iron chair, till their flesh reeked upward with an offensive odor.

An order from the Emperor, who was of course interested to preserve the pagan religion, instead of allaying the popular frenzy, gave ample license to its uncontrolled violence. Those who denied faith in Christ were to be released; those who persisted in it were condemned to death.

But the most remarkable incident in this fearful and afflicting scene was this, that the chief honors of resistance to pagan cruelty for the sake of Christ are due to a female slave. Even the Christians themselves scarcely seemed aware of the deep and universal influence of their sublime doctrines. The mistress of the slave girl Blandina, herself subjected to these pagan violences, feared lest the weak body and, still more, the debased condition of the lowly companion in her trial, might betray her to deny the Lord. Blandina shared in all the most excrutiating sufferings with the other victims. She equalled the strongest of them in the calm and unpretending superiority to every pain which malice, irritated and licensed, as it were, to exceed, if it were possible, its own barbarities on the person of a slave, could inflict. Astonished and vexed at the calm bearing of a slave under their inflictions, their malignity invented new tortures, which she still bore with the same equable magnanimity.

She was first led forth with Sanctus, Maturus, and Attalus; and, no doubt, the ignominy to them was intended to be heightened by thus associating them with a slave. The wearied executioners wondered that her life could endure during the horrid succession of torments which they inflicted upon her. Blandina's only reply was—"I am a Christian, and no wickedness is practiced among us."

In the ampitheater, she was suspended to a stake, while the combatants, Maturus and Sanctus, derived vigor and activity from the tranquil prayers which she uttered in her agony; and the less savage wild beasts kept aloof from their prey. A third time she was brought forth, as a public exhibition of suffering, with a youth of fifteen, named Ponticus. During every kind of torment, her language and her example animated the courage and confirmed the endurance of the boy, who at length expired under the torture. Blandina rejoiced at the approach of death, as if she had been invited to a wedding banquet, and not thrown to wild beasts. She was at length released. After she had been scourged, placed in the iron chair, enclosed in a net, and, now in a state of insensibility, tossed by a bull, some more merciful barbarian transpierced her with a sword. The remains of all the martyrs, after remaining long unburied, were cast into the Rhone, in order to mock and render still more improbable their hopes of a resurrection.

Such is the character of the persecutions that were inflicted upon Christians by the worshipers of pagan idols in the second century of our era. The heroism of these martyrs in refusing to deny the Saviour is sublime. Would the Christians of the present day endure so much for the truth's sake?

Reader, there is a class of men among us, called Freemasons, who teach and practice a pagan superstition as bad as that of ancient Rome; who are constantly entrapping young Americans into their toils, and forcing them to swear to suffer mutilation if they disclose certain secrets; who deny Christ in order to commend their superstition to Jews, infidels and pagans; and who intimidate men by black-balling, backbiting, marring their good name, thwarting their business operations, and destroying their political prospects. They have frowns, cold shoulders, brutal arrogance, contemptuous jawing, withholding of sympathy, and all the vocabulary of Jesuitic tricks at their command, like a street harlot with her repulsive arts. They have the power, and the disposition, to render good men's lives almost intolerable. As they teach a lying use of the Scriptures, and bestow a mystic reverence upon things unworthy of it, they are a constant source of injury to the Christian religion, and to every honest man and woman in the country. In short, relatively considered, the pagan reverence paid for squares and compasses, gavels, sheep-skin aprons, etc., is *worse* than that paganism of Rome, in resisting which for Christ's sake the slave girl Blandina was persecuted to death.

And now, if you ask a modern Christian to help you oppose this Masonic paganism that is destroying like a gangrene, the church and the republic, watch him and observe what he will do and say. It is not impossible that he will grow pale and tremble at the very idea of opposing a power that is able to inflict upon him so much injury. He will feel a sense of shame at being seen by Freemasons with an Anti-masonic tract or paper in his hands. He will tell you that there are a great many good men in the lodge; Deacon This and the Rev. Mr. That; and that an institution to which George Washington belonged could not be a bad one. Or perhaps he will try to make light of the powers of the lodge for evil; anything, in short, but expose his interests to danger by displeasing the medley of Jews, infidels, rum-sellers, tricksters, deacons and clergymen that makes up the Masonic lodge. Very few will show the spirit of the early martyrs and deny the lodge for the sake of Christ.

And now, if some bishop of an American church will step aboard the cars with me, I may, perhaps, show him a sight which this shepherd of souls ought to contemplate. I may be able to show him an American lady (she thinks herself a lady, and a Christian one too) who, when the conductor approaches her, will show him a sign, or a symbol, or both, which has been given to her by a Masonic father, husband, brother, lover, or friend of the lodge, by showing which she expects to receive sly attentions from the officials of the road, over and above those which are paid to other American women. And she willingly receives these unequal favors from a lodge of Masons which denies Christ, and which teaches pagan doctrines, even in the bosom of the church itself, worse than those in resisting which the poor slave girl Blandina lost her life.

What would this bishop of souls do if I were to show him such a sight? It is perhaps an even chance that, occupied with the more fashionable conventionalities of his position in life, he wholly neglects the moral interests of his flock; and, observing the signs or symbols thrown out by the lady, he finds a new bond of union with her, a Masonic one, and for the rest of the journey holds a delightful communion with the Masonic saint.

Generous-hearted young Americans! before entering the Masonic lodge, please cast one thought back to the poor slave girl, Blandina. AMERICAN.

AN UNUSUAL WITNESS.

BY REV. J. K. ALWOOD.

A Methodist pastor in Lenawee county, Michigan, says, "I have no hesitancy in saying that I perfectly detest the whole system of Freemasonry.... I have noticed that my converts are not Masons, i. e., they do not come from that quarter.... I have not seen a Mason who is a spiritual worker in the church; some are financial workers, but not spiritual.... I believe that a man cannot be an intelligent Mason and a Christian at the same time.... I think there is a going back on Masonry in our [Detroit] conference.... John Levington did more good [in his war on secretism] in this conference than he gets credit for.... Not more than about one-third of our conference members are Masons.... I do not fight it—do not talk against it publicly." He thinks soft treatment will do more good. So his church thinks—or acts—and it is so full of secretism that it cannot breathe without permission from the lodge-power. The same is true of all the churches who treat it in the same way.

If Masonry is a good, benevolent institution, without the least antagonism against the Christian religion in it, as its votaries claim, how shall we account for the solemn fact so constantly observed by all really pious men all over the land, that it robs its active adherents of their spirituality and anxiety for the salvation of souls? Whenever a pious, spiritual worker falls into the folds of this destructive institution, a withering and shrinking up in his spirituality becomes apparent forthwith. That this is not imaginary on the part of Anti-masonic sectarianism becomes obvious from the testimony of such witnesses as the one before us. And they are quite respectable in number, though altogether too few for the vigorous advancement of righteousness. The victims do not see the dire effects of the mighty destroyer. Sin always shuts out the very light which is indispensably requisite to reformation.

Another question: How long can a watchman on Zion's wall keep a pure conscience with closed lips in presence of a giant, monster evil which he sees to be "perfectly detestable" in its character and pernicious in its effects? How can the watchman save his own soul when he silently sees the enemy destroying the souls of his brethren? Will not the blood of souls be required at his hands? In that awful day when "the hail shall sweep away the refuge of lies" and "the sword of the Spirit" is pitted with the record of the "watchmen," will there not be fearful havoc with the "stomach theology" which is now so popular in the American pulpit? Does not God send watchmen to fight with "the sword of the Spirit, which is the Word of God," against all agencies and influences which war against the work of the Holy Spirit? Will not that blessed Spirit be vindicated finally? Will he finally vindicate those who for bread deserted him in the fight? Will he own before the assembled universe those who were ashamed or afraid to stand by his truth before a few feeble men, who at the worst can only "kill the body, but cannot kill the soul?"

Another question: How can this preacher retain a pure conscience while operating as a co-laborer with men of power who stand in the advocacy and defense of a "most detestable" and most powerful institution which is ruining so many? How can he bid them God-speed, knowing that they are leading souls to ruin by their advocacy of a "perfectly detestable" institution which invariably robs men of their "spirituality"? Or how can he extend to them the hand of ministerial fellowship when he cannot bid them God-speed? Are they not "bliud leaders"? Can he wish them success in blindly leading men into blindness? Does he not, by his church relationship, bid them God-speed in their destructive work? Is he not a "partaker of other men's sins?"

By an invariable law of our being sin closes the moral eye against the very light which is indispensible to reformation. How rapidly a falling soul accelerates its own motion towards a state of perpetual moral turpitude and changeless doom. If Satan is not an imbecile he certainly has a fixed policy well proclaimed throughout the domains of Gehenna to clear the track and smooth the way when greater lights are falling. Where could a track be laid smoother than in a softly-cushioned, well-moneyed pulpit? And will not wicked men seek the most luxurious places? Though the pastor before us is probably straight, yet what can we expect of his successor, seeing we know that some of his predecessors were guilty of positive falsehood, denying by lip and pen that they were members of the craft when, as was afterward proven, by the testimony of fellow-craftsmen, they actually were members? And what will be the fate of this good brother if he change not his views of the craft? He will find that he has not chosen the smoothest track. When he discovers his inconsistency in refusing to warn his flock against the wiles of the destroying wolf, he will commence this heavenly work in harmony with his heavenly calling, and so stir up the arch enemy, and plunge into external troubles awful and deep; or else he will have a rough, short war with conscience, blind his moral eyes by excluding the light of heaven from his soul, and thus commence the smooth, descending course toward the lower lake. He will probably do the latter; for he already drinks of a soporific rill which flows from under the threshhold of the temple of Baal. (G. T.)

Is not our nation becoming imbecile? Is it not like a voluptuous, improvident booby, spending at least twice as much for carnal gratification as for health of muscle, culture of brain and right education of conscience all taken together? And is there the least ground for hope of reformation while Christians endorse secretism under the name of reform and waste their means and energies marching under the banners of false pretenders? Satan runs secretism; but he never means reform. He incites sectarian religionists and hireling preachers to gratify their partizan spirit and cupidity by means of plausible institutions under the name of reform; but the reform runs backward under the chicanery and rascality of politicians and capitalists protected by their clans. If he be not an imbecile, he certainly has a fixed policy to run all his forces under some title or banner stolen from Christianity.

A point which should never be forgotten is the fact that whenever the spirit of Christ rules in a heart, no matter what the church connection be, conscience invariably condemns the fruits of lodge labor. It detects something which is not of Christ, but the contrary. Not the least disgusting to our hero among the hideous features of Masonry, is its pagan funeral. He also notices the awful fact that dying sinners trust in the efficacy of the craft for salvation, ignoring the blood of Christ.

Morenci, Mich.

CONVERTED.

BY GEO. H. WILLIAMS.

"The lion shall eat straw like the ox." These are a part of the words by which the Word of God (Isaiah 11: 7) foretold the wonderful effects of the Gospel on believers. "If any man be in Christ he is a new creature." 2 Cor. 5: 17. The changed appetite shows the changed nature, from that of a flesh-loving, cruel wild beast, to that of the gentle ox. The unchanged lion will eat flesh laid on straw in the stall of an ox, but have no relish for the straw. So the unconverted man will, with hearty appetite, engage in worldly amusements and pleasures in the church, but will have no relish for true religious duties and privileges which the converted man—the real Christian—delights in. The gay sociables and parties, the oyster suppers in aid of church funds or those of benevolent societies, and the fairs in worldly style for like purposes are all agreeable to him, as are also the social secret entertainments, and all the anti-Christian doings of the lodges of Freemasons, Odd-fellows, Knights of Pythias, and others not open to all church members, but allowed by most churches.

For aught that appears from any action of most churches, he may consider that they believe that with these carnal appetites he may go to heaven at last.

How long shall these things be?

BROTHER REFORMERS.

We are workers in one vineyard;
Some are strong and some are weak:
But the smiling of the vintage
Is the common joy we seek.
Some must train the vine and prune it,
Some must stoop to dress the mould,
But the few can pluck the clusters,
In the autumn's haze and gold.

We are builders, and the temple
Rises slowly day by day;
Some must lay the polished corners
Some the brick of heavy clay,
Only one can place the cap-stone
On the summit grand and high,
While the shout of "Grace unto it,"
Rises to the vaulted sky.

We are fighting in the battle,
But we cannot all command;
Most of us must march at orders,
Forward like a soldier band.
Fame is not the hero's blessing,
But the sense of duty done,
Life and treasure all are ventured
Ere the victory is won.

Golden prizes lie before us,
And the race is open now;
Not the swift alone are victors,
Wearing crowns upon their brow,
For the lame and halt ones running
God hath promised each a goal;
O my poor and sorrowing brother,
Thou shalt be a victor soul!

Let the blessed kingdom hasten,
When the will of God shall be,
Evermore the law and pleasure
Of his people glad and free;
Would we strive to be the greatest,
Let us then be servants all;
God has crowns and jewels waiting,
For the lowly and the small.

—*From Clark's Selection.*

THE DANGER OF THE SOUTH.

The multiplication of secret societies among the Southern negroes is an evil that cannot very well be corrected by heroic treatment; but it is one much to be deprecated. It is, we suppose, one of the inevitable stages toward manhood—the stage of childishness. Prof. H. T. Kealing, of Paul Quin College, Texas, gives, in *The Christian Recorder*, a ludicrous account of the trouble these societies make for a minister. Here is a specimen:

"The minister in charge appoints board meeting on Monday night. 'Oh! Elder, I can't come then; it's the night of "degree mecting."' He appoints Tuesday night for choir practice. 'O, I must meet the Sisters of Ruth,' says one; 'And the Queen Esther's Court meets, too,' says another. 'The Sisters of the Mysterious Ten will fine me if I am absent,' whines Miss Julia, the leading soprano; 'And the Seven Stars of Consolation will never excuse me,' simpers Miss Kate, the superlative alto. 'I never fail to meet my Immaculate Lodge,' rumbles the bass; 'And you know I'm secretary of the Knights of Wise Men,' warbles the tenor. 'Class meeting Wednesday night,' annouuces the preacher. No one says anything aloud: no one has the moral, or immoral courage; but Wednesday night finds the preacher straining himself to sing 'I love Jesus, yes I do; I do love Jesus'; and well he may say, 'I love Jesus,' for he is about the only one in the house to love him. Where are the others, do you ask? Well, Brother Prolix Pomposity has gone to be initiated into the Order of the Kinky-Headed Katahdins, and all the others, except those who 'don't feel well enough,' have gone to meet the Grand Master of the Guiding Stars of the Union. Thursday night the U. B. F.'s 'set up' a new lodge, and everybody is initiated into that, because you can get in for half of what it will cost after organization.

"In despair, the minister asks: 'Can't you come out to-morrow (Friday) night to prayer meeting?' 'Brother Tom I-never-'specs-to-turn-back' says, 'Now, Elder, you know I told you that the Subterranean Sons of Smyrna give a festival Friday and Saturday nights, and we can't come, on that account; but we'll be here Sunday night, suah.'"

It is very good of these frogs of Egypt that they don't hop Sunday night.—*The Independent.*

If we are not mistaken, there is no recorded case of a public confession of guilt by an Irish agrarian or political murderer when on the scaffold. He usually devotes his dying speech either to denouncing the witnesses or to denying all knowledge of the crime, which seems to show that there must be some secret method of satisfying his conscience as to this mode of saving his memory. There is some light thrown on the whole state of popular feeling by the admission of Carey, the informer, that while planning his murders he was a member of a Catholic "Sodality," or religious society, whose members were bound to take the sacraments at certain stated intervals. He was probably not as great a hypocrite as this would indicate. There is doubtless some condition of the conscience, of which we know nothing, which enables these men to be "good Catholics," in their own eyes, while engaged in a certain class of crime, and to deny it to the last gasp without imperilling their salvation.—*Nation.*

THE SERMON.

OBERLIN'S JUBILEE YEAR.

A SERMON PREACHED BY REV. JAMES BRAND IN THE FIRST CHURCH, OBERLIN, O., SABBATH MORNING, APRIL 15, 1883.

TEXT.—*"A jubilee shall that fiftieth year be unto you."—Lev. 25: 11.*

I. THE ORIGINAL JUBILEE.

A jubilee, to the Hebrews, was literally a time of shouting or blowing of trumpets. But although the main features of the institution have quite a secular aspect, it nevertheless had a deep spiritual purpose. It was really a religious festival. It was inaugurated on the "Day of Atonement." It was *holy*,—"Ye shall *hallow* the fiftieth year." It was to be a reminder of the goodness of God and of their dependence upon him, and a symbol of spiritual emancipatiou. It was a time of deep, religious joy, when all the bad elements of society were to be checked and the better side of human nature was to have the ascendency.

The law requiring the restoration of land to the original owners, when it had fallen into other hands through misfortune, was a recognition of the fact that all things, even the very soil on which they walked, belonged to God and were at his disposal. The general unsettling of estates, the breaking-up of possessions, reminded them that they were only strangers and sojourners on the earth. The bondman was to claim his liberty because he could belong, really, to none but God. It was fitted, moreover, to correct the evils which naturally grew up in human society, both social and political. It meant both mercy and justice to the poor. It prevented the monopoly of wealth in the hands of a Jew. Though a theocracy, this was a democratic measure. It was a guard against organized selfishness. It was specially intended to turn the thoughts of the whole people, periodically, back to the first prineiples of their relation to their Maker, in order that they might correct their mistakes and might begin anew with a new sense of God's claims and of the fact that they were his chosen people. The year of jubilee, therefore, was a very great time. Divine wisdom was behind the whole arrangement.

II. THE OBERLIN JUBILEE.

We, too, have reached our jubilee year. This fiftieth year should be *hallowed*. It will do no harm to have a little shouting, or blowing of trumpets. But it ought to be, and doubtless will be, something grander than mere gratulation. It ought to have a noble, *spiritual purpose* behind it—a purpose looking to the future of the kingdom of God. To this end, it seems to me, the grandest possible feature of this jubilee year would be to go back to first prineiples—to reaffirm our devotion to the *purpose*, the *principles*, the *doctrines*, the *spirit* of the founders; *to formally rededicate the places, the churches, the institution to the service of God*, in the spirit of the fathers. Aftcr fifty years of heroic struggle and substantial, God-given mercies, such a gospel re-consecration of everything here to Christ would be fitting, congruous, sublime. It is due to God; it is due to the fathers, it is due to the future. It would not, of course, involve the attempt to reproduce the past in formal or minute detail. It would not involve any foolish adulation of men who, like others, had their weaknesses and their foibles. We are not to go back, but forward. We cannot live on the heroisms of the past. We do not want physical struggles with the forests. We would not return to the log house, nor to all the old habits of social life; not because they were not good, but because God has set us down beyond them. The uoble legacy which the founders here are leaving to this generation does not consist in a yoke to bind us to the past, but in a great inspiration to a right use of the future. Circumstances, forms, methods, men, must of course pass away with the progress of years. But the aims and principles remain. To be true to the fathers we must advance, not recede; we must enlarge our views; we must adapt ourselves to the demands of our time as they did to theirs. We must welcome every new adjustment of the gospel to the changing wants of men, and at the same time conserve and sacredly transmit the spirit, the purposes, the faith, the prayer, the simplicity, the economy, the heroic, self-denying love of the founders, which is their real legacy to the futurc. It is in the light of these considerations that I would suggest and urge, as the crowning act of our jubilee year, the reaffirmation of the principles of the founders, and the hearty and solemn rededication of the place to God.

III. PRINCIPLES WHICH OUGHT TO BE PERPETUATED.

Let us look at some of the characteristics of this place and its founders which deserve to be ratified and perpetuated.

(1.) The founders were men and women who regarded the soil they tilled, the houses they built, the property they acquired, the families they raised, together with their own bodies and souls, as *belonging to and to be administered for God.* This Biblical and sublime recognition of the will and the rights of the Supreme Being, if I mistake not, was the moral rock-bed on which Oberlin was built; their very existence here, to use their own language, was to be for the "express purpose of glorifying God in doing good to men." Hence they solemnly vowed to train their children "in body, intellect and heart, for the service of the Lord." For the same reason they agreed to make the interests of the Oberlin Institute identical with their own and to do what they could to extend its influence. For the same reason they vowed to administer their estates for God. They pledged themselves to make "special effort to sustain the institutions of the gospel at home and abroad." They covenanted to "maintain deep-toned and elevated personal piety, to provoke each other to love and good works, to live together in all things as brethren, and to glorify God in their bodies and spirits which were his." This recognition of God as the *sole proprietor of themselves, the place and all that pertained to it, forever*, is very familiar here, but it is of unspeakable importance as an element in the history of the place.

(2.) A second early characteristic of the place, and onc whieh has made the college largely what it is, was the warm, vigorous, rational Christian life in which the institution has been embosomed from the first. Though a great educational center, the distinctive feature of the place has manifestly been religious. Oberlin had its birth in a great religious movement; its history has been pre-eminently a religious history. Its mission is a religious mission. It cannot be true to its calling if it ever becomes anything else.

(3.) A third characteristic of the founders was that they taught *positively* not *negatively*. They *believed something* and so had something to say. They aeeepted Christ *totally;* and Christ was not simply a truth *seeker*. It does not appear that he ever doubted or questioned. Pilate asked, "What is truth?" Jesus never did. He came not to seek truth, but to announce it. For this eause he eame into the world, to "bear witness unto the truth." This place, following Christ's lead, has urged upon the world *positive* truths, as distinguished from the negative or speeulivei nquiry. And if we would meet the wants of humanity this feature of Oberlin must be perpetuated. This has been one secret of her power. And this gave rise to another characteristic of the founders, viz.:

(4.) A sublime, practical *hopefulness* for the *future*. "Lamenting the degeneracy of the church and the deplor able condition of the perishing world," and viewing with prophetic vision and with peculiar interest the influence which the Valley of the Mississippi was to exert on the nation, they plunged into the depths of the forest, not with the cowardly despair of the pessimist or the anchorite, but with sublime purpose to *save the world*. They began with a hopefulness in the Gospel, when fairly applied, like that of the apostles, when they attacked and conquered the Roman Empire. They knew they had great truths to tell which the nations needed, and that even a little band of men who "mean what they say and say God's truth" will always have a hearing and will always be a power.

(5.) The general system of distinctively *Christian* education which Oberlin has tried to impress upon the Mississippi Valley is another characteristic which ought to be maintained. This marrying of education and religion, this "unity of the faith and knowledge," is the apostle's own pathway to the perfect man. It is the saving principle for both the nation and the individual in modern times. The leading idea in it has seemed to me to be this, that learning should be sound, profound, liberal, but *subordinate to religion*. Science, philosophy, literature, politics, oratory, music, are all to be tributary, not ultimately to culture, but to the *kingdom of God*. They are not ends in themselves. They never have been regarded as such here. They are each and all the "handmaids of *religion*." This lifts the whole aim and spirit of the place up to a distinctively Christian level, where if it fails to be a good spiritual power it violates its charter and sinks to a lower plane. It is also true that in the educational system here, mental and moral science has had a much larger place, relatively to physical science, than in most other institutions of the land. Physics have not crowded out metaphysics. The study and analysis of the moral nature of man, from the pulpit if not in the curriculum, has been in the very atmosphere of the churches and the college. This I believe to have been of incalculable importance to the cause of Christ; for it has preserved an awakened conscience, which is fundamental to religion. Not, of course, that natural science is essentially either immoral or atheistic in its tendencies. But, on the one hand the study of matter has no such elevating, subduing, solemnizing influence on the soul as the study of the great facts of our mental and moral nature and destiny; and, on the other, when the physical sciences come to overshadow everything else, as they do in many institutions to-day, religion is shorn of its power and compelled to retire to a secondary place. The evil influence of this modern tendency of physical science to take possession of educational centres was pointed out long ago by Sir William Hamilton. He said: "It diverts attention from the phenomena of moral liberty, which are revealed to us in the recesses of the human mind alone, and, by exhibiting merely the phenomena of matter and extension, it habituates us only to the contemplation of the laws of a blind, mechanical necessity. And the result is that the student becomes a materialist if he speculates at all." The evil referred to here, however, is not an evil inherent in physical science, but in a too exclusive, disproportionate attention to physical study. Materialistic skepticism advances, not in proportion as material facts are verified but in proportion as the problems of matter are given a monopoly of men' thoughts.

The truth is that whenever Christianity is to be a power in the great educational centers of the land, theology and morals, the study of God and his moral law and the moral nature of man, must have a *supreme place*. This has characterized this town from the beginning. The divine science of Theology has been king; it has been a free, progressive theology, but it has been *king*. The difference between Oberlin as a center of spiritual power and some other institutions which might be named, is simply the difference in *the place given to God* in the thought of the people and in the system of education.

I will mention but one other characteristic of the place, viz.: the attitude of the church and institution to all moral and political reforms. The political position of the place is well expressed in such words as these, uttered a few years ago by a leading professor: "Patriotism a part

of religion;" "Loyalty to God and loyalty to government when it is loyal to God." "We mean to teach our children to respect law and its ministers, but we also mean to teach them that they will not be dutiful to the State if they do not hold her to duty to God, and that they will be traitors if they obey a law which breaks the law of Heaven." How did this sublime radicalism come about? How came this position toward slavery and the infamous wrongs of the liquor traffic and other lesser evils to be taken? It was not by any formal compact or any organic hostility. No, it came about naturally from the place given to God. They adopted the Gospel in its simplicity. And it is everlastingly true that no people can accept it as a whole, and live it, without taking this position against these gigantic wrongs.

IV. SOME REASONS FOR THE REDEDICATION OF THE PLACE TO GOD.

Now, while sloughing off that which is merely temporary, while aiming to be progressive, while looking still to the future and not to the past, it is safe to say that these principles and this spirit, which have made the history of Oberlin what it is, should be re-affirmed and ratified even in this jubilee year. Let me mention very briefly some of the reasons for such a rededication of the place to the service of God and such a re-affirmation of our loyalty to the principles of the founders, as I have suggested.

1. Without such an act there can be no jubilee worthy of the fathers and the history of the place. It is a great thing to be *worthy* of such a history—to inherit the principles, to enter into the labors, to partake of the heroic struggles, to imitate the self-denial of the dauntless, patient, self-forgetting men and women of God who have made this place what it is, is a supreme privilege. It is said that "God sifted three kingdoms that he might send choice spirits to people this continent." We might add: God sifted this continent to find the right spirits, such as Shipherd, Finney, Morgan, Dascomb, Father Keep and their colleagues, to build Oberlin in these Western wilds. It would be difficult, therefore, to conceive of a more accursed apostacy than that of proving unworthy of such a history or false to the sacred trust bequeathed to us from the past.

2. A second reason for this endorsement of the past is the fact that the *demand for those principles* or views of life held by the fathers here *is still as imperative as ever.* If fifty years of experience in this nation has proved anything, it is that these principles are still wanted. The fathers proposed to evangelize the world. That is God's purpose still. That prophetic view which fifty years ago was held here as to the importance of the Mississippi Valley to "the nation and the nations of the earth," is being realized; but the mighty call for these principles has only begun. The great missionary causes at home and abroad, which were only of the size of a man's hand when Oberlin was founded, are now beginning to fill the moral heavens. Oberlin's future, if she is true to her purpose and history, must be on a grander scale than her past. Moreover, the demand for moral reform in almost all departments of life is not less but greater than fifty years ago. The malignant woes of intemperance, the organized villianies of the liquor traffic, trifled with by political parties while antagonizing all reason and righteousness, must still be confronted and annihilated by the gospel of Jesus. The evils of secretism, creeping into and sapping the foundations of society, must still be resisted; the tendency to self-indulgence, the passion for display, the the corrupting influence of luxury coming into the church of God, must still be met by the higher laws of simplicity of manners, economy of living and fidelity to the Cross.

3. The plain, simple, sublime old doctrines of the gospel taught here from the beginning are not changed—cannot change, or lose their power. New adaptations of truth have been made and must still be made; new creed statements have been and will still be demanded. New light must still be expected. But yet, in the fifty years that are gone no new light has arisen, or is likely to arise that can essentially change the fundamental doctrinal position of this church and college. The old gospel, just as it was when the founders cut the first tree, is still the power of God and the wisdom of God unto salvation. The church, the institution, that plants itself on that gospel, or walks in the light of Christ, will always be abreast of all wholesome Christian progress.

4. Our jubilee year ought to bring a new endorsement of truths taught here, because, just now, the cause of Christ seems especially to need a public, positive proclamation of undiminished faith in the great cardinal doctrines of the Word of God. And I believe that in Oberlin, if anywhere on the continent, that declaration can be honestly made.

In view, then, of our personal relations to God, in view of the ever-enlarging possibilities of usefulness, in view of our high responsibilities as a community, in view of the spiritual necessities of the nation and the world, let the year be *hallowed* unto us. Let it be made the means of a great *spiritual uplift* to town and college. In these days of doubt and unrest let us take a new and firmer grip upon the eternal things that cannot be shaken. We are stewards of the grace of God, in no ordinary degree. God expects great things here from every family, every college class, every Christian man. Our duty cannot be done to the past and the future by each one simply taking care of himself and his family. It cannot be done by the material improvement of our homes, desirable as that is; nor yet by any formal endorsement of the past. It can only be done by each church member taking up cheerfully the hard, self-denying, ordinary work for Christ which lies nearest his hand, each day, in the spirit of the Master. The distinguishing feature of the fathers here, when reduced to a single term, was *unselfishness.* They left the comforts of settled society and came into the woods, not to avoid the demands of the world, not to guard their own soft-handed piety in the solitudes of the recluse, but to wrestle with the forces of nature and to build up a great, vigorous, aggressive, spiritual power for God. They were willing to do hard, disagreeable work; willing to be poor all their days, and willing to be scorned by the world, if they could make the world richer in spiritual life.

Now, they are gone! But their principles remain. Are the men of to-day ready to fill their places? Or is business become the chief end of life? Is our improved material condition weaning us from loyalty to Christ? Is religion a less imperative thing to us than to the fathers? Are we here simply to make a living? If so, either the history and spiritual power of the place must perish, and Oberlin become the home of greed and selfishness, or else there must be a change, and our life and hope and time and all we have must be consecrated anew.

THE MORNING SUN DEBATE.

ELDER D. P. RATHBUN AND REV. F. W. EVANS DISCUSS THE MERITS AND DEMERITS OF FREEMASONRY.

(*Continued from last week.*)

EDITOR CYNOSURE:—I should have mentioned in my first letter that by agreement of the debaters each session was opened with prayer by some minister present. The beneficent effects of this service were manifest during all the discussion on debaters and auditors as well. So far as I observed not an unkind or angry word was spoken in or about the hall during the entire discussion. Another fact may also be mentioned which contributed no doubt to the same end, to-wit, the large attendance of ladies. At the afternoon sessions they composed a majority of the audiences; at night they were nearly equal to the number of the men. In this, as in the former letter, I only propose to set forth the leading points presented by each, without following closely the order observed in the debate.

Thursday afternoon Mr. Rathbun took up Masonic symbolism, and pressed the inquiry to what do these symbols point for their efficacy? What is Masonic regeneration? He wished his opponent to explain. Again Mr. Evans says: "Masonry is a religion in which all men agree." There is not a distinctive principle of Christianity in which all men agree. "The religion of Masonry is pure theism," but theism is opposed to Christianity. The woman who throws her child to the crocodiles believes in a god; so the Indian who anticipates the time when he shall pass to the happy hunting grounds; yet their faith is not consistent with Christianity. The Christian's God is not merely the G. A. O. T. U., but he is the Saviour of men. He is not merely God in one person, which is all the Mason is required to accept, but he is God in three persons, Father, Son and Holy Spirit. So soon as you get a religion in which all men agree, you destroy the triune God, and that is anti-Christian. Masonry tramples the Lord Jesus under foot. It expunges his name from Scriptures used in the lodge. He referred to 1 Pet. 2: 5–7; 2 Thes. 3: 6 and 12, and showed how Masons leave out the name of our Saviour. He affirmed that this conflicts with Rev. 22: 19.

Mr. Evans, in reply, first answered the question, What is Masonic regeneration? He said Masons do not teach regeneration as a theological dogma, but as a philosophical doctrine. It signifies passing from death to life, from mortality to immortality. It symbolizes the fact that if a man die he shall live again. He said the trouble with some is they confine regeneration to one sense—the theological. He illustrated the Masonic idea by the remark of the lady who said, "I am regenerating my dress." Another said, "I am regenerating my home." Masonry does not deny Christian regeneration. Again, Masons have a right to speak of God as the G. A. O. T. U. This designation is in harmony with the original idea of the order. The name is but a symbolic representation of the work of God. Is also in harmony with the Scriptures which teach that the Maker of all things is God. He justified the leaving out of the name of Christ from the Scriptures used in the lodge; said when he uses Scripture to prove a doctrine, he is not bound to quote every word in the verse, only so much as is required for his purpose; so Masons do. At another time he said the name of Christ is not found in the Lord's Prayer, nor in all the parables, nor in the book of Esther. He took up 2 Thes. 3: 6, and said that to use the name of the Lord Jesus Christ in the passage in the connection in which Masons used it, would be to claim that Christ had instituted Masonry. He did not so claim, yet would not admit that leaving out his name from the text proved Masonry anti-Christian. He affirmed that the principles of Masonry are in harmony with the word of God. 1. A Mason cannot be an atheist; he must believe in the Creator. Christianity teaches the same, and there is no disagreement. 2. Masonry accepts the Bible as the authentic revelation of the divine will. In the first degree it teaches that the Bible is the word of God. The Bible in the lodge is dedicated to God. 3. Masonry teaches the immortality of the soul and its accountability to God. 4. Holds to the resurrection of the body. 5. This resurrection is through Jesus Christ, called in Masonry "the Lion of the tribe of Judah." He asked where does the antagonism to Christianity come in? There is not a solitary instance in which it has, or can be shown that it antagonizes Christianity.

Mr. Rathbun, in his next speech, said: The Doctor would like to bring Christ into Masonry as the one alluded to in the Masonic symbol, the Lion of the tribe of Judah. The symbol does not allude to Christ at all, only to a figure in the standard of Judah. See Maekey's Lexicon under *Judah,* "The tribe of Judah bore a lion in their standard, and hence the Masonic allusion to the Lion of the tribe of Judah." There is no Christ there. He denied that Masonry teaches the doctrine of the resurrection through Jesus Christ. He affirmed that they teach this doctrine only by the false legend of Hiram Abif. He then set forth in a graphic manner the whole tragedy as it is gone through in the lodge, giving an accounut of the conspiracy of the fifteen Fellow Crafts; how twelve repented and refused to carry out the conspiracy; how three, Jubela, Jubelo, Jubelum, murdered their Grand Master and buried him; how search was instituted, the body found and raised on the five points of fellowship and Ma-ha-bone whispered in his ear. This is the way Masons teach the doctrine of the resurrection. How different from the way it is taught in the church of Christ.

Again, is it Christian to take an oath to abide by all the rules and regulations of an institution which rejects Christ? Can a Mason be a Christian and keep his Masonic obligations? Here Mr. Rathbun took up the oaths of the first three degrees, and quoting the penalties in each degree, pressed the inquiry each time, "Can a man take such an oath and say, 'Lord Jesus, I have done this for thy glory?' Would a Christian congregation allow such words in the pulpit?" He could not reconcile these penalties with Christianity. He confirmed the penalties by a quotation from Mackey's Lexicon under *Penalty,* in which the following words occur, "his throat was cut across with one single blow;" "the next ceremony was to tear the breast open and pluck out the heart." Mackey says, "The allusion will not escape the attentive Mason." Again, in Pierson's Traditions of Freemasonry, he says, "A solemn method of taking an oath was by placing a drawn sword across the throat." Such oaths are sinful. The duty of all who take them is to repent. The oath is hid from him beforehand, but when he finds it is wrong the Christian will confess his sin and repent.

Mr. Evans admitted that some things Mr. Rathbun had said are true and some are not true. He would not say what were true nor what not true. He re-affirmed that everything in Masonry is symbolical. Symbolic instruction is common. He instanced the fables of Æsop and the parables of Jesus. Said Masonry is a symbolical institution throughout. With reference to the objection that the candidate is pledged to secrecy before taking the oath, he answered: The candidate has every reasou to believe what is told him, that there is nothing in the obligation which can conflict with the duties he owes to God, his country, his family, his neighbor or himself. The candidate can stop when he comes to anything he thinks wrong; if he does not he is a coward, would not make a good martyr. If he goes on and then breaks his oath he is a scoundrel. When he swore the oath he intended to keep it or he did not. If he intended to keep it and did not, he is a villian. If he did not intend he is a grand rascal. He affirmed that the man who has taken the oath and broken it is not worthy to be believed. If he had a good reputation before and was a hypocrite, may he not have a good reputation and be a hypocrite afterwards? When Mr. Evans first referred to the penalties he was understood to admit the terms of the oaths, but he said the language was symbolic. He afterwards denied that there is any such penalty attached to the violation of Masonic oaths as death. The highest penalty according to Mackey is expulsion. He proceeded to justify the penalties "if," as he would say, "there are any such penalties." This he did by referring to the imprecations found in Job 31st chapter; Ps. 137: 5, 6; Ps. 109; and asked "If these are just, what harm is there in us if we say we will suffer if we break our oath?" He also spoke of the case of Wm. Morgan; said there are about twenty-five death-bed confessions as to the taking off of Morgan, yet no one claimed there were more than six engaged in it, and all agreed he was drowned, instead of having his bowels torn out, as it is claimed Masons are sworn to do with those who break their oaths.

Mr. Rathbun again took up the oaths, making some new points. Before doing so he drew a word-picture of a minister's initiation into a Masonic lodge, neither naked nor clad, neither barefoot nor shod, hoodwinked, cable-towed, received on the points of the compass, performing the rite of circum-ambulation, etc., all to extend his influence, and said if this gives influence why not enter the pulpits in the same plight. He next pictured him on his knees taking the oath. One part of that oath is that he "will not have illicit, carnal intercourse with a Master Mason's wife, mother, sister or daughter, etc." He said if a minister should come to my house and I would refuse to introduce him to my family until he had taken an oath not to violate the chastity of any member in it, would he not feel insulted? Again, if such an oath is necessary at all, why not swear Masons not to violate the chastity of any one?

In the same speech Mr. Rathbun gave his views of the symbols of Masonry. He said they were all borrowed from ancient sun worship. He quoted Mackey: "Freemasonry is a philosophical development of sun worship." He affirmed that the working of the lodge proves this. He showed by the ritual that the Worshipful Master represents the sun at his rising, the Junior Warden the sun at noon, the Senior Warden the sun at his setting. Those being initiated face the East as sun-worshippers did. In the rite of circum-ambulation they follow the course of the sun. He also affirmed that Masonry may be traced to the Egyptian mysteries; that Hiram Abif takes the place of Osiris in those mysteries, and that Osiris represents the sun.

Mr. Evans said but little on these points. He said it is not the manner of initiation which gives a minister his influence, but being a Mason. He denied that because the candidate in initiation faces the East, that fact proves Masonry sun-worship any more than because Daniel in praying faced Jerusalem, that fact proves that he worshiped Jerusalem. He tried to make a distinction between sun-worship and the worship of the sun. Said sun-worship is not material idolatry; the sun is used in Masonry purely

as a symbol, an emblem of light; is used to express the idea of the resurrection of the dead; is used especially as an emblem of authority. Claiming that his opponent had given him nothiug to answer he took up the objection to Masonry that it makes false claims as to its age. He admitted that speculative Masonry can only be traced to 1717. True, certain Masonic writers trace it back to the Temple of Solomon, and some to the creation. Said most words had two meanings, a literal and a metaphorical one. The sense in which a word is used is to be determined by the connection. The word Masonry is used in a variety of senses. 1. It is sometimes used to signify Geometry. In this sense it may be traced to the creation. 2. Is sometimes used to signify the science of morality. In this sense is very old. 3. Is used to signify the principle of secrecy, and so may be traced back to early periods. 4. Is used as a synonym of symbolism, because symbolism is a prominent feature of Masonry. Symbolism is very old. 5. Is used to siguify the science of architecture. He gave us a lengthy history of this scieuce as understood and practiced iu Rome and Greece aud Egypt and Tyre, claimed that Hiram Abif, widow's son, belonged to the fraternity of Dionysian architects who had their secret mysteries, ties and signs, so as to recognize each other, that these were the only known architects in the days of Solomou who were allowed to erect public buildings; Solomon sent for them to snperintend the bnilding of the temple; they communicated the knowledge of architecture to some of the Jews who labored in the erection of the temple. His last point was, Masonry is used as a symbolic expression of a religious idea, particularly of the idea of the immortality of the soul and the resurrection of the dead. He affirmed that this idea is incorporated in the legends of the 17th century, they received it from the builders of the middle ages, these from those before them. The same idea appears in the legend of the Egyptian mysteries; is found in all the ancient mysteries. This legend and this only, conuects Freemasonry with the ancient mysteries.

Mr. Rathbun disposed of all this by a little story the substance of which is, a man claimed to have a very old musket his grandfather had carried it through the revolutionary war. One who heard his claims said "the barrel is not old," and pointed to a date on it, which was quite recent. The man admitted that he had got a new barrel. The other said "the stock is new too." "Yes, I had it restocked two years ago." "That is not au old lock such as they used in revolutionary times." "No," said the owner, "I got a new lock when I had the gun restocked, but here is a piece of the old ramrod." Masonry has no more to justify its claim to antiquity than the man had of his gun. Mr. Rathbun then turned his atteutiou to the oaths of Masonry, particularly to those parts in which the Mason swears he will not be present at the iuitiating of a woman, an old man or a young man; and when he swears to keep the secrets of a Master Mason, murder and treason excepted, and these at his own option.

In this speech he met the statement made by Mr. Evans, that it was not claimed that Masonry is a divine institution, by quoting a verse of a Masonic ode, beginning, "Hail Masonry divine," and ending, "Thou art divine."

Mr. Evans did not attempt to deny the statements made by Mr. Rathbun as to Masonic oaths, but said, "Suppose Masons do swear such oaths, I challeuge any man to show them contrary to Christianity." They do not subvert justice. The construction put upon them is forced. By the same line of argument, he could prove the Bible abominable. Quoted Isa. 45:7; Ezek. 14:9, and 20:25 as passages which may easily be miscoustrued. Said every man and organization had a right to put his own constructiou on the oath he took. Freemasons are bound to help each other only so far as cousistent with religion, morality and the law of the land. If a man comes to me with a secret, I have a right to determine whether it is a Masonic secret or not. If he says he has committed crime, I am not bound to keep that, for Masonry forbids crime. Mr. Rathbun had said crimes are to be kept secret, else why except two crimes, "murder and treason." Mr. Evans said, my brother may have taken life in self-defence aud I have a right to shield him. He may be guilty of treason only as George Washington was guilty of treason against Great Britain, and I justify him.

Mr. Rathbun in openiug the discussiou Friday, brought further proofs of the identity of Masonry with ancient sun-worship as practiced in the Egyptian mysteries; said it was impossible to trace the legend of Hiram Abif to the building of the temple, the liuks are missing, there is nothing in the Bible to confirm the legend, it can be traced to the Egyptian mysteries and to Osiris the sun-god. Osiris was murdered, Hiram Abif is said to be murdered. Isis went iu search of Osiris, Masons search for Hiram Abif. Isis asked every one she met if they could give her a trace of her husband. Masons inquire of every one for Hiram. When Isis fouud Osiris there was something wanting; so when Masons find Hiram there is something wanting. Isis accideutally found her husband; Masons accidently found Hiram. In the Egyptian mysteries the candidate was kept for a season in darkness; in Masonry he is hoodwinked. They put a sash around his body, Masons put on a cable-tow. These statemeuts were supported by quotations from Oliver, Sickles, Pierson, Mackey and other Masonic authors; about twelve different passages were read, bearing on these points.

Mr. Evans evidently felt the weight of this speech supported as it was by standard Masonic authors, and tried hard to weaken the impression it made. He said the argument is based on the resemblance between Masonry and the ancieut mysteries. He affirmed that these mysteries were originally pure and uot idolatrous iu their inception; that they taught pure theism, mono-theism in opposition to those who deified men and worshiped them; that they taught pure doctrine; they simply used the sun as a symbol of life, of immortality; a representation of the regenerator, the renewer of life; a representation of the great moral sun of the universe, as in Scripture it is said, "God the Lord is a Snn." He is called the "Suu of Righteousness." Where Mackey identifies Masonry and snn-worship he only means that the sun is a symbol of the immortality of the soul, and a development of the doctrine put forth in the ancient mysteries as to the resurrection. He referred to Paul's sermon on Mars' hill, and paraphrased the expression, "Whom therefore ye ignorantly worship, Him declare I unto you," in this way, "I preach the development of the doctrine you already hold." Was Paul's preaching anti-Christian, then was the development of the doctrine of Osiris anti-Christiau. Paul quoted from a heathen poet. What! endorse the doctrine of a heathen! Yes! You say that was anti-Christian. Paul says No; the doctrine is true. All truth is truth, whether spoken in heaven or in hell. Masonry is a development of the truth in heathenism. There is a resemblance between Masonry and Osiris, so there is a resemblance between the doctrines of the Bible and the doctriues of heathenism. In the Bible we have the symbol of the serpent, the heathen used that symbol before Moses was born. The idea of the incarnation was taught in the ancieut mysteries, and is found in the ancient books of the heathen. The idea of the trinity appears in heathen mythology—Jupiter, Neptune and Pluto constitute the heathen trinity. The idea of the God-man was held in the case of Hercules, who was said to have a divine father and a human mother. The cross was a sacred emblem before Christ came into the world. Do these things prove that the Bible was borrowed from heathenism? These ideas are like the ideas of the heathen. If the argument does not hold good in one case neither does it in the other.

Mr. Rathbun in following Mr. Evans read Ezekiel 8th chapter, aud explaiued it as referring to ancient sun-worship, and said it was condemned by Jehovah, and asked, Are men justified in practising in a Masonic lodge that which God has coudemued? Is it Christian to mix heathenism and Christiauity? He always supposed that sun-worship conflicted with Christianity. Is there one here who would have us go back to Osiris and snu-worship to teach the Christiau religion? Would you like the symbols of the lodge taken from heathenism brought into your churches? God never endorsed sun-worship, never said I am pleased with it. Masouic authors say, if we would understaud Masonry, we must go back to sun-worship. Is that true of the Christian religion? Shall a Christian swear to couform to all the rnles and regulatious of an institution derived from Baal or sun-worship? The doctor says, the allusions to the sun arc to teach the immortality of the soul and the resurrection of the dead. Christians have a better way. Masonry rejects the Son of God, puts him to an open shame. It goes back to Osiris and makes no meution of the blessed name of Jesus. Is it as well to trust in Osiris for the resurrectiou of the body as to trust in the Son of God?

Mr. Evans read the 8th chapter of Ezekiel again, aud said the language is not to be taken literally. It is not history, only a vision; relates to the house of Israel and not to Egyptians. No Jew engaged in the Egyptian mysteries. These men worshiped the sun. In the mysteries of Osiris they did not worship the sun, only used the sun as a symbol. There is no connectiou betweeu these things and a Masonic lodge. Ezekiel saw women weeping for Tammuz. There are no women in Masonic lodges. Masonry is not sun-worship, but "a philosophical development of sun-worship." The mysteries of Osiris were gotten up after the Arabians had taken possession of Egypt, iu order to preserve the Egyptians from Arabiau corruptions. Orignally they held pure doctrines. True, the mysteries became corrupt, but let Mr. Rathbun show that Masonry is developed from the corrupted system. The sun is prominent iu Masonry purely as a symbol. Mackey uses the sun as a symbol, just as Paul does iu 1 Cor. 15:41: "There is one glory of the sun," etc. Masonry is a development of the truth handed down from Noah, and kept pure pure in the mysteries of Osiris. It is a development of grand doctrines.

Mr. Rathbun, in opening the discussiou Friday evening, spoke of the manner in which Mr. Evaus had debated the question; how he had set up his own opinion against all the standard authorities on Masonry; how he explained the language of one as figurative, of another as symbolical, said another did not mean what he said, or if he did it was not so. He gave quite a list of instances iu which Mr. Evans had pursued this course. He said, If I could see that God has honored and blessed Masonry I would not oppose it as I have. He had never heard of a man brought under conviction in a Masonic lodge. He had never heard of a revival of religion in a lodge. Instead of being for the benefit of mankind, Masonry has been used for the worst of purposes. Not only is it opposed to the interests of religion, but also to republican institutions. Here came in quotations from Masonic authors as to its anti-republican character. I refer to only two. Mackey says, "The power of the Graud lodge is perfectly despotic." Webb says, "The covenant is irrevocable. He cannot cast off or nullify his Masonic covenant. No law of the land can affect it, no anathema of the church can weaken it." He wished his opponent to harmonize such teachings with republicanism.

Mr. Evans, in answering, explained the language of Mackey by saying that the Grand lodge is the supreme court in Masonry, and is despotic only in the sense that its decisions are final, just as in our goverument. So every church has its supreme court, whose decisions are final and despotic in the same sense. If Mackey's language proves Masonry anti-republican, it proves everything under heaveu anti-republican. Mr. Evans did not touch the qnotation from Chase, but proceeded to sum up the points made by him in the debate. It is not necessary for me to present these, even if I were able. I think no important point has been omitted in the account I have written.

Mr. Rathbun also summed up the points he had made, and set the views of Mr. Evaus over against his own in a long list of particulars after this manner: Mr. Evans believes so and so, and says his faith does not conflict with Christiauity. I think it does. He can practice so and so in the lodge, and says that does not conflict with Christiauity. I think it does.

Mr. Evans, in his last speech, continued the restatement of points made by him, and claimed that he had met every argumeut of his opponent, and had clearly demonstrated that there is nothing anti-Christian about Masonry. More than that, he claimed that God had put the stamp of his divine approbatiou on Masonry. The Methodist church has many Masons in her bosom; God has shown his approbation of the Methodist church. A little more than one hundred years ago there were only six Methodists in the United States, now the brauch to which the speaker belongs nnmbers over 1,000,000 members. Is it a fact that this church tolerates that which God hates, and yet he blesses her? Again, there are men who love Masonry in their hearts, and yet God blesses them. He gave himself as an example; spoke of cases in which he had been instrumental in converting sinners aud in comforting the afflicted and dying, and yet he is a Mason and loves Masonry.

At the close of this speech Mr. Rathbuu asked indulgeuce to reply to the point just presented. Leave was granted, and he auswered briefly: The fact that God uses men to convert sinners and to comfort the dying does not prove them good men, nor that he approves of their opinions or practices. He said farther that God had blessed his labors in the same way; he had been instrumental in converting siuners and in comforting the dying; we are not both right. As the brother prayed the other night, one of us is right, the other wrong. Which one is it?

Each debater, in closing, spoke kind words of the moderator, the audience, and of the other. The benediction was pronounced, and all dispersed to their homes. There has been a good deal of talk about the discussion since it took place up to this date (April 26), yet no loud boasting, so far as I know, by either side.

The general opinion of Anti-masons, so far as I have conversed with them, is that while Mr. Evans had the advantage in fluency of speech and the arts of debate, being skilled at the bnsiness, this being, as he said, his thirteenth debate, Mr. Rathbuu had the advantage in the argument. He clearly established, as we think, the heathen origin, false pretensions and foolish ceremonies of Masonry, and Mr. Evaus virtually admitted every charge. Mr. Rathbnn says Mr. Evans is the most honest Mason he ever met. When such debates are held in every city and hamlet in the land, the days of Masoury will soon be uumbered. May God hasteu the day.

C. D. TRUMBULL.

THE NEWSPAPER REPORT.

The Morning Sun *Herald* speaks thus favorably of the Rathbun–Evans debate. The sums received by the debaters did not amount to $100 each:

The joint discussion on Freemasonry closed Friday evening with the best of feeling existing between the speakers, and, so far as known, among the people. The attendance throughout the entire discussion was very large, and the audiences as well as the speakers were uniformly good-natured aud courteous. It has beeu a discussion of peculiar interest to the people of this vicinity, and has been the means of inculcating valuable information. It has been claimed that debates work evil to a community iustead of good, and that they never convince any oue. In some cases this may be so, but we think not iu this one. The people are the recipients of much information, and although there are no prononnced converts to either side the light has been spread abroad and the unprejudiced cand meditate and change their opinions at their discretion.

Freemasonry was handled intelligently by both Mr. Rathbuth and Mr. Evans. *The Herald* cannot, of course, attempt to give a synopsis of the line of argnment. Both speakers, in their closing speeches, complimented the audience for the perfect order which they had kept aud the undivided attention which they had given, aud added that they had never seen snch good order in large audiences duriug all their public experience. They returned thanks to the people, to the moderator, and each to his opponeut for the gentlemanly manner in which they had treated each other. They grasped hands at the close and declared that they parted better friends than when they came here. This debate was Mr. Rathbun's first. Mr. Evans had debated twelve times before.

After the speakers had finished, a vote of thanks was tendered the moderator, Judge C. Lyman, who was truly deserving. He presided with dignity and impartiality. Owing to the gentlemauly character of the debaters, appeals to his authority were very few. A vote of thanks was also tendered to the speakers for ther good nature aud good will. Judge Lymau then returned his thanks to the people aud to the speakers, and the audience was dismissed by benediction pronounced by Rev. Trumbull.

The total receipts at the door were $107.35. The people poured out from every quarter. From Wapello, from Winfield, from Mediapolis, and from every surrounding village, besides many from a distance. The expenses were $13.35, bsides $10 given to Judge Lyman as a compliment. The balance was divided between the debaters. Handsome purses were also made up amounting in all to about $100 each. Mr. Evans and Mr. Rathbun both left for their homes Saturday morning, the former at Oskaloosa aud the latter at Clarence, Cedar county.

CORRESPONDENCE.

FROM OBERLIN.

OBERLIN, April 20, 1883.

DEAR CYNOSURE:—Oberlin is sometimes regarded as, at present, missionary ground, so far as the work of the National Christian Assoeiation is concerned. In one respect this is true, and must continue to be so until this reform has been worked out to completion everywhere,—her large body of students, changing in great part three times a year, and coming with little or no knowledge on the subject, as a rule, will stand in constant need of instruction as to the evils of the lodge. Whether there is much or little of truth in the statement as regards the balance of her population, is with some, perhaps, a question. Some work has been and is being done. There is doubtless room for more, both in and out of the College and Seminary; but it is to be hoped that Oberlin is not moving backward, at least, on this question. She has too grand a record behind her to comport at all well with that.

This reeord is a topic of great interest here at present. This term will round out the first fifty years of Oberlin College, and the term aecordingly is having an odd but very pleasing and beneficial "jubilee" flavor all through it. Yesterday was the fiftieth anniversary of the arrival of the first family of the Colony, that of Deacon Peter P. Pease, and was aecordingly declared a holiday by the College Faculty and devoted to commemorating this event. The forenoon was oecupied by committees of various classes in digging and planting class trees, aud by a large squad of students led by Professor Newton in felling and and hauling timber for a reproduction of the Pease pioneer log cabin on one corner of the eampus.

In the afternoon and evening large meetings were held, devoted to reminiscenees of former days by various old citizens, including President Fairchild, Professor Ellis, Rev. Geo. Thompson, Dea. Gerrish and ex-Professor Monroe. These recollections were of all shades, from the ludicious to the solemn and pathetic; but to me the most interesting and important of all were the glimpses of sterling *character* in the founders of Oberlin which were afforded by some of them. It was as if the status of those men who are gone had been grouped in an alcove, which was perfectly dark. Each letter that was read and each personal recollection given let its own ray of light in on the group, till a part, though only a part, of the moral grandeur of these consecrated characters stood dimly outlined before us. There was Shipherd, the sanguine and zealous missionary and man of faith; and Stewart, the cautious ealculator of ways and means, who together planned the beginnings of Oberlin; there was Professor (afterwards President) Finney, the Peter-Paul of five decades of the nineteenth century; back of these men, Professors Morgan and Daseomb, noble men and strong, with Father Keep, and others of the trustees and early pioneers for the Lord—a noble company, of whom it might be said as of them of old, "of whom the world was not worthy"

As shown in the extracts from their letters which were read and the recollections given, there are but two words in the English language that occur to me as at all adequately deseribing these men. These are "*Christian*" and "*reformer*." And the vigorless sentimental conception of even that word "Christian" which prevails in some quarters would not characterize them with any degree of propriety; it must have the reforming, reconstructing essence of *real* Christianity, which is not afraid and does not hesitate to tear down and cast off everything that stands in the way of its gospel reconstruction—it must have this idea most prominent. It is not men of soft-handed Christianity that write to friends, from the midst of arduous home-missionary labors, that "the church must be restored to her primitive simplicity and devotion," nor that kind of religion which rides off into an uninhabited wood and dedicates it for a reform colony and college which is as yet but as an inverted pyramid standing on its apex with simple faith for its foundation. Nor was it that sort of religion that led Mr. Shipherd again to write from New England, when the issue of admitting colored students was before the trustees: "Fear not, brethren, to lead in doing right; who should be forward in this if not the dear people in Oberlin? Study to learn the mind of the Spirit, and then *do right*. There is nothing more wicked than to follow expediency rather than the right; * * this is the great bane of the church at the present day." [These quotations are as nearly *verbatum* as is possible at this writing, though not exactly so.] Utterances from these men of similar tone might be multiplied, but the following covenant of the first colonists, which was read, will testify for itself to the sterling kind of Christianity which they professed and which alone made the Oberlin of the past fifty years possible:

OBERLIN COVENANT.

"Lamenting the degeneracy of the church and the deplorable condition of our perishing world, and ardently desirous of bringing both under the entire influence of the blessed Gospel of peace; and viewing with peculiar interest the influence which the Valley of the Mississippi must exert over our nation and the nations of the earth; and having, as we trust, in answer to devout supplications been guided by the counsel of the Lord, the undersigned covenant together, under the name of the Oberlin Colony, subject to the following regulations, which may be amended by a concurrence of two-thirds of the colonists.

1. Providence permitting, we engage as soon as practicable to remove to the Oberlin Colony, in Russia, Lorain county, Ohio; and there to fix our residence for the express purpose of glorifying God in doing good to men to the extent of our ability.

2. We will hold and manage our estates personally, but pledge as perfect a community of interest as though we held a community of property.

3. We will hold in possession no more property than we believe we can profitably manage for God, as his faithful stewards.

4. We will, by industry, economy, and Christian self-denial, obtain as much as we can above our necessary personal and family expenses, and faithfully appropriate the same for the spread of the Gospel.

5. That we may have time and health for the Lord's service, we will eat only plain and wholesome food, renouncing all bad habits, and especially the smoking and chewing of tobacco, unless it is necessary as a medicine, and deny ourselves all strong and unnecessary drinks, even tea and coffee, as far as practicable, and everything expensive that is simply calculated to gratify the palate.

6. That we may add to our time and health, money, for the service of the Lord, we will renounce all the world's expensive and unwholesome fashions of dress, particularly tight dressing and ornamental attire.

7. And yet more to increase our means of serving Him who bought us with His blood, we will observe plainness and durability in the construction of our houses, furniture, carriages and all that appertains to us.

8. We will strive to show continually that we, as the body of Christ, are members one of another; and will, while living, provide for the widows, orphaus, and families of the sick and needy as for ourselves.

9. We will take special pains to educate all our children thoroughly, and to train them up in body, intellect and heart for the service of the Lord.

10. We will feel that the interests of Oberlin Institute are identified with ours, and do what we can to extend its influence to our fallen race.

11. We will make special efforts to sustain the institutions of the Gospel at home and among our neighbors.

12. We will strive to maintain deep-toned and elevated personal piety, to "provoke each other to love and good works," to live together in all things as brethren, aud to glorify God in our bodies and spirits which are his.

In testimony of our fixed purpose thus to do, in reliance on divine grace, we hereunto affix our names.

This covenant was dropped after some time, as impraeticable in parts; but the *spirit* which it manifests is the Spirit of God, which alone made the sacrifices of its authors possible, and alone can bring moral reforms in any age to success or ean make men of any age worthy of the name of Christians. The lack of this spirit, no matter how much of intellectual culture or philosophy or refinement, or how much of money or prestige among men, may be substituted, will be the ruin of any individual, any church or any college which tries the experiment. But I must not tarry longer on this topic of Founder's Day, interesting and instructive though it be.

The recent "Finney number" of the *Cynosure* was quite widely circulated in the College. It was favorably received with the exception of the allusion to a lack of regard for President Finney among the people of Oberlin at present. This conveyed a wrong impression; for his name is never mentioned save with respect, and very often with expressions of the very highest esteem. The rule adopted by the First Church during his pastorate as excluding adhering Freemasons from membership, is still enforced, and it would seem faithfully, with hardly any disposition to the contrary, if indeed there is any. The pastor, Rev. James Brand, has the confidence and love of his people and of the community in general to an unusual degree. The Second Church has been for some time without a pastor, the pulpit being supplied generally by some one of the professors from either the College or Seminary.

DANFORTH.

SECRETISM AND CIVIL GOVERNMENT.

The *Cynosure* must congratulate its readers on the progress of their principles, and on the renewed condemnation of seeret soeieties by the government of the United Kingdom. Are the citizens of that eountry to be allowed to get ahead of Americans in their treatment of these enemies of the nations? We hope that we may at least keep abreast with them in the march of enlightened legislation. The late conservative Premier, Lord Beaconsfield, made a memorable reference to the pernicious tendencies of secret societies, and now we have the present liberal Gladstone government declaring through Sir Vernon Harcourt that "*We have to deal with an organized plan against all the interests of society, and with men who announce plans for murder.*"

The occasion of Sir Harcourt's declaration was the introduction of a bill to meet the emergency arising from the dynamite demons. Lodgery is the parent of many of the evils which stand out to-day revealed as the combination fruit of the malignant passions of our race. Lodgery destroys true manhood; and obstructs or undermines good government, civilization and Christianity. Canada wisely refuses to charter even the Orange lodge, and the Unided Kingdom of Great Britain and Ireland enacts by its constitutional representatives a new law as a terror for the dynamite secretists, and a protection to her peaceful and industrious citizens. Think of it! The enlightened Gladstone government of the great empire *on which the sun never* SETS, is compelled to provide a new law to meet one of the devel-opements of the Secret Empire *on which the sun never* RISES! T. H.

A WHISPER FROM VERMONT.

Of late years Vermont, as a State, has never ventured to speak against the lodge above a whisper. Never was poor Spain or Ireland more ridden by priests than Vermont has been of late years by Freemasons. We know of one institution of the State, an exploded National Bank, run by Freemasons, out of which only one man has been sentenced to the State's prison, while two have received office, one being sent to Congress and the other to a 1,200-dollar clerkship in Washington. The lodge has had its way in two cases, while the law has prevailed only partially in one.

But at last the church—the old Congregational church—is beginning to recover its voice; though hardly still above a whisper. It appears that a Vermont community, well ridden by the lodge, at last found itself in possession of a highly popular preacher, supposed successor to the apostles, whose chief claim to the office of clergyman consisted in one bogus degree of Doctor of Divinity, with several real ones in the Masonic lodge. But while his lodge-credentials were above suspicion, he could show none from the church! The fact of his ordination was always concealed and never revealed. It had been evident, for years, to all exeept the hoodwinked fraternity and their dupes that the man was a deceiver.

It was a strange sight to see the galvanic spasams that old Vermont sentiment made on returning to life, after lying so long suffocated under the lodge. In one and the same year the bogus Doctor's salary was raised, and he himself was excommunicated! There was no help for the widow's son. Even the Freemasons for onec declared that they would be governed by the truth! So the vote was put; and all but one old lady arose and voted for excommunication.

We have talked with several who were in the midst of the confliet, and it was only by a kind of whispered side-talk that they mention the name of Freemasonry in connection with the affair. If no more against the lodge had ever been made here, we doubt whether the community alluded to would have had the moral force to pronounee an excommunication against any one except a good man. But now they begin to see that even a Freemason may be a bad man. Perhaps the next step may lead the community to wonder how any Christian people could ever tolerate a Freemason in the pulpit under any circumstance, or even in political office. The bogus degree of the Doctor is a mueh more fitting qualification for preaching the gospel than his Masonic degrees.

Nor until churches excommunicate members for being Freemasons will they dare to speak of the terrible lodge in tones above a subdued whisper. So were men onec afraid to the Holy Inquisition. MORE LIGHT.

TEMPERANCE.

Quail eating is prohibited in St. Louis for the protectiou of quails. A Democratic Legislature refuses to let the people of Missouri prohibit dram selling for the benefit of women and children, on the ground that it is not to dictate what any one is to drink. Straining at gnats and swallowing camels is fortunately not prohibited in Missouri.

A recent issue of the London *Gazette* shows that public house property in the large cities of England is rapidly depreciating in value. There were thirty public houses within half a mile of Liverpool Custom-House closed within the year, because they did not pay the cost of rent, taxes, and license fees. It is to be hoped that this state of affairs is due to a better public opinion in regard to temperance.

In the recent circular sent out by the executive committee of the National Organization of Liquor-Dealers, it is conceded that "neither separate committees nor single States can sueeessfully fight the battle against prohibition," and this fact is used as an evidence that "a national anti-prohibition organization has become a necessity." That ought to prove encouraging news for temperance workers.

—Bob Burdette, in the Burlington *Hawkeye*, says: Men have fought, bled and died, but not for beer. Arnold Winkelried did not throw himself upon the Austrian spears beeause he was ordered to close his saloon at nine o'clock. William Tell did not hide the arrow under his coat to kill the tyrant because the edict had gone forth that the free-born Switzer could not drink a keg of beer every Sunday. The fights around a beer keg do not pass into history; they pass into the police court records. No clause in the declaration of independence declares that a Sunday concert garden with five brass horns and sixty-eight kegs of beer are the inalienable rights of free people and the corner stone of all good government. The battles of this world have been fought for grander things than free whiskey. There will be no temperance war. Whiskey makes men fight, it is true, but they usually fight each other.

—A circular of the Citizens' league of Chicago makes the following terrible disclosures: "The investigating committee learned that of the 28,035 persons arrested for crime in Chicago in the year 1877, no less than 6,818 were under twenty years of age, and that 1,782 of these were committed to the Bridewell. They also learned that in that year the arrests of minors had increased 720, aud the commitments of miuors to the Bridewell had increased 200 over the number in the preceding year. With a view of verifying these figures and learning the causes of this wholesale demoralization of the young, they made extensive tours of observation through the city by day and by night; and they soon satisfied themselves that it was the liquor and beer saloons that were transforming the youth of Chicago into vagrants and desperadoes. They found scarcely a saloon in which there were no juvenile customers, while in one of them they found 78, in another 93, and in another 147 children patronizing the bar like adults. . . . As there were at that time about 3,000 saloons in the city, it was reasonably estimated that not less than 30,000 of the children of Chicago were their regular patrons. On consultation with the police it was learned that they could readily believe, from what came under their observation, that the estimate was correct. Later it was discovered that some of the children not only drank beer and liquor, but drank to excess. In some instances they had been found lying insensibly drunk in the gutter in front of the saloons. In other instances they had been made so drunk that it was with difficulty that medical skill could save their lives. It was found that small children were nearly every day arraigned before the police magistrates for drunkenness, and sometimes lay drunk all night in the cells of the police station. What was still more alarming, the investigators were informed by the police magistrate that more than one-half of the crimes, and nearly all of the desperate crimes committed in Chicago, were committed by minors."

BIBLE LESSONS.

LESSON VII., May 13, 1883.—The Spread of the Gospel.—Acts 11: 19-30.

GOLDEN TEXT.—"And the hand of the Lord was with them: and a great number believed, and turned unto the Lord."—Acts 11: 21.

HOME READINGS.

Called by the name of Christ.....Acts 11: 19-30.
Gentiles called by God's name.....Acts 15: 7-21.
Hated for his name's sake.....Matt. 10: 16-23.
From whom every family is named.....Eph. 3: 1-19.
Naming the name of Christ.....2 Tim. 2: 14-26.
Not denying Christ's name.....Rev. 3: 7-13.
Christ's name on their foreheads.....Rev. 22: 1-21.

"Upon the persecution that arose about Stephen." The very efforts to destroy the Gospel were made the instruments of spreading it still more. It is usnally so with the efforts of men against Christianity. The attacks upon the Bible have shown its foundations secure. The attacks by means of science have shown clearly the agreement of the Bible with science and furnished new argnments for believing in its inspiration. Every doctrine becomes pure by being tried as by fire. The wrath of man is made to praise God, and the Christian sings many of his sweetest songs to his enemies' harps, as David sang the 84th psalm on the Gittite instrnment of music.—*Peloubet.*

"Antioch." But for the most part its population was a worthless rabble of Greeks and Orientals. The frivolous amusements of the theatre were the occupation of their life. It is probable that no populations have ever been more abandoned than those of Oriental Greek cities under the Roman empire, and of these cities Antioch was the greatest and the worst. If we wish to realize the appearance and reality of the heathenism of the first Christian century, we mnst endeavor to imagine the scene of that suburb, the famous Daphne, with its fonntains and groves of bay trees, its bright buildings, its crowds of licentious votaries, its statue of Apollo; where, under the climate of Syria and the wealthy patronage of Rome, all that was beautifnl in nature and art, had created a sanctuary for a perpetnal festival of vice.—*Conybeare and Howson.*

"Preaching the Lord Jesus." That is, proclaiming him as both Lord of all, as in chapter 10: 36, and Jesus, *i. e.*, Saviour (Matt. 1: 21) for all; else there would have been no significance in the fact stated that they proclaimed him to the Greeks.—*Abbott.*

"Barnabas." (See *Les. 4, 2d Quar.*) It was peculiarly fitting to send Barnabas: (1) because of his character, as one specially adapted to console and exhort, and do the things that make for peace; (2) because he was a Grecian Jew, familiar with the Greek language, and in sympathy with the new movement; (3) because he was a native of Cyprns, which was in constant communication with Antioch, and hence a personal friend of those who first gave the Gospel to the Gentiles.—*Peloubet.*

"Was glad." Tell me what gladdens or grieves a man and I will tell you what sort of a man he is. It is easy for a minister of the Gospel, if he be a true man at all, to be glad when he sees his own work prospering. But a deeper humility and a loftier faith are implied when an evangelist rejoices to see another man's garden prospering while comparative barrenness broods over his own. True workers rejoice in each other's success.—*Arnot.*

"To Tarsus, for to seek Saul." Saul had escaped from Jerusalem, A. D. 39, and ever since made Tarsus his headquarters in preaching the Gospel through Cilicia, and perhaps beyond its borders. Of all the disciples of that day, Barnabas was best acquainted with the talents and character of Saul.—*Arnot.* As Barnabas was the first to take the converted persecutor by the hand and procure his recognition as a disciple by the brethren at Jerusalem (chap. 9: 27), so he alone seems at that early period to have discerned in him those peculiar endowments in virtue of which he was afterward to eclipse all others.—*Cambridge Bible.*

"And the disciples were called Christians first in Antioch:" The name "Christian" marked the arrival of a new fact in the world. This new fact was the formation of a self-existent, self-conscious church of Christ, independent of Judaism.—*Schaff.* Hitherto it had been possible, and even natnral, that the Christians should be considered—by the Jews themselves, and by the Gentiles whose notice they attracted—as only one among the many theological parties which prevailed in Jernsalem and in the Dispersion. But when Gentiles were united as brethren on equal terms, and admitted to baptism without the necessity of previous circumcision—when the Mosaic features of their society were lost in the wider character of the New Covenant—then it became evident that these men were something more than the Pharisees or Sadducees, the Essenes or Herodians, or any sect or party among the Jews.—*Conybeare and Howson.* The use of the term in Acts 26: 28, and 1 Pet. 4: 16, and the fact that it is never used by the disciples in speaking of themselves, indicates that it was first employed as a term of opprobrium, but was accepted and made an honored name by the disciples. So the words Methodist and Puritan were both originated as terms of derision, but became terms of honor.—*Abbott.*

"The disciples, every man (every one) according to his ability." Observe the two elements which enter into Christian charity; every one shares; but each one grades his contribution according to his own pecuniary ability (comp. 1 Cor. 16: 2). It is indicated also that it was a purely voluntary contribution; each contributor determining for himself his own share; there was no ecclesiastical or priestly assessment.—*Abbott.* Did each Christian in the church of Christ thus graduate his amount of charity, none of the institutions that a divine Providence has called out and established for blessing the world would languish.—*Peirce.*

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President
JONATHAN BLANCHARD
OF ILLINOIS.

For Vice President,
JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

QUESTIONS IN MORAL PHILOSOPHY.

The Democratic party sets up a Freemason for Presidential candidate; bnt the Repnblican party, being thoroughly pollnted by the lodge, and therefore fearing the Anti-masonic party, sets up a non-Mason for condidate, intending thereby to win over the Anti-masons to its support, jnst as a painted lady would seek to win over a virtuous young man.

Now the questiou is:

First. Has a real Anti-mason the moral right to vote for the non-Mason?

Second. Has a real Anti-mason the moral right to vote for anybody for any important office who is not an Anti-mason?

Third. Is a vote given for a Freemason possessed of any moral value?

Fourth. If a vote is given far a man that denies Christ, is not that vote itself a denial of Christ?

Fifth. If we really believe that "Jesus is king," have we any moral right to vote for a man who belongs to, or acts with the lodge which is a traitorous conspiracy against the divine Majesty of Jesus?

POLITICAL OBLIGATION.

A ministerial brother, writing in the last *United Presbyterian*, treats of drunkenness among Congressmen and Government officials, and declares that "these things will go on just as long as the people permit them—no longer." Very true. But a considerable class of "the people" will not object ot such practices. Thousands of our voters are drunkards, and are more truly represented in our law-making bodies by drunkards than by men of sober habits. The evils of which the brother complains, as well as others that exist, are sure to continue so long as the influence of certain classes and interests among us is permitted to prevail. For instance, the "whisky ring" is an acknowledged power in polities, is asserting itself more and more, defeats worthy Senators in their coutests for re-election, and fills their places with the palpably unworthy, keeps its acknowledged representatives in our law-making bodies, and dictates legislation all over the land. Bnt who can suppose that this "ring" would object to any man as a candidate for public honor decause he is liable to get drunk? Would not love for the flowing bowl tend to render him a more faithful representative of the liquor interest? It is well known that individuals and corporations are constantly swaying the money scepter in the domain of politics. We may not be able to say how far they succeed in directly controlling legislation; but we are certain that they stand ready to make an unscrupulous use of money whenever necessary, in order to secnre their ends. It is very certain that these political powers will not demand purity of character and inflexible integrity as the requisite qualifications of their public repsesentatives. Fitness in the legislator would defeat the purpose for which they seek to elect him—they prefer unfitness. If he loves liquor, so much the better, for under its magic influence he may become more pliant in the hands of the lobbyists And they *require* him to be somewhat lax in his moral principles in order that he be snsceptible to the influences through which they will seek to control him. These evils which we lament, as we perceive from the above considerations, are not accidental or unsnpported. They are firmly buttressed. They will not topple over at a touch, but will be defended. We cannot expect their snpporters to unite with us in crushing them out. The people, many of them, will not only permit such things, but uphold them. On whom, then, shall we depend to put them down?

A glance at the evils prevailing will be sufficient to answer the question. It is unnecessary to describe them. Every one has heard of the immoralities largely prevailing among pnblic men. Every one has heard of the Sabbath sitting which closed the last session of Congress, a deliberate and gratuitous violation of God's law, perpetrated without protest from a single member of either house. Every one has heard of the growing number of rich men in Congress, and probably nnderstands that they may be included, principally, under two classes; those whose wealth has given them office, and those whose office has given them wealth. And finally, every one knows something of the influence of business interests in our legislation both State and National, something of that pressnre of pecuniary considerations which crowds ont others higher and more important. Congress is little more than an arena individuals, corporations, sections and interests battle for selfish advantages. One member represents iron, and another cotton, and another whisky, and another some other interest, and these things are about all they do represent. They are men of one idea, and that idea a sordid one. Each of them is the slave of some interest to which he owes his political existence. Questions like those of Polygamy, the Sabbath, Temperance, Education, are suppressed or but feebly dealt with. And stepping over these, the two great parties have been looking for an issue, and have failed to find it, though they have "sought it carefnlly with tears."

These, and snch as these, are the evils prevailing; and does not a view of them, as we predicted, at once suggest the influence that may be expected to oppose them. While they have their friends among us, there are others who *must* antagonize them, who are bound by solemn professions to battle against them. Primarily, and chiefly I refer to the Christians of the land. I wish to point out the responsibility of this class. This work devolves upon them, for if they do not stem this tide of evil, whom shall we expect to do so?

The one great, efficient moral power of our world is Christianity. Ten millions in our land profess the name of Christ; but they seem to be dead so far as political influence is concerned. They were dumb as death in the national Congress when it deliberately assailed an institution they prize, and trampled nnder foot a law they venerate. It is useless to deny the strength of the Christian element among our people, but to-day it is like a Samson lying in Delilah's lap while she shears away his locks.

In a government like ours it is the privilege of every citizen to use his influence to improve it both in character and management. Moses commanded the Israelites to choose that he might appoint them as jndges. Whether they wise men and understanding, and known among their tribes, desired it or not a responsibility was thus laid upon that people which they could not shirk. So God has given to us the privilege of choosing our rulers. We may exert an influence for good or evil, as we wish. How shall we shirk the responsibility?

True, Christ gave us no specific rules to guide us in the performance of political dnty. He left no regulations for the government of a caucus. He gave no commandment snch as "Thou shalt vote the Republican ticket," or "Thou shalt have no affiliation with Greenbackers." He aimed primarily to reform the human heart; but in working for that end he has left broad principles for the guidance of men in all ages, conditions and relations. We have only to apply these principles in politics as in other things. Bnt if we *confine* ourselves to efforts for the improvement of the individnal heart, and let politics "go to the dogs," we shall find our efforts impeded, and perhaps frnstrated, by the external evils that will surely spring up; for government is capable of exerting, as well as receiving moral influences.

There is something in the way of political reform for Christians to do—something they *can* do. If they would awake from their lethargy, cease their entire devotion to personal ends, and burst the bonds of party, and if they would exercise in behalf of the political welfare a small part of the ingenuity, paticuee, energy and self sacrifice, to that they manifest in behalf of their private pnrposes, they wonld soon make their efforts tell for the welfare of the nation. Christians all over the land are voting unworthy men into office. This may arise from various causes, but it is culpable. Let them take a stand for political pnrification and elevation, and there will soon b many to come to their help. By proper care and effore they have it in their power to east the sweetening branch into many a morass of political bitterness.

It should be their aim to banish immorality and dishonesty from high places, and to secure the proper recognition of God's law on the part of public men, and they should be willing—should demand—that pecuniary considerations be relegated to a sceondary place, and that the grander interests of humanity be accorded their rightfnl supremacy. Moral questions may not be banished from the realms of politics. True, the politician of to-day has little taste for them. In many cases he could not even understand them if he would; but they constantly assert themselves in all the relations of life. God gives men something better to live and contend for than iron and wool and gold. There is always some moral battle to be fought that humanity, through the smoke and flame of conflict, may struggle up into clearer light and nobler life. Often these conflicts must be waged, at least in part, on the plain of politics. Gigantic evils are throwing down the gage of battle now, and we cannot afford to ignore the challenge. True Christian progress is best promoted by Christianity's asserting itself in all life's relations.—*Christian Instructor.*

The bndget presented in the British House of Commons the other day shows that last year there was a large decrease in the consumption of spirituous liqnors, and the revenue was reduced $23,000,000 from that cause.

The Christian Cynosure.

CHICAGO, THURSDAY, MAY 3, 1883.

EDITORIAL LETTERS.

POLITICAL MILLENNIUM FOR THE NEGROES—THE DEMOCRATS TO BE THEIR PATRON SAINTS—EMANCIPATION DAY FOR THE DISTRICT OF COLUMBIA.

The Washington *Post* is, or aspires to be, the organ of the National Democratic party. On emancipation day, April 16, this paper discourseth thus to the colored crowds who came out to celebrate District Emancipation, to exhibit their lodge finery, and hear Fred. Douglass:

"To-day the colored people of this District will unite in appropriately celebrating the great event in the history of their race, and their enjoyment of the occasion will not be diminished by the consciousness that their white fellow-citizens in every portion of the country—and especially in the 'slave States'—rejoice with them that slavery is dead. As that institution was, beyond all question, the cause of our civil war, so its extinction was the one great good result of that era of strife, bitterness and mutual destruction which all Americans, now and in all time to come, can contemplate with sincere satisfaction and devout gratitude."

Well, this is nice! If we could only forget the national Democrat who sent the U. S. schooner *Grampus* to seize and deliver up to torture the Mendi negroes; if some of us could forget the Democrats who mobbed us and consented to hang Abolitionists up at their own doors to choke off Abolitionism; if the negroes could forget that "Ku-Klux" was an alias of of Southern Democracy; if they could forget the Democratic raids on Kansas; the one thousand blacks who, Governor Hamilton testified, were shot down in Texas alone, in six short months, for attempting to vote in time of peace; and the four hundred voters, butchered by lodge Democrats in New Orleans for the same cause, by what General Sherman called "premeditated massacre"; if we could forget, we would confess this loving ditty of the *Post* would sound like sweeter wooing.

The *Post* does better on the sins of "omission and commission" of the Republican party, thus:

"Mr. Lincoln declared that his object was to save the Union, with or without slavery. Slavery was destroyed for the same reason that bridges were demolished, and houses blown up or burned down, and for no higher or more sentimental reason. There is no debt of gratitude due for emancipation, for the slaves were not freed because slavery was wrong, but to weaken the enemy."

Herein the *Post* speaks truth but not the whole truth. If it had added that Mr. Lincoln met Douglas and Democracy with the quaint saying, "If slavery ain't wrong, then nothing's wrong;" and if the *Post* would deign to add that Mr. Lincoln was compelled to move slow for fear the Voorhees-Vallandingham Democracy would carry the country by the negro-hating Democrats, like those of New York city, who made the pavements slippery with the blood of little negroes, taken out of asylums and treated as boys treat troublesome cats—why, that would be but the simple, honest truth, and a little of such honest confession would do its Democratic soul good. But now come the sugar-plums:

"We are not seeking to proselyte among the colored people on this day of their rejoicing—not hoping to make Democratic votes. Our purpose is to encourage these citizens to throw off the shackles imposed on them by misrepresentation and by a sense of gratitude for service that was never rendered."

Now, "did you ever!" We may as well be pleasant as grave over such fustian. The only thing joyous in this stuff, is that the Democratic party wants colored votes; that the "solid South" is broken, and we can now vote the American party ticket for God and humanity.

REBELLION RELICS.

I have just moved my boarding place to the house of a landlady who says she is "one of the worst kind of Southerners." My table-mate, on my right, led a Confederate battalion into the battle at Antietam, where, in one little run, dead men lay seven deep after the fight; and though the rest of the boarders have not reported, I presume they would all, except the ladies, have joined that battalion on that day. How our acids and alkalis will mix without effervescing remains to be proved. But my Antietam major says there are but two men known, from Mason and Dixon's line to the Gulf, who wants slavery back, to-wit, Toombs and Early. He has given me a speech by a lawyer, son of Henry A. Wise, which I could not lay down till it was done, after beginning to read it; and I am almost ashamed to own how much like a rebel the son of the man who hung John Brown has made me feel. His speech describes a regiment of boys, who, under orders, rushed from the Virginia Military Institute, to meet our forces at a little bloody encounter at New Market, Va.

My table friend, the major, stumped his Virginia district for the Union, but was beaten. "And," says he to me, "our State went for secession, and what could we do?"

I answered, "Do! Do what I and others did who ran against the jaw teeth of our States; and were crippled, starved, sneered at, and some of us, like Lovejoy and Torrey, mobbed and murdered, because we stood square by the Bible and the Declaration of Independence."

But, as we like a Mason who keeps his word better than an Anti-mason who breaks it; so I like these honest rebels better than that host of preachers who helped mob Abolitionists one day, and, in a few months shouted themselves hoarse for abolition and a chaplaincy.

AN OUTRAGE UPON PERSONAL RIGHTS.

It is said, that an inexperienced Irishman seeing a huge snake, injudiciously, but of *"his own free will and accord,"* seized the tail of the serpent just as he was sliding under a large log. The reptile like most of the offspring of "that old serpent," was disturbed by such insolent liberties. He wanted to be "let alone." What possible harm could there be in his crawling under a log? It was his natural, inalienable right and it was an outrage upon personal freedom for a foreign-born mercenary to seize his tail and hold him back from his purposes. The Irishman, he claimed, was an invader and never having been a snake himself it was impossible for him to know anything about the mysteries or secrets of snake dens. In no amiable temper he lifted his head above the log and with flashing eyes thrust his forked tongue almost in the face of the excited Irishman, who held on with a death grip and tugged away at the tail of his formidable antagonist. While Pat kept his grip he was beyond the reach of the fatal fangs, but one slip of the fingers and he was doomed. Just at this critical juncture a comrade approaching cried out:

"Hallo Pat, what are you at now?"

Which was answered by the apt rejoinder: "Faith, and I'm waiting for somebody to help me let go of this varmint."

Pat's condition is not unlike that of many who have gone into the lodge of their "own free will and accord." They are disgusted and horrified and want to let go, but the glaring eyes of sleepless vigilance are upon them and the forked tongue of vengeance is thrust in their faces. They dread the venomous fangs of proscription, persecution and villainous interference with business, and so reluctantly hold on and wait for some one to bruise the head of the serpent and help them let go. When the "seed of the woman" applies the "rod of reproof" the venomous reptile writhes in contortions and hisses out its pernicious Mormon, rum-seller, Masonic and banditti doctrines of inalienable rights *to do wrong*, and "personal liberty," and when one who has escaped the snare and never been in the "snake den" essays to help the indiscreet victim, the cry is, "Oh, you have never been a Mason and can't know anything about it." So said the snake to Pat and with equal propriety.

The fact is we don't need to crawl under logs and lie down among serpents and vipers in dens and caves to know that snakes bite; nor do we need to go down into the grave of Hiram Abiff and stretch ourselves upon his putrid body, or to pass under the living arch, to know that Masonry is a curse to its members, to society, to the state, to the world and to the church. By their fruits we do know them.

Over the entrance to every secret lodge should be written, Beware of snakes and avoid the dark caverns of secrecy where they hide their deformed and loathsome bodies. As you prize the life of your soul, shun even the approach to these sepulchers of the dead.

—Secretary Stoddard reached Washington on Wednesday last. President Blanchard expects to return homeward within a few days.

—The next Iowa State Convention will probably be held in Albia, August 21st, next. Favorable arrangements are already being made for the meeting.

—Bro. M. N. Butler, State lecturer for Missouri, is engaged to canvas Page county, Iowa, and Atchison county, Mo., adjoining, and a liberal amount has been raised for his expenses.

—Joseph Cook lectures again in Chicago, May 24th. His subject will be "India, China and Japan."

—Bro. H. H. Hinman went to Iowa some two weeks ago, and after visiting several points in the southern portion of the State he expects to attend the Nebraska Sate Convention to be held May 9 and 10 at Marquette, Hamilton county. He visits Maryville, Mo., this week.

—Special attention is called to our Oberlin correspondence and the sermon of the pastor of the old First Church, and successor of President Finney. This is a great year for Oberlin and Bro. Brand was wisely and ably called attention to the most important lesson of the hour for that community so long favored of God with wise counsellors and holy men and women. No church or neighborhood can ever get beyond the necessity of often calling to mind the words of the Apostle to hold fast the form of sound words which they have heard from their fathers in the faith. This is the keynote struck by pastor Brand. May it prove the opening of a song of redemption for many souls and of triumph for victories in the name of Christ Jesus.

—The great Rathbun-Evans debate is most excellently laid before our readers through the assiduity and good judgment of Bro. Trumbull, pastor of the Covenanter church in Morning Sun. We notice that already some of the lodge organs are parading their victory, but it is not time yet for them to rejoice. Wait a year or two and if it does not appear that the lodges of every name in all that vicinity have not suffered in the quality or quantity of their membership, or both, then we must concede that they have some reason to triumph. There is another point they overlook. Their champion has made such concessions respecting the character of Masonic oaths and its pagan origin and philosophy that thoughtful men who heard him or who may read Bro. Trumbull's report will not hesitate to write the system down among the Satanic inventions for the stupefaction of conscience and the perdition of the souls of men. In our last week's report several unfortunate errors occurred in the second column. In the 6th line read "substituted" for "established"; 20th line, "regulation, satisfaction," appeared instead of "regeneration, sanctification."

GEORGE ALLEN.

"Who sees with equal eye as God of all,
A hero perish or a sparrow fall."

WORCESTER, Mass., April 1.—Rev. George Allen, Congregational minister, aged 91, died last night. He was a graduate of Yale in the class of '13, and author of the resolution in 1848 for "Free soil, free soil, free speech, and free land." He was a brother of the late Chief Justice Allen.—*Press Dispatch.*

Rev. George Allen of the above paragraph was the grandson of Mrs. Catharine Avery, who is mentioned in first volume of the life of Samuel Adams, familiarly called by writers, "The Father of the American Revolution." This Mrs. Avery was Samuel Adams's niece, and lived in his family as his daughter, and when the lady-aristocracy of Boston, then in the pin-feather stage, turned out on Boston Common to spin home-spun, to rival and exclude the British factory cloths, this girl took the prize. She proved the representative woman of the age of the Revolution, and her children's children beyond the Scriptural "third and fourth generation," are still named for her.

The mother of President Charles A. Blanchard has the blood and name of this remarkable woman. Rev. George Allen was her descendant in the same generation. He was a cool, lion-hearted man. He would have followed his principles to the stake, and asserted them out of its flames. In spite of Garrison's prominence, his no-voting, no government, and no-Sabbath theories, though Mr. Allen believed all else that Garrison denied, he would not shun the name or the opprobrium of Abolitionism, because it was truth and right; when D. D.'s and clergy cowered, equivocated, and shrank from it. A girl of rare merit and popularity was addressed by Martin Van Buren. She rejected him and was married to George Allen. After Van Buren became President of the United States, one rallied her on her loss of so high a distinction: *"He is the same fawning sycophant still!"* was her reply.

Ninety winters and summers wrought no change in Mr. Allen except in the body he inhabited. He loathed and hated the secret lodge system as he loathed and hated human slavery; and for the same reason, because both systems alike antagonized God and goodness. He did not stop to ask if masters whipped slaves, or Masons cut throats. The one denied Christ in the least of his human brethren; and the other, by substituting its false worship for the true, was cutting the globe loose from its God.

Mr. Allen has only changed his locality; and like Moses, from his skyey abode, he doubtless still concerns himself in the struggles of Christ for the mastery and beatitude of our world.

—A tribute, says the New York *Independent*, was paid to the memory of the late Rev. George Allen, of Worcester Mass., by the Rev. Dr. S. G. Buckingham, of Springfield. After alluding to the veteran theologian's career, almost co-extensive with our national history, for Mr. Allen was a boy of six when Washington died, Dr. Buckingham said: "He was a scholar, a rare scholar, and in many departments of scholarship. His acquaintance with the ancient Latin and Greek classics was wide and exact, always referring to them and quoting them with delight, while his familiarity with the old English writers was just as broad and delightful to him. His acquaintance with the Bible and delight in it were marvelous. His familiarity with the New Testament in the original was so great that he admitted that, if it was lost, he could furnish most of it from memory in the Greek. His position on the subject of slavery and the part he took in that long, fierce conflict, and that very sentence of his ('free speech, free trade, free soil, Free-mont'), around which the free soil party of the North crystalized, should always leave him on a pedestal more exalted and enduring than granite. We once asked him how he came by that spirit. 'To which his reply was: 'My mother was the sister of old Sam Adams, that sturdy patriot, and that's the way, I suppose, I came by it.'"

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has its headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited.

E. D. BAILEY N. E. Sec'y.

Mr. Spaulding returned this week from Western Massachusetts where his success was unusually good. In one place he sold a book to about every man he met. In another place in a single evening after working hours he sold about a dozen books. He found many persons having a lively interest in the cause, but lacking information.

A gentleman being initiated into a lodge in this State sometime ago was required as usual to leave his shirt and shirt buttons in the preparation room. The buttons were gold and very valuable. On returning to rehabilitate himself his buttons were missing and have never been found. This lesson was enough for him and he never returned to the lodge.

A gentleman willed $2,000 to the Baptist church in Amherst on consideration that the church should never have a Masonic minister. The same church dismissed a deacon for persisting in attendance upon the lodge.

Curious things sometimes come to light. The records of a defunct Masonic lodge fell into the hands of a "cowan." Looking over the record of the charity of the lodge he found one entry of a vote to give to a widow of a member "one gallon of new rum with sugar to sweeten it."

At Hardwick, Vt., O. C. Bailey lectured Monday evening, April 16th, after having spoken Sunday evening at the M. E. church to a large audience. The attendance at the lecture was very good and the results satisfactory. A good many friends of the cause were found there. Everywhere there is an interest in the coming convention and many friends are ready to co-operate in circulating the notice.

Mr. John Liscomb, of Burlington, Vt., was found to be in a very low state with consumption. The sympathies of all friends of the reform are extended to his family in their trial.

VERMONT PREPARING—SAVE THEM FROM THE LODGE.

WORCESTER, Mass., April 23, 1883.

The Vermont State convention has been definitely settled to meet in Capitol Hall, Montpelier, June 5th and 6th. This is one week later than was originally intended for the reason that the Reformed Presbyterian pastors will be otherwise engaged the previous week and it is very important that they all be present. There ought to be and doubtless will be great rejoieing at the prospect of an aggressive movement in the State of Vermont.

It is our purpose to prepare a programme which will amply compensate those who come from a distance, for their labor and expense. But true friends will not stop to know the programme. They will prepare to go like pioneers to open the way. The greater the obstacles, the greater should be our earnestness. We shall not want for speakers. Besides the men and women of the State who will bear part we shall be able to promise some foreign help to strengthen the meeting and increase the weight of our deliberations. Among the State workers are some pastors whose zeal and ability will doubtless be felt in the convention.

Those whose impressions of the work were formed years ago from efforts put forth at the beginning of this movement, are not aware of the progress which has been going on steadily during the past few years by which the people have learned to recognize this discussion and agitation as both necessary and right. The time is opportune to press forward.

A few weeks ago an Odd-fellow was converted in one of our meetings in Worcester. He had been a hard-drinking man, a greater tobacco user, very profane and was not accustomed to attend church until recently. Among the other subjects upon which I endeavored to throw light for his benefit was the evils of Odd-fellowship. After a long attempt to explain the subject I left him to meditate upon the facts given him. Last night after our Sunday evening service I again conversed with him at considerable length on the same subject. To my surprise I found that he had comprehended and remembered the facts and arguments given him before and that he had "rolled them over and over" (as he said,) comparing what I said with what he saw in the lodge. He had concluded that my statements were true so far as the religious character of the order was concerned. He found that the lodge did not claim to be a religious institution, but that it did have religious ceremonies and that in its worship it did ignore Christ. This he regretted, saying he wished they would omit the prayer altogether! After a few moment's conversation and explanation he seemed to be convinced that it was an unfriendly act to our beloved Saviour to withhold from him the honor due and that the fact that the lodge did so was a grave objection. He alluded to the "All-Seeing-Eye" as a symbol of God, and was much surprised to learn that this was a symbol among the ancients of one of their idol gods. He then said, "We do not worship the eye but only use it as a symbol." He was much surprised to know that this use also corresponded with the use made of it among the ancients. A like surprise awaited him in reference to other symbols.

I have detailed these facts to make several comments upon them. I had not supposed that this particular gentleman would from a single conversation comprehend the objections which were urged against his order, but this second conversation revealed the fact that he both understood and meditated upon it. He was doubtless aided in this by the fact that he was pointed to the ritual in proof, and with that he was familiar.

Then also I was impressed with the fact that truth needs time to *leaven* the lump in which it is placed. Little points of doubt and possible explanations, that would satisfy, linger in the mind and need to be carefully met and answered.

I have noticed that many secretists are ready to hear the truth when they know that the one with whom they converse will not take advantage of them but has their personal interest at heart. A mere effort to *beat them in an argument* does not weigh much, but a sincere yearning for their soul's safety touches a tender spot in the heart and gains a candid hearing.

A gentleman who has recently withdrawn from the lodge was first reached by reminding him of the difference between a lodge meeting and a prayer meeting—a difference in the spirit of the meeting and a difference in the character of the persons attending. The man kept up the comparison in his own mind and became satisfied that the spirit of the lodge was not healthy. A few nights ago, in telling me he had withdrawn he said to me: "The Lord has recently taken one of my little boys and left one, but I would rather he would take this one also than that he should grow up to be the companion, as I have been, of the men we meet in the lodge."

It is delightful to see the progress that some of these lodge men are making after they hear the truth stated. May it not be that many of us have been too anxious to beat our opponents and not anxious enough to *save them?*

The Congregational pastors of Worcester united in several public protests against a lottery scheme by an infantry company in the city. Several such enterprises have been carried on here ostensibly for the benefit of some good cause. The position the pastors took was highly commendable and has commanded the respect of the best Christian people, although it did not succeed in defeating the enterprise. Our city is so unfortunate as to have one pastor who belongs to most of the secret orders and is standing "orator" for them all. This conservator of the morals of the people, a Royal Arch Mason, distinguished himself by opposing his ministerial brethren and *publicly defending gambling!* If people who cannot see how *good* men, ministers, can be Masons would look a little closer they might sometimes find more than one reason for dropping the adjective *good* and substituting one of more doubtful import. It remains to be seen whether people who cannot see a man is bad because he is a Mason can see that he is bad when he openly defends gambling.

E. D. BAILEY.

REFORM NEWS.

NEBRASKA STATE MEETING.

The Nebraska State Anti-secrecy Association will convene at the United Brethren meeting house near Marquette station, Hamilton county, Nebraska, on Wednesday, May 9th, 1883, at 2½ o'clock P. M., to continue two days, viz.: Wednesday and Thursday, May 9 and 10, all the friends of the cause are hereby invited to attend as business of importance will be transacted. Eminent and talented speakers are expected to be there to address us. Marquette is on the B. & M. R. R., midway between Aurora, the county seat of Hamilton county, and Central City, the county seat of Merrick county.

W. S. SPOONER, *Cor. Sec.*

Kearney, April5. 1883.

LETTERS FROM THE GENERAL AGENT.

CHICAGO JUNCTION, Ohio, April 24th.

Since daylight our route has been through a level country with occasional villages. Near Fostoria an intelligent farmer came on board and from him I learned that wheat was badly damaged all through that region. Many fields are being plowed for corn, and others where scattering plants remain are sown with flax. This gentleman predicted an unusually good yield from spring sowing and planting, as he had never seen the land in such prime order before.

Rev. Geo. P. Kimball, financial agent for Oberlin College, stepped on the cars at Shelby Junction. From him I learned something of plans for enlarging and improving the educational facilities of Oberlin. After canvassing the matter of a new "Tappan Hall" and alluding to some of the grand old reformers who lived, and studied, and prayed in those "contracted, dingy rooms with low ceilings," and what they had been worth to the world, we somehow slid into a talk on secret societies and the attitude of the churches and the college upon that question. Bro. K. assured me that both pastors and faculty are *sound*, personally in principle and practice, which I was more than ready to admit. I inquired about the "line upon line and precept upon precept" and the aggressive policy so characteristic of Mr. Finney and the men who caught the inspiration of heroic lives under his dauntless leadership, that made Oberlin the hated of all who loved or apologized for human slavery.

From Mansfield to Utica the wheat prospect is much improved and field and forest betoken the near approach of spring. Repairing to the house where I was entertained while attending a State Convention some five years ago, I received a most cordial welcome from Bro. David L. Belt and his excellent wife, who gave sumptuous and substantial proofs of friendship. Bro. B. accompanied me to the farmhouse of Bro. Caleb Lyon three miles in the country, where after an hour's conference I departed with a liberal offering to the Washington enterprise, which will be reported by Bro. Phillips in due time.

GRAFTON, W. VA., April 25th. After winding around or passing under or over a succession of mountains our train has halted to wood and water for a fresh grapple with the rugged regions beyond. Since leaving Bellaire at 2:05 this A. M. we have been in care of a very intelligent gentleman who told me he had a 200 mile night trip; that he has been on this run since 1871; that he knows every foot of ground and has never been asleep on duty or had a serious accident during that time. When off duty he makes it his first business to take his regular rest. He never drinks and is of the opinion that accidents would be less frequent if railroad men frequented theatres and saloons less and were more regular in their habits when not on duty.

CUMBERLAND.—Our route from Grafton has been through the most picturesque, grand and varied scenery. We were whirled along the brink of perpendicular precipicies down which one could scarce look without a shudder. Ascending from the valley regions where flowering shrubs and the gems of early spring dotted the hillsides with beauty, we came upon the snow fields and bald forests of real winter, and for hours our surroundings appeared like a swiftly passing panarama of mountains, gorges and jaggen woodlands wrapped in a mantle of purest white. The whole scene was grand beyond conception, and as I gaze filled with admiration, I thought "Your Maker is *my Saviour,*" and so rested in a feeling of unalloyed security. The appearance of this city is really creditable to the inhabitants, and the newness of buildings is doubtless owing in part to "reconstruction" following the war. I gave a lad standing on the platform a "nickel" to point out remaining traces of the war, and he showed me the old earth works which can be clearly seen on either side of the city.

At Harper's Ferry our train paused for a few minutes only, which gave no time to inspect "John Brown's Fort and the old arsenal building," which stand near and in full view of the depot and are still in ruins. This historic spot has been so often and fully described by others that I will not say more. From Harper's Ferry I reached Washington at 2:25 P. M. and made my way directly to No. 215, 4½ Street, where I met Pres. Blanchard, vigorous in health and full of work and plans for pushing on the campaign.

J. P. STODDARD.

MICHIGAN CONVENTION NOTES.

On Tuesday, April 17, 1883, pursuant to the call of its officers and executive committee, the Michigan Christian Association opposed to secret societies began to assemble for convention, at Luce's Hall in the city of Grand Rapids. The first day was devoted to the business of properly advertising the meetings, arranging for the accommodation of delegates and visiting friends, and preparing for the working of the first degree of Freemasonry by S. E. Starry in the evening.

At the appointed hour Bro. Starry called his lodge to order, and opened on the first degree "in due and ancient form." A good audience assembled to witness the disgusting ceremony of initiating a candidate as an Entered Apprentice Mason. Bro. Starry shows himself master of the subject. With mathematical exactness the ceremony was performed, and a challenge made to Masons present to deny the correctness of the work, but not a word came from the craft. Who will believe them if, after Mr. Starry is gone, they shall declare him a falsifier? Every candid man will say, let them speak before his face, or else

(*Continued on 12th page.*)

THE HOME.

CHEERFULNESS.

I think we are too ready with complaint,
In this fair world of God's. Had we no hope,
Indeed, beyond the zenith, and the slope
Of yon gray bank of sky, we might grow faint
To muse upon Eternity's constraint
Round our aspirant souls; but since the scope
Must widen early, is it well to droop,
For a few days consumed in loss and taint?
O pusillanimous heart, be comforted!
And like a cheerful traveller take the road,
Singing beside the hedge. What if the bread
Be bitter in thine inn, and thou unshod
To meet the flints? At least it may be said,
"Because the way is *short*, I thank thee God!"

—*Mrs. Browning.*

WEEK-DAY SERMONS.

BY E. E. FLAGG.

After our customary chapter in the Bible, I took up a late number of our paper and read to my aged blind friend among its many other excellent articles the one entitled "Encouragements to Faith."

"I am glad she tells of 'the burned bread,' and the 'wearisome day,'" I said as I laid down the paper. "Now I do long to have a soul so filled with Christ and the glory of his work as to rise above all the petty annoyances of my daily living. Yet it is hard to always do so—hard for flesh and blood I mean; and it heartens one to hear another's experience—to see how little worth minding are a few thorns in our pathway when we can sow among them the seeds of such beautiful flowers of healing. Truly,

'Earth seems so little and so low
When faith shines clear and bright.'"

"Well, now I have often wondered why Christians didn't tell each other their trials and discouragements oftener," was her response; "I mean their little every day crosses. It would draw them to each other in closer sympathy; it would give a better mutual understanding; it would act as a stimulus to renewed faith and patience; and all these things they lose in a great measure by being so formal—keeping all their feelings under lock and key as it were as if they were ashamed of them.

"What makes the deadness of the average prayer-meeting? We say, 'a lack of the Spirit,' but what hinders the Spirit more than formalism? Christ's prayer was 'that they all may be one even as the Father and I are one.' How can there be that oneness without free interchange of experience and sympathy? Why should brother Jones or sister Brown go to the prayer meeting weary of body and mind, with a burden of secret discouragement on their souls, and then try to pray and talk as if they were on the heights of Pisgah? What a wonderful revolution it would work if Christians everywhere would get out of the ruts of formalism and talk and pray just as they feel! How God rebuked the formalism of the old Jews, 'It is iniquity even your solemn meeting;' and how beautifully that verse in Malachi, 'And they that feared the Lord spake often one to another,' describe the prayer-meeting that is after God's own heart—perfect liberty of spirit; some with a psalm, some with a doctrine, some with an exhortation. There could be no lack of life in such a prayer meeting as that—no bringing forth of old manna. If 'the Lord's loving kindness is new every morning' so should be our experience of it. 'Is any among you afflicted, let him pray; is any merry, let him sing psalms.' Either experience may be profitable but I believe it is always our trials and crosses that work the most good both to ourselves and others. There is so much help and strength and cheer that we lose by being too shy of one another."

I lay her words before you, dear Christian reader, with the question they naturally suggest. Does not the command, "Bear ye one another's burdens and so fulfil the law of Christ" imply a duty on our part of more frequently giving the brother or sister at our side a chance of obeying the inspired precept?

DENYING CHRIST.

What Christian would deny Christ? Peter said he would not; but he did. Oh! how many of us practically deny him. Bishop Heber once said. "It is a fatal mistake to suppose that there can be no apostasy from Christ where we are not absolutely called on to deny his name, or to burn incense to an idol. We deny our Lord whenever, like Demas, we, through love of this present world, forsake the course of duty which Christ has plainly pointed out to us. We deny our Lord whenever we lend the sanction of our countenance, our praise, or even our silence, to measures or opinions which may be popular and fashionable, but which we ourselves believe to be sinful in themselves, or tending to sin. We deny our Lord whenever we forsake a good man in affliction, and refuse to give countenance, encouragement, and support to those who, for God's sake and for the faithful discharge of their duty, are exposed to persecutions and slander."—*Armory.*

A KING'S CONFESSION.

The King of Corea has lately made a confession of sin which we recommend to the thoughtful attention of many official sinners, who ought to go and do likewise. Here is what he says of himself and his administration:

"I have been for seventeen years at the head of the nation, although I was wanting in ability. My administration has been a failure, and abuses have arisen in the government through my fault. I repent, but it is too late. Since I occupied the throne I have made many improvements in roads and other things, and both rich and poor have had to suffer under the burden. This is my sin. I have often altered the currency, and sacrificed the interests of the people. This is my sin. I have acted against religious doctrines. I have wasted the revenue. This is my sin. Bribery has been carried on publicly. The complaints of the victimized have not reached my ear. This is my sin. The taxes have been embezzled and the business of the people ruined. This is my sin. I am ashamed to come before the people again. I will purify my mind, and repent of my former misdoings."—*Selected.*

THE FATE OF AN ANCIENT WEATHER PROPHET.

The career of Wiggins calls to mind the punishment which Dean Swift and some of his friends inflicted upon a weather-prophesying impostor in Queen Anne's time, known as Partridge, the almanac maker. Partridge started in life as a shoemaker; but he soon left that for the more profitable and less laborious pursuits of quack, prophet and humbug generally. His pretensions imposed on credulous people and his almanacs were bought by thousands. He foretold storms in March and December, showers in April, hot weather in August, and frost in November, and made as loud boasts as if a hit was made.

Swift became disgusted at Partridge's pretensions, and determined to put him down. Walking around London one day, he noticed over a smith's shop the sign, "Isaac Rickerstaff." It struck his fancy, and he stored it in his memory for future use. In January, 1708, Partridge came out with his almanac as usual. A few weeks afterward London was astonished by the publication of a small sheet which purported to contain the predictions of Isaac Bickerstaff, astrologer. It made a profound sensation and the sale was great. Instead of the vague and indefinite hints at futurity which Partridge's almanacs contained, it foretold foreign and domestic events with the greatest particularity, giving even the hour of the day when deaths of famous men, great victories and defeats should occur. But one statement created the most talk; for at 11 o'clock on the 29th of March it was predicted that Partridge, the almanac maker, would die. Partridge himself stoutly denied its truth; but it was of no use. On the 30th of March another pamphlet came out giving a circumstantial account of his death, after a sincere repentance of his sins and a confession of the worthlessness of his almanac. Everybody believed he was dead, and Partridge was never able to convince the public that he was still alive. It broke up his business, and in a few years he really did die. —*Boston Globe.*

AN EAST WIND IN THE EAST.

Rev. H. H. Jessup, D.D., writes from Beirut to the *Christian Weekly* as follows:

"Have you ever thought what is meant in the Bible by an 'east wind?' Had you been here last week, you would have learned all about it by bitter experience. No wonder that Jonah's head was scorched by it. In the Arabic version we read (Jonah 4: 8) 'And it happened at the rising of the sun that God prepared a hot east wind and the sun smote on Jonah's head, and he wilted and he asked death for himself and he said, My death is better than my life.'

"An east wind began to rage here on Wednesday, August 22nd. A deadening and oppressive heat settled over the land. The next two days it grew more intense. The air was dry and hot as the breath of a furnace. The birds sat motionless in the thick trees. The green leaves of the fig trees grew crisp and dropped to the ground. Book-covers curled up as though they were being held by a coal grate. Doors, bureaus, and tables cracked with a loud noise, and warped with the heat. Even the wooden ceilings cracked as if the boards were in agony. Men and beasts panted as if gasping for breath and parched for want of water. Our children awoke almost every hour of the night, calling for cold water.

"I have rarely enjoyed anything more than I did the sight of a great flock of sparrows, driven by thirst to our yard, where there is a long trough of water. They plunged in, drank and drank again, flew around and fairly exulted with delight at finding in this arid mountain and on such a day an abundance of water. A huge centipede plunged into our wash-bowl to slake his thirst, and although obliged to dispatch him for fear of his injuring some one of the family, I could not help allowing him to live long enough to enjoy the luxury of a draught of cool water. Writing was almost impossible, as the ink dried on the pen between the inkstand and the paper.

"I had to ride four miles on horseback during the heat. Returning after sunset, I met Mr. Bliss just coming up from Beirut. His first question was, 'Is anybody left alive on the mountain?' The heat in Beirut exceeded anything in the memory of the oldest inhabitant. No wonder Jonah wilted. Thousands of Syrians 'wilted' on Friday, and I doubt not many said in thought if not in words, 'My death is better than my life' if this east wind continues."

WOMAN'S DETHRONEMENT.

By special request the following from a discourse by Rev. Morgan Dix of New York, is reprinted:

"Whatever works toward destroying the home or detaching woman from the home idea, any unfitting her for the place in the home, any making her, through ease, selfishness or luxury, or curiosity of learning, or over esteem or ambitious rivalry of man, disloyal to the spirit and ministry of home, is, practically, her dethronement, her degradation, overturning the settled order of the world and flouting the ordinances and decrees of God himself. And the true measure and glory of a woman is to order, comfort and adorn her home."

IN-DOOR NOTES.

THE BACK STOOP.

There is no part of the house more useful in summer than the back stoop. Call it piazza or veranda, if modern usage requires it, but old-fashioned people know it as stoop. The churning, the ironing, the preparation of vegetables for dinner, and other household tasks, may be done here. It is often pleasanter than the front piazza for afternoon sewing, and may be preferable to any room in the house for the meals at midsummer. We have suggested uses for the back stoop which imply that it has one important requisite—cleanliness in itself and its surroundings. The condition of this door and its appendages, of which the stoop is one, is of far more importance than that of the front door. It is more used, and is more closely related to the interior of the house.

If care be taken to allow no deposit of rubbish, no throwing out of slops that would not be tolerated at the front, the back stoop will be always presentable, and in a condition for occupation. If the builder of the house did not provide this important annex, it will be well to repair the omission before the hot days come. The essentials are, a floor and a roof; the one may be any strong, ample platform that the available lumber will allow to be built; the roof is needed principally for shade, but it should afford shelter from rains. Thin boards, with the joints battened, will answer. For the sides, place poles—cedar are the best—at the corners of course, and at desired intervals for the support of climbers. Whether this stoop is thus extemporized, or is built with the house, its beauty and comfort may be enhanced by embowering it with vines. Honeysuckles, the Virginia Creeper, the native Clematis, and other hardy climbers may be used, or a grape-vine; but, for an immediate effect, use annuals. The Morning Glories and the Scarlet Runner are among quick growers and the easiest to procure; the Wild Cucumber, so common in the Western States, is also useful. This is a department of gardening that the house-keeper should look to.—*American Agriculturist.*

HAVE A PHYSICIAN.

Every man ought to have his family physician, just as every man has his lawyer, his tailor, or his cobbler. Don't be feeling about in the dark, and imagine this, that, and the other is the matter; relieve yourself of painful uncertainties and burdening responsibilities, by consulting your medical adviser, when you have any persistent troublesome sensation. For the multitude of little symptoms which now and then present themselves, the best plan is to eat a little less for a day or two, take some recreation in the country, or extra rest and sleep and warmth at home; and in multitudes of cases, the symptoms will promptly abate and finally disappear altogether. But if, in spite of rest and warmth and quiet, the symptoms remain unchanged except for the worse, then promptly advise with your physician, and take nothing except by his dietation. If you do not attempt to mend your watch or even an old shoe, surely the body, so valuable to you and so delicately framed, should be put in skillful hands when repairs are needed.

Those persons who enjoy seeing a haughty spirit suffer a fall should have been on board one of the sleeping cars attached to a through train from Chicago to Boston a short time ago. Among its passengers were a middle-aged man and woman from the remote West, who had evidently come upon sudden riches, and were devoting all their energies to advertising the fact. They were gorgeously dressed; the woman sported any amount of diamonds, and no occasion for informing the other passeugers of the wealth and position of their family was suffered to pass unimproved. They had with them a plug of a boy about 14 years old. One morning after the parents had dressed themselves they discovered that their hopeful son was still slumbering, and the mother set to work to arouse him. Repeated calls failing to have any effect, she finally had recourse to thumps and digs in his ribs, whereupon the boy, evidently dreaming that he was at home and being stirred up to perform some aceustomed duty, bawled out: "You let me alone, and go feed the hogs yourself!" A joyous smile enlivened the features of the rest of the travelers.—*Boston Journal.*

OUR BOYS AND GIRLS.

NOTHING IS LOST.

Nothing is lost; the drop of dew,
Whieh trembles on the leaf or flower,
Is but exhaled, to fall, anew,
In summer's thunder shower—
Perehance to shine within the bow,
That fronts the sun at elose of day,
Perchance to sparkle in the flow
Of fountain far away.

Nothing is lost; the tiniest seed,
By wild birds borne, or breezes blown,
Finds something suited to its needs,
Wherein 'tis sown or grown.
The language of some household song,
The perfume of some cherished flower,
Though gone from outward sense, belong
To memory's after hour.

So with our words: or harsh or kind,
Uttered, they are not forgot;
They leave their influence on the mind,
Pass on, but perish not.
So with our deeds, for good or ill
They have their power scarce understood;
Then let us use our better will,
To make them rife with good.

—*Selected.*

THE ANTS AT HOME.

The brook that ran merrily by the garden of Woodbine Cottage, prattling like a happy child on a holiday, grew sober and quiet further down, spreading into a broad sheet of gleaming water, through whose liquid surface glistened the silvery sands that adorned its bed.

Here the soft green verdure spread like a rich carpet, and Harry and Willie Mason lay buried in the deep grasses until only their heads appeared above the waving blades. On the bank of the brook sat their uncle Ben, his kindly face turned with a pleasant smile to the questioning boys.

"So you want to hear some more queer stories about the ants?" he said. "Why, I thought we were well done with the subject."

"But you said, you know, that there was a lot more of odd things," replied Harry, "and Willie wants ever so much to hear them. Don't you, Willie?"

"I guess *you* does," retorted Willie, with a sly gesture.

Uncle Ben laughed heartily. "So it is one word for Willie and two for yourself," he said. "But what shall I tell you about? Shall I describe that strange tree which keeps up a standing army of ants to preserve it from injury, while it in return finds the ants in food and shelter?"

"A tree?" cried Harry, with a shout of laughter. "It must be a thinking tree, then."

"I suppose so, in its way. Not just in our way, of course. One can hardly believe such things of a tree."

"I don't believe it," said Willie, sturdily.

"What a born critic you are!" replied his uncle, with a quizzical look at the little doubter. "It is true nevertheless. The tree in question is called the bull's horn acacia. A species of ants live upon it, and protect it from insects which would injure its foliage, such as slugs and caterpillars. But the odd thing is the mode in which the tree manages to provide for these ant soldiers."

"Is they the soldiers you kept talking about?" asked Willie.

"Oh no; those were soldier ants who went out in armies, and fought battles with other ant armies, or attacked the other nests of the negro ants and carried off their young to bring them up as slaves. These soldiers only fought for the good of the tree."

"Which takes care of them in return?" asked Harry.

Precisely. There are certain cavities in its outer surface which serve as barracks for those regiments of ants. But the most curious feature is the mode in which the tree provides food for its defenders. When the leaves are young, and in danger from insects, there opens a little gland at their base, which is filled with a honey-like liquid. The ants are very fond of this, and lap it up greedily. They run from one gland to another, and are thus kept constantly about the young leaves. And these little chaps bite shrewdly, so that no other creeping thing dares to venture near the leaves."

"Well, that is certainly very curious," said Harry, raising himself on one arm half out of his grassy bed.

"But that is only part of the provision," continued his uncle; "the leaf is what is called a compound-leaf, consisting of a number of leaflets on one stem. When this compound-leaf first unfolds, there appears at its base a little yellow fruit-like body, attached by a fine point to the leaf. It is a beautiful object through the microscope, looking like a golden pear. It is not quite rife when the leaf first opens, and the ants may be seen busily running from one to another to see if they are ripe. Whenever one is found to be ripe, the ant bites it off at the small point of attachment, and carries it eagerly away to its nest. But they do not ripen all at once, so that the ants are kept about the leaves until these are old enough to be out of danger."

"Well, I never heard anything quite so queer about trees!" exclaimed Harry.

"There are many strange instances about trees being aided by insects," remarked Uncle Ben; "but I doubt if there is any stranger than this. There is one tree, of the genus *Triplaris*, whose trunk, limbs, and even its smallest twigs are hollow. If any person happeus to break or even to shake one of these twigs, he might well imagine that the tree was alive, for he will instantly find it covered with multitudes of creeping brown creatures which bite furiously. It is, in fact, inhabited by myriads of ants which occupy the whole interior and which protect the tree from its enemies by their vicious bite."

"I hardly think I would like to break switches from that tree," laughed Harry.

"I's mighty sure I wouldn't," said Willie.

"There is another tree, called the trumpet tree," continued their uncle. "This has a hollow stem, divided by partitions, like the reeds which grow on our river shores. Ants get into this tree by boring a hole from the outside. They then bore through the partitions and get the run of the whole iuterior. Every cell made by the partitions serves them as a separate apartment, some being devoted to eggs, and some to their young in different stages of growth. One cell is kept as the home of the queen, this royal lady having an apartment of her own."

"Do the ants protect this tree, too?" asked Harry.

"Oh, yes; they rush out in millious if the tree is shaken, and are very apt to make things uncomfortable for intruders."

"Dou't feed 'em on pears, does it?" asked Willie.

"Not exactly; they do not get their living directly from the tree; but they feed on it indireetly. The fact is, this species keeps a kind of ant eows. These are minute insects, which attaeh themselves to the interior of the tree and live on its juices. They give out a honey-like liquid, of which the ants are very fond, and lap up with great eagerness. You see thus that there are various ways in which plants feed the ants which protect them from other insects."

"Are there any other ants that live on trees?" asked Harry.

"Yes, indeed. Ants are very apt to take possession of hollow trees. They build thin partitions, which divide the interior of the tree into halls, galleries and saloons, and they live there thoroughly sheltered from the weather. The Ethiopian ants hollow out long galleries, and use the finely powdered wood which has fallen to the bottom of the tree to stop up every chink in the fioors, to make partitions, and to fill up useless apartments. They mix it with a little earth and spider's web, and thus make it into a sort of *papier mache.*"

"Don't think that's so awful smart," protested Willie. "Jess, don't the wasps an' the hornets make paper nests, too?"

"Very true," replied his uncle. "There is another curious ant, though, which makes its nest out of leaves. These are large, strong leaves, but the little creatures somehow draw their edges together, and gum them fast, so that they make themselves a close, roomy shelter inside. They have been seeu at work, thousands of them tugging away for dear life at the edges of the leaves. If they are startled, and made to lose their hold of the edge, it flies back so strongly that it is a marvel how they ever drew it in."

"Don't they sometimes build very large nests on the ground," asked Harry—"much larger than the little ant-hills we see about here?"

"I should think so, indeed! Why, the common red ant of England builds a nest of any rubbish it can find, such as straw, leaves, and bits of wood mixed with earth, ofteu as large as a small hay-cock. But this is a trifle, compared with some tropical ant-hills. Travelers in Guiana describe ant-hills which are fifteen or twenty feet high, and thirty or forty feet wide at the base. You might well fancy they were houses for elephants, instead of ants."

"I should imagine they must be elephantine ants," remarked Harry.

"Not at all. There is a very small ant in New South Wales whose hills are eight or ten feet high. But this is not all; these great mounds are only the upper part of the ant city. It extends as deeply under ground. There is one ant described that builds a nest of forty stories, twenty above and twenty under ground. These stories are divided into numerous saloons and apartments, with narrow galleries and inclined planes for stairways. The partitions are usually very thin, but the ceilings are often supported by pillars and buttresses, just like our great halls."

"It must take the ants a long while to build such nests as that," remarked Harry.

"I guesses so," said Willle. "I'se seen 'em, many and many a time, running up with their wee little bits of dirt, and I knows they'd jess be ever and ever so long."

"But you do not stop to think what can be done by keeping at it," said Uncle Ben. "They are the very hardest of hard workers. They never seem to tire or lie down to rest, so that it is astonishing what progress they make. It is said that they will finish a complete story to their nests, with all its rooms, galleries, vaulted roofs and partitions in seven or eight hours. They use wet clay in the work, and put it together very rapidly."

"I suppose these big nests are built just like the little ones we have here," said Harry, with a questioning look.

"Yes, on much the same principle. In fact, our little mason ants are very expert builders. Some of them only build while it is raining, or while the ground continues wet. If it gets so dry that the earth will not stick together, they pull down their unfinished walls and heap the earth over the finished portions. The ash-colored mason is very curious in his ways. He begins by bringing a quantity of earth, which he heaps on the roof of his old home. Then he goes to work upon this, excavating galleries, just as a laborer will dig ditches across a field. Finally, he roofs over these galleries. But if he should begin a roof before the walls are high enough, he will carefully take it down, and build the wall higher before proceeding with his roof."

"Why, what smart little chaps they are! They must think, anyhow. Don't you believe so, Uncle Ben?"

"One would fancy so, at any rate. They may not be able to think like philosophers, but they certainly think like builders. I could give you other evidences of it. If you saw them carefully closing the doors of their nests at night or in wet weather, and opening them again in the morning, and carrying their young out-of-doors to enjoy the sun on bright days, and a dozen other shrewd habits, you might well imagine they thought it all out. Among the strangest of these ant-philosophers are the driver ants of West Africa, a species which cannot endure the hot suns of that region. If they are eaught by the fieree rays of the sun when out traveling, they at once build themselves a covered archway of clay—a long tunnel whose sides and roof are cemented by some gummy material from their own bodies. Under this they travel safe from the sun. It is said of the same ants that when they are obliged to cross a stream in their journeys, they will ascend a tree and run out on a low limb that hangs over the opposite side. From this they drop a line of ants to the ground, each clinging firmly to the one above it. Over this living line the whole army passes. Other travelers relate that if they cannot cross the stream in this way, they will drop a line of ants to the water from which a horizontal line, supported on the water, runs to the other side, forming a living bridge, over which the whole army marches. For my part, I hardly know what to think of these stories, since the driver ants are entirely blind."

"I guesses that's enough," said Willie. "Let's go play, Harry. Ants can't do that, anyway. They doesn't do noffin but work all the time."

"Indeed, you are very much mistaken, my young friend," replied his uncle. "Thy are just as fond of fun as you are. They will wrestle with one another, and ride on each others' backs, as if it were the greatest fun in the world. And they have been seen practicing gymnastic sports, climbing, hanging down by one leg, and letting themselves fall from a distance, as if they enjoyed it hugely. In fact, they are up to almost as many pranks and capers as young boys. I doubt, however, if they get into mischief as often. But go on; I won't detain you longer from your play."

"Maybe you's glad 'nough to get of us," said Willie, slyly, as he snatched Harry's cap and ran away with it. In an instant the ants were forgotten, and there was a hot chase across the grassy meadow.—*Harper's Young People.*

BAND OF HOPE BIBLE LESSON.

ANCIENT EXAMPLES OF THE TRUE RELIGION.

GOLDEN TEXT.—*The steps of a good man are ordered by the Lord and he delighteth in his way. Psalm 37: 23.*

Ques. 1. What is the subject of this lesson?

2. Repeat the Golden Text.

3. What can you tell of the state of the world before the flood? Gen. 6: 5, 11. *Ans.* True religion had well nigh perished from the earth. Lawless crime, violence and bloodshed everywhere abounded. Man had lost all knowledge and fear of God.

4. Were there any exceptions? Gen. 6: 9.

5. What did God say he would do? Gen. 6: 7.

6. How did Noah save his life? Heb. 11: 7.

7. How long did he preach and warn men of their danger before the flood came? Gen. 6: 3.

8. What does true religion always lead us to do?

9. Is it likely that the world scoffed and sneered at Noah when he told them of the coming destruction? Luke, 17: 26, 27.

10. Mention another example of the powers of true religion. Gen. 12: 1. Heb. 11: 8.

11. What is Abraham sometimes called? *Ans.* The Father of the faithful. Gal. 3: 7.

12. What still more striking example of his faith have we on record? Heb. 11: 17

13. Where did Abraham live? Gen. 11: 31.

14. What is the meaning of Ur? *Ans.* Light or fire. The name was probably derived from its being devoted to the rites of sun worship. Abraham's father, Terah was without doubt a worshiper of the sun.

15. Can you think of auy reason why God should command him to leave his kindred?

16. What does God command Christians now to do? 2 Cor. 6: 17.

17. What remarkable example of true religion occurred about 500 years before Christ? Dan. 6.

18. Why was Daniel cast into the lion's den? Dan. 6: 10.

19. Could he not have escaped such a fate by praying silently, or where no one could see him?

20. Would this have been right? Why not?
21. What do we find from this lesson distinguishes those who have the true religion from others?
They warn the wicked of their danger.
They can bear laughter and ridicule.
They separate themselves from evil companions.
They give up everything to God.
They dare to do right whatever the consequences.
LESSON HYMN.—"*Dare to be a Daniel.*"

(*REFORM NEWS continued from 9th page.*)

forever after hold their peace, and so say we. The ceremony was interspersed with pointed and apt remarks from Bros. Stoddard and Starry. At the close of the performance, the congregation retired in good order, some of them, at least with new, and not very exalted opinions of Freemasonry.

Wednesday morning session opened with a season of blessed communion with God, after which various committees were appointed, among the most important of which were, the committee on the state of the work in Michigan, and the committee on the proposed alliance. These two committees were afterward consolidated by vote of convention and proceeded with their work. Among other features of interest to our readers, the reports from the different portions of the State, as to our progress and success thus far, were very encouraging. Rev. H. D. Inman reported, that in all parts of the State the outlook was never so encouraging as now. By this joint committee the Michigan Anti-secret Alliance originated by W. H. Ross of Allegan, was recommended to to the convention for consideration and action. The matter of the continuation of *The Michigan American* was by this committee submitted to the convention for its action.

The afternoon session was opened with devotioual exercises, which were followed by the hearing of the reports of committees. Upon the submission of the report of the joint committee above referred to, it was received, and after by motion adopted item by item. The motion to adopt the item referring to the Alliance was followed by a somewhat lengthy discussion, which finally resulted in the calling together of shareholders present, which resulted at last in the legal organization of a body called the Michigan Christian Association, which is to be incorporated under the laws of this State.

The item referring to the *Michigan American* was liberally discussed, and from all portions of the field, came in such encouraging reports of the good being done through this medium, that the convention unanimously adopted the paper as the organ of the Association, and by vote elected H. A. Day as the editor of the same. Rev. A. H. Springstein of Pontiac, then gave the convention a half hour's talk in regard to his entering the lodge, and going from it; the recital of which was interesting and startling.

He passed into the institution, saw and felt its iniquitous tendency, was three times forbidden to pray in the name of Jesus Christ, realized the binding force of the order, was advised to unite with and continue in this institution by an M. E. presiding elder, heard other so-called good men praise the craft and uphold its blasphemous mummery, and then saw and heard these same men, in the prayer meeting and in the pulpit, profess loyalty to Him, who, in the lodge, they continued to mock and blaspheme, and lead others to do the same, until, as the speaker stated, he hardly dared use his razor, or go near the water, for fear of taking his own life, and when he would close his eyes visions of ropes, daggers, revolvers, and powders of poison, would float before his mind, so terribly discouraged with Masonic life had he become. He stated, as he advanced to the extreme edge of the stage upon which he was speaking, so that his toes projected beyond the edge, that so near as he then was to coming off that platform, so near had he been during all the years of his Masonic life to *tumbling into hell.* He said he felt this experience all those years, *yet he preached the gospel all the while.*

God spake by his Spirit to him and showed him the way out of this terrible condition. *But he must leave Masonry.* O, how dreadful is this power of secretism! The presence of a Masonic lodge in any community means death to everything good and truly desirable. No wonder Bro. Springstein shouted his triumph, when he thought upon his wonderful deliverance. In the evening Bro. J. P. Stoddard gave a powerful speech on the subject of covenants, which was listened to by a good audience. In the afternoon session, Bro. J. P. Stoddard, General Agent of the National Christian Association, spoke on the Washington movement, which has resulted in the purchase of a very desirable property in our Capitol city, and which will doubtless result in the establishing of a national political paper in Washington, and in the making of this city our future political headquarters. The convention indorsed the movement by vote. After finishing unfinished business, convention adjourned until time for evening session, which was wholly devoted to the working of the third degree of Freemasonry by S. E. Starry, of Iowa.

Thus closed a convention in which more work has been accomplished and more plans laid for future work than in any convention before in our history as an association. God bless the cause in this and other States.

THE INCORPORATION.

Report of proceedings for the incorporation of Michigan Anti-secret Association.

A meeting of the shareholders in our proposed Alliance, who were present at the Convention, was called to meet on the afternoon of April 19, in order to appoint a committee to draft a constitution and by-laws. Meeting called to order with Rev. C. C. Foote in the chair. Rev. A. H. Springstein acting as secretary. On motion the above committee were appointed as follows: W. H. Ross, S. P. Poole, Dr. M. Veenboer, H. A. Day, C. C. Foote, with J. P. Stoddard of Chicago as an advisory member. On motion this committee was enlarged to include a sufficient number to complete the work of incorporation.

The object of this corporate body was declared to be, to oppose, withstand, and remove all secret societies, Freemasonry in particular, and to diffuse Christian knowledge by various agencies, such as lectures, publications, etc.

It was voted that the Board of Directors shall consist of nine persons, and shall be composed of the president, secretary, treasurer, and six others.

Evening session called to order with Dr. L. I. Wicker in the chair; A. H. Springstein, Sec'y. Articles of Association having been drafted, Rev. W. H. Ross read them and they were received and adopted. On motion the meeting proceeded to the securing of trustees, which resulted in the election of the following persons, viz: W. H. Ross, S. P. Poole, Dr. M. Veenboer, H. A. Day, C. C. Foote, J. P. Stoddard, L. I. Wicker, Geo. Swanson, Jr., H. F. Buffham, J. Walters. H. A. DAY.

CAMPAIGNING IN CENTRAL NEW YORK.

Prompted by a call by a few that "fear not them that kill the body, but Him who has power to cast into hell," we were induced to make another visit to Willet, N. Y. Bright and early we took train at Thompson and arrived the same day (14th inst.), by kindness of brother Charles Day, who met me at Whitney's Point. Attended M. E. church on Sabbath morning and heard the new pastor, and at 2 P. M. at the Freewill Baptist church in the same village heard Eld. Paul preach. An appointment was given for me to preach in the Free Baptist church at 7-30, evening. From here went to my pleasant quarters, with my true friends, H. O. Green and lady. Made appointments to lecture at the F. B. church on Monday and Wednesday evenings. Monday evening, being very rainy, the people were not out in much force. On Tuesday and Wednesday I was quite ill. But notwithstanding I was sick enough to have been in bed, by force of will I faced my audience.

It was a hard task for me to collect my thoughts, the disease being neuralgia in my head. After suffering and fasting for forty-eight long hours, it did seem hard to face an audience, many of them not in sympathy—some bitter opponents, I presume, while languishing almost in bodily weakness. Had not "fear been cast out" I could not have stood up that night and faced an audience. Eld. Paul, the new F. B. minister came not. We presume he was unable to be there. We were not positively shut out of the church, though we had to wait outside a little, for the key after the time of meeting, and inside for warming the room and ringing the bell. Perhaps no disrespect was intended when the sexton came with the key and remarked to those of us who stood on the platform waiting to enter, "Why don't you go in?" The invitation was very cordial, had not the door been locked. This to us was a little negative, but no complaint is meant. "Sentiment is nothing without principle and principle is nothing without action." When mere sentiment fails to mature into principle and principle fails to throw out a strong and aggressive arm of action, both die in infancy. Fear of bold and needed action against popular corruptions, just when to do and to dare are needed, brings thousands of such emotional infants to an untimely death. Emotions which culminate in principles too weak to "rise up and walk," will share the same fate.

Most of the people of Willet and vicinage are by *profession* Anti-masonic, while a large share of those same people are *actively opposed* to Anti-masonic work! They whisper that they are opposed to the lodge and "cry aloud" that they are opposed to these "Antis." How loyal these people are to God and truth will appear in the judgment. We had just such loyalty as this in our late war; hence came the phrase *Copperhead.* Are there no copperheads in this new conflict? But there is an honorable corps of real Anti-masons in this place made of the martyr metal. I cannot name them all so I will name none. God bless this Grand Army of God's Republic. We hope some good will come of this campaign.

NATHAN CALLENDER.

THE CHURCHES.

—Rev. James Powell, Secretary of the American Missionary Association, left Chicago Tuesday expecting on Saturday to sail for Liverpool. Mr. Powell has been laboring hard for several years with but little rest. His physicians have forbidden him to attempt public speaking until he is reinvigorated with several months rest.

—Messrs. Moody and Sankey were, at last accounts, in Liverpool, where a circus, with a seating capacity of 5,000, has been too small to accommodate their hearers. An adjoining church has been well filled with the overflow. This was the last appointment of the Evangelists in England. An all-day convention was announced to be held in Liverpool on April 26th. Two days later they are to sail for America.

—Mr. Moody's meetings, according to the London *Christian*, "afford an education to the ministers who attend them, of more value than a college course."

—Major Whittle, who has been conducting a revival meeting in Dayton, O., for several weeks, on the 16th inst. held a special meeting in the Union Biblical Seminary, addressing the students upon topics of special interest to them.

—Rev. Mr. Watkins of the American Board mission at Guadalajara, Mexico, baptized 37 persons on the 24th of December last, the anniversary of the organization of the church, making 149 baptized during the year, 105 being adults.

—The annual meeting of the Woman's Presbyterian Board of Foreign Missions, whose headquarters are in this city, was held in Detroit Wednesday and Thursday. There were about 400 delegates from Ohio, Indiana, Illinois, Iowa, Michigan, Wisconsin, Minnesota, Dakota, Nebraska, and Colorado, and a number of the missionaries supported in foreign lands by the board. The board have in the past year raised $55,850 for missions and $618 was contributed by the delegates at the meeting.

—Since Sunday, the 21st of January there have been no religious rervices in any of the churches of Cleveland, Tenn., which is a town of about 3,000 inhabitants. The Mayor, Aldermen, and Board of Health were driven into a state of panic by the appearance of three cases of small-pox. They ordered the closing of all the churches, and forbade the people under penalty of fine, to assemble for public worship. Since that time there have been about fifteen cases more of small-pox, but not more than three cases at any one time. The Rev. Mr. Rodefer, rector of St. Luke's Episcopal Church, in Cleveland, writes to the *Churchman* to say that the closing of the churches by the authorities is a fantastic trick, and as unnecessary as it is oppressive.

—We notice with pleasure that the Central Presbyterian Church of Philadelphia has chosen Rev J. H. Laughlin to support as its missionary in Shantung, China; and a young layman in New York is to support the Rev. Gilbert Reid at Chefoo, China. We would gladly see such instances greatly multiplied. The special relations thus formed may be rendered greatly useful, not only in deepening and extending interests at home, but also for promoting greater efficiency in the work abroad.—*Missionary Review.*

—Bro. Wm. E Catlin has begun a union Sabbath school work in the northwestern part of Chicago which has a good foundation and deserves great enlargement and success. His experience with lodge and theater-going and dancing teachers has led to the adoption of a brief testimony against the use of intoxicants, the saloon license system or patronage of stores which sell liquor, visiting theaters and dancing, upholding secret lodges, and Sabbath desecration, especially reading the daily papers issued on that day.

—For some time there have been surmises respecting charges to be made against Rev. R. H. Newton of New York. They were drawn last week. A series of sermons upon the right and wrong uses of the Bible, delivered by the pastor of the Anthon Memorial Church last winter, furnished the provocation for the arraignment. For several weeks past a commission of Episcopal clergymen and laymen have been preparing the presentment. It now rests with Bishop Potter to do one of two things, either to ignore the presentment, in which case there is an immediate end to the matter or to designate twelve clergymen from which Dr. Newton may select five to act as his judges. If there should be a trial it will probably not be reached before July 1.

AMONG MANY ADVERSARIES.

We organized a Wesleyan Methodist church in the city of Fond du Lac on the 19th inst. This movement is the result of a blessed revival held there the past winter. The truth with regard to secrecy has not been withheld from the people of this lodge-ridden city. God has placed the seal of his approbation on the preaching of an open daylight Gospel by giving success in the midst of opposition. The works of darkness and their sympathizers are strangely agitated. They have tried in vain to lock the hall where we worship against us. Ridicule and scorn have been used to thin our audiences, but they grow under such pruning. It is amazing, but true that the touch of the Dark Empire will change the milk of human kindness and even the sweet love of Jesus into GALL. But we would ever say, "Father forgive," and strive by the grace of God to heap coals of burning love and truth on the heads of those engaged in the futile effort to stem the progress of his cause. I love the ring of the *Cynosure.* W. W. WARNER.

NATIVE MISSIONS.

The *Missionary Review* of Princeton, N. J., has an article calling attention to the society for the promotion of native missions in foreign lands, organized at Wheaton, Ill., last winter. The reasons for the society and its constitution are printed and the editor remarks as follows:

We are interested to notice evidence that this organization has no purpose to furnish sinecures to home officers. In the seventh article is a provision that "*no officer or agent of this society shall receive any compensation for services rendered thereto.*" We remember that the American Board itself started in 1810 with this same clause in its constitution, though now it has such a large number of officials on high salaries. We hope this new organization is to demonstrate its purpose to be real and permanent. There is no more reason for paid officials in Christendom in carrying the Bread of Life to save the souls of the heathen, than for carrying supplies of ordinary food to the millions among them perishing from famine which destroys only their bodies. We deprecate the necessity for such a new missionary organization. But if there is no other way to abate the arbitrary measures of the American Board and its agents in Turkey—no other way to bring the native pastors and churches up to their rightful standing and privileges as ministers and churches of the Lord Jesus Christ, we will rejoice and thank God for any good that may be effected by this new society.

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Some of the tiger beetles do a good work against the potato beetle. The *Lydella doryphora* is an internal parasite, closely resembling a common fly, and is one of the most efficient destroyers of the Colorado beetle. The female fly attaches a single egg to the body of the potato larva. The small footless maggot soon hatches, burrows into the body of its victim, and finally destroys it. This fly may be seen buzzing about in the summer, and at times is so abundant in potato fields as to remind one of a swarm of bees.

A species of mite (*Uropoda Americana*) attacks the beetle and sometimes so covers its host that no part of the beetle is visible. This external parasite is about the size of a small pin head, and is yellowish brown.

Several birds feed upon the potato beetle, among which is the too much persecuted crow. This sable bird will even dig into the earth for the hibernating individuals. The services of the common quail are underrated in this respect. The rose-breasted grosbeak has a fondness for the potato beetle, and does much good by feeding upon it. Ducks and chickens have learned to eat the larvæ, and some fowls have overcome the native dislike for the mature insect. Thirty or forty perfect beetles have been found in a chicken's crop.

Among quadrupeds the skunk sometimes eats the potato beetle, while the common toad and black snake feed freely upon this pest of the farm.

The various poisons employed, among which Paris Green and London Purple take the lead, are effective and easily applied; but every precaution should be taken to favor the natural enemies, and thus help to so adjust the system of nature that it will favor the healthful growth of all farm and garden crops. Spare the insect and other enemies of the potato beetle, and there will be less need of applying dangerous arsenical compounds.—*American Agriculturist for May.*

SEEDS.—The time for procuring seeds for fields and gardens is close at hand, and we advise farmers and gardeners to be much more cautious in selecting seeds than usual. The seeds offered for sale the present year, owing to the drought, are, to a large extent, imperfect or worthless. We have examined some specimens of grass seeds which were destitute of the power of germination, and should be seized and confiscated. No farmer should be without a microscope of moderate power, as it is of great service in determining the value, not only of seeds, but many other objects connected with farms and households.

The weeds found on our farms come largely from the grass seeds, with which weed seeds are mixed. The microscope not only reveals to the eye the worthless seeds of the grasses, but by careful use it detects the weed seeds. Bad seeds are a source of great injury to farmers, and the subject should not be neglected.

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THE POTATO.—Dr. Hendee, of Callierville, Ala., in a letter to the *Journal*, expresses his gratification at the distribution of the potato found to be indigenous in Arizona, and remarks as follows: Costa Rica, in Central America, is the native home of the Irish potato. The Spaniards found it there in daily use as food. The wild tubers were preferred, and they still are found in great abundance, not very large, but of exquisite flavor. The climate of the little State is pleasantly cool, the greater part of its territory consisting of a plateau 12,000 feet above the sea.

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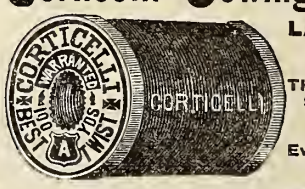
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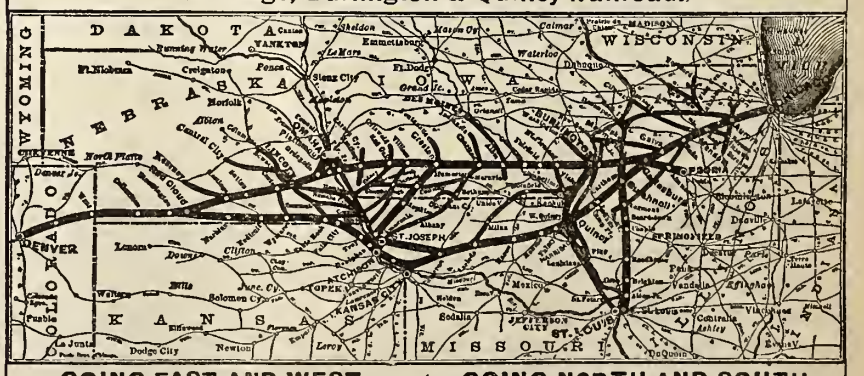
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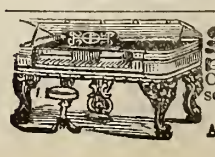
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NEWS OF THE WEEK.

—A cyclone of the most destructive character swept through southwestern Mississippi on Sunday afternoon April 22, and laid the four towns of Beauregard, Wesson, Tiltman and Lawrence in ruins. Thence it struck north and east through Georgia and wrought great devastation at Albany, Eastman and other towns and villages. The number of persons killed is estimated at over a hundred, and the wounded at more than double that. No catastrophe of like character has been recorded in many years.

—Between Olivet and Bellevue, Mich., early Friday morning, the breaking of the pipes connecting the engine with the air-brakes effected the stoppage of the passenger train on the Grand Trunk road, when a freight following dashed into its rear, telescoping two sleeping coaches, which were completely wrecked, and injuring thirteen persons, five mortally. Notwithstanding that the freight train was flagged, a heavy grade and bad curve precipitated the collision.

—The Irish convention at Philadelphia Thursday adopted the organization of the National League of Ireland, and passed resolutions making a fierce arraignment of England's rule in the Green Isle. They indorse the Parnellite policy, and eschew any reference to dynamite as a factor in Irish politics.

—Near Franklin, Ga., the house of B. J. Roop, a prosperous farmer, was carried off by a sudden overflow of Hillahatchie Creek, and, striking a tree, went to pieces, drowning Roop's wife, three children, and a negro servant.

—The Michigan Senate defeated the prohibition amendment, but in the House the joint resolution proposing the amendment was advanced to third reading. The House returned to the Governor the bill permitting villages to suppress dram-shops and it is now virtually a law. The prohibitory amendment resolution failed to pass next day in the House by not receiving a two-thirds vote.

—An attempt was made to blow up the tower of the Flint mill at Fall River, Mass., but it only resulted in killing the watchman.

—Ex-Senator Paddock, of the Utah commission, has gone to Salt Lake to join the other members and prepare for the work of taking the June registration for the election, which occurs in August, at which time members of the Legislature will be elected. Efforts will be made to get up a clean registration, to shut out polygamists. This is regarded as the most important step in the movement against polygamy.

FOREIGN.

—Frederick William, Crown Prince of Germany, was cordially welcomed at Vienna Friday by the Austrian Emperor.

—The ships County Aberdeen and British Commerce collided in English waters, and twenty-five of the latter's crew were drowned.

—An explosion occurred in a mine at Bessiges, France, and 127 employes are missing. Nine bodies have been found so far, but many more deaths are feared.

—In Kelly's second trial at Dublin, for participation in the Phœnix Park murders, the jury were again unable to agree, though the judge summed up severely against the prisoner. Michael Fagin, alleged to be another of the conspirators, was then placed on trial and on Friday he was convicted of participation in the Phœnix Park murders and sentenced to be executed May 28. He said he was a Fenian and would die one.

—Devine, a Fenian informer, detailed at Dublin the plottings of that party against Judge Lawson, Juror Field, and the police leaders, and stated that one of its members had been sentenced to death by the clique for not obeying orders in committing a murder. The evidence was presented at the trial of Debney and Kingston for conspiracy to murder.

—The London *Times* says the government is possessed of information showing that the Fenian organization in the United Kingdon numbers 150,000 men, besides offshoots bearing the titles of Vigilants and Inviucibles.

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No. 3	98		1 03
Rejected	85		87
Winter No 2			1 12
Corn—No. 2			55½
Rejected	48		51
Oats—No. 2			40
Rye—No. 2			60¼
Bran per ton			14 00
Flour—Winter	4 50	@	6 00
Spring	2 25	@	7 50
Hay—Timothy	8 50	@	11 50
Prairie	5 00	@	10 00
Lard per ewt			11 60
Mess pork per bbl			19 15
Butter, medium to best	12	@	25
Cheese	07	@	13½
Beans	1 50	@	2 05
Eggs			15
Potatoes per bu	35	@	60
Seeds—Timothy	1 50	@	1 65
Clover	6 50	@	8 50
Flax		@	1 45
Broom corn	03	@	08
Hides—Green to dry flint	6¼	@	11½
Lumber—Clear	43 00	@	52 00
Common	15 00	@	22 00
Shingles			3 20
WOOL—Washed	24	@	41
Unwashed	18	@	30
LIVE STOCK—Cattle extra	6 50	@	6 80
Good	5 50	@	6 30
Medium	5 25	@	5 40
Common	2 50	@	5 00
Hogs	7 12	@	7 60
Sheep	4 75	@	6 12

NEW YORK MARKETS.

Flour	3 80	@	7 00
Wheat—Spring	1 00		1 10
Wiuter	1 06		1 22
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Oats	50	@	58
Mess Pork			19 25
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IN BRIEF.

Moody and Sankey, the revivalists, arrived in New York on Sunday from Liverpool. Their voyage in the steamship *Alaska* was the quickest trip on record —six days, twenty-three hours and forty-eight minutes from Queenstown. The same evening Mr. Sankey addressed a meeting in Cooper Institute, giving a running account of the second campaign of these evangelists in Great Britain and Paris. Greater results even were accomplished than during the former visit. At first two daily meetings were held, but the attendance grew so rapidly that sometimes eleven meetings were held each day. The English clergy received them kindly, and the students of Oxford and Cambridge showed a genuine and noble enthusiasm in promoting the great work of salvation, attending meetings by thousands and laboring during vacation to get people into the meetings. In some cities of England it was not unusual for 12,000 persons to attend a single meeting. Twenty-two cities were visited in Great Britain and Paris in France, where the difficulties of language were largely overcome and great enthusiasm excited. Mr. Moody's arrival has been anxiously awaited by his brethren of the Chicago Avenue church in this city, where he and Major Whittle are elders. He retains a warm regard for this flock of his early love and Gospel labor and will visit them at the earliest opportunity, assisting them possibly in the selection of a pastor, they having been for some time without.

The papers have for a few weeks told us of frequent arrests of young boys on their way West, bold and bloody deeds in their fancy and a walking arsenal without, the end of their journey being the extermination of Indians, robbing of trains, and a freebooting life in general. Without an exception their inspiration for such a life was the cheap, trashy boy's weekly papers, the life of the James brothers, or such vile stuff. These cases are arousing some attention from the teachers and guardians of children. At Cleveland the managers of the public library have banished the novels of Miss Evans, Mrs. Southworth and Mrs. Holmes; and it will be a reason of rejoicing when similar institutions throughout the country follow this lead, and clean their shelves of all such sensational stuff, which is ruin to mind and soul of every young person who becomes absorbed in them. A bill is before the legislature of New York making it an offense to put in the hand of a minor a dime novel or other book of fiction. The measure is so carelessly drawn that it may almost be regarded as in favor of the worst kind of trash—the cheap weekly papers. We need a prohibitory law against such stuff as well as against liquor and tobacco.

Santa Fe is the oldest settlement in the United States. It was a considerable Aztec town when the Spaniards occupied it in 1550, seventy years before Plymouth Rock sounded under the Pilgrim heel. When the first two hundred and fifty years had passed Santa Fe was yet under Spanish rule and no one thought of anniversaries, but a different class of owners, now that the cycle of a thousand years can be again divided, are about opening a "Tertio-millennial" anniversary celebration. The programme is a characteristic one and is the best evidence of the kind of morals and religion taught in that region for the past 333 years. No less than twenty days will be more or less occupied with races and dances, and most of the remainder with military parades and sham fights. As these performances are to be continued for thirty-three days it may be conjectured that the quiet citizens of Santa Fe will rejoice when the spree is over. Cannot the society for introducing a Christian education in the Territories, or the Woman's Christian Temperance Union whose eloquent leader, Miss Willard, is already on the ground, do something to redeem this celebration from a dead round of folly?

The Irish National League formed at Philadelphia during the last week of April was a meeting as remarkable for its objects as for its enthusiasm and membership. The effort of 2,000,000 Irish people who have become citizens of another country to secure independence for the country they have left is an interesting instance of the strength of early associations and of the love of native land. Established on foreign soil and across an ocean the ends sought by the League: to instruct the American public on Irish grievances, to encourage Irish and "boycott" English manufactures, and the "abolition of sectional feeling" among Irishman, are as practical as could be expected. But it cannot be denied that greater effect upon American opinion would have been produced if as positive a condemnation of the dynamite policy had been made as we hear from many of the Irish leaders in the old country, instead of simply preventing Rossa from taking any part in the meeting; if also a man with a better record than Sullivan, the murderer of Hanford at his own door step in this city in 1876, had been chosen president; and if the condemnation of England had been in accord with present facts rather than an appeal to passion from the history of bloody wars two centuries ago. Evidently the language of the resolutions was chosen for its effect upon the Irish mind, not the American, and hence the violent and exaggerated style, used for its effect for the same reasons that it is used often by political conventions. The public at large will find it difficult to believe of the English nation that "there is no form of cruelty known to the lowest savage which it has not practiced on the Irish people in the name of the highest civilization. There is no device of fiendish ingenuity it has not adopted to reduce their numbers." The separation of the League from the disciples of dynamite seems to be complete. On Sunday the "Irish Revolutionary Brotherhood" met in New York and denounced the Philadelphia meeting. A branch of this lodge was established and 100 members initiated.

The Zuni Indians, whose system of lodgery has been reprinted in these columns from the *Century* magazine, are put in sore distress by Senator Logan of Illinois, who is accused of claim jumping by his newspaper adversary in this city. The correspondent of this paper has been visiting the Indians and puts their case before the public in a way to arouse much sympathy. This little tribe, numbering some 1600 souls, live on the western borders of New Mexico, a sterile region swept by frequent sand storms. A little valley artificially watered by four springs produces a small crop which barely subsists them. Here they have lived since the time to which the memory of man runneth not—it is certainly believed that their ancestors occupied the same spot hundreds of years before the Spanish conquered the territory about 1540. This remnant of the Aztec race are peaceful and respect the whites, but are a dirty and degraded race, having nothing that could excite any interest in them (aside from the fact that they have immortal souls) but their secret religious rites which they have ground out for centuries, and which in the eyes of a scientist are invaluable as a record of tribes long dead. Cushing in pursuing his investigations has become a member of the tribe and of the most powerful of their lodges, though the initiation nearly killed him. As part of the ceremony they bound him naked for eight hours upon a big red-ant hill, and made him drink some infamous decoction that almost destroyed his stomach and poisoned his whole system. President Hayes desired to settle upon the Zunis the title of the lands they tilled and the four springs; by some mistake, two of the latter were left out of the survey, and Logan and his friends have entered them for a stock ranche. Shut away from the springs the Indians must starve or move elsewhere. This must be all a mistake on Senator Logan's part. Mr. Cushing is proving that the Zunis are good Masons. Logan is susceptible to the argument of the grip; though he is represented to be inexorable in this matter, he will gracefully yield if some squallid chief will pinch his knuckles or draw his hand across his stomach.

FRIENDSHIP, LOVE AND TRUTH.

BY E. RONAYNE.

"Our friend awaits our mystic rites. Then at once the chains prepare. Here they are. Entwine their links about him. Man in darkness and in chains! How mournful the spectacle, yet it is the condition of millions of our race who are void of wisdom though they know it not."

Such is the language of Odd-fellowship as applied to every one of its candidates immediately upon entering the lodge-room, at the time of their initiation into its pagan and senseless juggleries, and although ignorant doubtless of the true import of what is said at the time, yet it sets forth in a most truthful and forcible manner the condition of unregenerate man and I have no doubt of the great majority of Odd-fellows. Every unsaved man is "in darkness and in chains," bound by the chains of Satan and led captive by him at his will in the kingdom of darkness. This is manifest from the following testimony from God's Word. First, with regard to the devil himself, we read in 2 Pet. 2: 4, "God spared not the angels that sinned but cast them down to hell and delivered them into chains of darkness to be reserved unto judgment." This is the present condition and the future destiny of the devil—reserved in "chains of darkness" and awaiting the judgment of the "bottomless pit," and "the lake of fire." Rev. 20: 2, 3, 10. This is also in part the terrible condition of the unsaved, and their future destiny will undoubtedly be that of their cruel and relentless master if they die rejecting Christ. This awful and eternal doom the devil would like to keep hidden from the minds of his poor deluded subjects, and hence he makes some people believe that there is no eternal punishment—that the wicked are to be totally annihilated; while another class of people he persuades into the equally terrible falsehood that all shall be finally saved, and that at last even the devil himself will resume his former position of blessedness and happiness around the throne of God and of the Lamb. There are two things which the devil does not want to have preached to-day, namely "eternal life" and "eternal punishment." And yet the same divine revelation which so blessedly sets forth the one, describes in language which cannot be mistaken the awful realities of the other. So sure as the unsaved man is now "in darkness and in chains," and so sure as he dies in that condition, just so sure will he remain in that condition forever and forever. "Then said Jesus again unto them, I go my way and ye shall seek me and shall die in your sins; whither I go ye cannot come." Jno. 8: 21. And again in Jno. 8: 24, "If ye believe not that I am he, ye shall die in your sins." And then as to the eternal duration of their judgment it is most clearly set forth in Rev. 20:

15 and in Rev. 14: 11. "And whosoever was not found written in the book of life was east into the lake of fire. And the smoke of their torment ascendeth up forever and ever and they have no rest day nor night." Dearly beloved reader, there is no rest in hell, don't believe the devil, he is a liar from the beginning and a murderer. Let the Lord Jesus Christ be your only portion; find in him your true and only Sabbath. Trust him, rest in him. He took your place that you might take his; he was bruised that you might be blessed; he became what you are that you may become what he is; he died under the hand of God in your room and stead that you might live forever. "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." Jno. 3: 16. Every unsaved person, every unregenerate man, every one who is not "born again of the Holy Ghost by the Word of God" is in a perishing condition, in the kingdom of darkness and enduring the terrible bondage and the cruel tyranny of a most relentless master, and hence Odd-fellowship speaks the truth when it represents man as being "in darkness and in chains." In 2 Cor. 4: 3, 4, we read, "If our Gospel be hid it is hid to them that are lost, in whom the god of this world (the devil) hath blinded the minds of them that believe not lest the light of the Gospel of the glory of Christ who is the image of God, should shine unto them." The god of this world—the devil—blinds the mind and keeps men in darkness by lying about God and causing them to believe his own lie in preference to God's truth. But again in Eph. 5: 8. "Ye were sometimes darkness, but now (that ye are saved) ye are light in the Lord." And again in Col. 1: 13: "Who hath delivered us (believers) from the power of darkness and hath translated us into the kingdom of the Son of his love." And again in 1 Pet. 2: 9: "But ye are a chosen generation, a royal priesthood, an holy nation, a purchased people [a people for God's own possession—Rev. Version] that ye should shew forth the praises of him who hath called you out of darkness into his own marvelous light." All this divine testimony, with scores of other passages that might be quoted, goes to establish one terrible fact beyond a doubt, namely, the awful condition of the unsaved, both by nature and by practice—in a state of absolute and profound darkness, bound by the chains of Satan and led captive by him at his will; and dying in this condition he goes out into outer darkness forever and forever where there shall be weeping and gnashing of teeth. God don't send him, he simply goes himself. He dies as he lived—lost—in darkness—and so he remains lost and in darkness for all eternity. This terrible truth as regards man's condition the ritual of Odd-fellowship most vividly represents when the candidate is received into the lodge room hoodwinked and chained. Here without really understanding what it does it gives a correct representation of the truth, but this is far from being the truth referred to in the language of the "Right Supporter of the Noble Grand," when in closing the lodge he declares that it is again to be opened at such and such a time for the purpose of diffusing the principles of Friendship, Love and Truth. When the ritual of Odd-fellowship speaks of "truth" it means the truth of Odd-fellowship and not the truth of God's Word. It means that Odd-fellowship is true—that its religion is true, that its principles, its teaching and its philosophy are all true. It sets forth the supposed fact that by living up to the laws, rules and regulations of Odd-fellowship a man will be delivered from the darkness and freed from the chains of sin and Satan, and that when at last he comes to die he will be transferred by the hocus-pocus of Odd-fellowship into the Grand Lodge above. This is Odd-fellow truth but the devil's lie. The Lord Jesus Christ is THE TRUTH and wherever he is rejected there is no truth. He says himself in Jno. 14: 6: "I am the Way the Truth and the Life, no no man cometh unto the Father but by me." He is the "Way"—the way from the bosom of the Father to the sinner's condition and the dust of death; and he is the way back again from the dust of death to the bosom of the Father. Odd-fellowship rejects and repudiates the Lord Jesus Christ and is therefore "the way of Cain." Jude 11. The Lord Jesus is God's way "for neither is there salvation in any other." Acts 4: 12. Odd-fellowship is Cain's way and leads to banishment and the curse. Gen. 4. The Lord Jesus Christ is the TRUTH—the truth of God—"the brightness of his glory and the express image of his person," (Heb. 1: 2,) but in no part of the ritual of Odd-fellowship can the name of Christ be used even as a form; and therefore, if God's Word be true, Odd-fellowship must be the spirit of anti-Christ and its pretended truth the lie of Satan. And last of all the Lord Jesus is the LIFE—the life of God—"that eternal life which was with the Father and was manifested unto us." 1 Jno. 1: 2. Man in his natural state is "dead," "alienated from the life of God," (Eph. 2: 1 and 4: 18,) but believing God's testimony concerning his Son, (1 Jno. 5: 9, 10,) and receiving the Lord Jesus Christ as his own personal Saviour, (Gal. 2: 20,) he becomes at once and forever united to Christ having received the same life, the same nature, and is made a joint-heir of his glory for all eternity. Read carefully 1 Jno. 5: 12; 2 Pet. 1: 4 and Rom. 8: 17. The moment the sinner believes in the Lord Jesus Christ he becomes identified with him in everything as Christ was identified with the sinner in everything. So that when Jesus was crucified, it is as if the believer was crucified (Gal. 2: 20); when Jesus was buried it is as if the believer was buried (Rom. 6: 4); when Jesus was quickened it is as if the believer was quickened (Eph. 2: 6), and when Jesus was seated at God's right hand it is as if the believer was seated at God's right hand (Eph. 2: 6). Union with Christ makes a Christian, union with Masonry makes a Mason, union with Odd-fellowship makes an Odd-fellow, and union with sect makes a sectarian. Union with Christ and communion with him must not be confounded. The former never can be broken, the latter may and often is. The former is the result of Christ's work for me, the latter is the result of my walk with him. In union with Christ we are delivered from the power of darkness (Col. 1: 3); delivered from judgment for sin (Jno. 5: 24) and we are made free from the bondage and power of Satan (Jno. 8: 32, 36) forever. In union with Odd-fellowship men are chained still more securely in darkness—they willfully reject God's only remedy for man's terrible ruin and they go down to the grave having made a covenant with death and an agreement with hell. Isa. 28: 15.

Thus then the Friendship of Odd-fellowship is the friendship of the world and hence enmity with God. The Love of Odd-fellowship is the love of the world and therefore hatred of God, and the Truth of Odd-fellowship is simply and solely the devil's lie to retain man still more securely "in darkness and in chains." Dear reader, be sure that you are resting in Christ's finished work for you on the cross—not in feelings, or visions, or experiences—but solely and only in the work that Christ has done, and you have his own blessed assurance that you shall never come into judgment but have passed out of death—darkness—into life." Jno. 5: 24.

ODD-FELLOWSHIP AND THE MYSTERIES.

BY E. D. BAILEY.

The idea of secret societies is not modern. They have always existed under various names and shapes. They used to be denominated *the mysteries*—a term signifying just what we mean by secret societies. Every country in the world is said to have had its own system of secret societies, but all writers agree that the character of these societies was the same and that there was a marked resemblance in the ceremonies.

These mysteries or secret societies were invariably connected with the idolatry of the country in which they existed and were themselves the promoters of that idolatry. Their existence was never authorized by Jehovah, but invariably condemned, and their baneful influence on the chosen people of God finds frequent mention in the Old Testament Scriptures, wherein the worship of "the host of heaven," "Baal," "the groves" and the "high places" are repeatedly reprobated by the prophets.

It is not difficult to see that the secret societies of our time bear a close affinity to the ancient mysteries. They practice very similar initiation ceremonies, they swear the candidate to secrecy, they blindfold him and then "bring him to light," they claim to be moral and to promote religion, they are graded into degrees, they require a similar creed, i. e. a belief in Deity or God—in every particular they have a marked resemblance to their prototype. This resemblance all writers on the subject have recognized. Odd-fellowship is no exception to the rule. Its secrets, its mode of initiating, its belief in a God, its method of teaching by symbols, its having a chaplain or priest—all this reminds us of the ancient mysteries. A. B. Grosh, the leading writer of the order, did not fail to notice and allude to this resemblance:

"The earliest records of human history furnish proofs of the existence of secret associations among nearly all the nations of the earth."—*Grosh's Odd-fellow's Manual p. 13.*

"Hence, in nearly every nation in Egypt, Assyria, Greece, Rome, Gaul, Germany and Britain—religious mysteries were the foundation-doctrines, and the priesthood were the founders of secret societies."—*Id. p. 14.*

"In one word, what regeneration by the word of truth is in religion, initiation is in Odd-fellowship. In this, as in many other particulars, our institution has instinctively, as it were, copied after nearly all secret associations of a religious and moral character. In Egypt, the most ancient among the ancient nations, an institution of this kind existed from the earliest period. * * Besides the *Egyptian mysteries*, as they are called by historians, we find scattered throughout all Europe, and a large portion of Asia, associations founded on similar principles, characterized by similar ceremonies, and having similar objects in view. * * Among all the mysteries of the ancients, those celebrated at the city of Eleusis, and hence called *Eleusinian mysteries*, are best known. These were copied from the Egyptians and bore a general correspondence to all similar institutions; and hence an account of one is, in the main, an account of all the others. Not that all agreed in the particular detail of their practices or objects, but in their outline they agreed in holding similar principles for similar purposes."—*Id. p. 90.*

It would be easy to show in detail the resemblances of Odd-fellowship to these ancient systems of idolatry. Enough, however, has been given to show that in condemning the order we are only condemning the same system of idolatry which the prophets and apostles condemned. There is nothing which can be affirmed of this order which could not be affirmed of the ancient mysteries. It requires a belief in God, so did they; it professes good designs, so did they; it ignores the atonement of Jesus Christ and his mediatorial office, they also rejected the slain lamb on the altar of God, typical of our Saviour; it blindfolds its candidates, so did they; it pretends to teach lessons by symbols, so did they, it has secret signs and grips, so had they.

No such resemblance to the Christian church can be found. The church of God is open, the lodge is secret; the church takes the Word of God for its government, the lodge its own laws; the church points to Christ as able to open the eyes, the lodge blindfolds the candidate; the Spirit and the bride invite all to come, the lodge excludes four-fifths of the race; the outward ceremonies taught by Christ are few and simple, lodge ceremonies are many and strange; the Word of God opposes the ancient systems of idolatry, the lodge claims affinity to them.

Is it not strange that our fathers and brothers should practice to-day in the secret lodges just such ceremonies as they condemn the ancient idolaters for practicing? Yet such is the fact. Our ancient fathers were deceived by the same pretensions and joined those systems in the same blindness as our own friends are doing now. We need not be deceived by the fact that they are good men. Good men are often the most readily deceived because themselves so honest that they cannot suspect others of deception. Let all good men come out from these idolatrous institutions.

IN CONTRAST.

BY MRS. L. D. D'WOLF.

M. Gambetta, the lover of the French Republic has passed away. That he has been of some political service to his country is undoubtedly true. Yet when a man stands in a high position, and is looked up to as an oracle, and he believes false doctrine, and leads an impure life, that man's life, whoever he may be, is a failure for good after all. This, M. Gambetta, seemed at the supreme moment of his existence, to understand. His death cry, "I am lost" rings out with clear and mournful cadence over the ocean waves to us. At first we weep for our young sister Republic and say, Who will take Gambetta's place? But when we stop to reflect upon his life our thoughts turn into another channel. We weep for France less but for M. Gambetta more. For Gambetta, whom God endowed with the intellect and the heart to appreciate and grasp great moral principles and truths. This his patriotism has revealed to the whole world. And while we would honor his love for his country, let us not as a Christian people who regard purity and religion, accept his influence as worthy of our highest regard. "When men get loose in their theology the screws are started up in everything." Gambetta's skeptical views doubtless have been the cause of his moral ruin.

In contrast with this man's life let us place that of the venerable missionary, Rev. Titus Coan, and see what loyalty to true principle has achieved for a people, and ask ourselves which name shall stand in loving remembrance in our hearts, he whose love for his country and selfish pleasure made the man, or he whose heart, soul, life, influence, all went to make men better, holier and happier for this life, and the one eternal, and whose last words were not, "I am lost"—but, "I have no fears, not one! not one! Glory! Glory! Hallelujah!"

This is an age in which great men are toasted, feasted and celebrated after death. It is the anniversary of their victories, or their birth, and men sing their praises or chant their requiems at pleasure. How often it is in memory of some unworthy person whose life was untrue. We forget the ribald songs, the odes to the glass, while we remember only "The Cotter's Saturday Night." It takes the whole life to

make up the man, it takes all the poems to make up the poet. I do not say to show forth his talent, a single poem may do this, or a couplet. We profess to be a Christian nation, a God-fearing people. Have we not declined in morality and religion through the influence of just such celebrations? I ask, Is it right to do this, leading our young men by it, to prize virtue less, and genius more? If we would cast our laurels at the feet of a conqueror, let it be before the man who has brought thousands, as Rev. Titus Coan has done, into the light of life.

Green River, Vt.

HEROD'S BIRTHDAY.

(Showing how the ancient lodge was worked.)

Bright shone the day o'er Galilee;
'Twas Herod's birthday festival,
And hums of joyous revelry
Resounded through the crowded hall.

For chief and magnates all were there,
The princely Priest and Tribune bold;
Sweet perfumes floated on the air;
The tables groan'd with meats and gold.

And diamonds there lay thick as dew
Upon the hills of Bethlehem
When shepherds hailed a birth-day new,
Which angel songs announced to them.

But little recked the king of that:—
Some lie that from false prophets came;
Such idle tales were stale and flat;
He gloried in great Cæsar's name.

The curtains drew, and forth there sprung
An angel form with smiling face;
She paused the astonished crowd among,
Then danced with every witching grace.

As David danced before the Lord,
So she before a drunken crowd,
While wonder murmured 'round the board,
Or rose in raptures high and loud.

Oh, she was fair, this Bayadere!
Though glorying in her beauty's shame;
And glorying plaudits rent the air,
As thus she worshipped Herod's fame.

Exultant midst his revelry—
"Now on my oath!" the monarch cries,
"Ask what thou wilt, I'll give it thee,
Though half my kingdom were the prize."

In secret spite "behind the vail,"
Politic cunning prompts reply;
No more can false regrets avail;
Triumphant vice bids virtue die.

Power triumphed over virtue then,
Before these magnates "in the East:"
And the head of the first of men,
Became the chief dish of the feast.

That head had dared to speak the truth,
And must be food for mockery;
For so decreed King Herod's oath,
To a dancing girl of Galilee.

AMERICAN.

LOYALTY TO JESUS.

BY WOODRUFF POST.

Rev. Dr. Draper, of the Washington Heights, N. Y., M. E. church, has recently advanced some potent thoughts which, whether designed or not, have most unmercifully and gloriously thrust Masonry through and through and through and pinned it to the wall. It, we are reliably informed, created a great stir in Syracuse, N. Y., where there is Masonic approval in high places. The paper appeared in the *Northern Christian Advocate* of that place in the Dec. 7th number of the past year. The title is, "Loyalty to Jesus" —a superior theme ably discussed. Dr. Draper says:

"Loyalty includes allegiance, yet is not only a principle, but a feeling, a sentiment....a hearty impassioned fidelity and obedience....loyalty to the Divine Person....It includes credence with respect to his teachings....The ultimate appeal would be to the Jesus-Word....Here is the Christian's infallibility. ....To whom shall I go? Thou hast the words of eternal life....A popular preacher before a Jewish audience recently declared: 'We are one people, with one God, and one immortality, and one road thereto'....But there is not 'one immortality and one road thereto' alike for Christian and Christ-rejecting Jew, or *other Christ-rejecting sinner*. Loyalty to Jesus precludes *Christless charity*. This is simply sickly sentimentalism, which paliates the guilt of Christ-rejection. It degrades the work and dishonors the person of the divine Lord and vitiates the atonement."

The Doctor is perfectly familiar with affairs in Syracuse and being strongly opposed to "rings" and "clans," had, I have no doubt, that abominable religious order in view, one of whose voices, Sickels, declares, "If we with suitable true devotion maintain our Masonic profession, our faith will become a beam of light and bring us to those blessed mansions where we shall be eternally happy with God, the Grand Architect of the Universe."

It is well known that Freemasonry discards our Lord Jesus Christ, even excluding the obnoxious name from their Scripture readings and all their prayers. See their guides, rituals, etc. Nevertheless some of our D.D.'s chant, "Be true Masons and you will be the true servants of God; then it matters not when nor where you die, you will drop away from the earth, but heaven will have gained a new voice to swell the chorus of the redeemed." And the *American Wesleyan* of Syracuse says that Chancellor Sims, of the University, is reported an enthusiastic admirer of the Baalism of Freemasonry and the hobgoblinism of Odd-fellowship, and that "Not long since he is said to have disgraced the pulpit....by commending these blood-crimsoned secret works of worse than heathenish darkness." It is no wonder then that Dr. Draper's declaration of loyalty to Jesus created such a stir there where the "sickly-charity," Christ-disdaining clan has a seat.

"Loyalty to Jesus precludes such charity" and such Christ-professing, Christ-rejecting—what shall we call them? What are they? Anomalous to a marvelous extent. They dabble in sickly sentimentalism and "degrade the work and dishonor the person of the divine Lord, and vitiate the atonement." Draper says, "The last half century has witnessed a succession of attempts to displace Christ from the hearts and homage of his disciples." Aye, and every intelligent person whose attention has been arrested, knows that Freemasonry is of the anti-Christ which shares largely in that terrible work. "Be true Masons and you will be the true servants of God," (so extendedly advocated by many, besides deists and grosser infidels,) is a doctrine extendedly taught by "great men" and seemingly "good men," says Dr. Draper, "helpful in the world of knowledge, humanitarian, with a keen sympathy for the suffering and the oppressed, and influenced by the principles of Christianity, who still ignore its founder, brushing aside the divine Jesus and his atoning death."

This is the class, our professed Christians—not real —and legion Gospel ministers, that is doing more to lift the flood gates of formalistic, ritualistic, sickly sentimental Baalism to deluge the precious doctrine of salvation by Christ alone, like the dragon of the Apocalypse (Rev. 12) than all other influences combined. "Christ is wounded in the house of his friends." But we must not forget that "God out of Christ is a consuming fire," that is to say "Our God is a consuming fire (Heb. 12: 29) who cannot look with allowance upon the abomination of the rejection of his dear Son," for whosoever "denieth the Son the same hath not the Father; (1 John 2: 24) and he that believeth not [on] the Son shall not see life, but the wrath of God abideth on him." John 3: 36. Thus "God out of Christ," will be the destruction of those secret religionists who eject the Son, yet profess allegiance to God the Father.

There certainly is need as Dr. Draper says, "that orthodoxy should gather firmness," for it is alarmingly true that "evangelical Christianity has liberalized to catch liberals, [charitable] and has itself been caught." But truth will triumph. Thank God for men like Dr. Draper, and may they vastly multiply.

THE IRISH AND LODGERY.

George Alfred Townsend, the press correspondent, has from a Catholic priest these reasons for the opposition of that church to the secret societies.

A sensible priest, who has his worldly side, remarked to to me during the week: "You can now see why our church denounces and forbids secret societies. It was to save strong, wild races like the Irish, and the Italian peasantry, from indulging in the law of their origin and doing secret crimes under the incentive of a dark autocracy, such as they so readily fall under the sway of in politics. You see Tammany Hall, and what blind obedience it can get out of Irishmen? Now make a secret lodge inside of that, oath-bound and exempt from the church's confessional, and teach it to kill, to use poison, and to send nitro glycerine, and what a Tophet could be made of this smiling world! The fear of hell, whose fires we threaten them with, alone withholds some of these bloody savages. Yet the tale of English tyranny entraps even some of our priests, as it has done Protestant priests, into Peep-o'-Day, or Molly Maguire, or other kindred orders. We see that the Irish race would become wild as it once was if we let it drift into a Carbonari." "Then you think the treacherous instincts is in the race?" "I do. The Kelt is a strong politician; but he is dissatisfied with plain, tranquil government, and wants a boss and violent counsel. See how those American Irish are treating Parnell! He would give his country a European hearing and train it to self-government. These safe-exiled satraps demand blood, combustion, and terrorism, and Parnell is made their martyr. Independence is worth nothing to Ireland if her people must be demoralized first."

AMONG THE ZUNIS.

[From the Century for May.]

No sooner had I begun to enjoy these evening diversions of the pueblo home than they were interrupted for several days. I then first learned of the existence of thirteen orders or societies, some of which were actually esoteric, others of a less strict nature, but all most elaborately organized and of definitely graded rank, relative to one another. For the introduction here of a few words relative to these organizations, I beg the pardon of the reader; since their existence is a fact of ethnologic importance, and moreover my statements relative to them have been most acrimoniously criticised and persistently disputed.

Functionally they are divisible into four classes: Those of War, of the Priesthood, of Medicine, and of the Chase; yet the elements of every one of these classes may be traced in each of all the others.

Of the first class (Martial) there is but one society—the "A-pi-thlan-shi-wa-ni," or the "Priests of the Bow," at once the most powerful and the most perfectly organized of all native associations, in some respects resembling the Masonic order, being strictly secret or esoteric; it is possessed of twelve degrees, distinguished by distinctive badges.

Of the second class (Ecclesiastical) there is but one order—the "Shi-wa-ni-kwe," or society of priests, of the utmost sacred importance, yet less strictly secret than the first.

Of the third class (Medical) are the "Ka-shi-kwe" and "A-tchi-a-kwe," or cactus and knife orders—the martial and civil surgeons of the nation; the "Ne-we-kwe" and "Thle-we-kwe," or the gourmands and stick-swallowers; "Bearers of the Wand," who treat diseases of the digestive system; the "Ka-ka-thla-na-kwe" and "Ma-ke-thla-na-kwe," or grand ka-ka (dance) and grand fire orders, who treat inflammatory diseases; the "Ma-ke-tsa-na-kwe" and "Pe-sho-tsi-lo-kwe" or the lesser fire and insect orders, who treat burns, ulcers, cancers, and parasitic complaints; the "U-hu-hu-kwe," or "Ahem" (cough) order, who treat colds, etc.; and lastly, the "Tchi-to-la-kwe," or rattlesnake order, who treat the results of poisoning, actual or supposed, resulting from sorcery or venomous wounds.

Of the fourth class (Hunters) there is again but one order—the "San-ia-k'ia-kwe," or "Tus-ki-kwe," blood or coyote order—the hunters of the nation.

To all these a fourteenth organization might be added, were it not too general to be regarded as esoteric, notwithstanding its operations are strictly secret and sacred. I refer to the much quoted, misspelled, and otherwise abused "Ka-ka," "the Dance," which is wonderfully perfect in structure, and my be regarded as the national church, and, like the church with ourselves, is rather a sect than a society.

Perhaps the Priesthood of the Bow is the only truly esoteric of all these bodies, since members of it may be admitted to meetings of all the others, while members of the other societies are strictly excluded from the meetings of this.

Early learning this, I strove for nearly two years to gain membership in it, which would secure at once standing with the tribe and entrance to all sacred meetings, as well as eligibility to the Head Chieftaincies. I succeeded, and the memory of my experiences in this connection are to me the most interesting chapter of my Zuni life.

These orders were engaged in their annual ceremonials, of which little was told or shown me; but, at the end of four days, I heard one morning a deep whirring noise. Running out, I saw a procession of three priests of the bow, in plumed helmets and closely-fitting cuirasses, both of thick buckskin—gorgeous and solemn with sacred embroideries and war-paint, begirt with bows, arrows, and war-clubs, and each distinguished by his badge of degree coming down one of the narrow streets. The principal priest carried in his arms a wooden idol, ferocious in aspect, yet beautiful in its decorations of shell, turquois, and brilliant paint. It was nearly hidden by symbolic slats and prayer-sticks most elaborately plumed. He was preceded by a guardian with drawn bow and arrows, while another followed, twirling the sounding slat which had attracted alike my attention and that of hundreds of the Indians, who hurriedly flocked to the roofs of the adjacent houses or lined the street, bowing their heads in adoration, and scattering sacred prayer-meal on the god and his attendant priests. Slowly they wound their way down the hill, across the river, and off toward the mountain of Thunder. Soon an identical procession followed and took its way toward the western hills. I watched them long until they disappeared, and a few hours afterward there arose from the top of "Thunder Mountain" a dense column of smoke, simultaneously with another from the more distant western mesa of "U-ha-na-mi," or "Mount of the Beloved."

Then they told me that for four days I must neither touch nor eat flesh or oil of any kind, and for ten days neither throw any refuse from my doors, nor permit a spark to leave my house, for "This was the season of the year when the 'grandmother of men' (fire) was precious."

Since my admission to the Priesthood of the Bow, I have been elected to the office of guardian to these gods; have twice accompanied them to their distant lofty shrines, where, with many prayers, chants, and invocations, they are placed in front of their predecessors of centuries' accumulation. Poetic in name and ascribed nature are these cherished and adored gods of war: one is called "A-hai-iu-ta," and the other "Ma-tsai-le-ma," and they are believed to be single in spirit, yet dual in form, the child or children of the God of the Sun, and to guard from year to year, from sunrise to sunset, the vale and children of those they were first sent to redeem and

guide. These children receive without question the messages interpreted by their priests from year to year, which unfailingly shape the destinies of their nation toward the "encircling cities of mankind."

* * * * * * * * * * * *

Had a ghost appeared in their midst he would not have caused more surprise than my assurance and seeming familiarity with the forms excited in the members of the order. They occupied one of the largest rooms in the town, along the walls of which were painted figures of the gods, among them a winged human monster with masked face, and a giant corn-plant which reached from floor to ceiling and was grasped on either side by a mythologic being. Toward the western end of the room stood the altar, with attendant priests before, behind, and on either side of it. Above all was suspended a winged figure, like the painting on the wall. Between the altar and the blazing hearth were gathered the members, all of whom, save the women, were nearly nude; but elaborate devices in red, white, and yellow paint, representing serpents, suns, and stars, made them appear dressed in skin-fitting costumes. They were at work grinding and mixing paint, adorning costumes, and cleaving blocks of straight-grained cedar into splints about a yard in length and nearly as thin as grass straws. Others, again, were tying, with strips of "yucca" leaf, the splints thus prepared into bundles about as large as one's arm.

As soon as I had deposited the presents, I approached and saluted the chief-priest, grasped his hands with both my own, and telling him I would "return at evening for the paint," breathed on them and hastily withdrew. On my way home an Indian who had seen me enter cursed me heartily, and said I would suffer for my imprudence, but I paid no attention to him. He told my old brother, however, and when long after dark I threw my serape over my shoulders, the latter asked where I was going. I said, "To see the rattlesnakes." "No!" said the old man. "Yes," said I; "if the priest be willing why should *you* object?" and amid family imprecations I darted out of the door and hurried along the dark streets to the place of meeting. I climbed the ladder and entered, blinking at the flood of light with which the place was aglow. Several of the members started up and motioned me out with their flat hands; but I only breathed deeply from my own, until I reached the place of the old priest. Knowing that Mexican was forbidden, I pretended not to understand what was said, when the latter advised me, in his own language, to go home; on the contrary, I wrung his hand, and, as I pulled off my moccasins, incoherently expressed my thanks for the privilege of remaining, and immediately seated myself as if for the night. It was a heavy "game of bluff;" but utterly bewildered by it the old priest said nothing for some moments, until, evidently in despair, he lighted a cigarette, blew smoke into the air, uttered a prayer, and then handed the cigarette to me. I smoked a whiff or two, said a prayer in English, and handed the cigarette to the nearest member. I had the satisfaction of hearing them say, "Let him stay; he is no fool, and what if he be—he is our Ki-he, and the 'Beings' will throw the light of their favor upon him, because he cannot understand and knows no better." So they rolled another cigarette and told me I "must smoke all night, and help to make clouds for their little world;" that I "must occasionally give to the fathers (priests and song-masters) my cigarettes, roll more, and never be idle, nor cease smoking." I had never smoked before. The first cigarette made me desperately sick; the second, sicker; so that when rose to present it I reeled and had to sit down again; with the third the sickness disappeared, and with the fourth I first came to feel the dreamy pleasures of the smoker.

At midnight, a long succession of cries like the voices of strange night-birds penetrated our smoky den. The musicians began to beat their great drum and sing a weird, noisy song, celebrating the origin of their order. Soon a grand company of dancers filed in, costumed like the members of the Rattlesnake order, save that black streaks of paint encircled their mouths, bordered and heightened by lines and daubs of yellow pigment. After passing through a rapid dance, which was attended by the round-headed "Sa-la-mo-pi-a," they settled down along the opposite side of the room. Only the "Sa-la-mo-pi-a" now remained, dancing wildly up and down before the altar, waving his wand of yucca and willow, with which, on occasion, he soundly thrashed the unfortunate sleepers whom his keen little round eyes failed not to discover.

There was now a sudden pause in the music. The Sa-la-mo-pi-a retired, and only members of the two orders remained. Two lads who were undergoing their novitiate, were brought into the middle of the room. The fires and huge grease lamps were freshly kindled and lighted, until the smoke near the ceiling looked almost like the clouds of sunset. A nude functionary brought great armfuls of the splint bundles and deposited them in front of the hearth. The music struck up—wilder, more mysterious and deafening than ever. The two boys looked wistfully about; one trembled visibly, while the other, more imbued with the spirit of his race, seemed possessed, after the first movements, with a dogged apathy. Two members of the order approached them from behind, pinioned their arms, and stood holding them. All the other members rose, each procured a bundle of the splints, breathed on it, prayed over it, and all, save the leading priests, sat down again; these set up long, terrific cries, rushed toward the fire, howled at it as if in defiance, and stuffed the ends of the splints into the flames and embers. Soon their torches set the place more aglow than ever. They approached the terrified boys, danced, and joined in the wild song, brandishing their flambeaux, and yelling more and more vociferously. Suddenly, two by two, they stepped into the light, thrust the blazing splints into their mouths and throats, drew them forth still aglow with coals, and put the latter out in the mouths of the boys. The stoic stood unmoved, but the other writhed and turned his head piteously; to no purpose, however, for the stalwart priests held him firmly to the fiery ordeal. Two by two, all the members in the order of their rank, even the song-masters, went through this process, until just before day-break there remained only the prayers to be said over the wretched pair to complete their initiation. This completed, they were conducted to seats, and all present said their prayers before the altar. Meal was thrust into my hand, and I was dragged up with the rest. A long silence ensued. Sleepy participants nodded, grimaced, fell against one another, re-straightened up, only to repeat again and again the same experience, before daylight sifted in and sunbeams followed through the holes in the blanket curtains. Finally, a woman's voice called down from the roof. One by one she passed down huge bowls of meat-broth, red with chili, guava and Indian delicacies, until four rows extended from the end of the room to the altar. She then came in, accompanied by a plumed priest of another order. Together they said a prayer of presentation, which the priests present replied to with one of thanksgiving. The "bad influence" of the feast was skimmed off with eagle plumes and "thrown up" the altar by a medicine priest. Then the leader called out, "Eat all!" The weary crowd woke up of one accord, and with boisterous jokes, loud smacking, and gurgling exclamations of satisfaction, soon cleared away a good portion of the liberal feast. A bowl of hot broth and meat was set before the novices. It was red with pepper, powder, or chili. They took a mouthful each, and with tears in their eyes desisted, for their lips were as black with cinders as their tongues were white with blisters, but they were bidden to eat. The more timid one refusing, was grasped by the nape of the neck by one priest, while another stuffed the hot, smoking food down his throat.

Horrible as are these ordeals, they are less so than those of the Cactus order, where the young candidate is scourged with willow wands and cactus thorns, until his naked body is covered with a net-work of ridges and punctures. Far from blaming my foster-people for these things, I look rather to the spirit of their at first imposed, but afterward voluntary sufferings; that they may place themselves beyond the evil they strive to overcome in others; may strengthen the faith of their patients to the sublime power of their medicines, given, they aver, by the gods themselves for the relief of suffering humanity. So, annually, they and their brother orders give public exhibitions of their various powers—sometimes, as is the case with the slat swallowers (or "Bearers of the Wand"), producing injuries for life, or even suffering death; but, nevertheless, unflinchingly, year after year, performing their excruciating rites.

LETTER FROM THE SMYRNA MISSIONARIES.

A letter from Bro. A. D. Zaraphonithes brings cheering news of his work of self-denial and love. In making up a small fund for him it has occurred to us that other friends might have missionary money which they would be glad to send to this brother. Any funds sent to the *Cynosure* office plainly designated will be forwarded to Smyrna with great pleasure. Bro Zaraphonithes writes:

SMYRNA REST, SMYRNA, Turkey, April 13, 1883.

DEAR BRO. KELLOGG:—We sent you a letter the last part of February. In that letter we wrote you about our school. We now have 58 pupils and they still come. We got a Greek teacher who came a week ago, she is a Christian girl, was educated in the Greek schools, then she spent a little more that two years in Magnesia in the ladies' school of the American Board.

It seems that the Lord has a great work for us to do here. We have the roughest boys of the city and they are also poor. It is wonderful how quick they learn to sing both Greek and English, and when we pray they have learned to bow their heads, fold their hand and shut their eyes. We therefore pray that God will send us a good teacher from America to teach English, for there are so many classes that it will be difficult for us to continue on alone; as I must go about the city to do missionary work, and so cannot do much toward teaching in the school.

We have written to some of our lady teacher friends asking them if they have faith enough to come and help us, trusting in God for their living, and also we have written to them to report to the *Cynosure* at once when they decide to come, and Mr. Kellogg will please let her know if there has been any name sent in before her. As our work is a faith work we ask for a teacher that can have this same faith, trusting in God for her living. She can live with us as a member of our family. Our school begins the middle of September.

We expect to go to Andros to spend the school vacation and keep that place on fire. Any letter leaving America for us after the middle of June can be directed to Andros, Greece, (through Syra).

We ask you to pray for our work here so that God may bless us.

With Christian love,

A. D. ZARAPHONITHES.

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has its headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited.

E. D. BAILEY N. E. Sec'y.

READY FOR MONTPELIER.

WORCESTER, Mass., April 30, 1883.

It was our hope to have been able to speak with some definiteness about the programme for the Vermont convention, but we have not completed the arrangements about speakers and must therefore wait another week. Instead of having the degrees publicly worked we are to have them described and discussed, which will probably be better than merely to exhibit them. It is our intention to give a full description of the Entered Apprentice and Master Mason degrees and also to describe the initiation into the Odd-fellows' lodge. These two items of themselves will be of great interest. We have also invited two ladies to address the assembly, presenting the reform from their stand-point. This, we hope, will prove an important feature of the convention. Several ministers and laymen are also to be invited to speak, so that our sessions will be crowded full. O. C. Bailey is still travelling in Vermont and will return to Montpelier in ample time to complete the local arrangements and awaken an interest in town in the meeting.

All our letters indicate a marked interest in the State. Why may not this convention be a notable one? It certainly will be if all the friends will make up their minds to attend. Nothing will atone for the absence of those who can and ought to be present. Let no one begin to excuse himself on any account. If you make up your mind to go *you can go.* The convention should be in every respect a representative one.

It is my intention to go to Chicago after the Vermont convention. Any persons in the West who may wish my services in preaching or lecturing during June and July can write me about it. I shall be absent for a month or more, attending the annual meeting of the N. C. A. and other things.

E. D. BAILEY.

ODD-FELLOWSHIP BENEFITS.

If the I. O. O. F. is of any value to humanity it is on account of the "benefits" paid its members. It would be absurd to claim that young mechanics and laboring men would be benefited by the absurd ceremonies of initiation. Probably four-fifths who join the order, do so with the expectation of personal benefit to themselves or their families. If men would examine the facts before joining they would see how little financial advantage there will be to themselves. The principle of these benefits is that of insurance, not charity. The initiate becomes a party to a contract by which he pays the lodge a certain amount and is entitled to a certain benefit in return. Here is what the Sovereign Grand Lodge says on the subject:

"The by-laws of a lodge may be regarded as a contract between the initiate and the lodge; they define generally the reciprocal duties and obligations of each; they prescribe the amount of the contribution levied upon each member to the common fund, and the amount of his claim upon it when sick or disabled. Ordinarily the tax does not exceed ten cents, nor does the benefit exceed four dollars per week."—*Sovereign Grand Lodge Tract.*

Considered apart from the ceremonies of initiation, the secrets of the order, there might be no objection to a weekly payment into a treasury of ten cents per week, by five hundred persons, more or less, with an agreement that if one of the parties should be sick he should be entitled to $4 per week of sickness. This is the financial agreement of Odd-fellows with their lodges. Such an agreement should not be denominated charity, but insurance. Under its proper title everybody can judge of the value of the bargain for himself. If there are other incidental advantages, there are also other incidental disadvantages, so that this statement of the Sovereign Grand Lodge covers the body of the insurance policy.

Shall we insure on this plan? This is a fair question and should be fairly answered. First, let it be noticed that there are other insurance companies, which charge no initiation fee, over and above the weekly dues, which do not sell puerile initiation *secrets* for $25, which do not degrade their members by foolish ceremonies, but whose transactions are all open to the inspection of the uninitiated and which offer just as good insurance against accident, sickness or death as the Odd-fellows. Hence young men need not compromise their manhood by joining secret societies when they can insure more cheaply and securely in open companies. Let no one be beguiled by the word charity, for there is no charity in the

transaction; it is a business transaction of the nature of insurance.

It cannot be denied that many persons who have been taken sick have found $4 a week a help to them. But these persons should remember that what they receive is not a gift of the lodge, but only a partial return of what they have deposited. We say partial return, for we propose to show that on an average Odd-fellows only receive about $3 for every $5 paid into the lodge. There may be individuals who receive more but the majority receive much less. The individual exceptions which may be called to mind can be offset by other exceptions where poor men have contributed of their scanty earnings till too poor to contribute more and in the end have received no benefit because too poor to keep up their dues! Such cases by the score are known.

We come now to facts and figures. At the semi-annual session of the Grand Lodge I. O. O. F. of Massachusetts, held in Boston, Feb. 1, 1883, occur these statements, made by the Grand Master:

"We can turn with pride and satisfaction to the result of our labors in the past six months. One thousand two hundred and forty-four of our number have been relieved in the hour of affliction, and $27,224.52 expended therefor. Three hundred and eighty widowed families have shared our charities to the extent of $3,021.05. One hundred and forty-four of our number have been taken from us by relentless death; $6,091.90 expended to give them proper burial, and for other charitable purposes the sum of $3,882.91 donated, making a total of $40,255,41 expended in our *blessed mission of benevolence and charity.* The world may condemn and prejudice scoff, but hallowed in the sight of heaven are such acts of enduring charity; and in the great day of accounts, in which all the doings of man shall be revealed in connection with the motives that actuated them, the faithful Odd-fellow will rejoice in his labor of love.

This is an extract from the speech of Francis Jewett, Grand Master. A full extract is given to allow full weight to his statements. This is a sample of Odd-fellowship boasting. Now let us take the Grand Master's advice and refer to the Grand Treasurer's report. In doing so we find the Grand Master has given every item which would be of advantage to the lodge and only omitted what would make the whole transaction appear to disadvantage. He gives the total relief correctly, $40,255.41, but the receipts were $109,802.26, *i. e.,* nearly two and three-fourths times as much as was paid out in benefits. Hence it appears that the members of the order contributed $2.75 for every dollar which was paid out for charity. This is the transaction which the Grand Master characterizes as "our blessed mission of benevolence and charity!" Where is the bank or insurance company in the country which makes a semi-annual profit of 275 per cent. on its stock? Who would not want to be charitable if he could make a clear gain of $2.75 on every dollar paid to the poor?

It may be answered that the balance remains to the credit of members and will eventually go for charity. This is not the fact. The same kind of transactions have now continued for sixty-four years, as the reports of the order show—that is, it has continued since the foundation of the order in this country, the proof of which statement we now proceed to give.

Before us lies the "Proceedings of the Fifty-eighth Annual Communication of the Sovereign Grand Lodge of the I. O. O. F.", Sept. 1882, from which we learn that the total receipts of all jurisdictions during the previous year were, $4,397,720.22, and the total relief $1,652,148.18. Here again the receipts were nearly two and three-fourths times as much as the "relief." Surely there is no charity in such figures. They ought to consign an insurance company to contempt for exorbitant rates of insurance.

On page 88–93 of the same document cited above are given a summary of statistics for the past fifty-one years, from which it appears that the order has collected $87,574,260.03, and paid for relief $32,777,-554.34. Here again we have the same disproportionate amount of relief and receipts. A committee of the Sovereign Grand Lodge, whose business it was to make recommendation on the subject state that the minimum expenses of the local lodge will require $2.-50 out of every $8. This is declared to be the most "liberal allowance of benefits possible," while in fact the benefits are usually about one-third or one-fifth the total receipts.

The only thing that gives popularity to the order is the calling of this work "charity" and thus precluding that close public scrutiny which shrewd business men would give it if regarded in the light of a business transaction. There can be no doubt that the order is imposing on the unwary. They are collecting immense sums of money from laboring men and giving no adequate compensation. Let this fact be generally known and initiations will soon cease.

Let those who have followed these figures notice one more fact showing that thousands have been disappointed when the facts here given became apparent to them. Since 1830 there have been initiated into the order 1,224,869 persons. The number of members deceased in that time is 96,119, and the present membership is 489,363. Adding these two items together we have 585,482. Subtracting this from the number initiated we have left 639,387 members who have abandoned the order in the past fifty-one years. They went in, paid their initiation fee, paid their annual dues for a season and then withdrew. Why? Surely, if they had found everything lovely, and had derived constant benefits from the order they would not have abandoned it in such numbers. Here are 639,387 witnesses against the order—more by far than the present entire membership.

REFORM NEWS.

THROUGH IOWA.

MARYVILLE, MO., May 2, 1883.

DEAR CYNOSURE:—I left home April 16th and in the evening reached Cedar Rapids, Iowa, where I found a most kind reception in the family of Bro. N. Bourne, publisher of the *Iowa Auerican.* I then visited Marion, Marshalltown, Albion, and Hiekory Grove, where I spent the Sabbath, listening to an exeellent sermon from Rev. H. S. Atchison, and preaching in the afternoon in the Hall of the Miner's Institute at Avery. At each ot these places I found the friends of our reform in good heart, and deeply interested in our reform work in Washington, D. C.

There seemed to be a general desire that the next State Convention for Iowa be held at Albia, in Monroe county, because it is central, accessible, and in the immediate vicinity of much sympathy with our reform. There are in and near Albia two United Presbyterian churches, one Reformed Presbyterian, and one Associate Presbyterian. A reeent heavy bank failure has brought financial trouble to many, any it is believed that Masonry had much to do with it.

At midnight of the 23d I left Albia for Clarinda, Iowa, taking breakfast in the morning with our exeellent brother Whittaker, who took me to the home of Mr. David McKee, of the Covenanter church, where I was most kindly entertained. Bro. McKee and his large congregation illustrate the soundness of their faith by the excellency of their works. In studying the Epistle to the Romans, they have not forgotten the Epistle of James.

From thence I went to College Springs, where I spent several days with the many tried and earnest friends of our reform. College Springs abounds with ministers who are nearly all noted for faithfulness in ripening the unfruitful works of darkness. Bro. Johnston, Avery and Hall need no introduction to the readers of the *Cynosure.* I met here Father Leuty, who has done so much to aid our reform. He is still vigorous for one of his years, and abates *not one jot* of interest in the work. He has purchased property there, and expects to make it his home. There, too, is Prof. Dodd, who fills a chair in the College, and worthily represents Wheaton and its principles.

On Sabbath, the 29th, I preached in the morning in the Congregational church, and in the evening attended union service in the United Presbyterian church. Monday evening, 30th, I addressed the College Springs Christian Association on the relations of the secret orders to civil government, in the United Presbyterian church. The night was dark and rainy but the attendance was respectable, and the collection taken up for the Washington work was $13.13.

On Tuesday night, May 1st, I spoke in "The Brethren Church," in Shambaugh. Again it was dark with heavy rain, but we had a good meeting. I stayed with Bro. and Sister R. S. Woodmanse, who brought me to the ears, and at 2:30 P. M. I reached this place. The net results of my collections to date, are, for Washington work: Pledges, $37; Notes, $35; cash collected, $80.50; total, $162.63. I expect to be at Nebraska State meeting.

AN INCIDENT.

MARYVILLE, Mo., May 3.—To-day the Knight Templars paraded in Maryville. They numbered just eighteen, but were grandly adorned. They met in the Episcopal church, and the pastor read the usual service. About thirty ladies and three or four men were present as spectators. I distributed tracts through the crowd, and left some in the seats, which the minister discovered and had them removed, but I got them again and gave them all out. Poor man! Something so shocked him that before he had finished his service he fell in a fainting fit and the services closed abruptly. Whether it was the tracts, or the clatter of the swords when the Knights kneeled, or the fact that the poor fellows were so little used to praying that they forgot to take off their hats in prayer time, I do not know, but hope that when he revived he was ashamed of his company and his folly.

H. H. HINMAN.

"JERICHO STRAITLY SHUT UP."

SABETHA, Kansas.

On the evening of my third lecture in Opera Hall in this city, and as I was about to begin, a Mason loudly informed me that the lodge "has made fifty-two new members since you have begun these lectures." I replied that, if so, the lodge was making money, and should be willing to give the active Anti-masons twenty-five dollars apiece to help the cause and act as a counter-irritant to keep alive the "image of the beast."

When I closed, the audience called on the above Mason for a speech. He arose and said, "This is an anti-secret meeting and I don't know as I ought to make a speech here. We think if we let it [the anti-secret movement] alone, it will die of itself. I guess I'll not say anything. We hope that if we let it alone it will die of itself. I guess I'll not say anything more."

Thus we were favored with two speeches on the same evening from an adhering Mason. Placed in antithesis they appear somewhat paradoxical. To learn from the first that the anti-secret lectures are the means of recruiting the Masonic ranks, and from the second that the Masons here are in hopes that this admirable and eminently successful means of recruiting the same (?) "will die of itself," might perplex those unacquainted with the chameleonic nature of Masonry. But men who have worn the hoodwink and cable-tow need not be told that the first speech was bluster and that the second was the true exposition of the attitude of the fraternity here toward the reform.

A few days after, I met a Mason and hailed him with the old question, "Are you a Mason?" He replied, "I am."

"What makes you a Mason?" He replied, "I am not at liberty to converse with you, until I know whether you are an Anti-mason or not."

I then named the gentleman who made the above speech, and informed my reticent friend that he was not possessed of the "instructive tongue," as the above Masonic speaker had. Whereupon he turned with a savage growl and asked, "Did N. S. Smith make a speech up there the other night?" I informed him that he made two of them.

This proved too much and he left in a rage. All this shows me that the statements made to me by adhering Masons are to be relied on, ——— that "Now Jericho" is "straitly shut up," by order of the Worshipful Master. That its walls are likely to fall may be seen from the following:

We have a number of young men here who ride bicycles through the main street of the city, who, when passing each other, make the "due guard and sign of an Entered Apprentice," and often upset in order to make the "grand hailing sign of distress" of a Master Mason.

One of the most intelligent farmers in this county, while at the post office, was accused of being a Mason by a friend of mine, upon which he turned and gave him a look of contempt, and proceeded at once with an Anti-masonic lecture, on the inability of citizens of these United States to obtain justice in the courts of law. He pointed to the fact that the Masons control the country, hold all the offices, and dictate in the affairs of the church as well. He then illustrated his first assertion by the case which I have mentioned in a former letter, and then recited another case still more aggravating which occurred right here, in which a poor widow was robbed of her property by a Mason, through Masonic rascals, who are running our entire judiciary. We urged him to unite with us and subscribe for the *Cynosure.* But he refused to do either, and said, "No I cannot go further now. Go on, you are on the right track. Wake them up; but mark my words, they'll kill you." He could repeat the penalties in orthodox style. But fear of consequences keeps him, as it does many others, from espousing the cause of reform.

We are all greatly interested in the reform news. *"Truth before favor."* GEO. T. DISSETTE.

FROM SOUTH-WEST MISSOURI.

RITCHEY, Mo., Apr. 26, 1883.

EDITORS CHRISTIAN CYNOSURE:—Our Anti-secret club meets at Freedom School-house, Newton county, Mo., Saturday night before the full moon in each month. At our last meeting we had the pleasure of having Bro. Glassford of Carthage, Mo., with us. Bro. Glassford is a man whom the anti-secret party may well be proud of. He opposes Masonry because he thinks it to be a Christ-excluding, soul damning system. He lectured Saturday night on Masonry, and on the Sabbath preached to the people from Ephesians 3: 20, 21: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us: unto

him be glory in the church by Christ Jesus, throughout all ages, world without end, amen." When he was telling the people what Christ was able to do for them, what a near and dear friend he was, able to save his people from all sin, the sin of lodgery was not excepted.

I want to ask the readers of the *Cynosure* to pray for Bro. Glassford that he may be able in the future as in the past to oppose the devil's church (the lodge). He is talking of getting S. E. Starry to come and help him work the degrees, and says he will pay Bro. Starry himself. Masonry in south-west Missouri is dying, slowly but certainly. It dies hard, but no one would expect such a powerful beast to die without a fearful struggle.

C. V. WALROND.

NOTES FROM THE MICHIGAN MEETING.

CHICAGO, April 27, 1883.

EDITOR CHRISTIAN CYNOSURE:—As it pleased God to enable me to attend the late Michigan State Convention, held at Grand Rapids, I cheerfully give my testimony as to the progress of the work in that quarter.

The interest, and representation of zealous men and women in attendance at the convention exceeded my expectations. Nor was zeal the only characteristic; here were to be seen delegates from various portions of the State, whose knowledge of, and skill in handling practical truth would have been a credit to any age.

Not least among the things of interest was the apparent general dissatisfaction with the past, and even with the present progress of the reform work. Much as this State has done in proportion to many others, the workers are quite impatient, and determined that the cause must advance at all hazards. New, as is much of the State, and poor as are many of the reformers—because they are reformers—there seems to be a call, that increased and tremendous efforts be made to banish the darkness, and to raise on high the banner of the Cross. Here, as elsewhere, there seems to be unusual encouragement to work, on account of the increased attention given by many to the fact that perchance in this may be found the cause largely, for the growing immorality and darkness all over this and other lands. The friends of the cause are many, and increasing; there are ample resources in the State, though scattered; there are workers in comparative abundance, if they could be even moderately supported. It was to devise means to gather up these resources, or rather to consider a plan already proposed, (that of the Alliance) that occupied considerable of the time and attention at this meeting. Whether or not the plan proposed in Michigan is a success, it will certainly stir the minds of the people, and thereby something will be done. We need, and must have, in every State, a solid corporate body—a charter, a corps of officers and Board of directors—a something in which people will have confidence, and on which they can more confidently rely that their means and contributions will be wisely and economically applied. The number of those who are daily coming out from the ungodly, apostatizing churches, is hourly increasing; the means which the Lord has given them they not only are willing, but desire to give for religious work. Many of these, however, would be induced to do more, and would do it more freely, for work done in their own State, or where they could enjoy, somewhat, seeing the results. A corporate body, besides, would be capable of utilizing bequests, some of which might not be immediately available, but which would in time, or by direct management be quite as useful and helpful. In fact, as we think over this question, the conviction grows that perhaps our cause has been retarded rather from a neglect to systematize, than from the indifference or apathy of Christian people.

In conclusion, then, I wish to say that I myself am almost surprised at the impetus I acquired by attending that convention. The impressions there made while assembled with that company of devout believers, I shall ever regard as among the happiest experiences of my life.

J. C. SCHOENBERGER.

CORRESPONDENCE.

LETTERS FROM THE GENERAL AGENT.

GOOD MEN AND MINISTERS.

Conversing with a lady whom I chanced to meet in my travels I casually remarked, "I am opposed to all secret societies;" to which she promptly replied, "I am in favor of them."

I said, "why do you approve them?"

"Because," she replied, "they have done so much good."

I asked again, "Do you mean the Invincibles of Ireland, the Black Hand of Spain, the Ku-Klux and Molly Maguires of our own country?"

"Oh no!" she exclaimed, "I mean the Masons and Odd-fellows."

I said "What good have they done?" She seemed a little at a loss to say just what, but replied, "They must be *good*, because so many good men and ministers belong to them."

This seemed to embrace about all the knowledge she had of them, and when I began to unfold to her some of the mysteries of the "occult science" it was evident that new visions had dawned upon her mind.

There are multitudes of otherwise intelligent persons of whom this woman is a sample. Pinning their faith upon the good men and minister "dodge" they follow as implicitly as the most ignorant and devout Catholic receives the "dictum" of his priest.

Now if such persons would take the trouble to investigate they would find that:

1. Secret societies are one and indivisible in fundamental principles. So absolute is this identity that an attack upon one of them is considered as opposition to all. Some will agree with you in condemning certain *acts* of the "Ku-Klux," "Mollies," etc., and agree that these acts are a perversion of a legitimate agency from its proper use. They are at bottom one and indivisible, our enemies themselves being judges.

2. They all seek to obtain unequal advantages over persons who do not belong, and who are often more needy and deserving than the members themselves. Each one is a "plot" in which a secret few conspire to obtain selfish and in a vast majority of cases, unlawful end, ends to which they are not entitled either as citizens under the law or as members in the commonwealth of the Redeemed; being conspiracies outside the legitimate action of justifiable means to a worthy end, they all adopt the rogues method to conceal their true purpose.

3. They could not fail to note the interference of all these orders with the domestic and social relations in every family or community *not* like the "Bender family," so noted for their butcheries a few years ago in Kansas, or a community of pirates and thieves who "hate the light because their deeds are evil." God's order for the husband and wife is, they shall be no more *two* but *one* flesh. Civilization is built upon this basis, and not upon Mormon "plurality" or lodge discrimination, and when the "bottom is knocked out" by the Endowment House lodge, or the clan oath of secrecy, the superstructure goes down. The wife becomes an "*attachment*" to and not a joint member in the household. When the lodge comes in at the front door with its regal titles and guady trappings, the plain honest wife must retire to the kitchen or pass to the menial duties of a secondary, as much as when wife number two supplants the rightful mistress of her house.

4. The humiliation of the wife and mother below the vain and pompous "*swells*" of the brotherhood, leads the van of evils that come in troops to destroy the integrity of home. Necessity, "the mother of invention," compels the man to take refuge in the "ways that are dark and tricks that are vain" to conceal the prohibited things of his order, and the once frank, ingenuous father becomes an adept in the art of deception, and by his pernicious example leads the lambs of his flock on towards irretrievable ruin. At first his heart recoils and he loathes the poisoned cup. Loosing fortitude to resist, like the inebriate he yields to the pressure upon his conscience and his high resolve, until the draft becomes endurable, and the endurable a pastime, and a fixed habit, and the man lives a very personification of lodge hypocrisy before his uninitiated children who are looking to him for an example. Perchance he tells them to be good and true, and to honor their mother, but they see him giving the lie to his teachings in his constant practice of deception.

5. Investigation showed them to be financial frauds and that the oath which makes the Mason, disqualifies the man for membership in the visible church of Christ and renders him totally unfit to hold any office or exercise any important trust in civil society. Christ does not share either the hearts or the worship of his disciples with another; and equality of rights before the law is fundamental to our civil compact. Masonry permits neither of these, and makes positive war on them both. Excluding Christ from its worship, it swears its members to partiality and thus by its own acts places itself outside the pale of Christianity and civil society among organizations for piracy plunder and crimes of every grade.

6. When the bottom facts in the temperance work are reached it will appear that secret societies dam up the currents of prohibition and foster both the appetite for liquor and promote its sale. This has been tested and demonstrated in Kansas and Iowa. Driven to the "last ditch" by the popular vote the whiskey interest was forced to the "forlorn hope" of the lodge. This insiduous system of blood fled to the embrace of its doting mother for shelter and there succeeded in baffling its pursuers. But its a poor relief. The honest temperance people are on the track. They are following the brute to his hole, and they will hunt him from his lair, strangle his cubs and impail the hideous monster upon an intelligent public sentiment and trample his oaths in the dust under the onward march of prohibition to its destined universal supremacy. May God hasten the day when the twin curses of the nations shall be overthrown.

J. P. S.

INTIMIDATION.

In order to show the extent of fear to which writers are subjected by the lodge, no better fact can be adduced than an article in a recent number of the *North American Review* on communism in the United States. It would seem almost impossible that a candid, sincere person could write on this subject without alluding to secret societies, since it is from those societies that communism springs; but it has been done by a writer in the *Review* alluded to.

He indeed speaks of Grangerism, a species of secret association, and of Shaking-quakers, Perfectionists, and other societies of little note or consequence; but of the great communistic bodies of Freemasonry and Odd-fellowship he says nothing. Of the two great levelling secret associations, which are closely allied with Kukluxry and Mormonism, he remains silent. He sees no evil in them! Against a class of men who are teaching the most pernicious doctrines, calculated to subvert Christian society, he makes no charge or comment. Such is the fearful despotism which Freemasonry exercises over the American press.

AMERICAN.

A DEFENDER OF ODD-FELLOW FAITH.

CLEARPORT, OHIO. April 16th, 1883.

EDITOR CHRISTIAN CYNOSURE:—A lecture on Odd-fellowship was given in the Reformed church at this point, Friday evening, April 13th. The lecturer, Rev. Scott F. Herschey, is a minister of the Reformed church residing at Lancaster, Ohio, and is a young man of good address and fine oratorical powers. Notwithstanding that their is a thickly settled community and the weather was remarkably fine, there was not more than twehty-five or thirty persons present, which certainly was not very encouraging to the speaker. The discourse, although quite a model of oratorical excellence, was simply the customary eulogy of the order, without any attempt being made to answer the arguments that have been advanced against it. As is usual with the advocates of secrecy, the lecture abounded in misrepresentations, and the speaker made several attempts at downright deception. I will mention only one.

He stated that it was true that the Odd-fellows grips, signs, passwords, etc., were known outside of the order, but that, although a man might be well versed in these, he could not work his way into a lodge by means of them if he was not an Odd-fellow; and he gave this as a proof that there was some grand, magical power peculiar to Odd-fellowship lying back of these signs and grips which enabled them to recognize each other.

Now the noted lecturer doubtless thought that he was talking to a crowd of moss-backs who would swallow anything he put at them. The reason why an outsider, knowing the permanent grips, signs, etc., cannot work his way into a lodge is simply because each lodge is continually changing its password so that it is impossible for an outsider to know the present password, especially if he is a stranger in the place. And if he is known to the members of the lodge of course he will not be admitted.

A rather amusing incident occurred of which I must speak, which goes to show the feeling entertained by members of the lodge toward the N. C. A. In the village store, a little while before the lecture I handed the book entitled, "Odd-fellowship judged by its own utterance," to a gentleman for examination. Another gentleman, who is a great admirer of Mr. Herschey, and consequently of Odd-fellowship, stepping up at the moment, requested to see the book. After the audience had assembled this individual informed the lecturer that some one was circulating books in opposition to the order; and the speaker took the stand, evidently under the impression that he was in the midst of great opposition. In the course of his remarks, he said, I happen to know that there is a one-horse house in Chicago sending out books for the purpose of tearing down our order, and *some of the most unprinciplee men* are engaged in it." He then proceeded to inform the audience that there was not one word of truth in those books, in tones that did not display any "friendship" or "love" for them or the publisher. The truth is, Bro. Herschey and every secret society man in the United States has good cause to fear and hate that "one-horse house in Chicago." They are well aware of the mighty work it is accomplishing toward educating the youth of the country against the dark empire, and thereby undermining the very foundation of their orders. C. M. S.

TEWKSBURY.

The family that has had the management of the Tewksbury Alms House seem to have operated precisely on lodge principles. Just as they have colluded to make the Alms House serve their own personal interests, sometimes in a most ghastly way; so the lodge colludes to make the most of public affairs for the benefit of its members. Though General Butler is a bright Mason of the 32nd and 33rd degree, yet he is so accustomed to the hoodwink that he does not appear to see the perfect parallel between the Marsh family in its relation to the Alms House and the Masonic family in its relation to the public service. This seemingly innocent unconsciousness of the General with respect to matters that reflect on himself, is one of the most prominent traits of his character. He does not seem to be in the least aware that a position at the head of the Masonic fraternity is far more discreditable, and an infinitely greater injury to the country, than the position of head of the Marsh fraternity.

The man who expects to reform the political condition in which the country has been left by the "services" of such men as the General, must not vote for a Freemason, any more than he would for one of the Marsh family.

SO MOTE IT BE!

BIBLE LESSONS.

LESSON VIII., May 20, 1883.—Herod and Peter.
GOLDEN TEXT.—The angel of the Lord encampeth round about them that fear him.—*Psa.* 34:7.

HOME READINGS.

The angel of the Lord delivering.....Psa. 34; 1-17.
The angels charge over men.....Psa. 91: 1-16.
The angels delivering Lot.....Gen. 19:12-22.
The angel delivering Shadrach.....Dan. 3:19-30.
The angel delivering Daniel.....Dan. 6: 16-28.
The angel delivering the apostles.....Acts 5: 17-32.
The angels, ministering spirits.....Heb. 1:1-14.

NOTES.

"Herod the king." Herod Agrippa I., the "Herod the king" of this chapter, was grandson of Herod the Great (the Herod of Matt. 2), son of Aristobulus, nephew of Herod Antipas (the murderer of the Baptist), brother of Herodias, and father of Herod Agrippa II. (the Agrippa of Acts 25), and of Berniee and Drusilla. Agrippa (as the Herod of this chapter is called by Josephus) was an intimate friend of the Emperor Caligula, who gave him the province of Trachonitis and Abilene (Luke 3:1), with the title of king, and subsequently also Galilee and Peræa. The next emperor, Claudius, added to his kingdom Judea and Samaria.—*Eugene Stock.* He was very luxurious, and at the same time a strict observer of the ritual of the Jews. At no little personal risk he prevailed on Caligula not to insist on his statue being placed in the temple. A profession of bigotry and a love of popularity combined to make him a persecutor.—*Cook.*

"James the brother of John." James the elder, the son of Zebedee. He is to be distinguished from James the younger, the kinsman of our Lord (Gal. 1:19), who is the individual meant under this name in the remainder of the history (*Hackett*), and who was bishop of Jerusalem and writer of the epistle of James. After 11 (14, A. D. 30–44) years of patient, noble work, the brother of John received one portion of the high reward which Salome had asked for her sons (Matt. 20:21). He was the first of the Twelve to drink of the cup of which Christ drank, and to be baptized with the baptism with which he was baptized.—*Schaff.* *Why was James selected?*—(1) He had been among the three specially favored disciples of Jesus. It is therefore likely that he would take a leading part in the labors of the Church, and so Agrippa's attention would be drawn to him as a proper person to be first struck down. (2) All the accusations which had been laid against Stephen, that the Christian leader spake against the temple and the law, would be used with effect to such a zealous observer of Mosaic ritual as Herod Agrippa was. (3) The name of these chosen brothers, "Sons of Thunder," gives us the clue to the reason of the Master's choice. This singular name bears witness to the burning and impetuous spirit with which James in bold, vigorous words, so often during his ministry to the churches of the Holy Land, had caused the thunder of the divine displeasure against hypocrisy, formalism, and darker sins than these, to be heard. His burning words, backed up by the noble testimony of a saintly life, no doubt won him the proud honor among the Twelve of the first martyr crown.—*Schaff.*

"Because he saw it pleased the Jews." Herod was very ambitious, but his power depended mostly on the favor of others. So long as he pleased the Roman emperor, and also the people in his own dominion, he would be likely to retain his power. Besides, almost all love to be popular with those among whom they live. Then the income of his kingdom, according to Josephus, was 12,000,000 drachmas, or $2,000,000 a year, which he would keep by pleasing the Jews.—*Peloubet.*

"Prayer was made without ceasing." *Real prayer is a real power in the unseen world.* Absolutely the only force exerted for the apostle's deliverance was the effort manifested in the prayer-meeting in the house of Mary the mother of Mark. With childlike trust they reposed in the profoundest reality in the world to them, *the personal friendship of God.* Could Herod have seen those saints upon their knees, he might have exclaimed, as did Ethelred, the Saxon king, when he saw the monks of Bangor praying against him for the success of their countrymen: "*They* have begun the fight against me. Attack *them* first."—*Prof. Churchill.* Did they not move heaven and earth for his deliverance? They sought to move heaven, and left it to heaven to move the earth.—*Kitto.* They tell us of the fixed laws of nature! but who dares maintain that he who fixed these laws cannot use them for the purpose of answering his people's prayers?—*Taylor.*

"Peter was sleeping." That sleep was the triumph of faith. Peter's sleep in the prison that night was as much glory to God as his wakefulness would have been, although he had sung psalms till the rafters rang again. Peter slept in Gethsemane. with the two brothers, on the night of the Master's supreme agony. Then he slept through weakness of the flesh; now and here he sleeps through the strength of his faith.—*Arnot.*

"Bind on thy sandals." The angel gives these various directions: (1) to indicate the reality of the appearance; (2) to show there was no need of haste. "Tarry not to bind on your sandals," was a usual saying among the Greeks when they urged one to hasten.—*Schaff.*

"Came to hearken." A curious account of Eastern custom, respecting knocking at the door, is given by Prof. Porter in his notes to Kitto, p. 250. He says the door is never opened without the question "*Who?*" being first put and answered; and if the person inside goes to report the answer, the visitor *continues knocking.* More than once, when he himself returned home after a journey, his own servant "opened not the gate for gladness," but left him standing outside to run in and tell the news of his arrival.—*Stock.*

"It is his angel." No other rendering but *his angel* will suit the sense; and with a few exceptions all commentators, ancient and modern, have recognized this meaning. Our Lord plainly asserts the doctrine of guardian angels in Matt. 18:10; and from this we further learn in what sense his words were understood by the early Church. From his words, "Despise not one of these little ones, for their angels do always behold the face of my Father which is in heaven," we infer that each one has his guardian angel.—*Alford.* The Jews believed that each individual had his own special guardian angel, who sometimes assumed the appearance and the voice of the person himself. See Lightfoot on this passage.—*Abbott.* This belief in guardian angels was common to the Greeks and Romans. Every scholar will recall the famous instance of Socrates.—*Gloag.*

"They were astonished." This does not indicate, as some have inferred, that these praying disciples "had small expectations of an answer." On the contrary, where could we look for the true prayer of faith, if not in this week of unceasing prayer by the whole Church? *They were astonished not at the* FACT *of an answer, but at the strange way in which it came.* (1) Their unceasing earnestness was a proof of faith. (2) It was impossible for them to know what answer was wisest and best. God had allowed Stephen to be stoned, and his martyrdom had spread the Gospel as a great wind spreads a conflagration. How did they know it was not God's will for Peter also to be a martyr that should light up the heathen skies with the Gospel, even more than his life could have done? (3) They prayed for Peter because they loved him, and because he seemed necessary for the good of Christ's cause; but the soul of their prayer was for the cause of Christ and the salvation of men. (4) They knew this prayer would be answered. Even if Peter was to be released, they could not imagine in which, of a hundred possible ways, it would be done. They never dreamed of the plan God actually used. No wonder they were astonished. Our prayers are oftenest answered in unexpected ways. Our astonishment at the way and the time does not deny our expectation of an answer.—*Peloubet.*

PROMPTINGS TO FURTHER STUDY.

What was the relation of the Herod of this lesson to Herod that killed John the Baptist? What was his relation to the Herod who endeavored to murder the infant Jesus? What days were the days of unleavened bread? What leaven did Jesus warn his disciples to avoid? What leaven did Paul urge his hearers to put away? How many instances of the imprisonment of an apostle are recorded in the book of the Acts?—*Scholars' Quarterly.*

BAND OF HOPE BIBLE LESSON.—V.

ANCIENT BAAL WORSHIP.

1. To truly keep the first commandment ensures the keeping of all the others.

2. The Jews served Baal before Jehovah.

3. We read of their serving Moloch, Chemosh, etc., but these were only different names given by different nations to the same idol.

4. Baal was worshipped under various forms and names, and with different rites, but the same essential principle is found under all,—so that to serve Baal is used in the Old Testament as a general term for every false religion of that day.

5. The false worships of the present day, however they may seem to differ, are essentially alike. They have all this one grand feature in common,—*they reject Christ.*

6. The altars of Baal were erected on hills natural or artificial, sometimes on the roofs of houses.

7. They were also built in groves, sometimes under a single spreading tree.

8. Abraham, we are told, built a grove in which to worship the true God.

8. The Jews were forbidden to use groves and high places because associated with the dark and impure rites of idolatry. A thing may not be wrong in itself and yet become wrong by evil associations.

10. The worshippers of Baal probably erected their altars in groves so as to throw a greater mystery around their rites. False religion always courts concealment.

11. Baal worship was very cruel. Human victims were frequently offered to him.

12. It extended over all the known heathen world and was once general throughout the British Islands and northern Europe.

13. It is also known at the present day. Freemasonry is a form of Baal or sun worship, and many customs in this and other Christian lands owe their origin to these heathen ceremonies.

14. Even the priests left their temple duties to serve Baal, or tried to unite his worship with that of the true God.

15. Baal worship is worse now than it was then, for we have the light of the Gospel.

16. Egypt is to-day "the basest of the kingdoms." Babylon is a heap of ruins. The Jews have no national existence but are scattered through the world, and their holy city ruled by foreigners.

17. The Bible tells us plainly that all idolators shall be destroyed.

PRACTICAL TRUTHS.

If we keep the first commandment we shall keep the others.

We break this commandment when we do not love God more that anything else.

All false worships are essentially the same.

No idolater can have eternal life.

GOLDEN TEXT.—Have no other Gods before me. Ex. 20: 3.

CENTRAL TRUTH.—We should love God supremely.

QUESTIONS.

What is the subject of this lesson? Repeat the Golden Text. Central Truth.

1. Why is this the first commandment?
2. Did the Jews keep it? 2 Kings 17: 16, l. c.
3. Did they serve other gods besides Baal? 1 Kings 11: 5, 7, 35. Amos 5: 26.
4. Why are these alluded to as if distinct deities when they mean the same?
5. Are the false worships of the present day essentially alike?
6. Where were the altars of Baal erected? Num. 22: 41.
7. Where else were th y erected? Judges 6: 25, 28; 2 Kings 21: 3; Ez. 6: 13.
8. Was it common in very early times to worship God in groves? Gen. 21: 23.
9. Why were not the Jews allowed to do so? Deut. 16: 21.
10. Can you think of any reason why Baal was worshipped in groves?
11. What terrible fact do we learn from Jeremiah 19: 5?
12. How far did Baal worship extend?
13. Is it known at the present day?
14. How general was it among the Jews? Jer. 2: 8; 23: 13.
15. Was Baal worship worse then than it is to-day?
16. What became of the ancient nations that served Baal? Isaiah 13: 19; Ez. 29: 13; Jer. 9: 11.
17. What are we told about idolaters? Rev. 21: 8.
18. Name the practical truths taught in this lesson.

LESSON NOTES.

Baal had different names among different nations. He was called Moloch by the Phænicians, Bel by the Babylonians and Beel by the early British. There is a locality in London which is even now called *Belinsgate,* and in many parts of England, Ireland and Scotland are still standing the *cromlechs* or huge stone altars erected many hundreds of years ago to this dark and cruel deity.

The custom of keeping Easter and Christmas originated in ancient paganism. Christmas was the old Saturnalia; a time given up to debauchery and revelling in honor of Saturn who is thought by many to be the same as Baal. Easter was so named from the Saxon goddess Oistre whose festival was celebrated in the spring with many ceremonies akin to sun worship.

Freemasonry is claimed by its own writers to have its origin in ancient Baal or sun worship. Mackey says, "their identity is obvious from the striking coincidences found to exist between them."

A STRANGE OMISSION.—Near the ancient city of Cæserea of Palestine there is a river called Terka, in which crocodiles are found. It has been suggested that they were originally brought from Egypt by immigrants from that country, for the purpose of being worshiped as gods. But why have not Dr. Rob Morris and Ben Perley Poore mentioned this striking evidence that Freemasonry must have been introduced into the holy land from Egypt a great many ages ago? Is it not evident that the tears of the crocodile are symbolical of the pious contributions made by the fraternity for poor widows and orphans?

ALAS MY BROTHER!

Those men who have been most effective laborers in the Master's vineyard, and the most useful members of the church of Christ, have been the most close and careful students of the Bible. They have been men of one book; some of them have hardly known another; they having been debarred from the general range of literature. They have studied God's Word and their own hearts.

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The Christian Cynosure.

CHICAGO, THURSDAY, MAY 10, 1883.

ATTENTION

is called to the articles discussing Odd-fellowship in the present number of the Cynosure. It has been suggested that in many places this order is pushing itself into greater prominence than Freemasonry, and that more should be said upon its principles and methods. Able articles on this order have appeared from time to time, especially since February 1st, but we are able to promise a few more which will be printed without delay.

A GREAT NUMBER OF THE CYNOSURE

may be confidently expected next week. We can assure every reader that they cannot afford to miss it, and it should be worth a thousand names to our list. It will contain with other things a fine portrait of Senator Pomeroy with a sketch of his wonderful public life.

EDITORIAL LETTERS.

WASHINGTON NOTES.

ON EMANCIPATION DAY, April 16th, the colored people of this District turned out in the ridiculous regalia of their fifty-one secret "orders," in long array. Is it not a marvel that Hon. Frederick Douglass, and ex-Senator Bruce, both of them popular leaders, have never joined secret societies?

DR. SUNDERLAND of the First Presbyterian church of this city was pastor of the Presbyterian church in Batavia, N. Y., Judge Moses Taggart's pastor, who spoke at the unveiling of the Morgan monument; and Mrs. Taggart lately wrote Dr. Sunderland on the death of her husband. Is it not astounding that Dr. Sunderland should now be a Knight Templar! and dangle the jewel of that unutterably abominable "order" at his vest! When Aaron "the saint of the Lord," was rebuked by Moses for his idolatrous worship, he excused himself that he was dragged into it by the madness of the multitude: "Thou knowest the people that they are set on mischief." But Aaron came out!

THE ARK OF GOD, which represented the only worship on our globe, which took men to God by Christ, was taken by the Philistines and set in the temple of Dagon by their idol. God, however, did not accept their mixed worship, but smote them. The Philistines then sent the ark back to the Israelites, drawn by two young cows, whose calves they tied at home. The honest cows took the ark back, but the stupid Bethshemites sacrificed the cows. Precisely so the Union men, all through the South, are to-day being sacrificed by the Republican party! The poor honest creatures helped bring our Union back; and they are now sacrificed, slain and starving, while the departments here are filled with Masons and ex-rebels! See 1 Samuel, chapter 6.

THE GREAT IRISH CONVENTION.

On Thursday, April 26, 1883, one thousand one hundred and fifty-five delegates; "Irish and of Irish descent," met in Philadelphia and formed the Irish National League of America, to aid in achieving self-government for Ireland.

It was called to order by Alexander Sullivan, designated as "a brilliant young lawyer of Chicago," who is now president of the league. The call was read by a priest, Father Betts. The temporary chairman was a priest, Father Dorney of Chicago, who was conducted to the chair by two priests and a layman. The permanent chairman was Hon. M. A. Foran, Member of Congress from Ohio. The chairman of the committee on resolutions was a priest, Father O'Reilly, and the "rules" adopted were as stringent as those of an English court to try Irishmen, viz., no delegate to speak over five minutes, but by *unanimous* consent; or more than once till all who wished had spoken and in no case but twice. All resolutions to be handed *unread* to the secretary, and by him handed to a committee, and all the voting to be done by chairmen of each constituency. With such rules the chairman sat upon a boiler with the steam valve chained down; and it required all this, and all the Irish reverence for, and habitual obedience to priests to prevent an explosion. As it was, Mr. Powers of Chicago, pointing to priest O'Reilly, said: "That man has no right to be here." "We will not be gagged." And "several angry protests arose at once." "Congressman Finerty of Chicago" was specially recalcitrant.

"THE TERRIBLE ARRAIGNMENT."

This was adopted on Friday, April 27th; and, for splendor of diction, sweep of historic learning, and bitter, burning, blistering invective, it out-O'Connell's O'Connell himself; and that is as far as humanity can go.

It sets out with the sound assumption that government exists to protect the "life," "liberty," "property" and "peace" of mankind. And it proceeds to show that England has for seven whole centuries governed Ireland, "Not to preserve the lives of the governed but to destroy them;" "has not defended the liberty of the people, but annihilated it;" "instead of protecting the property of the people, has been a conspiracy for its injury and ruin;" "has not maintained peace and order, but broken her peace and destroyed her order;" and, instead of allowing the Irish an equitable voice in legislation; while, in England, one man in twelve votes for members of Parliament, in Ireland one in twenty-five votes.

The above are the five dry propositions or counts in an indictment of England, the filling up of which no man, having human feelings, can read, even if he believed it false or exaggerated, without finding his heart heave with unutterable emotions. But this horrible indictment is in large part, true. The wrongs of Ireland are not fancies, but facts. Ever since the then reigning Pope of Rome gave Ireland, bodily, to the sixth English Henry, it has been, in the words of O'Connell, "The saddest country the sun ever saw." Why, the very estates whose landlords have been murdered by the Irish till murder has become their pastime, were originally, in part, wrung from their Irish owners, by English laws, which permitted children to seize the property of their Catholic parents by changing their religion and turning Protestant. A calm Englishman in 1843, told me that he himself had seen an Irish woman, who carried sour buttermilk in a kettle eight miles, to sell in market, to raise money to pay church rates to an English Episcopal rector, who preached a religion which she did not believe! And even Ulster, staid Presbyterian Ulster, has, for I know not how long, had its clergy paid in part by a *Regium donum* or royal hush-money, wrung by British harpies from the Irish soil! Thus sanctifying robbery, in the name of Protestantism, by the Gospel of the Son of God!

Our own horrible civil war, and the part an English Tory government took in it, are too recent for us to forget; and the flag of England protected Mason and Slidell, who were worse, because more capable, traitors and murderers than Rossa and Most. And we well know that, by her cotton loan and diplomacy; England, that is to say, the then English administration, did its utmost to sustain the "Confederacy" and "Empire;" to extinguish the world's last and only hope of popular government; and in the face of her own emancipation, wrung out of her by her philanthropists, to eternize "American slavery, the vilest that ever saw the sun." J. B.

—In spite of feeble health Bro. Hinman is pushing on, and expects to meet the Nebraska brethren this week in their State Convention. His letter elsewhere will not be overlooked.

—Acknowledgements for Washington fund will appear next week.

—The *New England American* for May is entirely devoted to Odd-fellowship, discussing the various characteristics of the order from the claims it sets forth to the world, and the initiation ceremony to its exclusion of Jesus Christ. This forms a powerful document, and a large extra edition has been printed for circulation in New England.

—The *Christian World*, the western organ of the German Reformed church, is another paper to be entered on the list of those outspoken against lodgery. Though not committed to the discussion of the secret orders, it lately published an emphatic testimony against them.

—A Masonic lodge, to be conducted on temperance principles, is about to be founded in Manchester, England. This is about like running a pool table or a billiard room on temperance principles.

—The *Christian Worker*, the western organ of the Friends, has just removed from New Vienna, Ohio, where it has prospered for a dozen years, to this city. Friend Hill, the former proprietor, has transferred his interests to a publishing company, and Calvin W. Pritchard has been selected as editor. The first number under the new regime is a handsome sheet, and promises to be of great assistance in permeating society in general with many of the excellent principles of the Quakers.

—Bro. Hinman, who has been visiting Elder Rufus Smith at Maryville, Mo., sends the good word that Bro. Smith agrees to be one of forty to pay $2,000 to the Washington fund by October 1st next. This is a good offer. Who next will subscribe to it?

—Rev. A. J. Quint, D. D., secretary and actuary of the National Congregational Council, now living in Dover, New Hampshire, announces himself as candidate for speaker of the New Hampshire House of Representatives. His having taken thirty-two degrees of Masonic blasphemy and bearing the exalted title Sublime Prince of the Royal Secret, is a heavy recommendation for him.

—An old friend, the reform singer, Geo. W. Clark, is now living in Rochester, N. Y. He lately sang at a temperance service at the Frank St. Methodist church of that city, and was enthusiastically applauded. None who have heard him sing should fail to have a copy or two of his "Reform Song Book," for sale at this office. Price, 40 cents.

—Bro. J. F. Browne, of Germantown, Ky., sends the following acknowledgement:

"I wish, through the columns of the *Cynosure*, to express my thanks to God and Bro. D. S. Dean, of Waupun, Mo., for a gift of $10. J. F. BROWNE."

Friends who at any time are writing to this office and wish to send aid to Bro. Browne or to other workers in the South, brethren Tapley or Galloway, if they will enclose their gift, stating plainly its destination, it will be cheerfully forwarded.

—Bro. J. S. Persham, of Brookfield, Vermont, is deeply interested in the success of the State Convention to be held June 5th and 6th in Montpelier. He writes to all praying people in the State who are opposed to lodgery: "Will you all pray that God may overrule the State meeting as will be most for his glory and the best good of all concerned; and that such men may come from abroad as he sees best; that the friends here may sustain the meeting by every effort, their presence and their money." This first State meeting in Vermont is a most important gathering, as surely as it is an important event when the State that gave her electoral vote for Wirt and Elmaker, and has yet unrepealed statutes against the lodge oaths, shall again rally to the standard of reform.

—The old gentleman, whose skillful table for reckoning dates is mentioned elsewhere, was a youth in 1826, and was living in Massachusetts at the time of the Morgan abduction and murder. He was employed in a store owned by the father of Eli Bruce, the sheriff of Niagara county, New York, who figured so considerably in that fearful tragedy. Soon after the beginning of the popular excitement, Bruce came from western New York and held numerous agitated and secret consultations with the Freemasons who not only gathered in knots in the store, but also held meetings in the lodge night after night. And yet Rob. Morris is positive that the fraternity had nothing to do with the affair, and that no one knows what became of Morgan.

NEW HAMPSHIRE'S PART.

Bro. J. P. Stoddard, General Agent of the National Christian Association, has purchased a building in Washington, D. C., for the headquarters of Anti-masonry at the capital of the nation. He calls upon the Anti-masonic Christians of the country to pay for the building which cost $8,000. He estimates New Hampshire's part at $50. Let the friends of anti-secrecy in this State be prompt in raising this small sum. Contributions and pledges may be sent to the Secretary of the N. H. C. A., and will be acknowledged in the *Cynosure*.

J. G. SMITH, *New Hampshire, N. H., President.*
S. C. KIMBALL, *New Market, N. H., Secretary.*

INFALLIBILITY.—The Romanists are not the only people who assign to the Pope the attributes of Deity. For, as we read that God makes use of the weak things of earth to confound the mighty, so the Pope, though shut up in the Vatican by his own followers, makes use of a handful of poor, weak, distracted Irish to involve and confund the mightiest politicians of the United States. He sends forth these Irish as missionaries to convert the United States; and even compels General Butler, of the 33d degree, most puissent Sovereign Inspector General, and Governor of Puritan Massachusetts, to "wear the green" and honor St. Patrick. SO MOTE IT BE!

—Protestantism in Spain is said to consist of 32 churches—six in Madrid, two in Barcelona, three in Seville, and one in each of twenty-one other towns. There are 23 Missions in the rural districts, with Bible societies and schools for both sexes, with adult classes. If these 32 churches are all true to Christ and the Gospel, they should be a mighty power for good, and rapidly and widely extend the true faith throughout Spain.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President
JONATHAN BLANCHARD
OF ILLINOIS.

For Vice President,
JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

SENATOR POMEROY, some of our American voters will remember, was not fairly represented in the last national campaign, since no letter accepting his nomination for the Vice-Presidency was ever published from him; nor was it known at this office until within a year that one had been written, promptly accepting the nomiuation, but never reached the hand of Mr. Nutting, the secretary. A letter written to Mr. Pomeroy from the *Cynosure* office also failed to reach him. What kind of a conspiracy unseen agencies may have planned we know not, but the failure of these letters was a singular coincidence. It perplexed some of our good friends who believed themselves slighted and doubted the firmness of the noble man whose record for more than a generation would disprove such a neglect. This matter should have been mentioned earlier in these columns for the honor of Senator Pomeroy and the satisfactiou of the loyal men who voted for him in 1880.

POLITICAL CURIOSITIES.

The political press, while generally quick to mark any movement, however significant, which has the remotest bearing on national politics, has omitted general notice of the candidates and principles of the American party. The *Inter Ocean* seems but just to have learned of them, though the *Cynosure* is sent regularly to its office. The following editorial note appeared the other day in its columns:

"At the risk of being thought a little previous the National Christian Association has entered the Presidential field with a ticket headed by the somewhat widely known Rev. Jonathan Blanchard, of Illinois. The same association took a small hand in the campaign of 1880, although no distinct record was made of the votes polled by that party. It cardinal points are: Death to secret societies, saloons, and wars of all kinds. The David of this Jonathan is John A. Conant, of Connecticut. A part of the 1696 scattering votes cast in 1880 were no doubt polled by the Blanchard party, and for aught that appears there has been no falling off since then in its strength."

But the strangest paragraph came Wednesday night from Washington, and is printed in the same paper as the above. The idea that Secretary Stoddard should be hunting up a candidate for the Presidency and offering it with authority to a colored gentleman from Mississippi who may be opposed to Freemasonry or not, is about as near the truth as the everage Washington correspondent seems able to guess of late. The note is printed as a curiosity. We shall next week be able to say how much, if any, truth there is in it:

"Register of the Treasury Bruce was asked yesterday, by Dr. Stoddard, of Chicago, and ex Senator Pomeroy, representing a new prohibition and anti-secret society party, to accept its nomination for the Vice Presidency in 1884. He declined. They offered him the nomination for the Presidency. He declined. They asked him to suggest some other colored man. He suggested Frederick Douglass. They objected on the ground that he was a resident of the District of Columbia, and withdrew. This offer was made in a highly complimentary way. Register Bruce said in reply, that, while he appreciated the honor, he could not forsake the Republican party, even upon such temptation."

—After the above was written, the *Inter Ocean* of Friday, 4th iust., appeared with an editorial note which must appear with the above to complete the picture. It does not, to be sure, give much credit to the Chicago press for accuracy in detailing political events. We hope they are more faithful with their own parties. The *Inter Ocean* editor says:

"The Anti-masonic party already has a candidate for the Presidency in the field in the person of Dr. Blanchard, of Wheatou University, and is looking about for a candidate for Vice President. Register Bruce indignantly declines the honor, and it has been decided not to tender it to Fred Douglass, because he resides in the District of Columbia."

RELIGION AND THE STATE.

A most valuable article on this subject, from the able and well-trained pen of the late Professor Taylor Lewis, L. L. D., appeared in the *Princeton Review* of March, 1879. The article well merits the very serious and earnest consideration of all Christian statesmeu. * * Religious neutrality is the declared policy of the British India Government; and a better illustration of the impossibility of such neutrality, is nowhere to be found than that which is manifest in the past history and present practice of this Government. It seems to have been modelled after the pattern and principles of the old Roman Empire, as described by Gibbon. In his accouut of this Roman policy Gibbou says: "The various modes of worship which prevailed in the Roman world were all considered by the people as eqnally true; by the philosophers as equally false; and by the magistrates as equally useful." These same views and principles have obtained in India; especially has the idea of making the various religions useful to the state obtained with most British magistrates in India, with the single exception that, knowing they were regarded by the natives as representatives of Christianity, their care to maintain strict ueutrality has led them to keep their own religion more or less under disabilities, while favoring all others. This has appeared in former times in the dismissal from the service of the state, of native couverts to Christianity, for no other crime than their conversion; and it still appears in the system of education supervised by government. The Christian Scriptures have been disallowed and interdicted, while other so-called Scriptures have been freely tolerated in schools and colleges, and some institutions have been founded in the special interest of Hinduism and Islam and their sacred books. Undertaking to protect each religionist in the rights and practice of his own faith against the attempts to induce conformity, the officers of the British Government have themselves conformed to the views and practices of each false religion in turn, supporting from the state treasury both Hinduism and Mohammedanism, attending heathen festivals in their official capacity, and thus openly and directly helping infidelity, as if this were a special favorite, and helping the false religions of the country as if these were next in favor. This attitude of British officials in India is well stated in the *Church Missionary Intelligencer* for February, 1879, p. 67:

"Without any formal or absolute denial of our faith, we have been ashamed of it and indifferent to it. Our Christianity, with its corresponding obligations, has been looked upon as an encumberance, not a help; it has been a perplexity to us, not the source of our strength. At times we have all but abnegated our faith; often we have dealt with it as an exclusive possession not to be imparted to our heathen fellow subjects. The utmost we have ever officially ventured upon have been a few timid and uncertain references to it, uttered in very faltering toues. Our treatment of the volume which contains the oracles of God aptly represents the general tone of our conduct. Not without serious misgivings and a good deal of anxiety as to possible risk, it has, since 1854, been allowed to take its place on the shelves in the libraries of our Government institutions, where, with much more alacrity, the Vedas and the Koran were established. It might be there consulted by curious inquirers; but, if any of their teachers had the will, they had not the liberty, to educate them out of it, except in their own homes. This is the standard which man has set up. It may be denominated the standard of expediency—of moral weakness—but a number of the wise of this world hold it to be a very ingenious compromise, well calculated to ensure the permanency of our rule. Under the plea of non-interference with liberty of conscience, we leave men in ignorance of the way of salvation."

Recognizing the fact, that while avowing religious neutrality, the government, by means of its schools, undermines and destroys the religious views and convictions of its pupils, the same organ declares:

"We repeat that in the educational system hitherto pursued, a great wrong has been inflicted on the people of India. We have no right to interfere with their religion unless we are prepared to present them with a better.

"No government has a right to irreligionize its subjects; nor can it be surprising that a government which so deals with the native youth entrusted to its care, should become an object of bitter hatred to thousands in the land. For what must be the feelings of Hindu parents when they receive back a youth from a government college and find him a blasphemer of their gods, and in temper and bearing just what infidelity makes a man—proud, imperious, a despiser of his parents; in short, a new and evil element in Hindu life; a root of bitterness, and a fearful aggravation of its pre-existing misery?"

On this point a distinguished scholar of England, after a visit to India, and a careful examination of this educational system, writes: "It is true that things go smoothly and quietly, but this is attained by ignoring, not only the inevitable results of early training on the character, and the great needs of human nature, especially in the East, but by also ignoring the responsibility which devolves on the government that assumes the entire control of direct education to all. If, therefore, while fanaticism is raging around, there is a calm in our schools and colleges, *it is an ominous and unnatural calm of impossible continuance —the calm of the centre of the cyclone!*"

The most intelligent and well informed Hindus are no better pleased with this policy of the British officials than their Christian subjects are. *The Indian Mirror*, the ablest organ of these intelligent and educated Hindus, says:

"The government is neutral, forsooth! The very policy which tolerates Milton and tabooes the Bible, quietly connives at the study of the Ramayana and Mahabharata of the Hindus, and tolerates, besides, the reading of any quantity of the literature of free thought and scepticism. It is this very neutrality which is becoming dangerous to the morals of the youth of this country; for it is a neutrality which means anything and everything. It may Christianize, it may Hinduize, or it may turn lots of us into scoffers, sceptics, or unbelievers. We think the neutrality of the Government ought to be more honest. Either there ought to be *no* religion taught, directly or indirectly, or the authorities should forego their squeamish doubts and boldly introduce the Scriptures of the world as text-books. The simple reading of the Bible, or the Upanishads, or the Koran, will not convert India. If the conversion of India had depended upon books, it ought to have happened long ere this. Abercrombie, Reid, Hamilton, Whatsley would long ago have Christianized us. The fact is that the Scriptures of different nations are not so necessarily important in the light of their ability to convert, as they are indispensible in the way of acquainting us with the best thoughts of the best of men. It is the Bible which has moulded the European character; and can any study of the European literature be complete without a perusal of the very book which has influenced it for the best? The Upanishads and our two great epics contain the entire soul and spirit of the Indian nationality. And can we forego the temptation of reading them? Government has inaugurated, and partly carried out, a plan of bringing out books written in direct accordance with its policy of religious neutrality, and nothing, we can assure it, has been duller reading than they. The reason is not far to seek; for the best thoughts of our best men cluster round their dearest interests. It is religiou, far more than anything else, which has given philosophy, science, and art the charm and interest which attach to them. More than half the periodical literature of the day is saturated with the spirit of religiou. How, then, we ask, can education be properly imparted which does not draw upon the very fountain-head from which the best literature of the day derives its freshness and life? English education is nothing without the Bible, in the same way as the study of Sanskrit is nothing without the Vedas. We have come across young men who are unable to use the periodical literature of the day, simply because they are ignorant of the vast religious controversies which are carried on in the midst of it. As a matter of education, therefore, if not for any other purpose, the study of the Scriptures should form the most important part of the curriculum of every school."

Let it be duly noted, that the argument and view here urged are presented by educated and thoughtful Hindus, who have some right ideas of education and morals, but have not at all avowed their faith iu Christianity.

A careful-study of the entire history of British rule in India fully confirms the view of Taylor Lewis, that "Neutrality of the State in morals and religion, is a thing impossible;" and even the non-christian subjects of the British India Government are outspoken in their convictions that the attempt to maintain such neutrality is greatly to be deprecated, and to be unconditionally condemned and rejected.—*Missionary Review.*

The Worshipful Master of Lodge No.——— when asked by the writer a short time ago if he was a member of the church replied, "that he had no decided opinion on religion." That he "was not a Bible student." Yet this man continues to obligate candidates on the Bible and tells them it is one of the *great lights* in Masonry; and Christian men will leave the services of God's sanctuary where God delights to abide, and go hoodwinking into the preseuce of this worshipful master inquiring for light, when his own admission is, "I am not a Bible student." Now "if the blind lead the blind, they shall both fall into the ditch," says the author, "that light which lighteneth every man that comes into the world. Fellow-men, beware of blind guides.—*Banner of Truth,*

THE HOME.

THOU HAST THE DEW OF THY YOUTH.

Psalm cx. 3.

The young day brakes and the fresh bud wakes
Bathed in a crystal dew;
To the genial sky spreads its blushing dye
And breathes its fragrance too.
This is the hour that we prize the flower—
Oh, seize the precious truth,
That to Him in heaven should be sweetly given,
The dewy hours of youth!

Noon's thirsty ray shall steal away
The scent from its golden cup,
And the feverish breeze on the petals seize
And drink the fragrance up.
To that loved breast where thou caressed,
Reposed in joyous hour,
Thou would'st not bring that wasted thing,
A ruined, withered flower!

Then dread to bring such offering
To him, thy Friend more true;
Thy young heart's vow present him now,
Fresh in its morning dew.
E'er grief or care or sin impair,
Thy loveliness of youth,
The treasure bear, fresh, pure and fair,
To him the God of truth.

—*L. A. Frances, in our Continent.*

UNCONVERTED CHURCH MEMBERS

One of the saddest features of the present evil times is the immense number of unconverted, and therefore unsaved church members, found in all denominations. This is no doubt largely due to the unfaithfulness of preachers who, unlike the apostle, can not say, "I am pure from the blood of all men," because, unlike the apostle, they are unable to add, "I have not shunned to declare unto you all the counsel of God," (Acts 20: 26, 27). No man can declare all the counsel of God concerning the utter corruption of the human heart, the entire worthlessness of the flesh even in its most attractive forms, the inability of any and every church on the earth to save, the absolute necessity of the new birth, and the certainty of an everlasting hell for unbelievers, and be popular; and with thousands in the pulpit, the main thing is to be popular at any cost.

Besides this, there is the pressure of a strong desire to succeed, to build up one's own sect, to gain reputation and renown as a pastor or evangelist, to wield a powerful influence in connection with ecclesiastical affairs; and hence people are urged to join the church, before they have passed out of death into life. Then there are more than enough of poor fools in the pulpit, who imagine that if they can only induce persons to join their own particular church, to be baptized in a certain way, or by some kind of minister authorized to administer the ordinance, all has been done that is necessary; and like the Pharisees, who were ignorant of God's righteousness, going about to establish their own righteousness by legal obedience and ceremonial observances, they make the dupes of their ignorance two-fold more the child of hell than themselves.

Well, such false prophets might find searching admonitions in God's Word, if they would read them. "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word of my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand," (Ezek. 3: 17, 18). Such a minister may put into the building a lot of wood, hay, stubble, but it will all be burned at the coming of Christ, and he himself will be saved, provided he is converted, "yet so as by fire," (1 Cor. 3: 11–15). "Many," says Jesus, not few, but "many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity," (Matt. 7: 22, 23).

If thus it shall be with false prophets, how will it be with unconverted members of the church? Let the same Witness, who is "the truth," reply in his own words. "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets: but he shall say, I tell you, I know ye not whence ye are; depart from me all ye workers of iniquity," (Luke 13: 25–27). It is not enough, therefore, to go to the Lord's table, to eat and drink in his presence, or to hear his teaching; for except a man is born again by the Holy Spirit through faith in Jesus Christ, as revealed in the Word of God, he can never enter into the kingdom of God, but shall most certainly be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

It does not make a particle of difference what Canon Farrar, or Mr. Beecher, or Canon, or Mr. or Doctor, or Professor Anybody else, may say; for one word of Jesus Christ is worth a thousand million volumes of their speculations and theories, and "sweet" talk about God and eternity. They may write in very pretty language that he is too merciful to punish his creatures forever, but if they do not cease from their perverse ways in blinding souls to the truth, they will find that he is just enough to require the blood of the lost at their hands, and to shut them up in hell.

Oh, it is unspeakably painful to think of the multitudes in various ecclesiastical organizations, who give no evidence whatever that they know Jesus as a personal Saviour. They deny the inspiration of the Scriptures, they avow infidel sentiments, they are thoroughly wedded to the world, they live in sin, they are precisely like the children of the devil in their principles, their aims, their amusements, their conduct and their conversation; and yet their fear is quieted because they belong to the church. They imagine that all is well, while all is ill with them, and perhaps fatally ill; for it is not probable that they will be aroused from their slumber of death, until it is too late to escape the tremendous consequences of their delusion.

There is nothing for which the children of God should more earnestly pray than for the power of the Holy Ghost to attend the truth to the hearts and consciences of these dead members. Of course it is difficult to reach them by human instrumentality, for as a rule they will not listen to a man who preaches the Gospel; but it is not difficult to reach the throne of grace in their behalf, and surely no class stands in greater need of earnest, importunate prayer. Moreover those who have received Christ, and are therefore born again, should seek opportunity to talk to them kindly but faithfully, and to put into their hands tracts and little books, that plainly show how and what it is to be saved. True Christians in all the congregations of the land are doubtless acquainted with some, who perhaps sit in the adjoining pew, but who, even in the judgment of the largest charity, know nothing whatever of the power of God's converting grace. Let them send one of these little printed messages of truth to such, setting forth simply and clearly the way of salvation, and let their prayers attend it for God's blessing.—*The Truth.*

OBEYING GOD RATHER THAN MEN.

A GLIMPSE AT EARLY CHRISTIAN LIFE.

Not merely at church, but at home also, in their vocations and on the street, Christians desired to appear as Christians. They guarded with the greatest care against any connection with heathenism; they avoided with the utmost conscientiousness everything which could in any way be construed as a denial of their faith. Difficult, indeed, must have been their task, for their entire life was compassed by a network of heathen customs which a Christian must every moment rend if he would remain true to his God.

Many special relations of life brought the Christians into still more difficult situations. A master would order a Christian slave to do something wholly unobjectionable from a heathen point of view, but sinful according to a Christian standard, and yet the slave was completely in the power of his master, who could have him, if disobedient, tortured and even killed. How should the Christian wife, who had a heathen husband, fulfil her Christian obligations, attend divine worship, visit the sick, entertain strangers, distribute alms, without offending her husband? How could the officer or the soldier perform his duties without denying his faith? For long the two callings were deemed incompatible, and the officer preferred to resign his position, the soldier to leave the ranks, rather than to give up his Christian profession. Those who could not do this were often obliged to purchase fidelity to their Lord with their blood. Many a person also, in order to become and remain a Christian, must have relinquished the trade or employment which brought him a livelihood. All who had obtained a support by the heathen cultus, servants and laborers in the temples, idol makers, sellers of incense, as well as actors, fencing masters in the gladiatorial schools, etc., were admitted by the church to baptism only on condition that they should abandon their occupations, and whoever as a Christian engaged in such employments was excluded from fellowship.—*From Uhlhorn's Conflict of Christianity with Heathenism.*

A BRUTAL OUTRAGE.

The *National Monitor* states that "Bishop J. P. Campbell, D.D., had been attending conferences as an associate of Bishop Dickerson, in Georgia, and bought a first-class ticket on which to return to Philadelphia. He bought the ticket at Macon via Atlanta, Chattanooga, Nashville, Louisville, Cincinnati, Pittsburg to Philadelphia. On reaching Macon he took the first-class coach on the Western & Atlantic road, which his ticket called for. He was roughly ordered out, and told to go into the pen provided for 'niggers.' After being forced to enter this pen, he was subjected to an almost incredible assault. Bitter oaths were hurled at him, and a pistol was drawn on him and held within three feet of his head, while all kinds of abuse and threats were heaped upon him. He opened not his mouth and thus escaped. The colored porter of the train refused through fear of personal harm, to to give the name of any one employed on the train."

When an American citizen can be thus treated with no reasonable hope of redress, it is time for honest men to cease boasting of "equal rights" and "popular government." Not only colored men but all men are unsafe when one man can be thus insulted and abused with impunity.

HOUSEHOLD HINTS.

PLANTS GROWING IN WINDOWS.—Thousands who try to grow plants in pots, tubs or boxes, fail mostly because they let the pots be exposed to the hot sun. Now we never see the roots—that is, the part which draws nutriment from the soil—fully exposed to the sun in a state of nature, and this should teach window gardeners to shade the pots and boxes in which their plants grow. Another cause of failure is allowing the leaves (being in reality the lungs of the plant) to get dirty; it is imperative that they should be kept clean. I have often been asked why plants did not do well in windows, and it is often difficult to answer without seeing the plants, but the general failures occur from the causes above named, for it stands to reason that if half the roots of the plant are burned off repeatedly and the leaves are killed with dust, sickness will be the result. It is easy to clean off the dust by taking a little brush or broom and dipping it in water and flirting over the leaves of the plant two or three times in a week. Try it, ladies.—*Prairie Farmer.*

CLEANING CARPETS.—By far the hardest work in housekeeping consists in taking up, cleaning, and putting down Brussels carpets. I think that by following my method of sweeping a carpet the evil day may be postponed three years, if not longer. About once a month I take a pail two-thirds full of warmish water, put in it a tablespoon of ammonia, take a large cotton rag, and without wringing it quite dry, go over the carpet thoroughly, not rubbing them, but taking up every particle of dust. The advantages of this method are:

1. No dust is raised.
2. The furniture need not be moved.
3. It kills moths.
4. You can get spots off your base-boards at the same time.
5. If one room is taken per day, it really is easier than sweeping.
6. It keeps the carpet bright and fresh. In the center the room I occasionally use a carpet sweeper.

I never let a girl touch a broom to my china closet or dining-room floor. Nothing injures house-plants like dust, and girls generally sweep with such a rush that they raise twice as much as one would one's self. Moreover, I never have found them wildly anxious to clean off pantry shelves.—*Ex.*

TO AVOID DROWNING.—It is a well-known fact, says the *Scientific American*, that any person of average structure and lung capacity will float securely in water, if care is taken to keep the hands and arms submerged, and the lungs full of air. Yet in most cases people who are not swimmers immediately raise their hands above their heads and scream the moment they find themselves in deep water. The folly of such action can be impressively illustrated by means of a half empty bottle and a couple of nails, and the experiment should be repeated in every household until all the members—particularly the women and children—realize that the only chance for safety in deep water lies in keeping the hands under and the mouth shut.

Any short-necked, square-shouldered bottle will answer, and the nails can easily be kept in place by a rubber band or string. First ballast the bottle with sand, so that it will just float with the nails pointing downward, then by turning the nails upward the bottle will be either forced under the water at once, or will be tipped over so that the water will pour into the mouth, and down it will go. To children, the experiment is a very impressive one, and the moral of it is easily understood. It may prove a life-saving lesson.

ICE IN THE SICK ROOM.—Mention is made in a foreign paper of a plan pursued by an ingenious physician for ensuring a supply of ice for use in sick rooms during the hottest nights, and without disturbing the patient. This plan is to cut a piece of flannel about nine inches square, and secure it by a ligature round the mouth of an ordinary tumbler, so as to leave a cup-shaped depression of flannel within the tumbler to about half its depth. In the flannel cup so formed pieces of ice may be preserved many hours—all the longer if a piece of flannel from four to five inches square be used as a loose cover to the ice cup.—*Floral Cabinet.*

To Remove Foreign Bodies from the Eye.—A medical eorrespondent of the *Lancet* makes a suggestion which may prove useful on emergency to some of our readers. He says, "In consequence of the difficulty I experienced in removing from a patient a portion of steel bedded in the cornea, which did not yield to the spud or needle, some other means became neeessary. Dry, soft, white silk waste suggested itself to me, and was wound round a thin piece of wood, so as to completely envelop its end. This soft applieation was brushed once backward and forward horizontally over the part of the corner where the foreign substance seemed fixed. To my astonishment it was at once entangled by the delieate but strong meshes of the silk, and was withdrawn with the greatest ease, caught by the same. A gentleman, in turning steel at a lathe, suddenly felt that a portion had entered his eye. He went at onee to a surgeon, who, with the most skillful manipulation, failed to extract the same, saying it would soon work out of itself. The next morning the patient saw me, having suffered severely since the aecident, and on the first application the portion of steel was extraeted."

OUR BOYS AND GIRLS.

LIVES OF CELEBRATED WOMEN.

SARAH MARTIN.

In the parable of the talents the Saviour clearly teaches that he who has only one talent is under obligation to lay it out for God as certainly as if he had ten. Nor should any one permit himself to neglect this duty, on the plea that the one talent can accomplish nothing. Indeed, we have many examples where the one has accomplished far more than the five or the ten in other hands; and Sarah Martin's life furnishes just such an example, as will be seen by our sketch.

She was born in Norfolk, England, in 1791. It was the period of the French Revolution, and England was overrun with the atheistic doctrines of France, and little was done to elevate the masses of the people. The idea that a Christian education could do more to maintain security for life and property than brute force, had not yet been extensively adopted. But what could this child of poverty do to promote the acceptance of this important truth? We shall see. She was the daughter of a shoemaker, but was early deprived by death of both her father and mother, and committed to the care of a widowed grandmother, equally poor with her parents, as far as this world's wealth was concerned; but rich in faith, and an heir of the kingdom. Accordingly, she sought to impress upon Sarah's mind those precious truths which had been her solace in the past and her hope for the future. But by the time Sarah was twelve years of age she manifested a decided aversion to the Bible; but, having a taste for reading, she devoted her time to other books, such as the Spectator, Shakespeare, and other English poets. Her mother's Bible she hid away, so that the sight of it should not reproach her. But one Sabbath morning, in the nineteenth year of her age, she, in pursuit of pleasure, left her home and walked to the neighboring town of Great Yarmouth, and, passing by a place of worship, out of mere curiosity entered. The sermon she heard was on the text, "We persuade men," and strangely affected her. The hidden Bible was soon taken from its hiding-place, and soon she found the light of the knowledge of God in the face of Jesus Christ; and, having experienced the blessedness of peace with God, the young dressmaker, for she had been working at that trade from her fourteenth year, now sought to tell others of new joys. She at once became a teacher in the Sunday-school, and began to visit the sick wards of the workhouse, and became a ministering angel to many of the friendless ones in their dreary prison home. The Edinburgh *Review*, speaking of the work done by Sarah Martin at that period, thus describes the condition of the prisoners in Great Yarmouth Jail: "The doors were simply locked upon the prisoners. Their time was given to swearing, gambling, playing, fighting and bad language, and their visitors were admitted from without with little distinction. The whole place was filthy, confined, unhealthy, and its occupants were infected with vermin and skin diseases." For years Sarah Martin desired to visit these poor prisoners, and read to them out of that book which she found so full of consolation to her own heart, but she could not muster up sufficient courage to make the attempt until the year 1819, in the twenty-eighth year of her own age. Her first application was refused, but she persevered and at last was admitted and permitted to read the twenty-third chapter of St. Luke to a guilty culprit in her cell, and received tears and thanks from that once cruel heart. This encouraged her to make further efforts, and as often as she could spare time from her daily labor she visited the gloomy prison, and read the Scriptures with its inmates. She found the most of them miserably ignorant, and she began to teach them to read and write. But this could not be done efficiently in the few hours that she had hitherto taken from her daily labor; so she resolved to make the sacrifice of giving one whole day to this purpose, although it decreased her slender income by one-sixth. For three years she continued this ministry, and day by day earned her daily bread as seamstress, meditating as she labored what she could say and do to benefit these poor outcasts. In addition to her religious work she came to the conclusion that the prisoners must have something to do to save them from the curse of idleness. Accordingly, with money which she solicited, she purchased goods, and cut them out in her home at night, and gave them to the women prisoners to make, paying them so much for each garment, and then selling them. Finally she formed a society called "The Female Prisoners' Employment Society," which accomplished much good, both morally and materially. She soon also found suitable employment for the men, making straw hats, bone spoons, etc. Thus this poor dressmaker, with the motive power of love to Jesus in her heart, accomplished more for the reclamation of these prisoners than the so-called wise legislators, who from year to year were discussing the project as to what could be done to elevate and improve this class of the population. Finally the magistrates of the city saw and acknowledged her good work, and voted to pay her the sum of twelve pounds, some sixty dollars, per annum. Five dollars per month for her valuable services—a miserable pittance, but of great value to her. At first she doubted whether she ought to accept of it, lest it might be supposed she was doing her work with a selfish motive, viz.: to secure wages, and thus create prejudice against it. Now she gave herself wholly to the work, and all her projects of reading, writing and working were carried on under her skillful management, and her work was not in vain—many were reclaimed and commenced a career of usefulness through the instrumentality of her teaching. Her evenings were spent frequently among the sick in the workhouse or in the city, and, as her biographer writes, in the "Book of Noble English Women," to which we are indebted for the materials of our sketch: "Many a dim eye lighted up with pleasure when she entered at the door; many a sore heart was strengthened by her soothing words of consolation and her accents of tenderness; many were the blessings showered upon her for gentle ministrations, for smoothed pillows and holy words of peace, for the sympathizing presence of the hand and the sisterly kiss. Many a poor sufferer, in the isolation of the sick room, fancied he or she had entertained an angel unawares."

It was not so much the work she did, although that was certainly valuable, and all the more because of the circumstances under which it was done, as the fact that she became a teacher of others, and showed to philanthropists and legislators that even the most degraded could be reached and lifted up through the influences which Christianity supplied: Accordingly, there has been a great reformation in Great Britain respecting the treatment of prisoners since that day, and Sarah Martin deserves to be held in everlasting remembrance for her share of the work.—*Christian Press.*

The Bright Boy and the Rats.—An ingenious twelve-year-old boy, of Chester county, Pa., has devised a novel plan of getting rid of the rats which infest his father's cellar. He has constructed out of old fruit-jars a battery of three Leyden jars, which he connects, and places upon a large iron plate which touches the tinfoil on the outside. The bait is so arranged that, when the rat steps upon the plate and siezes the bait, he at once makes the connection between the outside and inside of the jars; and they are discharged through his body, killing him literally as quick as lightning. The boy charges the jars by means of an electric machine, also constructed by himself. He ran a couple of wires through the floor to the cellar from the room above, and as soon as he would hear a rat squeak he would immediately re-charge the battery. The first time he put the machine in operation he slaughtered twenty-five rats in the space of three hours, and in two days the cellar was entirely cleared of the pests.

TEMPERANCE.

—Fortifying the stomach with liquor is like pointing the guns inward and emptying them upon the garrison.

—Five thousand dead bodies are sent to the New York morgue each year, and four thousand five hundred of them are the victims of intemperance.

—There are over twenty "teetotal" mayors in England; while Scotland, with a population one-seventh that of England, has eighteen Provosts (mayors) who are total abstainers.

—Dr. Monroe made the following statement at a public meeting in Exeter Hall: "It is a great sorrow to me now to think that for twenty years I have recommended the drink. It make my heart ache, even now, to see the mischief I have made in years gone by—mischief never to be remedied by any act of mine."

—The Board of Trustees of the town of Payson, Ill., have disposed of the liquor question in a novel way by putting the right to license all sales of liquor into the hands of the Woman's Christian Temperance Union, and empowering them to prosecute all violations. It hardly needs to be said that the Union has decided not to license.

—Beware of French brandy! The report of the U. S. Consul at La Rochelle says: "That the production of genuine brandy ceased three years ago in the Cognac region, and that now exported is necessarily falsified." Of the method of falsification he says: "The greater part of the brandy of to-day is prepared from alcohol, obtained from grain, potatoes, or beets." After all, the worst thing in the compound is the alcohol.

—The Berea College people have secured from the Legislature of Kentucky a law forbidding the sale of intoxicating liquors within a radius of three miles from the college. The law has been printed on a handbill and is now enforced. A druggist in order to sell liquor must have a prescription of a regular physician. It was well this law was thus early secured, for, as Berea is to become a railway town, the need of it will be yet more pressing.

The following is from a resident and taxpayer of Edwards county, Ill., taken from a late number of the *N. Y. Witness:*

"Our county is small, but wealthy. Our people are industrious, contented and happy. Our courts clear their dockets in from two to four days. Our tax is light, except for school purposes. And the cause of all this is, there has not been a licensed saloon in our county for more than twenty-five years."

O hasten that tax payer's paradise for every county!

LICENSING THIEVES.

The excellent *Union Signal*, the consolidated organ of the W. C. T. U., tells the very pertinent story how the ancient Egyptians, according to Diodorus, had a license system for theft and thieves. Understanding that theft could not be entirely suppressed, the Egyptians had a theft-licensing bureau, with its accredited head. All who wished to engage in the thieving business reported themselves and were enrolled by the head of the bureau, their names and addresses being taken down. Whatever they stole was reported by them to the bureau. Then those from whom the goods had been stolen applied to the bureau to recover their goods and received them back, uninjured, on payment of a fourth of their value, which went to the thief, with a proper deduction, by way of license, to the bureau and the government. Of course no one could steal except those thus licensed; and it was for the interest of the licensed thieves to suppress all who were unlicensed, Thus a skillful and efficient body of thieves was trained and a considerable revenue secured for the State, possibly enough to support the system of public education. Still illicit thieving did take place; for there is papyrus evidence that an organized band of thieves, in the times of Ramesis IX, sacrilegiously plundered even the royal tombs and were executed therefor. A certain reformer, named Moses, raised a popular movement against this license system, and the legislation which bears his name is founded on absolute prohibition." "Thou shalt not steal" is the wording of the statute, which is enforced by stringent penalties. The application of all this story is evident.—*N. Y. Independent.*

HOW TO TREAT RUMSELLERS.

Whoever heard of the people of a community bowing and scraping to one who was known to be a murderer or a highwayman, whenever they met him, his foul presence entered their midst? The very idea is revolting to our good sense. Even God himself would justify our action in frowning upon such a character, or, to say the very least, in consigning him to a place of confinement beyond the reach of opportunity to exert his dire and dreadful influence in society. But how about rumsellers? Why, we are called upon to nod, and cringe, and pay respect to, and in every way treat this class of unfeeling, hard-hearted criminals, as if the business they follow were perfectly legitimate, and their presence in any community meant life and prosperity, instead of ruin and death. But why are we thus obliged to sleep, and wake, and tremble for our own and our family's safety, knowing there is in our very midst a being, whose sole business it is, to work ruin for time and never-ending eternity, upon those we love most and best? Because the law, that compounded evidence of human inconsistency, makes it necessary for this motley band of heartless plunderers to have ample space and opportunity to do their awful work. As well might we give room for him to do his work who simply sends the cold lead through the brain, or the cold steel through the heart, and then rifles the pockets of his cold and pulseless victim, as to license this awful traffic, which by slower process takes the life from the body and plunges the soul of the victim in irretrievable ruin and despair.

"Be we men and suffer such dishonor?
Men and wash not the stain away in blood?"

Yes, in blood if need be. It is the freeman's last resort. Our motto should be now, as in other days, concerning other important issues, "Peaceably if we can, *forcibly if we must.*" Are we under the necessity of submitting to the ruin of our sons because a few, a very few, compared with the many who oppose the traffic, have made by various agencies, infernal and otherwise, a law licensing this awful business? We think not.

"Why hesitate? Ye are full-bearded men,
With God-implanted will and courage,
If ye dare but show it."

We have hesitated too long. Woman's tears and man's candid and eloquent appeals alike avail nothing. With fearful rapidity the rum power is gaining upon us. In vain we look to our national head-quarters for help. We have one unfailing resort, God and our manhood's powers. Shall we rise in this might and drive this destroyer from our midst? We may, *we must*, and, thank God we can. Pray not for the rumseller now, but rather pray for power to go forth as men.

"Men who their duty know, but know their rights,
And knowing dare maintain."

Yes, let us be men, and with the giant force of iron will and muscle strong, let us go forth and wipe this foul blot from our land. Who is not interested? Fathers, brothers, husbands, sons, lovers, what an army for the right, if but our forces do concentrate.

H. A. Day.

LITERARY.

"*The Holy Spirit*, by James H. Brookes," is the brief title of one of Dr. Brookes' most useful works. We know of none by any other author which attemps to treat this subject in so simple and direct a way. It is not a philosophical exposition, yet it introduces us to the profoundest philosophy; and while considerable portions are Scripture quotations, their beautiful and harmonious arrangement make the words like a new revelation. The different chapters of the Personality, Divinity, and Emblems of the Spirit, How he is manifested in the Old Testament, the Comforter, when given, the Seal, the Earnest, Relation to Christ, Love, Power, Witness-bearing, Names and Attributes. In the argument on the personality of the Holy Spirit the author rebukes a careless and irreverent habit of speech into which many have fallen. "It always shocks an intelligent and reverent believer," he says, "to hear the neuter pronoun *it* applied to the Holy Spirit," and shows that two or three passages where the Scriptures use the same method of speech are incorrectly translated. "Let no one regard this as hypercritical," he adds. "It is not at all a small matter, for it involves fundmental truth. If Christians would cease from the wretched habit of employing the neuter pronoun when speaking of the Holy Spirit, they would also cease from thinking of him as a merc influence exerted in some mysterious way over their minds and hearts; and they would bring their language into nearer correspondence with the faultless language of the Master, or of the Spirit himself. 'Hold fast the form [or as the Revised Version has it, the pattern] of sound words.' 2 Tim. 1:13." Dr. Brookes as ably combats the popular idea that the Holy Spirit was first given, not at Pentecost, but in the upper room on the resurrection day when he breathed on the disciples and said "Receive ye the Holy Ghost," (John 20:19–22). But they were also told to tarry in Jerusalem until they had received him in his power, and there is certainly no record of any particular manifestation without or within until Pentecost. The last chapter on the names, titles and attributes of the Spirit is an arrangement of Scripture passages such as we have never seen excelled in print. The book is very neatly bound and is published at the office of the *Truth*, No. 12 North Fifth Street, St. Louis, by Charles B. Cox. Price, in paper 15 cts.; cloth, 40 cts.

The Elzevir Library continues to issue at the lowest price, yet handsomely printed, some of the choicest literature of our time. Each number, of handy size, temptingly asks to be slipped in the pocket, ready for brief reading at any odd moment. Late numbers are Goldsmith's poems, the "Deserted Village" and "The Traveler," Burns' "Cotter's Saturday Night" and other poems, George Eliot's "How Lisa Loved the King" and Jean Ingelow's "Songs of Seven" and other poems, each two cents; "Highways of Literature" a choice work on books and reading, ten cents, worth ten times as much; "Cicero," a careful study of the public and private life of the great Roman orator with extracts from his speeches, letters and philosophical writings; "Demosthenes," a work of similar character on the great Grecian orator; "Herodotus," the works of the "Father of History," reproduced in brief and attractive form; and the "Commentaries of Cæsar," a similar condensation of Julius Cæsar's history of his wars in Gaul, Britain, Spain and Italy. The price of the last four fifteen cents each. Published by John B. Alden, 18 Vesey St., New York.

The *Century* for May is well represented in the columns of the *Cynosure* this week in extracts from Cushing's sketches of Zuni Freemasonry and Gladden's iconoclastic Christian League. Mrs. Jackson contributes the first of her finely illustrated articles on the establishment of the Jesuit missions in Southern California, and Edward Eggleston adds another to his historical sketches of the early history of this country. The *Century* has dropped the departments of Home and Society, the World's Work and Literature, to make room for "Open Letters" on various topics. Oliver Johnson takes occasion in this department to reply incisively to Rev. Leonard W. Bacon's sketch of his father's labors as an Abolitionist.

The *St. Nicholas* magazine for the month is one of the best illustrated numbers it has issued. The articles on Van Dyck, the painter, on birds and nest-building, and on black-board drawing are excellent, full of information and beautifully illustrated. Published by the Century Co., New York.

Vick's Monthly remarks upon the prospect from the 1st of May outlook for general crops and fruit. The cold and backward spring is not regarded as on the whole unfavorable, a good yield of fruit being the recorded effect of a late opening of the season. Eben E. Rexford contributes a poem in memory of James Vick who died a year since.

—An *Almanac for all time, Past and Future*, has been prepared after thirty years labor, more or less continued, in which upon a single sheet is arranged a table by which any date may be calculated from A. D. 1700 to A. D. 2100; and by a simple calculation which is illustrated plainly, any date from the Christian Era to the year 5000 can be computed. We have not verified the table and rule, since there are many days in 5000 years, but the author is satisfied of the accuracy of his calculations and the tabular arrangement by which dates are computed are certainly very ingenious. Copies may be obtained of the author, G. W. Paige, 107 Walnut St., Chicago, for 50 cents.

Gen'l Butler's path to the Presidency is not through the Tewksbury Alms House.—*New Orleans Picayune.*

So; it lies through the Masonic lodge, and through an avenue of pensioners of "both armies."

THE CHURCHES.

—Pres. C. A. Blanchard preached for the Tonica, Ill., church on the Sabbath.

—Bro. G. H. Filian, ordained as missionary to Syria at Wheaton last year, was to sail on Saturday from New York on the steamship *Egypt* of the National Line, for his chosen field of labor. May great grace be given him.

—The Leicester Street Baptist church of Perry, New York, which has been brought victoriously through severe conflicts for the Lord Jesus against the lodge adversary, is growing stronger in its adherence to reform truth. The church debt is almost paid.

—The Presbyterian Theological Seminary at Chicago now has its professorships all filled, Dr. Herrick Johnson having accepted the Chair of Sacred Rhetoric, and Dr. Marquis, of St. Louis, that of New Testament Exegesis.

—Sitting Bull has joined the Roman Catholic Church. Bishop Marty, of Dakota, announces that the old warrior has been converted at Fort Randall, and after his journey on the Missouri river to join his tribe on the Standing Rock Reservation, he will be received into the church with about 140 other Sioux converts.

—The great revival at Carthage, Mo., still continues, and the largest church cannot contain those who assemble. Over five hundred have professed conversion. All amusements and entertainments of a worldly character have been utterly deserted. The congregations refuse to be dismissed, but remain hour after hour.

—At Elmira, N. Y., within a week or two, seventy persons have professed conversion in the Free Baptist church under the influence of the evangelists, Clark Wilson and wife, of Towanda, Penn.

—Presbyterianism still continues to make rapid progress in Texas. Five churches are now nearly ready for dedication. San Antonia is to have a very fine house. El Paso has a desirable place of worship suited to the demands of that growing city. Lampasas, Cisco, and Springtown are each ready to dedicate a church home, and Brownswood and Dallas will soon be added to the list.

—Elder Isaac Price, an aged and wise counsellor among the German Baptists, in the last number of the *Primitive Christian* tells of the early times when the Dunker brethren lived in peace, when they had no press or schools for for higher education, and traveled by team for weeks to get to their great annual meetings. He grieves at the divisions that have taken place within a few years, and speaks of several changes that have brought them on. He speaks of one that reminds us of the rule of the "Christian League of Connecticut" described by Washington Gladden in the *Century*, which required unanimous consent and no voting for the adoption of any measure. Elder Price says: "The most fatal decision to our unity was that in favor of majorities. Bro. Kline said, 'We never have put on the Minutes a decision, or advice, unless passed by unanimous consent. We have got along this far by so doing. Let us then leave things as they are. If decisions are made by majorities, it will lead to sad results.' Alas, has it not done so? Now if Minutes can be revised so as to meet unanimous acceptance, and in the future all decisions shall be unanimous before put on the Minutes, and then be advisory only, then, I hope, we can all again unite in harmony, and be a united brotherhood, at least all who yet do adhere to Annual Meeting. But without that, we cannot be held together and further disintegration must follow."

—The Annual Meeting of the "Brethren" will be held at Bismarck's Grove, near Topeka, Kansas, in June. The railway lines to the south-west are preparing to carry thousands of pilgrims to that place.

—A Chicago daily prints the following note which is interesting from its relation to the early public life of President J. Blanchard; though not strictly accurate respecting the present: "In noting the death of the Rev. Dr. Boynton the Cincinnati *Commercial Gazette* calls the roll of the leading miuisters of the gospel in that city who filled the pulpits thirty-five years ago when Dr. Boynton began his ministry in that city. Among the great men 'there were Thornton A. Mills, Joshua L. Wilson, Dr. Beecher, Dr. N. L. Rice, Mr. Lynn, Dr. Brooke, Dr. Johns, Dr. Sehon, Dr. Gurley, Bishop Purcell, Dr. Magoon, Dr. Fisher, Dr. Blanchard, Dr. Boynton. Every denominational pulpit was, so to speak, ably manned, and each sect had one or more representatives that it was proud of. These great theologians and pulpit orators are nearly all dead. Bishop Purcell and Dr. Blanchard are the only spared monuments of those days, and these, by reason of age, are no longer at the front. But the dead are not forgotten and will not be.'"

THE CHRISTIAN LEAGUE OF CONNECTICUT.

ITS EFFECT UPON SECTARIAN AMBITION.

"It is well known to many of you that the sectarianism which we are organized to fight is making its worst ravages on our Western frontiers. The strife of the sects for the occupancy of every new settlement is the scandal of Christianity. Every man knows this who has traveled in the West and found in the small towns, on an average, one church for every hundred inhabitants. From this afflicted region I have had letters not a few, rejoicing that this movement had begun at the East, and praying for the time when its tidal wave should begin to roll across their prairies and up their canons. From a shrewd observer, who knows that Western field thoroughly, and who is in the deepest sympathy with the Home Mission work, comes a letter from which I will read you a few sentences:

"'The real trouble now is with the intermediate agents of our churches. I mean the presiding elders, the synodical missionaries, and the district superintendents of missionary work. So long as our societies will appoint to such places men whose only qualification is business push —men of about the calibre of a good book-agent, men who could push a cyclopedia in a State—so long there will be confusion enough. I could tell of some in this great work that are perfectly unscrupulous. Our societies must be made to see that they *must* get men who will look at the work broadly, and build with eternity, not quarterly reports, in view. The policy of each missionary society should be expressed, not implied; and agents should be held to account for pushing in where not needed.'

"This extract shows that the responsibility for the state of things existing in the West belongs largely to the East. The power behind this pushing propagandism has its headquarters in Boston and New York. If you want to get at it, you can easily reach it. But let me give you another bit of the same letter. Speaking of the results of this sectarian scramble at the West, the writer says:

"'I am quite sure it is very seriously affecting the character of our ministry. Who but a mean-spirited man will consent to be one of five in a town of five hundred people? Then, is it not near to the sin against the Holy Ghost thus to misuse the gifts of the Spirit? What wonder ministers are scarce, when they are employed in this way, four or five crowded into a place where there is need of but one, and set in antagonism and rivalry, with no chance to develop any spiritual power? And all the while the world is full of heathenism! Really, this is the most serious phase of the question. A gift of the Spirit, a man furnished by the Spirit for the ministry, is a gift infinitely more precious than the money to feed him, and the misuse of such an one or the misapplication of the gift comes nearer to malfeasance than any misuse of funds.'

"This man writes out of his heart, you see. And he writes not unadvisedly. No man in the West is better qualified to judge. And I beg you to note what he says respecting the effect of sectarianism on the character of ministers. I confess that this was to me a flash of revelation. But who can question the truth of it? What kind of a Christian is the man likely to become, whose character is developed in these denominational bear-fights? What kind of a Christian is the man who is ready to rush into them? I tell you, high-minded young men will not do it. And many a young man, who would gladly give his life to pioneer work on the frontiers, turns back when he sees into what sort of scrimmage he is pretty sure to be driven.

"But I am only showing you the evils of this denominational strife. Of these you hardly needed to be told, though my correspondent may have thrown new light on their deformity. What I began to tell you was the good news that the Christian League has been heard of on the frontiers, and that its good seed is beginning to find lodgment in a soil where it ought to bring forth a hundred fold. We have heard some cheerful tidings here to-day, but none to me so significant as this which I read you from the representative of one of our Home Mission boards in the far West. He tells of a conference, lasting all day, between the Home Missionary representatives of four leading denominations, four men who have the oversight of two or three Territories. He says that they came to this conference with the Christian League in their minds, and this is his report of what came of it:

"'We did not organize; had no chairman or secretary, and passed no votes, but simply looked one another in the face, and tried to look the facts of the field in the face. We took up the case of each place—went from ——, on the ——, to ——, covering the whole field. We did not realize my *highest* ideas of such a meeting, which would be the consulting entirely as though we were of one denomination; but I believe it was a long step in the right direction. We have arranged not to go into a town where another denomination is at work, when there is any chance for misunderstanding, without consulting with the representatives of the church in that town, or with the superintendent of mission work. We have promised one another not to take advantage of temporary bad luck in getting ministers. We have arranged to exchange fields and properties, as far as possible, when it becomes evident that the best interests of the cause demand it. I have, for instance, given up our church at —— to the ——ists, as the people are nearly all of that faith and ask for a —— ist minister. The ——ists have given up a field to me. The ——ans promise not to enter a field where we have a church, though pressed by some to do so. We have arranged for another meeting in six months.'

"Now, I say that's the best report we have had to-day. It makes me feel more like shouting hallelujah! than anything I've heard for many a day. And if this were *my* meeting-house, and not the meeting-house of a very staid and undemonstrative body of disciples (laughter) I should call for three cheers for those grand fellows out West who have got the denominational devil fairly under, and who have set out to treat one another, in their mission work, like Christian gentlemen!"—*Washington Gladden in the Century for May.*

FARM NOTES.

PLANT MORE CHESTNUT TREES.

Owing to inexplicable causes, very little has yet been done to replace the fast disappearing native growth of the valuable chestnut. Its wood is one of the best for fence posts and rails on account of its great durability. It is also highly esteemed for wainscotings and other casings, and is often used for veneering. Its grain shows well when simply varnished instead of painted. Though not considered very valuable as fuel, it makes a brisk fire, and in heating power, dry chestnut wood falls only 15 per cent. or one-seventh, below hard maple, cord for cord, and is nearly equal to the soft maples.

For its fruit alone the chestnut is largely grown in many parts of Europe, and in this country the nuts almost always meet a ready sale at remunerative prices. In some northern provinces of Italy chestnuts are a chief article of diet, eaten not only boiled and roasted, but ground into meal and made into bread, puddings and cakes. The report just issued by the Italian Inspector-General of Forests, states the chestnut crop at six hundred and forty-six million pounds, grown on about half a million acres of chestnut forests, of which nearly eight million pounds were exported, bringing a return of nearly half a million dollars. In the Province of Lucca 18¾ per cent. of the entire land is devoted to growing the chestnut mainly for its fruit.

Single specimens, about dwellings and upon the road sides and in fields, make beautiful shade trees; they are little subject to disease or insects; they grow quickly, and live to a great age. Specimens in England and in Sicily are estimated at all the way from 800 to 4,000 years old. They grow best on sandy soil, but do well on any soil not wet and swampy.

The trees may be easily raised from the seed, if the nuts are not allowed to become dry before planting. Most nurseries supply young trees at moderate prices. There are millions of acres, especially on side hills and rocky land, fit for little else, which could be very profitably turned into chestnut orchards, and in a few years also supply a large amount of good timber. Let the reader look about and see if it is not worth while to start a lot of chestnut trees during this spring.—*American Agriculturist.*

TO CURE A FELON.

Dr. T. C. Brannon, in the Therapeutic *Gazette*, prescribes the following treatment for this painful malady:

Take of soft lye soap and flax-seed meal a sufficient quantity, stirring the meal in slowly with spatula or case knife, manipulating thoroughly, so as to form a salvé or poultice. Corn-meal is a good substitute for the flax-seed. Envelop the finger in this, applying snugly, and occasionally pressing it to bring it in closer contact. Renew the poultice every twelve to twenty-four hours. Don't try every prescription you may hear of. Depend on this. It will, if applied in time, abort the disease; if adopted later, it will bring it to a small "head" (if too far advanced to be "scattered"), when it may be picked almost painlessly.

SKIMMED MILK FOR HENS AND CHICKENS.

There is nothing better for laying hens in the spring than milk, after the cream has been taken off. We have tried it several seasons with complete success. With the milk given fresh from the dairy room every day, the fowls will need no other drink, and it will supply everything required in the way of animal food. The pullets fed with milk and corn, and a mixture of corn-meal and milk, through the cold weather, have given an abundant supply of eggs. Wheat bran is also a good article to mix with the milk. It is better to give the mixture a boiling and to feed it in the warm state, but this is not necessary. We have also found the milk one of the best kinds of diet for young chickens, soon after they come from the nest, to promote their health and rapid growth. Indian meal, ground coarse, and scalded with milk, is a perfect feed for them. As the grow older, grass, cabbage, or onions may be chopped fine and added to the daily rations. A portion of the milk on dairy farms, usually going to the pig trough, may be diverted to the chicken coop with great advantage. Eggs are worth twenty-five cents a dozen and poultry twenty cents a pound, when pork brings but ten cents a pound.—*American Agriculturist.*

EARLY LETTUCE.—There are very few people not fond of lettuce in the early spring. Having removed from the city, where early lettuce could be bought at the markets, I was much at a loss for this refreshing salad plant—at least, until quite warm weather. Knowing it to be quite hardy, I last autumn sowed some seed in a warm, dry spot, and in a week or two the plants were up. Before hard frosts I placed around my little patch some boards—to be particular, an old door-frame—and over this some loose boards, covering about two-thirds of the space, so that there was about one-third uncovered for light and air. It was where it got the best of the sun, sloping southeast, and it was a surprise to find how early I had young lettuce from this rude bed. Of course this will be of no benefit to those who have hot-beds and other conveniences for forcing vegetables. But to many of your readers I thiuk the knowledge may be useful.—*Ex.*

The unprecedented cold weather in Northern Dakota this winter, where the thermometer has gone as low as 42 degrees below zero, and has remained at 20 below for several days in succession, has demonstrated that cattle that have once become acclimated are not injured by the cold. The loss to the herds that have been exposed all winter is reported to be comparatively small, and the casualties are confined to animals that were brought into the country from warmer climates late in the fall.

A Bridgeport, Conu., man has, inside of a week, forced blossoms on a branch cut from a cherry tree. He kept it in water, and mixed with the water the first day five grains of nitrate of soda, and increased the dose one grain every day, giviug all the sunlight possible. Before long the buds began to swell, and finally burst, continuing in their growth until bunches of blossoms appeared. He declares that he will have full-developed cherries in two or three weeks.

ILLUSTRATED SUPPLEMENTS

to the Christian *Cynosure* are occasionally ordered. The supply is exhausted, but "Freemasonry at a Glance," containing the first three degrees, can be supplied which is very convenient for reference and in form more convenient to carry in the pocket. Price 6cts.

MARKET REPORTS.

CHICAGO, May, 7 1883.

GRAIN—Wheat—No. 2		1 11½
No. 3		95
Rejected		86
Winter No 2		1 13
Corn—No. 2		54
Rejected	47	50
Oats—No. 2		41
Rye—No. 2		67¼
Bran per ton		11 50
Flour—Winter	4 50	@6 00
Spring	2 25	@7 50
Hay—Timothy	8 50	@11 00
Prairie	5 00	@10 00
Lard per cwt		12 00
Mess pork per bbl		19 90
Butter, medium to best	12	@27
Cheese	07	@13½
Beans	1 50	@2 05
Eggs		15
Potatoes per bu	35	@65
Seeds—Timothy	1 50	@1 65
Clover	6 50	@8 50
Flax		@1 45
Broom corn	03	@ 08
Hides—Green to dry flint	6¼	@11½
Lumber—Clear	43 00	@52 00
Common	15 00	@22 00
Shingles		3 20
WOOL—Washed	24	@41
Unwashed	18	@30
LIVE STOCK—Cattle extra	6 30	@6 60
Good	5 50	@6 00
Medium	5 25	@5 40
Common	2 50	@5 00
Hogs	7 00	@7 70
Sheep	4 00	@6 40

NEW YORK MARKETS.

Flour	3 80	@7 00
Wheat—Spring		1 29
Winter	1 09	1 24½
Corn	55	@66
Oats	49	@57
Mess Pork		19 25
Lard		11 95
Eggs		16
Wool	12	@50

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christiau Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeek and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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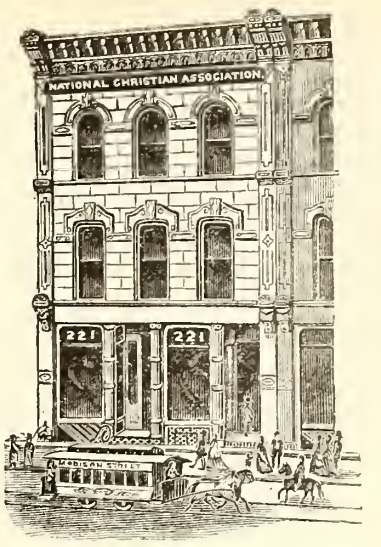
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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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ODDS AND ENDS.

"Grandpa, the sun is brighter in summer than in winter, is it not?" "Yes; and it's warmer, and enjoys better health." "Why does it enjoy better health?" "Because it gets up earlier."

"Is anybody waiting on you?" said a polite dry-goods clerk to a young lady from the country, who had just entered the store. "Yes, sir," replied the blushing damsel. "That's my fellow outside. He wouldn't come in the store."

The following is said to be a brilliant example of German wit: *Child:* "Herr Pastor, my mother sends me to say that my father died last night." *Pastor:* "Did you call a doctor?" *Child:* "No, Herr Pastor. He died of himself."

The sting of the bee, it is said, is scarcely discernable under a powerful magnifying glass. But the man who gets stung by a bee seldom has his microscope with him, and always imagines the sting to be about the size of a red-hot crowbar.

Mrs. Kate Thurman Hardin, widow of Chief-Justice Hardin, of Kentucky, once enjoyed riches, but she is now in destitute circumstances. "Her wretched home" is in Louisville, "on the fourth floor of an old rookery." She has eked out a living for herself and daughter dnring the last six years by sewing, Judge Hardin having left neither ready money nor property.

It is said that one spoonful of coarse powdered saltpetre to a pail of water will destroy potato bugs, squash bugs, and other insects. For roses it is unsurpassed. For maggots that work at the foot of squash vines, pour about a pint of the liquid on the root of each vine as soon as the pests indicate themselves.

Prof. Grant Allen, in the *Popular Science Monthly*, commences a paper on the subject of the origin of wheat, with this assertion: "Wheat ranks by origin as a degenerate and degraded lily." The idea that such a useful and necessary article should be "degraded" by being evolved from such a useless one may be science, but it is ridiculous, all the same.

An English servant-girl, who had returned from the United States, to visit her friends at home, was told that she "looked really aristocratic." To which she responded: "Yes, in America all of us domestics belong to the hire class."

"Where are your kids?" a society man asked, looking at the bare hands of a poor but deserving editor at Vanderbilt's party. "At home in bed," was the indignant reply. "Do you suppose I'd bring my children to a party like this?"

If the newspaper stories are true there is an invalid widow in Tennessee who deserves something more than honorable mention. She has not been able to stand or walk for twenty years. but some years ago she began to make shoes with a set of tools which her husband left her at his death. She persevered so that now, while sitting in bed with her tools beside her, she plies her trade successfully and has very nearly paid off the mortgage on her little farm.

The oldest timber in the world, which has been used by man, is supposed to be that found in the ancient temples of Egypt. It is found in the dowelpins in connection with stone work which is known to be at least 4,000 years old. These dowels appear to be of tamarisk or shittim-wood, of which the ark is said to have been constructed, a sacred tree in ancient Egypt, and now rarely found in the valley of the Nile.—*Steuben Signal.*

ANCIENT LAW MAKERS.

About the beginning of the Fifth Century, the Salians, after their settlemeut in Gaul, under their King, Pharamond, they framed a body of laws which have sinee been kuown as Salic; but at that time those law-makers knew nothing of the wouderful discovery which works harmoniously with nature's laws, and which is a positive boon to those suffering from Rheumatism, Gout or Neuralgia. We refer to that common sense remedy, Salicyliea.

HORSFORD'S ACID PHOSPHATE

is useful in dyspepsia. It gives the stomaeh tone and imparts vigor to the whole system.

Humors, Scrofula, Ulcers all vanish before Dr. Benson's Skin Cure. Internal and external.

"Dr. Benson's Celery Pills improved my nervous system." Rev. B. F. Taylor, Lawrenceville, Pa.

The Dowager Duchess of Galleira not long since bsetowed two splendid estates on the Pope. The way this old lady became so rich is curious. The late Duke possessed a fortune of 300,000,000 francs, which would, by the ordinary course of devolution, go to his only son. The heir, however, in his father's lifetime, declared that he intended to renounce the world. Instead of retiring to a cloister, as he would have done in the middle ages, he went in his twentieth year into the territory of Nice and applied for a situation as a village schoolmaster. His father regarded the thing as a mere freak, and sent his son every year 300,000 francs. The young man, however, sent this sum every year to Paris, requesting it should be expended on the poor. After three years the Minister of Instruction, finding out who the schoolmaster at Nice was, appointed him to a high official post, and his father dying about the same time, he became the Duke of Galleira and owner of immense wealth. He declined the post, and allowed his mother to use the fortune without interference, content with his position and income as a teacher at Nice.

When opiates fail, then try *Samaritan Nervine.* It's a certain eure for all nervous ailments.

Major W. H. Hines, Boston, writes: "*Samaritan Nervine* cured me of fits." $1.50, at Druggists.

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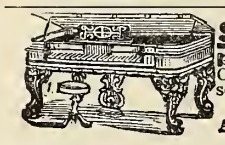
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NEWS OF THE WEEK.

—Agents of the Postoffice Department made a descent upon two establishments Friday carrying on a private postoffice business in New York, the two concerns delivering about forty thousand letters daily on the penny post plan. Over twenty thousand letters and packages were seized. The penalty for sending a letter through such a concern is $50, while those who conduct the business are liable to a fine of $150 for each violation of the law.

—Colonel Bliss having spoken five days in the Star-route conspiracy trial at Washington, the court on Friday adjourned until Monday, the understanding being that Bliss will conclude his argument on that day. Judge Wylie indicated to the jury, who have been five months hearing the case, that the end is nearer than they may have supposed.

—An explosion of gas in a coal mine at Wilkesbarre, Pennsylvania, Friday, killed two men. Many tombstones in an adjacent cemetery were overturned by the force of the explosion, which occurred six hundred feet below the surface.

—At Marshall, Texas, an attempt was made to rescue two negro prisoners from Officer Bradshaw. Rioting followed, during which the officer and three negroes were killed.

—Recently imported works of Voltaire and Paine were seized at Montreal, and now the Minister of Customs legalizes the act, alleging the books are indecent and immoral.

—At Princeton, Ill., last evening, Peter Andrews spilled a bottle of alcohol over himself, and then in trying to light his pipe ignited his clothing. He was shockingly burned before the flames were quenched.

—The collapse of a pillar in the Keystone colliery, at Ashland, Pa., caused a great fall of coal and a rush of gas, which, coming in contact with the miners' lamps, caused an explosion, killing three men, and wounding two others.

—The introduction of machinery at Milwaukee has thrown a number of shoemakers out of employment, and those remaining at work can earn but a pittance. The men are seeking other means to obtain a livelihood.

—The Danville (Ill.) saloon keepers shut up their places rather than pay the $600 license; but later accepted the situation, when a call for a public meeting in favor of $1,000 license was being largely signed.

—The woods at Marsfield, Mass., were burning last week and 200 men were fighting the flames. Many residences were in danger.

—Union City, Indiana, forty-seven miles from Dayton, was visited by a great conflagration Friday night, destroying the principal portion of the town.

—Last August Charles McMahon, a farmer, and his two hired men, were found shockingly butchered near Mt. Pulaski, Ill. Within a few days a man named Ferris, a relative of McMahon, has been arrested for the crime, and is in prison at Lincoln, Ill.

FOREIGN.

—The Orangemen of Lower Canada intend to form a new political party, whose platform will include no separate schools and abolition of the use of French in Parliament.

—German hosiery manufacturers are alarmed lest the next United States Congress, as reprisal for the pork prohibition law, increase the duty on their goods. Of the $7,500,000 worth of hosiery imported into the United States annually Germany alone sends goods valued at $4,500,000.

—Work was begun on Monday of last week upon the Tehuantepec ship railway projected by Captain Eads, the father of the Mississippi jetties.

—A religious riot between Greeks and Arabs at Port Said, Egypt, resulted in the death of many persons. The Greek church was protected by British troops.

—From London sources it is reported secret negotiations are proceeding between Great Britain and the United States for the extradition of many persons charged with murder in Ireland.

—Patrick Delaney and Thomas Caffrey pleaded guilty at Dublin to being present at Phœnix Park when Cavendish and Burke were murdered. Both men said they were forced into the business at the peril of their lives; and Delaney maintained that Brady and Kelly were the actual murderers, and that he was at one time instrumental in saving Judge Lawson's life. Both were sentenced to be hanged on the 2nd of June.

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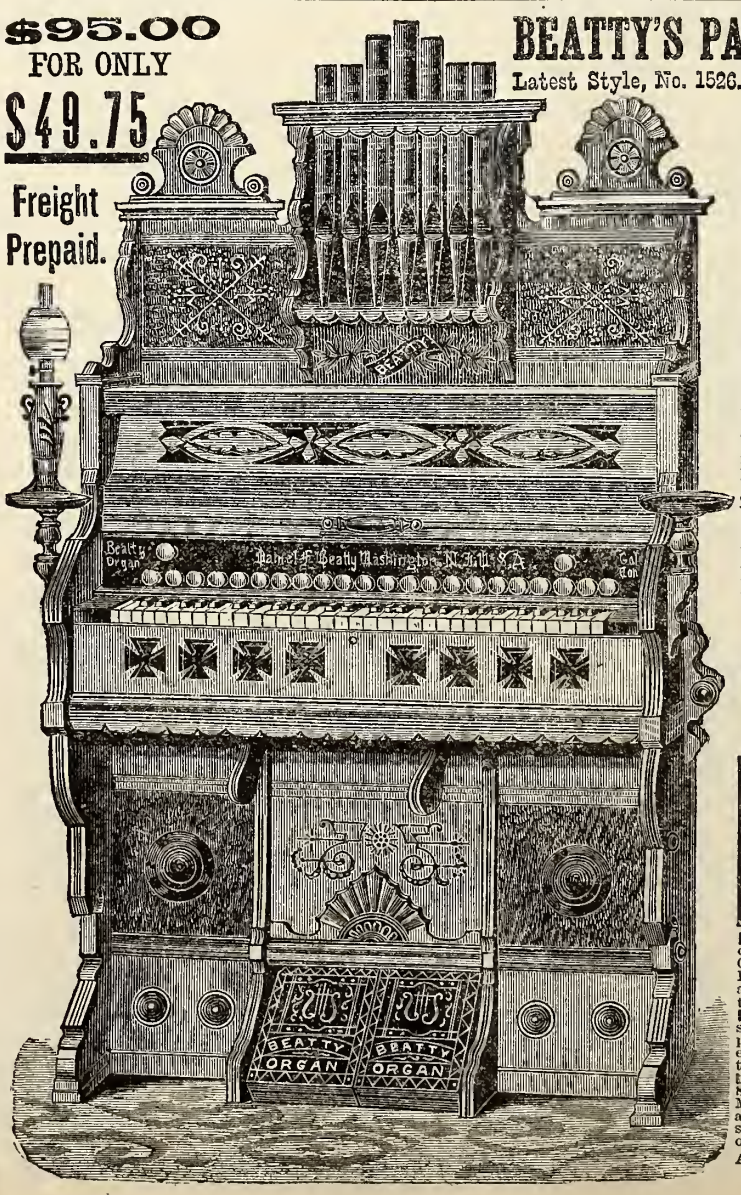


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NOTES OF THE WEEK.

The storm centers last week swept further north and with less fury and destruction than in Mississippi. Wednesday afternoon and evening part of Iowa, southern Wisconsin and northern Illinois suffered from a rainfall of unusual severity, attended with high wind which prostrated buildings in many places, demolished a church in Evanston, near this city, and upset a schooner in the lake. The loss of life was very small, and of property will be chiefly felt upon the farm lands. On Sunday evening a tornado swept through part of Kansas City, demolishing buildings for a distance of two miles in a narrow path varying from one to two blocks in width. Singularly but three fatalities were reported, though several persons were mortally injured. Perhaps the most considerable indirect loss was to lake navigation. Chicago river became suddenly, from a sluggish tide of filth, a full and powerful currrent into the lake. A big lake steamer became unmanageable and swung around with the force of the stream, completely blockading it. It was finally got loose, when another propeller was swept into the same position by the strong current, and the two completely stopped navigation for nearly three days, though thirteen powerful tugs and six propellers joined their titanic strength to release the imprisoned steamers. The delay to the shipping is considered equal to a loss of $400,000.

The State legislatures of New Jersey, Pennsylvania, and Michigan have refused to submit the question of constitutional prohibition to their constituencies. The Ohio voters have two propositions submitted, either of which may be voted or both rejected. Both repeal the present clause in the constitution forbidding license, and the first substitutes "regulation and taxation," that is, license; the second is entire prohibition. This arrangement looks like a political trick. The attorney general of the State decides that each individual voter may cast his ballot for both these propositions, or against both, or for one and against the other. If Ohio shall rise in her might she may throttle this infamous business, only let sufficient care be taken that no Masonic tricks be attempted as in Iowa to defeat the will of the people.



HON. S. C. POMEROY.

Governor Sherman, of Iowa, say the papers, "is conceded a re-election by many of his most intelligent opponents. His attitude on the prohibition question is conservative enough to command the support of all Republicans." If the temperance Republicans will inquire they may find that this commendably conservative attitude, which Gov. Sherman has assumed and hopes for re-election thereby, is no unimportant element in the drawbacks they meet on the way to constitutional prohibition. The supreme court has just decided again against the measure as passed. We do not wish to misjudge the court, but possibly a popular enthusiasm such as Gov. St. John of Kansas maintained, would have effected their decision. At least, had Iowa had a St. John for chief executive, none could doubt the complete triumph of prohibition. Sherman, loaded down with the obligations of thirty-three degrees of Freemasonry, and compromised by the affiliations which the lodge compels, can no more be depended on to lead his State to victory over the saloon curse than Albert Pike himself, who is his immediate superior in the lodge. Look to this, Iowa!

In Illinois the legislature had reached last week the high license bill, and several independent and candid men among the Democrats having taken an honorable stand for the measure, as an improvement upon former acts, it is likely to pass. Another bill is before the Illinois legislature intended to make drunkenness odious by imposing a fine or imprisonment upon the man who drinks to intoxication, the fourth offense being punished with imprisonment for a year. There are not a few drinking men whose good resolutions would be wonderfully fortified by a wholesome dread of punishment if such a law was enforced, and the vicious habit of treating would receive as great a check as from a statute aimed directly at it. But these measures are but temporary expedients which provide either for the collusion of the State with crime, or for an experiment which may work injustice and moral ruin to many men. Entire prohibition is the law of reason, of justice and of love.

The papers have for a few weeks told us of frequent arrests of young boys on their way West, bold and bloody deeds in their fancy and a walking arsenal without, the end of their journey being the extermination of Indians, robbing of trains, and a freebooting life in general. Without an exception their inspiration for such a life was the cheap, trashy boy's weekly papers, the life of the James brothers, or such vile stuff. These cases are arousing some attention from the teachers and guardians of children. At Cleveland the managers of the public library have banished the novels of Miss Evans, Mrs. Southworth and Mrs. Holmes; and it will be a reason of rejoicing when similar institutions throughout the country follow this lead, and clean their shelves of all such sensational stuff, which is ruin to mind and soul of every young person who becomes absorbed in them. A bill is before the legislature of New York making it an offense to put in the hand of a minor a dime novel or other book of fiction. The measure is so carelessly drawn that it may almost be regarded as in favor of the worst kind of trash—the cheap weekly papers. We need a prohibitory law against such stuff as well as against liquor and tobacco.

The theatrical performances of low traveling companies are of the same moral grade as the vicious literature. At Newburyport, Mass., a "Jesse James Troupe" was exhibiting lately, when one of the city pastors became emboldened to arrest them as corrupters of youth, and he has become a popular hero. He found some two hundred children under fifteen years of age attending these degrading performances, and in the court argued the case against them for two days with an audience of the best citizens of the city filling one of their largest halls. He had the satisfaction of seeing a number of the company bound over to a higher court for trial. It is not easy to see why the whole theatrical business is not also demoralizing and fit for the condemnation of the laws. The public sentiment which applauds the breaking up of a James Boys' troupe, and yet angrily threatens Dr. Herrick Johnson, when he proves that the modern theater is a sink hole of immorality and serves no purpose but to pander to vice, is in sad need of reformation.

The Philadelphia Irish convention evidently did not believe in seceders from Masonry or any other order. The Dublin "Invincibles," who are giving to the world the secrets of that desperate and murderous clan, are called in its resolutions "purchased wretches," and their testimony "lying averments." No doubt the fear or cupidity which led these men to reveal the secret crimes of their order were unworthy influences, not such convictions of truth and conscience as should have prevailed upon them; yet they were none the less under moral obligation to confess their revolting deeds. But the convention reprehends only their confession and the agents of the British government who drew it out; for the dark crimes of which they were guilty it has no word either of praise or blame. The spirit of the Irish nationalists has from the first been especially hostile to the informers, and in some instances has revealed a singular attitude of the Irish Catholic conscience towards the crime of murder. Father Walsh, the priest who has acted as treasurer of the Land League in this country was advised by Mr. Parnell to send aid to a widow Walsh in Ireland. He sent her $376 and explained the circumstances. Her two sons were convicted of murder; one was hanged the other sentenced for life. Father Walsh says that the widow not only knew her boys to be innocent, but even knew who committed the murder for which they suffered the penalty; yet she would not tell, preferring to let her children hang than to turn an "informer," as some "ignoble villains" are now doing.

DIPLOMATIC SHADOWS WITHOUT SUBSTANCE.

BY GEN'L J. W. PHELPS.

The presence of royal princes from Prussia and England at the approaching coronation of the Emperor of Russia means something besides a pageant. It means that England and Prussia stand shoulder to shoulder against French Jacobinism now, as they did at Waterloo some sixty years or more ago. Nihilism, that threatens the coronation ceremonies with dynamite, is a development of Jacobinism as Jacobinism was of Freemasonry.

But why should the United States be represented at the coronation by an officer of the navy and his staff? This singular action on the part of a republic towards absolute imperialism can mean only one thing; and that is a sympathy with the conservative powers of Europe as opposed to the anarchy of Jacobinism. But is there any substance in a measure of this kind coming from the United States? Let us see.

Nihilism is a secret organization, closely allied in

essential characteristics with the Masonic lodge. But the lodge is the governing power in the United States, furnishing most if not all the officers of our government. The United States, though claiming to be Christian and republican, is in the same condition that Russia would be in were all her officers appointed by the Nihilists. When therefore a navy officer of the United States is ordered to be present at the coronation of the Russian Czar, does he represent the lodge-politics of the government, or the republic of the people? He cannot possibly represent them both.

A special mission from our republic to Russia on the present occasion ought to leave no doubt on the minds of men as to what it represents, whether it is the republic or the lodge. The influence that it is to exert on the important occasion is a *moral* influence, and no doubt therefore should be left by it upon the minds of men as to whether the United States can remain a nest of secret societies and still give a solemn expression of national sentiment *against* such societies. We Americans ought to know who is to have the credit of this diplomatic movement, our party which opposes secret societies, or the Republican party which is run by them. The Republican party should not be allowed to play fast and loose in this way any longer, and put an innocent face upon the lodge, as if it were the pious and honorable institution that it pretends to be. If the United States can oppose secret organizations at St. Petersburg, and at the same time foster them at home, there is evidence of a frightful degree of insincerity, which cannot fail to prove dangerous to the republic; for without perfect sincerity republics cannot exist.

Brigham Young, a Mormon Mason, was made governor of Utah by the Christian government of the United States, and received thereby an immense accession of moral support in practicing his deceptions upon the people of northern Europe. The question now is whether the moral force, or the substance of this diplomatic movement of our government in Europe, shall go to the benefit of the Masonic lodge or to that of the American party which is instituted for the especial purpose of abolishing the lodge. Shall the lodge be allowed, as the Mormon leader was, to make use of the moral power of a Christian republic for its own benefit?

This measure on the part of the government should encourage our American party to maintain its ground with firmness and determination. We should make no compromises nor concessions, but exact the full amount of deference that is due to our principles. Our American party represents the American republic, which no other party does; for the two other parties are mere Ku-Klux and Masonic lodges, operating under popular party designations. These lodges are two secret, irresponsible parties, as Nihilism is a secret political party; and their pretences to charity and piety, and other religious attributes are either preposterous errors or monstrous insincerities, under which no government can stand. When secret societies take to dynamite, it is time for every good man to discredit their religious pretensions.

DOING EVIL THAT GOOD MAY COME.

BY H. H. HINMAN.

In one of the growing towns of Iowa, I was sitting in the parlor of an excellent Christian lady when two other ladies called to solicit aid for the "Presbyterian Social." They were much interested in missionary and other Christian work, and were devising plans for its enlargement. In addition to the substantials and delicacies of the table, they had advertised an especial attraction for the evening, which would surely bring the crowd. It was a *wheel-barrow race* in the basement of the church, in which the smallest lady was to wheel the largest gentleman. This at ten cents a sight, would doubtless bring quite a little sum to their treasury, and help out the salary of the pastor. Like Saul of Tarsus these ladies "verily thought they were doing God service." They had never stopped to consider the practical influence of such an exhibition on the minds of the young who had gone to the house of God to mingle with his people. The only thought of the poverty of their treasury, the unpopularity of their church and the great need of enlargment in all their methods of usefulness.

If I had told them that they were fostering frivolity and worldliness instead of piety, and that those who did evil that good might come were "justly condemned (Rom. 3: 8) they would have thought me unkind; and yet such is the fruit that is apparent to all who look at the condition of the churches from the standpoint of the Gospel of Christ.

I met a amiable and cultured young man, a member of Dr. Buddington's church in Brooklyn, and an active worker in the Y. M. C. A. He was much interested in Christian labor, but could see no harm in dancing, card-playing or theatre-going, etc. He told me that he and his friends danced in the parlor of their pastor and with his approval; and that as a rule they had dancing at the meetings of the Sunday-school teachers. He thought much could be learned at the theater, and cited the example of some prominent Congregational ministers who attended. As to a social game of cards he saw no special harm.

This young man was not a Freemason, but despised the whole system, and yet with his ideas of religion, there was no good reason why he should not be one, or be anything else to which inclination might lead him.

The trouble with the churches is the pernicious doctrine that "the end sanctifies the means" and that Christianity is only a modified form of selfishness. The remedy is in insisting on the words of our Lord, "If any man will come after me let him deny himself, take up his cross daily and follow me."

FIFTY THOUSAND MEN.

BY ELDER NATHAN CALLENDER.

What the emergency? What the work? Who wants them? What the pay?

One question at a time and we will answer. The emergency is, that while the land is full of ministers, churches and religious journals, they are devoting themselves to the duties of paying "tithes of mint, anise and cummin while they omit the weightier matters of the law, judgment, mercy and faith." These teach the duties (?) of fashionable life, and petty rules of etiquette, while they ignore and even snub the momentous moral issues that hang like burning mountains over the people.

Take an example. In the paper evolved from the peerless and grand old *American Baptist*, not we believe a "survival of the fittest," we find quoted from the *St. Nicholas*, a piece condemning eating pie with a knife, etc. This grave lawgiver says, "If games are proposed do not say that you will not play," etc. This saintly counsel is repeated from the *St. Nicholas* by a retrograde sheet while it has refused to publish on one of the gravest moral questions now pending in the world.

Men are not needed to herald the stale trash admired and worshipped by the world. The press, secular and religious, and even the church and pulpit, will unite to blow the chaff full into our faces while starving souls echo the sentiment, "What is the chaff to the wheat saith the Lord?" The world needs, the church needs, God needs fifty thousand men, yes *men*, to "go forth weeping, bearing precious seed, (not chaff) that they may in due time return again with rejoicing bringing their sheaves with them." Men who disdain to curry popular favor, who, if need be, will say to a king or despot, as the Baptist to Herod, Elijah to Ahab, or a Nathan to David, That is thy sin, and Thou art the man. God's call for men in this time-serving and apostate age, is ten thousand times more imperative than the great Lincoln's was when a nation trembled over an abyss and plead for 300,000 patriots to rescue her from impending doom. God wants just now fifty thousand cross-bearers to shame the millions of catering, policy-bound, party-struck, money-led, honor-coveting souls, which adorn (?) state and church. Such moral patriots as God calls to the front are not likely to be Ahab's favorites, or guests of Jezebel. Better a thousand times to keep company with God as Enoch and Elijah, and with God-sent ravens, which bring in due time food to the hungry, from a safer supply train than wicked despots can boast. If we would gravitate upward we must fear God *enough* to fear man *none*. Such men as God wants, will not stultify conscience for the sake of a little pottage, and sell their eternal birthright that they may banquet with human beasts, like Ahab and old Belshazzar. It would be no tragedy to be translated as were Enoch and Elijah.

Having answered the questions, what the emergency and who wants men, we proceed to consider the work and the pay. The work is light. Jesus says his "yoke is easy and the burden is light." But it is work and not play and pleasure seeking. A poke would better suit the character of thousands in the churches. But a poke is not used to work in. A yoke is. Jesus has constructed it and it is a perfect fit. He never overtaxes his laborers. He works with them and is always kind and impartial. He requires what every good manager requires, simple industry and implicit obedience, "We then as workers together with him beseech you also that ye receive not the grace of God in vain."

The final question is, What is the pay? Though a real patriot, when he enlists for Christ, will not, perhaps, think of the reward, yet we want to say right here, Christ's laborers are the bravest, most loyal, best armed, best supplied and best paid army known to history. It is the only army never conquered and the only one to which the word conquer is too feeble a term to express its conquests.

Thompson, Pa.

MASONIC HYMN.

FOR OPENING THE DEGREE OF PERFECTION.

(*Developed from Webb's Monitor.*)

Of priests and kings,
And such old things,
Let old wives preach and prate
Your Hiramite,
With dynamite,
Will blow up church and state.

Throne and crown
Shall tumble down,
And capital must fall,
Your Hiramite,
With dynamite,
Shall soon explode them all.

Then let us sing
Long live the RING!
And blow up all the past;
Your Hiramite
With dynamite,
Shall rule the world at last,

(*The lodge is closed with three times three.*)

ANON.

ODD-FELLOWSHIP EXCLUDES CHRIST.

It excludes him from its creed, requiring only a belief in a Supreme Being. If there is any reason why an Odd-fellow should believe in God there is an equally strong reason why he should believe in Christ. Any heathen could subscribe to a creed that testifies only to a belief in God, but the Christian does not believe such a testimony sufficient. Such a creed is deistical. It may mean one God to one man and another to another man. It may mean Baal, Adonis, Osiris, Jupiter or Mammon. If a Christian can subscribe to such a creed, which ignores Christ, he could join a Jewish synagogue, where they require a belief in God, but not in Christ, or a Unitarian church, or a Mohammedan church. Yet to hold membership in a Christian church and a Jewish church at the same time would be considered sufficient ground for discipline. It is no better to omit a recognition of Christ than actually to vote against him—in either case he is denied that honor which is due him.

It does not answer this objection to say that the order is not religious and doesn't pretend to teach religion. It does have religious ceremonies, prayers, hymns, burial service, moral homilies, etc. Now if Christ is left out of the order, what kind of religious ceremonies must it have? It cannot be Christian, because Christ is excluded, hence it must be a worship which is not Christian.

It cannot be said that Christ is omitted from the creed and afterwards introduced in the worship. It will be shown hereafter that he is omitted *wholly* from the lodge. The very object of omitting him from the creed requires that he be wholly excluded. There are many—perhaps the majority—who have never submitted to the Lord Jesus, they do not wish to submit to him; some of them profess not to believe in him. It is to accommodate this class of Odd-fellows that the lodge rejects him. They love the praise (patronage) of men more than of God.

Besides omitting Christ from its creed the lodge omits him from its symbols. The brazen serpent is one of the symbols of the lodge, but in place of allowing its proper significance as a symbol of Christ, it is called a symbol of wisdom! In like manner throughout the whole teaching of the lodge, the very place that Christ ought to occupy he is excluded from. In no place is the candidate told of the Saviour of the world. There is much talk about the teachings of Odd-fellowship and about what the order can do for a man, in elevating him, but not a word about what Jesus Christ can do for him. This is a fatal omission. It is not necessary to pass resolutions against Jesus to show that the lodge is against him. Mohammed, Confucius and Brigham Young never voted to antagonize Jesus, but there is no question that if their teachings prevail Christ would be forgotten. The triumph of Odd-fellowship would not bring the triumph of Christ's kingdom, but the contrary.

Christ is omitted from the prayers of the lodge. The first prayer of the ritual begins, "Thou King, eternal, immortal and invisible! the only wise God our Saviour;" and ends, "This we ask in humble dependence upon, and in most solemn adoration of thy one mysterious and glorious Name." This comes the nearest to a recognition of Christ of any of the prayers, having the expression "our Saviour," but it it is intended to refer to Jesus Christ it would be objectionable to many Odd-fellows. Its very remoteness of allusion shows how constrained it would be to call

it a recognition. Beyond this prayer there is no remote allusion to the Saviour. The Sovereign Grand Lodge, meeting in Baltimore in 1882, prescribed two forms of prayer in neither of which is there any recognition of Christ.

The Saviour is omitted from all the "charges" of the order, the very place where the candidate ought to be told of the only way of salvation. Although the candidate is taught some lessons about death, the resurrection, immortality and our duty to God, in no case is the Author of life and immortality and the resurrection brought to his mind. It is tacitly implied that Jesus is not needed. He is a character that figures in sectarian churches, but not in the universal religion of Odd-fellowship.

Christ is omitted from the degree of "Truth." He said, "I am the way, the TRUTH and the life," yet this order teaches the truth without him. In fact the institution does not recognize the Saviour. This constitutes the one great objection to the order.

If the Lord should come he could not enter an Odd-fellows lodge because the lodge considers it more important to have the Lord's enemies than the Lord himself.

O Christian! how can you call yourself the Lord's friend and submit to this indignity. The Jews who first crucified him were unwilling to give him his proper place as religious leader. His enemies ever since have been slighting him. He is wounded in the house of his friends. His honor is taken away, his authority is denied, his name is blasphemed, his office is abolished or given to another—and men, called *Christians*, submit!

Some men excuse this by saying the order is not religious, yet it does have religious service in which Christ is entitled to a place but receives it not. Others apologize by saying it teaches the principles of of Christianity; but what are the principles without the Saviour himself? It is merely robbery. It is borrowing his teachings to honor an institution that rejects him! Others argue that it does not actually oppose Jesus, but only says nothing about him. "How shall ye escape if ye NEGLECT so great salvation?" But the majority do not trust their own judgment, they rely on the fact that *other good men* see no harm in the institution, This is "running with the multitude to do evil." When the crowd cries "Hosanna," casting their garments in the way, these men shout the loudest. When the same crowd cries "Crucify him," they echo the cry. They profess in the prayer-meeting to love the Saviour and go to the lodge to swear solemnly to a creed from which he is excluded. No wonder there is leanness in the churches. This great iniquity must be put away.

SHORT SERMON.

TEXT: *Why was this waste of the ointment made?*

MY BRETHREN:—There is a class of men who seem to be very devoted to the interests of the poor, and especially of poor widows and orphans. They cannot bear to see people lavish their precious gifts upon the church; and think it better to give what one has to give, to the poor, instead of paying for sermons and hymns, etc. Why give one's nice things to bishops, and clergy, and deacons and not to the poor?

My friends, I do not doubt that these men give of their means to the poor. Doubtless after some of them have made hundreds of thousands of dollars out of widows and orphans by one single speculation, they may have given five hundred, more or less, to some widow. It was to this class of men who are so greatly interested for the poor that Judas Iscariot belonged.

My friends; you all know that a class of healthy, practical, pork-eating men called Freemasons have set up a lodge, or place of deposit, a kind of purse, similar to the one of which Judas was the keeper, designed to receive money for helping the poor and needy. These men think that it is not necessary to bestow precious ointment upon the church; but that it is quite enough to put their money into the lodge. They still go to the communion as Judas did; but like him also they go to the popular organizations of the day whose money is given as bribes for betraying Christ. As Judas went to the organizations of the synagogue, the Pretorium, and the high priesthood to offer up the Redeemer of mankind for money, so the Freemason affiliates with secret organizations, Klu-Klux, Fenian, Mormon, Molly Maguire, etc., which are leading Christ to a second crucifixion.

My friends; where will you bestow your money; in sweet-smelling savors upon the church, or will you put it into the lodge, which is set up as the poor man's especial friend, and which is therefore very much better than the church? On the one hand stands the church, as it has always stood, asking for your precious ointment; and on the other hand stands the lodge labelled in large letters, FRIEND OF THE POOR. Now, to which will you give your money?

My brethren; the man who will give money to the poor through the lodge and not through Christ, or in preference to giving it through Christ, is in a dangerous way of making a grave-yard for poor strangers at the expense of Christ's betrayal. LOGIC.

CALMNESS OF TRUTH.

All truth is calm,
Refuge and rock and tower;
The more of truth the more of calm,
Its calmness is its power.

Calmness is truth,
And truth is calmness still;
Truth lifts its forehead to the storm,
Like some eternal hill.

—*Horatius Bonar.*

A NEW VOICE AGAINST THE SECRET ORDERS.

We desire to set forth briefly the erroneous attitude of many of the members towards the Christian church.

They stifle the spiritual voices, and painfully endeavor to satisfy the demands of religion by hugging a skeleton of morality, and communing with a soulless benevolence.

They exalt themselves to the grade of the church, but that is not a great height to ascend since they do not recognize, and often deny, the divine origin of the church. To humanize that institution, with its heavenly promises, sealed by the blood of the Son of God, is high iniquity. How dare any one touch the bride of Christ with hands steeped in sin?

They are always on the defensive, vindicating themselves before they are attacked, thus raising the suspicion at least, that they are inwardly aware of deficiencies and would hasten to cover them with senseless platitudes.

It is really amazing that truly rational men will boast that they make a substitution of the order for the church; even more, some claim a superiority for the order. If the church is not infinitely higher than any human society, she does not deserve the consecration of any man's life. We challenge the right to existence of any organization which does not cheerfully and reverently subordinate itself to the Christian church.

There is an awful peril in trifling with God's promises and warnings. There is a tremendous hazard in laughing down the soul's cry and feeding it upon the husks. Therefore, the church or the order, heaven or earth, God or the world, light or darkness, which?—*Christian World.*

THE SONS OF MALTA.

The Louisville *Courier Journal* is responsible for the following sketch of that branch of the Masonic system which has the repute of being influential in hatching the rebellion of 1860. The account is credible, for the lodge-drill here described might well form a recreation for plotters of treason and war:

Just a quarter of a century ago a secret society, known as the Sons of Malta, sprang suddenly into existence in the city of New Orleans. The original object of the organization was the capture of Cuba, and many prominent military men of the South were the leading spirits in the movement. For reasons which the writer is not at liberty to divulge the filibustering plans of the order were adruptly squelched, and soon thereafter a well-known newspaper man, who had been initiated, conceived the idea of making "some fun for the boys." The whole business of initiation, etc., was transformed into a series of the most stupendous sells, practical jokes, and outrageously comical proceedings ever dreamed of. The order spread rapidly all over the Union. It was generally believed by the outside public that the Sons of Malta was a benevolent society, and to foster this belief frequent lengthy notices of charitable deeds performed by the order were published in the newspapers all over the land. Meetings were held weekly, and there was so much solid fun to be enjoyed that nothing short of a death in the family would deter a member from attending; therefore in many places the membership was so great that the utmost difficulty was experienced in obtaining lodge-rooms of sufficient capacity.

Candidates for initiation were ushered into the hall where those who were already members were arranged in rows, each covered from head to foot with a white or black gown, in which was cut small holes for the eyes and mouth. With this garment on the identity of the wearer was perfectly concealed and the candidates who were initiated at one time did not know whether they were in the hands of friends or strangers.

To each candidate the "master of ceremonies," in a most impressive and pleasing manner, stated the objects of the order, and told how the brotherhood came together with one aim and one understanding. "We are bound together," he said, "by the ties of love, confidence and charity for one another, strengthened and solidified by the cement of confession. We open up the secrets of our hearts in the hearing and presence of each other. We are all sinful creatures and confession is good for the soul. Our good deeds speak for themselves and our bad deeds are recorded, and in due time these records are burned and the ashes are all that remain of a dead and forgotten past."

Then the candidate was asked if he was willing to leave the sinful world behind, and enter upon the new life? An affirmative answer, and the initiation began. He was immediately blindfolded, led to a step-ladder, and told to ascend and seat himself on the top stair with arms folded. This was the position each had to occupy while undergoing the ordeal of a "confession" of his misdeeds. He would be led along by adroit questioning until he made what was regarded as a "clean breast" of his moral shortcomings. When a particularly rich or unexpected admission was pumped out of him, a deep, sepulchral voice solemnly exclaimed:

"Re-c-o-r-d it!"

And immediately a heavy blow was struck upon a big drum to drown the irrepressible laughter.

If a candidate gave evidence of a desire to conceal anything he was given to understand that the inner secrets of his soul were known to the order, and to hesitate in giving them would be an unpardonable crime in the eyes of the brotherhood. This would suffice for many, but the majority would of course hold out and refuse to answer some indelicate question, liable to lead into a channel that might involve him in a disagreeable confession. And all through this was exactly what was aimed at.

In such cases an intimate friend of the candidate would pass up to the master of ceremonies on a slip of paper a point of two in some questionable transaction of the applicant's life, and this would prove the key to unlock the secret recesses of his heart. Then would the master say, in a tone of rebuke:

"The record of the order show that upon such a day, in such a year, while you were in the city of Cincinnati you did thus and so." Then in a tone mildly expostulatory he continued:

"My friend—would I could call you brother—as I have said before, all your misdeeds are known to the order to which you are seeking admission. While crossing the portals which separate our brotherhood from a wicked and siuful world, and while about entering upon a new life, and breathing a purer atmosphere, you have ungratefully tried to deceive us. For this you are to be punished and thrust back into the wickedness you are so loath to leave behind.

"Sir Knight, summon the council of ten and take the recreant before that tribunal for punishment."

Then to the candidate, in a saddened tone of voice:

"Sir, there is but one way in which you can redeem yourself in the eyes of the brotherhood—make a full and complete confession."

The feeling that their secrets might actually be in possession of the brotherhood, and an indefinable dread of what that council of ten might do in the way of punishment, invariably unlocked the mouth, and some of the most sedate citizens—men of good character and standing—were forced to own up to moral transgressions they would not care to have appear in print.

The candidate was then asked if he could swim. If he answered in the affirmative the reply was: "Let us see you." If in the negative the answer was: "We will teach you." Still blindfolded, he was marched to a far corner of the room, where a stream of water from a faucet kept up the delusion of a prospective bath, and commencing to disrobe for the plunge. Four strong brothers then seize him, and with a toss placed him with his stomach resting on the top of a high stool and told him to "strike out." The delusion was so great that the poor victim would kick and paw the air, and make the most ridiculous exertions imaginable.

Although it was a dry bath, the new-fledged brother had to be put through the drying machine This was a high, narrow box—just high enough and wide enough for a man to stand upright in. When he was in three slats were inserted to keep him in position while he was going through the drying process. The box was hung on pivots between two upright bars, and had attached to the side a crank, by which it could be readily and quite rapidly revolved. And this was only one of the little trials which the ambitious seeker after the mysteries of Malta had to undergo. He was whirled round and round perpendicularly, head over heels and heels over head, first quite slow and then with gradually increasing speed, until the breath of the human propeller gave out. The frightened fellow was then removed to an easy chair to take a rest, while further questions were propounded to him, and the sonorous "Re-c-o-r-d it!" resounded through the hall after each of his answers. He was then told to prepare for the "rough and rugged road." He was placed on all fours, and, by prodding from the rear, forced to crawl through a long iron boiler, on which the men were hammering; thence up a rough incline to the top of a pedestal twelve or fifteen feet high, from which he was shoved into a large blanket made of sail-cloth, with hand-poles for ten men on a side. Then he was sent flying to the ceiling. Down he would come and up he would go at the rate of thirty times in sixty seconds, and such a shaking up as the poor fellow experienced cannot be realized by those who have not been similarly favored.

And thus the "initiation" continued until the resources of the lodge were exhausted; one grand sell followed another in rapid succession, each one more stupendous than the one preceding. Finally, as a grand wind-up, the candidate was informed that in view of the fact that he had suffered so many indignities and passed through such a trying ordeal, the lodge had decided to confer upon him the honorary title of G. R. J. A.—judge, or colonel, or general so-and-so having resigned the position in his favor.

With a lengthy and florid speech from the master of ceremonies, and a deal of adulation and mock tokens of respect from the now unmasked members of the order, the candidate was presented with his credentials, which it was made obligatory upon him should be immediately opened and examined. Hastily the "great seal" of the order would be broken, the certificate taken from the envelope and opened, when the victim would discover the picture of a jackass in bold relief, with various accoutrements and accomplishments, and would pocket his credentials and his chagrin amid the roar of the frolicksome gang that surround him.

This expose could be greatly extended, but enough has been given to let those in Louisville, who were members of the "noble order," know that one of the G. R. J. A.'s has been "given away" their cussedness.

JOSEPH COOK'S LATE UTTERANCE UPON SECRET SOCIETIES.

EDITORS CHRISTIAN CYNOSURE:—Joseph Cook, a modern savan in orthodox religion and science, and the greatest living opponent of infidelity and atheism, has recently added to his immense stores of knowledge by a journey of observation to different nationalities around the globe. The Congregational Club of Chicago, numbering one hundred and eighty members, recently invited Mr. Cook to a collation in his honor, made at the palatial Palmer House in Chicago. The members of the Club and their invited guests, amounting to over four hundred persons, sat down to the finely furnished tables. After supper, Prof. Fisk of the Club arose, and standing upon a dias prepared for the occasion, introduced Mr. Cook, who delivered a most telling address upon the question, "How shall American cities be governed without elevating to places of power the scoundrel classes?" It had been the misfortune of Chicago at the last two annual elections to behave itself in such a way as to give occasion for starting the foregoing question. It had been announced by Prof. Fisk that Mr. Cook would answer any questions written and sent up to him, and that at the close of his address he would turn his attention to his interviewers. Many questions were asked him. He answered them in a very direct manner. Among other questions upon the subject of government was the following:

"Do not the members of secret combinations who have sworn to mutual aid and protection, and who are interested in elevating to posts of trust and power their own membership, threaten the well being of city, State and national governments?"

Mr. Cook answered in a very emphatic manner substantially as follows:

"I have no sympathy with secret societies. In despotic governments there may be some reasons for such societies, for the laudable purposes of mutual protection against tyranny and oppression. But in a free government like our own, they have scarce an excuse for existence. I would not be as ultra as some. I would not say that all who belong are bad men, but it were better that even good men be not associated in such a manner. It is not fruitful of that broad and generous spirit of brotherhood which should exist between the members of community. I do abhor the selfish, clannish spirit of secret societies." (Applause.)

It will be observed that Mr. Cook was asked a question about "secret combinations," and began his answer at once by expressing his disapprobation of "secret societies." By this it may be inferred that he has his eyes open to the real question, and not simply to trades-unions—one of its phases. The spirit of the meeting was also expressed by not a little clapping of hands at the conclusion of his remarks.

It is known to the reading public that Joseph Cook is the most widely read and most highly honored speaker of the English speaking tongue of the present generation, and his themes are chosen from the most vital topics of religion and civil government. He speaks much for the disenthrallment of the human mind from error, and for elevation of the masses. His Monday lectures before crowded audiences in Tremont Temple, Boston, are circulated wherever the English language is spoken, and many of them are translated into the provincial tongues of Europe. Well, what of it? you may ask. Just this. Mr. Cook is no fanatic. He does not speak from associating with "fanatics." He is no "hobby rider." He would not get upon one if he had an opportunity. He speaks from his own unprejudiced studies upon the subject. He has no financial or denominational ends to serve. He has no friends to please as a reason for saying that he disapproves of secret societies, and that he abhors their selfish and clannish spirit. If Mr. Cook, in his unbiased wisdom has this opinion, as he does, may it not be well for other Americans to look into the same subject, without fear or favor, and candidly canvass the grounds for and against these societies? An honest and faithful inquiry after truth will hurt nobody. Upon it much depends for two worlds.

L. N. STRATTON.

Wheaton Theological Seminary, May 9th, 1883.

The beginning of a daily edition on the Sabbath by the *Inter Ocean* has greatly widened the distance between press and pulpit. That paper some three years ago took a vote of its subscribers upon a Sunday sheet, and the result was an indefinite postponement, since a heavy loss would surely follow of conscientious readers, who preferred that paper for the only reason that it respected the Sabbath. The first number of its Sunday sheet is a disgrace to journalism, a mixture of vulgarity and immorality. Truly pious men, whether in the pulpit or out of it, could have but few points of fellowship with the managers who are responsible for such violation of common decency and the laws of God.

General Grant says that, when in China, he was shown a piece of land which had been under cultivation every year for five thousand years without deterioration of the fertility of the soil.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President
JONATHAN BLANCHARD
OF ILLINOIS.

For Vice President,
JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

TO AMERICAN VOTERS.

TWO VASTLY IMPORTANT COMMUNICATIONS.

WASHINGTON, D. C., April 16th, 1883.

President Blanchard,

MY DEAR SIR:—I am just in receipt of your letter of April 14th, in which you speak of the purpose and desire of friends connected with the American Party to concentrate their votes in 1884 upon some suitable candidate representing their principles, and asking if my name might be used, etc.

This is to say that if there be *unity* of action and purpose in that direction, and the party decide in convention that such a course is the wisest and best, I shall not feel myself at liberty to refuse the use of my name.

Presuming, however, that other and better counsels will prevail, I content myself by subscribing yours very cordially,

S. C. POMEROY.

LETTER OF WITHDRAWAL.

I am thankful to the Party for nominating me, and am neither insensible of the honor nor indifferent to it. But before I was nominated I had written General Neal Dow and Governor St. John, both of whom in very friendly letters declined the nomination. We failed to receive Senator Pomeroy's answer to our nomination of him as Vice President, and I did not write him. Finding here that he wrote accepting that nomination, which letter never reached us, I at once wrote him the note to which the above is his prompt reply. Therefore, thanking the American Party for my nomination at Galesburg, and its confirmation and endorsement in several States since, I hereby respectfully and positively withdraw my name from the canvass, to take effect from and after the next national conventional of the American Party. My reasons for this peremptory withdrawal are found in the sketch I have written of Senator Pomeroy. Till our next convention my name stands. And now let us *move heaven and earth.* The chances are that Pomeroy may be elected in 1884. May God grant it. Yours in Christ,

J. BLANCHARD.

POLITICAL CURIOSITIES EXPLAINED.

One more entry to make against unveracious Washington reporters. The items quoted last week respecting the President hunt in Washington appeared in similar form in other papers than the *Inter Ocean.* Secretary Stoddard called with Mr. Pomeroy upon ex-Senator Robert Bruce, of Mississippi. They were cordially received. Mr. Bruce is a colored man, but has never been connected with any secret society as he informed his visitors. They conversed freely with him respecting the origin, principles, objects and prospects of our reform, especially in its political phase.

Mr. Bruce listened attentively and remarked, "I have listened with the deepest interest to what you have said."

Then followed a somewhat promiscuous conference, writes Bro. Stoddard, in reference to the condition of politics in the South, etc. When asked to identify himself with the American Party Mr. Bruce replied, "I am not ready to leave the Republican party," and referred us to Mr. Douglass, saying, "he is an older man and has had more experience than I." Bro. Stoddard continues:

"How the 'innocent' reporters obtained the information which lead them to commit such blunder as to say that we were hunting Presidential candidates and proposing to put men in nomination on sight is not known to me. Representatives of the press have called on me, but to none of them have I stated or intimated anything of the kind. There is evidently considerable trepidation in the camp and a desire to learn all possible about what is to be done in this building; whether the American Party is going to start an organ in this city, etc., etc., but I can of course not give any information that I do not myself possess."

A LESSON IN VOTING.

Degraded as are the Indians of New Mexico, even the best of them, we are not so much more civilized that we may not learn wisdom from some of their customs. Miss Willard, the temperance worker, now traveling in the far West, writes back commending the elections of the Pueblos thus:

They have a very simple form of election among the Pueblos, one that might with propriety be recommended to the politicians of Gotham. It is this: The mayor of the city is chosen once a year. He cannot have a second term.

On the morning of election day the outgoing mayor nominates two candidates for the succession. One of these goes to one end of the field, the other takes his station opposite. Every man (why not every woman, too, pray tell?) goes to the candidate of his choice and literally "stands up for him." Rapidly the lines lengthen on either side. The old men of the tribe count the number in each and thus the election is absolutely without fraud and, best of all, they can dispense with caucuses!

QUESTIONS IN MORAL PHILOSOPHY.

Mohammedans call Christians by the contemptuous term of "Christian dogs;" Freemasons call them simply dogs, or "cowans," and the Mormons call them "gentiles." All three of these sects—Mohammedan, Masonic and Mormon, are deliberate, determined, treasonable conspiracies against the majesty of the Lord of the Christians. Under these circumstances four men, to wit, a Christian, a Mohammedan, a Freemason, and a Mormon are up for office.

Now the question is:

First. Has a real, true Christian the moral right to vote for any one of the last three candidates named?

Second. If the Christian really believes in his heart that "Jesus is king," does he not commit an act of moral treason against the king by voting for a Mohammedan, a Freemason, or a Mormon?

Third. Is it morally possible that a Christian people can be blessed under the rule of a President elected by Freemasons?

Fourth. As three-fourths of our Presidents, at least, for the last thirty years have been members of the lodge, and as all of them have been under the influence and control of the lodge, is it not about time for a moral people to take that "sober second thought which is always right?"

COMPROMISE.—The history of our country is against the policy of compromise. The attempt to harness Slavery and Freedom side by side to the chariot of State, the Missouri Compromise which arranged that south of 36 degrees and 30 minutes should be legal property, while all territory north of that imaginary line should be free—what were these, in the light of subsequent history, but monuments of human folly? Abraham Lincoln spoke with better wisdom when, in his debate with Douglass, he said: "This country cannot endure permanently half slave and half free. It must become all one thing, or all the other."

Politicians are mistaken when they imagine that they shape the issues for the people. It is the people, each one thinking and acting for himself, who determine what issues must be taken up and how they shall be decided. Politicians are but driftwood, borne on the surface, and indicate the direction of the current. The current itself is created by the power of truth, and true statesmanship discerns and falls in with these deeper forces working in the hearts of the masses. They only are wise whose eyes are ever upon the rising issues, recognizing the advice of Napoleon, who is reported to have said: "March in advance of the ideas of your time and they will follow and support you; march behind them and they will drag you after them; march against them and they will crush you to the earth."—*Christian Statesman.*

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has its headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited.

E. D. BAILEY N. E. Sec'y.

Mr. and Mrs. J. Tanner, Jr., have returned from the South and taken up their abode at Nashua, N. H., No. 132 West Pearl Street, where they will reside for the present. Friends will regret to learn that brother Tanner's health is not improving and that he is now barely able to keep around a little.

The new M. E. pastor of brother Gilbert's church at Birmingham, Conn., is a Knight Templar. This is sad news.

We hear of another seceding secretist in N. H., who is likely to be a valuable accession to the testifying forces of that State.

Here is a letter from a Rhode Island gentleman, which will be read with interest: "When brother Spaulding was here he showed me some papers and advertisements of which I knew nothing before. I have been deeply interested in the subject since, especially in a book claiming to expose the Temple of Honor, of which I have been a member, having joined —— lodge about ten years ago, and I do declare that as far as I have seen of it it is correct in every particular. I consider their oaths illegal, null and void, and would consider myself a traitor to my Redeemer if I withheld from the world around me the knowledge of the profane use of sacred things, the unauthorized assumption of their chiefs, the lying promises and assertions of their ritual, the blindfolding of candidates, and divesting of clothing, and the sham lightning and mock thunder practiced at the initiation. This is not exaggeration, it is the truth." This testimony comes from a reliable Christian brother who evidently means to be no drone in the hive of reformers.

Arrangements are progressing for a series of lectures at Westerley, R. I., this month.

Gen'l. J. W. Phelps has consented to give an address at the Vermont State Convention. This will be interesting news to all friends of the cause. Probably no man in the State is more familiar with the history of the Anti-masonic movement of fifty years ago and with the political movement and the legislative enactments, than General Phelps.

Mrs. L. R. De Wolf has consented to prepare a paper for the Vermont Convention to interest the women in the reform. It is evident the meeting must be one of unusual interest.

Mr. Spaulding has again returned with a favorable report of his work. He has found some ministers favorable to the reform. A Methodist minister told him that since farmers commenced to raise tobacco in the Connecticut Valley the membership of the M. E. church had fallen off one-third and he attributes it to the demoralizing effects of that traffic.

O. C. Bailey preached in the Congregational church a Dorset, Vt., one week ago, and last Friday he was expecting to lecture in Jamaica. A card from him speaks encouragingly of the prospect. He writes of a Masonic funeral as follows: "I attended a Masonic funeral in Manchester the other day. The deceased seemed to have been a high Mason and his brothers of the secret-tie obtained permission to show their white aprons to the public and boast of the false glories of Masonry. The Masonic minister read from the Masonic bible, 'From time immemorial it has been the custom of the order,' etc., etc. Of course men now-a-days are not to blame for performing such blasphemous ceremonies if they have been performed by men since that remote period!"

In the same letter is given this item about temperance: "In one town when the people were trying to stop the sale of intoxicating liquors, an officer of the law, a Mason, and a professedly temperance man, all at once found that his other business was so important that he could not find time to attend to the case brought against a brother Mason, and the case fell through. That proves the truth of the Masonic claim that 'you seldom see a Mason brought to trial!' * * * We need to press this work now because the generation that gives strength to our cause is fast passing away. I am much encouraged in the work."

HALF-WAY TEMPERANCE.

WORCESTER, Mass., May 7th, 1883.

Last evening it was my privilege to address the Reform Club of this city. I have been invited to speak there several times, but only now have I been able to do so. This Club (I am told) was organized when Dr. Reynolds brought his crusade to this city. Among the members are some excellent men, but if the reports of the daily papers are correct many of these reformers need to be reformed. A single virtue cannot thrive greatly without the companionship of other virtues, and the attempt to plant temperance in a life which issues from a corrupt heart must result in a failure.

I have never been favorably impressed with the frequent recurrence of dramatic entertainments and dances for the "benefit" of temperance, yet such things have been frequently advertised in this city. It would not be becoming to criticise honest efforts with unseemly language, but it does seem as if the churches should do more for temperance and leave less occasion for lovers of the reform, whose moral sentiments are otherwise low, to claim that they have to abandon religion in order to preach temperance. The president of this society said at the close of the meeting, "We try to make men temperate, and then we leave it to you gentlemen (meaning the clergymen) to convert them."

The audience at this meeting was good, and gave good attention while I claimed for Christ the distinction of being the wisest, most successful and most philosophical of reformers, and that he based his reforms on nothing less than a complete, radical transformation of the whole man, beginning with the regeneration of the heart and ending with perfect uprightness of life. It does not seem to me that Christians can claim less than this, or be satisfied with pretended reforms which ignore the Divine Reformer.

I am rejoiced to announce that Gen. Phelps is expecting to address the Vermont State Convention, that Mrs. DeWolf will write a paper, Rev. Messrs. Laird and Faris have already been asked to prepare addresses, and Rev. W. H. Randall is to be invited. We have also a partial promise from another lady besides Mrs. DeWolf, of a paper. We must rely much upon the Wesleyans and the Reformed Presbyterians of the State to give character to the convention. These churches have a footing in the State, and can, and doubtless will, give great aid to the cause. But there are others in various parts of the State who ought to go. In such a community as the one at Green River, where there are many friends residing near each other, if they cannot all go they could at least club together and send one or more of their number. Brethren Potter, Gates and DeWolf, will you not see to it that your part of the country is represented? Then there are those sturdy brethren at Jamaica, do not fail to have at least one from your town present at the meeting. There is always some one to go if others will help in the expenses. Then there is Brandon, from whence come Messrs. Conant and Whittemore; perhaps these brethren will not only come themselves but furnish the means for sending their worthy pastor. Every man and woman in the State who has any care for the reform should expect to share in this first endeavor to hold a State meeting. But especially should friends residing in the section of the State where the convention meets, plan to come in force and bring their neighbors. Bring the halting and doubting ones, bring all classes and let there be a general and hearty rally.

After working a week in the southeastern part of the State, Bro. O. C. Bailey will go northward again to work in the vicinity of Montpelier and see that everything is in readiness. A card from Elder Isaac Jackson, of Maine, informs us that he and his wife are going to Vermont, and will attend the convention.

E. D. BAILEY.

LITERARY.

The Highways of Literature is one of the books which, after reading, one wishes to put into the hand of all young persons just beginning their studious habits; and it is none the less valuable for the direction of parents in opening the gates to the broad fields of literature to their children. The author, David Pryde, head master of the Edinburgh Ladies' College, undertakes to lay down rules by which the reader may both select for himself the best books, and also study them in such a way that they will be of highest use in the duties of every-day life. Many books have been written on the selection of books for reading or for a library, but few will excel this for practical value, entertaining style and critical analysis of the topics discussed in the different chapters on Fiction, Biography, History, Poetry, The Drama, Oratory and Mental Philosophy. Published by John B. Alden, New York. Price, paper, 10 cents; cloth, 30 cents.

The excellent *Missionary Review* retains its place at the head of the list of missionary publications in respect to general information from all the societies. As a faithful and independent critit of the methods of conducting missionary work economically and successfully, it deserves reading in every Christian household, for all such are interested in missions. The May-June number has a second article on the great Decennial Conference in India. The differences between the missionaries of the American Board and the native pastors and churches of Armenia are presented at some length and some facts respecting the management of missionary affairs by Dr. Anderson are incidentally mentioned which should have profound attention from the churches. The New York *Independent* has also been doing good service in this matter of late. Of no less interest is an article on the relations of Mission Boards and local presbyteries and the advantages of giving the latter large control of the missionary work in their bounds. The review of the foreign missionary societies is continued showing by a tabulated statement the work of each; the Disciples church, the various Methodist churches, including Wesleyans and Free Methodists, and Bible Christians of Canada being represented.

Joseph Nimmo, Jr., Chief of the Treasury Bureau of Statistics, is preparing for the June number of the *North American Review*, an article on the Manufacturing Interests of the United States.

Mr. James Bryce, M. P., in his essay on "England and Ireland," in the forthcoming *Century*, mentions, among other interesting facts, that the so-called "National" party in Ireland, while it may seem to represent the nation, yet really can claim less than half the Irish members of Parliament. Ireland has in that body one hundred and four members, of whom about forty are Nationalists. Of the remaining sixty-four, about twenty-seven are Tories, nine Ulster Liberal Protestants, and the rest nominally Home Rulers and for the most part Roman Catholics, but practically (with a few exceptions) supporters of the present Liberal Government, and therefore regarded as foes by the Nationalists themselves. These sixty-four represent technically more than half the country; substantially, no doubt, they represent less; but, at the lowest computation, more than a million Irishmen are opposed to the Nationalist programme—and a minority like this, representing as it does most of the property and education of the island, cannot be ignored by the English Government.

REFORM NEWS.

THE NEBRASKA CONVENTION.

DEAR CYNOSURE:—The Nebraska State Christian Association met at the United Brethren church in Marquette, Hamilton county, May 9th, at 2:30 P. M. It was called to order by the president Rev. S. Austin, and after a season of devotional exercises, was addressed at some length by the presiding officer. On motion committees were then chosen on enrollment, on resolutions, on finance, and State agency, on permanent organization and on religious exercises, after which they adjourned to meet at 7 P. M.

In the evening the committee on organization reported a constitution and by-laws and the following officers were elected:

Pres. Elder S. Austin; *Vice presidents*, J. M. Snyder, S. E. Lloyd and J. McCleary; *Secretaries*, W. S. Spooner and E. L. Conoyer; *Treasurer*, J. C. Fye; Executive Committee: E. D. Graham, J. T. Squires and J. Smith.

The meeting was then addressed by Elder E. P. Mead and the president.

The convention met at 8:30 on the 10th and was opened with prayer, after which it was voted to employ a State agent for at least three months, and the N. C. A. was asked to aid in the work in the State. A subscription was taken for State work.

The following resolutions were then taken up, discussed and adopted.

WHEREAS, the prevalence of Christianity is essential to morality, civilization and good government; and

WHEREAS, we believe that Freemasonry and kindred societies are subversive of the Christian religion and destructive to civil equality; therefore,

Resolved, 1. That we earnestly invite all citizens and especially all Christians, to investigate the nature and tendency of these institutions and to unite with us in seeking their overthrow.

2. That secret military organizations, like Knight Templars and the Grand Army of the Republic, are wholly needless in time of peace and are a standing menace to free governments.

3. That the secret trades unions have denied to the people the right to labor except with their consent; have enforced idleness, promoted poverty, stimulated and protected murders and other crimes, and therefore ought to be suppressed by law.

4. That we commend the National Christian Association and the *Christian Cynosure*, and we especially commend the work they have recently inaugurated in the city of Washington, D. C.

5. That we approve the platform and nominations of the American party and urge a thorough political organization against the lodge.

The attendence was small, but earnest and harmonious. The report closes at 12 M. of the 10th.

H. H. HINMAN.

LETTER FROM MISSISSIPPI.

COLUMBUS, Miss., May 4, 1883.

EDITOR CYNOSURE:—I took recently a jaunt into Chickasaw and Monroe counties. I found the people ready to hear, talk and read on the subject of secretism. I found more of them opposed to it than I expected, and better posted on the Anti-masonic work. I met an Anti-mason who told me that he had once had in possession a copy of Morgan's Exposition of Masonry, and had loaned it out, and it met the usual fate of expositions; it returned no more. I passed through the towns and villages of Aberdeen, West Point, Libbe, Muldon, Artesia, and Prairie Station, and distributed reform tracts, and also on the train. No one refused them. I found some who had read anti-secret literature, distributed by some person from Okalona.

I passed through a very fine, fertile prairie region

swarming with colored people. Indeed, this part of the country is mostly peopled with freedmen. As I went from Aberdeen to Houston through the country roads I saw crowds of colored children and youths going to school. I found a good many that could read easy reading, and two that could read the Bible. They have a good many schools mostly taught by their own people. At some places I found that strong drink was doing them great injury. At Prairie Station there were two liquor shops and one store.

The terrible cyclone which visited south, east and central Mississippi in which there was great destruction and many lives lost, did not come to Columbus. I have not been in any of its tracks except near Caledonia. Two men were killed: Jack Stephenson (white), and Sam Blevins (colored); others were hurt. Caledonia was greatly injured, but the country west of it much more so. The scene of ruin is beyond all description. Gin-houses, cribs, stables, barns, and many dwelling houses lying in shapeless masses with timbers scattered around; whole farms with prostrate fences and the cattle grazing on the crops; trees torn up by the roots lying piled up in every direction; roads completely blockaded; crushed animals, shattered furniture, strown bricks, and tattered bed-clothing mixed and mingled together.

"After the wind" may the Lord send the "still small voice" of his Spirit into every heart. E. TAPLEY.

TRUTH CONQUERING STILL IN KANSAS.

SABETHA, Kans.

EDITOR CHRISTIAN CYNOSURE:—I can again report progress in Nemeha and Brown counties on the secret order question. Brothers Dissette, Coleman and myself have given a great many lectures all over this part of Kansas in the last three or four months. We have been listened to with greatest attention. We first visited the schoolhouses all over the country and then wound up in the city of Sabetha. We had here three appointments and had many Masons, Odd-fellows and Grand Army men to hear us. Brother Dissette, being a seceding Master Mason, was received as good authority. The secret fraternity kept their jewels manfully. We had the best of order and attention. Dissette spoke plainly and exposed the whole workings of secret orders in the most able and forcible manner. The common people heard us gladly also; but the ministers did not appear at one of our meetings, thinking to throw cold water on us by non-attendance; but, thank God, the day is fast going by when men of good common sense can be hoodwinked and cable-towed by an unfaithful, money-loving, popularity-seeking ministry. We have seven professed ministers of Jesus in this city; not one of them appeared on the scene.

At our last meeting the Masons themselves helped us to elect our chairman from one of their number, who is both a Mason and Odd-fellow. He filled the chair with honor to himself and the audience. Another omen of progress is that our city paper, the *Nemeha County Republican* will publish our communications; it has published twice for us. In our lectures we tried to show the power of the lodge in our courts; in our legislatures and Congress; in our churches, presbyteries, synods, conferences; and that the lodge stands under the whisky ring and holds and bolsters it up all over this nation; in short, it is the kingdom of the devil in battle array against the kingdom of Christ to try to overthrow the two great systems God has ordained for the well-being of the human race, namely, civil and religious government. But, thank God, this man of sin that has been hid away in the rubbish of the lodge is now coming to the light and is being revealed. And now, dear friends, let us work on and pray on, trusting in the God of battles till victory shall be given to Christ and his redeemed church. JOHN THOMPSON.

ONE GRIP MORE.—A New Hampshire boy initiated into the lodge through the *Know nothing* dodge twenty-five years ago, might have thought himself on the way to leave his old Democratic cronies and become a "Black Republican." The Masonic Democrats of New Hampshire have not got over that trick yet.

But if the initiated boy should have gone to the South, he would have found that all the slave-holders had all his grips, and one grip more besides, which he knew nothing about. Finding to be a Northern Mason and a Black Republican, they might hound him down, insult or kill him just as if he were a mere cowan like any ordinary

ANTI-MASON.

The Roman Catholic church has made a point of asserting that its influence has been steadily in favor of sustaining the sanctity of the marriage relation, declaring at the same time that Protestantism has weakened the bond, to which the New York *Observer* replies: "The Roman Catholic church by denying the right of marriage to its clergy has taught designedly that the unmarried state is more conductive to holy living than the married; it has exalted the sanctity of celibacy; and by its unscriptural doctrine of 'immaculate conception,' it has sought to taint the marriage state with the imputation of sin. There is no church, society, or government on earth that has so flagrantly, persistently and universally dishonored marriage as the Church of Rome."

W. S. Holland, M. D., of the *Irrepressible Conflict*, proposes that a premium be offered for the best job turned out by the liquor traffickers, at our county fairs, of Missouri, the coming autumn, in order that justice may be done this legitimate business. He proposes a $50 prize for the most complete drunkard in any county, $30 to be given for the best five years' job, and $10 for the best work of one year. A sadder spectacle could hardly be presented.

CORRESPONDENCE.

A GREAT TESTIMONY.

Occasionally one contributes a testimony to the murder of Morgan, by quoting the admission of the fact by some Mason, with or without a name. The truth is, there were more Masons in New York in 1830 and 1832 who were willing to admit the murder than there were to deny it, and to quote their admissions now seems quite superfluous. But as it is in order thus to quote, allow me to adduce the name of Col. Wm. L. Stone, editor of the N. Y. *Spectator*, and author of the Life of Brant. He was a Royal Arch Mason, and never formally renounced Masonry, but he was also a scholar and a man of candor. He had published in the *Spectator* one of the myriad reports set afloat by Masons as to the whereabouts of Morgan—the one which said that he had been offered, and actually handed over, to Brant, the young chief of the Mohawk nation. This called forth a quick and spirited letter of denial from Brant, who declared that no such offer had ever been made to him, and that he knew nothing of the fate of the "unhappy man." Stone, in his Life, quotes this letter, and prefaces it with some remarks about "that deep and fearful conspiracy in the western part of New York, which *resulted* in the murder of William Morgan by a small body of over-zealous Freemasons." Again, referring to the various methods proposed for the disposal of their prisoner, he says: "But every device for the banishment of Morgan failed, and he was buried at the solemn hour of midnight in the rocky caverns of Niagara." Col. Stone also refers to the letter as having been called out by the suggestion that he (Brant) might have been connected with what he terms "that murderous transaction." Such admissions by adhering Masons, were the most common thing in the world at the period referred to. What makes it pertinent to quote them now, I suppose, is the fact that the "hoodwink" has been drawn over the heads of a young generation of Masons, who deny, or pretend not to know of, the great crime of their fathers. G. W. H.

THE POWER OF PRAYER.

During the last two years I have written several articles for the *Cynosure*, setting forth as best I could the indispensible necessity of the evangelical prayer of agreement to the vigorous progress of the reform work; that the work was God's work; that if it was ever done he must do it, and that he will be enquired of by his people to do these things for them: that prayer is a mighty instrument divinely designed and constructed and put into the hands of Christians, and they required to use it according to divine directions; that when thus used it never did fail. Jesus used it; all the holy on earth have used it; it was never known to fail.

Brethren and sisters, I am greatly encouraged. This truth seems to be in the front of the reform. Many ask for prayers to be offered to God to help them in their struggles in putting forward the work. They ask for prayers for the agents, for the institutions, for the publications, and on all efforts to forward this good cause.

They not only call for prayers, but they say in the great majority of articles that they are praying. Oh! how my heart has been cheered to hear from all quarters. I pray God for this and that, and the other person, agent, institution, publication, or meeting. There seems to be a settled habit of the prayer of agreement all through the ranks of earnest Christians all over the land wherever the friends of the reform are found. O how I am strengthened when I kneel in prayer every day and some times many times a day, to know that hundreds of Christians in almost every State and country are agreeing with me as touching the same things. What a power it gives to each of us to know that the spirit of the Lord is leading us into the spirit of agreement! It is a great encouragement that these prayers are not only offered, but they are answered. What wonderful things have been done! They seem marvels, and they are marvels. None but God could bring them to pass. God works in us and through us while we pray, and it is because prayer is a mighty instrumentality. It is a great thing to use it rightly. It is no child's play, no holiday work—none but the spirit of God can inspire it. Our power and wisdom is nothing; our worthiness is filthy rags.

The deepest humility becomes us, and only while we are humble and keep humble can we use this divinely constructed and divinely appointed instrumentality; but when thus used God will respond to it. He has done it. He is now doing it; and this is the only method he will use until this work is done. We need not have a special day appointed to secure the prayer of agreement. Every day should be used for it, and I am wonderfully encouraged to think it is becoming a settled habit that can only be appealed to to call it forth. Brethren, the brightest graces may fail; constant watchfulness and daily exhortations are needed. Receive this from me for this purpose and in this spirit, and may we see wonders of grace accomplished. AN OLD PILGRIM.

TRUE TO ITSELF.

The Freemasons who sentenced Morgan to death, and executed the sentence, heard only one side of the case, and that was their own side. If the case had been brought before an honest jury, Morgan would have been set at liberty, and his accusers would have been prosecuted for a conspiracy to take life. A secret institution that swears men to tear out tongues, rip open bowels, cut off heads, etc., is necessarily a conspiracy against life.

The Masonic lodge is always true to itself, and false to everything else. Its members are impelled by the same incentives to wrong and injustice that they ever were. Take for instance the recent instance where the governor of Massachusetts, who holds the high Masonic rank of Grand Sovereign Inspector General, dismissed an officer of a State's prison on charges from the convicts, without stopping to listen to the other side of the case. This Masonic governor was animated by the same arrogant spirit that actuated the murderers of Morgan; only his act was not so criminal as theirs. He had been secretly elected by the lodge in the face of a dominant open party, and, emboldened by lodge-support, he boldly proceeded to execute measures in lodge fashion, which is in direct opposition to the laws of the land. He obeyed the lodge and not the law. NEW ENGLANDER.

THE LODGE AND INTEMPERANCE.

Put this fact by the side of Elder Callender's fact to be remembered. During these fifteen years since Elder Callender wrote his essay on secret societies, I have known four Baptist ministers who have disgraced their high profession by too free a use of intoxicating drinks. Singularly enough they were all Masons and a part of them at least were Odd-fellows. As it happens these are the only cases of Baptist ministers within my knowledge in our region of country who have been guilty of such gross misconduct. Query, does Masonry and Odd-fellowship lead to drunkenness and wife-whipping, or do that kind of men seek Masonry and Odd-fellowship for assistance and concealment? One thing I know. When I used to attend the Odd-fellows lodge it was customary after adjournment to go to the tavern and have a good time drinking. And a Masonic minister in defending Masonry said he knew he had been enabled to do some good by being a Mason. The lodge where he belonged were in the habit of going to the tavern and drinking, and he had it stopped.

ELDER S. E. MILLER.

LYMAN ABBOTT ON THE CASE OF CORNELIUS.

The *Christian Union* stands high for its talent, and the name of Lyman Abbott, as editor, gives his articles an influence which even those of its former editor (H. W. Beecher) would not now command. But these are days when readers should try the spirits when they write on Bible topics; and especially on the national Sunday-school lessons, to which millions of young people have their attention drawn every week.

Let us note some of Mr. Abbott's comments on "The Case of Cornelius" in the April 26th issue. Whilst we agree with much that is said, we fear that there are marks of the cloven foot of Masonic doctrine interwoven, we hope not intentionally, therewith. To illustrate what we mean we quote from a Masonic author, Webb's Monitor, page 285:

"So broad is the religion of Masonry and so carefully are all sectarian tenets excluded from the system that the Christian, the Jew and the Mohammedan may and do harmoniously combine in its moral and intellectual work with the Buddhist, the Parsee, the Confucian and the worshipper of deity under every form. The Ten Commandments or their equivalent embrace the gist of the Masonic religion, and whatever system of faith contains them without anything that contravenes them accords with the Masonic."

So much for the gospel of Masonry which ignores the Christ of the New Testament. Now read Mr. Abbott:

"To work righteousness is to do justly, to forsake every evil way, to seek God's honor by patient continuance in well doing. Jew or Greek, Hindoo, Chinaman, Indian, or Anglo-Saxon, he who does this is accepted with God. He may dream dreams with the Brahmin, he may count beads with the Roman, he may learn ethics with the pupils of Confucius. . . . if he looks up with reverence, be it ever so ignorantly and blindly, to some supreme being above and beyond his ken, if he shows forth in his life a real purpose to please him by no mere scrap of time devoted to formal offerings, whether pagan or Christian, but by forsaking evil ways and thoughts . . . . by working righteousness—he is accepted of God."

There is here a striking similarity between the two teachings, but there is none the less a great difference between "The Masonic Religion" which, at best, seeks [its heaven by obedience to the Ten Commandments of Sinai which none but Christ, whom it ignores, ever fulfilled, and which tolerates every other sort of worshipper in its brotherhood—there is a great difference between this religion and that which says, "Behold the Lamb of God which taketh away the sin of the world," or as we can happily say in Mr. Abbott's concluding words, "I owe everything to one who has bought for me a redemption from ungodliness and all unrighteousness, and who raises me up and makes me sit in heavenly life in Christ Jesus."

Yes; Christianity leads us to that conclusion, and to renounce every other religion for its supremacy in us, and over us; but the religion of Masonry demands the subjection of Christianity, and every other, to itself as *"the center of union;"* and then permits each to continue in their respective delusions and errors. Their Christ is not the only name given under heaven whereby men must be saved.

We would also suggest a seeming contradiction to the Scriptures in these words: "If he (pagan) looks up with reverence, be it ever so ignorantly and blindly, to some supreme Being above and beyond his ken," etc., he is accepted, for the Scriptures tell us "that he who cometh to God must believe that he is, and that he is a rewarder of those that diligently seek him." Read Acts 17, what Paul did at Athens. Why such zeal if such worshippers were right or accepted?

We see no use of speculating in thoughts and fancies

not revealed. It is worse than useless, for it is pernicious and dangerous to be wise above what is revealed in the Scriptures. Let us not forget that ten tribes went off into popular error, and that only two remained true to the Jerusalem worship. Such remarks as some made on this lesson tend to weaken the zeal for missions, and the force of the command, "Go into all the world, preach the Gospel to every creature. He that believes and is baptized shall be saved," Yes, "Jesus and the resurrection" must be preached, and the representative ordinances of the Gospel must be observed ere he can reign through his visible church "where e'er the visible sun doth his successive journeys run." But true philosophy and true Christianity may rejoice together in the glorious truth that those who have not the law and are a law unto themselves will be judged without law by righteous judgment, for the Judge of all the earth will do right. T. H.

ANTI-LODGE CHURCH WORK.

JEWELL, Kansas, May 1st, 1883.

DEAR CYNOSURE:—In our church here there are, in a membership of about eighty, only one Odd-fellow, and no Mason. I am quietly but steadily scattering your paper, tracts and books among the people, whose eyes are being opened to the enormity of the conspiracy against human rights, planned and being executed by Masonry through its hydra heads in every department of life. Now and then I call attention to the subject in my sermons, and often in private conversation, and by these means a standard is being raised against these abominations, around which God's true people are gathering for the coming conflict.

At another church for which I preach there are only two Odd-fellows, and no Masons. It is the universal testimony of our brethren that those who unite with the orders lose their interest in religion in a large measure. Since last December we have had twenty-two additions to our church here—none of them secretists. I hope in 1884 to see a telling vote polled for the American ticket in this and Republic county. In the one body,

J. T. KIGGINS.

THE CONFERENCE.

A Pennsylvania "friend," and neighbor of the writer he speaks of, commends warmly the article on the "Religion of Masonry" in the *Cynosure* of April 5th. Perhaps several thousands of readers were benefited by the same article and thus incalculable good done:

"I am glad to see 'D. E.' out in the columns of the *Cynosure*. His article on the Masonic Religion is truthful, vigorous and original. I siucerely hope we shall see more of him in the *Cynosure*. He is a firm friend of the N. C. A., and has done not a little in past years for the cause in Pennsylvania. If God in his providence should favor him in his present enterprises, as I sincerely hope he may, our noble reform will not be forgotten by him. I know the will is present and think the way is not far off. He has felt the power of the 'Secret Empire' in his business relations, but it is in prospect of better days."

Bro. W. H. Chandler, presiding Elder in the U. B. church, now residing at Dover, Ill., and assisting in the Academy there, sends a very warm commendation, which we value the more, since it is from a worthy and judicious minister of Christ:

"I am greatly pleased with the *Cynosure*, and as I have said to others, I say to you, that I believe there is no paper being printed that is doing as much for God in proportion to its circulation as the *Cynosure*. I shall extend its influence wherever I can. I heartily wish every minister in the U. B. church was taking it and endorsing its utterances."

Bro. W. E., of Fairfield, Iowa, puts the guilt of our government in licensing the sale and manufacture of intoxicating liquors before us so clearly that we wonder why Christians have not prayed more earnestly for the abolition of this great evil. Read this:

"I wish to ask your many readers a few questions. I do it, for fear of a great calamity that may come upon our nation on account of our national sin. First, is it morally right for our government to take a revenue for the manufacture and sale of intoxicating liquors? Second, is it morally right for a State or city to give license to any party to sell intoxicating liquors? Third, does our nation recognize and protect the manufacture and sale of intoxicating liquors now as much as it did American slavery before the civil war? Fourth, which has been the greatest sin or curse to the nation, American slavery or the slavery of intemperance? Fifth, what may we expect that the great and just God will bring upon this nation because of the sin of intemperance, when we think of the terrible calamity God permitted or caused to come on this nation for the great national sin of American slavery?"

—Fourteen young men have graduated this spring from the U. P. Theological Seminary, Allegheny City, Pa., and nine others from the Seminary in Xenia, O. A couple of dozen young men entered on the good work of preaching the gospel is glad news, but they are far too few to meet the demand for such laborers in this denomination. The many new fields for ministerial and missionary labors, that are being opened up, together with the frequent deaths of those already in the work, makes the old declaration still true of this church as of many others, that "the harvest is great, but the laborers are few."—*Sandy Lake News.*

BIBLE LESSONS.

LESSON IX., May 27, 1883.—Paul and Barnabas in Cyprus. Acts 13: 1-12.

GOLDEN TEXT.—Separate me Barnabas and Saul for the work whereunto I have called them.—*Acts* 13: 2.

HOME READINGS.

The Lord's hand against his enemies.....1 Sam. 7: 1-14.
The Lord's hand against sinful Israel.....Judg. 2: 1-15.
The Lord's hand against sinners.....1 Sam. 12: 13-15.
The Lord's hand better than man's.....2 Sam. 24: 1-17
The Lord's hand toward his servants.....Isa. 66: 1-14.
The Lord's hand is Good.....Ezra 8: 15-23.
Humble yourself under the Lord's hand..1 Pet. 5: 1-11.

INTRODUCTION.—The dispersion after the death of Stephen sent the Gospel to Antioch, and the church was founded about A. D. 40. Barnabas and Saul had labored faithfully in that city for more than a year, and this earnest consecration of believers, resulted, under the Holy Spirit, in the grand foreign mission, introducing the Gospel to the Gentiles. Christians were so named first in this city, Ch. 11: 26. In answer, doubtless, to earnest prayer and fasting, connected with special religious services, the Holy Spirit ordered through this church, the ordination of the first Foreign Mission.

ANALYSIS. 1. Prophets and teachers prepared the church for their work. New Testament prophets taught under the illumination of the Spirit. They and "teachers" answer to "pastors and teachers" now. Eph. 4: 11, . c. Their work the same now. Eph. 4: 12—"furnishing" or "fitting" the saints, (private members) to do the iwork of "ministering" and "building" the body of Christ. What are pastors to do? 1 Pet. 5: 2. What are the flock to do? Matt. 5: 14, 16; Jas. 5: 19, 20; Acts 11: 20; Mark 16: 15, 16.

2. What were they doing? Why fasting? Matt. 17: 21. What words did the Holy Spirit use? Can an "influence" speak? To whom did he speak? *v.* 1. f. c. Who calls the agents he chooses? What character had Barnabas? Acts 11: 24. How was Saul called? Acts 9: 15. To whom was he ever after obedient?

3. By whom were the missionaries appointed? What need of fasting and prayer? Why lay on hands? What obligation in sending them away? Heb. 15: 16. What evidence that this church abounded in great works? Acts 11: 27-30.

4. Who sent them out? How did the Spirit do it? To what place first? Was it familiar? Acts 4: 36.

5. What did they preach? In what way? *vs* 38, 39, 44. Who was this John? Acts 12: 25. What service did he render?

6. Whom did they find? How was he a false prophet?

7. What was he doing? What did the deputy do? What character does this show? What is necessary to salvation?. John 5: 24. What for sanctification? Rom. 3: 20. Have *you* heard his voice?

8. What made the sorcerers visit them? Elymas, *Arabic*, magician. Acts 16: 19.

9. What place does Paul take after this? What did he do as Saul? Acts 8: 3; 1 Tim. 1: 13; Acts 22: 19, 20. What did he suffer as Paul? 2 Cor. 11: 24-27. What promise fulfilled to him? Acts 1: 2; 9: 17.

10. What character had the impostor? How did he "*pervert*" the "right ways" of the Lord? John 14: 17; Eph. 6: 12; Heb. 1: 14. Emissary of Satan, Prince of Power of the air.

11. What judgment fell upon him? Similarity to Paul's experience? Acts 22: 11.

12. Effect on deputy? What astonished him? Mark 1: 27; 16: 20.

LESSONS.—1. *This missionary enterprise grew out of the teaching of the church in the doctrine of Christ.* What book did they use? What difference between Manæn and Herod? What made the difference? 2. *With Christ uplifted to sinners, the Holy Spirit always fulfils his work.* Who is our guide now? Who gives each his work? What work has he given *you*? Are you doing it, with his aid? 3. *Christ wants the best men for missionaries.* What standing of Paul and Barnabas? Who supported them? *v.* 3. What obligations on Christians now? Are you giving steadily to missions? Are you praying as you give, and giving as you pray? 4. *Satan always tries to thwart a work of grace in the heart.* Chiefly by *perverting* the true way! What security for Christian workers? *v.* 9, "filled with the Holy Ghost." (The word indicates a sudden supernatural impulse.) Are you now aiding or perverting the ways of truth. 5. *What then convinced the thoughtful and "prudent," convinces now.* The manifested power and presence of God with the truth, as it is in Jesus, is declared and faithfully preached or taught. *Power* from on *High* is promised. Are we who teach "endued with the power?" Are you convinced, dear friend, that Christ *has died for you* and *has saved you?—Notes for Bible Study.*

NOTE.—Every objection to modern missions is here answered by the Holy Ghost himself:—

1. There were many unconverted ones at Antioch, as there are now in Christian lands. And there always will be till we obey God, and preach the Gospel to every creature.

2. All the men and means are needed at home. But the missionary spirit brings more men and means to the home work than if none went as missionaries.

3. What a waste of men! But the Holy Spirit selected the best men in the ancient church for this foreign work.

4. The heathen are well enough off without the Gospel. Why, then, did the Holy Spirit send Paul to them?

5. The same obligation rests on us, as on this ancient church, to send the Gospel to the heathen.

6. The preparation for the Gospel is much the same now as then. (1) There was, as is now, a weakening of the heathen religions and a hunger for more life. (2) The world was largely under one government, defending and making highways for the missionaries. So now the power of the world is in the hands of Christian governments, who own half the land, and control all the seas of the world. (3) The English language is almost as universal and influential as the Greek in Paul's time. (4) The dispersion of the Jews in all countries prepared the way for the Gospel. So Christian colonies and commerce have made a highway for the Gospel in our day.—*Peloubet.*

AN HONORABLE RETRACTION.

The Rochester, N. Y., *Morning Herald*, having published some severe strictures on the sermon at the Washington funeral which was lately interrupted by lodge members, takes occasion from the prompting of our old friend Clark, "the Liberty Singer," to make the *amende honorable* thus:

"We have received from an esteemed correspondent at Dansville a communication enclosing an article from the *Christian Cynosure* explaining from President Blanchard's standpoint the unpleasant scene reported to have occurred at a funeral held in Washington a few Sundays ago, and respecting which we indulged in some editorial remarks. It was understood at the time, we presume, that our article was based upon a press dispatch from Washington which we presumed to be accurate, but which, we now conclude, misrepresented the facts. We have not room for the long article sent to us, but may say briefly that Dr. Blanchard, in a letter to the *Cynosure*, explains that he officiated at the funeral of young Mr. Ford at the request of the latter's father, who was an old and intimate friend. The deceased was a member of a number of secret societies, and many of his former associates were present, including some chaplains of the orders. There had been some efforts made by the latter to take charge of the services, but Mr. Ford insisted upon having Dr. Blanchard officiate. In a few introductory remarks the latter explained that the 'church had not been engaged, and a funeral is not the place to discuss secret societies,' and he therefore should say nothing on the subject except to announce himself prepared to discuss them in another place and on another occasion with any champion of the orders. After he had taken his text and proceeded for some time with his sermon, a lady cried out, 'I am fainting,' etc. The house was thrown into confusion and the services concluded. Dr. Blanchard was asked to finish them at the grave, but declined, thinking that it would be better for the pastor to do so. According to his statement, and others accompanying it, the affair was gravely misrepresented in the press dispatches and the newspapers of the country misled by the report.

"We give so much of the correction for the reason that we commented at the time severely upon Dr. Blanchard's course on the presumption that the press dispatch was true."

It should also be noted that the *Daily Spy* of Worcester, Mass., also corrected its first misstatement of the case. The *Advance* of this city also put the case briefly and pointedly in an editorial note, and called on the lodge defenders to make an explanation. The *Congregationalist* of Boston, on the other hand, seemed to take peculiar satisfaction in publishing the slander once and again.

ANTI-SECRECY TRACTS

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The Christian Cynosure.

CHICAGO, THURSDAY, MAY 17, 1883.

EDITORIAL LETTERS.

SCIENTIST AGAINST SCIENTIST—LEAVING WASHINGTON—THE JOURNEY HOMEWARD—KIND RECEPTION FOR OUR REFORM FAIRLY WON.—THE WASHINGTON BUILDING AND ITS LOCATION.

WASHINGTON, D. C. May 8th, 1883.

Last Sabbath I heard a superb sermon from Rev. Dr. Rankin of the Congregational church here. It is the largest of the large churches in this city, and it was packed with a living mass of humanity, deep galleries and all. Dr. Rankin preached on the unity of the human race; and seldom have I heard a clearer, abler discourse. He gave his authorities (scientists) for the doctrine of eight diverse origins of our race as the least that would possibility explain ethnological varieties. "The Bible, of course, must get out of the way of science, or be run over." Then a single scientist arose and taught that the whole race entire, came up from "*Protoplasm. Presto!* The eight origins which rested on literal scientific demonstration, all sunk into nonentity! and the whole body of savans of science, on the new theory or guess of one of their number, shouted; Great is Protoplasm!" "The human race is one, and protoplasm is its father!"

Mr. Rankin then showed beautifully, and scripturally, in what the unity of our race consists, and gave extracts from Livingstone, wife, and daughter, whose piety, and purity and sufferings drew tears from our eyes.

I went yesterday to the Congressional Cemetery and the Congressional Library, and the *Cynosure* readers may hear from my notes taken in both places.

MAY 9.—After full consultation with Secretary Stoddard, I am to leave here to-morrow morning. Warm invitations from Pennsylvania and Connecticut, incline me to take Harrisburg, Philadelphia, New York, Willimantic, Worcester, and Saratoga on my way home.

Paul exhorts Christians to "be followers" of him, as he was of Christ, and that apostle is particular to mention courtesies extended to him while he, as I am, was laboring to dethrone false and spurious worships and to establish Christ's worship in the nations. His example is my warrant for saying, that I came here in the last of February and am to leave the 10th of May. I had expected to be here but three or four weeks.

I have preached here in the First Presbyterian, assisted at communion in the Sixth Presbyterian, and opened by prayer a large social meeting in the Metropolitan Presbyterian church. I have spoken in the Fruit-Growers and Bessie Beach's public receptions, have taken part in the Woman's Christian Temperance meetings, and have opened with prayer the Dashaway club meeting in Masonic and Odd-fellows halls; and, on the day after the city papers here, at the instigation of the lodge, poured out the infamous false-hoods about the Ford funeral, I was by a unanimous vote invited to sit with the Washington city presbytery as an honorary member, to which I responded in a brief speech which is published in the *Christian Instructor* of Philadelphia. And, within the last four days, being about to leave, I have received the cordial benizons of three pastors here, whose congregations exceed in numbers and wealth, by far, all other Protestant congregations in Washington. And so far from having purchased this recognition of our cause by silence or toadyism, I have preached three times, in our headquarters here, point blank against the secret lodge system; and have distributed my printed cards, announcing me as editor of the *Cynosure* and *Emeritus* President of Wheaton College; and the lodge press here has told who I am.

It is proper here to say that whatever good comes to our cause here in Washington is, and will be, under God, the immediate and direct result of Secretary Stoddard's rare and excellent choice and judgment assisted by Messrs. Pomeroy and Ford. Our building here, when renovated complete would sell for much more than has been paid and promised for it; and the location is to say the least most admirable,—near the Capitol, close by the City Hall and District offices, almost under the shadow of the First Presbyterian and Metropolitan Methodist churches, and, what is somewhat significant it is near by the Masonic headquarters, and also near the building where the Liberty Party, (afterwards called Republican) planted its first printing press under Dr. Gamaliel Bailey.

The only remaining drawback, is, *Our building is not paid for.* But I do not permit myself to believe, that a mortgage of towards six thousand dollars (more than two thousand are already paid,) is to stand against our resplendent head-quarters here, for six months, if indeed it is not wiped off in three.

In the joyous hope of soon meeting and greeting family, friends and neighbors at home. I am,

Yours in Christ. J. BLANCHARD.

NOTES.

Mr. Peter H. Grisham, of East Tennessee, is one of the most interesting of our friends, and the friends of cause met here in Washington. He has paid to Mr. Hinman for chairs for our building and other objects more than one hundred dollars, and has given interest and afforded profit to our religious meetings. He has lent me his war scrap-book, which is intensely interesting, and our readers must have the benefit of his articles.

I yesterday (May 9th) went down to Mt. Vernon for the first time, and will describe it when I have time. The guide showed the Masonic apron of Lafayette. (I believe Quaker women, in part at least, own Mt. Vernon, and keep up the show of a Masonic apron.) I asked aloud, "Is Washington's Masonic apron here?" "No," the guide replied, "it is kept in the lodge at Alexandria.' If a ghost had spoken the crowd would have behaved just as they did.

Two gentlemen, a merchant from Detroit and a manufacturer from Connecticut, were on the boat; both Republicans, the last defeated for Congress by prohibition.

"What is to become of the Republican party?" The two agreed that its only hope of success lay in "the blunders of the Democrats."

"What of prohibition?" "I dislike it because it defeated me for Congress." "I don't believe we have a right to prohibit by law the manufacture of alcohol."

"Do you believe we have a right to prohibit the making and selling adulterated sugar, medicines, etc.?" "O, yes."

"Do you believe there is one gallon of liquor sold by saloons which is not more or less adulterated?" "Perhaps not."

"If prohibition of bad meat is lawful, why not bad whisky?" "O, the law should prohibit the adulteration, not the whisky. Men will have it."

"Is it right to prohibit counterfeit money?" "Certainly."

"But men will have it; and whisky is counterfeit corn."

My friend was silent, and very kind and gentlemanly during the voyage.

Cherokee Indians were employed to murder Union men in Tennessee, as I learn from a letter in my possession, of which our readers shall hear. Albert Pike's scalpers at Pea Ridge are well known. After using Indians to tomahawk our troops, Masons are now filling the Pension Office with ex-rebel clerks to make out pensions for the widows whose husbands their hireling Indians killed. The age of wonders is not ended, if miracles are. J. B.

—Rev. D. A. Richards, who went to California some two years ago at his own charges as a home missionary, is about returning to Clarksville, Mich. Bro. Richards has also lectured against the secret orders during the past year under appointment from the State committee.

—A pleasant call from friend E. Z. Derbyshire, of Ypsilanti, Mich., last week resulted in a substantial addition to the Washington fund, he paying most of his fifty dollar pledge for that object. Bro. Derbyshire is on his way to Kansas to locate a farm.

—Rev. Albert Sims, of Galt, Ontario, has for several years been publishing a small but energetic and useful monthly, the *Radical Christian*, radical and true in its position on all Christian reforms. He has lately transferred the paper to the publisher of the *Vanguard* of St. Louis. While regretting that this light has been put out in Canada, it will yet, we hope, burn brightly still in its new candlestick.

—The papers inform us of the marriage of General J. W. Phelps of Brattleboro, Vt., an old friend and constant and valued constibutor to these columns, and for whom Anti-masonic voters had the pleasure of casting their ballots in 1880 for President. The *Cynosure* sends its warmest congratulations.

—The anniversary exercises of the Normal and Agricultural Institute of Hamptou, Va., occur on the 24th inst. The *Cynosure* returns thanks for a card of invitation. Last year this anniversary was reported in our columns by Rev. H. T. Cheever, of Worcester, and Bro. Hinman visited the institution in the fall and described in his letters the interesting arrangements for the education of colored and Indian children.

—For items of persoual mention this week it must be noted that President Blanchard left Washington on Thursday last and we hope to greet him here before next Sabbath. Bro. Stoddard remains for a few days in Washington. Bro. Hinman took a severe cold during the Nebraska convention and was almost disabled, but his faith and zeal surmounted his bodily indisposition and he will speak at points in Iowa as he returns.

—To Bro. A. H. Springstein, recording secretary of the Michigan Convention, we are indebted for a report of the late meeting in Grand Rapids; but Bro. Day was a few days earlier and reported so fully that little more could be said. We have reported Bro. Springstein as lecturer for the State, understanding that he was so appointed. He corrects us, but we take the liberty of continuing his name in the lecture list, and hope the Michigan brethren will frequently make use of his abilities as a lecturer.

—The *United Brethren in Christ*. Chambersburg, Pa., speaks in highest commendation of the Thad. Stevens number of the *Cynosure* April 5th. We confidently send out the present number, believing that for features of special interest it surpasses any that have preceded it. Let every reader do his part in extending our list. Bro. Tobey's note reads thus:

"President Blanchard has been doing good work while in Washington. His *Cynosure* article on the life of Thaddeus Stevens is a powerful and intensely interesting paper. The portrait of the Great Commoner in that paper, is valuable to those who have never been permitted to see the greatest man Pennsylvania ever had. The *Cynosure* in thus giving deserved honor to this man, ought to receive a thousand new subscribers in this State."

—A few weeks since we marked with surprise and regret a note in the *American Freeman* of Albany, Mo., that its publication would be suspended for an indefinite time. Knowing too well the character of the brethren who control the paper to believe that the notice meant more than a temporary discontinuance, the *Cynosure* made no note of the matter at the time since the mere statement of the fact even would be unwarrantably discouraging. The sun came from behind the cloud last week and the number for May 10 proves that the temporary obscuration only proved a blessing in disguise. Brethren Needles and Butler, have secured for an office editor and assistant in their noble and self-sacrificing work, Mr. J. C. Midyett, who introduces himself in a very favorable manner, and will prove, we trust, an assistant worthy of the men with whom he is associated. Bro. Butler, as field editor, will do his part ably and well, as heretofore. He has just returned from a five weeks trip in Iowa. Friends in Missouri and Southern Iowa should see to it that the *Freeman* flag ever waves from the top of the staff.

—The *Cynosure* has lately borrowed from the *Century* magazine some entertaining descriptions of the religious customs and secret orders prevailing among the Zuni tribe of Indians living on the western border of New Mexico. We have no doubt of their correctness, since Mr. Cushing, the writer, has been three years living with the tribe and had passed through their infamous initiations, to the ruin of his health. Possibly we have not yet reached the bottom facts in this case, since Miss Frances E. Willard in her trans-continental temperance journey has found other observers of these Indians. She writes to the *Signal* on the authority of a correspondent of the daily press, Mr. T. A. Smith of Decatur, Ill., that:

"Frank Cushing is not looked upon as final authority on Zuni-land by any except the 'tenderfeet' (i. e., Easterners.) Col. Stevenson, who makes far less fuss, is far more wise. The latter has made a set of photos of Indian scenery and people, of which there are but three sets, valued at one thousand dollars each. They are unapproached by any other student of the aborigines; but Col. S. is a very modest, retiring man, and not properly "brought out" as yet. There are eighteen pueblos (or connected adobe houses forming a commonwealth) in New Mexico. All the Pueblo Indians are Catholics, as a rule, having the form without much of the power of godliness. They are a harmless, inoffensive class, cultivating the ground, polishing up fragments of beer bottles and selling them at the trains to incredulous tourists as "native topaz," making impossible animals out of clay and retailing them at good figures to the same innocent pilgrims, and otherwise doing well for themselves."

—The Wesleyan brethren are raising funds for another academy for higher education—"Houghton Seminary" in New York. This will be the third institution of the kind, the others being at Wasioja, Minn., and Purdy, Tenn.

—A Freemason Congregational pastor at the Worcester, Mass., ministers' meeting publicly defended gambling. The same thing was done by a Masonic minister in the Belknap Quarterly Meeting. Sin blinds the eyes.

HON. SAMUEL C. POMEROY.

This gentleman is sprung from a heroic and long-lived lineage. Bancroft's United States History, Vol. I., makes honorable mention of them, particularly of Col. Seth Pomeroy, who commanded a regiment at Bunker Hill. Among his female ancestors was a girl, who, being shabbily treated by her affianced lover, who quit her, married a rival and settled across the street from her parents, instead of crying about it, quietly sent her bundle of clothing on shipboard, crossed the ocean without friends, except those she made on board, and, in this then new world, became the celebrated Grace Martin whose name was given to their daughters by mothers in following generations.

Senator Pomeroy has an aunt now living (1883) who is *one hundred and two years old.* "She lived while Washington commanded the American armies; and among the people who threw tea into Boston harbor to resist unjust taxation." His other ancestral relatives had, as a rule, large families and long lives.

From this ancestry he received a strong constitution, and hatred of oppression, with courage to utter it. This sketch designs to give his early life, his border war-fare experiences in Kansas, his twelve years in the U. S. Senate while our national capitol was an active political volcano, *his throttling grapple with secret societies*, and to trace, for a little, the shadows which he projects into the future.

HIS EARLY HISTORY.

He was born in Southampton, Mass., Jan. 3rd, 1816. He grew up as other farmers' sons do, where the soil is hard, labor honorable, and mind and atmosphere clear; among New England hills, whose summits are still dark with evergreens, and their shaded, rocky sides, musical with trout-brooks, the drumming of wood-pheasants, and the chattering of squirrels. Here he early united, as did Webster, with a Congregational church, but unlike poor Mr. Webster he has not gone back on his Christian profession. He was, for a time, a student in Amherst College, whence he proceeded to western New York, and was for awhile a student in the law office of William H. Seward.

In 1840, when he had reached the combustible age of 24, the long roll called to drill for our slavery war. It took twenty years to complete that drill. That year Myron Holley, Alvan Stewart, Joshua Leavitt, Lewis Tappan, Gerrit Smith, and few like spirits, formed the LIBERTY PARTY, against the stern opposition and rebukes of Wm. Lloyd Garrison. Young Pomeroy walked on foot to the county-seat of Wayne county, N. Y., and, as O'Connell got up his first Repeal meeting, by getting one man to hold another by the collar till he went out and brought in a third, Pomeroy got up a meeting and nominated a ticket for the county which received *eleven votes.* Six years later that county elected the Liberty party ticket. Mr. Pomeroy went back to New England, with the young wife whom he had married, to care for and comfort his aged father. Here, against the overwhelming influence of the Whig party, and Mr. Webster, its political idol, Mr. Pomeroy alternated with the great button manufacturer and philanthropist, Samuel Williston, one running for Congress the other for the legislature. At the end of eight years Mr. Pomeroy was sent to the legislature, where he helped to make Geo. S. Boutwell, Governor, and send Henry Wilson to the U. S. Senate.

During Mr. Pomeroy's membership in the legislature at Boston, Anthony Burns, accused of being a fugitive slave, was seized by U. S. authorities and sent South. The Boston court house was surrounded with chains to keep off the indignant multitude while the case was heard; for, like the prosecutors of John and of Christ, "they feared the people." Mr. Pomeroy, like Thaddeus Stevens, held that by the Constitution slaves were "persons," that "no *person* could be deprived of life, liberty, or property," but "by due process of law," which meant "trial by jury," which, of course, Burns was denied. He therefore denounced the rendition of Burns as kidnapping. In his speech he said:

> "What! return a MAN not convicted of crime to hopeless slavery! to a condition darker than death and more damning than perdition! death and the grave are not without their hope. Light from the hills of immortality sends a gleam across their darkness and bids the sleepers hope. But remorseless slavery swallows up not the man only; but his hapless offspring forever!"

No one, not then living, can form an adequate idea of the boldness of that speech, and the nerve required to utter it. By such speeches of Mr. Pomeroy and his associates, Massachusetts' sentiment was changed to what it now is, when not only a court house but Bunker Hill Monument would be torn, stone from stone, if either was shielding the rendition of a slave; nay, changed to what Massachusetts' sentiment originally was, when the first two slaves from Africa landed upon her coast were ordered by her General Court to be "sent back to Africa at the publics expense."

Mr. Pomeroy happened in Washington in 1854 when the Kansas-Nebraska bill was passed, and cannon were bellowing in honor of the extension of slavery throughout the old Louisiana purchase up to the British possessions. He called on President Pierce, then about to sign that horrible bill, which repealed the Missouri Compromise and opened the heart of this mighty continent, Kansas and Nebraska included, to "the vilest slavery that ever saw the sun." The roar of the cannon was music to Pierce. It announced the triumph of his party in Congress.

"Sir," said Mr. Pomeroy, "this bill is not the triumph which you imagine. Its squatter sovereignty has only transferred the question from Congress to our prairies, and there, depend upon it, *we shall beat you!*" The prophecy was fulfilled; Kansas and Nebraska were admitted free; and owe their freedom to the subject of this sketch and his brave associates.

Mr. Douglas' indifference "whether slavery was voted up or voted down," was but simulated. No human creature ever looked on such a struggle with indifference. He meant to extend slavery and be its President. Mr. Lincoln likened his repealing the Missouri line in order to let slavery into Kansas to a farmer removing a fence between a hog-pasture and a pea-field: "When," said Mr. Lincoln, "even a hog would know what the object was in removing that fence."

Well, "Squatter Sovereignty" was voted, and Free State sovereigns accepted the gage. Like Ulysses, in the cave of the Cyclops—

> "'Twas for their lives their laboring bosoms wrought;
> They turned each scheme and sharpened every thought."

That very year, 1854, Mr. Pomeroy led the first battalion of Free State settlers from Massachusetts. They were over a week on the road. At Rochester, N. Y., August 27th, a mass of people met them and presented them with a Bible and a spelling-book. But men, hardened by the vices of slavery, would not learn the spelling-book or heed the Bible. So Mr. Pomeroy provided his settlers with Sharpe's rifles. He built a saw-mill at Lawrence for the first company, and sent the second on to Topeka, the present beautiful State capital. Events thickened. The Democracy ruled the nation; and Democrats fought for slavery, still calling themselves Democrats. Greeley likened them to boys crying "Hot mince pies," after their pies were frozen stiff. Governor after governor, sent there by Pierce and Buchanan, refused to obey the wishes of their unprincipled masters, by joining in the wholesale pillage and murder of the Free State settlers by border ruffians sent there by Jefferson Davis and paid by the Blue-lodges of the South—Democratic governors turned Republicans. Thus "God makes mad whom he will destroy."

Mr. Pomeroy purchased the ferry and Squatter Sovereign newspaper at Atchison. The ferry took over emigrants, and the paper brought back the news. John Brown's body was not yet mouldering in the grave, but his soul was marching on.

Mr. Pomeroy was five times arrested and twice sentenced to death by the janizaries of Buchanan, who was the most cowardly of mankind, and nothing is so cruel as cowardice. But "the stars, in their courses, fought against" slavery. The west winds bore the smell of patriot blood across the country to the Atlantic, and the great national torpor was broken. In two years (1856) the Republican party was organized; and from that time, after seven brief, eventful years, into which centuries seemed crowded,

> "The joyous sound was heard;
> Of man to freeman calling;
> Of broken fetters falling;
> And, like the carol of a cageless bird,
> The joyous shout of freedom's rallying word."

AS A SOLDIER.

Mr. Pomeroy stood by the settlers who were hunted by the ban-dogs of slavery. He was their feet when lame and their eyes when blind. His ferry took them across the river, and their own right arms defended them when there. He was not alone. Gen. James Lane ("Jim Lane" the settlers called him) was a most extraordinary character, a man born

> "Like lightning's fire
> To speed one bolt of vengeance and expire!"

Kansas can afford him a monument; a broken column, with the Genius of Liberty weeping under a cypress by his grave, and hiding her face. Gov. Robinson was there. O that he should live to be lionized by the drink-makers who murdered Lane by suicide! But John Brown was there, and other temperance men whose "souls are marching on." Mr. Pomeroy was one of these. He procured seeds, and they began to raise crops. The people hailed him as one of their deliverers. They elected and re-elected him mayor of Atchison, and in 1860, the year of Lincoln's election, they returned him to the U. S. Senate. He took the seat just left vacant by Jefferson Davis, and held it twelve years.

Mr. Pomeroy and Senator (Gen.) Lane, arrived at Washington on the 13th of April, 1861. Fort Sumpter capitulated to the rebels next day. Washington under Buchanan had become the paradise of brigands. Lincoln, the martyr, had skulked into the Presidency and capital of "THE GREATEST NATION ON THE GLOBE" in disguise, and in the night. The echoes of Sumpter and the *Star of the West* rung solemn in the dome of the Capitol, the muffled drums of a nation's funeral; and men and women were

> "Whispering with white lips."

The streets were crowded, and Pomeroy and Lane went on the balcony at Willard's and harangued the motley multitude of rebel and loyal men. It was like singing the Bunker Hill ode to a thunder storm. Lane furnished the thunder crash, and Pomeroy sent the bolts! The proprietor came to them and said: "Gentlemen, you must cease speaking or they will tear down my house."

Virginia hung wavering like a continent in a earthquake. Her secession convention then in session, sent up a delegation to General Lee, then in his mansion on Arlington Heights. "Wine was in and wit was out," and the rebel delegation revealed their mission and their purpose to visit Gen. Lee that night. Pomeroy was young and "swift of foot," and he was there before them, behind the tall pillars of the verandah.

Gen. Lee came out and the Ahithophel of the delegation addressed to him an eloquent, artful speech, the purport of which was that Virginia, in her trouble, looked longingly on him, and begged him to take command of her troops. It was the apple of rebellion held out to Adam by his Eve. The fine looking, venerable man arose, reeling like a tall mast in conflicting winds, and uttered the speech which has been printed, ending, "*But—I hear the voice of Virginia: I will take command of her troops.*"

Pomeroy ran to President Lincoln, told him that Lee was in rebellion, and begged him to "order his arrest." If Lincoln had been Gen. Jackson, it would have been done. Mr. Lincoln sent him to Secretary Seward. Seward told Pomeroy he was "mistaken." "Lee has been all day with Gen. Scott: and there is no more loyal man than Lee." Before night next day, Seward said to Pomeroy, "You was right! Lee commands the troops of Virginia; and will march them on Washington!"

"Glad of it;" said Pomeroy, "I hope he will take you first!"

Seward was a lawyer and said, "We have no 'constructive treason;' there must be *acts* to make treason, and Lee has only uttered words." Bosh! "*Inter arma leges silent,*" and cannon balls were then flying.

Messrs. Pomeroy and Lane enlisted in an extempore battalion to defend the capital, and it was not taken by the rebels.

AS A SENATOR.

Mr. Pomeroy made a diversified twelve years Senate record of which Kansas and the nation should be proud.

July 16, 1861, he brought in a "Bill to suppress the SLAVEHOLDERS' REBELLION!" This was what no member had dared to call the rebellion till it was called "the Slaveholders' Rebellion" in that bill. Seward was aghast. He wrote a letter which Mr. Pomeroy now has, saying in substance, "If we can save the Union with Jefferson Davis pulling it down on one side and Lovejoy and Pomeroy on the other, it will be a miracle indeed!" Destroy the Union by uttering what Mr. Seward himself, and every rational man believed and knew to be the truth,—"The Slaveholder's Rebellion!" This bill was introduced by Mr. Pomeroy, just twelve days after taking his seat in the Senate.

January, 1862, "He boldly and alone took the ground that slavery did not legally exist in the District of Columbia; and procured the liberation from the jail of all slaves placed there by their owners for safe keeping." In February, he advocated confiscating and freeing the slaves of rebels.

In April he moved to amend the bill abolishing District slavery and paying $300 for each slave liberated, by giving the $300 to the slave and not to the master. In May he advocated and voted to educate the colored children of the District. In the same month he advocated using colored troops for suppressing the rebellion. In June, same year, he voted to prohibit slavery in the Territories. He opposed all payments for emancipated slaves.

March 5, 1866, when advocating the Fourteenth Amendment, this was his peroration:

> "By all the memories which cluster about the pathway in which we have been led; by the sacrifices, suffering, blood and

[*Continued on 12th page.*]

THE HOME.

PASSING BY.

"And they told him that Jesus of Nazareth passed by."
O rich man, from your happy door,
Seeing the old, the sick, the poor,
Who ask for nothing, scarcely weep,
To whom even heaven means only sleep,
While you, given good things without measure,
Sometimes can hardly sleep for pleasure,
Let not the blessed moment fly,
Jesus of Nazareth passes by.

Is there a sinner, tired of sin,
Longing a new life to begin?
But all the gates of help are shut,
And all the words of love are mute;
Earth's best joys sere, like burnt-up grass,
And even the very heavens as brass?
Turn not away so pitilessly;
Jesus of Nazareth passes by.

Self-hardened man, of smooth, bland smile;
Woman, with heart like desert isle
Set in the sea of household love,
Whom nothing save "the world" can move;
At your white lie, your sneering speech,
Your backward thrust no sword can reach.
Look, your child lifts a wandering eye:
Jesus of Nazareth passes by.

O all ye foolish ones, who feel
A sudden doubt, like piercing steel,
When your dead hearts within you burn,
And conscience sighs, "Return, return,"
Why let ye the sweet impulse fleet,
Love's wave wash back from your tired feet,
Knowing not him who came so nigh,
Jesus of Nazareth passing by?

He must not pass. Hold him secure—
In likeness of his humble poor;
Of many a sick soul, sin-beguiled;
In innocent face of little child:
Clasp him—quite certain it is he—
In every form of misery;
And when thou meet's him up on high,
Be sure he will not pass thee by.

—*Harper's Weekly.*

SALEM WITCHCRAFT.

Much has been said and written, more or less justly, in condemnation of those strange proceedings; however, from this time forth the belief in witchcraft began to wane in New England, and the civil authorities noticed it no more. In justice to the misguided actors in this sad tragedy it ought to be remembered that for half a century afterward, the law of the mother country, as it always had done, still made witchcraft a capital crime; and within thirty years after these terrible scenes in Salem, persons accused of witchcraft were condemned and put to death, both in England and Scotland; in the former a mother and her daughter—*nine years old*—perished together on the same scaffold; in the latter, six years afterward, an old woman was burned as a witch; and even Blackstone, when writing on the laws of England in the latter half of the eighteenth century, deems witchcraft a crime.

No one of these persons at Salem suffered by that barbarous form of execution—burning; nor were they put to the rack and torture. What a tribute it is to the integrity of these twenty victims that they refused to stain their souls with the crime of falsehood, "and went to the gallows rather than soil their consciences by the lie of confession." For if they confessed themselves to be witches, "and promised blameless lives for the future, they were uniformly pardoned."

The seven magistrates composing this illegal court held at Salem were evidently sincere in the performance of their official duties, yet the sternness of Stoughton, the chief judge, seems to savor of fanaticism, as shown in his permitting the trials to be hurried through without proper deliberation; had they been postponed to the regular meeting of the general court, some months distant, the issue, no doubt, would have been far different. The magistrates in Plymouth Colony were more enlightened, for when many years previous to this time, two prosecutions for witchcraft having been brought before them, the accused were declared not guilty.

Notwithstanding this mistaken zeal in punishing imaginary crime, it is but justice to notice that the penal laws enacted by the Puritans of New England were in their humane characteristics far in advance of those of the same period in Europe, especially in England, with which the comparison may be more properly made. Even down to 1819 there were in England two hundred and twenty-three offences punishable with death, while in the very first formation of the government in the colonies of Massachusetts, Connecticut and New Haven, the crimes punished capitally were limited to *seventeen*, and some of these with express reservations, "leaving the exaction of the supreme penalty to the discretion of the court." "Larceny above the value of twelve pence was a capital crime in England;" also "to kill a deer in the king's forest, or to export sheep from the kingdom." It is but just to compare the laws enacted in these colonies with the contemporary ones in the motherland, and not with those of the last quarter of the nineteenth century. The marvel is that, coming from a country where such barbarous laws were in force, the colonist had the moral power to rise above the prejudice and brutalities of the age, and frame penal laws so much more humane. It may serve as an explanation that the Puritans of New England fell back upon the code of Moses as a model, deeming that to be an embodiment of the law of God for his people; sometimes forgetting, however, that these laws did not fully apply in the seventeenth century of the Christian era. In the recognition of human rights these colonial law-givers were far in advance of the contemporary legislators of Europe.—*From History of the American People of Prof. J. H. Patton.*

MADAGASCAR.

Considering what a vast work English missionaries have accomplished in Madagascar, it is singular that so comparatively little should be known about the island. Covering an area nearly four times that of England and Wales, the place has been a trading station for at least nearly ten centuries; and yet until the publication of the late Dr. Mullen's more accurate work in 1879, the maps of the country hardly did more than prove that the interior was virtually unknown. Indeed, the entire area of this interesting land has never yet been thoroughly explored by Europeans; the geology has never been studied by competent scientists; nor does it appear that the flora and fauna have ever been properly classified. It is still, in a sense, a wonderland; but judging from the remains of one or two species of gigantic birds and tortoises which lived in the past—perhaps while the many volcanoes were still active—the country must once have been even more marvelous than it is today.

In regard to the inhabitants now living on the island, they strike us as being just the kind of people among whom Christianity is calculated to make rapid strides. Though not so far advanced in arts as either the Hindoos or the Chinese, they were still partially civilized when the missionaries first landed, and they never lapsed into such groveling superstitions as still oppress the larger populations of India and China. They were found without either temples or revolting images such as other pagan nations delight in; and such worship as they indulged in at all, was offered to one invisible Supreme Being who was recognized as the Creator. They are a tribal people and are mainly divided into three ranks—nobles, freemen and slaves—the slavery, however, not being that harsh system of servitude which we usually associate with the name. Thinly inhabited with under five millions of natives, the people are an agricultural race; but being strangers alike to properly made roads and European appliances, much has yet to be done before the vast resources of the island are even partially developed. It is admitted that Christianity alone has saved the country from lapsing into barbarism, as a natural outcome of the persecuting policy of the late Ranavalona I.; may present clouds be dispersed without ending in further disaster.—*Christian Commonwealth.*

SOME FACTS COMMONLY IGNORED.

Pythagoras, instructed as Moses had been by the Egyptians, surmised the true theory of the universe; but "Science" refuted him and chained down the human mind for two thousand years to its clever imaginations. All that time the patience of God waited for the true philosopher, while "Science" taught men to place implicite confidence in its own sublime abortion, that theory of the universe, empirical and utterly false, which is yet one of the most brilliant creations of the human mind. Two thousand years of scientific ignorance, of ignorance like Narcissus, admiring its own features, doted on a mere invention which led Alphonso of Castile to scoff at the Creator and to impeach the divine wisdom. "If I had been present at the creation," said he, "I could have given the Almighty some hints how to improve his work." All those ages the sun and moon shone on in their sweet reflections of the Divine "foolishness" that is wiser than man's wit. We owe to "Science" the enslavement of the human mind and its scorn of the Pythagorean theory for twenty centuries. To Copernicus, *a theologian and an ecclesiastic*, be it remembered, we owe true science; and to Christians, like Kepler and Newton, we owe the demonstrations which have emancipated the human intellect from the scientific fetters of ages. "Ah! but Galileo and the Inquisition," say they. What of that? To make the papal blunder a reproach to Christianity and the Christian church, you must assume, as sophists always do, that the papacy is part of the Christian religion. The author of Christianity has made his church and gospel responsible for nothing that he did not authorize. "Whence, then, hath it tares? Answer: "An enemy hath done this." The gospel is not to be charged with what its enemies have wrought in its name.—*Bishop A. C. Coxe, in Independent.*

OUR BOYS AND GIRLS.

BRIGHT FEET OF MAY.

Trip along, bright feet of May,
Trip along from day to day,
Trip along in sun and showers,
Trip along and wake the flowers,
Trip along the breezy hills,
Trip beside the prattling rills.
Trip along, in light and song,
Trip away, all fresh and gay,
Trip away, bright feet of May!

Trip along, when morning shines,
Trip along, when day declines,
Trip along, when, in the night,
Moon and stars are sparkling bright;
Trip across the sunny sea,
Over cloudland high and free.
Trip along, in light and song,
Trip away, all fresh and gay,
Trip away, bright feet of May!

Trip along the budding wood,
O'er the moorland solitude;
Trip through garden, field and brake,
Trip beside the gleaming lake;
Revel in the star-loved dew,
Drink the clear sky's summer blue.
Trip along, in light and song,
Trip away, all fresh and gay,
Trip away, bright feet of May!

Trip along, and, as you move,
Tell the springing earth of love;
Tell of love the sunlight free,
Tell of love the bounding sea,
The love of him who gave to May
The sweetness of its smiling day.
Trip along in light and song,
Trip away, all fresh and gay,
Trip away, bright feet of May!

—*Selected.*

"BOY WANTED."

People laughed when they saw the sign again. It seemed to be always in Mr. Peters' window. For a day or two, sometimes for only an hour or two, it would be missing, and passers-by would wonder whether Mr. Peters had at last found a boy to suit him; but, sooner or later, it was sure to appear again.

"What sort of a boy does he want, anyway?" one and another would ask, and then they would say to each other that they supposed he was looking for a perfect boy, and, in their opinion, he would look a good while before he found one. Not that there were not plenty of boys—as many as a dozen used sometimes to appear in the course of a morning, trying for the situation. Mr. Peters was said to be rich and queer, and, for one or both of these reasons, boys were very anxious to try to suit him. "All he wants is a fellow to run errands; it must be easy work and sure pay." This was the way they talked to each other. But Mr. Peters wanted more than a boy to run errands. John Simmons found that out, and this was the way he did it. He had been engaged that very morning, and had been kept busy all the forenoon, at pleasant enough work, and, although he was a lazy fellow, he rather enjoyed the place. It was toward the middle of the afternoon that he was sent up to the attic, a dark, dingy place, inhabited by mice and cobwebs.

"You'll find a long, deep box there," said Mr. Peters, "that I want to have put in order. It stands right in the middle of the room; you can't miss it."

John looked doleful. "A long, deep box. I should think it was!" he told himself, as the attic door closed after him. "It would weigh most a ton, I guess; and what is there in it? Nothing in the world but old nails, and screws, and pieces of iron, and broken keys and things; rubbish, the whole of it! Nothing worth touching, and it is as dark as a pocket up here, and cold besides; how the wind blows in through those knot-holes! There's a mouse! If there is anything that I hate it's mice. I'll tell you what it is; if old Peters thinks I'm going to stay up here and tumble over his rusty nails he's much mistaken. I wasn't hired for that kind of work."

Whereupon John bounced down the attic stairs, three at a time, and was found lounging in the show window, half an hour afterwards, when Mr. Peters appeared.

"Have you put that box in order, already?" was the gentleman's question.

"I didn't find anything to put in order; there was nothing in it but nails and things."

"Exactly; it was the 'nails and things' that I wanted put in order; did you do it?"

"No, sir; it was dark and cold up there; and I didn't see anything worth doing; besides, I thought I was hired to run errands."

"Oh!" said Mr. Peters, "I thought you were hired to do as you were told.' But he smiled pleasantly enough, and at once gave John an errand to do down town, and the boy went off chuckling, declaring to himself that he knew how to manage the old fellow; all it needed was a little standing up for your rights.

Precisely at six o'clock John was called and paid the sum promised him for a day's work, and then, to his dismay, he was told that his services would not be needed any more. He asked no questions; indeed, he had time for none, as Mr. Peters immediately closed the door.

The next morning the old sign "Boy Wanted," appeared in its usual place.

Before noon it was taken down, and Charlie Jones was the fortunate boy. Errands, plenty of them; he was kept busy until within an hour of closing. Then, behold, he was sent to the attic to put the long box in order. He was not afraid of a mouse, nor of the cold, but he grumbled much over that box; nothing in it worth his attention. However, he tumbled over the things, growling all the time, picked out a few straight nails, a key or two, and finally appeared with this message: "Here's all there is worth keeping in that old box; the rest of the nails are rusty, and the hooks are bent, or something."

"Very well," said Mr. Peters, and he sent him to the postoffice. What do you think? By the close of the next day Charlie had been paid and discharged, and the old sign hung in the window.

"I've no kind of notion why I was discharged," grumbled Charlie to his mother. "He said he had no fault to find, only he saw that I wouldn't suit. It's my opinion that he doesn't want a boy at all, and takes that way to cheat, mean old fellow."

It was Crawford Mills who was hired next. He knew neither of the other boys, and so did his errands in blissful ignorance of the "long box," until the second morning of his stay, when in a leisure hour he was sent to put it in order. The morning passed, dinner time came, and still Crawford had not appeared from the attic. At last Mr. Peters called him. "Got through?"

"No, sir; there's ever so much more to do."

"All right, it is dinner time now; you may go back to it after dinner." After dinner back he went. All the short afternoon he was not heard from, but just as Mr. Peters was deciding to call him again, he appeared.

"I've done my best, sir," he said, "and down at the very bottom of the box I found this." "This" was a five dollar gold piece."

"That's a queer place for gold," said Mr. Peters. "It's good you found it. Well, sir, I suppose you will be on hand to-morrow morning?" This he said as he was putting the gold piece in his pocket-book. After Crawford had said good-night and gone, Mr. Peters took the lantern and went slowly up the attic stairs. There was the long, deep box, in which the rubbish of twenty-five years had gathered. Crawford had evidently been to the bottom of it; he had fitted pieces of shingle to make compartments, and in these different rooms he had placed the articles, with bits of shingle laid on the top, and labelled thus, "Good screws," "picture nails," "small keys, somewhat bent," picture hooks," "pieces of iron whose use I don't know." So on through the long box. In perfect order it was at last, and very little that could be really called useful could be found within it. But Mr. Peters, as he bent over and read the labels, laughed gleefully and murmured to the mice: "If we are not both mistaken, I have found a boy, and he has found a fortune."

Sure enough the sign disappeared from the window and was seen no more. Crawford became the well-known errand boy of the firm of Peters & Co. He had a little room neatly fitted up, next to the attic, where he spent his evenings, and at the foot of the bed hung a motto which Mr. Peters gave him. "It tells your fortune for you, don't forget it," he said, when he handed it to Crawford; and the boy laughed and read it curiously. "He that is faithful in that which is least, is faithful also in much." "I'll try to be, sir," he said; and he never once thought of the long box over which he had been faithful.

All this happened years ago. Crawford Mills is no errand boy to-day, but the firm is Peters, Mills & Co. A young and rich man. "He found his fortune in a long box full of rubbish," Mr. Peters said once, laughing. "Never was a five dollar gold piece so successful in business as that one of his has been; it is good he found it." Then, after a moment of silence, he said, gravely: "No, he didn't; he found it in his mother's Bible. 'He that is faithful in that which is least, is faithful also in much.' It is true; Mills the boy was *faithful*, and Mills the man we *trust*."—*Selected*.

YANKEE WIT.

Many years ago, a Pittsburg iron firm purchased a lot of condemned bombshells for old iron. The shells were not loaded, but in order to melt them, it was necessary that they should be broken up. This was attempted with sledge hammers, but the laborers made but little progress, and it was finally given up as a bad job. One day a long slim yankee came along and said:

"I understand you have a job for a man here."

"Yes," was the reply; "we want that pile of bombs out there broken."

"How much will you pay?"

"We will give you a fip apiece (six and a quarter cents) if you will agree to break them all."

"I'll take the contract," answered the yankee.

The day was a cold one, and the thermometer down to zero. The man immediately went to work, but disdained to take the large sledge hammer which was offered him. The Yankee laid every bomb out on the ground with the hole up. He procured a bucket, and filled them all with water; then he came into the house, made out his bill, and said he would call around in the morning for the money. Everyone was much mystified, but in the morning their astonishment was great. The water had frozen during the night, and in the morning a pile of scrap iron was found, as the freezing water had broken every bomb into at least a dozen pieces.—*Sel.*

BAND OF HOPE BIBLE LESSON.—No. 6.

MODERN BAAL WORSHIP.

1. The Eleusinian mysteries which celebrated the return of the goddess Ceres with her daugbter Proscrpine from the regions of the dead to which the latter was fabled to have been carried by Pluto.

2. They were a form of Baal or sun worship like all the other pagan mysteries. Every nation had its secret religious rites unknown to the mass of the people.

3. They were celebrated with great secrecy, frequently in caverns and always at night.

4. They were scenes of revelling and debauchery. Even the wiser heathen disapproved of them.

5. St. Paul said "it was a shame even to speak of the things which were done of them in secret." Some writers think he meant by this, "It is a shame to speak of them *without reproving them.*"

6. Freemasonry claims to be founded on the ancient mysteries.

7. They were a false religion; so is Masonry.

8. It has an altar and a priesthood: prayers and hymns and burial services. Besides it *claims* to be a universal religion.

9. It rejects Christ and tells men that if they are only good Masons, that will save them.

10. Masonic lodges only meet at night. We have seen it was so in the ancient mysteries.

11. A man before he becomes a Mason must be first blindfolded, and then led round the lodge three times from East to West *following the exact course of the sun.* This was a common rite in the ancient sun-worship.

12. In the mysteries the candidate was terrified with apparitions, unearthly noises, sudden flashes of light. He was also sworn under dreadful penalties not to reveal the secrets. Freemasonry does the same.

13. It obliges every man who becomes a Mason to take a number of fearful oaths and submit to a great many ceremonies which are not only ridiculous but blasphemous and wicked.

14. It makes its members swear to keep secret each others crimes, and very often help criminals to escape punishment. It persecutes and sometimes kills those who come out from it.

15. It is against all free government. A man who becomes a Mason must submit to the rules of the lodge even when he knows they conflict with the laws of his country.

16. God cannot bless a nation that tolcrates heathen practices.

17. We ought to read what good men have written about Masonry. Then we can tell others what a wicked thing it is, and perhaps prevent some from joining. And we should pray for its overthrow.

PRACTICAL TRUTHS.

Masonry is a false religion. It pretends to save men.

It is founded in principle and practice on the ancient sun-worship.

It is a foe to God and our free government.

We ought to learn all we can about it so as to warn others.

GOLDEN TEXT.—Have no fellowship with the unfruitful works of darkness but rather reprove them. Eph. 5:11.

QUESTIONS.

1. What works of darkness did Paul warn the Ephesians against?
2. What were these "mysteries?"
3. Why were they called "works of darkness?"
4. Why were they called unfruitful?
5. What did St. Paul say further about them? Eph. 5:12.
6. Have we anything similar at the present day?
7. What is one point of resemblance?
8. How do we kdow Freemasonry is a religion?
9. How do we know it is a false religion?
10. In what other respect is it like these pagan mysteries?
11. Is there still another point of resemblance?
12. Name another.
13. How is Freemasonry a work of darkness?
14. What else does it do?
15. Is it then consistent with a free government?
16. Can a nation which tolerates and supports such a system be blessed of God?
17. What can we do to help in the warfare against this great evil?

LESSON NOTES.

Each of the pagan gods had besides the public and open, a *secret* worship paid to him to which none were admitted but those who had been selected by preparatory ceremonies called initiation. This ancient worship was termed the mysteries.—*Mackey.*

A most solemn method of confirming an oath in the mysteries was by placing a drawn sword against the throat of the person to whom it was administered, and invoking heaven earth and sea to witness the ratification.—*Pierson.*

Diogenes derided these mysteries. Socrates would not be initiated into them, and was persecuted to the death. Diagoras, the Melian, was prescribed and had a reward set upon his head; and it nearly cost Eschylus his life for speaking of them too freely in one of his tragedies.—*Phelps Secret Societies Ancient and Modern.*

TEMPERANCE.

—The city of Millville supported some twenty grog-shops some twenty years ago, and drunkenness abounded on every hand. Eleven years ago the voters elected officers who refused license, and after a hard struggle banished the dram-shops. A population of 8,000 are now sober, prosperous and happy. The glass-factories of Whitall, Tatum & Co., employing 1,500 hands, are located here, and a member of the firm recently said: "Prohibition is worth to us, as a firm, at least ten thousand dollars a year in general regularity of the men at their work."

—The liquor dealers' *Advocate* laments that "there are over one hundred and fifty prohibition and so-called temperance newspapers flourishing in the United States," and "only three brewers' organs, two distillers' and wholesale dealers', and five retail dealers' newspapers" to champion the cause of individual rights and personal liberty.

—Joseph Cook says, "I proclaim, without fear of contradiction, that there is nothing in the example of our Lord to justify our social drinking customs. Distilled liquors were not known till the year 1150; the progress distillation came into Europe at that date from the Moors. If you swept all distilled liquors out of existence, then you would bring the world into something of the condition in which it stood during the time of our Saviour. I am grieved with indignation. I dare not to express to the full when I hear preachers and church members quoting the example of our Lord in support of the use of distilled liquors, which were not invented until the twelfth century."

—A bill has been introduced in the Pennsylvanian Legislature "To prohibit the manufacture, sale, and use of infernal machines and devices to surreptitiously destroy life and injure property." It is understood that the bill has reference to a firm in Philadelphia where explosives are manufactured and sold and "No questions asked." The bill seems to meet with general approval, notwithstanding its *prohibitory* feature. We hear nothing in this case about "Personal liberty," "Individual right," or probibition being a failure. Here is a bill the object of which is to *prohibit* a business heretofore recognized as legitimate—a bill which, if passed, will destroy valuable property and at the same time provide for no compensation. What has become of those members in the legislature whose keen sense of justice prevent them from favoring the submission of the prohibitory amendment to a vote of the people, unless compensation is allowed for the losses sustained by liquor dealers? The liquor dealer dispenses his poisons and "No questions asked." "Life is destroyed and property injured." Are not the cases parallel?—*Amendment Herald.*

MAKING DRUNKENNESS INFAMOUS.

The venerable Rev. Dr. Andrew P. Peabody, late preacher to Harvard University, in a recent letter on the sale and use of intoxicating liquors, says: "I believe that the only remedy for intemperance is to make drunkenness the prime offense, and to bring about a state of public feeling in which drunkenness and all approaches to it shall be looked upon with the same disesteem, loathing and intense moral disapprobation with which the attempt is made to brand the sale of spirituous liquors. Stigmatize the sale and the seller as you please, I care not with how deep a brand, if you will only make one deeper still for those whose vice makes the sale infamous. The most efficient legislation in behalf of temperance would be subjecting intoxication in all cases to ignominious punishment. What the law makes ignominious, society will hold in like disesteem. If a young man of respectable family is liable to be locked up for coming home drunk from a convivial gathering, not only will he be restrained from excessive indulgence, but his parents and friends will be very careful how they start him on the first steps of the evil way. Making drunkenness infamous would do more than all things else toward checking, and to a very large degree entirely preventing the use of strong drink of any kind in families, and on occasions of social festivity, and would multiply beyond any other conceivable cause the number of total abstainers."

THE WOMAN'S CHRISTIAN TEMPERANCE UNION.

Miss Frances E. Willard is just completing a months' work in California, having visited the leading towns of the State. After completing these engagements Miss Willard, accompanied by her Private Secretary, Miss Anna Gordon, will visit and organize in all the leading cities and towns of Nevada, Oregon, Washington Territory, British Columbia, Montana, Idaho, Utah, Wyoming, Colorado, Nebraska, and Manitoba. This is the tenth year since the organization of the Woman's Christian Temperance Union, and its officers purpose to introduce the Society in every county seat and town of ten thousand inhabitants and over, as the best manner of signalizing this epoch in temperance work. The society is now organized in three thousand towns and cities of the United States, and has seventy-five thousand members as its estimated constituency in 1883. Mrs. Lucas, the sister of John Bright, is President of the British W. C. T. U., and Mrs. D. B. Chisholm, of Hamilton, Canada, is President of the Canadian W. C. T. U. Miss Willard and these ladies are in correspondence relative to a simultaneous movement for such an increase in the number of local auxilliaries as will make this the most notable year's organizing ever known in Temperance annals.

[*Continued from the 9th page.*]

tears of the conflict; by all the hopes of a free country and disenthralled race; yea, as a legacy for mankind, let us now secure a free representative republic, based upon an impartial suffrage, and human equality demanded by the Declaration of Independence."

Such is his anti-slavery, Senatorial record. To avoid prolonging this sketch beyond reason, his miscellaneous acts are given in brief.

He voted for 500,000 volunteers, and for money to pay them. He moved the first pension and land bounty bill. He eulogized Gen. Lyon, and put "Springfield" on the banners and caps of two Kansas regiments. He moved and carried a bill for a disabled "Soldiers Home;" advocated equalizing the pay of soldiers; and procured the passage of a large number of soldiers' relief bills.

A forged correspondence has been secretly circulated in Kansas, to prove that Mr. Pomeroy was willing, for money to sell his vote to acquit Andrew Johnson! This is his Senate record on the impeachment. He said: "I cannot vote for acquittal and thus be false to my convictions of duty. With uplifted hand and heart, I declare my belief to be that the President is guilty."

Senator Pomeroy helped pass all the reconstruction acts over Johnson's vetoes. The Homestead Bill was largely his work. He is against taxing women and denying them the ballot; and he proposed to make it criminal to bring liquor into the Capitol building.

In short, during his twelve years, he was ever at his post. He presented bills reducing telegraphic rates, connecting telegraphs with post offices extending them to Holland, for steamship lines to Europe, and advocated railroads to the Pacific and through the Southern States, has supported civil service reform, and he first brought in the bill for the Yellow Stone Park. Indeed, the whole range of national and special legislation has felt his steady and intelligent influence. While his own State of Kansas, at whose birth he was present, has felt his hand through the legislation of Congress in every period of her growth. The record of his Senatorial action would fill a volume; and though, like Garfield, Lincoln and Washington himself, he has been assailed by vicious and mistaken enemies, he has come out of every ordeal, cleared, justified and acquitted by the Senate and the courts, as their records show.

AS OPPONENT OF SECRET SOCIETIES.

He has never belonged to one, and has ever opposed them. In 1869, while Senator, he was in Chicago, and came into our first annual meeting in Farwell Hall; and being invited to speak he came forward and said nearly the following words:

"MR. PRESIDENT, AND RESPECTED FRIENDS:—I sympathize with the general object and spirit of this convention, and am disposed to comply with the request to address you. My public life has been in political rather than religious matters, and I know not if I am a Christian in the special sense, if there is any, of this convention. But I know that when some eleven years of age, I united with a Christian church and I have never gone back on it.

"As to secret societies, I know nothing of their interior. I once went by invitation to make a temperance address, and, when arrived at the door, I was required to give a pledge of secrecy and submit to some sort of initiation before I could go in. This I declined. But we finally compromised the matter by my promising to refrain from publishing what I should see or hear inside at that meeting. And as I saw nothing but the members, and heard nothing but what I said myself, my promise was easily kept.

"But I am opposed to secret obligations in a free country. Where they prevail how is a man to know, when he rises in a court house, but he is addressing a foresworn court and jury? And when it comes to be known that secret obligations, previously assumed, control and decide cases, what is to prevent our court houses sinking into popular contempt?

"When I arrived at Kansas City, I was told that I must join a Masonic lodge or my life was not safe, that the government and laws could not protect me, that I could not go up the river into Kansas, in safety, unless I joined a secret order, some of whom would murder me as a simple citizen of the United States, but would protect me as a member of their order! I chose to take the risk of the government and laws.

"I have said I know nothing of secret societies but what the members tell me. And I have been invited to join by many who have all assured me that they are conducted on the principle of proscription to outsiders, and partiality to those within. I object to this as contrary to the equity and equality on which our government and laws rest. Why should I promise to obey or befriend strangers, men of whom I know nothing but that they possess and can give a secret token or sign?"

He continued in this strain of calm and forcible remark for awhile, and giving us some just and sensible advice, sat down.

The Leavenworth (Kan.) *Herald*, in less than two weeks, came out with the declaration that *Senator Pomeroy had signed his political death warrant.* And the lodge from that time has endeavored to make the declaration good.

The *Cynosure* differs in opinion with the Kansas *Herald.* It believes that the speech of Senator Pomeroy at Farwell Hall, Chicago, in 1879, part of which is cited above, instead of being his political death warrant, may yet, under God, be one means of making him President of the United States, if not in November, 1884, yet at the Federal election in 1888; and it will do its utmost, if the American party shall concur, to achieve this great object at the first election ensuing.

THE CHURCHES.

—Rev. L. Kent, of the Western Holiness Association, and well known in Illinois for his efforts for a deeper spiritual life among the churches, is holding meetings in the Free Methodist church in South Chicago.

—The Rochester, N. Y., Wesleyan conference has urgently called Bro. C. F. Hawley to labor among the churches composing the body during the coming year.

—After the debate at Morning Sun, Iowa, Elder Rathbun and Bro. M. N. Butler of the *American Freeman*, spent a few days in Wayne, Henry county, same State, where they organized a Wesleyan class, which desires Elder R. to remain as pastor.

—Rev. George F. Pentecost, who has been preaching for the Tompkins Avenue Congregational church, Brooklyn, for over two years and a half, was installed as pastor last week. The Rev. Drs. E. B. Webb, J. O. Means, and A. J. Gordon, of Boston, and Dwight L. Moody, were among those invited to sit in the ecclesiastical council.

—Six young colored men graduated from Howard University Theological Department lately into the ministry, and will labor among their race in the South, under the care of the Congregational church.

—Bro. G. M. Hardy reports in the *Wesleyan* a singular case of discipline met at one of the conferences in southern New York. A member who called himself "Happy Harry" was accused of unfaithfulness to his covenant, having visited a lodge of Masons since joining the church. He renounced Masonry, but claimed that the Holy Ghost might send him to the lodge to talk with Masons about their sins and pray with them. Bro. Hardy believes justly that the poor man has not discernment of spirits; but what shall we say of ministers who are of sound mind going into Masonry for a like reason.

—The *Christian World* tells of a Missionary Society of forty years' existence in the large wholesale and retail dry goods store of Hitchcock & Williams, St. Paul's Churchyard, London. A daily morning prayer meeting is held in the house, and religious services twice on the Sabbath. One of the clerks has become a minister of the Gospel, and another after five years' study has recently gone as a missionary to China. The missionary collections of the young men of the society the past year amounted to $600.

—In our last issue we spoke of the missionary spirit at Hillsdale, Mich., and how it had resulted in 20 going to the work of Foreign Missions. From the *Hillsdale Herald*, of March 15, we learn that the actual number is 22; and that nearly all of them are still in their Mission fields—only one permanently in the U. S. A. This number of Foreign Missionaries is about five per cent. of this college's whole number of graduates—an example which may well be commended to other colleges and institutions.—*Missionary Review.*

—A letter to Bro. Doty, of the *Christian Harvester*, Canton, O., from the Seamen's reading rooms, 19 Lall Bazar, Calcutta, he says: "The work of God among the sailors is simply wonderful. There has seldom been a day since I commenced here but souls have been converted. Sometimes upward of twenty may be seen at our altar. A goodly number have been sanctified wholly. Some have left the sea and are preaching.

—A young physician, H. E. Burbank, member of the Fifty-first St., Free Methodist church of this city writes to the *Vanguard* in these words of his purpose to go to India as a missionary:

"God has had his hand on me all these many months since I entered the Medical College in September, 1880, leading me on and showing me that eventually he would have me join Bro. and Sister Ward in India. I have endeavored to study the working of the various missionary societies and boards, and also the faith work, and am fully convinced that in any and all places, whether at home or abroad, the true Scriptural method of doing God's work is that based on an intelligent faith in his promises and power. Let any soul meet the conditions and thus be enabled to exercise actual faith, and there is no possibility of failure. The experience and success of the ages past prove this to be a fact. I believe it, and am endeavoring to act on it to the best of my ability. I have some obligations necessarily incurred during my course in college which I must discharge before I can go to India, but I believe God will open up the way for me, and also provide means to set me at work as a Medical Faith Missionary in India. I do not want, nor will I, feeling as I now do, ever be under the direction or control of a secretary or board here at home while I am in India. Machine work of that sort has ruined more missionary efforts than almost any other agency."

—The Hon. David B. Sickles, late United States Consul at Bangkok, Siam, who has enjoyed special opportunities for observing the missionary work among mixed populations, bears the following testimony respecting the results of Christian missions established in heathen countries in the East:

"Our American missionaries, in carrying the Bible into foreign lands, have opened up new avenues for trade, established our flag in distant ports, formed new treaties of friendship and commerce where none existed before, given employment to our merchant marine, taught the English language so as to facilitate commercial transactions, and introduced American books and newspapers. In my opinion they have accomplished more for our Government in extending our influence in the East than all the consuls in the service, and the country could afford to pay them a handsome bounty for their disinterested labors."

—The mission work in the Indian Territory is illustrated by the reply of a civil engineer to the question, "What do you think of the Creeks and Choctaws?" "They are as nice a people as you can find; there seems to be no vice or crime among them. I never knew a people so honest, or so careful in their observance of the Sabbath. They would not even take old fruit cans that were thrown out of the camp, without first asking permission; although, being very fond of pictures, they valued those that were pasted around the cans." The only explanation he could find for their good state of morals was that many or most of their chiefs were ministers.

—The Fiji Islands afford a striking example of what the labors of Christian missionaries have done for the civilization of the world. Less than half a century ago, these islands were the dread of mariners, who, when shipwrecked on their dangerous reefs, invariably fell a prey to cannibals. Forty years ago two Methodist missionaries resolved, at the risk of their lives, to carry the gospel to these savages. Now there are over 500 Christian churches with parochial schools within the limits of Fiji, and these churches are not only self-supporting, but send out missionaries to other South Sea Islands, and the Fiji Islands are a regular repairing station for whalers and trading vessels from all nations.

SECT AND NO SECT.

We reprint the following letter on the no-sect and Christian union doctrine from a late number of the *Free Methodist:*

WASHINGTON, D. C., N. C. A. Headquarters.

Rev. Joseph Travis,

DEAR BROTHER:—Your good and brotherly letter is in hand, and considered. I am settled in my conviction that an attempt to break up all the sects to cast out sectarism would result in a new sect whose creed is that there should be no sects. And to war on existing churches to cleanse them of their evils; would be burning down the barns to kill the rats in them. I, therefore have never contemplated a new sect. "The Associated Churches of Christ" means, with me, to unite all Christians on the one point of excluding all false, secret, Christless worships—leaving each church denomination to keep up their distinctive modes of work, and consult their own judgment and taste as to their methods. The New Testament churches were more diversified than ours. Some kept Saturday, some Sunday, and some both days. But they were all Christians and so one church. The divisions of the body of Christ into sects is then only evil, when there are rivalries, bickerings and contentions; but these may exist in single churches. I have thought separate names evil, and for myself I eschew them, because they cover and stimulate contentions. But I see no way for me to do but to wait and work and pray "that they all may be one." I am very sure I cannot suppress names and exterminate sects by taking another name and forming a new sect.

I attempt to go no further than I can see duty. I will not recognize Universalists and other unregenerate denyers of the Bible. But wherever I find a living faith in Christ, there I meet a Christian and a brother. But I believe in a "godly discipline," and that Christians must be excommunicated if they adhere to their sins. The Corinthian who was guilty of incest seems to have been a Christian.

I saw in the *Cynosure* a letter from Bro. Roberts complaining of some things which some one had written concerning the Free Methodists. I did not see the writing complained of. I believe in the adage, "Speak truth or speak nothing, no matter of whom;" and *some* Free Methodists may have erred somewhere. But our secretary, Mr. Stoddard, assures me that wherever he finds a Free Methodist family he finds a welcome and a home. Such has been my experience.

As to Rev. J. S. T. Milligan's proposition for a "national council of churches," opposed to the "unfruitful works of darkness," I see no possible evil in adopting and carrying it out. Two Free Methodist preachers, Fanning and Underwood, came to my house in 1867 and moved me to write a call for the Aurora convention in October. This action of those two preachers has resulted in the national movement. I think the effect on all denominations has, thus far, been benign. Mr. Milligan's proposition contemplates but one meeting of council. There was but one at Jerusalem about circumcision, because the Judaizing ritualists, who wished to inaugurate a set of half-Jewish rites for Christians, were put down. It may and it may not, be necessary and desirable to hold other councils, unless the lodge-viper shall be shaken off; but I am in favor of one grand national "council of churches," to testify for Christ against the Baal-worship.

Years ago when you met with our executive committee at 88 LaSalle street, you said to us: "All the true reforms must eventually crystalize around this." I have quoted that remark of yours hundreds of times since. Your affectionate brother,

J. BLANCHARD.

BREVITIES.

Asa C. Tuttle has brought twenty-seven Indian children to Wabash, Indiana, to be educated in White's Manual Labor Institute near that place. They represent nine different tribes.

Rowland Hill rode a great deal, and by exercise preserved vigorous health. On one occasion, when asked by a medical friend what physician and apothecary he employed, to be always so well, he replied, "My physician has been a horse, and my apothecary an ass."

Mr. Sargent, director of the botanic garden and arboretum of Harvard College, calculates that there are 200,000 acres of unimproved land in Massachusetts which could at once be covered with larch plantations with advantage, and that if so planted their net yield in fifty years would be considerably more than $1,000,000,000.

J. Edwin Sherman, metallurgist, of Boston, has just concluded a series of experiments upon a new metal, recently discovered by him, with a view to ascertaining its fitness, as compared with other metals, for telegraph wire. The experiments, it is said, show that wire made of this metal has great tenacity, does not rust, and is superior in point of conductivity to any wire now used for electrical purposes. Metal, which has nearly the specific gravity and somewhat the appearance of silver, can be produced, it is said, at a cost of five cents a pound.

The Census Office has published a report on the production of bituminous coal, from which it appears that the total amount mined in the United States during the census year 1880 was 42,420,580 tons, of which a total of 29,842,240 tons were produced in the Appalachian coalfield. Allegheny county, Pennsylvania, furnishes over one-tenth, and the States Pennsylvania, Illinois, and Ohio nearly three-fourths of the product. The average price per ton at the mine in 1880 was $1.22, while iv 1870 it was $1.92, at a cost of 88 cents. An average of 431 tons was raised per man, and 7 per cent of the year's working time, or about twenty days per man was lost in strikes. The anthracite production was 28,646,996 tons—nearly all furnished by the State of Pennsylvania—making a total product of the country for the census year 71,067,576 tons. England produced 146,618,122 tons in the same year.

The Abbe Moigno advocates the promotion of a joint stock company, with the view of exploring the bottom of the Red Sea, and especially the bitter water lakes. In a German account of the project it is justly described as "one of the boldest." "It is nothing less," continues the writer, "than to search the bottom of the Red Sea to discover there the proof of that great event narrated by Moses 3,000 years ago. To provide the needful funds to carry ou excavations which would have for their result the restoration to light of the remains of the Egyptian armies engulfed in the Red Sea, with the chariots, horses, arms, treasures, archieves, and perhaps the king himself—that Pharaoh who was conquered by Moses—this will indeed be a noble enterprise. Buried in the masses of salt of the bitter lakes, concealed at different places by thick belts of salt, these historical remains are perhaps in a state of preservation unexpected by us." The Abbe estimates the cost of the excavations at 300,000 francs, and against expenditures he places uothing in the way of possible returns.—*St. James Gazette.*

Though dynamite has but lately come into notoriety and wide use, it is not, as many think, a recent invention. Its explosive power was discovered nearly forty years ago by Ascagne Sobrero, who was studying chemistry in the laboratory of Pelouze. After numerous experiments, Sobrero made explosives from dextrine, mannite, cane sugar, and glycerine, and created a sensation in the scientific world. But the new force was found to be so dangerous, with a tendency to premature discharge, that few undertook to utilize it. About 1864 Henry and Alfred Nobel, practical mining engineers, began experiments with nitro-glycerine, and were so well satisfied that they immediately took out patents as discoverers, though the honor belonged to Sobrero. Dynamite, generally made of rotton stone and nitro-glycerine, was patented in the United States May 26, 1868, by Alfred Nobel The process of the manufacture is exceedingly simple, though not without hazard. Nitric and sulphuric acid, mixed in certain proportions with glycerine, make nitro-glycerine, which, put with some absorbent material—fuller's earth or rotton stone—makes dynamite. No wonder the Irish and Russians are able to get up in such quantities and with such secrecy.

A POLE STAR

in the heavens of civil and religious liberty.

—THE—

CHRISTIAN CYNOSURE,

A 16 page weekly journal, published by the NATIONAL CHRISTIAN ASSOCIATION, an organization whose object is "to *expose, withstand and remove Secret Societies....and other anti-Christian movements.*"

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Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

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Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
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Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
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Cedar Grove Miss. Baptist, Lowndes Co., Miss.
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Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
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adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeek and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.

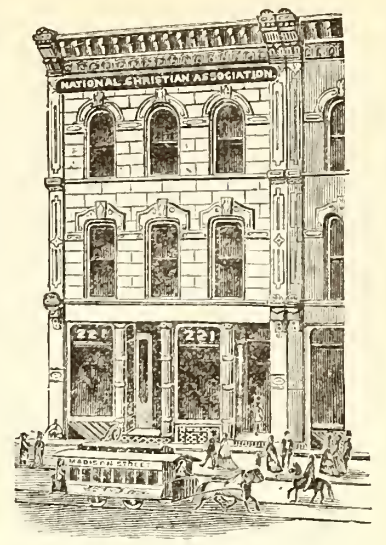
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FARM NOTES.

ORCHARD CULTURE.

A practical fruit grower gives the following as his system on orchard management: In three years I improved the production of my fruit trees from 15 to 200 bushels by treating them in the following manner: I first reduced the top one-fourth, then in the fall I plowed the soil as well as I could, it being quite rocky, and turned a short furrow toward the trees. As I worked from them I let the plow fall a little lower, and when between the trees I allowed the plow to run deep, so that the water would settle away from them in the spring. I hauled a fair quantity of coarse manure, pulverized it well and marked out hills, manuring each hill. I planted corn and beans and pumpkins. The following spring I repeated the same cultivation. My trees began to grow very fast, and that fall I harvested 70 bushels of very good apples. The following spring I manured for the third time; planted it to potatoes, which grew very large but rotted badly. I made up the loss, however, by harvesting 200 bushels of large fruit. I changed the production of a yellow belleflower tree from three-fourths of a bushel to seven bushels, and sold them for $1.25 per bushel, which I think a very good return for my labor. From my experience, I am of the opinion that most trees have too much top for the amount of roots, and a deficiency of nourishment for puoducing a developed fruit. I like fall or winter pruning. Always cover the cut with grafting wax or thick paint. After removing the limbs by thinning out the center of the tree it has a tendency to grow broad. Too many varieties are bad.

PREPARE FOR DROUTHS.

The dimunition in milk superinduced by summer drouths is one of the farmer's drawbacks. The check in the flow of milk is sometimes felt throughout the entire season, even if favorable weather shall afterwards ensue, for when cows once fall off in their milk, it is hard work to bring them up again at this advauced stage of their yearly-giving period. Such a loss may be avoided by taking the precaution of sowing a small field of corn adjoining the pasture, or in some place where it will be convenient to feed. If sown at the usual time of planting corn, it will be large enough to use by the middle of July. Another piece may be sown later, for feeding in August. This will be found cheap and good food for milch cows, on account of its extraordinary succulence. Sorghum and millet are also good, but the corn for a soiling crop is better. On moist soils it flourishes during a drouth, when everything else suffers. The cattle can be fed in the pasture, lane, or yard, at regular hours. An acre or two will often help out wonderfully in this way, and that which is not needed for feeding during the summer, can be cut and cured for winter use.—W. D. B. *in American Agriculturist for May.*

ANIMAL EXERCISE.

The exercise of animals ensures a superior quality of flesh. If not, how is it that the beef of Scotch highland and Welsh mountain black cattle is more delicate and of a finer flavor than that of those reared and fed on lowlands, or in yards and stalls, and brings two cents more per pound in the market? It is chiefly because they take much more exercise while reared and fattened, which acts upon the muscles, and increases their tenderness and juicincss? The mutton of the Welsh mountain sheep is so superior to all others, even the famous Southdown, that it is all engaged beforehand by private parties at a high price, and is never offered to the public in market. It is true that the pasture they feed on has a sort of aromatic taste, and assists in helping to flavor the mutton; but still we think the exercise is an important factor in contributing to its superiority. The venison of wild deer is much more gamy than of those which are kept tame in large herds in gentlemen's parks, and the flavor of wild grouse, partridges, and quail is much preferred to that of domestic fowls, on account of its gamy quality. Poultry, when closely confined to fatten, instead of distributing the fat in small streaks through the flesh, lay it up in lumps on different parts of the body, leaving the flesh flabby and comparatively tasteless. We contend for giving all animals plenty of fresh air and a reasonable amount of exercise, in addition to wholesome food and pure water. Then they thrive well, and turn out a good and profitable quality of meat. —*American Agriculturist for May.*

TREATMENT OF BALKY HORSES.

A society for the prevention of cruelty to animals recommends the following rules for the treatment of balky horses.

1. Pat the horse upon the neck, examine the harness carefully first on one side and then on the other, speak encouragingly while doing so, then jump into the wagon and give the word go; generally he will obey.

2. A teamster in Maine says he can start the worst balky horse by taking him out of the shafts and making him go round in a circle. If the first dance of this kind does not cure him the second will be sure to do it.

3. To cure a balky horse simply place your hand over the horse's nose and shut off the wind till he wants to go; then let him go.

4. The brains of horses seem to entertain but one idea at a time; thus continued whipping only confirms his stubborn resolve. If you can by any means give him a new subject to think of you will have no trouble in starting him. A simple remedy is to take a couple of turns of stout twine around the fore leg, just below the knee, and tie in a bow knot. At the first check he will go dancing off, and after going a short distance you can get out remove the string, to prevent injury in your further drive.

There are possibilities for the cow which the unreflecting world has never dreamed of. A farmer at Gridley, Cal., hunts wild geese with a 3-year-old heifer. He has trained the animal to walk out to where a flock of geese have settled down, browsing all the way along, he walking alongside on the off side from the geese, and when near enough the cow lies down, and he shoots into the flock and captures thirty or forty.

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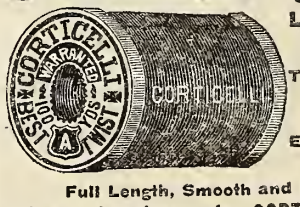
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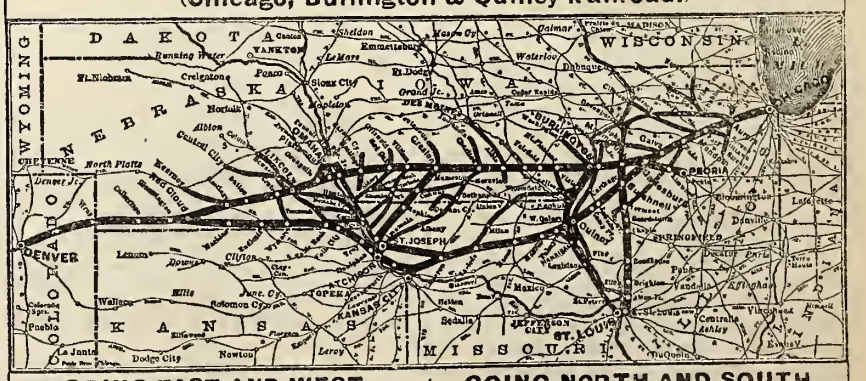
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NEWS OF THE WEEK.

—A Pennsylvania Senator, during discussion of the prohibitive amendment Thursday, attacked President Arthur for permitting the use of liquors in the White House, saying the custom was not tolerated by Hayes or Garfield.

—Amasa Stone, well known in connection with iron manufacturing in Chicago and Kansas City, killed himself at his residence in Cleveland, Ohio, Friday. He had suffered much from insomnia and indigestion, which led to depression of spirits, and caused the impulse of self-destruction.

—During a storm early Thursday morning lightning struck and exploded a large oil tank in the Standard Oil Company's works at Communipaw, N. J. The blazing fluid quickly spread in all directions, reaching other tanks and exploding them, and before the fire was got under control twelve great tanks, eighteen cars, six barges, a dredge, three docks, and five brick structures were consumed. Six men are missing, and are supposed to have been burned to death. The total loss will exceed $1,500,000.

—Of 250 saloons in Wilkesbarre, Pa., not one was open Sunday, owing to the enforcement of the new Sunday liquor law.

—Reliable reports from the spring wheat section of the country, embracing Wisconsin, Dakota, and Minnesota, Northern Iowa, Northern Nebraska, and five counties in Northern Illinois show the outlook to be favorable, more so than for a mumber of years, with a material increase in the acreage sown.

—Passengers arriving at Easton, Pa., say the storm last week in the Lehigh and Wyoming Valleys was the greatest known. Falling trees and telegraph poles injured the cars and locomotives of trains, which moved slowly and carefully. The windows of the coaches had to be reinforced to resist the blasts, and in some cases freight cars were blown from the track and overturned.

—At Napponee, Ind., Friday, the boiler in Gueyer's shingle mill exploded, blowing two men to atoms, fatally wounding four others, and entirely wrecking the building.

—The Johnson brothers, train robbers, who killed Conductor Cain at Mulberry Station, Ark., were convicted at Clarksville, Thursday night of murder in the first degree.

—Sixty-one head of Jersey cattle brought $32,080 at New York, Wednesday. The King of Ashantee sold for the highest figures ever obtained at auction—$6,500.

—Saturday, two brothers named Reeves, living at Paris, Ky., quarreled about the proper depth to plant corn, when one shot the other, with fatal results.

—A 5-year-old daughter of Farmer Humbert, living near Fort Wayne, Ind., fell on a broken bottle Wednesday evening, a piece of the glass entering her heart and killing her instantly.

—Five hundred gamblers have been compelled to quit Nashville, and many of them are heading for Chicago. In a public square Thursday $500 worth of sporting paraphernalia was burned.

—Immense deposits of chloride and horn-silver have been discovered in the section of country lying between the Pecos River and the Rio Grande, Texas.

—The Pope has exacted a promise from Archbishop Croke that in future, with regard to political events in Ireland, he will follow in the wake of Cardinal McCabe. An important document has been sent to all the Irish bishops.

—A meeting of influential ship owners in London, including representations of 3,000,000 tons of Suez Canal traffic, unanimously adopted a resolution favoring the construction of another canal across the isthmus, and appointed an executive committee to carry out the plans of the meeting.

—Hayti advices state that several noted persons at Cape Haytien have been arrested. Six hundred fugitive inhabitants of Miragoane reached Port-au-Prince. They state the rebels blew up the bridge at Miragoane with dynamite, killing 200 persons and wounding 200 more.

—Timothy Kelly, on his third trial at Dublin for participation in the Phœnix Park murders, was found guilty Wednesday, and sentenced to death June 9.

—Joseph Mullett was sentenced to penal servitude for life for participating in the attempt to murder Juror Dennis Field. He exclaimed on leaving the dock after receiving his sentence, that he would get justice elsewhere. The Irish, he said, would get justice for him.

—Joseph Brady was hanged in Dublin Monday for the murder in Phœnix Park.

BUSINESS.

It is a pleasure to speak of the encouraging features of our reform work and especially so of the increasc in the number of our readers. We have not realized a "boom," but steady growth has been the rule and only a small number have withdrawn from our list. Our patrons have set us a good example by not "grumbling and finding fault" which we have endeavored to imitate. There are a few people in the world who seem to get a bad start and to stand *"edgewise"* all the way through, who never turn a "fair side" to friend or fellow until they make the "last turn" at the "Gate ajar," but fortunately from such we have largely escaped. We hope "to hew to the line," avoid discourteous personalities, merit and receive the increased patronage of those who love the truth, and report YOUR paper on a sound basis with a paying list before the autumn leaves turn yellow in the early frosts. Will you help as you have opportunity?

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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NOTES ON THE WEEK.

The Railway Exposition which is to open in the Inter-state Exposition building in this city on Thursday and continue a month, promises to be one of the most important exhibitions of the year. Chicago is the greatest railway center of the world, and Illinois has more miles of railway than any other State of the Union. Railways have contributed as much as any other human agency to the commercial importance of both. The effort to make this exhibition worthy of the railway business will leave nothing undone that could contribute to the success of the undertaking. The greatest locomotive is sent by the Southern Pacific road, the most complete trains by another Western line, and from England is expected the *Rocket*, the first successful locomotive, which proved its constructor, George Stevenson, to be the first of engineers.

The bridge over the East river connecting New York and Brooklyn is to be formally opened to the public on Thursday of this week and the event is to partake somewhat of a national character,—not because of its height, for others are more than 135 feet above water; nor its length for others are more than a mile and one-seventh long. But there are few which surpass it in magnificent proportions, in engineering skill, in the importance of its connections, in the immense traffic it must sustain, and especially in its cost, which is put down at $14,527,000. Perhaps none have ever been made so much account of in politics, nor was ever such a singular quarrel raised over the dedication of such a structure. Thursday is, in the order of Providence, the birthday of Queen Victoria, whom most civilized people have learned to esteem most highly both as a woman and a queen. Hence those Irishmen who though in America have nothing American in their convictions, and the politicians who care for nothing like an Irish vote, demanded that some other day for the opening be selected, and threats of blowing up the structure followed a refusal. Finally some one remembered that an obscure police justice, once treasurer of the Land League, was born on the same day and the irate Irishmen consented that this propitious fact should balance the other, and the two cities will be allowed to celebrate their bridge in peace.

Another week of cyclones is making ærological history pretty fast. Southern Michigan and the line between Wisconsin and Illinois have been furrowed with these plow-shares of whirlwind, crushing through the city of Racine with dreadful fatality. As this is the first visitation of the lake shore district by these storms, the confidence of many in the protection of the saturated atmosphere of the lake is gone. It has been long supposed that the atmospheric conditions were so different here from the inland regions that cyclones need never be feared. The experience of Racine proves otherwise; and that of Kansas City the week before demonstrates that districts built up strongly with brick or stone are just as liable to destruction as any other. Indeed, so far as any one can say, a tornado would be just as reckless through the middle of Chicago or St. Louis as on an open prairie. When Chicago burned down, awe-stricken at the unexpected calamity, we confessed the hand of God; may not the same power send a blast to blow down our palaces of pride? The increasing frequency of these storms year by year must suggest many speculations. It is true that twenty years ago they were of very rare occurrence. What changes of climate or atmospheric conditions are going on? What influences arise from the settlement of the country? or is it true that we are subjected to the influences of the heavenly bodies? These storms are generally attended with peculiar electrical phenomena, some are like pillars of cloud capped with fire and charged with sulphur. Can it be that as the country is settled there is such an increase of malaria that these furious agents are sent out to dispel it? Such storms must certainly purify the air, and they are certainly less fatal than a pestilence; and it is true that we yet understand little of their origin and use in the economy of nature.

The government is beginning to give attention to the methods taken by the English government to relieve the distresses of Ireland. One of these seems to be sending over ship-loads of paupers and dumping them without a word upon our wharves. Six hundred such poor Irish were lately landed in Boston and sent West. At Albany their wretched and impoverished condition was discovered and they were stopped on their journey and fed by the citizens. Another cargo of 800 is on the way. These emigrants are almost penniless, rendered so by the long exactions of their landlords. The only assistance they receive from the government is their transportation. This is a considerable gift to a pauper, but it would certainly be more creditable if British generosity could throw in "forty acres and a mule." It is at least poor return for the hearty assistance sent from our shores in times of Irish famine. Bismarck, grim and despotic though he may be, does better. He has been seriously objecting to German emigration to this country, but it is said that he has planned a great scheme for German colonies in Mexico, and is as negotiating for ten million acres of land for them, one-tenth of which is already purchased.

"There is a sore evil which I have seen under the sun," says the Preacher (Ec. 5: 13), "namely, riches kept for the owners thereof to their hurt." Are Vanderbilt and Gould beginning to realize this evil also? One of these men has retired from the control of his immense railway enterprises, putting the business in the hands of his sons and trusted servants; the other has sold one of his New York dailies, the *World*, and is putting his railway bonds upon the market. It is said that these two men have accumulated three hundred millions of dollars. Having swallowed down riches are they ready, as Job says, to vomit them up again? It is true their wealth cannot buy everything. Gould applied the other day for membership in a Boston yacht club (he has just built a famous yacht), but lo! the great man of Wall street was *blackballed*. Would that both these men could realize that their wealth can minister neither to their ambition nor pleasure long. They may yet use it so as to receive it again with interest from the treasury of heaven.

ODD-FELLOWSHIP MORALS.

BY E. D. BAILEY.

"Odd-fellowship is a moral, not a religious organization."—Sovereign Grand Lodge.

"It assumes, also, as a cardinal office, an earnest and unintermitting care for the moral health of its membership."—*Idem.*

"It is unfortunate for our order, and for not a few of its members, that too much prominence has been generally given to its feature of *pecuniary* benefits. * * This, though a laudable and useful trait in our operations, is hardly a tithe of our aims and objects. By this undue prominence of the pecuniary relief afforded, even our own members have had their attention and efforts greatly withdrawn from the moral and social influences which the order is so eminently calculated to promote."—*Grosh's Manual, p. 78.*

"The duties taught him (*i. e.*, the candidate) and the lessons inculcated throughout the progress he may make in the order, will tend, if he be true to his nature, to his moral and intellectual advancement and consequently to his happiness."—*Odd-fellow's Pocket Companion, p. 24.*

These authorities all claim that a leading object of Odd-fellowship is the moral training of its members. It is therefore a matter of public concernment what kind of morals are taught. In another article we have shown that the charity or pecuniary benefits of the order are no advantage, as the average cost of initiation and dues so far exceed the average benefit. It is the purpose of this article to prove that the order is no moral benefit to its members or the community.

It will be noticed that the Sovereign Grand Lodge, as quoted above, distinctly affirms that the order is moral, *not religious*. Precisely what is meant by this declaration? Can good morals and pure religion be divorced? Evidently the the Grand Lodge does not, mean to affirm that there are no religious ceremonies in the order. This would be plainly contrary to fact, for the order has a chaplain, prayers and hymns. The meaning must be that the order does not claim to teach religious duties but moral duties—a distinction which many vainly attempt to establish, but which does not exist in fact, for good morals are a part of pure religion and pure religion is a part of good morals. The distinction is asserted by secret orders to mislead the public in its examination of the bearing of these orders upon the Christian religion.

The first element in any perfect system of morals embraces our duties to our God. Does Odd-fellowship include instruction on this point? If it does not, then the very foundation of good moral instruction is wanting. There can be no healthy moral sentiment which does not recognize as paramount our duties to God, *i. e.*, our religious duties. There is a creed, known as the moralist's creed, which ignores entirely the first table of the law in which are set forth the duties of creatures to their Creator. Christian teachers are constantly contending against this class of moralists and affirming to them the Saviour's declaration, "One thing thou lackest" and that one thing is the most vital of all. Now does the Grand Lodge claim that Odd-fellowship simply teaches the moralist's creed—our duties to our fellow men but not our duties to God? If this be the doctrine—and it would seem to be—then every Christian should flee from the order, since it countenances the worldly man's creed, which has been and is a snare to thousands, deluding them into the belief that they are doing their whole duty, when in fact they are doing only half and that too the less important half.

But if the Odd-fellows take another course and affirm (inconsistently of course) that they are not religious but that they do teach men to obey God, then we have a perfect right to examine their position toward Jesus Christ, who is God manifest in the flesh, to ascertain whether their teaching is such as a Christian can endorse. In another article this subject will be examined and it will be demonstrated that the teachings of the order are theistic, or in other words that they do not teach our religious duties according to the Word of God, but according to the pagan idea which makes deity an undefined, unrevealed being or thing, and does not recognize the claims of Jesus Christ.

It becomes apparent at once that an institut which is false to God is not a safe conservator of the

morals of the people. The immorality which exists in the world originated with defective religious instruction and practices and it follows as a matter of course, if Odd-fellowship does not teach the only pure and undefiled religion, that it will injure and not benefit its members and the community. This is our first answer to the claim of the Sovereign Grand Lodge. Gentlemen: Your system starts wrong, If you ignore religion altogether you must inevitably demoralize your members. If, on the other hand you teach false religion, you will demoralize them. *But if you teach true religion it will not be Odd-fellowship but Christianity, and if you teach Christianity, the lodge, which Christ never authorized, will give place to the church which he established!* Happy were it for us all if this were the outcome.

Having thus shown the mistake of the lodge at the very outset, let us look more minutely into its so-called moral teaching. Now let the reader bear in mind that we shall not here or elsewhere claim that Odd-fellowship instructs its members plainly to lie, cheat, commit adultery, get drunk, swear or break the Sabbath. On the contrary many words of wise counsel are given to the candidate in his progress through the order and if nothing were said or done to destroy the effect of such advice we could not object to it, as far as it goes. The writer knew once a profane, drinking, immoral man, who used to give his sons good advice on certain occasions, but the neighbors did not on that account consider him a safe moral guide for the youth of the community. There may be many good things said in the lodge but there are other bad ones said and done which go far to destroy the good that might otherwise have been done.

The lodge originated in an English grog-shop and was first got up to while away the time of idlers. The initiation of a candidate furnished fun for the boys, and the conviviality was its chief attraction. The very name, Odd-fellow, shows some such origin and design. The historian of the order says this about the early habits of the members:

"Meeting, as they did, in public houses of not the most select character, the only places open to men of their humble pretensions and limited means, the beer-mug, the pipe and the toast circulated freely, as the song and jest excited their mirth and hilarity; until by frequent repetition, calling for increased indulgence, it is no wonder that the noble objects of their meetings were too frequently made but secondary to mere sensual gratifications."—*Grosh's Manual, p. 23.*

With such an origin and such habits of course the order could not command the respect of any persons whose presence would give it dignity. Hence at a later period some restrictions were placed on its convivial habits and its beneficiary purposes were reduced to a system and denominated charity. The same general features, however, remain and a leading purpose of its meetings is *to have a good time*—at least so its members frequently say.

The habit of concealment which is taught by its repeated oaths of secrecy, the mode of initiation, the incongruous mixture of the sublime and the ridiculous, the robes, masks, coffin, skeleton, chain, hoodwink, and darkened room, mixed up with the pretended moral and religious talk about death, brotherhood and other themes, are devices which no one but the devil could think of using *to improve the morals of young men.* The whole transaction is itself an immorality. As well open a saloon, drug the candidate with liquor to make a fool of him and all the while talk temperance to him and call it a temperance society, as to violate all decency and refinement and honesty to teach the opposite virtues to a candidate.

Did our Lord ever recommend such a process for the reformation of the world? He also came to improve the morals of the people. Did he commence by pledging them to secrecy? Did he put a hoodwink on their eyes? Did he threaten them with death and put a chain over their necks? Did he lead them to a coffin with a human skeleton in it in a darkened room? Did he clothe his disciples in robes and put masks on their faces? If these are valuable ways of seeking and saving the lost, why should he have said nothing in secret; why should he have said "Swear not at all;" why should he have come into the light and called the people *out of darkness*; why, in short, did he resort to methods in every respect the opposite of those employed by Odd-fellows? If his ways are not the best we may seek others, but if they are the best let Christian men not be beguiled into the follies of human methods which bear the marks of Satanic origin.

The use made of Scripture passages, of parables, historical events and symbols, is immoral because blasphemous. To misappropriate the Scriptures is itself demoralizing. Such, for illustration, is the use of the Bible narrative of David and Jonathan, the dramatizing of the Good Samaritan parable, or the misappropriation of the Brazen Serpent symbol. The use of these sacred things leads many into the belief that the order teaches the Bible, when in fact it steals from the Bible to glorify itself. It puts forth these lessons as lessons of Odd-fellowship instead of crediting them to our God who gave them to us.

The attempt to unite in a close bond of brotherhood the moral and the immoral, the good and the bad, the sober man and the drunkard, the believer and the unbeliever, the man in whom is the light of truth and the man in whom is darkness, the Christian and the non-Christian—this attempt destroys the morality of the order. It is readily conceded that in the world we cannot get away from wicked men, but we can avoid yoking ourselves to them. The Christian who becomes an Odd-fellow is "unequally yoked together with unbelievers." If his lodge wishes to have a dance, a theatre, or card-playing, the Christian cannot prevent it for the majority favor it—he is unequal to them, but is bound by them. Paul strictly forbids brotherhood with the evil-minded. "But now I have written unto you NOT TO KEEP COMPANY, if any man that is CALLED A BROTHER be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner." 1 Cor. 5:11.

It cannot be claimed by the most enthusiastic Odd-fellow that the lodge teaches any code of morals superior to Christ's. Few will even claim that it is equal to it. Why then should Christians countenance a rival institution to the church of Jesus Christ, which excels in no respect but is every way inferior to it? If the teachings of Christ are better than those of Odd-fellowship then wisdom would require you to abandon that which is inferior and cleave to Christ alone.

THE MORAL WARFARE.

When Freedom, on her natal day,
Within her war-rocked cradle lay,
An iron race around her stood,
Baptized her infant brow in blood;
And through the storm which round her swept.
Their constant ward and watching kept.

Our fathers to their graves have gone;
Their strife is past, their triumph won;
But sterner trials wait the race
Which rises in their honored place,
A moral warfare with the crime
A folly of an evil time.

So let it be, in God's own might
We gird us for the coming fight,
And strong in Him whose cause is ours
In conflict with unholy powers,
We grasp the weapons He has given,
The Light, and Truth, and Love of heaven.

—*J. G. Whittier.*

THE PENSION LIST.

BY GEN'L. J. W. PHELPS.

Like breeds like. The privileged order of Freemasons that has been in power for many years has brought upon us an unnecessarily large, privileged class of pensioners.

In granting pensions for meritorious yet unfortunate service, there are two things to be considered:

First, the merit of the individual.

Second, the establishment of a privileged body of men, many of whom are frauds, and who are to receive money from burdened tax-payers, rain or shine, under any circumstances whatever. All other persons are to run the risk of ill-fortune, ill-seasons, ill-adventures in trade, etc., etc., while the pensioner is exempt from every vicissitude. He belongs to a privileged class, which is out of accord with republican government.

The proper thing to be done with men who have suffered loss of physical ability in the public service is to estimate the amount of loss in dollars and cents as far as possible, and then have the amount paid over in a specific sum. Thus, where a man receives eight dollars a month, give him sixteen hundred dollars, or a sum which, put out at interest at six per cent. would give him ninety-six dollars a year, and thus abolish the pension list entirely. One billion of dollars would probably enable the government to get rid of the pensioner class.

A large portion of our pensioners are just as able to take care of money and invest it as other persons are; and why should they be exempted from those vicissitudes of fortune in the investment of money which are common to the laboring masses of the country? Let us suppose that these pensioners have half done their work; that many of them have done no work at at all; that some of them have been hindrances instead of helps; that they have all served contractors and millionaires more than they have the people; that their loose, half-done service has contributed to weaken faith, integrity, and honesty by which all business transactions are rendered uncertain; now why should these pensioners be secured against their own faults and be the recipients of assured incomes, while others, who support them, are subject to all kinds of insecurity in their investments and business transactions?

In estimating our public debt it is understated by the amount of a principle the interest of which would be necessary to pay the pensions allowed to soldiers. At the rate in which the nation is now paying pensions, and which is likely to be increased, our public debt is probably three billions of dollars. It would be better to appropriate the public lands to lump sums for buying off pensioners, than to continue an odious system of inequality and privilege, especially if these lands are to be given to railroad companies.

So far as the merit of the individual pensioner is concerned, the Republic cannot dispense with a proper return for his loss in its service; but in order to insure justice in this direction, there is no need of burdening the Republic with the uncongenial system of a privileged class of men. It is a system which is as dangerous to national liberty as it is to personal independence. The Republic in discharging its war obligations ought not to burden itself with an association or privileged institution that is hostile to its character.

THE OATH OF THE JESUITS.

OBERLIN, O.

It flashed upon me a few days since, that the Jesuit was at the bottom of the associations and dynamiting in Europe, and that his oath corresponded to them. Accordingly I turned to the oath as given by Rev. T. B. Forbush in reply to Richard Gilmour, D. D., Roman Catholic Bishop of the Cleveland Diocese, in his Lenten Pastoral Letter of 1873, and found that it answered to those associations and criminal proceedings very well. I therefore send it for the *Cynosure.* And whether it shows that the Jesuits are the real parties now moving the Old World by their horrors, or not, it will do to place in your columns to compare with the Masonic oath which bears so great a resemblance to it. Certain it is that what the Jesuits swear is just what is now going on across the Atlantic under the names of Fenian, Socialist, Nihilist, Communist, Black Hand, etc.

Bear in mind that if the Jesuits are at the bottom of the troubles over the sea, society would nowhere be permitted to hear their name pronounced, unless, indeed, their enemy snuffing the scent from the breeze, should give the cry, "*The Jesuit!*" and reveal the real plotters against human welfare in Europe. To have pursued any other course at this crisis than to forbid the followers of Loyala to mention their name, the General of their order would have been defeated in advance. No; the Jesuits must not announce themselves. Their silence at this point is golden, as is silence among the Freemasons.

Their oath, purports to be in "the presence of Almighty God," where the oath of the Freemasons purports also to be. After the presence of Almighty God, it purports to be in the presence also of Mary, Michael the Archangel, John the Baptist, Peter, Paul, "and all the saints and hosts of heaven,"—a grand array, indeed, of witnesses!

Their oath then exhibits that it is affirmed to the "Ghostly Father," the General of the Jesuits, and what is affirmed is, that the Pope is Christ's Vicar General, is the true and only head of the Roman Catholic church throughout the earth," and has "power to depose heretical kings, princes, states, commonwealths and governments, and that these are all illegal without his sacred confirmation," and "may safely be destroyed." Is that not swearing? Think. Their oath teaches the poor blind Jesuit, thus made a candidate *for high orders* in Jesuitry, just as their oath teaches the miserably poor blind Freemason thus too made a candidate for high orders in Freemasonry, not that he may destroy, for example, the government of the United States—that were a mere matter of course—but that he may destroy the government "safely." *Lying* to the candidate in their oath then, has been carried over from the Beast to the Image in the Masonic institution.

What is the result to the Jesuit of this teaching of their oath that "kings, princes, states and governments," which the Pope has not sacredly confirmed, "may safely be destroyed?"

First, his purpose "to the utmost of his power" to defend the Pope's rites and customs against all usurpers of any heretical or Protestant authority whatever," "especially against the pretended authority of the Government and the Church of England, and all their adherents, as usurpal, heretical and opposed to the sacred mother Church of Rome."

Second, his "renouncing and disowning any allegiance due to Protestants, or obedience to any of their inferior magistrates or officers." And herein is seen another feature of the Beast which has been carried over into the Masonic Image. I refer to the same renunciation of allegiance to government ceremoniously

inculcated in that sentiment of the lodge placing the Masonic oath above the oath due from every citizen in the courts of his country.

Third, his regarding "the doctrines of the Church of England, the Calvinists, the Huguenots, and others of the name of Protestants damnable," and "that themselves are damned, and to be damned that will not forsake the same."

Fourth, his committal to "help, assist, and advise all or any of his Holiness' agents in whatever place he shall be, in England, Scotland, or Ireland, or in any other territory or kingdom he shall come to." Cardinal McClosky, for example, in New York.

Fifth, his committal to the "utmost to extirpate heretical Protestant doctrine and destroy all their power, regal or otherwise."

Sixth, his committal, "notwithstanding he is dispensed with to assume any heretical religion for the propogation of the mother church's interest, to keep sacred and private all her agent's counsels from time to time as they entrust them to him, and will not divulge them directly or indirectly by any word, writing, or circumstance whatsoever, but will execute all that shall be proposed, given in charge, or discovered unto him by his Ghostly Father, or any of his sacred convent." Herein again, in swearing not to divulge the secrets of the order is seen another feature of the Beast that has been carried over into the structure of the Masonic Image.

Seventh, his swearing all this horrible mass of crime by the "Blessed Trinity," as the oath calls it, and sacrament, which he now receives, performs, and is to keep inviolably, and his "calling all the heavenly and glorious hosts of heaven to witness his real intentions to keep this vow."

THE OATH.

Mr. Forbush says it was "furnished him by the late Dr. Dalley of Rochester, N. Y., where it was used in a controversy with Bishop McQuaid, the Bishop not denying its validity and that there is a standing reward of one thousand dollars to any one who will disprove it." I copy it *verbatim*:

"I now, in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the holy apostles St. Peter and St. Paul, and all the saints and hosts of heaven, and to you, Ghostly Father, declare from my heart, without mental reservation, that his holiness, Pope ——, is Christ's Vicar General, and the true and only head of the Roman Catholic Church throughout the earth, and by virtue of the keys of binding and loosing, given to His Holiness by my Saviour Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, governments, all being illegal without his sacred confirmation, and may safely be destroyed. Therefore, to the utmost of my power, I shall and will defend this doctrine of his Holiness's rites and customs against all usurpers of the heretical (or Protestant) authority whatever, especially against the pretended authority and Church of England and all adherents; regard that they and she be usurpal and heretical, opposing the sacred mother Church of Rome. I do renounce and disown any allegiance due to Protestants, or obedience to any of their inferior magistrates or officers. I do further declare that the doctrines of the Church of England, the Calvinists, Huguenots and others of the name of Protestants, to be damnable, and they themselves are damned and to be damned that will not forsake the same. I do further declare that I will help, assist and advise all or any of His Holiness' agents, in whatever place I shall be, in England, Scotland, or Ireland, or in any other territory or kingdom I shall come to and do my utmost to extripate heretical Protestant doctrine, and to destroy all their pretended power, regal or otherwise. I do further promise and declare that notwithstanding I am dispensed with, to assume any religion heretical for the propogation of the mother church's interest, to keep sacred and private all her agent's counsels from time to time as they intrust them to me, and not to divulge them directly or indirectly, by word, writing or circumstance whatsoever, but to execute all that shall be proposed, given in charge or discovered unto me by you, my ghostly father, or any of his sacred convent. All of which I do swear by the Blessed Trinity, and the Blessed Sacrament, which I am now to receive, to perform and on my part to keep inviolably, and do call all the heavenly and glorious host of heaven to witness these my real intentions and to keep this my vow.

In testimony hereof, I take this most holy and blessed Sacrament of the Eucharist and witness the same further with my hand and seal in the face of this holy convent, this day of —— Anno Domini ——. C.

QUESTIONS IN MORAL PHILOSOPHY.

Mr. Oaks Ames becomes active in bribing members of Congress and inducing them to make money out of the public lands which those members hold in trust for the people; and by this means puts enormous sums of money into the pockets of friends, which ought to have gone into the National Treasury. And another Massachusetts man, viz.: Gen'l. Butler, is believed to have made a large fortune while in the public service.

Now the question is:

First. Is it at all probable that Massachusetts would have made one of these men governor and white-washed the other unless the State had become thoroughly imbued with the spurious morality of the Masonic lodge?

Second. Has the Masonic lodge any more of a moral right to absolve men from their crimes than the Romish Confessional has?

Third. Is there any moral difference between lodge-Jesuitry and Romish Jasuitry?

Fourth. Is there not as much money paid out in Massachusetts for the support of the lodge as there is for the support of the church?

Fifth. Where Masonry is ancient and honorable, are not bribery, breach of trust, defalcation, etc., great and shining virtues?

ODD-FELLOWSHIP CLAIMED BY INFIDELS.

An unbeliever writing to the atheist newspaper, the *Investigator*, earnestly vindicates Odd-Fellowship from the charge of being, in any sense, a Christian institution. How Christian men can incorporate with an order of which such a claim can be truthfully made, is a constant problem to many minds. The writer insists that, in this order, "Christianity stands on the same plane with Judaism, Mohammedanism, Buddhism, Hindooism, or any other 'ism' you can name. No belief is required in a candidate, save a belief in a Supreme Ruler of the universe? He is never questioned as to immortality, salvation, the Trinity, the Bible, the Koran, or any other 'word of God.' He may be an infidel, but not an atheist, and its doors being closed to atheism is its nearest approach to Christianity. In the funeral service not a word of the resurrection, of salvation, of Christ Jesus, or Jesus Christ, can be found. At the opening of the sessions of the Grand Lodge of Massachusetts, 'the Grand Chaplain shall address the Supreme Ruler of the Universe in prayer.' If the Grand Chaplain should happen to be a Christian, and especially if a Christian minister, he will probably ask something 'for Christ's sake,' but no fundamental law of the order ever requires it. Prayers are from an individual view-point, and a Mussulman would as consistently pray to the Prophet as the Christian would to Christ, nor would he hurt anybody thereby."—*Christian Statesman.*

IT'S NONE OF MY BUSINESS.

When men are asked to help in moral reforms, they often say, "My own business engrosses all my time." But what is our own business? Admit, for argument's sake, that we have no benevolent interest in others, yet we have a selfish interest. We are in daily intercourse with our fellow men. Their characters and habits may seriously affect our prosperity—nay, may imperil our lives. Suppose that a man begins to erect a powder factory close by your home. Are you indifferent? Do you say, "It's none of my business?" Suppose the government locates an insane asylum on the lot adjoining yours, so that your sleep is disturbed by the ravings of maniacs, will you go about your business without protest or complaint? But who would not rather have a powder factory on one side of him, and a mad-house on the other, than to have a liquor saloon on either side? A liquor saloon has all the explosive elements of the powder factory, without any of the precautions. It is a mad-house whose patients are turned out when the fit is on them, instead of being shut up. Yes, as long as rum crazes the brain, no man is safe while its victims are abroad. And he who deals out the liquor that maddens is a nuisance in any community. It is the business of every man to abate such nuisance. The law of self-preservation requires it. Prohibition is not fanaticism. It is self-protection. A few more murders will help the people to understand it.—*C. E. B. in Herald and Presbyter.*

QUOTATIONS FROM NECKER.

The idea of the creation of the universe is as conceivable as its eternity without being created.

The view of the universe, the workings of our minds, and the longings of our hearts all lead us to God; and though incapable of comprehending this Infinite Being, the confused sense of his grandeur and the experience of their own weakness have in all ages and countries impelled men to worship him.

Men swing from one extreme to another; from fanaticism to atheism and back, as children on a long balance rise and fall successively.

Religion, *i. e.*, Christianity, presents us all we have need of in our miserable condition, viz, a sovereign goodness and an inexhaustable compassion.

—A ten-pin alley was destroyed in answer to prayer some time ago, according to a statement recently made in *The National Union*, of Montgomery, Ala. That journal, in the course of an article, says: "The first stationed Methodist minister in Troy, Ala,, was the Rev. Mr. Kelley, who had charge of the church there in 1857. There was in the town a ten-pin alley, which was a great nuisance to the religious and moral portion of the community, and the Rev. Mr. Kelley desired very much to have it abated. He was a very earnest man in prayer—so, one Sabbath morning, he prayed most fervently and devoutly that the Lord would send a wind and blow the ten-pin alley down. Wednesday afternoon following, a wind came and did blow down the house which contained the alley, and immediately ceased, doing no other damage. There has not been a ten-pin alley in the place since then. This is an actual fact, which came under the observation of the writer, and which will be verified by any of the citizens of the place who resided there then and still survive." The circumstance is regarded as very wonderful, but the rarity of such cases is due to the rarity of strong faith, which we are assured is honored by God now as in the former days (Matt. 17: 20.)

—The living Christian, pure of heart and unspotted by the world, is the best preacher of the gospel in these days. The revival that is most urgently needed is a revival of *practical godliness.*—*T. L Cuyler.*

THE PEWS TO THE PULPIT.

Not long before his death, Aug. 24, 1877, Hon. Seth M. Gates, of Warsaw, New York, presented a paper of great interest and value to the association of Congregational churches with which he was connected. The character of Mr. Gates gave force to his candid, earnest and clearly discriminating address. He had been long in public life and in Congress, and without a stain. He had seceded from the Masonic lodge, and maintained to the last a noble testimony to its unchristian character. The following portions of that address will not soon be forgotten by those who read it:

"My first suggestion as to what the pews may well expect and demand of the pulpit, is—*large faith and confidence in the willingness and wish of the pews, to hear more about Jesus as the Saviour of sinners*—the plain, simple gospel story of Jesus, his life and death and love, his willingness and readiness and anxiety to forgive and save; rather than the feeling that the pews demand of the pulpit, fine preaching, learned eloquent discourses, finished intellectual sermons—theological or philosophical disquisitions

The pews cannot but perceive, and be interested in, and instructed by, the fact, that just in these days, however it may have been in other days, Varley's Bible readings, Moody and Major Whittle's simple, earnest, lay preaching; Hammond's almost childish, "Come to Jesus" invitations and entreaties, and Bliss, Phillips and Sankey's spiritual gospel song-singing, attract the attention, move the hearts, and lead men by thousands to repentance, faith in Christ, and consecrated Christian living and labor—while the able, powerful, brilliant preaching of many of our greatest pulpit orators, leaves the admiring audiences that are charmed with their eloquence to go and come like a door upon its hinges—"to set before the Lord as his people; and the preacher is to them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument—for they hear the words of the Lord but they do them not!"

I infer from this brief reference to God's recent and present dealings with his ministers and churches, that the Holy Spirit crowns with marked success the earnest and faithful presentation of simple gospel truth, spoken in love mixed with faith—a faith which expects God's present presence and blessing—and I urge that the pulpit should have large and increasing confidence that the pews will be satisfied with, and demand, this kind of preaching, which looks for immediate results—regards the fields as already white and ready for the harvest; rather than erudite, elaborate, metaphysical or theological pulpit orations.

Secondly, I suggest the propriety of ministers, when out of the pulpit, acting upon the conviction that the Lord's business, *religion*, is really the chief concern, the most important work of every Christian; and so *speaking* with them day by day, in their places of business, or whereever they shall meet them, about their spiritual welfare, the interests of the church and the cause of Christ instead of taking pains to avoid and excuse religions conversation, as ministers sometimes do—making strenuous efforts to make themselves agreeable upon any and all other topics.

They might gain in the Lord's work, as well as in their own ministerial character, influence and usefulness, by much oftener breaking the ice that keeps Christians from speaking of their own souls, wants and interests, and those of the church.

There is *personal labor* with those who have not come to the Saviour—with the serious, those who are wounded by arrows shot from the pulpit—or are specially called and convicted by the Spirit or providence of God—almost always to be found, if carefully watched for in every congregation. Harlan Page could always find them. Rev. Mr. Spencer, the Old School Presbyterian minister, who published Pastoral Sketches, always watched for and found them; and though an able man and a powerful preacher,, the crowning success of his ministry and overwhelming interest of his book, is found in this process of following up and gleaning after his own preaching; this hand-picking of the fruit, as it is sometimes called. True, all Christians ought to co-operate with the pastor in this work; but you have set me to speak to-day particularly of the preacher's and pastor's duties, and I regard this as one of the most imperative, most delightful, and when prayerfully and faithfully performed, the most successful of them. It is a duty that cannot well be delegated to any other person. He can better do this work than any member of the church.

When a minister can keep himself humbly and vividly conscious, all the while, that he and his work, *week-days and Sundays*, are both *wholly the Lord's*, he can do this without feeling or fearing, that he is obtruding *himself* or *unwelcome subjects* upon others.

I think the spiritual portion of the pews, at least, would urge this upon the ministry as a most important duty—this personal pastoral labor and conversation with both Christians and the impenitent, instead of what modern pastoral visitation has in many places degenerated into, to-wit: an annual afternoon social family visit—a genial, jolly time, with perhaps a game of croquet—an examination of the crops, the stock, the larder, a discussion of politics, the popular magazines, the markets, the general news, a dish of tea, possibly closing the visit with a prayer, if the head of the family happens to request it, without a word of *personal religious conversation* with a member of the family thus pastorally visited!

Mere *social* visits are not *pastoral* visits. They may be very proper and right; but they ought never to be substituted for pastoral visits. A pastoral visit is a *religious* visit. Paul's efforts for the salvation of his fellow men, were not confined to sermonizing, or the stated meetings

of the church. He labored from house to house, night and day, with tears.

There are persons who hold and urge that a minister out of his pulpit should put off his sanctimonious air and manner, should relax, unlimber, and *remember that he is a man*, should live and act as other men do, have his fun and frolic, enjoy his jest and joke, and worldly amusements; drive fast horses, or breed and own studs of them; engage in public sports, business ventures, and speculations; cultivate a muscular Christianity, repudiate and get quite clear of the "rheumatic puritanical theology and sobriety" of New England; and that for one to do all these things will not injure his ministerial character, reputation or influence; but will win him the good will and confidence of worldly men and enable him to do them good; and that it ought not to be expected or demanded of him that he spend his week-days, to any considerable extent, in distinctly ministerial labors, conversation or visitations.

Now while I do not contend that it is not quite proper for a minister to remember that he is a man, and to act and live like a man; and to mix and mingle with other men in all the ordinary reputable and exemplary social scenes of life; to laugh, and be joyful and exuberant; I do regard it as very important to his reputation and his usefulness, that he shall always, and everywhere, *remember that he is a minister as well as a man;* and that he shall conduct and demean himself as an exemplary. *Christlike minister*, a servant of God, wholly and at all times set apart and consecrated to his service; and that if he really believes the work of God and the salvation of souls as important as he represents it to be on the Sabbath, he should not seem to forget it on Monday, and act like a worldling, or talk like a king's jester the rest of the week.

Christ condescended to men of low estate, consorted often, and ate with publicans and sinners, but never, never to conform to or countenance, or wink at their worldly lives, wrong, improper or sinful conduct or practices—but always to instruct, reform, and elevate them. He so constantly ran athwart their prejudices, wrong views and practices that at one dinner party he administered as many as three pretty severe reproofs, to the very host at whose table he was reclining. He never caught and converted sinners by letting himself down to their worldly views and lives, their foolish conduct, or questionable practices, nor will any of his ministers win souls to him in that way.

One-third of a century ago it was my fortune to spend some time in a country village where there were two middle aged ministers in two of the principal churches of the place, of more than ordinary talents as preachers; and whose pulpit services were uniformly acceptably performed. They were vigorous, wide awake orthodox preachers.

On the Monday morning after my arrlva. I was surprised to find one of them sitting upon a large dry goods box in front of one of the grocery stores, whittling, surrounded by a dozen funny fellows, wits and wags, cracking jokes, telling funny and smutty stories, indulging in loud and boisterous laughter—the minister familiarly addressed by his given name and treated with just about as much respect and reverence as the clown of a circus would have been. Presently the other minister came in sight, on horseback, in his shirt-sleeves, rode back and forth through Main street, on a fast horse, looking first over one shoulder and then over the other to see how the horse carried his tail; and when he brought up he too was soon surrounded by a crowd of jockeys and jesters, who praised his horse, cracked their jokes on his speed and wind and gait, bantered him to swap horses, or try a race, both of which he was ready to do; and I soon found that this was a fair specimen of the daily walk and manner of out door life of these ministerial brethren, week after week. Coming as I had, from a parish long served by such sober, earnest godly ministers as Rev. Gilbert Crawford and Ebenezer Mead, every day and everywhere men of God. instant in their work in season and out of season, seven days in the week, and though genial and cheerful, never flippant and rowdyish, I verily thought I had fallen upon strange times and strange ministerial habits and conduct; and I think so still. Nor are the fruits and results of such frivolous ministerial carriage and conversation, or of a trafficing, money-making secularized ministry, *profitable or long satisfactory*, to any people in city or country. The Christian world has for months past stood amazed at the greatest scandal of the age, in connection with the name of the greatest preacher of the age; and however hopeful and confident we may be that he is innocent of the main charge brought against him, it is palpable to everybody, that indiscreet, imprudent and unwise conduct, conversation and associations, have given color and some degree of plausibility to the charge.

No minister can take to his bosom for months and months an openly and habitually profane man; who calls himself a heathen, and acts like one—make him his confident and companion, believe and declare he is the best friend he ever had on earth, and not suffer in reputation and influence for it; nor is it strange that by this and other similar careless, free and easy and ill advised associations, expressions and teachings, he should have become involved in such a labyrinth of difficulties as must greatly injure his reputation and impair his usefullness, and should be a warning to him and all other ministers in all time to come.

The true demand of the pews requires of the ministry, sober, righteous, godly living, earnest, active Christian labor, conversation, and demeanor, *out of the pulpit*, as well as in it—that they should be examples to the flock, as Christ was an example to them, and to all Christians.

Nor is it to be denied or overlooked that there is a prevailing tendency in many of our popular and fashionable, city and country churches, to favor and advocate a loose and easy going religion among *Christians* as well as among ministers, especially among young Christians. It is urged that the religion of Christ is not a sad and gloomy religion, and that it ought not to make men wear long and disfigured faces; that God wants men to enjoy themselves and be happy and that of all men Christians have most reason to be happy; that young Christians need and will have recreation and amusement, and that it is unwise to try and interdict, or prohibit them: that card playing, and whist parties, public dances and balls, billiards, bowling alleys, operas and theater going are innocent amusements, or at lsast, are no worse than something else they will compare them with,—for I notice the defence of these practices always takes this shape; they are no worse than something else—not that they are really good and useful Christian practices in themselves, calculated to promote growth in grace, Christian culture to benefit anyone in their Christian life, or to lead others to a life of piety; but they are no worse than something else, and so it is wise to tolerate them, lest young Christians betake themselves to something still worse, or become discouraged by reason of the too great strictness required of them.

Now I protest earnestly against this whole theory,—the premises and the inferences. First, as a general thing, we are not a people, old or young, of studious sedentary habits greatly in need of amusement, recreation, relaxation, from severe mental efforts and labor; but we are a working people, accustomed to manual labor and active exercise; and much more in need of rest from from physical labor, and the exercise of our mental and moral powers and faculties by reading and study, than we are of these muscular recreations and dissipating amusements above referred to,—and *secondly* so far as there is a legitimate demand for recreation and amusement, there are an abundance of harmless and innocent ones, that have not like these forever been regarded by the wisest and best of Christian men as in bad repute, of evil tendency, bad in their surroundings and associations, associated with unhallowed and wicked practices, loved and practiced by worldly and ungodly men, and always regarded as distinctly on the devil's territory: and it is worse than a useless task to undertake to Christianize them, and get them out of his hands and dominion. They will drag down those that attempt it, faster than they can possibly lift these things up.

This easy-going, trifling, flippant religion, full to the brim of conformity to the world—the follies of the world, the vanities of the world, the customs and fashions of the world—"all these things after which the Gentiles seek" is not the religion of Christ—is not at all after the pattern of the New Testament. In *that*, we find everywhere, both examples of and exhortations to, sober, righteous, godly living, self-denials, cross-bearing, Christian warfare, non-conformity to the world. We are to fight a good fight, to mortify and crucify the flesh, to come out from the world and be separate from sinners—to be a peculiar people, zealous of good works, to avoid the very appearance of evil, to delight ourselves in God, and to take pleasure in his service, and joy in the God of our salvation.

These vain and dissipating amusements, this conformity to the world—these little alluring sins that are perpetrated just over the stile in bye-path meadow, are the little foxes which destroy the tender vines of religious life, eat out the piety of the church, make barren and fruitless professors of religion, bring religion into reproach, and make men despise and coutemn it, more certainly than greater and more flagrant sins, for everybody knows that the latter are unchristian, and not justified by anybody, or any ethics.

Do you begin to ask, what has all this to do with the demands of the pews upon the pulpit?

I answer, if these things are so; if there is setting in upon our churches a strong prevalent current towards an easy-going religion—a tendency to favor and practice vain, dissipating amusements which lead away from Christ; eat out the piety of the church; bring reproach upon it, and grieve away the Spirit; the true demand of the pews upon the pulpit is, that it shall be awake to that fact—shall speak, and preach, if need be, against these things, though they seem to be little matters, and though some may be offended by it—for the watchman must warn the flock against present dangers, and present forms of worldly conformity, and departures from God—though he may find, in faithfully doing so, that the offence of the cross has not yet ceased.

CHRISTIAN ASSOCIATION OF N. E. PA.

This body will hold a quarterly meeting at Uniondale, Susquehanna Co., Pa., on the 29th and 30th of May, and commence at 7:30 P. M., at the Free Methodist house of worship, kindly offered by that good people. This place is on the Jefferson branch of the New York & Erie R. R., twelve miles above Carbondale, Pa. COME ONE AND ALL from all the region round about. Able speakers are expected. In behalf of the N. E. Pa. Christian Associatian opposed to the "secret empire."

N. CALLENDER, Cor. Sec.

A good story was told the other day at the Victoria Hall, London, by Dr. Ridge. who mentioned the case of a teetotal Baptist minister who was suffering from overwork. His wife, who was not an abstainer, got at the doctor beforehand, and the result was that the patient was advised to take brandy and water. After a time the patient, feeling no better, went to the doctor again. The medical man had forgotten the case, and asked the patient what he drank. "Brandy and water," was the reply. "The very worst thing in the world for you," said the doctor, who had formerly prescribed it. This will be worth bearing in mind when remedies of this class are ordered

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has its headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited.

E. D. BAILEY, N. E. Sec'y.

Miss Flagg writes: "The cause is certainly progressing. One needs only to look back but a year ago last winter when you first came to Worcester to realize what advances it has made in New England."

Geo. H. Williams writes, on receipt of the new book: "'Holden with Cords,' I think, will do a great work. It appears better as you read it in a connected story than in separate parts of a series." This is the general verdict. Bro. Williams has been in very poor health of late, being only able to ride out, without attending to business at all.

The *Vermont Phœnix* of May 4th contains the following marriage notice of interest to *Cynosure* readers:

In Brattleboro, April 30, at St. Michael's Rectory, by the Rt. Rev. W. H. A. Bissell, Bishop of Vermont, Gen. John W. Phelps to Mrs. Anna B. Davis.

Elder J. L. Barlow preached a most pointed and able sermon in reply to a printed sermon on the subject, "Beliefs that can be believed," by Mr. Free, the pastor of the Congregational church of Willimantic. The sermon by Mr. Free was a virtual disavowal of inspiration and the atonement. Elder Barlow's discourse blows away the chaff effectually and reveals the absence of any wheat. The sermon is printed.

WAYMARKS.

WORCESTER, Mass., May 14th, 1883.

Rev. G. W. Phillips, pastor of Plymouth church, Worcester, preached yesterday upon the Mormon problem, discoursing with great force and pungency upon the greatness of this evil in our land and the importance of taking measures for its suppression. He was unsparing in his denunciation of the secret oaths, with barbarous penalties, by which mainly the whole system is maintained. Those who heard the discourse pronounced it one of the ablest and most fearless sermons ever preached by Mr. Phillips. His condemnation of the oaths of the Endowment House is thought to have been to the secretists present a disagreeable potion. It is to be hoped, however, that they will not think it necessary to demand an immediate change of pastors.

In this connection it may not be improper to mention that Rev. H. A. Stimson, of the Union church, who is commonly credited with being the leader of the movement in this city against popular lotteries, preached a most able discourse on that subject recently, which is to be printed in pamphlet form. The Congregational pastors took a united stand against the lottery of the Infantry Company, and ably maintained their ground to the—next to the last, but unfortunately they weakened at the last decisive moment and showed the white feather. Their public effort, however, was not lost, it having served to quicken the public conscience on that subject. There is need enough of it.

Arrangements are completed for opening the campaign at Westerley, R. I., next week. I am under engagement to go there Saturday and commence a series of discourses in the largest hall of the city next Sunday afternoon and evening. There is a fair prospect that this movement may be attended with unusual interest.

O. C. Bailey was in the vicinity of Brattleboro when last heard from, purposing to start forthwith for Montpelier. It is now definitely settled that Gen. J. W. Phelps, Rev. W. R. Laird, Rev. D. C. Faris, and Mrs. L. R. De Wolf, will give us addresses or furnish papers. Others also will speak if there is time. For my own part, I intend to explain and discuss, at different stages of the convention, the initiation ceremonies of the Entered Apprentice and Master Mason and the initiation ceremonies of the Odd-fellows. This will be in lieu of working the degrees, enabling us to go over more ground in less time, and, it is hoped, with equal satisfaction and profit. Announcements of the convention are to be sent to the various pastors of the State so as to give the widest possible circulation to the movement. The edition of the *N. E. American* which was devoted to Odd-fellowship is already doing its work, and friends show an appreciation of this effort to attack this now popular and growing order. In ordering extra copies brother I. J. Gilbert writes: "It is the best thing I have seen on Odd-fellowship, and I think should be published in tract form." With a few modest blushes I venture to publish this remark of brother Gilbert in the hope that many may be stimulated to make the best possible use of the large extra edition which was printed for tract use.

E. D. BAILEY.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,
JONATHAN BLANCHARD,
OF ILLINOIS.

For Vice President,
JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with book of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

COME TO THE FRONT!

Men who venerate the Fathers,
By whose skill the state was built;
Faithful to the trust they left you,
Honoring blood for freedom spilt,
Come to the front!

Men who're proof against corruption,
Whom no flattering can buy;
Scorning bribes, detesting treason,
Friends alike of low and high,
Come to the front!

Men whose loyal love of country,
Perils all things for her good;
Laying all upon her altar,
Party, honor, life and blood,
Come to the front!

Men whose love of right and justice,
Makes and executes just laws:
Laws alike for all the people,
Deaf to censure and applause,
Come to the front!

Men to shield the weak and lowly,
Who contend for freedom's plan,
For a ballot cast and counted,
As the right of every man,
Come to the front!

Men to plead for education,
Moral worth and cultured sense,
Which shall elevate the masses,
As the nation's best defense,
Come to the front!

Men who fear the Lord Almighty,
While ye scorn the despot's rod;
Men who seek the aid of heaven,
And revere the law of God,
Come to the front!

Men who know the life of nations
Righteousness alone can save;
Who confess, if this be wanting,
We shall fill a nation's grave,
Come to the front!

—*Sandy Lake News.*

THE PLATFORM.

The *American Freeman* suggests two additional planks for the American platform. The principles they embody recommend them to every Christian voter:

"We hold, 1. That the civil service should be most thoroughly reformed—applicants for appointment being obliged to pass a rigid examination as to character and other necessary qualifications before being assigned positions of responsibility and trust, and that good behavior rather than political affiliation shall be considered for continuance in governmental employment.

2. That a law should be passed making inebriety, on the part of officials, and legislative and Congressional representatives, a disqualification for further continuance in public capacity, and the use of intoxicating beverages shall not be allowed at public banquets given by the President of the United States, except for his own individual use.

POLITICAL SIMPLICITY.

Harper's Weekly in a recent notice of Senator Edmunds says that his position was not made by patronage, and it does not depend upon a machine. His ascendency is actual, not fictitious."

Now this statement is very simple. Mr. Edmunds would probably never have been in the Senate of the United States if he had not been run in by the lodge-machine. He is a noted, emphasised partisan, and would never be anything in politics outside of his party. Though possessed of ability, his ascendeney is due to his Masonic partisanship, and depends upon Masonic fiction. He does not possess the qualities of the reformer. No man who accepts favors from the lodge could ever exercise the office of a reformer. He has remained too silent in his place when the knavish work of the lodge was being done in Congress to represent the interests of reform. He moved a restoration of one of the corruptest privileges that ever seduced the purity of men in office, viz., the franking privilege; and what is singular is, the measure failed! Even his "actual and not fictitious" ascendency, though aided by the other Senator from Vermont, failed to carry that rotten measure through.

No man who serves the lodge can be trusted with a directive part in republican government. The greatest danger to the country at the present juncture lies in lodge-politics. The country must be redeemed from that, and it is extremely absurd to suppose that men whose office and honors come from the lodge, can ever redeem the country from lodge rule.

The American party should make no compromises. We must insist upon a candidate free from every suspicion of lodge obligation. The Republic is being led to its ruin by the partisans of a dangerous, secret party, that shields criminals against all accountability in office. A man may have the tongued eloquence of an angel, yet if he aids a secret organization that renders null all accountability in office, he is helping to hasten the Republic to a rapid destruction.

Harper's publications are excellent instrumentalities for making money, but money-making and reform processes do not usually consort together very well, any more than lodge-membership and service to the Republic do. No man now in public office should be any longer sustained in that position without having his accounts properly examined into and the balauce struck. If he has ever served the lodge, or has had any connection with the lodge, the country does not owe him an office; but on the contrary he owes the people an apology. To let a man's accounts run on, placing lodge-work to his credit and not to the debit side of his account, can tend to but one conclusion, and that is disaster to the Republic.

AMERICAN.

OBITUARY.

EDSON BLANCHARD of Guilford, Vermont, died on the 3d. of May, 1883, of the heart disease, at the age of 63.

The deceased was an Anti-mason, and at one time acted as secretary of the Windham County Anti-masonic Society. His occupation was that of farmer. He was a man of strong and decided principle, believing that a Christian had no right to embrace one evil under pretence of avoiding another greater one. The idea of an Anti-mason voting for a Republican or a Democrat for the sake of avoiding the rule of either of those parties, he considered the Jesuitical doctrine of doing evil that good may come. Anti-masons he believed, should vote for Anti-masonic candidates.

COM.

MRS. LUCINDA WEST, wife of Deacon David West of Sycamore, Ill., died at her home after a prolonged, weary ing and severe illness, April 10th last. She was born in Sherburn, Chenango county, New York, Aug. 11, 1804, and was married to Mr. West in Sycamore in May, 1849, proving to him a devoted wife in the midst of the trials to which he has been subjected on account of his firm adherence to the truth as it is in Jesus, and the friendship of the Congregational church of Sycamore, of which he was a member for the Christ-rejecting secret lodges. She was a kind neighbor, ministering to the sick and poor as she had strength and opportunity. As a church member and a Christian she was well known for her charity, consisteney and fidelity. "That meek and quiet spirit which is in the sight of God of great price" was her prime characteristic. For almost half a century she had walked in loving fellowship with God and his people. Her faith in God was childlike and constant. It gave her a peaceful life and was unclouded save for a few weeks at the last, when her mind wandered under the power of disease. Her end was peace, and her reward is heaven.

The large number at her burial attest the general esteem in which she was held. All feel that a good woman has finished her course, left a noble example of gentleness and love, and gone to rest in Jesus to be met no more till we meet her in the great Rising Morn.

CORRESPONDENCE.

A MASONIC REFORMER.

Governor Butler of Massachusetts, a thirty-third, has been in power only a short time, and still he has instituted two reforms; one, the raising of sunk wrecks, a subject in which his own fortunes are apparently interested, and the other the removal of a prison-keeper and putting a follower of his own in his place. This will give the Governor an element of power which he likes to hold *in terrorem* over the aristocracy. What a fearful thing it would be if the Governor should let loose prison convicts and launch them upon his enemies. A Grand Sovereign Inspector General delights to let the people see and feel his power. He may not use it, but it is well to let the enemies of *"the government"* know what he *could* do if he chooses.

But where the princes of the lodge thus court favor with the criminal classes, as they are always doing, ought not the American people to be on their guard against such princes? Is it to be wondered at that states prisons should aspire to the level and the square and rise against law and authority when the sovereign princes of the lodge are made governors of States? Both the prisons of New York and Missouri, as well as those of Massachusetts, have felt the election of Governor Butler to their lowest depths. Why should not *they* have office too?

KITCHEN GARDNER.

PERJURY.

OLATHE, Kansas, May 13th, 1883.

EDITOR CYNOSURE:—On Saturday morning, the 5th inst., our usually quiet city was thrown into a whirl of excitement by the announcement that the bank of John Harris & Co., had failed, and consequently the doors remained closed after the hour for opening. All day long a knot of anxious persons hovered about the building, speaking to each other of their losses, whilst occasionally words were uttered which reminded one of the muttering thunder which presaged a coming storm. But, thanks to the law and order principles of our citizens nothing more serious was done than the telling of what *ought* to be done to such a man.

By noon more attachments were issued than there was property to meet the demands. As the rule is, "First come, first served," three-fourths of the depositors can lick their chops, as did the fox in the fable whilst the stork thrust his long bill into the narrow-necked jar, and enjoyed his dinner at his leisure. Twenty thousand dollars assets and eighty thousand liabilities,—where has the sixty thousand gone? Echo answered, Where? Until such time as Madame Rumor whispered to one and then to another that the banker occasionally shuffled the paste-boards, notwithstanding he wore a Maltese cross suspended from a gold chain, and furthermore had preached from the text, "The wages of sin is death," in the M. E. church, during the great revival of last winter.

It may be that the people were paralized with rage and grief in view of their loss, and therefore the banker was allowed to enjoy his liberty for a few days. So that on Sabbath he filled an appointment in the country. We doubt very much whether his text on that occasion was the inquiry, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" Nor was it the language of Zaccheus, when he said, "If I have taken any thing from any man by false accusation, I restore him four-fold."

On Tuesday the defaulter was arrested, and after examination had before a justice of the peace, was admitted to bail. As there was a failure on the part of responsible men to respond to the call of the "widow's son," the constable was ordered by the court to hand the prisoner over to the sheriff. And wherefore was this failure to rescue a Hiramite in that distressing hour. Perhaps the Masons who had been bitten by their brother felt that they were under no obligation to succor the wrong doer who had violated the Master Mason's oath, in which he said, "Furthermore do I promise and swear, that I will not wrong this lodge, nor a brother of this degree, to the value of one cent, knowingly, myself, nor suffer it to be done by others, if in my power to prevent." As "violating any part of this solemn oath or obligation of a Master Mason" is deemed a sufficient reason to brand a man as a vile and perjured wretch, lodge men may have felt themselves absolved from the obligation, the example of following which was set them by the Good Samaritan, and therefore passed by on the other side and allowed their poor brother who had fallen among theives, to take care of himself as best he could. And then, perhaps this abandonment of the fallen was attributable to other causes, for he heard it said that the popular indignation was such as to endanger the personal safety of anyone who would take the prisoner from under arrest by going his bail. From what we

have seen and heard we think prudence was the better part of valor.

We said above that the court ordered the constable to hand the prisoner over to the sheriff. Instead of doing as he was told he kept the prisoner all night in a lawyer's office, under guard, of course, on the pretext that a mob might break into the county jail and lynch the Knight Templar. Perhaps the ten dollars which the prisoner is said to have given to the officer had more to do with determining the question where the gentleman should spend the night than the supposed insecurity of the common prison. On Wednesday morning process was commenced against the constable, whereupon the prisoner was promptly handed over to the sheriff, and in due time the iron door swung too with a clang, whilst not a few of the people said, "So mote it be."

Last evening the pastor of the M. E. church, during his sermon said that some of his members felt aggrieved because he had been riding with Bro. Harris and saying that the church ought to stand by him. The pastor denied the charge of riding with the imprisoned preacher, and further said, "If Bro. Harris has appropriated one-tenth of the money which he is said to have unlawfully used, he will be turned out of the church forthwith.

Straws show in what direction the wind is blowing, and therefore we venture to guess that the lodge, at a recent meeting, say on Saturday night, decided to set Bro. Harris out on the sidewalk for repairs."

BENJ. F. WORRELL.

BADLY MIXED.

CHRIST OR ANTI-CHRIST, PEACE OR THE SWORD, WHICH?

WOODLAND, Cal.

EDITOR CYNOSURE:—Here is a copy of a notice taken from the *Daily Examiner*, published in San Francisco, May 2d, and among other noteworthy items from Sacramento I find the following:

"In St. Paul's Episcopal church, Thursday evening the new standard of Sacramento Commandery of Knights Templar will be consecrated with the ceremonies of the order and the rites of the church. The services will follow the usual order of evening prayer. After absolution by Bishop Wingfield, Sir Knight W. S. Cochran, of Vallejo, will deliver an address. The standard will then be formally consecrated by the Bishop."

I will not attempt to comment on this commingling of Bishop and Sir Knight, prayer meeting, priestly absolution, and banner consecrating, but simply refer to it as one of the ways in which the churches of our land are prostituting their houses of worship and their exalted and Divinely assigned position to the base purpose of pandering to an order whose principles as well as the practices of its members, are in direct conflict with the teachings of Him who is the way and the only way, the name and the only name by which men can be saved, the Rock on which the church is founded.

We had on the same day a display of a church desecration and priestly pandering in harmony with that above referred to. I attended with I suppose about the same motive as led Talmage to make his midnight round among the dance houses and dives in New York.

I heard some artistic singing, and listened to a prayer addressed to the Grand Architect of the Uuiverse and then to a labored defense of the order of Knight Templars, going back to the time of the crusades for their origin and claiming that Knight Templarism now is a perpetuation of the order then instituted, though in tracing its descent the speaker, a Rev. Sir Knight, found a chasm difficult to bridge over and admitted that there was "an uncertainty that clustered around the origin of the order in the United States." The great effort of the Rev. Knight seemed to be to make it appear that Knight Templarism was Christian. He succeeded very well in showing that the crusaders were earnest, self-sacrificing men who fought bravely for the recovery of the Holy Land and especially the holy sepulcher from the hands of the Mohammedans, and seemed very firm in his convictions that their efforts had checked the spread of Mohammedanism in Europe, and by this the world had been greatly benefited; but the connection of all this with the Templarism of the present day he did not show us. What a burlesque on the Christian name for such an association of men as usually make up a commandery of Knight Templars to assume to be the defenders of the faith. How can their expensive regalias, their gaudy trappings, their fuss and feathers be reconciled with the teachings and example of him who was meek and lowly in heart? How can their horrid oaths involving in their penalties double damnation on their souls be reconciled with the *command* of the Captain of our salvation who says, "Swear not at all." How strangely incongruous to listen to the clanking of swords in the churches of the "Prince of peace," who has said "My kingdom is not of this world, else would my servants fight." My soul is stirred within me in view of the blasphemous shams that are being palmed off in the name of Christianity, and I cry out with the prophet Joel, "Spare thy people, O God, and give not thy heritage to reproach that the heathen should rule over them."

The meeting referred to was held in the Baptist church in Woodland, the Knights were out in full dress, armed for war, and the speaker was the pastor of the church, a man of fair abilities, but giving plain indication that his spiritual understanding is darkened if his heart is not hardened. I intended to have noticed some of his gross and unreasonable assumptions, but as my article is already too long will name only one as a specimen of many others. It was claimed that "the Divinity or Godhead in Christ developed like his humanity!" The idea of an undeveloped divinity in Christ is certainly novel to ordinary minds, and is perhaps only clearly apprehended by those who have drunk wine from a human skull, but to the writer it seems to conflict somewhat with the scriptural idea of "Jesus Christ the same, yesterday, to-day and forever." Heaven save us from such defenders of the faith! Is this a Christian brotherhood, made up of priests and profligates, honest men and rogues, swearing men and men of prayer? Is not the mind of God with reference to all his children as connected with all such associations clearly indicated in this requirement: "And have no fellowship with the unfruitful works of darkness but rather reprove them"?

D. A. RICHARDS.

THE JEWS AND THEIR CONVERSION.

Many have been the persons who unintentionally have entered places where they have been converted. and thereby changed their aim in life. And there are many who unknowingly form certain plans and by these they are led to change their belief in life. There have been many during the past and more at the present who are hoping and praying that the "wandering Jew" may be brought to the knowledge of the truth as it is written in the New Testament, but thus far only about 20,000 are converted, of the estimated 12,000,000.

At the present much of the infidelity of the press, which in due measure has retarded the progress of Christianity, has been from the pen of Israelites who have no faith in the religion of their ancestors and who grasp for the floating fragments of popular opinion.

But we are glad to notice that many of the Jews in Germany are anxious to make a change of their Sabbath from Saturday to Sunday, and we hope that by this change many of the Jews may be induced to attend places where the gospel of Christ is preached, so that many more of them may accept of the religion which was first planted by their brethren.

Many prophesies have been fulfilled, but, as yet, the acceptance of the gospel of Christ by the Jews is, thus far unfulfilled. And as the church of Christ is becoming powerful so that it is filling the earth, may it be the prayer and labor of all Christians that these descendants of Abraham may be among the promoters of the religion of Christ, who was also a descendant of the father of the faithful.

C. W. H.

"THE CITADEL OF FREEDOM."

If a city fights against the enemy successfully, but finds when exhausted by the contest that a foe holds the citadel and demands more terms than the defeated enemy, that city must be in a bad condition.

But Vermont, the once citadel of freedom is in that condition. Its citadel of citadels is held by the Masonic lodge. Vermont has become the citadel of Freemasonry and not of freedom. If the Republic is reckoning upon Vermont as its citadel of freedom, it is laboring under a very dangerous mistake. The State is under the domination of the lodge, a foreign institution. Its laws and its constitution are trampled upon. Back-pay grabbers and bank misdirectors represent its interests in Congress; and its religion is decaying under the spurious morality of tricksters.

If the country, after squandering its moral and national forces on the issues of an ill-settled war, looks to Vermont as its citadel, it will find the lodge there in full possession. If it has not enough force left to oust the lodge, the prospects of the Republic here are something like what they are in France, rather dubious. A republic can not be run by Jacobinism or other club organizations.

Vermont, as represented by her politicians, is a shorn Samson. She has been shorn of her strength in the lap of the lodge, and is now blindly grinding at the mill of her enemies.

VERMONTER.

DO THE FRIENDS REFUSE SOUND DOCTRINE?

GREENSBORO, Ind.

DEAR EDITOR:—I have been a reader of the *Cynosure* since New Years, and think it one of the best papers of its kind. There is no paper I long for so much. We have just closed an interesting meeting here. Many were converted and sanctified, and a Wesleyan church organized with good prospects for the future.

During the meeting I was invited to preach at Spiceland, and went in company with a Quaker preacher. Thoughts like these passed through my mind as I went: "If they really want salvation they will invite me to come again if I tell them the truth. If they want me to please the carnal mind, when I tell them the truth they will have no further use for me." I told them the truth, and the invitation to return was weak. When I began to speak on the evils of secret societies, one man leaning against the door (for the house was full) dodged as if he expected to be knocked down the next round. When we left the church I noticed there was a meeting called, no doubt to see what damage the craft had received.

On our way home the Quaker minister thought "I had put the fat in the fire," and to my wife mourned over my indiscretion. He took me down for a show, but the performance was spoiled by making the elephant dance contrary to expectation. This same man acknowledged that secrecy was a great evil, and said: "It is ruining our church, and I am afraid it has already gone so far we can do nothing with it." He is afraid to say one thing against the lodge. He sees the enemy coming, but will not lift up his voice and show the people their transgressions. Will not the blood of souls be required at his hands?

The first dose of Masonic carrion I ever received was at Belleville, Illinois. A whisky-drinking, beer-bloated salooon-keeper died, and the Methodist preacher, with his little white apron and God's holy word in his hand, in company with other Masons, followed the hearse through the city. This Masonic minister, on the day of the funeral, put this peace-destroyer, soul-and-body robber, through from the lodge below to the grand lodge above, and for his service received the thanks of a Masonic whisky-ring. This exhibition of Masonic idolatry opened my eyes to the evils of the lodge. The idea of ministers, called to represent Jesus on earth, associating with such men as I knew them to be—Christ-rejecting sons of Belial—was enough to turn any man with all his powers against the lodge, unless he was completely given over to the devil.

Soon after this my eyes were opened to the evil influence exerted by the lodge in the church. It was while I was stationed at West Belleville, Ill. Rev. W. B. M. Colt and myself commenced a protracted meeting at Collinsville, not far from St. Louis. Not a soul had been converted in the town for three years. The Masonic minister would go past the prayer meeting to his lodge, while a few of his members were trying to hold a prayer meeting for the good of the church. Yet this high-toned minister just suited most of the church members; but they had no use for Bro. Eaton, a man of God, who was sent to them by the conference the year before. No; they would not support him, but compelled him to resign his work for no other reason than his opposition to secret societies.

Both lodges (Masons and Odd-fellows) are about dead here. Men who were on the eve of joining have turned away in disgust. One Mason became so convicted that he was honest for a time, and said, "Masonry is no place for a Christian," and "No man can take the oaths without committing a great sin." This same man went to his brethren for advice, and the result was he denied that Masons took such oaths as I described. I appealed to a professed Anti-masonic minister who had been in the lodge, but the coward was afraid to open his mouth and speak the truth. This is one reason why we do not prosper more in our work. Such men should follow the example of Gideon's 31,700. What we need to-day is water-lappers who are not afraid to break their pitchers and let their lights shine. I want to say the fire is burning in my very bones, and God is helping me to do something against the lodge, but something more definite ought to be done in this part of the country. It is ripe for the harvest.

W. A. HYLE.

POINTS FROM LETTERS.

DR. JUDSON—WHO CAN ANSWER?

The fact that there are many *good* men who belong to the institution of Masonry is so often brought to prove that Masonry is a *good* institution, calls to mind something I heard in my childhood, but not having proof of its being true, I write to ask if you, or any of your many readers, can give me the facts in the case.

I more than once heard it related as a fact that Dr. Adoniram Judson was told before he sailed for India in 1812 that it was important for him to become a member of the craft now that he was to travel in the Oriental lands; and he did become a member; but that subsequently he became convinced of the *evil* of the institution and *left them*. Now who will give the facts? M. P. N.

NATIONAL DUTIES.

The words of Rev. Dr. Noble of this city, in reference to missions among our colored races, are equally applicable to other reform questions:

"It is not optional with us whether we will take these men (the colored races), who make a part of our national life, but who are low in the scale of intelligence and virtue, and lift them up; not optional in the sense that we may do it or not, and yet have all our own affairs and interests flow on undisturbed. We must do it or suffer. We must do it or see our industries thrown out of gear, our growth hindered, our power crippled, our social order put in jeopardy, and every interest and endeavor of the nation pitched to a lower key." Therefore, dear reader, let us try to rescue and preserve them from becoming the tools of the lodge, and remember that a few brave men will stand as candidates for your suffrages at the next Presidential election, to hold forth the light of your principles, which, by the divine blessing, must ultimately be crowned with success and blessings to our beloved country.

T. H.

HOBBY-OBBY-OBBY.

When in conversation some time ago with a Lutheran minister, of considerable prominence among his brethren, the writer was rebuked right sharply, and reminded that it was the business of the Lutheran church to preach the gospel—not to make a hobby of practical sins. "Why," said he, "if we should undertake to particularize the church would get itself into eudless difficulty—we should have to specify against balls, theaters, tobacco, and what not. We prefer to preach the gospel and let these things be matters of conscience; with a pure gospel preached, all these things would disappear." And so no doubt Herod told John the Baptist, "Go on you and preach the gospel, and let me and my wife alone." To a pure preaching of the gospel, then, who are the enemies? Manifestly, those who want to be let alone in their sins; who want preaching that will go over their heads, and touch, if at all, the sins of other countries or other times, or perhaps even the sins of Scriptural characters, whereby, covertly, an attempt is made rather to justify sin than to condemn it.

J. C. S.

BIBLE LESSONS.

LESSON X., June 3, 1883.—At Antioch.—Acts 13: 13-16; 43-52.
GOLDEN TEXT.—And the word of the Lord was published throughout all the region.—*Acts* 13: 49.

HOME READINGS.

The quickening Word.....Psa. 119: 49-64.
The keenness of the Word.....Heb. 4: 1-12.
The fruitfulness of the Word.....Isa. 55: 1-13.
The seed is the Word.....Luke 8: 4-15.
The danger of rejecting the Word.....Heb. 2: 1-12.
Making void the Word.....Matt. 7: 1-13.
Doers of the Word.....James 1: 16-25.

NOTES.

"Perga." This city was at this time the capital of Pamphylia, situated on the river Cestrus, about seven miles from its mouth. This was a considerable town, surrounded by walls, and lay on the left bank of the river as they ascended it. The inhabitants were Greeks, and they had, as usual, their temples and a theatre, and a stadium. On a high eminence stood conspicuous a far-famed temple of Diana, the great goddess of the place, in whose honor was celebrated a yearly festival. Here the apostles landed, but apparently they made no stay, and did not formally commence their evangelical labors. —*Lewin.*

Why did John Mark return to Jerusalem? It is, however, but too easy to conjecture the mixed motives by which Mark was actuated: (1) he was young; (2) the novelty of the work had worn off; (3) its hardships, even under the favorable circumstances in Cyprus, had not been slight; (4) his mother was at Jerusalem, perhaps alone, perhaps exposed to persecution; (5) it may be, too, that the young man saw and resented the growing ascendency of Paul over his cousin Barnabas; (6) and besides all this, Mark, bred up in the very bosom of the church at Jerusalem, may have felt serious misgivings about the tendency of that liberal theology; but (7) whatever may have been the qualms of conscience which might otherwise have troubled his desertion of the sacred task, these excuses and arguments for doing so must have met with a powerful ally in the circumstances which were evidently before them. For, as Mark gazed on the mighty chain of Taurus, he remembered that they were now about to penetrate countries of shifting languages, of unsettled government, of semi-barbarous populations, of strangely-mingled worships, the brigand fastnesses.—*Farrar.* Matthew Henry pithily says, "Either he did not like the work, or he wanted to go and see his mother." It was no small thing for a city-bred young man to face all manner of hardships and dangers in an unknown country of barbarous peoples, infested with robbers, on an unpopular errand, and with no earthly means of defence. We must remember that "a soldier who has wavered in one battle may live to obtain a glorious victory." And Mark *did* gain the victory. He was ready to go on the second missionary journey. He did go with Barnabas to Cyprus. He regained, by his noble and courageous conduct, the good opinion of Paul, to whom he became a comfort and a profit (Col 4: 10; 2 Tim. 4: 11).—*Peloubet.*

"Antioch in Pisidia." Antioch in Pisidia must be carefully distinguished from the much greater Antioch in Syria, whence Paul and Barnabas had first started. It was built by the same great monarch, Seleucus Nicator, and named after his father, Antiochus. It lay on the slopes of Mount Taurus which the travellers must have crossed. It was built about 350 years before the visit of Paul and Barnabas. It was a city of considerable importance, and a Roman colony.

"Went into the synagogue on the Sabbath." On their entrance into the building, the four-cornered tallith was first placed like a veil over the head, or like a scarf over the shoulders. The prayers were then recited by an officer called the "angel" or "apostle" of the assembly. The sacred roll of manuscript was handed from the ark to the reader by the chazan, or "minister," and then certain portions were read according to a fixed cycle, first from the law and then from the prophets. The reader stood while thus employed, and all the congregation sat around. The manuscript was rolled up and returned to the chazan. Then followed a pause, during which strangers or learned men who had "any word of consolation" or exhortation, rose and addressed the meeting.—*Howson.*

"Paul's first reported sermon." (1) He reminds them of God's mercies to their nation, down to King David's time (vers. 16–22). (2) What were all Jews looking out for? For a successor to King David—one as great as he —to deliver them from the Romans and make them a great nation again. Well, says St. Paul, this expected King *has come* (vers, 23–26). (3) Would they say, O no! it could not be Jesus the Nazarene, for our rulers put him to death? This, says Paul, is the very reason for believing in him, for his rejection was predicted (vers. 27–29: see Isa. 53: 3). (4) But how could he reign if he were dead? Ah, that is no difficulty, for he rose again (vers. 30, 31); and this *proves* he is indeed Messiah, for of this also God spoke by the prophets (vers. 32–37). (5) Now come the "glad tidings" (vers. 38, 39).—*Stock.* (6) Then follows a warning if they refuse to give heed.

"Contradicting and blaspheming." When men, attached to sect and party, in religion or politics, have no good *arguments* to employ, they attempt to overwhelm their adversaries by bitter and reproachful words. Men, in the heat of strife, and in professed zeal for peculiar doctrines, more frequently utter *blasphemy* than they are aware. Precious and pure doctrines are often thus vilified, because *we* do not believe them; and the heart of the Saviour is pierced anew, and his cause bleeds by the wrath and wickedness of his professed friends.—*Barnes.*

"It was necessary." Not, *It was proper,* nor, *It was our duty,* but, *It was necessary;* because: (1) it was God's purpose and command (Rom. 1: 16; Luke 24; 47; Acts 3: 26); It was God's command, because (2) the Jews were most prepared to receive the truth, by their long training under God; (3) the proof of the Messiah and the understanding of his work would grow best upon the Jewish Scriptures; (4) they were the easiest channel by which the Gentiles could be reached; (5) this order to the Jews first, and then to the Gentiles, did not depend upon the rejection of Christ by the Jews, but would have been the more efficacious through the believing of the Jews (Rom. 11: 12).

"Judge yourselves unworthy of everlasting life," *i. e.,* pronounce the sentence upon yourselves by your actions. The words do but anticipate the self-conviction of all once enlightened but finally lost souls in the day of final judgment. They have *judged themselves unworthy of everlasting life!—Butler.* Observe that as every soul by its memory keeps the record of its own life (Luke 16: 25), so every soul utters its own condemnation. We are daily judging ourselves unworthy of divine grace in every act of refusal to accept and rely upon it.—*Abbott.*

"As many as were ordained to eternal life believed." The original word, translated *ordained,* signifies *disposed* or *prepared, determined, resolved.* "Such as were so disposed and prepared believed through divine grace, and embraced the gospel, in opposition to those who, by rejecting the gospel, 'judged themselves unworthy of everlasting life.'"—*Peirce.*

"The devout and honorable women." These women were Jewish proselytes, and for this reason are called devout (see under ver. 43). The epithet *honorable* applies to their rank; they were among the chief people in Pisidian Antioch. At this time many women among the Gentiles embraced Judaism. Thus, Josephus tells us that almost all the married women in Damascus were attached to the Jewish religion. These, women, having resisted the preaching of Paul and Barnabas, would as proselytes be more zealous than others for their adopted religion, and were therefore fit instruments for the enraged Jews to work upon.—*Gloag.*

"They shook off the dust of their feet against them." The act was one of literal obedience to our Lord's commands (see Matt. 10: 14). It was in itself, however, the language of a natural symbolism which every Jew would understand; a declaration that not the heathen, but the unbelieving and malignant Jews, were those who made the very dust on which they trod "common and unclean." —*Plumptre.* It was a sign that their enemies and not themselves were to blame. Arundell, who pursued the same track, remarks that it may have been literally true, for no road could be more dusty than that leading from Antioch.—*Lewin.*

PROMPTINGS TO FURTHER STUDY.

On what occasion did Jesus expound and exhort, after the reading of the prophet in a synagogue? What Old Testament precept can you find about the duty of the people to gather and hear the Word of God? Can you give any passage from the Gospels to show that jealousy excited the Jews against Jesus, as it did here against Paul and Barnabas? What is not worthy of those who are persecuted for righteousness' sake?

BAND OF HOPE BIBLE LESSON.—No. 7.

THE SIN OF FOLLOWING TRADITIONS.

1. A tradition is any belief or custom handed down and taught by men but which has no authority in the Word of God.

2. To follow traditions is sinful because they take the place of God's commands. They make religion a thing of mere outward show. They soothe the conscience and make people believe that they are good enough already and do not need any Saviour.

3. The Pharisees taught men that it was more sinful to violate the traditions of the elders than to break a plain command of God. For instance if a man did not wish to support his aged parents he might make a pretence of giving his property to the temple, and then by merely uttering the word, "It is Corban," *i. e.* a gift, they considered him released from all claims of filial duty.

4. The Roman Catholic church teaches many foolish and superstitious ceremonies which are not in the Bible, but which they say are handed down from the Apostles.

5. Many Protestants keep Christmas, Easter, and Lent. These are traditions of men, for there is no authority in God's Word for their observance. It is abundantly proved that in countries where saint's days are kept the Sabbath is always greatly desecrated. Our Puritan forefathers believed that it was wrong to keep any other day than the one God has appointed, and their principal objection to Christmas, Easter, etc., lay in the fact that keeping these days, practically annulled the fourth Commandment. The more people regarded them the less they cared to keep holy the Lord's Day.

6. The Masonic legend of Hiram Abiff is a tradition, for there is nothing about it in the Bible. If Hiram had really been murdered by these ruffians for refusing to reveal the Master's word, and then raised to life again by King Solomon, the sacred historians would not have neglected to record anything to imporant.

7. Masonry substitutes this and other lying traditions in place of the Gospel. Christ says, "Ye must be born again," but Masonry teaches men that to be initiated into its secrets is all the change they need.

8. Masonry binds its members uot to cheat each other, but gives them perfect liberty to defraud everybody else, it binds them to help brother Masons in trouble instead of doing good to all as the Bible commands. It teaches that Masonic duty requires them to conceal each other's crime; as well as many other things forbidden in the Bible.

9. Masonry mutilates the Scriptures by leaving out the name of Christ, and makes of it merely an article of lodge furniture.

10. When an Eastern prince asked Queen Victoria what made England so great a nation, the queen placed a Bible in his hand, saying, "This Book is the foundation of England's greatness." If the Bible is banished from our schools and a generation of men and women grow up ignorant of God's Word crime, and lawlessness will abound, and our nation will grow weaker instead of stronger.

PRACTICAL TRUTHS.

1. People who follow traditions are less apt to obey God.
2. Christians can follow traditions as well as the ancient Jews.
3. God's Word should be our only rule of life.
4. Obeying the Bible brings national prosperity.

GOLDEN TEXT.—Ye reject the Commandment of God that ye may keep your own tradition. Mark 7: 9.

CENTRAL TRUTH.—We should obey God rather than man.

QUESTIONS.

Introduction.—What is the subject? Golden Text? Central Truth?

1. What is a tradition? Mark 7: 7. l. c. What fault did the Pharisees find with Jesus? Mark 7: 2. Why? v. 3. What were some of the traditions of the elders? Mark 7: 4. Were these things commanded of God?
2. What is the sin of following traditions?
3. How did the Pharisees make the Word of God of none effect? Mark 10: 7–12. Was this the only instance? Mark 13: l. c. What character does our Lord give the Pharisees? Mark 23: 23–33. Was this the natural result of following traditions?
4. Is there anything like it in our own day?
5. Do Protestants ever do this?
6. What is still another instance of following traditions?
7. How does Masonry make God's Word of none effect?
8. In what other ways does it do this?
9. How does Masonry treat the Bible?
10. What is the foundation of true national prosperity?
11. What are the practical truths contained in this lesson?

LESSON NOTES.

Some Masonic Traditions compared with the Bible.

Morris says, "On no account receive a mutilated person." Mackey says, "A woman, a cripple, or a slave, or one born in slavery is disqualified for initiation." Chase says, "The colored race do not possess the necessary qualifications to be made Masons." *Compare* Gal. 3: 28. Col. 3: 11. Acts 17: 26.

Pierson in his traditions of Masonry says, "If we would be Masons we must yield private judgment." Compare Rom. 14: 5. Acts 17: 11.

The Master of a lodge is styled Worshipful Master. Compare Math. 23: 10.

LESSON HYMN.

"How shall the young secure their hearts
And guard their lives from sin?"

It is seriousness that wins in the end. But seriousness is neither dullness nor bitterness; it is simply the gravity that with cheerful vigor contemplates the conditions and duties of life, and that with earnestness seeks to meet and perform them.

ANTI-SECRECY TRACTS

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The Christian Cynosure.

CHICAGO, THURSDAY, MAY 24, 1883.

THE CYNOSURE

of last week was worth an extra edition, and so it was printed. Commendations are abundant and, we believe, not undeserved. Our subscribers are becoming our debtors with such issues; but we shall not be exacting of them further than to ask them to be faithful to our subscription list during the summer. Don't be afraid to show your papers; they will bear comparison with any in the country. Let us have a thousand more names during '83. Extra copies of the Pomeroy number will be sent for 2 cents each in greater or less quantities. Circulate them. They will make us friends and helpers.

WE CAN COMMEND

this week to every reader the article on Odd-fellowship and the paper of Hon. Seth M. Gates. Don't read them hastily. The correspondence is good also.

NEXT WEEK

we can promise something worth the attention of every one on the Irish movement in this country.

WORK FOR THE CYNOSURE.

EDITORIAL LETTERS.

GOOD NEWS FOR WHICH TO THANK AND PRAISE GOD—FRIENDS OF PRE-ABOLITION DAYS.

"Where storied ages o'er the memory pass,
Like shadows pictured on a sea of glass."

PHILADELPHIA, May 16, 1883.

DEAR CYNOSURE:—I went last Thursday up from Washington to the home of Peter Ritner, Esq., son of the noble Governor Ritner, to get his father's biography and picture. We shall have both. I hoped to return next day for New York, but stopped and preached for Elder Ritner's pastor, Dr. Erskine, of Newville. The large and beautiful church was filled with a very intelligent congregation. Many Masons, Odd-fellows, and other members of secret societies were present. The truth "had free course, ran and was glorified." To God be the praise.

Monday I went to Harrisburgh where, forty-seven years ago I met my wife, then 17 years old. Her friends, who still live, remember her and myself with great kindness. I had two interviews with Mr. A. L. Groff, publisher of the *United Brethren Itinerant*. He is a young man of an excellent spirit, and in his last words, gave me his "God speed," in our work. He says the *United Brethren Tribune*, which I know to be a nullifaction, pro-lodge paper, was a "financial failure" (these are Mr. Groff's words); and that the *Itinerant* is published by a new and different company. He says the "*Itinerant* has not embarked on the secret society discussion, but advocates the work of the United Brethren church." Of course he will find neutrality in the secrecy discussion impossible. But "sufficient unto the day," etc. He seems to me to be a very gentlemanly, Christian young man; has a nice bookstore; and I strongly recommend correspondence with him about keeping our publications for sale.

I came down here (Philadelphia) last night, and have already seen Drs. Stevenson, of the *Christian Statesman*, and Collins and McDill of the *Instructor*, and am to meet them again. Dr. Robinson, the gentlemanly pastor of the First Presbyterian church, Harrisburgh, is in heart with us.

Yours in Christ. J. B.

DARWINISM AND CHRISTIANITY.

Darwinianism in science and the new movement in theology in New England bear some striking analogies to each other. If the scientific theory is made up without any reference to Almighty God, as the Creator of all, ignores him, counts him out of the business; so the new theology turns its back upon his revealed Word and substitutes negations and guesses for the most emphatic and striking instruction of Jesus Christ. One teaches of constant changes and modifications in nature, through which some blind force works toward superior form and character; the other manifests an Athenian restlessness for some new theory, and its demand for change has singled out the doctrine of future punishment as presenting the most repellant ideas to the human heart. Mr. Beecher, who is a great expounder of the new theories, confesses their relation to Darwinian speculation. In a late sermon in Plymouth pulpit he says: "We are at present in a transition period. Young men studying for the law, for medicine or for the arts do not care now to interlard their conversation with religious talk. That did very well for the olden times, but we know better now. We have studied Darwin and Huxley and Tyndall and Spencer. We are revolutionists. We don't believe in these things any more. There are other men who have studied evolution who believe in it, and who believe that when it shall have unfolded itself, so far from taking away anything except the masks of the theologian, and so far from any mischief coming from it, we are on the eve of a better day. Therefore I hail the incoming of new thought. Science is bringing us to-day into a realm of religious and spiritual life such as the world has never seen heretofore."

The *Christian Union* of New York, in which Mr. Beecher's ideas have yet a large control though he is no longer editor, has become the organ of the new theology, and it must be expected that if these ideas in religion go on *developing*, its columns will soon prove that God as Saviour has been cast out of its creed, as God the Creator has been out of Darwin's. It is a matter of some importance therefore to know something of the mind that developed this philosophy.

It is not generally known, we believe, what exactly were Darwin's views relative to revealed religion. True, Carlyle has denounced the whole family of the Darwins as a race of infidels, but unhappily Carlyle's frequent exaggerations have not helped his opinions into universal confidence. There is little, it is true, in Darwin's theories that does not confirm this severe estimate of him. The stream does not rise higher than the fountain. If God is cast out of the theory, there is no evidence that he was recognized in the convictions of its author; it is rather a negative proof that Christianity had found no place among them.

But there has been given a positive testimony in the case. The Boston *Journal of Chemistry* republishes from the lecture of Prof. Ernst Hæckel on the natural religion of Darwin, Goethe and Lamarck, made during a meeting of German scientists and physicians held last year at Eisenach, the following remarkable passage:

That Darwin also held to the same natural religion as Goethe, and that he was no adherent of any special church confession, is apparent to any one reading carefully his works. But as some of his countrypeople have, since his death, asserted the contrary, and as some clergymen have praised Darwin as an adherent to a special confession of the English church, I am able to introduce here an exceedingly valuable but hitherto unknown document which will remove every doubt that might possibly exist.

A young German student, whose faith in the Christian religion had been shaken by the perusal of Darwin's work, and who had entered the intermediate stage of doubt, wrote to Darwin, for the purpose of getting the advice of this ancient natural philosopher. At first, one of the relatives of Darwin answered by excusing the latter's ill-health, great age, and want of time, which prevented him from answering the questions put to him; but the German student was not satisfied, and so he once more wrote to Darwin, begging him to help him in his dilemma He then received the following letter, written and signed by Darwin himself:—

DOWN, *June* 5. 1879.

"*Dear Sir*,—I am very busy, an old man, and in bad health, and I cannot gain the time to perfectly answer your questions, supposing that they may be answered. Scieuce has nothing to do with *Christ*, excepting it so far as the habit of scientific exploration makes a man cautious in recognizing proofs. As far as concerns myself, I do not believe that there has ever taken place any revelation. But regarding a future life, everybody has to decide for himself between the contradicting uncertain probabilities.

"Wishing you future welfare, I remain, dear sir,

"Very respectfully yours,

"CHARLES DARWIN."

—Bro. Hinman returned from Nebraska last Thursday, having not yet recovered from his indisposition.

—Bro. Stoddard yet remains in Washington, but may be expected to return almost any day, since the N. C. A. building there is in good order, and the approaching annual meeting here demands his presence.

– Elder Rathbun and Bro. Butler spoke two evenings last month at Pleasant Plain, Iowa. Their work had good effect, since it provoked the lodge-yoked editor of the local paper to use severe language in his account of the meetings, and, when a reply was offered, to refuse it.

—The Dodge County (Minnesota) Christian Asssociation held its sixth anniversary on Monday and Tuesday of this week as we are informed by their hand bill. The meeting was in the Seminary chapel at Wasioja. State lecturer J. R. Williams, whom the threatening Masons of Fairmont have so far spared, was engaged to speak both evenings. A cordial welcome and free entertainment were offered by the Wasioja brethren.

—Bro. W. B. Stoddard returned from the South-west on Friday last, bringing a good report of his itineracy among the friends in south-eastern Iowa and in Knox, Henry, Peoria and Marshall counties in this State. He proves that the canvassing business can be made successful, for he reports some $66 for *Cynosure* subscriptions, besides large book sales and several contributions to the Washington fund.

—Bro. R. W. Lyman writes that he has learned from a reliable source that the wheels and some other parts of one of the carriages which bore Morgan on his death ride from Canandaigua to Fort Niagara, are still in existence. We have not become relic hunters and worshipers, but these old fixtures have almost as much value as the old wagon of John Brown which the editor of the Iowa City *Republican* lately purchased at auction from a Quaker friend of the old Abolitionist. We imagine they would not be an uncouth ornament for the N. C. A. office.

—Ex-Bishop Wright in the last number of the Richmond *Star* deals with great plainness and Christian candor with an appointment made by Bishop Glossbrenner who sent Rev. Wm. McKee of Ohio as his representative to the Kentucky conference. Mr. McKee is an avowed nullificationist, who proclaimed his sentiments of hostility to the church on the floor of the last General Conference at Lisbon, Iowa, and refused to retract when urged to do so. "It is noticeable," says the *Star*, "that the bishop generally sends anti-law men to represent him in that mission district." Perhaps the Bishop's ruling in the Chambersburg case was of the same character.

Bro. N. E. Gardner in a communication to the Richmond *Star* gives our reform work this grand notice:

"The National Christian Association opposed to secret societies is a mighty power for good among us, one that every United Brethren should welcome as a reinforcement sent of God. The church should aid the *Cynosure*; also the noble corps of lecturers who are working with might and main to conquer one of the worst enemies she has. The biography of Bishop Edwards, so faithfully portrayed by Dr. L. Davis, cannot fail to be a valuable help in toning up the church to her wonted standard."

Many thanks to Bro. Gardner and the *Star* for this commendation which we trust is not undeserved. The great work of Dr. Davis has been received at the *Cynosure* office and will be presented to our readers soon.

—It will be remembered that some months ago the Maine courts decided that the Masonis order was not a benevolent society. As the bare statement of the fact was all that we could furnish at the time, the following detailed statement of the case while it was on trial, from the Bangor *Commercial* is worth preserviug:

"A question of considerable interest has recently risen and is somewhat engrossing the attention of the people in this commuuity. The subject receiving consideration is the taxation of the handsome Masonic Block on Main street in this city.

"Masonic Block is now entirely owned by the Masonic Fraternity. It is valued by the City Assessors at $15,000 and the taxes levied last year on the block amounted to $435. The Masonic Fraternity refused to settle this account and advanced the claim that the block is rightfully exempt from taxation. City Solicitor Vose thereupon brought suit against the Fraternity for the amount of the above bill. Hon. Josiah H. Drummond, of Portland, has been procured as counsel for the Masonic Fraternity.

"The arguments advanced by the respective counsel are as follows: Mr. Drummond refers to Item 2, Sec. 6, Chap. 6 of the Revised Statutes which says there shall be exempt from taxation 'The real and personal property of literary institutions and the real and personal property of all benevolent, charitable and scientific institutions incorporated in this State.' Mr. Drummond claims that the Masonic order is a 'benevolent and charitable institution' and accordingly is exempted from taxation. City Solicitor Vose takes an opposite view of the case and declares emphatically that it is not a benevolent and charitable institution within the meaning of the above statute and that there is no sufficient reason why the Masonic Block should not be taxed the same as other city property.

"It is purely a question of law and it will remain for the full bench to determine the proper interpretation of the above statute. The case will soon come before the Law Court for final decision."

COMMENCEMENT WEEK AT AVALON.

The anniversary exercises at Avalon College, Missouri, occur in the following order:

June 15,	7:30 P. M.	Anniversary of Literary Societies.
" 16,	7:30 P. M.	Address before Literary Societies.
" 17,	10:30 A. M.	Annual Sermon.
" 18,	9:00 A. M.	Meeting of Board of Trustees.
" 18,	7:30 P. M.	Student's Annual Reunion.
" 19,	7:30 P. M.	Concert by Music Department.
" 20,	10:00 A. M.	Commencement.

C. J. KEPHART, *Pres't.*

NEBRASKA STATE ANTI-SECRECY ASSOCIATION.

CONSTITUTION AND BY-LAWS.

ART. I.—This association shall be known as the State Christian Anti-secrecy Association of Nebraska, and shall be auxiliary to the National Christian Association; and shall have for its object to expose, oppose, withstand and remove all secret combinations from the church and from the land, and to rescue our Republican government from bondage and corruption.

ART. II.—Auy person may become a member of this association by signing in good faith this constitution and by-laws, but gross immorality or joining a secret society shall forfeit membership.

ART. III.—The officers of this association shall be a President, and one or more Vice-Presidents, Recording and Corresponding Secretaries, a Treasurer, and an Executive Committee of three to be elected at each annual meeting and to hold office till their successors are elected.

ART. IV.—The duties of these officers shall be such as are generally assigned to officers of this class in the common organizations of this kind, and the Executive Committee is vested with power to call special meetings when necessary.

ART. V.—This constitution or by-laws may be amended at any regular meeting of this association by a two-thirds vote of all the members present, provided such amendment does not pervert the object of the association.

BY-LAWS.

1. The meetings of this association shall be opened by prayer or other devotional exercises.
2. No one shall be denied the right to participate in the business of this association on account of race, sex or color.
3. The expenses of this association shall be met by collections and voluntary pledges.
4. The State Agent and Lecturer, when so employed by the association, shall report to the Executive Committee, but shall not be a member of the same.

RAILROADING ON RELIGIOUS PRINCIPLES.

Col. Bennett H. Young, President of the Louisville, New Albany, and Chicago Railroad has issued an order which we hope may be also adopted all over the railway lines of the country:

"That so far as possible, no work be done or trains be run on that road on the Sabbath-day. Only passenger-trains will be run on that day in carrying mails, and efforts will be made to arrange for their discontinuance. In cases of perishable goods or live stock freight trains will run when necessary only. The order further says: "You will in future run no excursion trains of any kind for any purpose during the Sabbath. This order applies to camp-meeting trains. If the Christian people cannot find other places for worship this company will not violate Divine and civil law, and deny its employees the essential rest of the Sabbath to carry them to the camp-meeting ground. I am also informed that a number of the company's employees have conscientious scruples against any work on the Sabbath-day. There are likely others who do not feel so strongly on this subject. Under no ordinary circumstances must any employee who objects on the ground of his religious convictions be ordered or required to do any service Sundays. If any difficulties arise in the execution of this regulation you will please report them to me for consideration, and you will also notify the employees of their right on conscientious grounds to be fully protected in the observance of the day of rest."

THE NATIONAL REFORM ASSOCIATION.—This is a society organized to maintain existing Christian features in the American government, and to secure a suitable religious amendment to the Constitution of the United States. During the present year this society has greatly enlarged its operations. Four district secretaries are devoting their whole time to the work, holding conventions, addressing churches and public meetings, circulating petitions, and extending the membership of the organization. Within six months fourteen conventions, and more than two hundred public meetings have been held in behalf of this cause. The members of the association enrolled during the current year and contributing to its funds, are more than two thousand, and its list of officers includes many prominent and influential men. The Hon. Felix R. Brunot, of Pittsburg, is President. The *Christian Statesman*, of Philadelphia, a weekly journal, is the organ of the movement, and has recently been enlarged to sixteen pages.

Among the features of the government which this association aims to conserve are our Sabbath laws, the use of the Bible in public schools, prayer in the National and State Legislatures, and the Christian law of marriage in opposition to the lax divorce legislation now so common. Some suitable change in the Constitution is deemed by this society to be indispensably necessary, since that instrument, in its present form, is extensively regarded as an expression of the secular theory of government, and is constantly employed as an argument against all that is Christian in the usage and administration of our government. For the publications of the society, and any information bearing on this movement, address, T. P. Stevenson, Corresponding Secretary, 1520 Chestnut St., Philadelphia, Pa.

Another note from Bro. J. Tanner speaks of feeling a little better, but not materially improved.

THE SECRET EMPIRE.

—The "Right Worthy" (in their own esteem) Grand Lodge of Good Templars meets in Chicago this week Tuesday and continues in session till the Sabbath, though for what they propose to use that day does not appear. The sessions will be held in the Palmer House and the whole world of secret lodgery which professes temperance will be represented. The *Union Signal*, which is worth more to the temperance cause than the whole Good Templar business ever was or will be, is much too humble in the presence of these grandees. With the utmost meekness it promises to publish so much of a report of the meeting *"as may be given to the public."*

—The Grand Council of Illinois of the Royal Templars of Temperance, a total abstinance and mutual insurance order, having 1,500 members in this State, and 20,000 in United States, held its third annual session in Jacksonville a few weeks since.

—Among the advertised Chicago "attractions" for the season are the Good Templar Grand Lodge, the "Ancient Order United Workmen" and Grand Conclave of the Patriarchal Circle of Odd-fellows. The latter is a kind of Knight Templar attachment to accommodate the snobbery of the order.

—Commenting on the sentence of John F. Burrill, late Grand Secretary of the Grand Lodge of Illinois, of five years in the penitentiary, the *Voice of Masonry* says: "He knew his duty and justly suffers for his crime." But it makes all the difference in the world whose money is taken. Burrill might have defrauded a bank or a county or State, and the lodge would have shielded him and got him out of the way as it has a thousand other defaulters. But he stole Grand Lodge money!

—Ascension Day was observed by two Knight Templar Commanderies of this city, the St. Bernard and Chicago, in Bishop Fallows church. The banners of the lodge flaunted about in conspicuous places and the names of the two lodges were woven in flowers on each side the pulpit. Fallows was very appropriately assisted in the mock ceremony by H. W. Thomas, D. D.

—That wonderful and "eminent commander," N. T. Gassette, who is for marchiug off an important part of the Knight Templar Freemasons in an opposite direction while their Grand Conclave meets in San Francisco, claims to have sixty excursionists for his European trip, and as he needs a hundred and the time draws near, he begins to make use of all the free advertising he can get to drum up recruits. We hope he will get them, and as many more, and that in crossing the sea they may all be humbled to the ranks of ordinary and reasonable mortals and with the rest of their contributions to the deep, heave overboard their Masoury.

—The Royal Arcanum, a secret insurance lodge, held its "Supreme Couucil," sixth session, in Richmond, Va., not long since. According to the statements made at the meeting this lodge numbers 750 subordinate bodies in the United States with a membership of 49,000. It is also claimed that last year $2,000,000 were paid as insurance; which, if the members all bore an equal share would be over $40 each—a pretty dear rate of insurance, all things considered.

—The infatuated devotees of secretism have at length, we hope, found the acme of lodgery—its "last ditch," as it were. This is known as the "Supreme Commandery of the Universal Brotherhood." This mighty (in uame) order met in Danville, Ill., last week and was expecting to begin the very proper business of swallowing its neighbors. The "Order of the Red Cross" and the Knights of Maccabees were to be the first victims. Like Aaron's serpent we hope it will go on and "swallow all the rest." The Red Cross fellows had a great squabble here last winter among its few dozen members, in which the great lodge fraud B. P. Reynolds figured hugely. The Maccabees are of Canadian origin and have already been in more than one fight over their rubbish of titles, fuss and feathers. When this "Universal Brotherhood" gets to the Freemasons it will be funny, for the latter claim to be the only universal brotherhood that now exists or ever did.

—The New York *Times* is responsible for the following account of the beauties of lodgery: "Stamm Lodge, of the Sons of Malta, is, or was, composed of women, strauge as the fact may be. In March last, at a meeting of the lodge, two of its members spoke very plainly their opinion of the Grand Lodge of the order, saying that that body had called too often upon them and their associates for money; and that its demand for means to defray the expenses of a ball should not be complied with. The Grand Lodge was informed of what they had said, and regarding their language as undignified, expelled them from the order. About seventy sympathizers with the expelled persons went with them, and took away from the lodge its property, including a bank book for $900, money deposited to its credit in the German Savings Bank. Maria Amburger, President of the lodge, and twenty other members who supported her, began a suit in the Supreme Court against Eliza Folk and the other secessionists, and obtained an injunction restraining them from drawing and using the money and the savings bank from honoring their demand for it. Argument on a motion to continue the injunction took place before Judge O'Gorman, in Superior Court Chambers, yesterday. Civil Justice Steckler represented the plaintiffs, and argued that they were the lodge, and were entitled to the money. Colonel Charles S. Spencer argued that his clients were the lodge, being a majority of its members; that they had not seceded from it, and that they had merely disputed the right of the Grand Lodge to expel two of their associates. Judge O'Gorman reserved his decision."

LITERARY.

The Elzevir Library has added to its cheap and beautifully printed list the following: "Aristotle," by Sir Alexander Grant; "Plato," by C. W. Collins; "Horace," by Theodore Martin. These are in the famous and excellent "Ancient Classics for English Readers" series, heretofore obtainable only at the price of $1.00 each, but now published in this handsome form for 15 cents each. "The Indian Song of Songs," by Edwin Arnold, author of "The Light of Asia," is published at 6 cents. "Life of Alex. H. Stephens," by F. H. Norton, author of "Life of Gen. Hancock," and other works, containing an excellent portrait, and a fine illustration of "Liberty Hall," Mr. Stephens' famous home. Though a copyright work, paying the usual royalty to the author, it is published for 10 cents. The publisher makes the mistake of calling Alexander Stephens the "Great Commoner." That title, first given to Fox, was applied to but one American—Thaddeus Stevens of Pennsylvania. The last issue is Schiller's celebrated "Song of the Bell" and "Hero and Leander," all for 2 cents. John B. Alden, 18 Vesey St., New York, publisher.

The Third Biennial Report of the Kansas State Board of Agriculture is a large and handsome volume worthy of the strong young State which leads the temperance ranks in the West. Fine maps of the State and of each county are bound in the book, and it is a wonderful feature of the latter to mark how thickly planted are the school-houses throughout the settled portions of the State. It is a volume full of a vast stock of information, invaluable to every settler in the State.

The June number of the *North American Review* opens with an article by Joseph Nimmo, Jr., Chief of the Treasury Bureau of Statistics, on "American Manufacturing Interests," in which is given a singularly full and instructive historical sketch of the rise and progress of manufacturers in the United States, together with a very effective presentation of their present condition, and of the agency of tariff legislation in promoting diversified industries and encouraging the inventive genius of the people. Hon. Wm. M. Springer, on "Incidental Taxation," presents an argument for Free Trade. D. C. Gilman, President of Johns Hopkins University, writes of the "Present Aspects of College Training," as affected by the increase of wealth and luxury, the development of natural science, and the influence of a larger religious liberty. Edward Self presents some weighty considerations on the "Abuse of Citizenship," as exhibited in the machinations of the dynamitists against a friendly power in disregard of the obligations of American neutrality. Prof. Isaac L. Rice criticises some of "Herbert Spencer's Facts and Inferences" in social and political science, and Christine Nilsson contributes "A few words about public singing."

Theodore Thomas has written an introduction for a paper "On the Training of Children's Voices," which Wm. L. Tomlins has contributed to the forthcoming June *Century*. Mr. Thomas is said to agree fully with Mr. Tomlins, that the old system of musical exercise in the public schools is alike ruinous to the voice and opposed to a sound musical taste. He thinks Mr. Tomlins correctly describes what such training ought to be.

Choice Literature for May is a valuable and entertaining number. The contents are "An Unsolved Historical Riddle" by the historian Froude, "The Gospel according to Rembrandt," "Phantasms of the Living," "Prince Gortchakoff on Russian Diplomacy," "Isaiah of Jerusalem," "A Tour in the Troad," "Windforce and how it is measured, Richard Wagner," "The Progress of socialism," "Early Spring in California." John B. Alden, publisher. 18 Vesey St., New York.

MASONIC TERRORISM.—Another instance of the terrorism which the lodge exercises over the minds of men is furnished us by the biography of John Quincy Adams by a Mr. Morse. Any candid mind knowing who and what John Quincy Adams was, would conceive it utterly impossible to write his biography without devoting a considerable portion of the work to the Anti-masonic services of that illustrious statesman. But Mr. Morse has done this. The most prominent feature of Mr. Adams' character Mr. Morse virtually ignores. It is as if one should write the life of Martin Luther and say little or nothing about the Reformation; or give us the life of Philip Second of Spain, and say nothing of Jesuitry.

That writers of sufficient note to undertake biographies of leading men should be so much under fear of the lodge as to suppress important truths that tell against it, is one of the most mortifying evidences of the hold which Freemasonry has taken of the American mind. Mr. Morse's book would not have sold if he had given Mr. Adams' Anti-masonry the prominence due to the facts in the case. He has suppressed the truth out of fear of the lodge. Or, if there is any other motive for the omission, it remains for him to explain what it is. Perhaps he may be so imbued with the lofty notions of Freemasonry that he may have been actuated by a feeling of contempt for Mr. Adams' efforts against it: but how a man can despise Anti-masonry and still respect Mr. Adams it would be very difficult to understand.

The truth is, Mr. Morse had to fear two things if he gave John Quincy Adams due credit for Anti-masonry: 1st. that his book might not sell, and 2nd, that his chance for political office would be ruined. In the face of these facts Mr. Morse has suppressed the truth; which shows that the lodge is very terrible, or that Mr. Morse is very timid. Perhaps both. It is humiliating to see an American citizen prostrate himself so low before a foreign institution.

DOWN WITH THE LODGE.

THE HOME.

PEACE.

"Then had thy peace been as a river." Isa. 48: 18.

If thou wilt bend thine ear
To the soft voice of love and pleading;
If thou wilt pause to hear
Amid thy cares, its counsels heeding;

If thou wilt bring thy cares
To Him whose promise is abiding;
If thou wilt leave thy fears,
To find in him a safe, sure hiding;

If thou wilt yield thy ways
To his most wise, most kindly guiding,
And all the weary days
Of want and woe to his providing,

Peace then shall flow to thee
As flows the full tide of a river,
So broad, so deep, so free—
Thy God the rich, the boundless giver.

And as the river calm
Bears to the meadows in its flowing
The richness and the balm
Of life and beaty, ever growing,

So in thy soul shall glow
A joy and grace to bless thy living.
That other hearts may grow
By the sweet impulse of thy giving.

—*Am. Messenger.*

HOW PEACE IS SLAIN.

"The work of *righteousness* shall be peace; and the effect of righteousness, quietness and assurance forever." (Isa. 32; 17). "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isa, 48: 18). "There is no peace, saith the Lord to the wicked" (verse 22). "The wisdom that is from above is *first* pure, *then* peaccable" (Jas. 3: 17). If we would have peace as a permanent treasure, we must cease from sin, and be steadily, perseveringly, consciously obedient to the will of God. "Great peace have they that *love* thy law, and nothing shall cause them to stumble" (Ps. 119: 165). *Half-hearted obedience* necessarily fails to bring peace. *The cherishing of secret sin* is of course murderous to peace. *The omission of duty*, even where there is no positive transgression, will, and ought to, rob us of peace. Nothing but a conscious purpose to do the whole will of God, to the best of our knowledge and ability, can secure to us the precious treasure of the peace of God. Then, whatever be our shortcomings, "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1: 7–9). Are you conscious of failure at this point? Is your obedience only half-hearted? Is the law of God feared more than it is loved? Are you keeping back part of the price? Are you, in your selfishness, withholding from God the money and the service which he has a right to claim? Is his word neglected for the sake of the novel? Do you give more freely of your money to the theatre, and the opera, and the lodge than to the church of God? Do you hunger and thirst for riches rather than for righteousness? Is your heart steeled against the cries of the distressed and the perishing? Is your heart given up to worldly ambitions or evil desires? Is your life lacking in truth and honesty? Is your family growing up in godlessness through your unfaithfulness? Are you "at ease in Zion"—bearing no burdens, taking no part in the labors and anxieties that belong to true Christian warfare? Are you selfishly and idly brooding over your own miseries, when you ought to be busy in healing the wounds and soothing the griefs of real sufferers? Search your heart and life, and see whether the peace of God can dwell with the guests already entertained in the former, or rest upon the deeds of the latter. And remember that if you are straitened, you are straitened in yourself.—*Christian Standard.*

THE GREAT REWARD.

"The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover, by them is thy servant warned: and in keeping of them there is great reward." Psa. 19: 9–11.

No man can serve his own interest better than by serving God. Religion conduces both to our present and future happiness, and when the Gospel enjoins piety towards God, justice and charity towards men, and temperance and chastity in reference to ourselves, the true interpretation of these laws is this: God requires, in order to our eternal happiness, that we should do those things which tend most to our temporal welfare; that is, in plainer words, he promises to make us happy forever, upon condition that we will but do that which is best for ourselves in this world. To conclude, religion is founded in the interest of men, rightly apprehended. So that, if the god of this world and the lasts of men did not blind their eyes, so as to render them unfit to discern their true interest, it would be impossible, so long as they love themselves and desire their own happiness, to keep them from being religious; for they could not but conclude *that* to be their interest, and, being so convinced, they would resolve to pursue it.—*Archbishop Tillotson.*

THE BRAHMINS OF INDIA.

A few weeks since Rev. Dr. Scudder lectured upon the leading caste of India, in the First Congregational church of Chicago. The speaker said he was born in India and had lived there for twenty-seven years. The Brahmins were aliens, belonging to the white race, an offshoot of the great Aryan branch. Though the Brahmin was born of a Brahmin father and mother, yet he must be born again or regenerated in order to belong to the caste, and to do this, study and devotion were necessary. At the age of from 8 to 16 he is invested with the sacred string which he wears thereafter over his left shoulder. He never ate eggs or fish, and held with great tenacity to the doctrine of transmigration. If he killed an animal he was obliged to pass through as many deaths as there were hairs on the animal. He bathed often and he washed his clothes himself, for the touch of another person would pollute them. They never intermarry with any other caste. It was a magnificent race, quick and lively in facial expression and graceful in bodily exercise. There were no finer-looking men in the world, and intellectually they have no superiors. There were four great original castes, but these had been subdivided until at present there were a multitude of grades, but the Brahmin was still a Brahmin. They cremated the bodies of their dead, and the speaker had no hesitation in saying that was the most cleanly manner of burial, and he hoped to see it adopted by all other nations of Christendom A Brahmin could not commit a sin and could only be disgraced by a violation of caste usages. He might commit any sin or curse his gods with impunity. He walked like a demi-god among men. He held the minds and hearts of the people by intellectual power, while his influence was stronger than that of the English with their bayonets. There were a great number of languages in India, all different, but with a common Sanscrit overshadowing them all. The speaker paid a high compliment to the Sanscrit language and its literature, and recited a number of poetical pieces in Hindoo dialects to show their poetical capabilities. Christ's truth, he said, had not failed to reach the hearts of many Brahmins. The lecture closed with a recitation of the creed of a new school Brahmin church, which differed but little from many of the modern sects of Christians. With this church thousands of Brahmins were now in sympathy.

PROSPERED IN GIVING.

"Give, and it shall be given unto you," said the Saviour. And in Isaiah it is said, "The liberal soul deviseth liberal things, and by liberal things shall he stand." In Samuel the Lord saith, "Them that honor me I will honor." And in Ecclesiastes we are told that if we cast our bread upon the waters, we shall find it again after many days.

Now these, and many similar expressions in the Word of God, point to the fact, so often verified by Providence in common life, that those who conscientiously, and on principle, give of their property in doing good, are, as a general rule, prospered in doing it. As one of the old writers says, "To the glory and grace of God, I find he will be no man's debtor." Or as a wonderfully liberal, and still more wonderfully prospered man at the West somewhat bluffly, but very expressively, said to one who told him he gave too much, "If, as you say, in giving, I am shovelling out, God is all the time shovelling in, and I find that he shovels the fastest."

An incident in the life of the late William E. Dodge, which he once modestly related to the writer, illustrates and confirms the principle thus mentioned. Henry Obookiah, it will be remembered, had come from the Sandwich Islands to this country, and was placed at Cornwall in school, there to be educated for the ministry, that he might go back, as a preacher of the gospel, to his native land—a plan which was frustrated by his death in 1818, though the interest his career had awakened led to the establishment of the Sandwich Island Mission.

Young Dodge, then quite a lad, was at this same school in Cornwall, and having been prayerfully trained by a faithful Christian mother, was deeply interested in the story of Obookiah and in his plans for doing good, and anxious to do something to aid them. Having, like most schoolboys of those days, but limited means, he scarcely knew how he could carry out his wishes and intentions; but finally he proposed to one or two of his young associates that they should take their little pocket-money and buy potatoes and plant them, and in the fall sell the crop, and give the proceeds for the benefit of Obookiah or the mission. They did this. And, said Mr. Dodge, as in later years he told the story, "*From that day it seemed as if everything I touched prospered.*" Beginning at this early day, he all his lifetime recognized his stewardship to God, and endeavored to be faithful to it. And all his lifetime he was singularly prospered; and though his benefactions were numerous and most liberal, the bestowments of Providence were larger still, and his life gave evidence that he was one of the number to whom, at the last great day, it shall be said, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."—*Tryon Edwards.*

A MIGHTY MYTH.

Some time since a woman delivered a lecture in Lancashire, England, against Christianity, in which she declared that the gospel narrative of the life of Christ is a myth or fable. One of the mill-hands who listened to her obtained leave to ask a question.

"The question," said he, "I want to ask the lady is this: "Thirty years ago, I was a curse to this town, and everybody shrank from me that had any respect for himself. I often tried to do better, but could not succeed. The teetotalers got hold of me, but I broke the pledge so often that they said it was no use trying me any longer; then the police got hold of me, and I was taken before the magistrates, and they tried; and next I was sent to prison, and the wardens tried what they could do, but though they all tried, I was nothing better but rather worse.

"Now, you say that Christ is a myth. But when I tried, and the teetotalers, the police, the magistrates, and the wardens of the prisons, all tried in vain, then Christ took hold of me, touched my heart, and *made me a new man.* And now I am a member of the church, a classleader, a superintendent of the Sunday school; and I ask, if Christ is a myth, how comes it to pass that that myth is stronger than all the others put together?" The lady was silent. "Nay, Miss," said he, "say what you will, the gospel is the power of God unto salvation."—*Christian Secretary.*

REBUKED.—A few years ago as a stranger rose in one of our city pulpits to begin the service, several of the congregation began to leave the church. He was a lame man, and the pulpit was located near the doors.

"Wait a moment, my friends," said the preacher, till I get my hat, and I'll go with you."

Down he came, limping, hat in hand, and left the church. This abrupt closing of the services taught the people that there was at least one minister who would not be treated with contempt.

On a certain occasion, the eloquent Dr. E. H. Chapin, being sick, was compelled to ask a friend to preach for him. As the stranger rose to announce the opening hymn, a score of persons rose to go out. This clergyman also was equal to such an emergency.

"All," he said, "who came here to worship Dr. Chapin will please leave now; but those who came to worship God will sing the forty-third hymn."

That stopped the exodus.—*Sel.*

To teach a child to sing "Gentle Jesus" and to point its young heart to the Redeemer, may seem a trifle, but yet it may be a most essential part of the process of that gracious work of religious education by which that child shall afterwards become a believer, a minister, and a winner of souls. Omit that first lesson and it may be you have turned aside a life. Never neglect the loosing of the shoe-latchet for Christ, since you do not know what may hang upon it. Human destiny often turns upon a hinge so small as to be invisible. Never say within yourself: "This is trivial."—Nothing is trivial for the Lord. Never say: "But this surely might be omitted without much loss." How knowest thou? If it be thy duty, He who allotted thee thy task knew what he did. Do not thou in any measure neglect any portion of his orders, for in all his commands there is consummate wisdom and on thy part it will be wisdom to obey them, even to the jots and tittles.—*Sel.*

OUR BOYS AND GIRLS.

HOW THE PITCAIRN ISLANDERS SPEND SUNDAY.

[The writer of the following is Miss Rosalind A. Young, of Pitcairn's Island, a descendant of one of the mutineers of the ship *Bounty*, and one of the teachers upon the Island.]

On Sunday we usually rise earlier than on other days of the week. Early in the morning may be heard the songs of praise ascending from the family altar, as each household meets for family worship ere the duties of the day begin. After prayers, the young people and children make themselves ready for Sunday-school; while the mothers, generally, and elder sisters prepare the breakfast, which is to be in readiness after the school is over. The school-bell rings at half-past seven, and school is dismissed at nine o'clock and sometimes a little later. It is usually the part of the fathers to take care of the youngest children and keep them quiet, as well as engaging their young minds in some interesting story from the Bible, while the mothers are busy preparing the morning meal.

After the breakfast is over, all who can possibly attend prepare themselves for church. The morning service begins at half-past ten, or rather the bell rings at that hour. Usually all the members of each family are seen in their places at church, though sometimes one parent or other stays at home to take care of the baby or youngest children Two church wardens are yearly appointed to keep watch over careless behavior while at church; as also to arouse the luckless sleeper that may be nodding under a long sermon, especially if the weather be warm, and it is scarcely otherwise here. The sympathies of the writer are always awakened in behalf of those who are caught napping. One tender-hearted church warden was once playfully remonstrated with for not performing his duty —namely, awakening a woman who was seen sleeping. In reply, he said he knew her eyes were shut, but was not certain whether they were closed in sleep or meditation; so he turned his head away for a minute or two, and, on again looking toward her, saw she was wide awake, for which thoughtful consideration the woman was extremely thankful.

No meal is partaken of after the morning service; as we have only breakfast and supper here, dinner being the exception rather than the rule, and fruits are what are most eaten at noon on Sundays. Every family has its own gathering together between the two services—some to read the Bible union chapter for the day and compare references; others to engage in some other portion of the word of God—all endeavoring, in their humble way, and to the best of their ability, to have the Bible made plain to their understanding. This employment is always engaged in by first offering up a short petition for the aid of God's Holy Spirit.

It is a matter of regret that the interest in Scripture geography is not awakened amongst us. The helps we have on that subject are principally the small maps in some of our Bibles; and we have, besides, a good Bible atlas and gazetteer. A friend wrote us word that he sent, some time ago, a map of Palestine, but it never reached here, much to our disappointment. To go on. By the time the family gathering at noon is over it is time for the bell to ring for the afternoon service, which begins generally at three o'clock. The service over, the parents return home, and the children remain behind for school in the evening. The fifteen minutes that intervene between the close of the church service and the commencement of the school, is often pleasantly spent by the teachers and older scholars in singing sacred hymns and songs, the organ accompanying. Music and singing form the chief pleasure among most of the young people, and, as everybody on the island sings, without a single exception, there is never a lack of voices to swell the chorus when any song is sung.

Watt's Psalms and Hymns are exclusively used in the church service, but at parting other hymns are sung, as "Abide with me," etc., "Sun of my soul," "Lord dismiss us with thy blessing," and several others of a like character. A few years ago a parcel of hymn-books was sent here, in the hope that the books may be used in the worship of the church. They were "Hymns, Ancient and Modern." On the subject being mentioned to Mr. Young, he said that he had no taste for hymns, every one of which has an Amen ending it, as were those in the "Ancient and Modern Hymns." There are some really beautiful hymns in the collection, and many of the old standard hymns; but so great is the respect and love that Mr. Young has for Dr. Watts, that nothing would ever induce him to lay aside the time-honored Psalms and Hymns, and introduce any other hymn-book of more modern times. We have several other collections of hymns, which we frequently sing in our other meetings, so there is a great variety. The "Gospel Hymns and Sacred Songs," used so extensively in the late revivals, and which Mr. Sankey used with such good result, as we learn, obtain a high place among the favorites of the young people here. For many years past it has been the custom for the young people to meet at Mr. Young's house every Sunday night, for the purpose of singing hymns; but this has been discontinued lately, and the Sabbath evenings are now employed in a different way, the time being used in conducting a meeting for children and youth, and the singing class meets on Wednesday evening instead. On every other Sunday the sacrament of the Lord's Supper is administered, and on such occasions there is no Sunday-school in the afternoon, as that is the time we celebrate the feast of love. When not engaged in public worship or family readings, the time is occupied in reading some religious book, of which we have a plentiful supply.

Sunday is considered emphatically the Lord's day, and to his worship and service it is devoted, all other work and pleasure being laid aside for the six days in which they may be done. There is nothing that disturbs the peaceful quietude of our Sabbath here, unless it be the arrival of a ship on that day.—*Independent.*

BLESS HIS HEART.

In a very elegant palace car entered a weary-faced, poorly-dressed woman, with three little children, one a babe in her arms. A look of joy crept into her face as she settled down into one of the luxurious chairs, but it was quickly dispelled as she was asked rudely to "start her boots."

A smile of amusement was seen on several faces as the frightened group hurried ont to enter one of the common cars. Upon one young face, however, there was a look which shamed the countenances of the others.

"Auntie," said the boy to the lady beside him, "I am going to carry my basket of fruit and this box of sandwiches to the poor woman in the next car. You are willing, of course?"

He spoke eagerly, but she answered:

"Don't be foolish, dear; you may need them yourself, and perhaps the woman is an impostor."

"No, I'll not need them," he answered decidedly, but in a very low tone. "You know I had a hearty breakfast, and don't need a lunch. The woman looked hungry, auntie, and so tired, too, with those three little babies clinging to her. I'll be back in a minute, auntie; I know mother wouldn't like it if I didn't speak a kind word to the least of these when I meet them."

The worldly aunt brushed a tear from her eye after the boy left her, and said, audibly: "Just like his dear mother."

About five minutes later, as the lady passed the mother and the three children, she saw a pretty sight—the family feasting, as perhaps they had never done before. The dainty sandwiches were eagerly eaten, and the fruit basket stood open.

The eldest child, with her mouth filled with bread and butter, said, "Was the pretty boy an angel, dear mamma?"

"No," answered the mother, and a grateful look brightened her faded eyes, "but he is doing angel's work, bless his dear heart!" And we, too, said: "Bless his dear heart!"—*Sel.*

WHAT IS THE USE OF SNAKES?

C. C. Hopey, in his very interesting work on "Snakes," writes of their usefulness as follows:

"Persons who dislike snakes continually ask, 'What is the use of them?' That they are not without a use will, I hope, appear in the course of this work, were it necessary to preach that all things have their use. But in one habit that offended Lord Bacon, namely, 'of going on their belly,' lies one of their greatest uses, because that, together with their internal formation and external covering, enables them to penetrate where no larger carnivorous animal could venture, into dark morasses, bog jungles, swamps, amid the tangled vegetation of the tropics, where swarms of the lesser reptiles, on which so many of them feed, would otherwise outbalance the harmony of nature, die, and produce pestilence.

"Wondrously and exquisitely constructed for their habitat, they are able to exist where the higher animals could not; and while they help to clear those inaccessible places; they themselves supply food for a number of the smaller mammalia, which, with many carniverous birds, devour vast numbers of young snakes. The hedgehog, weasel, ichneumon, rat, peccary, badger, hog, goat, and an immense number of birds keep snakes within due limits, while the latter perform their part among the grain-devouring and herbiveous lesser creatures. Thus beautifully is the balance of nature maintained."

FRIENDLY ROBINS.—The *Christian Register* says: Friendly acts of birds of different species to one another have been rarely witnessed. Such an instance has just been related by Mr. R. B. Forbes, of Milton. "My mocking-bird," he says, "hangs under the piazza, and near him is a robin's nest containing young birds. The parent birds seem to be busy all day bringing worms to their young family. Twice the robins have been seen to alight on the cage of the prisoner, and drop worms into his mouth, passing by their own well-fed young. Were Longfellow here, I should invoke his aid in commemorating this fact in rhyme."

A COMPREHENSIVE PRAYER.—Thomas a'Kempis, who died just one hundred years before the German Reformation, is said to be the author of this prayer: "Give me a clear understanding against all error, a clean heart against all impurity, a right faith against all doubtfulness, a firm hope against all difficulties, fervent charity against all indifference and negligence, great patience against all disturbance, holy meditation against every filthy imagination, continual prayer against the devil's assaults, good occupation against the tiresomeness and drowsiness of the heart, and lastly, devout remembrance of thy holy passion against the wounding of the soul by vices. Assist me, O my God, with all these, thy good gifts, and confirm me in all thy holy word. Amen."

—The laws of nature are not, as modern naturalists seem to suppose, iron chains by which the living God, so to say, is bound hand and foot, but elastic cords, rather, which he can lengthen or shorten at his sovereign will.—*Philip Schaff.*

TEMPERANCE.

Drunkards do not support the saloons; all the profits of the business comes from the moderate drinkers.

The more respectable and attractive any house where liquor is sold, the greater the mischief it is able to do in any community.

Bishop Ireland says "The men who babble about social reforms without pointing to the saloons as the first cause of poverty and degradation talk in the air."

Some one struck the nail on the head when he wrote: "Take the political influence from the whisky business, and the thing would collapse in a minute."

The Pittsburgh *Banner* says that thirty-two per cent. of the murders and crimes of violence in Germany are committed on Sunday.

The *Distiller and Brewer*, published in St. Louis in the interests of the liquor traffiec, has been discontinued.

In a quarrel on a train of the Cincinnati Northern road bringing a picnic home, a general shooting and cutting affray took place May 13th, about twelve miles from the city. Five men were seriously wounded; none fatally. About a dozen were engaged in the fight, all of whom had been drinking.

In a family fight at Indianapolis, May 13th, Isaac Baker, an old man, was horribly beaten about the head with heavy clubs by his son-in-law, Wm. Montgomery, and his brother-in-law, Scott Seay. His skull was crushed in three places, although alive at midnight, it is certain that he cannot live until morning. The three men were drunk, and the fuss arose over their dinner.

An inquirer at a temperance meeting interrupted the speaker by exclaiming, "I say, mister, do you think a gin sling does a fellow any harm?" To which the lecturer replied, "Not if a man slings it far enough; but when the gin slings him, ever so little, then it does harm."

Prof. Foster, of the Canadian Parliament, has secured the passage of a resolution calling for information from the government on the liquor traffic, as set forth in the Trade Returns, for the fifteen years from 1868 to 1882. He said in supporting his motion that the existing government has promised to introduce legislation, and the subject will no doubt be thoroughly discussed, and that the information asked for would be exceedingly helpful in forming a judgment upon it.

A lady has just given $6,000 to the temperance cause who a few years ago was told by her husband that as temperance was being agitated in their State (Virginia) he thought he would sign the pledge to help keep the cause. With great pride she said, "I should be ashamed of a husband who would thus surrender his personal liberty." One year from that time he died of delirum tremens, and her sons, learning to drink at their mother's table, have both died drunkards.

Rev. Joseph Cook's personal testimony is: "Many persons when they travel, being told that the waters are not pure or safe to drink, and, being recommended to drink the wines of the country, foolishly believe this delusion. From my extensive acquaintance with many lands, I unhesitatingly affirm that everywhere God has provided pure water for man, and that the wines drunk are often miserable and dirty. I have found water everywhere that I have travelled—in China and India. Palestine and Egypt —and everywhere water has been my beverage."

We give the following quotation concerning Sweden, which thirty years ago was said to be the most drunken country in Europe. It is from the pen of Mr. A. Balfour, of Liverpool, who says:

"In estimating the practical value of the Swedish License Reform Act of 1855, allow me to refer to the fact that no minimum number was fixed for licences, and this, which is essentially a permissive prohibitory Act, has existed in Sweden for the last twenty years. So vigorously have the people outside of towns used their permission to limit and prohibit that, among 3,500,000 people, there are only 450 places for the sale of spirits. This it is which has so helped Sweden to emerge from moral and material prostration, and which explains the existence of such general indications in that country of comfort and in dependence among all classes."

In Switzerland, where the Cantons have been deprived of the powers they previously possessed of regulating the drink traffic, the results have proved most disastrous. Witness the following statement of a *Times* correspondent, writing from Geneva in December last:

"As a consequence of the abolition of these restrictions, the number of public houses has increased from 17,807 in 1870 to 21,838 in 1880.....The increase of public houses has been followed by a marked increase of drunkenness and crime, and the time lost and the money spent by workingmen in public houses has resulted in untold suffering thereby inflicted upon their families. The vice of intemperance is growing so fast in Switzerland as to occasion grave anxiety among men of all classes."

The *Nation* publishes a Berlin letter upon the alarming increase of intemperance and the use of alcoholic drinks in the place of, or in addition to, the use of beer. Belgium has since 1840, more than doubled the use of alcohol, and in the industrial counties has a dram shop for every seven persons. In Germany the dram shops increased in two years 12,261—about 10 per cent. The Emperor of Germany, in his late address to his Parliament, called attention to the serious increase of crimes and misdemeanors committed by men in a state of drunkenness, and Parliament has sought to limit the number of licensed dram shops. It is apparent that wine and beer are no preventatives of drunkenness. Rather they awaken and stimulate the appetite for stronger drinks.

THE CHURCHES.

—The Wesleyan Theological Seminary at Wheaton closes its secend year June 1st.

—The General Assembly of the Presbyterian church of the United States was opened at Saratoga, N. Y., Thursday last. Dr. Herrick Johnson of Chicago preached the opening sermon from the text, Matt. 6: 23. Dr. E. F. Hatfield of New York was chosen Moderator by a *viva voce* vote. A motion by Dr. Howard Crosby was adopted that all honorary titles be omitted in addressing members of the General Assembly.

—The General Assembly of the Cumberland Presbyterian church met in Nashville, Tenn., on Thursday. The opening sermon was preached by the Rev. S. H. Buchanan, D. D., of Little Rock, Ark., the retiring Moderator. The meeting was held in the State Capitol. An address of welcome was delivered by William B. Bate, Governor of the State, to which Dr. Buchanan responded.

—The General Assembly of the Southern Presbyterian Church commenced in Lexington, Ky., Thursday last. The opening sermon was preached by the Rev. Dr. R. K. Smoot, of Austin, Texas, the retiring Moderator.

—A general convention of the Young Men's Christian Association was held in Milwaukee last week. The delegates numbered 700. Robert Weidensall, travelling and organizing secretary said that 3,000 young men had been brought into the church through the Y. M. C. Associations.

—The Union Theological Seminary in New York has received a gift of $40 000. The money will be used for the establishment of a professorship of elocution and voice culture. Prof. Charles Roberts, Jr., will occupy the chair. A chair of Biblical Theology will also be established.

—Out of the 1,300 graduates of Middlebury College, Vermont, 500 have been, or are, ministers of the Gospel under nine ecclesiastical organizations; eighteen have become presidents of colleges or theological seminaries; seventy have become college professors, and forty have become missionaries.

—The anniversary exercises of the Yale Theological Seminary, New Haven, occurred last Thursday. The graduating class numbered twenty-six. At the annual meeting of the alumni the subject for discussion was "Special attractions of the Christian ministry for young men at the present time, and causes which tend to deter them from entering upon the ministerial profession."

—Last week the commencement exercises of Garrett Biblical Institute (Methodist) and of Morgan Park Theological Seminary (Baptist), took place in this city. In the former were fourteen graduates, and eighteen received diplomas for special course. Twenty young men graduated from the latter.

—Richard Weaver, the converted Yorkshire collier, after a long period of retirement from public notice, is now said to be laboring very successfully as an evangelist in Edinburgh under Wesleyan auspices.

—There are sixty Chinamen in Springfield, Ohio, and thirty of them are members of a Sabbath-school. They cannot all attend at the same time, because "the Christians," as they call all whites, will on opportunity break into the laundries and steal their money, so they leave a portion of their number on guard.

—Of seventy-one churches in India and Ceylon connected with the American Board, there are fifty that receive nothing from its treasury. How far does this proportion fall short of that of our self-supporting churches in this country?

—A European merchant at Mandaly, India, imported a thousand glass images of Gautama, and sold them to the heathen. One native bought the whole lot, and made money by peddling them out. The images had blue eyes, by a mistake of the manufacturer. This mistake had to be rectified, which necessitated a few touches of hand-painting on each image. The idolatrous images were made in Birmingham, England.

—At a late gospel temperance meeting in the lecture room of the Y. M. C. A. of Chicago lately, twenty-five men rose for prayer, and testified to the convicting power of the Holy Spirit there present. Thirteen of that number professed Christ. One fine-looking man from Texas said: "Intemperance is my besetting sin, but the Lord has saved me to-night. I will go to the hotel and write to my wife that I have found Christ and am saved." An ex-saloon keeper in this city who never had been in a prayer meeting, who came only out of curiosity, was converted.

—Mrs. Amanda Smith, the celebrated colored evangelist, is evangelizing among the colored people of Grand Bassa, Liberia. She writes that she has given many Bible readings, and that she finds among the women of Liberia a great disposition to study the Bible. She finds strong drink to be the great curse of Liberia, and she is laboring diligently in the cause of temperance reform. She will probably make her permanent work in Liberia.

—A little boy in South Carolina has sent $100 to the Southern Presbyterian Board of Foreign Missions, the proceeds of the sale of canary birds raised by himself.

—The Scandinavian Lutherans are zealous workers. In Nebraska the Swedish people are busily engaged in establishing a Lutheran college at Wahoo, the county seat of Saunders county. As yet there are only about one dozen Swedish pastors in the State, but they are evidently hopeful and energetic.

—Last year the religious denominations of the United States gave $107,000,000 for charitable and religious purposes. This fact is a conclusive answer to the stuff we continually hear about the terrible inroads that are being made by infidelity, agnosticism, and other forms of error. The last man on earth to spend his money for what he does not believe in is a live American.—*Lutheran Standard.*

—At a recent conference regarding Christian work among the Chinese in New York, the following figure were given: There are some 2,500 Chinese in New York and its suburbs; there are 400 Chinese laundries in New York; in New York and Brooklyn there are eighteen Sunday schools with Chinese classes. In these schools 600 are under instruction, one school in New York (a Reformed Presbyterian) having 112 Chinese scholars in attendance at one time. Much labor is involved in carrying on these schools, as a teacher is given to each scholar. Some forty of these Chinamen are professed Christians. The Trinity Baptist school seems to have been most successful in bringing the Chinese to Christ. Three or four Christian Chinamen are studying for the ministry, and one has gone back to China as a missionary. The Chinese district in New York is on Mott street just of Chatham Square.—*National Baptist.*

—Stockport, Scotland, claims to have the most wonderful Sabbath-school in the world. Its membership comprises 400 teachers and 4,500 children, and nearly 96,000 children have passed through the school since its commencement. The singing is led by an orchestra with sixteen violins among the instruments. Dr. McGregor recently preached the sermon on its ninety-ninth anniversary, and he declares that when he heard the hymns sung by from three to four thousand young voices, with the accompaniment of the orchestra and the full force of the organ, he felt as if the windows of heaven were opened.

—The Presbyterians who, in large part, have the New Mexican missions in hand, are excellent work for the Indians. It is far better to have the schools here than to remove the children so far as Carlisle or Moody's school at Northfield. In the first place their friends are most loth to have them go so far, as no people are more tenderly attached to their children than the Indians; and in the next, the very presence of such schools, with the cultured homes that grow up about them, and the educated teachers with whom the parent Indians thus come in contact, do a vast work, indirectly, toward building up a Christian civilization.—*Miss Willard in the Signal.*

At the annual Conference of the African M. E. Church in Philadelphia, a committee reported condemning in most severe terms the convict or "chain-gang" system as practised in the South, the exclusion of the negro from the railroad cars and hotels, and the proscription prevailing in public travel, and recommended the appointment of a trustworthy person to travel through the South and gather information for a report to be submitted to the coming General Conference. The report was accepted, and it was agreed to hold a mass meeting on Wednesday evening to discuss the questions mentioned in the report.

—The religious interest in Boston and vicinity continues to grow in extent and power. It is said to be more general than at any time since the extraordinary year 1857, when converts were numbered by thousands. A noonday prayer-meeting at Meionaon, conducted by the Young Men's Christian Association, is often crowded, and is bearing much fruit. An all-day meeting, from 9 A. M. to 5 P. M., led during eight successive hours by as many clergymen of different denominations, bore witness to the remarkable state of feeling in the city, both by the large number present and the fervor of prayers and exhortations. There are no evangelists in the field, nor special agencies at work, but the churches are relying on the Spirit's power to attend the ordinary means of grace. The Unitarians look on with wonder at the enthusiasm of evangelical ministers and churches.—*Examiner.*

—The New York *Witness* of last week speaks as follows of a great work for the evangelization of the masses in New York: "The fifth anniversary of Mr. C. W. Sawyer's evangelistic work in Cooper Union will be signalized next Sunday evening by the presence of Messrs. Moody and Sankey. Mr. Moody will give his views on the question, "How shall we bring the unevangelized masses of our large cities under the power and influence of the Gospel?" and Mr. Sankey will sing. The wonderful success of the Cooper Union work, attracting as it does crowded houses every Sunday night Winter and Summer, and growing so steadily that an Annex Hall has had to be provided in which to hold meetings during the week, shows what might be done throughout the city. There is room for a dozen such efforts in this vast metropolis, and it is to be hoped that next Sunday evening a decided impetus will be given to the extension of the work."

—At the recent meeting in Rochester, N. Y., of the Woman's Baptist Missionary Society, the following memorial was unanimously adopted: "There are 21,000,000 of Hindoo child-widows in India. Do you wonder that one of them, in narrating the cruel treatment to which they are subjected, said: 'Oh, God forbid that any more women be born Hindoos.' It is owing to the cruel custom of child marriage and a religious Hindoo law forbidding widows to remarry, with the right of every man to have a number of wives. All this is considered a greater trial and sorrow than the suttee, and the English government, which has abolished the one, should abolish the other. Therefore we, the Woman's Missionary Society of America, respectfully petition the Queen of England and Empress of India, whose reign in India has already brought so many blessings to her subjects, to abolish by law this cruel practice of child marriage, and thus add another jewel to her crown.

A SOLEMN SCENE.

The *Observer*, published in Moravia, in the republic of Liberia, West Africa, describes a novel scene in the courts of that country at the sentence of a murderer:

"The case of the Republic vs. Singby was called up. Singby was charged with the murder of one Gwyah Sundoo, a woman. The jury, after the examination of witnesses and the judge's charge, went out and soon returned a verdict of guilty. Next day the prisoner was brought into court to receive sentence. His honor, the judge, announced that the court would enter into divine service before pronouncing sentence upon the prisoner. Thereupon eight very appropriate lines were sung by the court and spectators present to the tune of Boylston, following which the divine blessing was invoked by the judge in prayer. After this the prisoner was sentenced to be hanged on Friday, the 26th of January next, between the hours of 12 M. and 2 P. M."

AN EVANGELIST THREATENED.

SPARTA, Kent Co., Mich., May 11, 1883.

EDITORS CYNOSURE:

I send you copies of two letters received by Sister Lura A. Mains from Sparta post office while she was here holding meetings.

Sister Mains has been laboring with me in a revival meeting held in the United Brethren Church, of which I am pastor. She is on the radical line and preaches against worldly conformity, pride, use of tobacco, secret societies and all other evil. After receiving the first letter she read it in the congregation to a full house, hence will be seen the reason for the writing of the second letter, which was also read in the congregation.

The secret societies are much opposed to the meetings, and some tried to hinder the work when souls were being saved. I have the original letters in my possession.

N. HEALD.

LETTER NO. 1.

MISS MAINS:—It has been decided among the secret societies in this part of the country that there is no prospect of silencing you in any other way, and you must die. A sincere desire to save you impels me to risk my own life in warning you. You had better leave the place at once and go quietly and not let any one know where you are going. Please burn this and don't let any one see it. I have disguised my hand-writing, but still some one might trace it out. Don't think us all bad. God knows some of us would get out of this if we could. The Lord bless you. A. FRIEND.

LETTER NO. 2.

MISS MAINS!—You have failed to heed my advice, and, as I said to you, you must die some time. More than that, you have exposed me by reading my letter in public, and I must die also. How could you do such a thing. There is no escape for me; I shall die. Morgan is surely dead, and all who persistently oppose secret societies have to die. Also those who expose anything. You may escape for awhile, seeing your brother is a Mason, but if you continue to talk against secret societies you will have to die at last. I am sorry you betrayed me, but do not repent having tried to save you. Life is worth little after all unless it can be given for others. Do all the good you can, sister, and don't forget the unknown friend who gave his life for you. A FRIEND.

SUCCESS OF MISSIONS.

Sir Richard Temple, long connected with the government of India, and well known throughout the Christian world for his deep interest in the work of missions, in his address before the Board of Foreign Missions of the Presbyterian church, in this city, during his last visit here, thus answers the question as to whether any success has followed the missionaries' work in that land: "Have they done anything in India? The answer to this must come from well verified figures and facts. No blow is so effective as one given straight from the shoulder, and no argument is so effective on this subject as that drawn from official documents. I have not my papers and figures with me while traveling in America, but I could give you an array of facts of which all Christendom would be proud. They read like the statistics of some great governmental undertaking, but they really constitute the result of private enterprise undertaken in the most sacred of causes. The fear is not that we shall be discouraged by the small result already attained, but that the result is becoming so great, and increasing with such rapid growth as might be well styled, in view of the rapid development of your great country, an *American* growth, that it may ere long so grow on your hands that you can not cope with it. It is now advancing fifty per cent. every ten years during the generation (thirty years) ending with the year 1880. If it goes on at that rate during the present generation, there will be by the year 1910 about 2,000,000 of native Christians on your hands, and any organization you can make with European agency will be inadequate to deal with them. Your only hope will be in organizing a native church. And this work is already receiving due consideration. Natives of acknowledged ability and piety are entering the Christian ministry, and the government have already had to sanction, in conjunction with the English missionary societies, three additional bishops to examine and ordain the native ministers and deacons. There are now in India three hundred native ministers with four hundred Europeau missionaries, and we hope that ere long the natives will out-number the foreign missionaries."—*Christian at Work.*

INTERNATIONAL ARBITRATION CONVENTION.

At a regular meeting of the National Arbitration League of the United States of America held at the city of Washington, D. C., April 10, 1883, the following resolutions were adopted by a unanimous vote, viz.:

Resolved, That the National Arbitration League of the United States of America hereby call an International Arbitration Convention, to meet in the city of Philadelphia, Pa., on the 22d of November, 1883.

Resolved, That the corresponding secretary of this league be authorized and instructed to commnicate with the various arbitration and peace societies, yearly meetings of Friends, etc., in this and other countries, inclosing copies of these resolutions, and inviting them to co-operate with the league by sending delegates to said convention.

FRED. P. STANTON, *Pres.*
ISAAC T. GIBSON, *Sec.*

BUSINESS.

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From "The Free Methodist."

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GOOD SUMMER READING.

Our new pamphlet, the "Batavia Convention."

CONTENTS:—Portrait of Capt. Morgan, and also of Hon. Thurlow Weed; and a cut of the Morgan monument. Record of proceedings; letter of Hon. Thurlow Weed; address of Rev. Joseph E. Roy, D. D.; oration at the unveiling of the Morgan Monument; address on Christian Politics by Pres. J. Blanchard; addresses of Revs. E. D. Bailey and H. H. Hinman; The Ceremonies at the Unveiling; The Inscriptions on the Monument; Roll of Delegates and of seceeders. A valuable book. Send for it. Only 35 cents, postage prepaid.

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CHICAGO, May 21, 1883.

GRAIN—Wheat—No. 2		18½
No. 3		94
Rejected		85
Winter No 2		1 12½
Corn—No. 2		55⅛
Rejected		49
Oats—No. 2		41¼
Rye—No. 2		62½
Bran per ton		10 75
Flour—Winter	4 50	@6 00
Spring	2 25	@7 50
Hay—Timothy	9 00	@14 00
Prairie	5 00	@10 00
Lard per cwt		11 90
Mess pork per bbl		20 00
Butter, medium to best	10	@21
Cheese	07	@13
Beans	1 50	@2 00
Eggs		16½
Potatoes per bu	35	@65
Seeds—Timothy	1 50	@1 62
Clover	5 00	@7 00
Flax		@1 42
Broom corn	02½	@ 07½
Hides—Green to dry flint	6¼	@11½
Lumber—Clear	43 00	@52 00
Common	15 00	@22 00
Shingles		3 20
WOOL—Washed	22	@39
Unwashed	17	@26
LIVE STOCK—Cattle extra	6 20	@6 40
Good	5 80	@6 00
Medium	5 25	@5 50
Common	2 50	@5 00
Hogs	7 00	@7 50
Sheep	3 50	@6 40

NEW YORK MARKETS.

Flour	3 80	@7 00
Winter	1 05	1 21
Corn	48	@65
Oats	48	@60
Mess Pork		20 50
Lard		11 85
Eggs		17
Butter	10	@24
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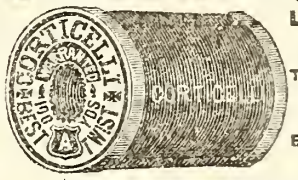
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FARM NOTES.

PRESERVATION OF LAWNS.

It is not as difficult to maintain lawns in prime condition in this country as in England; or rather the spread of wild and noxious plants in lawns in England is more rapid and persistent than in the Northern States of this country. The reason is, the constant moisture in England is favorable to the growth of mosses, plantains, daisies, etc., while our dry seasons keep them in check. The noxious weeds, most of them, have very strong roots, and the leaves lie very close to the ground; so when the grass is cut it is weakened by the loss of its leaves, but the weeds are uninjured, comparatively and continue to thrive. The severe droughts here are not favorable to the continuance of the intense green of lawns noticed in England; our lawns are often dry and brown in July and August, indicating the need of moisture. But the lawns in England are not always green; we have seen Hyde Park when the grass, usually green and luxuriant, was burnt to a crisp, and this was the state of the beautiful lawns all over England.

We have found that weeds are kept in check by the avoidance of the use of animal manures. During the past ten years, we have employed the nitrate of soda and alkiline salts for fertilizing purposes with most satisfactory results. As we have about four acres of lawn to maintain in condition, its preservation has been made a study.

Lawns should not be shaven too closely, and once a week is often enough to use the mower. On small plots the fertilizer may be best applied in the liquid form; and if one is willing to bestow a little extra care upon a lawn it may be maintained in great beauty in the driest seasons.

A barrel of water, in which is dissolved two pounds of nitrate of soda, one pound of muriate of potash, and one pound of the genuine bone superphosphate, may be sprinkled over a lawn of four or five thousand square feet once in two weeks, during the summer, with great advantage, When the salts are applied in the undissolved state, they should be pulverised very fine, and mixed with three or four times their bulk of good sifted loam, and sown evenly. A few pounds of dry plaster (gypsum) may be added to the mixture, as it promotes the growth of the white clover. With a little attention lawns may be maintained in good condition for many consecutive years.

HANDS AND FEET IN AGRICULTURE.

Peter Henderson, in an address at a recent agricultural convention, said that although engaged in gardening operations for over a quarter of a century, it had only been lately that he fully realized how indispensable is the use of the feet in sowing and planting. In the sowing of seeds he thought millions were lost annually through neglect of "firming" the ground around the seeds. During the past dry season, enormous losses were incurred by market gardeners and other cultivators of cabbages, cauliflowers, celery, etc., mainly because they persisted in sowing the seeds without taking the precaution to firm the soil by rolling. His own practice is, after plowing, harrowing, and leveling the land smoothly, to draw lines by the "markers," which makes a furrow about two inches deep and a foot apart; after the man who sows the seed follows another who with the ball of the right foot presses down his full weight on every inch of soil in the drill where the seed has been sown. The rows are then lightly leveled longitudinally with the rake, a light roller is then passed over them and the operation is done. By this method his cabbage and celery crops have never once failed, and what is true of these seeds is equally true of all seeds requiring to be sown during the late spring or summer months. On July, 2, 1874, as an experiment, he sowed twelve rows of beets, treading in after sowing every alternate row of each. In both cases, those trod in came up in four days, while those unfirmed remained twelve days before starting, and would not then have germinated had rain not fallen, for the soil was as dry as dust when planted. The result was that the seeds that had been trodden in, grew freely from the start, and matured their crops to a marketable condition by fall, while the rows unpressed did not mature, as they were not only eight days later in germinating, but the plants were also to some extent enfecbled by being partially dried in the loose dry soil.

The same season in August he treated seeds of turnips and spinach in the same way. Those trod in germinated at once, and made an excellent crop, while those unpressed germinated feebly, and were eventually nearly all burned out by a conuance of dry, hot air, penetrating through the loosed soil to the tender rootlets. A large proportion of the blame often laid at the doors of nurserymen on account of selling dead trees, he attributes to the neglect of growers to compact the soil about the roots.—*Observer.*

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Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian--Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

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New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
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Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

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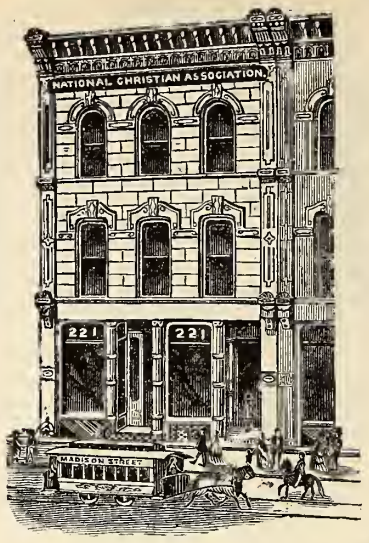
adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

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NEWS OF THE WEEK.

—President Arthur has accepted the invitation to attend the exercises incident to the opening of the Brooklyn bridge the 24th inst. He has also accepted the invitation to attend the public reception tendered him by the Mayor and City Council of Brooklyn on the evening of the bridge day.

—The steamship Canada, of the National Line, brought to New York from London locomotives built by Stevenson and Watt. The old engine Rocket is among them. It has long been one of the curiosities of the South Kensington Museum, and has bern lent for exhibition at the National Exposition of Railway Appliances at Chicago.

—In the Illinois House of Representatives Wednesday the Harper high-license bill, with the $150 beer attachment, was ordered to a third reading. As the bill now stands the minimum license for all alcoholic beverages, except beer, is fixed at $500, and the minimum license for beer at $150.

—The Michigan House Wednesday passed the bill giving women the right to vote at school, town, and city elections.

—Preparations for the grand display of fireworks which is to succeed the opening of the Brooklyn bridge, on May 24, are being rapidly carried forward. It has been determined to light up the whole structure on the night of this exhibition. The contractors for the display say that it will be the finest ever witnessed in this country, and will be easily seen for ten miles.

—While attempting to save his children, John Payson was consumed in his burning house at Bracebridge, Ont., Tuesday. His 10-year-old boy also perished.

—The steamer Granite State was destroyed Friday morning while approaching the dock at Goodspeed's Landing forty-one miles below Hartford. The flames spread so rapidly that nothing was saved. Five lives are known to have been lost, four by burning and one by drowning.

—A powder explosion in a coal-breaker at Moosic, Pa., Wednesday, shook the whole town, tore one man to pieces, and left no trace of another workman.

STORMS.

—A hurricane at Valparaiso, Neb., Thursday afternoon, wrecked five buildings and injured two men. The section is daily being visited by gusts and heavy rains.

—A cyclone, accompanied by rain and hail, tore through a section of St. Joseph county, Mich, near Sturgis, Monday afternoon last week, causing heavy destruction of farm property, and injuring many persons. At Oronago, Mo., Sunday afternoon, a cyclone demolished all the buildings save one, killed or fatally injured five persons, and wounded fifty others. At Macon, Mo., three persons were killed, and at other points in the State the loss on property and stock is very heavy. The damaged condition of the wires prevents full accounts of the disaster.

—A frame school-house at White Pigeon, Mich., filled with children, was overturned by the hurricane Monday, one boy being killed and several little ones badly injured. The cyclone, besides wrecking two churches and the town school and ruining a number of structures at Southport, Ind., made a descent into the cemetery and tore up or broke in pieces its tallest monuments. Cottages, farm houses and fences were blown down in all directions.

—The late heavy storm in Western Missouri, caused great loss in cattle in drowning. The rivers are very high, and many bridges have been washed away.

—Hailstones fell at Mound City, Ill., Monday evening, measuring nine inches in circumference and weighing six and one half ounces. At Layfayette, Ind., the stones were as large as eggs and knocked down a horse and its rider.

—The city of Racine, Wis., about sixty miles north of Chicago, was struck by a cyclone at 7 P.M. Friday, which demolished more than 150 buildings, killed 10 persons, fatally injured 15, and wounded at least 100 others. The cyclone was announced by a breaking of the clouds, which took on a whirling motion, and struck the earth with a noise which might be compared with the roar and rumbling of a thousand railroad trains thundering over a bridge. The path of the storm is a little over half a mile long, and perhaps a quarter of a mile wide. In this territory here and there a building is left standing. Many occupants of the houses escaped by seeking the cellars and other places of comparative safety, but the cyclone came with such lightning quickness that many were killed before reaching the cellars. In only a few cases were houses moved from their foundations. Those in the center of the storm center simply exploded and fell in ruins where they had stood. The cyclone, as it moved from the city out upon the waters of Lake Michigan, presented a grand spectacle, such as is seen but once in a lifetime.

FOREIGN.

—A dispatch to the *Central News* from St. Petersburg says the police of that city have been informed of the existence of a plot to frighten the horse of the Czar at some favorable opportunity during the procession at Moscow on the coronation day, and, in the confusion which would no doubt follow, to kill the Emperor.

—A dynamite bomb exploded in a village near Lisbon during a popular fete, killing four persons and wounding twenty.

—The town of Qu'appelle, Manitoba, was almost destroyed by fire Monday last. The Dominion Government's immigration buildings, stored to the roof with settlers' effects, was consumed. The loss is placed at $100,000.

—The news has been received that King Cetewayo, having advanced to attack Oham and Usibepu, the latters chiefs combined their forces and utterly routed Cetewayo. The first accounts of the engagement put the loss at 6,000 men, but this is probably exaggerated.

—Daniel Curley, the second man convicted of the murder of Cavendish and Burke, was hanged in Kilmainham jail at 8 o'clock Friday morning. The jail was gaurded by a force of military similar to that on the occasion of the hanging of Brady on Monday last. Two Catholic priests attended the condemned man.

—James Mullett, Edward O'Brien, Edward McCaffray, Daniel Delaney, William Moroney, and Thomas Doyle, all of whom pleaded guilty to the charge of conspiracy to murder, were sentenced last week. The first five mentioned were each sentenced to ten years penal servitude, and Doyle to five years penal servitude.

—Fitzharris, the Dublin car-driver, was convicted Wednesday as accessory after the fact of the Phœnix Park murders, and sentenced to life penal servitude.

—The instructions of the Vatican to the Bishops of Ireland condemn the Parnell testimonials as an incentive to rebellion against the laws, and says it is intolerable that priest or bishop should aid such objects.

—The Pope, on hearing of meetings at Dublin, in which his instructions were condemned, sent for Cardinals Jacobini and Simeon, and insisted that his letter to the Irish Bishops be strictly obeyed.

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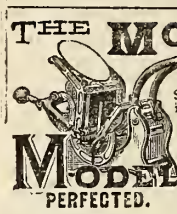
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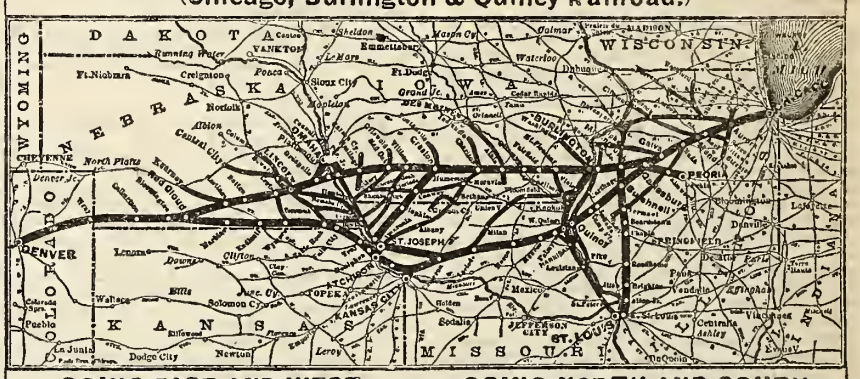
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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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N. C. A. ANNUAL MEETING.

According to its constitution the annual business meeting of the National Christian Association will be held at 10:30 A. M., on the third Thursday (21st) of June next, in Carpenter Hall, 221 West Madison street, Chicago. This meeting is expected to be of unusual importance and requires the attendance of every member of the corporate body and as many friends as possible should be present. JOHN D. NUTTING, *Rec. Sec.*

CALL FOR A POLITICAL MEETING.

The Central Committee of the American party is hereby called to meet at the N. C. A. building, 221 West Madison street, Chicago, at 4 P. M., June 21st 1883, to consider the question of calling a National Political Convention at Washington, D. C., or elsewhere, and to transact such other business as may be of interest to the party. A full attendance of the members of the Central Committee and all other interested friends is earnestly requested.

Come and attend the N. C. A. Annual Meeting convening at 10 A. M. and also hear Senator Pomeroy at Farwell Hall in the evening of the same day (Thursday, June 21st.)

EZRA A. COOK,
Ch'n Cen. Com. American Party.

VERMONT.

An Anti-masonic State Convention has been called to meet at Capitol Hall, Montpelier, Vt., at 7 P. M., June 5, 1883, to continue through the following day and evening. All persons who are interested in the reform movement against secret societies are invited to be present and take part in the convention. Gen. J. W. Phelps of Brattleboro, Rev. W. R. Laird of St. Johnsbury, Rev. D. C. Faris of West Barnet, Elder J. L. Barlow of Willimantic, Conn., and other able speakers are expected to address the convention. It is expected that a permanent organization will be effected at this meeting. For further particulars address the undersigned. E. D. BAILEY,
No. 8 Portland street, Worcester, Mass.

NOTES.

THE BROOKLYN BRIDGE.—It was an auspicious opening for the greatest work of modern engineering which moves half a million people a quarter of an hour nearer the business center of New York city, that the ceremonies appropriately recognized the Christian sentiment of both cities. Bishop Littlejohn offered an opening prayer, and Richard S. Storrs, the first representative of the American pulpit delivered the concluding oration. It is fearful to read, however, that the hours of the Lord's day following were filled with confusion, for the multitudes turned to the great bridge for a pleasure resort, running down gatekeepers, police and barricades in the rush. It is reckoned that some 200,000 people crossed it on that day. It will never have a severer test.

THE CLAN-NA-GAEL meets in its hall in Washington, D. C., on the same street, and but a few doors from our headquarters. On St. Patrick' day, March 17th, this Clan turned out in the most expensive and gaudy finery, and rode the most mettlesome steeds. Women were not of the Clan, or in the procession; but they were in demand for the dance at night; and late at night might be heard the roar and clatter of their revelry and carousal over the woes of Ireland and the secret religious mysteries of their clan which afford neither food for the starving, freedom for the oppressed, or deliverance from priest-craft and the vices which it pardons and promotes.

YOUNG MORTIMER D. LEGETT was killed at Cornell University, Ithica, N. Y., while being initiated into a Greek letter fraternity. Pres. C. A. Blanchard undertook to lecture there on "Who killed Mortimer D. Legett?" The University students broke up the lecture, throwing cayenne pepper in the eyes of the police. The professor of Natural Science denounced secret college fraternities. The faculty under Pres. White voted, "College societies must not practice initiations which endanger life," and let the mills of Satan grind on. The following is from the Philadelphia *Presbyterian*, May 12, 1883: "Some of the graduates of Cornell University are not satisfied with its present condition and prospects. The number of students has fallen off, and the Alumni trustee says that there 'is not that average of talent in the faculty which made the University's first year a success.' President White has appeared in defense of the institution, but the Alumni trustee treats him very cavalierly."

IRISH NATIONALITY.

In an article, May 10th, on the Philadelphia Irish convention, the conviction was stated that, "The wrongs of Ireland are not fancies but facts," and some brief reasons were given for that opinion. The formation of this National League, which is by far the most important movement of the kind ever inagurated in this country, demands further consideration.

Mexico and the teeming populations south of it extending to Cape Horn, though not deficient in the essentials of manhood, have not succeeded well in arts, culture, and popular institutions, though they have again and again attempted to model their governments after that of the United States, which, in the world's speech, really stands for the continent, in-so-much that when "America" is spoken of by the people of Europe, they mean the United States. If this movement does not turn out a disgusting failure, like the English Chartist movement, which it closely resembles in resources and numbers; if the League is to avoid the end of the Chartists, it must avoid their methods; it must not travel their road. It is now just forty years since Feargus O'Conner, the O'Donovan Rossa of the Chartists, set those earnest and trusting men to manufacturing pikes; and in six short months the whole movement went to pieces and was wiped out. Such, and even more disgracefully fatal will be the ending of the League, unless it takes distinct ground against the secret assassination societies of Europe and the United States.

The just and fearful sentence of God is, "*Thou shalt take no satisfaction for the life of a murderer, but shalt take him from mine altar that he may die.*" Secret assasination *is murder;* and not only murder but *cowardice*, which never yet succeeded in anything but in suicide.

This great convention attempted *neutrality* towards the Nihilists and sneak-assassins. The attempt was a failure. One of the delegates attempted a witticism on the murder of Cavendish and Burke. He came, he said, "from the Tombstone district of Arizona; a district also represented by Cavendish and Burke." Such an attempt to be funny over assassination, resembles the grin of a corpse! True, the murder-delegates were kept back. But all a secret society asks is to be "let alone" and it will find or make the means of success.

A secret society called "The Society of Jesus," was formed at night, in a cave near Enresa in Spain; and, though suppressed by the Pope, it defied him, and in 1534 established itself in spite of him, and the word *Jesuit* is now the world's synonym for jugglery and craft! That society is now the head center of all the secretism on earth. It is no part of the real "Holy Catholic church," which existed centuries before Jesuitism had its birth and being.

Now this priest-secrecy is so secret that Father Walsh of Waterbury, Conn., praised the widow Walsh in Ireland who suffered her innocent son to be executed for a crime, though she knew her son's innocence, and knew the criminal; because she had sworn to conceal that criminal and his crime!

Now, this priest-secrecy is no part of the Catholic church, but an odious and detestible fungus on it. Dr. Butler's catechism for the Catholic Sabbath-schools says: "God hath promised all blessings, even heaven itself, to the believer through our Lord Jesus Christ." What need then of Jesuitism? Again, Christ "hath an unchanging priesthood." (Heb. 7:24), hence all human priests since his day are counterfeits and usurpers.

Now, therefore, "Irish," or any other "nationality," cannot stand on priesthood, because nations cannot stand on error but on truth; and human priests are errors. Much less can Irish nationality stand on Jesuitism, which is a fungus on the Romish priesthood.

The convention did right to snub O'Donovan-Rossa and his dynamites. For the dynamites are incarnate devils, whose father was a "liar and murderer from the beginning." Whereas, the priests, at least some of them, put forward in the convention were doubtless good men and believers in Christ. Mazzini, Garibaldi and their compeers were Freemasons, but patriots. But omitting Christ from their lodges, their successors became Communists, Socialists and Nihilists, proposing to destroy oppression by crime! The fight between priest-secrecy and lodge-secrecy is a fight between a kite and a snake. Either or both will wreck the hope of Irish nationality just as sure as dynamite will blow up a building.

The clause which will save the movement is in the preamble, and is this: "SINKING ALL PRIVATE PREJUDICE AND CREED DISTINCTIONS, WE UNITE," etc. Let Irishmen honestly live up to that, and Irish nationality will result as sure as sunlight brings bread and flowers. The Ten Commandments are not sectarian. The Sermon on the Mount is not sectarian; nor is Christ a sectary. Let Irishmen build on these and millions throng their platform and pray for their success.

DEMOCRACY AND RELIGION.

The tendency of democratic liberty is to overflow religion and sweep away its landmarks. Democracy feels that everything must be subject to the vote. Is there really a hell? Put it to vote and see! The majority have it; there is no hell. This is the way the democracy is inclined to do things.

Under a democracy one religion is as good as another. Mormonism in Utah and Masonry in Massachusetts are all right. If a man of moral principle should undertake to abolish Masonry in Massachusetts, he would be regarded very much as he would be if he were to attempt to destroy Unitarianism, Episcopacy, Methodism, Romanism, or any other form of religious belief. Masonry has in fact become the prevailing religion of New England. It is a religion that reconciles all kinds of knavery with a pious life and moral principle (it is thought) and is therefore very popular. Its selfishness, its meanness, its trickiness, its covert hostility to the Christian religion, are all lost sight of so long as it is a religion. It is a *religion*, a good religion, an honorable religion, better than the average run of religions, and is therefore worthy of being sustained. If this is not the condition of the New England mind toward Freemasonry, then appearances are very deceitful.

This being the case, the consequences to our republican government can be clearly foreseen. A republic cannot be sustained upon such a religion as Freemasonry. Nothing short of the imperial form of government is suited to such a religion. There is no

justice where the square and compass are associated with the Bible, and sheep-skin aprons are worshiped.

A case has recently occurred in New England which will serve to illustrate this point. A head officer of a National Bank squandered in some very improper way about half a million dollars, thus inflicting great injury upon many poor people, some of whom were driven to despair, madness and death by it. His sentence was six years confinement in a reform institution, where he is leniently treated. A misdirector of the bank was sent to Congress, and its teller was given a twelve hundred dollar clerkship. At about the same time a horse-thief, a hardened one it is true, was sentenced to the penitentiary for ten years. This we regard as a fair specimen of the equality of justice among men who "meet on the level and part on the square."

Are the members of the Masonic religion in the majority in New England?

No; nor are the church members in the majority. But the lodge members are having more influence in everything that concerns the interests of society than the church-members. So we believe. They are compactly organized, like soldiers; are emboldening each other in infamous practices, and are always zealously at work advancing the interests of their organization, to which they are as doggedly attached as the Mormons are to their organization.

Many years ago we remember to have heard a New England youth give his experience of New Orleans society. He was deeply impressed with the fact that his free talk against Romanism made some people very wrathy. If he were to return to New England at the present day he would witness the same phenomenon; but with this difference, it would be the members of the lodge-religion that would show wrath at free speech. Nowhere in the world will a man grow pale and tremble in the face of power quicker than the average New Englander will in the face of the Masonic lodge. It is the religion of Mammon; it is the religion of coveteousness; it is the religion of terror. Having abolished hell from the other world, it substitutes intimidation and throat-cutting in this.

Has not the New-Englander spirit enough to rise against this tyranny and vote it down? My simple-minded friend! you may ask a New-Englander to dethrone Queen Victoria as well as to suggest to him the dethronement of the lodge. You might as well expect a trembling dozen of raw recruits to stand and fire their bullets against a whole army as to expect that the New England man would fire his ballot against the "ancient and honorable fraternity of Freemasons." You might as well expect to see a "bride of Christ" leave her convent and run away with a pugilist, as to see the New-Englander question the hegenesny of a Royal Arch Mason. He is all entangled and bound up in the lodge; his uncle, his brother, his father, his clergyman, his doctor, his rival, all belong to it perhaps; and then, how many "good men" are there not among the Masons? You can hardly begin to root up any one vicious thing in New England but you will find it enrooted and enlaced with the very fibers of the Masonic lodge; and that is gaining a hold of New England soil firmer than that of Puritanism.

The political leader of New England may affect to treat the lodge with silent contempt, and lift his head, mountain-like, serenely above the mists and clouds of Masonic villainy, but in reality he fawns, and crawls, and licks the dirt before it. His life is shaped by it. He is deserting the responsibilities of republican citizenship and suppling his knees to dance attendance on an emperor.

If this view of New England society is correct, the West will make a fatal mistake if they still continue to look to New England for headship in religion, morals and politics. New England literature is hollow and void of moral excellence so long as it remains silent on such an infamy as Freemasonry. It has been amply proved, we believe, that the excellent poet Longfellow utterly misconceived the character of Freemason Paul Revere in his sensational ride; but this was a faint misconception when compared with that which must inevitably exist wherever Freemasonry prevails. Society is approaching a state of moral anarchy where such scandals as the Tewksbury almshouse, the election of Gen. Butler, the absolution of Oaks Ames, the censure of Charles Sumner, the defalcations of deacons, the numerous breaches of trust of church members, the frequent divorces, etc., etc., are attributed to the Christian church and not to the Masonic lodge. The lodge is ever busy disparaging the church, while the church unsuspectingly opens its arms to the lodge. Of all the moral confusion that society ever suffered, none could be greater than that where lodge worship and the worship of Christ are attempted to be reconciled in one and the same person, or in one and the same church.

NEW-ENGLANDER.

NATURE A MIRACLE.

BY MRS. S. C. KENNEDY.

A child sometimes gives lessons
To older, wiser heads;
The faintest star of evening
O'er earth some brightness sheds.

So even Hindoo ignorance
Some vital truth may name,
A living faith revealing
Which puts Christian doubt to shame.

And perhaps the honest spirit,
In this Hindoo legend old,
May find among its rubbish
Some thought of purest gold.

A Brahmin, says the legend,
Wearied with pondering o'er,
And seeking in his blindness
Proofs of Almighty power,

Discouraged, sought a teacher,
A priest, whose wisdom grand,
Had gained him reputation
To the borders of his land.

And, "Tell me!" cried the Hindoo,
"I would know this very hour;
If there's an Almighty spirit
Where are tokens of his power?"

The priest without replying,
Seeming to pay no heed
To the Hindoo's earnest question,
Buried a small brown seed,

Right in the soil before him,
Which quickened into life,
Burst from its close, dark prison,
And rose with beauty rife.

It spread its tiny leaflets;
And the man with wonder mute,
In one short hour beheld the tree
Bear branches, blossoms, fruit.

Gazing as on a vision,
Too real to be denied,
Yet far above man's wisdom,
"A miracle!" he cried.

"Look round you," said the teacher;
"See! o'er vale and mountain rise
Ten thousand thousand miracles
To greet your searching eyes."

"For what slow Nature raises
By seasons from the sod,
Before your careless vision,
Is a miracle of God."

San Jose, Cal.

WEEK-DAY SERMONS.

BY E. E. FLAGG.

"Where shall I read, Mrs. F.?" I inquired the other day—my usual question as I take up the sacred volume, still cherished as fondly as if its owner's eyes were not as blind to its pages as they are to those of God's other book which she studied once with such reverent delight, finding in every stone and leaf and flower a scrap of the Father's handwriting. Yet she never complains; her little room is peace itself. And so truly does her affliction seem "the shadow of God's hand," that sitting by her side with all the din and strife of the world shut out, I always feel as if in a sanctuary. Holy voices speak to me out of that consecrated stillness, and I go away with new strength for the burdens of the morrow, more thankful for the gift of life, more ready to deny self and follow the Master "whithersoever he goeth."

But all this is off the track of my present subject which was started from reading the twelfth chapter of Revelation. For when I came to that triumphant strain of victory in the tenth verse, "Now is come salvation and strength, and the kingdom of our God and the power of his Christ, for the accuser of our brethren is cast down which accused us before our God day and night," Mrs. F. interrupted me,

"I have thought of that passage so often. When I hear worldly people finding fault with Christians then I say to myself, there is 'the accuser of the brethren.' For it is the same old Satanic spirit that accused Job. We expect to see that spirit in the world; but oh, it is a sad thing for Christ's cause when it gets into the church. Grumbling, fault-finding Christians work more mischief than all the libels and slanders of infidelity can do to the end of time."

And is it not so, beloved brother or sister? Are there not at least ten church members who will join in Mr. Worldly's sneer at Deacon Lovegain for always putting his biggest apples on top of the barrel, to one who will go to him in private and faithfully warn him that his soul is in danger? And though it may be sadly true what Mrs. Carping tells you about Sister So-and-So, what right have you to discuss that sister's failings with one of the world's people? You would resent it as an insult if some stranger should presume to talk over with you the faults and misdoings of some member of your family circle; and the deeper your inward sorrow at his or her derelictions from right and duty the less inclined you would feel to converse about them with outsiders.

When brothers and sisters of the great household of faith so far forget their divine relationship as to be willing to join the world in ridiculing each other's infirmities they give the accuser of the brethren an immense advantage. Yet to wink at sin is criminal too. "Reprove, rebuke, exhort, with all long suffering and patience." That is the true charity which "covereth a multitude of sins." Let your light shine out broad and clear, and not only will it be the condemnation of all who walk not according to the truth, but it may show many a wandering soul the way back.

Perhaps the accuser of the brethren never did a better thing in this line than when he invented the various secret orders. They stand like Beelzebub's tower in Pilgrim's Progress, and these are a specimen of the venomed arrows which he shoots therefrom right into the very camp of Jehovah: "There is more true brotherhood among Masons than among Christians." "If a man only lives up to the teachings of Masonry it is all he needs." "Odd-fellowship is better and more benevolent than the church any day," and so on *ad infinitum*. Young converts are chilled and disheartened, sinners encouraged and Christ dishonored. Now the church knows whether this is a lie or the truth. Her ministers know whether Christ alone can save men, or whether there is another way of salvation equal to or better than his. And when for the sake of a false peace, church and ministry instead of combatting the slander with godly indignation, agree to be silent and thus give it their tacit assent, they help the accuser of the brethren mightily. For he knows very well that a few statistics and a heart full of courage in the Lord would soon spike all his batteries in that particular direction. Satan is cast out of heaven. He cannot accuse you before God, for another stands there—our Mediator and Redeemer, Christ, blessed forever. But he is still the accuser of the brethren, though his field is narrowed. His darts fall thick and fast, and they are dipped in cruel venom. But to fight Satan is one great object of our being in this world to-day. Let us gird on our armor and go forth to the battle.

MINOR SECRET ORDERS.

Some may look upon the minor secret orders as innocent; but observation shows that they are like "the little foxes that spoil the vines." Nor is this to be wondered at, when we consider the following facts concerning them:

1. They are modeled after the major orders.
2. Their authorized worship, like that of the major orders, is deistic.
3. They have most of the faults and features of the major orders.
4. They train for the major orders and lead into them.
5. They nourish the principle of secretism, which culminates in Freemasonry and Jesuitism.
6. Members of the major orders enter them to control them.
7. They minister to a carnal and satanic appetite for craft and concealment.
8. Their tendency is to dissipate piety, if any is found, in their votaries.
9. Many of them partake largely of the nature of hoaxes; the Patrons of Husbandry, for instance.
10. Not often are their real ends those avowed to be the primary objects of their organization. The ends aimed at by their founders are often the reverse of those held out as inducements to such as they seek to dupe.
11. They have been weighed and found wanting as reformatory agencies. They even neutralize much of the reformatory power of their members.
12. They generally seek to obtain the credit of being chief agents in reforms which they really tend to vitiate or defeat.
13. Like Bedouins of the desert, their members are ever ready to pounce upon open methods of reform, to confuse and control, and, if possible, to appropriate the fruits of the labor and influence of open workers, while those secretists hinder rather than promote those reforms, by their underhand and clannish methods.
14. Their members sometimes join in with open methods, just enough to quiet the popular demand for such, and then try to render such methods futile, that secret methods may be exalted.
15. Time generally proves the organizations of the

minor orders, in every place, to be failures; and so they involve all the inconvenience and expense of failures.

For the foregoing reasons, the wisdom of any church which forbids its members holding connection with minor secret societies, is most apparent. No church could long exclude major orders and yet tolerate the minor orders. Those, who have in the past advocated the modification of the law of the United Brethren church, so as to tolerate the minor secret orders, know full well that such modification would be only the *beginning of the end* so much desired by themselves, the *toleration of the major orders.—Milton Wright.*

SHAKESPEARE ON OATHS.

BY W. H. PARKER.

One of the strongest arguments against the antiquity of Freemasonry may be found in the works of Shakespeare. His versatility in knowledge is wonderful. He touched upon almost every branch of human learning in his day; law, medicine, navigation, history, astronomy, war, science, in fact every department of human learning was freely drawn upon to illustrate and embellish his writings. Occasionally he referred to events recorded in the Holy Scriptures; but one may search in vain for any reference in his writings to Masonry. Now the conclusion is irresistible that there was no such thing known in his day else he would have referred to it in some way.

Secretists make great account of the sanctity of their oaths or obligations. Let us see what Shakespeare says in reference to extra-judicial oaths:

> "An oath is of no moment being not took
> Before a true and lawful magistrate
> That hath authority over him that swears."

And again:

> "It is a great sin to swear unto a sin,
> But greater sin to keep a sinful oath.
> Who can be bound by any solemn vow
> To do a murderous deed, to rob a man,
> To force a spotless virgin's chastity,
> To reave the orphan of his patrimony,
> To wring the widow from her customed right,
> And have no other reason for this wrong
> But that he was bound by a solemn oath?"

CLAN-NA-GAEL.

THE ORIGIN AND HISTORY OF THE SOCIETY—FOUNDED BY A FREEMASON ON THE PLAN OF MASONRY —FORCED INTO DYNAMITE DEALINGS BY REVOLUTIONARY MEMBERS.

[From the Brooklyn Eagle.]

"The Clan-na-Gael, the organization which must assume responsibility for Dr. Thomas and Bernard Gallagher, Lynch, and other alleged dynamiters now under arrest in London, is a secret and oath-bound society," said a well-known member of one of the clubs which meets in the vicinity of Court and Fulton streets to the writer recently. "Its history is no secret to advanced Irish revolutionists in this country, but it is a secret to 95 per cent. of the men who belong to it. Such a statement may seem paradoxical to a man like you, who know nothing of Ireland and her revolutionary societies. The origin of the Clan-na-Gael was a somewhat peculiar one. In 1869 the Brian Boroimhe Circle of the Fenian Brotherhood of New York city had a membership of about 700, comprising business men and others influential in political circles. One of the members was a candidate for office, and his friends brought up the question of his indorsement in the circle. Mr. Michael Sheady, an honest and sterling patriot, opposed the dragging of American politics into Irish national societies, and vehemently denounced the proposed action of the circle. He held that every man could and should vote as he saw fit, regardless of the fact that the candidate was a member of the Fenian Brotherhood. The candidate was endorsed and Mr. Sheady and his friends immediately left the circle. Mr. Sheady was a Freemason, away up in the order, so that he might be designated a distinguished member of the craft. He called his friends together promptly and proposed starting a new organization independent of the Fenian Brotherhood. He saw that the well-to-do Irish-Americans, business men especially, kept aloof from the Brotherhood, and he proposed getting them into the new organization. The United Brotherhood, now known as the Clan-na-Gael, was started, and the club, known as No. 1, but the name of which I cannot now remember, was formed. The intention of Mr. Sheady was that the United Brotherhood should be a tender to the Fenian Brotherhood by assisting them with money when they took any decided step for the advancement of Irish freedom. The intention of Mr. Sheady was, as I have already stated, to enlist well-to-do Irishmen in the cause. Many of that class kept aloof from the Fenian Brotherhood for various causes. As the members of the United Brotherhood were not expected to do any fighting, men of some means only were courted as members. The initiation fee was placed at $2.

MODELED ON THE PLAN OF MASONRY.

"I have stated that Mr. Sheady was quite a distinguished Freemason. Every member of the Masonic order belonging to the Clan-na-Gael must admit that fact, even though they had never heard of such a man as Mr. Sheady. The fact is that Mr. Sheady, as he stated publicly at the time, modeled the United Brotherhood, or Clan-na-Gael, as it is now known, on the plan of the Masonic order, there being very little difference between their workings or even the titles of the officers. Freemasons—and there are some of them in the Clan-na-Gael—must have been agreeably surprised when inducted into a Clan-na-Gael club. The forms are quite familiar to them, so much so that they may have doubted whether some of their fellow-craftsmen of the Masonic order were not getting up a joke on them before they 'saw light.' Of course, few if any members outside of the Masonic body can realize the nature of the forms and never once suspect their origin. Ninety-five per cent. of the members of the Clan-na-Gael of Brooklyn will be very much surprised when I tell them through the *Eagle* for the first time that the forms of initiation of Masonry are no secret to them now.

"It must be said that none but the better class of Irishmen in this country belong to the order. The startling ceremonies attending the inducting of a member fills him with the idea that the secrets of the society are something wonderful, and that his election implies extraordinary confidence in him on behalf of his associates. Three black balls exclude a man, so it will readily be seen that the society is in a sense exclusive. Its secrets have never been violated, and Lynch, the informer, if he really belonged to the order, apparently knew but little about it. In fact but few members, outside the executive of the club, whom I shall designate the Chairman, and the district member, know much about the secrets since the society became actively engaged in revolutionary objects. A feature of the initiation is that a man, when sworn in, does not see the members, although they see him. After taking the oath he is admitted to light and sees his associates. The outside and inside sentinels and the guides, and even the mode of addressing the Chair savor of Masonry. The forms certainly give eclat to the order.

THE CLAN-NA-GAEL'S FOUNDER A FREEMASON.

"Mr. Sheady was, most unquestionably, actuated by the best of motives in forming the Brotherhood, and aimed at bringing the business and well-to-do class of Irishmen into the order who would have nothing to do with Feinanism. He thought it best to surround it with the safeguards of Masonry, so that well-to-do Irishmen could assist the cause of their country without being paraded in public.

"The United Brotherhood dragged along slowly until after the failure of the proposed raid on Canada in 1870. Many of the members of the Senate wing of the Fenian Brotherhood then joined the United Brotherhood or Clan-na-Gael. The society has probably 10,000 members at present. Brooklyn is really most influential in the councils of the Clan-na-Gael, since we have about fifteen clubs here, while there are probably not more than ten in New York. Brooklyn, New York and Jersey City are divided into five districts, as well as I can remember, over each of which there is a district member. You see the plan of Masonry is carried out here. The ancient craft has District Deputy Grand Masters, and the districts are given in numerical order. The name of the Executive of the Clan-na-Gael, or the title of the office, is not probably known to 80 per cent. of the members to-day. In this connection I will say that Lynch, if he ever belonged to the order, was kept in perfect ignorance of its workings, and most unquestionably knew nothing about its Executive or the title of his office. He referred to O'Donovan-Rossa as the 'old man' who was to furnish the money, but Rossa had no more to do with the business than Gladstone. In fact, the man at the head of the Clan-na-Gael and Rossa are bitter enemies. But in tracing the history of the Clan-na-Gael I must say a few parting words as to its founder. When Stephens came to this country the second time and organized the I. R. B. Mr. Sheady was among the first to join it. In resigning from the Clan-na-Gael he stated that he did so because it had departed from the purpose for which it was organized. Too much American politics had crept into it. Mr. Sheady, who was, in my estimation, as good a patriot and as sincere a man as Fenianism ever produced, died four or five years ago."

"I see by an interview in a morning paper that ex-Coroner Burns of Jersey City, said that it was O'Donovan-Rossa who sent Lynch and the other men arrested in London, over to do the work."

"He is mistaken. O'Donovan-Rossa had no more to do with sending the men over, or a least Lynch and the Gallaghers, than President Arthur. Of course I cannot say whether he knew Lynch and the Gallaghers or not, but when one part of Mr. Burns' statement is incorrect the assumption is that all of it is."

"Has the Clan-na-Gael been long in the dynamite business?"

A MAIDEN EFFORT IN THE DYNAMITE BUSINESS.

"I had not intended to say much on that subject, but I may as well tell you all as I understand it, since it is bound to come out. The society was reluctantly forced into it by the revolutionary members not long since. The men I refer to clamored for action, and threatened, in case something was not done, to side with Rossa. The result was that it was decided to make a maiden effort with dynamite. The Gallaghers and Lynch and others were probably sent over to do the work. They were novices in the business, and not trained revolutionists like the Fenians. Hence their failure and the arrest of the men. Had they been revolutionists, Lynch would never have lived to testify in dock after his failure to produce the box entrusted to his keeping."

"Then the Clan-na-Gaels were not concerned in the attempt to blow up the Government building in London?"

"As I understand it they were not, and the Gallaghers and Lynch were even in total ignorance of the men who did. The fact that Lynch could give no information on that point bears out my assertion. If the New York papers had applied the test of cold reason to the bosh they printed they would have seen that the so-called statements were simply a mass of contradictions."

"Then you consider that Rossa and his council are better revolutionists than the Clan-na-Gael chiefs?"

"I am forced to that conclusion by results. Rossa's men applied dynamite to the London Government buildings and there was no arrests. The men who executed Cavendish and Burke were very likely followers of Rossa. They did their work well, and had they exercised sufficient prudence and left the country, they would never have been discovered."

IRISH REVOLUTIONARY SOCIETIES AND AMERICAN CITIZENSHIP.

A writer in the *North American Review* for June, Edward Self, gives a very forcible presentation of one feature of the Irish-American movement against England, namely, the management of the Irish secret revolutionary societies, and their declared purpose to raise international difficulties, even to the event of war. From this lengthy article are taken the following passages:

Whether the Irish in Ireland have or have not ground of complaint against their landlords or against their Government is a question with which the Irish in America, as American citizens, have nothing to do. They have no right to embroil themselves or our Government in foreign contentions. To attempt it, is, to say the least, a most ungracious return to the American people for the privilege of citizenship. When adopted citizens publicly and ostentatiously declare their purpose to inflict death and destruction upon persons and property belonging to a country with which we are in profound peace,—announcing their intention to destroy ships at sea, together with their inoffensive passengers and crews,—we have such a glaring defiance of American sentiment, and if not an actual violation of American law, so near an approach to it, as to make it worth while to consider whither we are drifting.

Notwithstanding the disgust created by the long catalogue of agrarian crimes in Ireland, and the well-known fact that the criminals derive encouragement as well as pecuniary support from their fellow-countrymen here, little or no public exppression of disapproval or condemnation has been heard from any of our adopted Irish citizens, except, perhaps, in respect to the murders of Cavendish and Burke. That class of our public speakers who are so prompt to fire the Irish heart have kept a most significant silence upon this topic, not because they really approve of the outrages, nor because the immense majority of the Irish-born voters approve of them, but because they dare not oppose the blatant men whose identification with desperate rascality abroad has made them a power in the slums here at home. Of the 1,854,571 natives of Ireland in this country, only a small percentage can be justly charged with abetting the crimes we allude to. It is their misfortune that they have been so shamefully misrepresented by self appointed leaders; it will be their fault if they do not find a way to resent it. Unless they do repudiate these perversions of the privileges of citizenship, and insist upon the observance of the restraint which common sense dictates as an adjunct of naturalization, the question will suggest itself to the public mind: Should citizenship be conferred on those who show themselves unworthy of it? If a class or a nationality is prone to agrarian crimes, here or abroad, should that class or nationality be clothed with political power,

to be exercised to the detriment of the whole people? Why should we confer political power upon men of a country with which we have but little to do, if that power is used to embarrass our relations with the very country whose commerce is to us of by far the first importance, and to which we are united more than to any other by common laws, common religious ideas, and common speech? . . . .

As we write, an occurrence of the day supplies an illustration of the bellicose oratory so much in vogue at Irish meetings in this counry. The orator was once a member of the Senate of the State of New York, elected as an American citizen, not as an Irish subject or refugee. He spoke as one having knowledge of what he affirmed, and declared that:

"There is an organization working for Ireland's deliverance, and all the gold of the British Empire cannot corrupt it nor obtain its secrets. Notwithstanding the powerful resources of England, she has been able to find but a few poor traitors who have acted the part of suborned witnesses. (Hisses and prolonged applause) What have these men done to hurt us? Nothing. All their testimony does not disclose a hint of the vast power that is to overwhelm the proud empire of England, and the day is speedily coming when it will not be a crime to be a patriot in Ireland. We shall continue to instil venom in every land against these plunderers of the world. It is the duty of all Irishmen in this country to bring about war between the United States and Great Britain. (Cheers.) Put Irishmen in high places—into the State Legislature, into national offices, into the Cabinet of the United States—and they will do their work well."

Such frothy utterances bring votes to the men who pronounce them, consequently there is a constant temptation to politicians of a certain sort to indulge in such idiocy. But the effect upon the illiterate and undiscriminating hearer is to lead him to suppose that agrarian crimes in Ireland are commendable, and that the ferocity of a handful of Irish assasins and their symathizers is of more political consequence than the peace and well-being of fifty millions of Americans. . . . .

Popular discontent has usually manifested itself in Ireland, under the machinations of secret organizations of an agrarian character. Such societies, under the names of United Irishmen, White-boys, Peep-o'day-boys; Ribbonmen, Rockites, Fenians, Land Leagues, aud Invincibles, and under the lead of desperadoes, have controlled large numbers of people, and in some sections have for a while defied the Government itself.

All the Irish societies in this country profess benevolent and worthy objects, but some of them have used the garb of benevolence and religion to further malign and nefarious purposes. They perpetuate foreign feuds, and keep alive race distinctions, both of which are out of place here, and should be made to disappear in the broader life of America. Scheming men, to further their own ambition, flatter and applaud the prejudices of the members; thus the societies become important agents in elections, and, knowing their power, do not scruple to

"—deal damnation round the land
On each they judge their foe."

The murders and other atrocities committed by the Fenians in Ireland, and the Irish Mollie Maguires in Pennsylvania, stamp them with a strong family likeness. These secret societies arrogate to themselves the functions of prosecutor, judge, jury, and executioner. From their mandate their is no appeal; the signal given, the victim is doomed. The same illogical and brutal spirit exists in each. In quick sympathy for fugitive criminals, in the mystery of their movements, in contempt for the condemnation of their Church, and in reckless abandonment of restraint, human or divine, the two conspiracies are alike. In both, the object is not robbery, but revenge and murder; and this shocking intent, by some strange beguilement, is gloried in as a resource of patriotism. Should such mental and moral confusion ever attain the ascendency, it would overturn civilization and bring back chaos and black night again. . . . .

In Pennsylvania, the criminals were hunted down, and the crimes stopped. The Irish in Ireland did not send aid and comfort to criminals here, nor in any way interfere with the process of our courts. In Ireland, the difficulties are far greater; therefore, the people, as well as their Government, have a right to expect of us, at least, the friendship of a silent sympathy, instead of an embarrassing interference, prompted by a desire to propitiate the turbulent, not the peacable Irish element here. There was no pretense of inequality before the law in Pennsylvania, nor of extortionate rents, nor of undue governmental restraints. Neither, on the other hand, did the State adjust or scale down rents to suit the necessities of tenants. But in the coal regions, a reign of terror existed of precisely the same in kind as has so often reigned in parts of Ireland. As the victims in Ireland represented a political power obnoxious to their murderers, or else private persons who had incurred their hostility—so, in Pennsylvania, the victims represented, in some capacity, the corporations controlling the mining business, or were persons who had offended the ruffians. Here, as in Ireland, the plots were unraveled, and men in higher station were implicated as ringleaders. At this point the resemblance stops. It is due to the Mollie Maguires to admit that they did not run to Ireland or France for shelter, nor even to take up a collection. Few of the mad revolutionists here, who pretend to be anxious to drive the British out of Ireland, evince any great desire to engage in the work themselves. If a hundred or two of them would only go to Ireland at once, they would at least seem consistent, and gratify Americans as well as the British people. But they will not go; they know that here they may "live long and prosper." The sum of their Irish patriotism is expressed in the old formula: "We are opposed to the cholera, and in favor of the next war with England." They also know that if that patriotism, which Johnson defined as "the last refuge of scoundrels," should fail to render them an ample support, they can, as a last resort, open bar-rooms, become aldermen, get rich, and hope to die in the odor of sanctity.

And the sting of it all is that it is true. As a people, we have debased our citizenship so low, that when we know it is abused we make no sign. Neither of the great political parties dares to raise the standard of duty and obligation, or to oppose the mischievous clap-trap of the day. If the Chinese had been voters, and even one-third as numerous as the Irish, they would have been welcomed—not excluded. The power to remedy the abuse of American citizenship lies in the assertion of American patriotism. When a candidate is known to be in sympathy with men who are in name, not at heart, American, their support should be sufficient cause to insure his overwhelming defeat. We want no divided allegiance, no tools of foreigners, to "make laws for us and govern us," or to force the United States into one policy or another. All Americans, native or naturalized, owe it to themselves and their country to take a high stand upon this matter. The quick defeat of a few candidates for obscure as well as conspicuous places would be a salutary lesson to politicians who generally respect the teachings of adversity.

There is no danger now that imigration will bring hither advocates of monarchy or nobility; consequently, it is not so important that aliens should swear to support the Constitution as it is that they should emphasize their accession to the rights of citizenship, by a solemn pledge to obey the laws, and to utterly renounce their former national and race antipathies. If they object to these conditions, they should not be trusted with the priviliges citizenship confers; their naturalization would be only a sham, and themselves unnecessary additions to the number of irresponsible and inconsiderate voters.

Naturalized citizens should not be entitled to vote until they have resided in the State at least a year after their admission to citizenship. In this respect, they should be placed upon an equality with natives,—citizens from birth,—who are required in New York and other States to be residents for twelve months before they can vote. If this change were made, it would put an end to the corruption attending wholesale neutralizations in the heat of elections, and the courts could consider the applications according to the intent of the law.

Incorporation is a privilege granted to associations on the ground of public utility. It follows, logically, that it is an abuse and a fiction to incorporate a secret society of any kind. This abuse becomes intensely pernicious when such a society is formed of foreigners of one nationality and their immediate descendants, and must, of necessity, foster alien interests in the hearts of those who ought to be devoted to their adopted country.

WASHINGTON LETTER.

WASHINGTON, D. C., May, 21, 1883.

EDITOR CYNOSURE:—We had another excellent little meeting at 3 P. M. yesterday in our new Headquarters, 215, 4½ street, N. W., Elder Gibson being in charge. It was made up of Friends, United Presbyterians, Free Methodists, seceding Methodists on account of secrecy, and at least one Universalist who spoke in quite a friendly manner to our cause.

Last week's *Cynosure* is a most valuable number by reason of the sketch of the life of that great and good man, ex-Senator Samuel C. Pomeroy. It gives the true key to the rise and overthrow of the great slaveholders' and Freemasons' Rebellion in 1861–5 and prior to those years in Kansas, in which such an active, leading and vital part was taken by Senator Pomeroy from first to last, especially in the U. S. Senate in this city of Washington during that fearful conflict. In that struggle I had the honor of taking a very humble part myself, being gone from my home in East Tennessee over four years in the army. I was at Mumfordsville, near Fort Donaldson, Shiloh, Perryville, Stone River, Tullahoma, Chicamauga, McMinnville and Rock Island, Tenn., Resaca and in the great march on Atlanta. It was a "dark and bloody" war and no mistake. The orphans and widows and crippled soldiers on both sides are the only ones that feel its horrors yet, and they are counted by millions; while Jefferson Davis, Albert Pike, and other leading conspirators have been taken up into the bosom of this great government they tried so hard and so long to destroy by pushing others into rebellion, while they were too careful of their carcasses to get hurt.

Yes, this is indeed an age of wonders, as President Blanchard has well said; wonderful for injustice to the innocent by the bloody traitors who brought it on and who are yet living in splendor while their victims by the million are perishing on both sides. "Glorious land of liberty," this, to be sure!

May the *Christian Cynosure* ever be guided by the same spirit, the unerring Holy Spirit of the Son of the living God, our Saviour, through his faithful, venerable President Jonathan Blanchard, and other great and good men around him.

With the greatest respect,
P. H. GRISHAM.

—Commencement at the United Presbyterian Freedmen's College, Knoxville, Tenn., took place recently. There were two graduates, the first sent out from the institution, Wm. J. Cousler, and Miss Sylvia J. Mason. President McCulloch delivered an earnest and excellent address on the occasion.

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has its headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited.
E. D. BAILEY, N. E. Sec'y.

SPRINGS OF REFORM—GOOD THINGS FROM RHODE ISLAND.

WESTERLY, R. I., May 21, 1883.

No better illustration of the progress of reform work is afforded than here. A long story could be told, every detail of which would be of interest to those who watch with philosophical discernment the natural and providential developments of God's great plans. An old man, who remembered well the Morgan days and kept alive his convictions, obtained from some source, some books. Occasionally he tried to interest his neighbors, but with the usual discouragement. A series of little circumstances had aroused in a young man a shadow of prejudice against the secret orders. One evening the young man made a neighborly call on the old man. The conversation finally turned to secret societies. The old man tendered the loan of his books to the young man and they were accepted. Within a week the old man was in his grave but his words and books were still living and doing an unexpected work. The young man was convicted, abandoned his one secret order and tried to interest others. All unconscious of any movement in the country for the destruction of the secret orders, he used to muse over the matter and say to himself, "Some one will take up this work somewhere and we shall hear of it."

Like the ship-wrecked mariner on a lonely island, who strains his eyes to catch sight of an approaching sail, this young man has been waiting and watching for a movement which already has fifteen years of growth behind it and a present momentum which is jostling society, politics and religion with its steady progress. Mr. Spaulding came here and found some hungry souls waiting for just the news which he brought.

This town of 8,000 inhabitants lies partly on the Connecticut and partly on the Rhode Island side of the river. Some years ago a man, living on the Connecticut side and doing business across in the other State, was liable to arrest on the Rhode Island side for some misdemeanor. He was a Mason and so also was the constable in whose hands were the papers to be executed. The criminal himself told a friend, who has now told me, that, while those papers were in the hands of the Masonic constable for execution, there was an agreement between himself and the constable by which he had only to notify the latter at any time when he wished to cross the river into Rhode Island and the officer of the law would leave town to avoid meeting and arresting him! This story is unquestionably true and all the parties (I believe) still live here.

Recently the law and order league of this city undertook to free the town from saloons. They obtained evidence against four offenders and prosecuted three of them successfully, securing a heavy fine and imprisonment. The fourth man was a Mason and it was generally predicted that he would go free. Before the hearing of the case a pastor of one of the churches, himself a Mason, and also President of the temperance society, drew up a petition praying for the release of this criminal. To hide the true intent of the petition the name of a poor bar-tender, who was also liable to arrest, was also inserted in the petition and a pitiful story was tôld about his poor widowed mother being dependent on him for a support! The movement was successful. While three unfortunate non-Masons went to jail to atone for their crime the Mason goes unpunished. Such events as these have prepared the way for a successful reform campaign.

Four of the leading pastors of the place are Masons, one of them, a Baptist, is Eminent Commander of the Knights. A gentleman who sometimes preaches and who also is a Mason asked another gentleman if he knew the ministers all smoked; to which he replied, "No," supposing himself certain that they did not smoke. "Well," said the Mason, "they do, for I have seen the four ministers, at the close of a lodge meeting, get off in a corner by themselves and smoke their cigars together." The Eminent Commander pastor has been seen returning from lodge meeting at an early hour of the morning with his sword dangling at his side. I am happy to add that two of these four representatives of the secret clans read their resignations to their churches yesterday and are soon to take their departure.

Mr. C. T. Melville, now a regular reader of the *Cynosure*, made arrangement for a series of Anti-masonic lectures here. The first one was given Sunday afternoon at Armory Hall where a large audience assembled to hear the religion of Freemasonry pub-

licly assailed. The leading Masons of town were present, grinning and winking at one another before the lecture, rejoicing with evident trembling, doubtless expecting to see a good many loop-holes out of which they could crawl, but wondering also what an Anti-masonic lecturer could say about so venerable an institution. Bro. C. T. Melville presided and Rev. Mr. Morton an able and godly pastor of one of the churches, led in prayer. A reporter of the Providence *Journal* was on the platform and took full notes of the lecture.

At the conclusion of the lecture leading citizens of the place came forward to insist that instead of going into the churches for economy we should continue the discussion in the large hall and they were ready to contribute toward the expenses. This was an unlooked-for turn of affairs and an hour's consultation among men who had not been previously known as Anti-masons resulted in an agreement to engage the hall again, if possible, and raise money enough for the expenses. This morning friends were making an effort, but of the result I am not yet informed. There are already three more appointments out for lectures and whether we secure the hall or not the lodge is likely to be badly shaken up. For myself I can only wonder and pray. The God who forges the thunderbolts by which the brick and timber and rocks of whole towns are crushed and ruined n a moment does not surely stand aghast at these frail humanly-devised secret lodges which are spared only to make the destruction the greater. The Lord shall have them in derision. As Elijah mocked the prophets of Baal so shall these priests of the mysteries be ashamed of their own folly when the day of the Lord comes.

A letter from O. C. Bailey received before leaving Worcester, was full of interesting items of his work, but the letter is not now at hand. He was detained longer in the vicinity of Brattleboro than had been expected; preaching, lecturing and visiting from house to house. Some gentlemen came from another town to hear him preach and professed to be so anxious to hear an anti-secrecy lecture that they would guarantee him a house to speak in. He accepted their invitation, though suspicious that there might be some trick about it. The men were Odd-fellows.

Two weeks now remain from this date to the Vermont convention, but when this letter is read less than a week will remain in which each reader shall decide what he will do for the success of the convention. No better preparation has probably ever been made for any State convention in New England. Able and experienced speakers are provided. Gen. J. W. Phelps is a veteran in this warfare and is able to do giant service. Rev. W. R. Laird of St. Johnsbury is a younger man, but he has passed through one mob in behalf of the cause and has felt the teeth of the monster. He is a good speaker and thoroughly posted. Rev. D. C. Faris I have not personally met, but unless his friends misrepresent him he is able to strike blows which will produce an echo. Now last of all comes the glad news that Elder J. L. Barlow of Willimantic, Conn., will probably be with us, fully charged with grape and canister. Other able speakers will be present to fill in the odd moments with short addresses. We want to organize the State and prepare for an aggressive movement. The convention will be held at Capitol Hall, Montpelier, June 5th and 6th. Friends of the cause had better be present even if they have to borrow money for their expenses. It will be a joyful event to remember that we took part in the first organization of the State. In the name of the Lord let us go up and possess the land.

E. D. Bailey.

QUESTIONS IN MORAL PHILOSOPHY.

A people set up a republic which passes as a Christian republic. Men flock to this republic from all the nations of the earth to enjoy liberty; but, not satisfied with this, they seek to enforce liberty among the nations of the earth by the pistol, dynamite, and the dagger. They are encouraged to do this by secret societies, which, unbeknown to the respectable portion of mankind, have taken posession of the republic.

Now the question is—

First—Are not the Christian portion of this republic morally responsible for the acts of the assassins that go forth from their midst?

Second—Can the really Christian members of such a republic consistently vote for secret society men for office?

Third—Were the doctrines of the Old Man of the Mountain any worse than those of secret societies?

Fourth—Can a man consistently object to the use of wine at the sacrament, and at the same time vote for a secret society man for President—as in the case of Garfield?

Fifth—Is the American Freemason, in a moral point of view, any better than an Irish Fenian, a French Jacobin, a German socialist, or a Russian nihilist?

Reform News.

LETTERS FROM THE SECRETARY.

Massillon, Ohio, May 21st, 1883.

I left Washington on the evening of the 18th, profoundly impressed with the importance of that field as a strategic point. It will require faith and works to maintain a position within short range and under heavy siege guns manned by the keen-sighted and most experienced "Sovereign Grand Commanders" of the secret empire. *But it can and it must be done.* Bro. Joseph Bowes, whose brave words will be remembered by our readers, takes charge of the building and will keep up chapel services Thursday evening and Sabbath afternoon until more permanent arrangements can be made.

I notice from the Washington papers that two political movements have recently been started, evidently to forestall any general connection of the colored people with the American Party. In conference with Mr. Douglass, he remarked: I'm a Republican, dyed in the wool, and do not believe its mission is ended." I asked, "Has the convention of your people talked of here in September any political significance?" "It may have," he replied, "but it will probably be postponed." Referring to the portrait of Hon. S. C. Pomeroy in the *Cynosure*, he said: "You have an excellent picture of my brave, noble, honest friend, and I wish him and your cause a grand success." These are doubtless the honest sentiments of Mr. Douglass' heart, may he be as true to his convictions as Pomeroy, Blanchard, Lovejoy, and other abolitionists were to their convictions, when it was a stigma to say that Mr. Douglass or any man of his color had rights that a white man was bound to respect whatever the leaders in political affairs at Washington may do or not do matters little in determining *final results*. The handwriting is on the wall, and the man, white or colored, who bows the knee to godless policy "to serve a turn," will be written in history with the James Buchanans and the Robert E. Lees of the "Slaveholder's Rebellion," if not overtaken with fate of Jefferson Davis before summoned their final account.

Journeying, I chanced to meet a man from Wheeling, Va. He was a Methodist and a Royal Arch Mason. I remarked, "It is the misfortune of good men sometimes to get into bad associations." He replied, "I have never regretted my connection with either the church or the lodge."

I suggested, "Every one that doeth evil hateth the light;" to which he responded, "I have never seen anything wrong in Masonry." The church he admitted was sometimes derelict, but for his brethren of the "mystic bond" he spoke no word of censure. When I suggested a few possible objections, he said, "I do not wish to discuss the question."

I then asked, "Who do you think will be our next President?" He replied, "Harrison of Indiana." I showed him Senator Pomeroy's portrait, and asked, "How would you like to vote for that man?" "O, that man is a fraud."

"In what respect?" said I. "He was a staunch friend of freedom, and made a good record in Congress during the war." "But," said he, "he gave some fellow out in Kansas $7,000 bribe money to send him to Congress again, and then got left."

"Is that so?" I asked. "Yes."

"Who got the money?" "Well, I don't remember the fellow's name, but it was a clear case of bribery."

"Did you ever hear of Caleb Cushing?" I asked. "Yes, he was a Douglas Democrat, I believe, and quite prominent during the war."

"Would you attach any importance to his opinions?" "Yes."

"Now, sir," I said, "I happen to know personally several of the parties in that case, and I have Mr. Cushing's opinion of it. Alex. York is a R. A. Mason, and has sworn under penalty of death 'to espouse the cause of a brother R. A. companion so far as to extricate him from any difficulty.' Senator Pomeroy made a speech in Chicago against the lodge and it resolved to kill him politically, and that bribe affair was the plan adopted to accomplish their purpose." I then handed him a copy of Mr. Cushing's analysis of the case which he promised to read, and after placing a Weed pamphlet in his hand he left the train at Canton, Ohio. This Kansas business is the stock in trade of the lodge and it is a marked providence that a complete answer has been furnished by so able a man as Mr. Cushing.

Bolivar, O., May 21.—Yesterday was a rainy day in Bolivar and the storm still continues. Despite unfavorable weather I was greeted by fair audiences who listened to my remarks with attention. By the courtesy of friends and the judicious arrangements of Bro. Yant. I occupied the Lutheran house in the morning and the M. E. house of worship in the evening. Bro. Yant purposes leaving his farm soon and his time is now fully occupied in the construction of a house in town intended for his future home. Despite their cares and labors both Bro. Yant and his estimable wife found time for numerous kind acts and words, which I shall remember with gratitude, although providential orderings gave me less opportunity for personal conference than I desired. My temporal wants were amply supplied in the families of Bro. Ramsey, Bro. Lamb and Dr. S.——, who are three friends, and by whose Godly conversation I was greatly helped on my way.

Elyria, O., May 22.—I spent last night at the house of our venerable friend, Dr. J. A. Bingham, Mallet Creek. He has passed his ninetieth year, and although infirm in body and with his once keen intellect somewhat impaired, he is ripe for the harvest field and waiting the reaper's coming. Here I met Bro. R. B. Gardner, and learned of the departure of his beloved companion to the brighter shore. Thus one by one the faithful are gathered and their absence is itself a call for more laborers in the Master's vineyard.

J. P. S.

USE IT, BRETHREN!

Spring Arbor, Mich.

The following illustrations are gathered from personal contact with secretism as it effects non-members of the lodge in a church where it is tolerated, nay, I may say where it rules. Our friends, I trust, know me well enough not to suspect me of being inactive in reform work. My relation to the grand work of exposing and exterminating secret societies is always the same. My base has changed. I lecture and preach against these Christless systems just the same as when an agent of the N. C. A.

Illustration first happened in Hanover, Mich. It was on this wise: I found a preacher of the Methodist Episcopal church who had entertained me a few years ago at Allegan, and who expressed sympathy for our work. A strong attachment sprung up apparently between us and the intermission had fed it, as the following goes to show.

There was a revival in progress in his church and at the Friends meeting-house, and though I had expected to protract our meeting I declined, on an urgent invitation from our brother to come over and help him. I cautioned him against bringing me into his pulpit seeing I was known as an Anti-masonic lecturer, assuring him it would make him trouble. His reply as near as I can recall it was:

"If my church forbids my fellowshipping a man who I know has religion I will leave it and come to the Free Methodist." I told him he did not know what that meant. Then referred to his liberal salary ($1000 and patronage) and our meager support. Nothing would satisfy him but my preaching, so I yielded and for three days and four nights I did my best. The congregations increased and I believe real awakening sprung up.

Now came the strain from the lodge. Saturday night I went and lectured on Masonry a few miles from Hanover at Moscow, where the lodge is in full running order, never having been disturbed. At the close I announced that I would preach in the Methodist church of Moscow at 3 P. M. next day by invitation of the pastor, and in the evening at Hanover M. E. church. At the hour for preaching I found the preacher in the pulpit and it looked as though he meant to preach, as he was selecting his hymns, however he mustered up courage and called me into the desk. While the choir performed he asked what is your subject for to-day? I told him my mind was not settled yet.

"You will not say anything on Masonry will you?" I answered. "I thought I said enough last night," but couldn't promise.

He answered "Can't you preach the sermon you did at my church on the first evening?" I said I didn't know.

He answered in a nervous manner, "You did not compromise me last night did you?" The choir had finished their song and I was to pray and so the matter ended for that time. God came to my help and for an hour I cried in their ears the truth from: "Do thyself no harm." During my lecture I had congratulated the Methodists in having a non-Mason as their preacher. This I found was the reason for his nervous conduct above referred to.

Worse yet, on the following week he ran around for sympathy and declared he never asked me to preach, but I had announced the appointment un-invited. Further, declared he was not acquainted with me. It was too late,

[*Continued on 12th page.*]

MICHIGAN ANTI-SECRET ALLIANCE.

A goodly number of those who had subscribed for alliance stock, met at the Grand Rapids Convention; and the outcome of their consultation was the incorporation of a society which took the name of "The Michigan Christian Association." This name was taken the better to comply with the conditions of the statute under which we were incorporated, W. H. Ross, S. P. Poole, M. Veenboer, H. A. Day, C. C. Foote, L. I. Wicker, Geo. Swanson, Jr., H. F. Buffham, and J. Walter were chosen by those present who had subscribed for stock, to represent them in the matter of incorporation, and act as trustees for one year.

The articles of association were issued in duplicate, one to be filed with the Secretary of State, and one for the Association. I had expected to have had a copy for the readers of the *Cynosure* in this issue, but it sometimes takes Anti-masonic documents a good while to go a short distance. Bro. Veenboer mailed me a copy a week ago, but it has failed to put in an appearance so I will have to give a synopsis from memory.

ARTICLE I. Name.—The Michigan Christian Association.

ARTICLE II. Object.—To expose, withstand and remove secret societies, and other anti-Christian movements. This article is copied verbatim from the same article in the constitution of the National Association.

ARTICLE. III.—Vests the management of the affairs of the Association in a board of nine Trustees, to be elected annually by the member of the association.

ARTICLE. IV.—Fixes the principal office for the transaction of business in the city of Jackson.

The conditions of membership, plans for raising funds, and other minor matters, are left to be arranged for in the by-laws. As there was not time while we were together to arrange the by-laws, by mutual consent of the trustees, W. H. Ross and M. Veenboer were constituted a committee for that purpose. This committee have not been able to meet, but will do the work assigned them at the earliest opportunity. As soon as the by-laws are adopted by the Board, they will be published.

As has been already explained in this paper, the principal condition of membership in this association, is the taking of one or more shares of stock, each share to be ten dollars, payable in ten annual installments of one dollar each. The condition of the subscriptions already taken is that they shall be payable when five hundred shares are taken. I have now on my book subscriptions for one hundred and sixty-one shares, the largest being that of C. C. Foote of Detroit, for twenty-five. We are anxious to complete the five hundred so that we may make the subscriptions already taken available. There ought to be one thousand shares taken and one thousand dollars in the treasury by the time the Board meets in September. Send in your subscriptions friends, and solicit others. Let us have our machinery in running order by the time the lecture season opens. Send all subscriptions until further notice to Rev. W. H. Ross, Allegan, Mich.

W. H. Ross.

IMMUNITY OF THE CHINESE FROM DISEASE.—The Medical Officer of the State Board of Health of San Francisco has given his testimony as to the effects of residence among the Chinese, which has been laid before the Congress. He states that he never knew any disease or pestilence originating or spreading in the Chinese quarter. He admits that the Chinese live quite close, and attributes their healthy condition and immunity from disease to their frugal life. "They eat," he says, "only what is necessary to live upon. They eat to live, and do not live to eat. They are clean in their habits, and they drink no whiskey. I have never seen a drunken Chinaman in my life. They consequently obtain a better resisting power to the attack of disease. They constantly wash themselves, and keep themselves and their clothes clean. The death-rate is greater among the whites than among the Chinese,—greater with adult white people than with adult Chinamen. There have been no epidemics among them, and there has been less smallpox among them than among the whites, the ratio of population being allowed."

ABSOLUTION.—The Masonic lodge, as worked in the Massachusetts Legislature, has granted absolution to Oaks Ames. This is equal to anything of the kind ever attempted by the Confessional. And wherein do the prayers and speeches over dead men's bones on Decoration Days differ from Romish prayers or high mass over the dead? Is the worship of saint's bones more degrading than the worship of sheepskin aprons? Scratch the skin of a lodge-man and you will draw the blood of a Jesuit.

So MOTE IT BE.

—A lecturer on Ireland, Rev. Duncan McGregor, speaking in a Chicago church last week, affirmed that so far as the masses of the Irish people were concerned they were never so well off as at the present time. A judgment that most reflecting minds will approve.

CORRESPONDENCE.

GHOULISH WORK.

CHICAGO, Ill.

EDITOR CYNOSURE:—It becomes my painful duty to speak of the emissaries of the lodge and their strategy at a certain religious center in this city.

Despite the pretensions of Masons, Odd-fellows, and of secretists generally that applicants are unsought for, that they do not hold out inducements of an inviting character, their actions in many ways show that the reverse is not only true but a prominent truth. That they constantly and incessantly parade themselves in every way possible to get accessions to their number is indisputable.

At the session of the Grand Lodge I. O. O. F. held awhile since in this city, there was referred to the committee "on the state of the order" a resolution instructing the representatives of the Sovereign Grand Lodge to favor legislation making candidates eighteen years of age eligible to membership. Also, referred to the com mittee on legislation, a resolution whereby Odd-fellowship is to become very cheap—almost rivaling us in our work in the same cause, through our publication of the ritual. It is suggested that the lodges "be authorized to confer either degree upon members initiated before July 1, 1882, for $1.00, if application be made prior to July 1, 1883."

The religious center referred to is the Y. M. C. A. and of the emissaries of the lodge that prowl about these rooms and gatherings, forming the acquaintance of young men of promise, one is a prominent physician of this city. How he can spare the time that he thus does from his practice, is one of the things that first attracted my attention. I first learned that he was an Odd-fellow about one year ago, at which time he happened into our place, and while here stumbled on to a stack of books which he denominated a "pack of lies" (or something of that sort). In that discussion, however, he impressed me with the fact that he was by no means a novice in his line. Subsequently, on seeing him around the Farwell Hall meetings, I said to myself, "Why, here is a strange mystery." I had heard it said that where you find a zealous secretist you will seldom, indeed, find him an active Christian. So I began to "rub my head" and think I had been too hasty. Well, matters ran along till about three months ago the "secretist" became almost a regular visitor at the Y. M. C. A. "Senate" (debating society). Then, for the first, I began to see through the game. I once really feared lest I had offended him in not being more "free" with him, and invite his company on the way home; but I afterward found that this is the time when he fastens on his prey. Having selected his victim he accompanies him home.

How many of his kind there are in this business I do not know, but I have learned from this, from the pompous parades, from the incessant self-laudation of their benefits, that the order, if never before, certainly now, is in need of stimulants to prevent extinction. It need not be stated that some work has been done to neutralize affairs in this instance. Some tracts have been circulated, books loaned, and something done in the way of personal conversation, but with what result time alone can tell. It sometimes seems disheartening to see the readiness with which many receive falsehood and imposture; to see how willing, in fact, they are to ally themselves with men who, as individuals, they would not trust for a moment. But the promises are so glaring, and the facilities (outside of our works) for knowing the truth are so meagre, that young men, with the hope of ameliorating their condition, and thinking that nothing can, at most, be lost, make the hazardous and awful (but to them insignificant) venture. The rope once around their neck, the seducer's work is done.

Another matter, in connection with this dear cause, that has been distressing to me, is the amount of information and enlightment necessary to a community on these subjects, before it can ward off the attacks of these men drilled in the schools of darkness. To be a candidate for the "cable-tow" one needs no fitness; the most stupid blockhead, in fact, is likely to become a most efficient and zealous worker. Anti-secrecy, on the contrary, implies investigation. Successfully to combat the spurious, anti-Christian, fraudulent character of secrecy, requires more time than very many indeed can give. Again, time is required to convince one that *actual* information is possible; and this all the more, as secretists make it their great stronghold, and again, as new converts, intimidated by the terrors that surround them, instantly join in the most unblushing and brazen falsehoods, concerning vital points, necessary to establish the claims of anti-secretists. But if the Lord permits his people to bring home the race, this is surely the path by which it must come.

J. C. SCHŒNBERGER.

A MASONIC VICTIM.

WHO KNEW CARINGTON GAVITT?

UNIONTOWN, Kans.

I joined the Congregational church in Granville, Ohio, under the pastorate of Rev. Jacob Little, on the 1st day of January, 1832, and a Mr. Gavitt was a member of that church at the time.

There were two Gavitts (brothers), Ezekiel and Carington, and they were both M. E. ministers, and both left Granville shortly after that date. Ezekiel did not join the Congregational church at all as I know of, but the brother did, and afterward left and went to the M. E. church. I am almost certain that one of them was the person alluded to in Horton's book, "The Image of the Beast," which gives the name of Gavitt of Ohio as having been sacrificed by Masons in consequence of his revelations.

Can any of your publications give any account of that affair to me? I verily believe said Gavitt was a member of the same church with myself fifty years ago, and I am deeply intercsted to know. I have a faint recollection of the sudden and tragical end of Gavitt, and I am of the opinion it is the same man who joined the same church with myself and afteward traveled as an itinerant M. E. minister.

N. D. ROSE.

THE WORK GOES ON.

BEDFORD, Iowa.

EDITOR CYNOSURE.—The reform work progresses. The last decade has done much for us as a people. Thirteen years ago a copy of the *Cynosure* was placed in my hands by the noble mother of M. N. Butler, State Lecturer for Missouri, and junior editor of the *Freeman*. *Then* it was a small four-page paper. *Then* the cause was in its infancy and but few papers dared oppose that liberty-crushing monster, secrecy. The old Morgan agitation had nearly died away. A new and later generation of men played their parts in the world's great *drama* and the Morgan murder seemed well-nigh forgotten.

Sometimes in the race after fame and wealth, men forget the grand brotherhood of Man. But God never forgets, and in this effort of reform, he has raised up many earnest workers. In Chicago there are at least two papers published in the interest of the anti-secrecy cause, your own unswerving *Cynosure* and the *Free Methodist*; while our organ of reform is the ably edited *Freeman* of Albany, Mo., published by Messrs. Needles and Butler, and we feel sure there are no more earnest workers in the field than these two men.

The war on this soul-degrading worship will go on till the hood-winked worshipers shall see for themselves that they are oath-bound and slaves.

ALTA STEVENS.

MASONIC PRAYER THROUGH CHRIST.

N————, Kans.

From what Anti-masonic works I have read and from conversations upon the subject I have understood that in the Masonic lodge the name of Christ is not allowed to be spoken.

The "Sir Knights" of this town celebrated "Ascension" day by a horse-back parade and calling upon the families of Sir K's in the afternoon and at night, with an address to the public by Rev. Asher of the M. E. church and a brother Knight, after which was a ball and banquet. In the exercises by the K's which was a confession of their religious belief and prayers, read (only lip service) they professed to believe in the birth, death and resurrection of our Lord Jesus Christ, and their prayers were all in His name. Now I was surprised to witness this, and if you can give me an explanation it will greatly oblige an Anti-mason, for it has always been one of my great reasons for not allowing a professed Christian in the lodge, this putting out of the Saviour's name and the proceedings that evening seemed contradictory of what I have hitherto believed and expressed.

In Newton we hear scarcely a word of disapproval toward secret orders until this slight stir on Ascension day. The M. E. minister mounted his steed arrayed in his showy regalia and paraded the streets with his "Brethren in the lodge," who for the most part are men who speak the name of God only to blaspheme, care naught for the church of Christ and believe in free whisky, etc. At night (which was M. E. prayer meeting evening) he left his band for the more important duty of addressing the public in favor of Masonry. Now this is too much for my principles, but when they say (and I believe truly) that this minister tippled with them the beer cup, I cannot accept him as a preacher of the true Gospel, but here he occupies his pulpit Sabbath after Sabbath, and I must say is the most popular minister in the place; but I must also say that his ministerial labors do not prosper as would be desired, for he can not serve God and Mammon. He also was bold enough to declare that were the Masonic order lived up to it was all that was necessary for a man's salvation (or words to that effect).

L.

NOTE.—The discrepancy noticed is but another of the wiles of lodgery. In what is known as Ancient Craft Masonry, that is, the original and primitive degrees, Christ is not recognized. He is rejected as a sectary. His name is not known indeed in the first nine degrees through which all Masons must pass. The first three of these degrees are under the control of Grand Lodges and are called Blue Lodges. The next four degrees are under control of Grand Chapters; then two, the eighth and ninth, are controlled by Grand Councils. Following these are three degrees, Knight of the Red Cross, Knight Templar and Knight of Malta, which are called degrees of Chivalry and are under the control of Grand Encampments or Commanderies. These latter, which profess to imitate the orders of knighthood which flourished during the Crusades, are profuse with the use of the name of Christ, and by profession are most holy and Christian. It is needless to say that this profession is a hollow sham, for it is made by men who have in the lower degrees rejected Christ, and who in their personal character have no more to do with Christ and his word than any other mere worldings.

BIBLE LESSONS.

LESSON XI., June 10, 1883.—At Iconium and Lystra.—Acts 14: 1-18.

GOLDEN TEXT.—Speaking boldly in the Lord.—*Acts 14: 3.*

TIME.—A.D. 48, summer and autumn, perhaps into 49. Immediately after the last lesson.

PLACE.—Asia Minor,—province of Lycaonia,—cities of Iconium, Lystra, and Derbe.

PAUL.—Aged 46. On his first great missionary journey.

RULERS.—Claudius Cæsar, emperor of Rome (8); Cumanus, governor of Judea; Vespasian in Britain.

NOTES.

"So spake, that a great multitude.... believed." They so spake *so* plainly, *so* convincingly, with such an evidence and demonstration of the Spirit, and with such power; *so* warmly, *so* affectionately, and with such a manifest concern for the souls of men; they spake *so* from the heart, *so* earnestly and seriously, *so* boldly and courageously, that they who heard them could not but say, God was with them of a truth, Yet the success was not to be attributed to the manner of their preaching, but to the Spirit of God, who made use of these means.—*Henry.*

"The unbelieving Jews." Better, *But the Jews that were disobedient.* The verb is the same which is found in John 3: 36, where the rendering should be, "He that *obeyeth not* the Son shall not see life." The word is stronger than "unbelieving;" it expresses unbelief breaking forth into rebellion, and so exactly describes the character of these Jews who were persecuting Paul and Barnabas.—*Cambridge Bible.*

"Stirred up the Gentiles." How the unbelieving Jews evil affected the minds of the Gentiles is not indicated; not impossibly by exciting political prejudice against them as preachers of another kingdom and another king than Cæsar (chap. 16: 20, 21); or it may be that their ministry against idolatry was made an occasion for provoking a Gentile persecution (chap. 19: 26); or there may be some historical basis for the Roman Catholic legend St. Thecla. According to this story, she was converted by the apostle's preaching, and refused to marry her betrothed; the refusal resulted in Paul's imprisonment and banishment. See Conybeare and Howson, vol. 1, chap. 6, or Mrs. Jameson's *Sacred and Legendary Art*, vol. 2, p. 556.—*Abbott.*

"Therefore." Paul became well aware that the opposition by adversaries is often an essential means of success. On one occasion, reporting a very favorable opportunity for conducting his work, he describes it by two features: a wide door, and *many adversaries.* He seems to intimate that one of these two factors alone would not have constituted the opportunity which he valued and enjoyed. Both were needed. If there had not been a fierce wind blowing against his kite, it would not have been able to rise.—*Arnot.*

"Granted signs and wonders." Miracles were a proof of a divine commission to the Gentiles; whereas, in reasoning with the Jews, the appeal was to the prophecies of the Old Testament, as when Peter preached on the day of Pentecost, and when Paul preached to them in the synagogue of Pisidian Antioch;—*Gloag.*

"The multitude of the city was divided." The context shows that St. Luke writes of the bulk of the heathen population. No numbers are given, but we may fairly assume that the converts were in a minority, and that they belonged, as a rule, to the lower classes (1 Cor. 1:26, 27), and that the chief men and women of the city, as at the Pisidian Antioch (chap. 13: 50), were against them.—*Plumptre.* The very things which produced strong conviction in some awakened bitter antagonism in others. The earnest man always stimulates others to earnestness, either of agreement or of enmity.—*Taylor.*

"There was an assault made." The Greek word refers to a set purpose, or intention formed in the mind, not to its being actually carried out into action (a stir or movement was going on which would have led to an assault, had they not been ware of it *Alford*). No stone was thrown. See Paley's "Horæ Paulinæ," chapter 4, No. 9, where that writer notices the accurate agreement of Paul's statement in 2 Cor. 11: 25, with the history in the Acts.—*Pask.*

"There they preached the Gospel." We must suppose that Paul gathered groups of the Lystrians about him, and addressed them in places of public resort, as a modern missionary might address the natives of a Hindoo village. —*Conybeare* and *Howson.* Lystra was the home of Timothy, and as he knew of the persecution suffered by Paul in this tour (2 Tim. 3: 10, 11), and was already a disciple at the time of Paul's second visit to Lystra (Acts 16: 1), it is reasonably surmised that his conversion to Christianity took place at this time; that he was converted under Paul's ministry, is indicated by 1 Cor. 4: 15, 17.—*Abbott.*

"Perceiving that he had faith." By his earnest attention and manner he indicated that what was spoken had been accepted by him with faith.—*Cambridge Bible.* The Holy Spirit also showed Paul his faith; and faith in one soul easily perceives faith in another. The man believed in Christ as his Saviour, accepted the Gospel, and had still more the faith of healing.

"Saying in the speech of Lycaonia." Hitherto the intercourse between the missionary apostles and the people of Lystra had been carried on in the Greek tongue, the ordinary language of commerce in the cities of Asia Minor; but now, surprised and excited, the Lystrians naturally returned to their native dialect. Scholars are divided in opinion respecting this language. Some think it was an Assyrian dialect, others suppose it was merely a corrupt Greek, athers assume it was a Galatian dialect.—*Schaff.*

"They called Barnabas, Jupiter; and Paul, Mercurius." Jupiter (or Zeus), was the greatest of the classical deities, the "father of gods and men." Mercury (or Hermes) was the god of eloquence, and regarded as "the messenger of the gods." The poet Ovid preserves a legend that Jupiter at one time assumed human form, and visited these very regions, attended by Mercury; which accounts for Paul and Barnabas being taken for them. Barnabas was probably older than Paul, and perhaps of more commanding mein (see 2 Cor. 10: 10), and would therefore look more like the superior deity; while Paul, as "the chief speaker," would naturally be identified with the god of eloquence. —*Stock.*

"Which when the apostles, Barnabas and Paul, heard of." The two apostles, not knowing what the cries meant (which is certainly implied, and which accounts for the dialect being here specially mentioned), were unconscious of the honors in store for them until they saw the sacificial procession; and then, horror-struck, they rushed out to prevent the profanity. Raphael's famous cartoon gives a vivid idea of the scene.—*Stock.*

"That ye should turn from these vanities." The apostle points to all the pomp and pageantry of the intended sacrifice. The words "vanity" and "vain" were almost the invariable terms used by Jews to describe the emptiness and worthlessness of heathen worship (Eph. 4: 17; 1 Peter 1: 18).—*Plumptre.* So are all the objects of modern idolatry,—wealth, honor, ambition, sinful pleasure, all are vanities unable to satisfy the soul.—*Peloubet.*

"Which made heaven and earth," etc. The Greeks generally did not regard the gods as the creators of material things; matter was eternal; the gods themselves were created in time; thus Zeus was the son of Chronos and Rhea, and Mercury was the son of Zeus, or Jupiter; and in their mythology, the various domains of nature had each its own deity.—*Abbott.* Creation, according to our conception, is one of the facts of revelation (Heb. 11: 3).—*Cook.*

"He left not himself without witness." God left among them the witnesses of his existence and perfections in the works of creation, and in his benevolent dealings with them. And accordingly we find that several of the heathen philosophers became acquainted with God through the light of nature. Socrates and Plato, for example, though in a certain sense heathens, yet were in another sense the worshippers of the true God. And this knowledge of the true God was perhaps more extensive than is generally supposed.—*Gloag.*

PROMPTINGS TO FURTHER STUDY.

What sort of a man does the Old Testament call him who stirreth up strife? What does James say exists where strife is? What rule did Jesus give to his apostles for their conduct when persecuted in one city? What did the Spirit witness to Paul about what was to befall him wherever he went? Before what people did Paul afterwards make an address with very nearly the same thoughts as in verses 15–17 of this lesson?—*Scholar's Quarterly.*

BAND OF HOPE BIBLE LESSON.—No. 8.

EZEKIEL'S SECRET SOCIETY.

1. Ezekiel was a priest who was carried captive to Babylon by Nebuchadnezzar.

2. The Jews who were left in Jerusalem, instead of being humbled by their punishment, grew bolder in their idolatries, and Ezekiel needed to be shown the wickedness they practiced in order to warn them of their approaching punishment.

3. The Spirit took him to what was called "the altar gate" in the temple at Jerusalem. It was so called because it opened into the inner court where stood the altar of burnt offering.

4. The "image of jealousy" was an idol god supposed by some to have been Astarte, representing the moon. Jerome thinks it was a statue of Baal that during King Josiah's great reformation was overthrown and then restored by his successors.

5. This image was a great abomination because it stood before God's own altar and directly by the entrance, so that it would be the first thing to catch the attention of the worshiper.

6. These seventy represented the Sanhedrim, or great council of the nation.

7. By "the dark," and "chambers of imagery" allusion is doubtless made to the ancient pagan myteries which we studied about in a former lesson.

8. Tammuz was the Syrian Adonis and the same as Baal.

9. The annual festival held in his honor was in June. He was fabled to spend half the year on earth, and half the year in the lower regions, because the sun departs from the earth in winter and returns again in summer. His worshipers, therefore, gave themselves up a part of the time to wild grief for the disappearance of the god, then pretending that he was found again they spent the remaining period in extravagant rejoicings and drunken and impure revels.

10. This was in many respects the greatest abomination of all. First, because of the place. It was in the inner court where only the priests went on extraordinary public occasions, Joel 2: 17; and secondly, because these twenty-five men represented the whole priesthood.

11. The true Israelite prayed towards the temple, 1 Kings 8: 44; Dan 6: 10, but these men stood with their *backs* towards the temple, and their faces towards the east, the attitude always assumed in the rites of sun worship.

12. Strabo says "they held up a branch or bundle of tamarick called *barsom* to their noses at daybreak while singing hymns to the rising sun."

PRACTICAL TRUTHS.

Idolatry is worst when carried into God's house, for then it is the most direct insult to him.

Secrecy is ever a sign of guilt.

The false worshiper stands with his back to God's house—the true worshiper is like Daniel, with the windows of his soul ever opened toward Jerusalem.

God sometimes punishes the false worshiper by leaving him to his idols, for it is possible for men to sin till they lose the power of repentance, just as captives kept for years in dark dungeons lose their sight.

GOLDEN TEXT.—And this is the condemnation that light is come into the world. and men loved darkness rather than light, because their deeds were evil. John 3: 19.

CENTRAL TRUTH.—False worships hate the light.

QUESTIONS.

1. Who was Ezekiel? Ez. 1: 1–3.

2. Why did God show him this vision? Ez. 8: 1–4. What did he see first? v. 2. Who was this glorious Being? Rev. 1: 13–16.

3. Where was Ezekiel carried? Ez. 8: 3. What did he see there? v. 5.

4. What was the image of jealousy?

5. Why was this image a great abomination? What did Ezekiel next see? v. 7. What was he told to do? v. 8. What did he see after doing this? v. 8, l. c. What did he see after entering this door? v. 10, 11.

6. Who were these seventy men?

7. What is meant by "in the dark" and "chambers of imagery?" What did he next see? v. 14.

8. What was Tammuz?

9. How was he worshiped? Where next was Ezekiel brought? v. 16.

10. Why was this the greatest abomination of all?

11. What was the difference between the attitude of these men and that of true worshipers? What did God then say to Ezekiel? v. 17.

12. What is meant by "putting the branch to their nose?" What did God say should be the punishment of their guilt? v. 19. What is said in Prov. 1: 28, and Hosea 4: 17? What do we learn from these texts? See last Practical Truth.

LESSON STORY.

The Emperor Julian, up to the age of twenty, appeared to be a devout believer in the Christian religion. He was then induced to become a candidate for initiation into the mysteries of Ephesus. It is likely that the priests who were very crafty used some trick to make him believe that the gods and goddesses of ancient Greece really appeared and spoke to him. From that time he became a superstitious pagan.

He publicly renounced the Christian religion, and used every effort to abolish it and bring back the worship of the gods. To prove our Saviour's predictions false he tried to rebuild the temple, but flashes of fire out of the ground so terrified the workmen that he was obliged to desist.

He died miserably at last from a wound received in battle. Catching the drops of blood as they welled from his heart he threw them upwards, crying, "*O Gallilean, thou hast conquered!*" His name will always be known in history as Julian the Apostate.

The secret society which Ezekiel saw was a branch of the ancient mysteries which turned Julian away from Christ to heathenism. All secret rites and ceremonies are idolatrous. They are intended to wean men from the worship of the true God. Individuals or nations who practice them are in fearful danger of apostacy and final destruction.

ANTI-SECRECY TRACTS

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The Christian Cynosure.

CHICAGO, THURSDAY, MAY 31, 1883.

THE ANNUAL MEETING, JUNE 21.

The Annual Meeting of the National Christian Association occurs on the 21st of June, commencing at 10:30 A. M. in Carpenter Hall, 221 West Madison street. Considered with reference to the work of the past year, or looking to the openings before us and the possibilities of the year to come, this gathering must be one unequalled in its importance by any previously held. The three prominent events of the year are the erection of the Morgan monument, the purchase of the *Christian Cynosure* and the Washington enterprise. The building at Washington is ready for occupancy, and how or by whom, and for what specific purposes, are questions for all to consider. There needs also much wisdom in adjusting all questions affecting the management and circulation of the paper, as well as financial interest generally.

Beside other inducements sufficient to bring every friend of the cause who can possibly attend, we are glad to announce in addition that Hon. S. C. Pomeroy will be present to aid by his counsels and will deliver an address on our reform work in Farwell Hall which has been secured for that purpose, on the evening of June 21. Rev. E. D. Bailey will report the work in New England personally and there will be many features of deep and special interest to all who pray and work for the overthrow of the lodge power in church and state.

EDITORIAL LETTERS.

NOTES FROM SARATOGA.

THE BAPTIST GENERAL CONVENTION opened here yesterday. I found the large house packed, aisles and all, and sat down against the rear wall, by a New Hampshire Baptist, who said he was a manufacturer and a Mason.

"How many of this mass, between us and the pulpit, are Masons?"

"Don't know, but there's a multitude of us, all through" (*i. e.* in the country).

Dr. Williams of Baltimore, a fine, tall speaker, was making a splurge, ending, "And the Baptists will unite from Florida to Dakota, and move onward till the uttermost parts of the earth shall be their possession." (Applause to the echo.) A man followed who took the wind out of his bubble by facts and figures. Resolutions were then offered, beginning with a general declaration that Baptists have the right to circulate that version of the Bible which in their judgment most exactly expresses the mind of God.

I asked a great, fine-looking Baptist by me, "What does that resolution mean?"

"It means that Baptists have a right to do just as they have a mind to," said he.

Dr. Moss of Indiana, declared for the old American Bible Society, and union in circulating the Bible through our globe. Another stout Baptist said, "No stone wall of sect can be built so high, but I can and will shake hands over it with a true brother on the other side." They are a great, fine-looking, powerful set of men.

IGNORANT BLISS.—A keen, good-looking elder here in the Presbyterian General Assembly, from Bradford county, Pa., yesterday at the Hathorn Spring, told me he was a Knight Templar. I asked, "Have you read Masonic books to know what Masonry is?"

"Yes, sir."

"Do you like, on page 16, Mackey's Lexicon, the statement that Masonry makes a man SINLESS, perfectly holy?"

"Well, I have not read that book. Indeed, I give but little attention to the subject."

"And you," I exclaimed, "a ruling elder in this highest Presbyterian court, to guard and purify character from ocean to ocean,—*you* give 'little attention' to what absorbs your young men by thousands and money by millions!"

CONTINENTAL LYING.—Take the following facts: When Morgan was killed, the lodge at Leroy, made up of the best and worst men of that village, met and all agreed to utter and did utter the same lie. This was afterward confessed by the penitent members. In Cumberland county, Pa., a colored Methodist Mason preacher told me Fred. Douglass was a Mason. He knew it from many witnesses. Here in Saratoga yesterday, a colored preacher from South Carolina, affirmed to me the self-same lie! Mr. Douglass is not, never was a Mason, or member of any secret order!

THE PRESBYTERIAN GENERAL ASSEMBLY.

I have enjoyed the meeting of this body beyond words to describe. True, the lodge has "snaked its way" into Presbyterian churches. An elder from Bedford Co., Pa., told me he was a Knight Templar. The most eloquent colored commissioner, Rev. J. S. Moultrie of Edesto Island, S. C., said to me: "I am now contemplating joining the lodge." It would be fearfully instructive to know how many of the 640 members of the Assembly are in the secret sieve of Satan. But, on the other hand, the most eloquent temperance minister in the Assembly, an elder from northwestern Kansas, a prominent commissioner from Washington, D. C., and an eminent scholar and professor in a Presbyterian Theological Seminary,—all of these prominent men declared to me their sympathy with our movement; and some of them take and read the *Cynosure*.

As it would have been improper to attempt to force a discussion on the lodge, I addressed the following letter to the Assembly. The Committee on correspondence gave me a cordial and respectful hearing, and it was moved and seconded that the chairman of the committee, consisting of fifteen members, should read the letter to the Assembly and move to put it on file. The motion to read was postponed at the suggestion of the chairman, Dr. Evans of Lane Seminary, till absent members of the committee should be present. The letter speaks for itself:—

To the General Assembly of the Presbyterian church meeting at Saratoga in May —, 1883.

FATHERS AND BRETHREN:—The venerable Synod of Cincinnati, of which *Rev. Dr. Joshua L. Wilson* and others were members, at their meeting in Dayton, O., in 1836,

"RESOLVED, *That membership in a Masonic lodge is incompatible with a credible profession of the Christian religion.*"

The slave question was then the Aaron's serpent which swallowed up all other questions; and its war has brought back the secret lodge system into honor. Slavery and its war being gone, the old discussion is revived. In 1868 the National Christian Association opposed to secret societies was formed in the Presbyterian city of Pittsburgh. It now has headquarters in Chicago, Ill.; Worcester, Mass.; and in Washington, D. C. As president of that National Association, and in its behalf, I request of this Assembly such recognition of this national cause as it accords to the discussions concerning temperance, viz., a simple reception of this letter, and putting it on its files. Having been myself a Presbyterian pastor for nine years, and always and now a receiver of Presbyterian doctrines, it is natural that I should turn to this body, in its origin born a religion of principle, to encourage our discussion of the secret organized deism of the lodge. Very respectfully, yours in Christ,

J. BLANCHARD.
Pres't. National Christian Association.

OPEN LETTER TO FREDERICK DOUGLASS.

NOTE.—The following letter was mailed to Mr. Douglass, was read by him, and is here published by his consent.—ED. CYNOSURE.

WASHINGTON, D. C., May 7, 1883.

To the Hon. Frederick Douglass,

DEAR AND RESPECTED SIR:—When I went to your house last Saturday, I had your speech of April 16th in my pocket. I have arisen this (Monday) morning at one o'clock in the night; and now I have that speech in my head.

As I cannot review it, and it needs no commendation, allow me to point out a defect. It is this: that, in forecasting the destiny of the American negro, it omits to give the ground on which his unification with the American masses rests. The speech omits what makes that unification certain, to-wit, that there is no color line in the politics taught by Paul and Christ; that the blood of "all nations of men" is *one blood;* that the Bible tolerates no color line in school or church, family or state; that Moses by whom God gave the Law of the Bible married, and Philip, the evangelist of its Gospel baptized *Ethiopian negroes;* and that God frowned on and terribly punished "prejudice against color" in the brother and sister of Moses who objected to his Ethiopian wife. This was a grave omission. But the speech, which to say the least is a sublime one, has one *terrible* defect. *It gives to men the credit due to Christ.* It was Christ, dwelling in and demanding recognition for "the *least of these my brethren,*" the wretched and despised slave —it is Christ who has wrought out their deliverance, by the prayers and sufferings of men and women whose record is in heaven, but nowhere on earth. These "unconsidered trifles"—these men and women constrained by their love of Christ, gave Charles Sumner and others their vocation. But for Christ, who dwells in every Christian "except reprobates," Charles Sumner would have treated slavery as, in his letter to Samuel D. Greene, he treated the lodge—postponed attacking it till the cause should have votes and a platform.

Why, the old Latin deeds of emancipation which enfranchised the slaves who once tilled the soil of all Europe, run, "*Pro salute animae: pro amore Redemptoris nostri,* (for the salvation of the soul and the love of Christ!) Christ, not Sumners, Garrisons and Wades, as your speech hints, has abolished the slavery; aye, and will abolish the sin of mankind. That Christ, my dear and honored sir, whom your otherwise august and magnificent speech (I do not flatter) does not even deign to mention; though his political creed strikes color and caste from the nations!

In leaving this part of my letter let me say that of some future things I feel assured, among them this: that your views and ideas of Jesus Christ are destined to enlarge and deepen. No mind so honest and capable as yours can long tolerate the palpable moral contradiction which calls Christ "the greatest of moralists," and yet accuses him of falsehood, when he said that he held, "*All power in heaven and in earth,*" and again, "*All things which the Father hath are mine.*" If he was not a falsifier when he uttered those words HE IS GOD!

Your last words spoken to me were, "Don't put my name on that ticket." And my reply was, "Not yet." O my brother, can you see the colored people sworn, swindled and put on the road back to paganism, by the false worships of the lodge, and not stand up for their deliverance! Are the reasons which have made you resist the great pressure brought to force you into the lodges, too weak to make you willing to help us rescue your weaker brethren, who are being sworn by thousands on thousands to obey the "signs, summons and tokens, given, handed or sent," by the minions of "Sovereign Commander" Albert Pike, whose Indians at Pea Ridge scalped the soldiers who fell fighting for you and for them? No, no! Ten thousand times no! I can feel your great, God-given heart beat, while I write these words; and it beats tears into and from my eyes!

No, you cannot, will not stand aloof while your brethren and mine, having escaped the slavery of their bodies, are now selling their souls to "the devil" who, your speech properly says, never "founded a church," or, I will add, freed a slave.

Thanking you for the pleasure I enjoyed in my call at your house, and for the pleasure and profound instruction which your speech has given me,

I am, honored sir,
Your ob't servant,
J. BLANCHARD.

JOSEPH COOK.

The second lecture in Chicago this season by this justly renowned champion of public morals and revealed religion, was given on Thursday evening last in Farwell Hall. The announcement that he would give a "prelude" on the American newspaper press was received with no small degree of interest, since his remarks at the Congregational Club, April 16th, had been received by the papers with no marked degree of cordiality, for they have too long been accustomed to pursue their own way without deserved rebuke for conniving at gross immoralities. Mr. Cook's fearless criticisms were like coals on a turtle's back. The Chicago daily press with hardly an exception writhe under the useful torture, and reply with slighting allusions, distorted telegrams, or open attack. In his prelude Mr. Cook gave due honor to the efforts of the press against entrenched iniquities. "It must be conceded," he said, "that there is nothing that even corrupt rings fear so much as an independent press, and this pitiless javelin has often been thrust through these evils. I suppose we owe to the courage, the shrewdness, the omnipresence of the reporters in New York city the overthrow of several rings there, especially the corrupt Tweed government by the New York *Times*. I might give a long list of the exposures of secret iniquity in this country by reporters. There is nothing that secret iniquity fears so much as a newspaper. It is a crown of honor to the sheets who are so feared. I may say further that it is one of the high merits of the American press, and peculiar to the journals of our country, that there is a union between it and the church, for the papers of no other country report sermons so much or so fully as do ours. This feature in our papers is, indeed, a wonder to foreign travelers when they take up a Monday morning's paper. I must add that it is to the honor of American papers that they are not all under the control of political parties, but the papers that are not so controlled or liable to be controlled can be counted on the fingers of the hand. The principle of independent journalism, if adopted, would tend to the purification of journalism in this country."

On Friday morning Secretary Stoddard and the office editor of the *Cynosure* called upon Mr. Cook at

his room in the Palmer House. They were warmly welcomed, Mr. Cook well remembering the interviews with Bro. Stoddard in Boston in 1880, before his journey of observation and instruetion around the world began.

The great lecturer is a man of remarkable appearance: some six feet tall, yet so robust and broad-shouldered, he appears of but ordinary size; and his immense head, finely proportioned to his frame, shows where lies the Samson-like power which has borne away the gates of many Gazas of scepticism, false philosophy and popular deception. His wonderful power of expression is marked not alone when he speaks, but by a large, quickly-rolling, pleasant blue eye which seems pressed upon by the mental energies within, to whose emotions it gives a ready response.

Referring to his former acquaintance with our reform, he said that he was thoroughly in accord with our views of the secret orders. He had made no extended public remarks upon the subject since he had not studied it with such care as to warrant the beginning of a public discussion. "We rely upon you," he said, "to furnish us the facts upon these orders, and confide in your judgment in the matter. I am unable to speak of them from personal experience, for I have never belonged to any such order, unless it be one of the temperance orders in an early day. I became thoroughly disgusted with the affair and withdrew. I never even belonged to any of the Greek societies which are so popular in many of our colleges." He inquired particularly of our conception of the object of these numerous secret orders and was much interested in the view of the lodge system from the standpoint of active opposition to it.

The Boston mob of March, 1880, was mentioned. "Ah!" said Mr. Cook, with peculiar and sonorous emphasis, "I read of it. Disgraceful! disgraceful to Boston! I felt humiliated—ashamed of such an occurrence. You must certainly come to Boston again and give us an opportunity of redeeming ourselves. Had I been lecturing in the city at that time I would certainly have given a prelude on that matter." He inquired about the character of the audience and when told of the interest and sympathy of Wendell Phillips and Charles Francis Adams said we must come again to Boston before that great man died. Mr. Phillips advice to retrain from any prosecution unless some capable lawyer like Ben Butler(!) could be employed. being mentioned, Mr. Cook remarked laughingly that one of the droll New England mots about Butler was

> "For of all sad words of tongue or pen,
> The saddest of all is surely *Ben!*"

And referring to the wonderful faculty Butler has exhibited since getting into the governor's chair of getting everybody by the ears, he said another hit was that "Benjamin's mess was twice as big as all the rest."

He believed that if he should put up a bulletin at the entrance of Tremont Temple announcing a prelude on Freemasonry he would neither have a mob or a vacant house. At one time last winter when he asked the professing Christians in his audience to rise, 2,000 were on their feet immediately. He repeated his remark that he would have spoken of the Boston mob and its animus had he been in the city when it occurred, when the timidity of the Boston press was mentioned, and said he, "If you come to Boston again and I am in the city you may rely on one friend at least." And with a warm grasp of the hand and a reiteration of his sympathy in our efforts he bade his visitors good morning.

—President Blanchard returned from Washington through New England and Saratoga on Friday evening last in good health and with unabated zeal and confidence in the efforts now being made to put forward the reform. General Secretary Stoddard also returned on the day before, and is preparing for an annual meeting of the National Christian Association which will be worth the while for every member of that body and friend of its work to attend.

—Bro. Hinman began a short journey through northern Illinois last week, during which he hopes to interest many friends of the reform in the Washington work.

A BEAUTIFUL EXTRACT.—One fountain there is whose vein throws up its silver drops among mankind—a fountain that will allay the thirst of millions, and will give to those who drink from it peace and joy. It is knowledge. The fountain of cultivation, which gives health to mankind, makes clear the vision, brings joy to his life, and breathes over his soul's destiny a deep repose.

A muddy stream, flowing into one clear and sparkling, for a time it rolls along by itself. A little further down they unite, and the whole is impure. So youth, untouched by sin, may for a short time keep its purity in foul company, but a little later and they mingle.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,
JONATHAN BLANCHARD,
OF ILLINOIS.

For Vice President,
JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

SOME OPINIONS ON THE WITHDRAWAL.

APPROVED.

The unselfish withdrawal of President Blanchard from the candidature for President of the United States on the American ticket is praiseworthy. Now, as he says, "Let us move heaven and earth."

This land should be "stumped" in favor of God Almighty (who is "in Christ), and Samuel C. Pomeroy as his chief magistrate. Let there be one country in this sin-cursed earth wherein eomplete Scriptural liberty shall be enjoyed, even from end to end and from side to side. Let us build on the "sure foundation," for "other foundation can no man lay than that is laid which is Jesus Christ." It should be understood by all that "righteousness (alone) exalteth a nation," and that "sin is a reproach (or a curse) to any people." A "campaign document" covering the vital principles and points at issue should be scattered throughout the length and breadth of our land by the million. Let us work and vote as we pray! Amen. T. F. DOLAN.

AN OPEN LETTER TO REV. JONATHAN BLANCHARD.

DEAR BROTHER:—I am impatient to congratulate you on your late masterly move in the nomination of Samuel C. Pomeroy, with his secured consent, as the candidate of the American Party for the next Presidency of the United States. During those twelve memorable years of his faithful service as U. S. Senator from Kansas, I occasionally corresponded with him, when he stood shoulder to shoulder with Wilson and Sumner, Norton and Chandler, a radical of the radicals, in valiant support of those great measures whereby slavery was overthrown, the Constitution maintained and amended, the rebellion conquered, the nation solidified, and the national credit assured. It is meet that a veteran with such antecedents, and such a record, and in full sympathy with all our principles, should be the chosen standard-bearer of the American party. The advocate and prompter of Seward and Lincoln, of Chase and Stanton, and with faculties so well preserved by temperance and the inherent vigor of constitution derived from a Puritan ancestry—who can be named so worthy to head the combined forces of temperance and anti-secrecy in the campaign upon which we are entering?

I thank you for the suggestive and most valuable article in the *Cynosure* of May 17th, with which you introduced him to its responsive readers and to the country at large. May you live to see it working effectively like living leaven throughout our broad land!

Enclosed is a small *present* contribution toward the purchase of Washington headquarters for the N. C. A., which our energetic agent, J. P. Stoddard, has so wisely secured. It must not fail of a speedy and complete deliverance from debt. The Washington Fund is as sure to succeed as was the Batavia Monument Fund for Morgan.

You will be grieved and mortified with me to hear that Massachusetts is furnishing a new demonstration of the prodigious power of the liquor interest which we antagonize in the American party—a demonstration that is calculated to incense and alarm all good citizens. The pro-license aldermen of Boston, finding that, by the last amendment of 1882 to the restrictive license law forbidding any dram-shop within 400 feet of a public school-house on the same street, eight or ten saloons in the vicinity of the Franklin school-house would be under the ban, have decreed the removal of that ancient school rather than shut up the saloons themselves and lessen the danger to our precious youth. At the same time the aldermen of Worcester, not to be outdone by Boston in pliant subjection to rum and lawlessness, notwithstanding the vigorous protest of leading citizens, vote a license to a German beer saloon on Lincoln Square within 200 feet of Summer Street school house, located on the same line, by the evasive quibble of an excuse that from Lincoln Square the street bends a little to the right and goes by another name of Lincoln. So, too, after having the applicants for licenses advertised according to law, and after granting a hearing to citizens and associations opposed to license, and then with unparalleled effrontery and to the astonishment of the rummies themselves issuing 197 licenses, and resolved that no more should be granted after the first of May according to law—three weeks later, when all the world supposes the matter is at rest for a year, they deliberately re-open the case in order to license a notable disappointed applicant who was rejected for cause, he acknowledging that he had sold on the Lord's day, and so forfeiting his license, but being warned said he would do so no more. Great is liquor! Great is Irish and German Democracy!

And Republicanism, as run by its bosses, raises no dam against the raging overflow. The need, therefore, of an American party that will antagonize both liquor and the lodge, the dark lantern and dynamite, is becoming more and more apparent. HENRY T. CHEEVER.

Worcester, May 22, 1883.

President Blanchard, who was nominated for President of the United States at the Galesburg Convention of the American Party two years ago, has now withdrawn his name from the canvas. Dr. Blanchard's withdrawal is in favor of Senator S. C. Pomeroy of Kansas. Mr. Pomeroy has a good record as a man, soldier, United States senator twelve years, and as a citizen of high moral sentiments and thorough integrity. Senator Pomeroy is a Christian man, he having united with the church at the age of eleven years. He is opposed to all secret societies, and with true and manly courage announces his conviction that there is no use for such institutions in a free country.—*Religious Telescope.*

LODGE POLITICS.

The lodge with its Pharisaical morality taints everything that it touches; and what is there in life which it does not touch? A sordid, mercenary spirit is the mainspring of its action in every thing. While it favors men who deal in back-pay grabs and become rich in the public service, it derides and hoots at every one who resigns office on account of principle. In a form of government which can only be maintained by a spirit of high disinterestedness and self-sacrifice on the part of its officers, the lodge fosters and encourages the most sordid spirit of self-seeking. Of all the men who have resigned or declined office during the last twenty years how many have met with political favor? Hardly one; while on the other hand men notoriously implicated in Credit Mobilier swindles, back-pay grabs, bank defalcations, Star-route frauds, etc., are held in honor.

Such is one of the results of lodge-supremacy in politics. It dishonors true men and honors the selfish and corrupt. This is the organic character of the institution; it could not do otherwise, any more than the crocodile could help to rend and devour while shedding tears. The very irresponsibility with which its secrecy invests its members, encourages them to do acts which men of integrity would abstain from with disgust. They will always go as far as the people will stand it, and what will not an unsuspecting people stand in the name of politics which it supposes to be honest?

Can the Republic be saved? This depends entirely upon the question whether the people have the moral power and the intelligence to wrest their political affairs from the grasp of the lodge, and turn over the management to men of sounder morality and of a higher order of sentiment. To suppose that such republican institutions as ours could exist for a long time under Masonic management, is tantamount to saying that the Christian church could be maintained by Mohammedan muftis and spinning dervishers. Show me a Freemason, and I will show you a man who is unworthy the confidence of a Christian people. AMERICAN.

COMMENCEMENT AT WHEATON.

Baccalaureate Sermon, Sabbath A. M. June 17.

Address, Society of Inquiry, by Rev. James Tompkins, Secretary of the Illinois Home Mission Society, Sabbath evening, June 17.

Commencement of the Preparatory School, Monday June 18, 2:30 P. M.

Annual Exhibition of Literary Union, Monday evening June 18.

Board of Trust meet Tuesday 10:30 A. M., June 19, in President's office.

Annual reunion of the Alumni Association Tuesday evening, June 19.

Commencement Exercises Wednesday, June 20th, 10:30 A. M.

Friends from abroad are cordially invited to attend all these exercises, and provision for the entertainment of all who notify Miss F. H. Hiatt will be gladly made.

CHAS. A. BLANCHARD, *Pres't.*

THE HOME.

IS IT SO?

(Job 5: 6.)

Doth trouble from the ground spring forth,
  Affliction from the dust,
Man live to flutter as the moth—
  No God in whom to trust?
Comes disappointment on the wind?
  Sickness by chance lay low?
Gives Death unto poor human kind
  By hap his cruel blow?
Is there no guiding Providence,
  No laws of good or ill;
None steering our frail bark from hence,
  But our uncertain will?
If there's no God who guides my days,
  If I by luck do live,
Why should I follow virtue's ways.
  And o'er my failings grieve?
I'll up, I'll fly on pleasure's wings
  'Till life's short day is past;
No more I'll mind if conscience stings—
  For I'll but die at last.

Oh, no! there is a God who reigns,
  Who steers our bark so frail,
Appoints our cares, our joys, our pains,
  And hears us through life's gale.

Should we then mourn, if in our path
  Some disappointments lie?
God sends them, and he ever hath
  In love our faith to try.
Then let us look to him for strength
  Now in our time of need;
He is our Help, and will at length
  To his own presence lead.

—*Selected.*

MRS. THOMPSON'S VISITORS.

When thou dost thine alms do not sound a triumph before thee.—Matt. 6: 2.

"Please ma'am, don't you want to buy some matches? ' said a sweet voice.

The lady addressed gazed for a moment upon two little girls standing upon her front porch. They could not have been more than six or eight years of age—such wee things out in the cold November winds —the eldest carrying a packet under her arm, and the younger a purse clutched tightly in her little chubby hands.

"No, we have plenty of matches," said the lady kindly.

"Yes, ma'am," was the meek reply, and the the two little girls had turned down the steps.

How cold they looked, so scantily dressed; and then, their manners, how different from the scores of peddlers which tramped the streets almost daily. Mrs. Thompson could not shut the door.

"Little girls," said she.

"Yes, ma'am," said a quivering voice, as the little girls turned back. Mrs. Thompson saw that the sweet blue eyes of the younger one were filled with tears.

"Aren't you cold?"

"Yes, ma'am."

"Come in then, and get warm. I want to talk with you."

The little girls came forward, and Mrs. Thompson led them into the nice, warm dining-room.

"Now let me take off your things," said the lady, and you shall eat your supper while I have a chat with you. Tea is just ready."

"Please, ma'am, we are not beggars," said the eldest one, her pale cheeks flushing.

"Of course you are not," said Mrs. Thompson quickly. "You are my visitors."

The little girls looked shyly at each other and then dropped their heads with a pleasant smile, and permitted to have their hoods and shawls removed.

"Now," said Mrs. Thompson, after the tea had been finished to the satisfaction of all. "I am going to make you a little present to take home to your mamma. My friends often make me presents, and if I can, sometimes I return them; but as many of my friends are very wealthy, very often I can do no more than say 'thank you.' I like to get presents very much, don't you?"

"Once we did, before papa died, but no one makes us presents now," said the elder little girl.

"Well, I am going to, and I love to have visitors, too, very much—and best of all little girl visitors—and so now that I have become acquainted with you, I shall expect you to come and see me often. Indeed I shall be very much hurt if you do not."

"O, we will come!" said the elder one. "I think it is nice to have such a sweet place to come visiting, don't you Gertie?"

The little one nodded her head, and then Mrs. Thompson, with gentle fingers, again robed the little girls, saying: "You may bring the basket back the next time you come and see me."

"Yes, ma'am, they replied in chorus, clutching hold of each other's hands, as they started down off from the porch.

Mrs. Thompson watched them until they turned a corner, and then she went into the house, wondering if she should ever see them again.

But scarcely a week had passed before they came to restore the basket, and after that they became frequent visitors, always meeting with a kind reception.

At last a holiday arrived, and again Mrs. Thompson found them upon the front porch.

"Please, ma'am, said the smaller one, the bright smile breaking out all over her face, "we have come to spend all the day with you."

"Yes, we don't have any matches to sell to-day, said the other.

"I am so glad," said Mrs. Thompson. "Come right in and take off your things;" and taking each by the hand she led them into the parlor full of grown-up ladies.

The little girls hung back, the elder one saying: "Please, ma'am, we didn't know that you had other company."

"O that's no difference," smiled Mrs. Thompson. "Ladies, let me make you acquainted with my two little friends, Nellie and Gertie Harrington."

The ladies smiled and nodded, though some could not conceal their surprise, and Mrs. Thompson, to put the little ones more at their ease, seated them on a sofa with a beautiful book of prints to engage their attention.

They seemed very well contented until they had looked the book through, then Nellie said, "Please, Mrs. Thompson, if you will get our things, we'll be going now."

"Indeed! I guess you will not go without your dinner," said Mrs. Thompson, "after the table is set for you and everything."

The little ones half-smiled, half-blushed, then walked out with their hostess and occupied a position at her right and left.

After the meal, and the ladies were walking back into the parlor, the little one pulled her sister's dress, whispering: "What did you do with it, Nellie?"

"Slipped it back of the lounge," blushed Nellie. "Please, Mrs. Thompson, we brought you a present, but hated to give it to you before all the ladies. If you wait a moment out here I'll go and get it."

Mrs. Thompson took a small packet from the little girl's hand as she returned from the parlor, and very carefully undid the wrappings.

"This for me?" asked the lady, as a beautiful picture came to light.

"Yes; our present to you," smiled Gertie.

"Where did you get it?" asked Mrs. Thompson.

"Mamma drew the picture, and Gertie and I made the frame out of acorn cups; mamma taught us. Do you like it?"

"Like it!" exclaimed Mrs. Thompson, and abruptly turned to her visitors, saying: "Just see what a lovely present my two little friends have brought me; a beautiful pencil sketch by their mother. Is it not beautiful!"

"It took a long time to draw it," said Nellie. "It is mamma's childhood home. There is an old mill close by—grandpapa owned it; and that old building with the ivy clinging to it, was where they went to church."

"I shall prize it very much," said Mrs. Thompson, hanging the picture between two costly chromos, and she would not let the little girls go home until the last lady had gone, and then, just as the street lamps were being lighted, she put on her cloak and hat, and taking each girl by the hand, said: "It's now time for me to visit you. I am going home with you to spend the evening."

The little ones were delighted; keeping up a half skip and jump by her side, now and then pressing her hand lovingly with their tiny fingers.

Mrs. Thompson went into the one neat room, and to the children's introduction to the pale little woman sitting sewing by the window she went straight up to her and throwing an arm around her neck left a kiss upon her cheek, then laughingly throwing off her things, she took up a piece of sewing from the table and seating herself, her fingers flew as swiftly as Mrs. Harrington's, as she kept up a gay chat all the while.

After that Mrs. Thompson visited the poor widow many times, and the latter in return came to love to visit the kind lady as well as did her little girls.

At one time two years later, in conversation with a good clergyman, the widow said: "O, the children do not sell matches any more, but go to school, and it all came through Mrs. Thompson, sir; in fact everything we have almost," and the widow paused a moment to gaze admiringly upon her bright carpet, the snowy curtains, the flowers and bird in the windows, then continued: "I never saw such a woman. Somehow she has a way of doing things that you don't know it until after it is done, and I do not believe she ever breathes a word about what she does."

"No, I guess not," said the preacher, "for I have been her pastor for a number of years and she is my wife's most intimate friend, yet have I never heard from her lips an account of one good action.

"Mrs. Thompson is a lady who does not sound a trumpet before her in doing her alms, therefore will she be rewarded openly by her Father in heaven. 'Blessed are they who know their Master's will and do it."—*Presbyterian Witness.*

"MISSING."

A correspondent of the *Congregationalist* of April 12th,—presumably the Rev. Edward Abbott,—makes a startling contribution to the "social question" of the times. A person passing along one of our best streets caught sight of a hand thrust through a broken pane of glass in the upper story of a handsome house, and fluttering a piece of paper which presently fell at his feet. He found scrawled upon it a frantic appeal for instant rescue. Proceeding with the police to examine the premises, he found no less than three terror-stricken girls imprisoned in the cellar. One of them had dropped the paper into the street.

She had been passing the house when a well-dressed woman came out in great haste, saying that her daughter was suddenly taken ill and begging the young lady in mercy's name to go for the doctor, meanwhile asking her to step inside while she got his address. As she entered, the door was closed by a spring behind her, and she realized that she was a prisoner,—for what vile and awful purposes it was easy to conjecture. She had instantly bethought herself of the forlorn hope of arresting the attention of some one in the street, and had succeeded. A fact like this, both for its startling character and for what lies back of it in our social condition, ought to be spread before all the families of the land.—*Christian Intelligencer.*

HOUSEKEEPING HINTS.

TO MEND CARPETS.—When worn into holes or thin places, cut pieces to match; make a flour paste; cover the patches (under side) with paste; lay them carefully on the holes and press down with both hands. When dry you will hardly know where there was a hole in the carpet.

A DISH WASHER.—Tie wrapping thread or tidy cotton around a small round stick until you judge there is enough. The thread should hang down about three inches. This makes a very nice instrument for dish washing, as the mop is soft, and you can use boiling water.

HOUSEKEEPERS will find a bottle of ammonia one of the most useful articles about the house—it is so good to brighten up old garments, by dropping a very little into soft water and giving them a sponging, and it cannot be surpassed for taking spots off the kitchen carpet.

TO SWEETEN SALT PORK.—Cut as many slices as will be required for breakfast the evening previous, and soak till morning in sweet milk and water; then rinse till the water is clear, and fry. The pork will be found very nearly as good as fresh pork.

GET a blank-book or old account-book, and paste in neatly all the useful recipes and wise sayings you are continually finding now-a-days, and wishing they could be remembered, and you will soon have a book worth reading.

TO DESTROY NIGHT-FLYING INSECTS.—A simple apparatus for getting rid of cock-chafers and other nocturnal insects, has been devised by M. Vittellier, of Nantes, and is figured in *La Nature.* It depends on the attraction of light for these insects, and consists of a lamp placed at the top of a movable frame, and having four square-shaped narrowing cases, with metallic reflecting surfaces in the interior, placed round it. The insects fly into these, and strike against a pane of glass, at the bottom of which is a funnel-shaped aperture leading to a bag hung below; and into this they fall in great numbers.

ANTISEPTIC USE OF BORAX.—In relation to the recommendations which have been made of employing borax as an antiseptic, Dr. Atkins states that for eight years past he has treated all cases of erysipelas by means of a solution of borax in glycerine (one drachm to the ounce), well rubbed into the skin, and applied on linen. In every case it has seemed to cut short the disease promptly, the characteristic appearances beginning to fade in a few hours. Sometimes tincture of iron was given internally, sometimes not. Dr. Atkins has also frequently used borax ointment in the treatment of suppurating sores, the results of cuts, burns, bruises, etc. The strength of the ointment is immaterial, so long as there is plenty of borax in it. In these cases the suppuration is usually checked at once, the redness rapidly paling away. In minor cases it seems quite equal to carbolic acid.

A wealthy clergyman, from a neighboring State assured me that he had spent eight years and thirty thousand dollars in seeking a cure for his dyspepsia. He had traveled everywhere, and consulted all sorts of doctors. I am afraid he will never forgive me for telling him that six months' hard work would make a well man of him.—*Dio Lewis.*

OUR BOYS AND GIRLS.

LIVES OF CELEBRATED WOMEN.

ELIZABETH FRY.

Not quite a hundred years ago, a young lady at Earlham Hall, Norwich, England, wrote in her diary, "I am like a ship at sea without a pilot." She was mistaken; there was a pilot very near her—one that loved her, one that was preparing her for a great work in the world, but she knew it not.

Many a wanderer in this sin-stricken world feels as if he were helpless and alone, and, probably, useless, while all the time the Saviour is whispering in his ear, "Lo, I am with you alway." "He is a chosen vessel unto me to bear my name before the Gentiles." Thus it was with Elizabeth Gurney; but she did not know the voice, and did not wish to hear it, until some years afterward, when she knew the meaning of the expression, "My sheep hear my voice, and I know them, and they follow me."

She was born at Norwich, May 1780. Her father and mother belonged to the denomination which we call "Friends." Her father was a man of wealth, and was engaged in the business of banking. But it was to her mother, doubtless, that we are indebted, next to the grace of God, for Elizabeth's noble character.

Of that mother she years after wrote, "I loved my mother dearly. I used to be in constant fear that she would die. Often in my little bed at night this would make me weep. I would go softly and watch her breathing to convince myself that she was alive. We had a dear, good, wise mother, who wished nothing so much as that we might know the love and mercy of God in Christ, and the blessedness of his service." But that dear mother was soon taken from her; but not before her image was deeply impressed upon her heart; but no longer had the brothers and sisters at Earlham Hall the godly example, of their defoted mother, and the Bible was not read so frequently, nor with as serious a manner, as in the days gone by.

But by-and-by Elizabeth discovered that what the prophet wrote was true: "The heart is deceitful above all things, and desperately wicked;" but how to get a new heart she did not know.

At length, Wm. Savery, a Friend from America, came to preach in the meeting-house at Norwich. He told of a Saviour who wanted to be recieved into the heart—a Saviour that could cleanse it from sin, as well as save from sin's penalty, and she was enabled at least to desire that Saviour to come in and dwell with her, and great was her joy for many weeks in the experience of what she thought was the Saviour's love. But she was now a young lady, and it was thought proper that she should go up to London and be initiated into the ways of the fashionable world. But in these ways she found no enjoyment; deep down in her heart she was desiring something better. So she returned, and commenced a school for the poor in the neighborhood of her home, visiting the sick and supplying their wants—it was a preparation for the greater work she is soon to undertake in London. Soon after, she not only desired the Savior, but rejoiced in him as hers, and after this she became the joy of the home circle as well as the whole neighborhood.

But the poor of Norwich and the school children which she had gathered were soon to be visited with deep sorrow—it was whispered around that Miss Elizabeth Gurney was about to leave Earlham Hall and live in London, and what could they do without her? But God in his providence had a work for her there. Accordingly, Joseph Fry, a wealthy banker, came and carried her away. Miss Elizabeth Gurney became Mrs. Fry, the name by which she is best known. Soon the poor found her in her new home, soon she found the poor in the lanes and the alleys, and, finally, in the asylums and prison houses, and, no doubt, many said of her, "The blessing of him that was ready to perish came upon her, and she caused the widow's heart to sing for joy."

In the year 1813, some of the members of the Society of Friends went to Newgate to visit certain persons there under sentence of death, and found the prison in a horrible condition. "There were in the prison four hundred women, old and young, with many little children, all crowded into four rooms. They were clothed in rags, with not a comfort apparently—no bedding, not even a pillow, only boards raised from the floor. There they lived day and night, ate, cooked, washed and slept, with no employment, nothing to read, spending the time in swearing and fighting, or clambering at the iron bars, begging from visitors and spending the money for liquor at a shop kept in the prison for their use." Mrs. Fry was appealed to, and soon visited this sad scene and dared alone to enter and counsel with the lost in the rooms. By-and-by she proposed to teach them to read and write and work, so that when their terms of imprisonment should expire, they might become respectable servants at least. But at that period she had few sympathizers. Her best friends would say to her, "Dear Mrs. Fry, what a wild plan you have got in your head. Do you suppose that women who have broken the laws of the land will obey you? If you give them work they will steal it or tear it up. No, indeed, there is not the least hope for such degraded mortals." But they did not understand the power of love as Mrs. Fry did, and so she persevered, and wonderful was her success. These poor depraved women could be reached by the gospel of love, and it began to be the talk, not only of London, but of the kingdom, and one day, while Mrs. Fry was reading the Scriptures according to her custom, Sir William Curtis, Lord Mayor of London, and four Aldermen and the Sheriffs, stepped into the room. Mrs. Fry stopped reading for a moment, and was requested to go on as usual. After reading the prisoners began their work, sewing or knitting, as the case might be. Their neat appearance, obedient manners and happy faces, so different from what these gentlemen had been accustomed to see, perfectly astonished them. The old beer-shop by this time had been quite broken up, and a respectable notion and grocery store had taken its place.

The reading of the word of God was greatly blessed to these prisoners, and many were converted to God by it. In the meantime, Mrs. Fry was receiving letters, not only from different places in Britain, but also from India and Russia, concerning the mode of her work, that it might be put in practice in their prisons. Indeed, princes from the Continent visited her duirng the hours devoted to her work in prison to learn the secret of her wonderful success, and, no doubt, wonderful results followed her work as respects the treatment of prisoners all over the world. Indeed, Mrs. Fry became a power, not only in England, but throughout the civilized world, and when King Kamehameha, of the Sandwich Islands, wanted to have intoxicating drinks prevented from being exported to his dominions, he wrote to her to secure it. And when after a few years she visited various countries on the Continent, kings and nobles vied with each other in an effort to do her honor, and when the King of Prussia visited England, he did himself the honor of visiting her at her own home, and dining with her and her family, and was introduced to her seven daughters and daughters-in-law, her seven sons and her twenty-five grandchildren. And here it is proper to say that she did not neglect the training of her own children for the public work to which she devoted herself. Nor was this all her work. She took quite an interest in the coast guard service, and finally succeeded in introducing libraries into all the stations, six hundred and twenty-three in all, at a cost of $7,500. Then she turned her attention to putting good reading matter on board the vessels which sailed from Falmouth harbor, a work of great value, and which the American Tract Society largely carries on, as far as New York Harbor is concerned. She was far in advance of the majority of professed Christians, also, in her ideas of toleration. Strange as it may appear at that period, and in the years preceding, some of the clearest-headed men could not distinguish between encouraging a religion which they considered false and tolerating it, and because it was not their duty to encourage it, they supposed it was their duty to oppose its toleration, hence the persecution of the Lutherans in Germany and the Baptists in Denmark. And she was successful in aiding both these denominations in their trouble. It was not, however, the actual work which she herself accomplished, so much as the example she gave to the world of how the poor and depraved classes might be helped, which is now largely followed wherever Christianity controls the people, which is now bearing fruit, and will continue to bear fruit until time shall be no longer. Her life shows what noble deeds a woman may accomplish when her heart is filled with a love for Christ and her spirit imbued with the principles of the gospel. But time hastened on, and Mrs. Fry reached her 66th year, and the messenger came October 13, 1845, to take her home "to see the King in his beauty," and to experience the meaning of the text, "Blessed are the dead who die in the Lord. Yea, saith the Spirit, they shall rest from their labors, and their works do follow them."—*Christian Press.*

SOME "KNOWS" OF THE BIBLE.

JETHRO—I *know* that the Lord is greater than all Gods. Ex. 18: 11.

MICAH—I *know* that the Lord will do me good. Judg. 17: 13.

JOB—I *know* that my Redeemer liveth. Job 19: 25.

DAVID—I *know* that the Lord saveth his anointed. Psa. 20: 6.

I *know* that thy judgments are right. Psa. 119: 75.

I *know* that the Lord is great. Psa. 135: 5.

I *know* that the Lord will maintain the cause of the afflicted, etc. Psa. 140: 12.

SOLOMON—I *know* that it shall be well with them that fear God. Ecc. 8: 12.

JONAH—I *knew* he was a gracious God. Jonah 4: 2.

ONE WHO WAS BORN BLIND—I *know* that, whereas I was blind, now I can see. John 9: 25.

PAUL—I *know* whom I have believed. 2 Tim. 1: 12.

I *know* that in me dwelleth no good thing. Rom. 7: 18.

I *know* nothing by myself. 1 Cor. 4: 4.

JOHN—We *know* that we have passed from death unto life. 1 John 3: 14.

We *know* that he abideth in us by the Spirit that he hath given us. 1 John 3: 24. J. D. G.

A LITTLE boy between four and five years old was one day reading to his mother in the "New Testament," and when he came to these words, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head," his eyes filled with tears, his tender breast heaved, and at last he sobbed aloud. His mother inquired what was the matter, but for some time he could not speak. At length he said: "I am sure, mamma, if I had been there, I would have given him my pillows."

ONE BOY'S VIEW OF THE SUNDAY QUESTION.—A boy of thirteen came to this city to seek his livelihood. The first opportunity that offered was a position in a drug store. For a few days everything seemed satisfactory, but after a few weeks experience, he exclaimed earnestly: "I can't stay in that place. I am willing to work all day, to work nights, and to work hard; but to work Sundays, that's what I won't do. If people only came in to buy medicine, that would be one thing; but to stay there to sell perfumery, and soda water and mineral water, things they don't need at all! I never felt so mean in my life."

It was only by a strong effort that the brave little fellow kept back the tears as he felt that his moral nature had received a shock and his sense of right had been outraged.

TEMPERANCE.

Has any of our high licensed Christians ever seen a saloon respectable enough to make it a desirable place for their sons to pass their evenings in?—*National American.*

The dining cars of the Northwestern Railroad have conspicuously written across their bills of fare, "No orders from the wine list filled while passing through Iowa." And yet they say "prohibition don't prohibit!"

The superintendent of the Galena division of the Chicago & Northwestern road has issued an order announcing that all train men found drinking in saloons, or frequenting them, will be discharged forthwith. The road is determined to employ none but sober men.

The Michigan Legislature has added to their school law a section requiring physiology and hygiene to be taught in the schools, with special reference to the influence of alcoholic drinks, stimulants, and narcotics generally upon the human system, and requiring that after 9 mo., 1884, teachers must pass examination in physiology and hygiene with reference to the same thing. A similar act is in force in Vermont. These results have been produced throught the influence of Mary A. Hunt, of Boston.

A Detroit liquor firm sent recently to Whitall, Tatum & Co., glass manufacturers of Millville, N. J., an order for one gross of bottles for the purpose of putting up samples of liquor for their traveling agents. The Philapelphia house sent the following reply:

PHILADELPHIA, March 20, 1883.

R. BRAND & Co., Toledo, O., Respected Friends:—We are in receipt of your favor of 16th. We cannot fill your order for one gross bottles, as we are opposed to supplying the liquor trade with our goods.

Respectfully,

WHITALL, TATUM & Co.

This is just what might be expected of the consistent temperance men who compose the firm, and is only a sample of what has been their position for a long time past. —*Union Signal.*

"I SEE IT!"

In a certain city, a laboring man leaving a saloon saw a costly carriage and pair standing in front, occupied by two ladies elegantly attired, conversing with the proprietor. As it rolled away he said to the dealer: "Whose establishment is that?" "It is mine," replied the dealer, complacently. "It cost $5,000; my wife and daughter cannot do without it." The mechanic bowed his head a moment in deep thought, and looked sad; with the energy of a man suddenly aroused by some startling flash, he said:

"I see it! I see it!"

"See what?" queried the dealer.

"See where for years my wages have gone. I helped pay for that carriage, for those horses and gold mounted harness, for the silks and laces and jewelry for your family. The money I earned, that should have given my wife and children a home of our own, and good clothing, I have spent at your bar. My wages and those of others like me have supported you and your family in luxury. Hereafter my wife and children shall have the benefit of my wages, and by the help of God I will never spend another dime for drink. I see the mistake and cure for it."

Who else will "see it" and work for themselves and their loved ones, instead of toiling to buy silks for rumseller's wives and carriages for rumseller's families?—*Sel.*

THE ROLL OF SHAME.

The following table shows the ratio of saloons to population in the various States:

States	Population.	Drinking Saloons.	One Saloon to
Alabama	1,262,505	2,076	608
Arkansas	802,525	1,437	554
California	864,694	8,558	99
Colorado	194,327	2,534	76
Connecticut	622,700	2,632	235
Delaware	146,608	639	252
Florida	269,493	487	653
Georgia	1,542,180	2,517	612
Illinois	3,077,871	11,524	267
Indiana	1,978,301	5,199	380
Iowa	1,624,615	4,313	317
Kansas	996,096	1,132	897
Kentucky	1,648,690	3,760	438
Louisiana	648,936	4,587	200
Maine	648,936	820	791
Maryland	934,943	4,536	206
Massachusetts	1,783,085	7,279	245
Michigan	1,636,937	4,537	350
Minnesota	780,773	2,510	311
Mississippi	1,131,597	1,729	654
Missouri	2,168,380	6,480	337
Nebraska	452,402	926	487
New Hampshire	346,991	922	376
New Jersey	1,131,116	6,325	179
Nevada	62,266	955	65
New York	5,082,871	26,446	192
North Carolina	1,399,750	1,975	708
Ohio	3,198,062	14,336	225
Oregon	174,768	1,025	170
Pennsylvania	4,282,891	16,292	263
Rhode Island	276,531	1,397	296
South Carolina	995,577	1,085	900
Tennessee	1,542,359	2,956	522
Texas	1,591,740	1,900	549
Vermont	342,286	400	812
Virginia	1,512,565	2,057	698
West Virginia	618,457	757	817
Wisconsin	1,315,497	4,986	304

REFORM NEWS.

[*Continued from fifth page.*]

however, and instead of making friends he lost some who would have been friends indeed. It is reported that his name has gone into the lodge for the degrees. I am watching, and when I am convinced of the truth will let you know. The Quakers next time.

"Instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honour be not thou united: for in their anger they slew a man."—Gen. 49: 6, 7. E. MATHEWS.

AN ENCOURAGING REVIEW.

ALBION, Ind., May 21, 1883.

DEAR CYNOSURE:—During a long interval I have not encumbered your pages, but under the circumstances I think I ought to knock for admission. *Albion lodge*, A. F. and A. M.., No. 97, is no more. The old canvass, hoodwink, cable-tow, drawers, slippers, gavel, square, compass and Bible, *et cetera*, are packed in a private room. An elder in the Presbyterian church, I believe, was in at the death. As the remains lay upon the sidewalk the funeral discourse was brief and dolefully repeated in an answer to the frequent inquiry of the gawkish and ignorant cowan as he passed, "What is this?" "*It's Cook's work. All Cook's doings.*"

I take it is but a repetition of the history of the lodge system; it never has and never can continue to live and grow in the light of discussion, as soon as it is thoroughly stirred the order becomes too pungent even for those who are accustomed to such deviltry.

I will now I suppose be expected to devote more time to the living branch, viz., Odd-fellowship. Last year they of the North Star, No. 380, had been telling me that they were flourishing in a high degree, that they had sixty members, and that they had "initiated as high as five in one night." To ascertain the truth I sent a man to the secretary (a member of the Presbyterian church) to obtain the Grand Lodge report for 1881. He reported back they had none in the lodge. I then called on a member who makes no profession of religion. He went up into the lodge room and brought me a copy, from which I learned the following facts. Instead of sixty they had twenty-three members; instead of initiating five in one night, it was only one in the whole year; had expelled one, reinstated one, dismissed one by card and suspended twelve.

They farther boasted that their benevolent work far exceeded any previous year from the same official source. I found that their income for that year in Indiana was $154,746.29. Out of this they paid for the orphans $467.74, making 3-10 of one per cent of their income and about $3,000 for the care of widows. Of the 588 lodges in the State, 501 paid nothing for either the widows or orphans. Surely if that year is in excess of all former ones it does not present a glowing picture of the past. At that same meeting of G. L. they decided that a blind man cannot become a member, and that a lodge is not required to hire a nurse for a sick brother unless the by-laws so specify, and their committee reported not to allow the $15 on the decease of a brother's wife. At the same meeting they reversed the decision of Sullivan lodge (which had expelled a member for keeping a saloon) and had restored him to membership. They declared farther that a subordinate lodge has no power to make a by-law defining what is an offense against Odd-fellowship, and farther decided that there is no law to punish a member for drinking or selling intoxicating liquors or visiting places where it is sold. So much for their progress in good works.

I will mention the numerical progress. Seven years ago when I commenced public work, I find that in Indiana the Masons numbered 31,000, and on the first day of last month according to the *Masonic Advocate* there are 23,700. The Odd-fellows then were 28,000, now a few over 24,000. I have often thought that if they would fix up one good straight plausable lie and stick to it and all tell it alike it would be better than the way they do.

Respectfully, S. L. COOK.

—Joseph Cook said recently, in Boston: "In Italy now there are 138 organized churches, besides assemblies where service is conducted in English, French, and German. There are among the Waldenses 15,000 communicants, and 8,000 to 10 000 more in the Italian Protestant churches. In France there are more than half a million Protestants, with a thousand Protestant pastors, more than 1,200 Protestant schools, and thirty Protestant religious journals. In Switzerland Romanism had once all, and now has only two-fifths of the population. In Bavaria the Protestants number nearly a third of the population. In Belgium alone does Romanism show vigor."

THE CHURCHES.

—The annual examination at Wheaton Theological Seminary begins on Wednesday, May 30th, in the theological rooms in Wheaton College. The concluding exercises of the year take place on Friday following.

—Last Wednesday evening the Swedish Methodists of this city held a jubilee service in commemoration of the thirtieth anniversary of the organization of the first church here of the kind.

—The general church meetings now being held or but lately adjourned are the Presbyterian General Assembly and the Baptist general meetings at Saratoga, the Synod of the Reformed Presbyterians (Covenanters) at Allegheny, the United Presbyterian General Assembly at Pittsburgh, the General Synod Reformed Presbyterians (voters) at Philadelphia, the Southern Presbyterian General Assembly at Lexington, Ky., General Council of the Reformed Episcopalians at Baltimore, the General Council Lutheran Ministerium at Norristown, Pa., the Dunkers at Bismarck Grove, Kans., another general meeting of Lutherans at Springfield, Ohio, the Cumberland Presbyterian General Assembly at Nashville, Tenn., and the Y. M. C. A. International Convention at Milwaukee.

—The Synod of the Reformed Presbyterian church (Covenanters) of North America met in Allegheny City May 23d. The attendance of ministers and elders was very large. The synod was constituted with prayer by the retiring Moderator, the Rev. Dr. David Gregg, of New York City, after which the Rev. D. S. Faris was, by acclamation, elected to succeed him. An interesting report was read of foreign mission work in Syria, showing largely increased membership, healthy progress in school work, etc. Dr. A. M. Milligan, of Pittsburgh, read a paper on "Systematic Benificence."

—The twenty-fifth annual General Assembly of the United Presbyterian church of North America was formally opened in the Third church, Pittsburgh, Wednesday evening, with a sermon by the Rev. Dr. Paul, Concord, Ohio, the retiring Moderator. The roll-call followed, and nearly every delegate of the 258 responded to their names. The next day the Assembly organized by electing Rev. Dr. W. H. McMillen, of Allegheny City, Moderator. His opponent was Dr. J. G. Carson, of Xenia, Ohio, the vote being 139 to 70. Dr. Carson is at the head of the movement in opposition to instrumental music.

—On Wednesday last the Baptist Bible Convention in Saratoga, N. Y., adopted resolutions recommending that all Baptist Bible work in foreign lands be done through the Missionary Union at Boston, and all the Bible work of this country be done through the Publication Society of Philadelphia, and also providing that the American and Foreign Bible Society nominate three members to the Board of Publication, and that the society hand over its effects and go out of existence. Only thirty-six voted against the resolutions, while 387 voted for them. The former next day withdrew their opposition and made the result unanimous.

—Before the meeting of the U. P. General Assembly a meeting for prayer was held in the Third U. P. church, Pittsburgh, led by Dr. David A. Wallace, late of Wooster, O., "Our need of the Holy Ghost" being the all-important theme. The instrumental music question will again appear in this Assembly.

—In the United Presbyterian General Assembly on Friday the Rev. W. S. Pressly, of South Carolina, delegate from the Associate Reformed church of the South, addressed the assembly, expressing a kindly feeling and hoping the differences between the two would soon be settled. He also congratulated the assembly on the success of the quarter centennial fund, and spoke of the good it would do. The Moderator responded briefly, hoping the time was not far distant when all differences would be wiped out. The committee appointed to correspond with other denominations in relation to the desecration of the Sabbath, reported a resolution protesting against the profanation of the Sabbath, and offering to co-operate with the civil authorities to secure quiet on that day.

—In the Reformed Presbyterian Synod there was on Friday a general discussion on national reform, and a number of ministers made short and eloquent addresses in its favor. One minister thought the principle of God in the Constitution was the only principle that would save the Republican party from disaster. Another said, for fifty-two years of his ministerial life he had given the matter his constant attention, and to-day was satisfied that the Constitution of the United States is a millstone which is dragging the world down into the depths of degradation. It was decided that the present laborers in the reform movement be continued, and three others be appointed at once. The character of the wine to be used on the communion table was discussed, and the drift of the discussion was strongly in favor of the pure and unadulterated juice of the vine.

—The Mennonites in this country now number 410 churches or organizations, 250 ministers, and about 50,000 communicants.

—The Rev. J. H. Brookes, D. D., has just finished the twenty-fifth year of his pastorate in St. Louis, having been called to the Second Presbyterian church, Feb. 18th, 1858, and from that to the Walnut street church, July 8th, 1864. During this time Dr. Brookes has never passed a communion service without some additions, the whole number being 2,143. His church now has two missionaries abroad, and has sent out twenty-four young men to preach.

—As examples of Christian liberality among Chinese converts, an English paper mentions two men who gave $10 each last year to a preaching fund out of an annual income of between $70 and $80. Another gave $6 out of $48 a year. A third gave $7 out of $54; two others, $5 each out of $60, and one $6 out of $36.

—In Turkey, where a few years ago men yoked their wives with oxen, the curriculum in some of the colleges for the education of females compares favorably with similar institutions in America. One of the girls who graduated from Harpoot Seminary is at present engaged upon making a concordance of the Bible in modern Armenian.

—Bishop Riley, Episcopal bishop of Mexico, has never received any salary, and has given about $150,000 during the past ten or twelve years to the Christian work under his care. He has exhausted his private fortune. These facts are now made known by the report of a special committee representing the Committee on Foreign Missions of the Episcopal church and the House of Bishops.

—Six young men, Presbyterians, went to Manitoba to work on a railroad. The contractor ordered them to work on the Sabbath, and they refused. They were dismissed, and brought suit for damages. The court gave them damages, and the Chief Justice of Manitoba said he "was bound to tell them that they were not bound to work. Some people were more strict than others in the observance of the Sabbath. Presbyterians were particularly strict, and these men were Presbyterians. They had a right to be strict; the law gave them that right."

—The latest statistics of the Salvation Army published in connection with preceedings of annual meeting recently held in London are quite imposing. The Army now, it was stated, numbered 491 corps, with 1,500,000 members, whilst the income amounted to £121,000. The rental expenses were £21,000, and the value of the property acquired £150,800, but the mortgages amount to £54,000.

—Mr. Spurgeon says of the Salvation Army proceedings: "It is time that somebody spoke, now that the attempt is made to make men religious by turning all religion into a game of soldiers. Because they would not hinder anything that promised well, Christian men have borne with much that grieved them, but there is a point beyond which long-suffering charity cannot go. That point is nearly reached; even the men ultra-tolerant must feel that hope has been disappointed, and fear now takes its place."

—It is said that Dr. Gladden is frequently asked whether the "Christian League of Connecticut" is a real organization. At the recent meeting of Central Ohio Conference, in replying to a question thrown into the midst of an animated debate on Christian leagues, he incidently remarked that the articles in the *Century* referred to the "Connecticut that is above, the mother of us all." He did not, however, intend to intimate that the new Connecticut will not descend to earth till she can have the company of a New Jerusalem, for he emphatically affirmed his belief that there would very soon be in many towns and cities thoroughly organized societies for co-operation in local Christian work.

—What is known as the McAll Mission in France, which was recently consolidated with the evangelistic work of M. Saillens in Southern France, has now passed under the care of an organized society composed of eight members, of whom four are French, one English, one Scotch and two Americans. The latter are Rev. W. W. Newell and Rev. Dr. A. F. Beard, the new pastor of the American chapel in Paris. Marseilles and Paris will hereafter be the centers of the mission work, which will be under one administration. There are at present, 32 stations in Paris and its environs, and 48 in other large cities and towns of France, chiefly in the center and south. The expense for 1882, in the field covered by the now united work, was upwards of $60,000—the best investment of the year by the Republic.

—The Gaboon mission in West Africa has been one of the most prosperous stations among the heathen of the Dark Continent. From the church at Benita, which is within the bounds of this mission, two independent churches went out some time ago, and a third is now going out. The total membership of these three churches is about 300, the members being all persons who formerly were heathens.

—The missionaries in the Sandwich Islands having Christianized nearly all the old inhabitants, are now turning their attention to the Chinese, who have settled there in large numbers. They find the Celestials willing scholars, although, like many of their cousins who have made their homes in this city, they are willing to be taught religion principally that they may learn the English language.

—The great religious event in London is the periodical return of the "anniversaries." The term "May Meetings" has become a misnomer. In the current year they extend from April 11 to June 20. There is no diminution in number or in range of topics. The list swells to 132, and includes almost every possible form of benevolent reformatory, educational, and Christian work. Foreign and domestic missions, colleges and universities, Sunday-schools and ragged-schools, tract and Bible societies, agencies for temperance and moral reform, organizations to promote universal peace and the seperation of church from State, societies for the benefit of widows and orphans, of the needy aged and the homeless children, of soldier and sailor, of Jew and Turk, Chinaman and Hindu, African and Arab, heathen at home, and heathen at the antipodes—all have a hearing. Past successes are chronicled, and fresh inspiration is gathered for future effort.

FARM NOTES.

A paper was read before the Academie des Sciences last month giving the results of a long series of experiments on hens' eggs, snowing that jars and shocks produced malformation in the embryo. Even the slight jar of a railroad train was suffieient to prevent incubation in many eases; while eggs placed on a machine that gave them a constant shaking or sudden shocks were sure to produce monstrosities.

GALLED SHOULDERS.—An Illinois farmer gives the following direction for euring galled horses, and says that it is infallible: "Take old leather and burn it to a crisp; rub the ashes on the galled part. A few applications will effect a perfect cure. A new work horse put to the plow this spring received several severe galls on both shoulders. A few applications of the burnt leather made them as sound as if never injured, and no sear is now seen.

POTATOES PLANTED DEEP.—We tried the experiment this year, on several alternate rows of potatoes about thirty rods long, of planting a part about two or three inches deep, and the other part five inches deep. The latter invariably produce from twenty to twenty-five per eent. more potatoes, the treatment in every other respect being the same. They were cultivated flat, which always give more than when ridged.—*Country Gentleman.*

DESTROYING WEEDS.—It is a well known law of nature that no plant can live any length of time without leaves. The loss of any portion of its foliage is damaging to a plaut. It is for this reason that we destroy the potato bug to save the leaves of our plants. The same law enables us to get rid of all the weeds that annoy us. To kill weeds uothing more is needed than to *prevent them from making leaves.* The roots are thus smothered, so to speak, and large weeds like the Canada thistle will rot and be converted into plant food, leaving numerous small drains through the subsoil, greatly to the benefit of the land. Though this method is laborious, who can doubt that it will prove profitable, considering the long years of loss and annoyance that must otherwise follow? Anyhow, it is the only way to kill the weeds, and a year's treatment as above will about finish them.

SHALLOW SOWING OF SEEDS.—A knowledge of seed sowing can only come through practice. The time of the year, the nature of the soil, and the nature of the seeds, have all to be considered. It is an art that cannot be completely taught, though a few hints may be given to put the learner on the track. We must first remember that it requires an effort to push the youug growth through the earth, and that all efforts require food. The material in the seed feeds the young plant, and the greater the effort to get through the earth, the weaker it will be when it gets to the top. Many seedlings burn off, because they are too weak to live by the time they get to the surface.

Then we must remember that seeds must have some moisture, and an absence of light. The deduction from all this is the seeds must be as shallow as possible in the ground, consistently with darkness and moisture. How just to do this must be determined by each sower. Light soil is generally the best for seeds, because it admits being pressed down firmly over them, allowing of shallow sowiug. This cannot be done when the soil is stiff, because it then cakes, thus giving the seed hard work to do to push through it.

CHEAP HOEING.

Allow me to give your readers a way I have of destroying weeds in my garden, and at the same time inerease the productiveness of the ground.

I have for about five years made it a practiee of sowing salt on my garden every spring, as long as the crops planted are small, and in no danger of being injured by the salt. It must not be allowed to touch them in the least. Just as the weeds begin to come up so as they show plainly, sow salt on them when the dew is on them in the morning. One bushel of salt used in this way is worth several dollars invested in labor, and is very much easier. The plan works equally as well on field crops, but is not as practical; besides field crops, being planted with more room, can be better kept clean by horse power and machinery. I have in a manner eleared my garden of early-growing weeds, and could also destroy the late-growiug ones if I would keep up the practice later in the season. Market gardeners would find it a good practiee, if weeds are troublesome. I kill docks, sprouts, creepers, etc., the same way; but first eut them off at the ground and put the salt on the fresh eut place. I have effectually killed large locust and other trees by one application of salt.—*Trimble County, Ky., Letter.*

FINING THE SOIL.

I believe one of our greatest mistakes in farm business is made in our undue haste when sowing and eultivating our crops. We are in so much hurry to get the seed into the ground that we do not take time to properly fit the soil for its reeeption. We plow the land; run a pulverizer or harrow over it onee, sow or plant the seed, and cover it as quickly as possible. Sometimes we do not do as much as this. I have known a man to plow heavy land for oats, and sow the seed on the furrows. Of course the surface was very rough and broken—nothing but a succession of ridges and hollows and large elods—utterly uufit to receive the seed. But the farmer was in a hurry and could not stop to harrow the land before sowing. Planting is very often done on land that is not half fitted. And, as it would be natural to expect, a man who is in too much hurry to get his land iu good order to plant is generally in too great haste to thoroughly cultivate the growing crop. He ruus the cultivator or horse-how between the rows onee or twice during the season, and thinks this is all that he can afford to do. But here he makes a great mistake—one of the greatest mistakes which he ean make in his whole business. By this course he greatly diminishes his crops and reduees his profits for the profit of farm crops lies in a large yield per aere. A small yield only pays expenses. And it is the haste with whieh the land is prepared and the neglect whieh the crop reeeives which occasions the low yields of whieh so many farmers complain, and whieh bars the way to sueeess in their business. I am convinced, both by experience and observation, that it is useless to run over our land. We ought not to plant more than we can cultivate thoroughly. If we have already got too large an area planted, let us hire extra help and cultivate the erop well. Another year we ean plant less. Less planting and more cultivation would be a good motto for the average farmer. The soil eontains many of the elements of plant food, but it must be pulverized before the crop ean readily obtain them. The finer we make the soil, the nieer the bed in which to put the seed, the easier and faster the plants can obtain their food. This is a principle of which we have been slow to take the advantage, but one whieh we ought to understand and apply. It certainly lies at the very foundation of eeonomical and sueeessful cultivation.—*Practical Farmer.*

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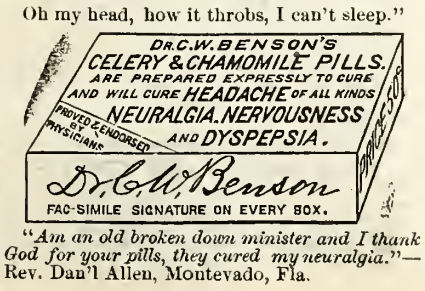
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MARKET REPORTS.

CHICAGO, May 28, 1883.

GRAIN—Wheat—No. 2		1 12
No. 3		95
Rejected		85
Winter No 2		1 15½
Corn—No. 2	55⅞	56⅜
Rejected	48	52
Oats—No. 2		38¾
Rye—No. 2		64
Bran per ton		10 75
Flour—Winter	4 50	@6 00
Spring	2 25	@7 50
Hay—Timothy	8 50	@12 00
Prairie	5 00	@11 00
Lard per cwt		11 55
Mess pork per bbl		19 10
Butter, medium to best	10	@21
Cheese	07	@12½
Beans	1 50	@2 05
Eggs		16½
Potatoes per bu	35	@65
Seeds—Timothy	1 50	@1 62
Clover	5 00	@7 00
Flax		1 42
Broom corn	02½	@ 07½
Hides—Green to dry flint	6¼	@11½
Lumber—Clear	43 00	@52 00
Common	15 00	@22 00
Shingles		3 20
WOOL—Washed	22	@39
Unwashed	17	@26
LIVE STOCK—Cattle extra	6 10	@6 35
Good	5 80	@6 00
Medium	5 25	@5 50
Common	2 50	@5 00
Hogs	7 00	@7 55
Sheep	3 25	@6 00

NEW YORK MARKETS.

Flour	3 80	@7 00
Winter	1 03	1 24
Spring		1 06
Corn	49	@65
Oats	48	@60
Mess Pork		20 00
Lard		11 75
Eggs		19
Butter	10	@23
Wool	14	@45

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The city of Philadelphia now holds in trust for charitable purposes funds amounting to $10,284,027, not counting nine trusts of that nature which are not under the administration of the Board of City Trusts. The Girard estate is the chief trust. The principal is $9,674,269.84. The oldest trust is the Benjamin Franklin fund of $53.500, the income from which is expended in aiding young mechanics to start in business. The total number of such trusts held in and for, if not exactly by, the city of Philadelphia is thirty-seven.

Insanity is startlingly on the increase in the so-called civilized world. In 1870 the insane population of the United States amounted to 37,442, the ratio being 1 to 1,100, while in 1880 the number was estimated to be 89,000 to 96,000, which gives a ratio of 1 to 570 to 1 to 520 of the whole population. As regards the distribution of insanity, the returns show that the disease is most prevalent in the New England States, where the ratio is 1 to 357; then come the middle States, with 1 to 446; the western, with 1 to 570; lastly the southern, with 1 to 780. In rapidity of increase the western come first, the southern second. The asylums are said to be overcrowded to the extent of 10,000 patients, while there are 50,000 for whom there is no accommodation.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

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West Preston Baptist Church, Wayne Co., Pa.

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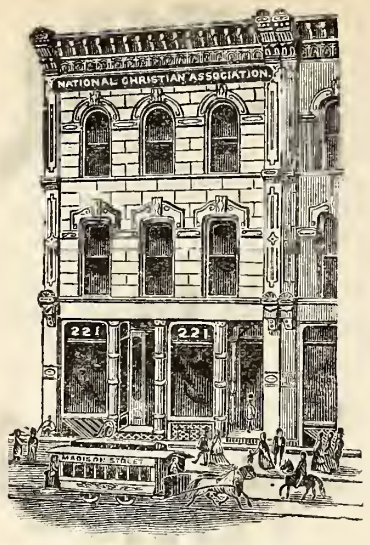
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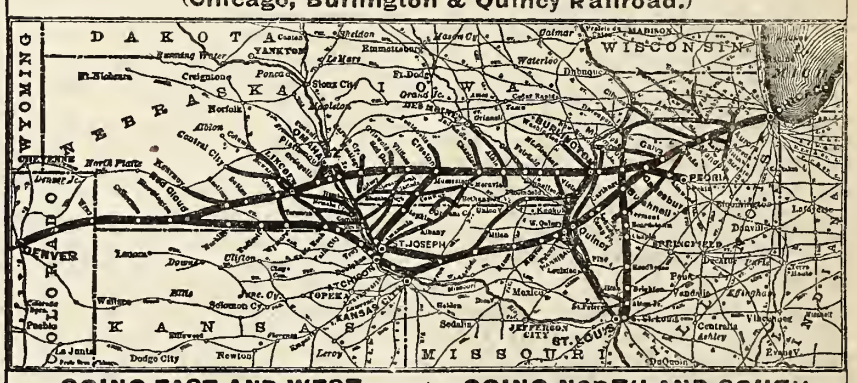

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NEWS OF THE WEEK.

—With a view to keeping the Indians on their respective reservations and also reducing the expenses of the Indian service, the Commissioner of Indian Affairs has issued a circular to agents at non-treaty Indian Agencies, directing them to discontinue supplying Indians with coffee, tea, sugar, and tobacco except as compensation for labor performed.

—The Brooklyn bridge was formally opened Thursday, the President, members of his Cabinet, and other prominent gentlemen taking part. The day was observed as a holiday in New York and Brooklyn, and the surging masses of people that thronged the approaches to the bridge and other points from which the ceremonies could be observed numbered thousands. Business houses, manufactories, residencies, and shipping were decorated with flags and bunting. In the evening a grand pyrotechnic display was made from the bridge, and the President gave a reception in the Brooklyn Academy of Music.

—During a heavy windstorm at Beloit, Wis., Friday forenoon, huge hailstones demolished many windows, and live fish fell in a business street, one of which weighed a pound.

—The recent cold snap extended over the entire country. Snow was six inches deep in some parts of Virginia Tuesday, and was disastrous to growing plants.

—Near Lakeville, on the California shore, the steamer Pilot, bound north from San Francisco blew up Friday morning. Eight persons are dead, seven are wounded, and ten are missing, and are supposed to have been drowned. The explosion sent some of the victims flying from the boat and landed them on shore, where the fall caused death or broken limbs.

—Four hundred riotous miners drove non-union workmen from the colliery at Collinsville, Ill., Thursday, and the proprietors have asked the aid of militia.

—At Guacanope, in the Sierra Madres, General Crook's forces defeated the hostiles in an engagement, in which thirty Indians were killed. The Apaches fled, and Crook started in pursuit.

—The German Emperor has issued a decree assigning Nov. 10 and 11 next as the days for celebrating the 400th anniversary of the birth of Luther.

—At Rosloff, Russia, Tuesday last, a Jew killed a native, when the Russians retaliated by burning and robbing several Jewish shops. The riots lasted during the night, three companies of Cossacks being unable to suppress the disorders.

—Some of the Bolivian frontier customs officials have confiscated some boxes of Bibles sent by a missionary society, which did not bear the proper pontificial warrant. The papers want to know who made these men censors of religion, and what their qualifications for office are. The law does not prohibit the importation of books.

—From Saturday to Monday of last week the high north wind and storm, following the cyclone of the Friday evening previous, was very disastrous to shipping in the southern part of Lake Michigan. Several vessels were driven upon the breakwater and piling along the Chicago city front, the whole crew, except one man, being lost in one instance. Another vessel foundered off Evanston and sank with all on boark.

—The engine and three cars of a Denver and Rio Grande train went through the Gunnison River Bridge in Utah, Friday, and several persons lost their lives.

—Alexander III. was on Sunday crowned emperor and autocrat of all the Russias, at Moscow, with imposing religious ceremonies. A full representation of foreign governments witnessed the coronation. The emperor wore the white uniform of a colonel of the Imperial guard, and the empress was attired in the Russian national costume of black velvet embroidered with diamonds and girdled with a belt of precious stones. The ceremony, which was according to the ritual of the Greek church, was conducted by the metropolitans of Moscow, Novogorod and Kieffe, assisted by a large company of minor ecclesiastics. The cost of the coronation is estimated at $10,000,000. The enthusiasm of the people was hearty and seemingly universal. The royal proclamation has been forshadowed, none of the beneficences promised being of a radical character.

—No political prisoners, save Polish exiles, who must agree to police surveillance for two years, will be pardoned on the event of the Czar's coronation. Some non-political offenders will be released, and fines and arrears of taxes remitted.

—In a sortie from Fort Hanoi, in Tonquin, the French Captain Riviere was killed. An important Chinese officer has been ordered to command the Celestials on the Tonquin froniter, and the tension between France and China is increasing. It is believed the ministers of both nations at Paris and Pekin will soon receive their passports.

Fifty thousand and over of the Weed pamphlet are circulating among the people, and fifty thousand more are now ready awaiting your orders. This document is invaluable as an explanation of how the Freemasons baffled the officers of the law and shielded murderers for fifty years, in spite of the efforts of Hon. Mr. Weed and others to ferret out the criminals, just as the "Invincibles" of Ireland and the "Black Hand" societies of Spain are now attempting to do. You should read it.

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—Postmaster General Gresham has issued a general order directing postmasters to co-operate with the custodians of public buildings in aiding the Civil Service Commission in all reasonable ways in the discharge of its public duties.

—A graphic paper on the great Chicago fire of 1871 was read before the Historical Society by the Hon. E. C. Larned, who put the number of lives lost in the same at 300 at least.

—The New York *Tribune* publishes reports of the winter wheat crop from reliable correspondents, and on the whole takes a favorable view of the situation. It estimates the yield for 1883 at between 420,000,000 and 430,000,000 bushels.

—A green-hued insect has caused havoc in the strawberry fields of Southern Illinois, in some instances totally destroying the crop. Caterpillars seriously threaten apples, but the peach orchards are in prime condition.

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Governor Butler finds it harder to get an addition to his titles from Harvard College than from the Masonic order. Last Thursday the Board of Trustees by a vote of 13 to 11 refused to dub him LL. D. An animated discussion continuing four hours could not shake the determination and integrity of the majority. To ordinary people it is not easy to see why Butler, who can write after his name several lines of titles expressing his royal, imperial, chivalric and supreme character as a Freemason of thirty-three degrees, should care for the bauble of a college degree. Probably the thirteen gentlemen who voted against making him a doctor of laws thought the degree would be altogether supernumerary. Its significance would surely be lost in the multitude of magniloquent titles that surround Butler's bald head like a halo of glory.

A grand jury sitting here in Chicago has just indicted the undertaker who had the contract of burying the county dead, for selling the bodies fraudulently to medical students. The *Daily News* in expressing it satisfaction at the result, uses this remarkable language: "We had come to look upon the grand juries of Cook county as servile agents of the corrupt element now controlling our city and county affairs. We supposed that the Freemasonry that exists between the scoundrels in the Common Council, and the rascals in the in the County Board, and the 'jobbers' of Clark and Washington streets and the Criminal Court building, was strong enough to prove a controlling force in any grand jury that could be named. We admit that we believed the brotherhood of public banditti had a sufficient representation in every department of the city and county governments to protect themselves when attacked."

The Nihilists have for more than a year been boasting that Alexander II. would never be crowned Czar of the Russias. It has been more than surmised that their threats had the effect of more than once postponing the ceremony; and the timidity of the royal families of Europe in answering the invitation to be present with letters of regret, proves that the dread of these secret lodges had its effect outside Russia at least. The firmness with which the Czar undertook the ceremony proves his possession of either superior courage or superior knowledge. Had the Nihilists kept their word the profound impression would have been equalled only by the universal horror. Their failure to carry out the threat is a confession of weakness, which adds contempt to abhorrence.

Yucatan and Central America have for many years been one of the most interesting fields for the modern explorer, at the same time one of the most difficult to penetrate on account of the hostility of some of the native tribes, and difficult to work because of the long rainy season succeeded by the intense heat of summer. One of the most thorough and best authenticated expeditions of this sort was that sent out by the *North American Review* and the Lorillards of New York, and led by M. Desire Charnay. But another Frenchman turns up lately who claims to have spent nine years with his wife in that severe climate investigating the ruins above and beneath the ground. He claims to have found ruins certainly from 6,000 to 10,000 years old, and others that were built and inhabited by a race of dwarfs that were pigmies to the dwarfs of our modern exhibitions. It is time for another Gulliver story. Dean Swift succeeded so well in his day that thousands believed in Lilliput as much as in China; but this bright Frenchman is apparently confident of greater honor. He has been so long gone from civilization, that he has not yet learned the latest scientific view of these very ancient people is that they did not live so long ago by half as was supposed.

But the statement of this explorer which is of most singular interest is that Freemasonry existed in these prehistoric ages with evidently the same character, symbols, grips, signs, winks and general knavery as at present—a wonderful proof of the antiquity and unchangableness of the institution. We suggest to grand organizer of the conclave Gassette, that his expedition of Knight Templar Masons might turn toward Yucatan with more profit to Masonry than to spend their money in a European carousal. Or Rob. Morris, celebrated for the Masonic symbols 3,000 years old which he cut on the ruins of Palestine, and also for his true story of Morgan—let him hasten to this new field of Masonic investigation. The world is in affliction until a new book comes from his pen. One circumstance gives color to the Frenchman's story. He says these old Freemasons were fire worshippers, phallic worshipers, worshipers of mastodons and elephants' heads; since these religious characteristics are not strange to the lodges of our day there may have been Masons before "Adam delved and Eve span." It is a remarkable fact that whenever the relics of ancient heathenism are unearthed there is always enough Masonry turned up to send a thrill of delight and satisfaction through every true Masonic bosom. What a meeting it will be when all the worshipers of Hiram, or of his predecessors, fire, sun, elephants, etc., etc, are gathered in the "Grand Lodge above!"

The United Presbyterian brethren are being tried and the cohesive power of their relations put to a severe test. After a year's discussion in their papers since the General Assembly at Monmouth passed by a bare majority the resolution for bringing organs into church, the question took up a large part of the Assembly's time at Pittsburgh, and to the final action, confirming the vote of last year by a large majority, Dr. J. G. Carson of Xenia Theological Seminary entered a strong protest in company with some forty others. It has been intimated that this movement meant a general relaxing of conviction upon the distinctive principles of the church, and that the rule against lodge idolatry would go next. We hope not; the United Presbyterians are too logical and truthful to put so fundamental a principle as the distinction between Christ's table and the devil's on a par with the use of an instrument in public worship. The most serious feature of the controversy is the division of feeling which naturally exists for the time being. Drs. Cooper, Wallace and Lytle, all good and true men, have been chosen to address a pastoral letter to the churches upon the instrument question. May the Holy Spirit give them great wisdom in this important commission.

THE MORGAN MYSTERY.

BY E. WENTWORTH, D.D.

Some friend has sent me a copy of the *Cynosure*, enclosing a copy of Thurlow Weed's dying statement clearing up the Morgan mystery. I was thirteen years old when that foul deed was perpetrated, and, like my father, became an Anti-masonic partizan in the political struggle that followed, until Masonry sank out of sight for the time being, to reappear in Odd-fellowship and ultimately to resume some of its old prestige in this country, in a new generation.

I saw three turn-outs of Masons in earlier boyhood. One was at a celebration of the anniversary of the British attack on Stonington, August 10, 1814, when the Masons of all eastern Connecticut turned out in full regalia in the presence, it was said, of "4,000 people," with a grand procession, dinner in the rope-walk, and an oration, of which I remember nothing but the quotation, from Virgil, of the favorite warning of the craft to outsiders who would meddle with their secrets:

"*Procul, O procul este profani.*"

In November, 1823, I saw the burial of a Baptist preacher, Elder Sterry of Norwich, with Masonic ceremonies, and was impressed with the throwing of slips of evergreen upon the lowered coffin, by the brethren of his lodge. In 1825, I saw the laying of the corner stone of a Methodist church at Norwich Falls by the order, and recollect a boy's disgust at seeing a white-aproned, drunken shoe-maker, who never darkened the door of a church, and who died a few years after of delirium tremens, kneeling and repeating prayers as devoutly as the devoutest!

In August, 1831, a Methodist church was dedicated at Norwich, followed by a protracted meeting at which two local preachers, Bentley and Whittlesey, took part and occasionally preached. Bentley was a Mason, Whittlesey a seceder and lecturer on the Anti-masonic side. Neither would hear the other. I recollect my father, a Congregationalist, telling them bluntly, that, for their unbrotherliness, they "both deserved to be turned out of the church." Whittlesey was cruelly persecuted; cattle and horses mutilated; property burned; if I remember rightly, himself shot at and threatened with violence whenever he lectured.

Odd-fellowship, inaugurated in England in 1809, numbering, in 1864, over 350,000 members there, was imported to this country as a substitute for Masonry, a kind of bastard Masonry, a sort of mutual insurance association, as pretentious as its predecessor in some of its claims.

In 1848 I was called on to officiate at the funeral of a Romanist whose priest had refused to bury him because he was a Mason. The proprietors of the secret order of the confessional will brook no rivalry. "Go and dig a hole in the ground," said the irate priest "and bury your son like a dog."

How dangerous secret fraternities are capable of being is illustrated in Ireland and Russia to-day. I thought the lesson taught Masonry by the Morgan explosion had made it chary of the exercise of its community power, but as late as 1880, I was startled when a young minister, who thought himself seriously injured by an older minister, said to me, "If I knew it was he who slandered me, I would bring a power to bear upon him that should crush him, and he not know whence it came or what hurt him. I suppose you know," said he, "that I am a Mason?"

Though a member of the Phi Beta Kappa, the secrets and symbols which John Quincy Adams and others made public during the Anti-masonic excitement of 1828–30; and of the Psi U's, a college fraternity with chapters, whose influence largely expires with exit from college life, I co-operated heartily with the movement inaugurated by President Wayland thirty years ago to abolish secret societies in colleges altogether. The movement was abortive. The fraternities are more common than ever. Their multiplication in colleges and society is regarded by some as an aggravation of the evil. I do not so regard it. They neutralize each other. With its numberless rivals in show and pretension, Masonry can never be, in this country what it was before 1826. I never see

the sign "I. O. O. F." without thinking of the reading given it by a country bumpkin, "*100 fools.*"

Secrecy is useless and dangerous. It is never needed except as a cover to wrong. Many things are private that are not secret and privacy is to be sharply distinguished from secrecy, especially oath-bound secrecy. To private associations there are no objections, and they are all-sufficient. The benefits of secret societies do not compensate for their waste of time and extortion of money. They charge heavy initiation fees and exact yearly payments and fines. They take adult men only, sound in mind and limb, and then parade their benevolence to the disparagement of that of the Christian church to which they bear the relation of the mistletoe to the oak, draining its strength, life and resources. The church takes all that offer, young and old, women and children, halt, blind, sick, without fee for entrance or current taxation. Let the church charge as Odd-fellowship charges and its monies and revenues would surpass those of any secret association! The church's benevolences are out and out, and not a "*quid pro quo.*" As a bond of brotherhood no association in the world equals that of the Christian church.

Troy, N. Y.

WAS MASONRY AMONG THE SEVEN CHURCHES OF ASIA?

Modern Masonry began in 1717, but the principle on which it is based has been in existence, as Masons may truly claim, from the time that Satan entered Eden. A translation of "Seven Discourses by G. Tophel of Geneva" has been made by a worthy citizen of Chicago, Dr. Shipman of the Foundlings' Home, in which appear the following remarks, under the head of "Pergamos, or the church seduced:"

"Balaam was the most odious and the most skillful seducer which the Bible portrays....so infernal that....one is tempted to say he was the devil himself....He counseled the king to corrupt them [Israel] by inviting them to heathen festivals. The scheme succeeded only too well....Without an immediate intervention of God the nation would have been lost....near the promised land, in the snares of pleasures and immorality....Those infamous tactics of the aged Balaam Satan invariably employs against those whom violence fails to conquer."

The world had hated and persecuted the church at Pergamos, but "re-appears as a charming woman" who proffers her friendship.

"If an idol is nothing....the Christian cannot get any harm at its feasts if he goes with good motives. What craft! The Nicolaitanes invented this....The Nicolaitanes driven from Ephesus are found at Pergamos emboldened to advance innovations timidly tried elsewhere—they no longer conceal what they scarcely dared avow. The mask is thrown off, the crafty sophisms have cauterized the conscience and perverted the moral sense. Ah! woe to you, Christians of Pergamos, if you lend a complaisant ear to such subtleties!....Woe! if like Eve you parley with the serpent....Christian Balaams....will entice you to heathen banquets. God will not follow yon there ....the descent is slippery....Satan substitutes craft for violence....The friendship of the world is accepted by the church and the consequence is an alliance with idolatry instead of victory over it."

The truth in the preceding picture is as applicable to Masonry in our churches as to the past historical events alluded to by the author, and the consequences must be similarly disastrous if the churches do not repent and thereby avert them.

From "The Church at Thyatira" we take the following paragraph:

"Jezebel, then, is the final victory of the pagan principle over the people of God. At Thyatira it was more especially Nicolaitism....The same terms 'eating things offered to idols,' etc., characterized the evil at Pergamos and the teaching of Jezebel at Thyatira. We find at Thyatira the Nicolaitism of Ephesus and Pergamos, but with this essential difference, that, resisted at Ephesus and tolerated at Pergamos it is submitted to at Thyatira. At Ephesus it insinuated itself; at Pergamos it was installed; at Thyatira it triumphed! It was an intruder, a homeless one at Ephesus; at Pergamos its position was acknowledged; at Thyatira it had prevailed. In a word, in the first of these three churches, it was a timid innovation; in the second, a system; in the third a tyranny! From Ephesus to Pergamos and from Pergamos to Thyatira what frightful progress! What a *crescendo* in the march of evil!'

It is even so that this power, stranger as it was to the church in its origin and very nature, becomes indissolubly attached to it as dry rot to the tree on which it feeds. "The evil is then without remedy" in this "church of contrasts" Thyatira.

The progress of the corruption of the Christian church culminated in the union of the church with the civil power. That was an impure and wrongful connection, and the Romish church in due time became the persecutor of the true faith. The phases of the temptations vary with events but the spirit which seeks to subvert the authority of Christ is ever at work covertly or openly. Freemasonry is the modern Jezebel, seducing our churches and controlling many of them already, with power even to kill and persecute its own refractory members or its enemies; and is as cunning in its assumed robes of light as that woman Jezebel who calls herself a prophetess and teaches and seduces the servants of Christ or members of the churches.

SENEX.

"IT MAY BE."

BY ALEXANDER THOMSON.

"It may be"—"it may be"—"it may be"—
Forever and ever the same;
Our philosophers build on a may-be,
And then call it some other name.

It may be in long agone ages,
The sea covered up all the land,
When embryo man was a mussel,
Rolled about by the waves on the sand.

It may be that mighty convulsions
And earthquakes made continents rise,
And the fierce lurid light of volcanoes
Lit up the thick vaporous skies.

It may be the earth took to cooling,
Her hot rugged brows by degrees,
Till out of the cold seams of lava,
Arose the coniferous trees.

It may be the katy-did's grandsire
Came out of his hole about then,
And sang in that lonely pine forest,
Before there were katies or men.

It may be by careful selection
Some crawfish developed a spine,
And the turtle with dignity founded
The far-reaching vertebrate line.

It may be in that primal forest
The saber-tooth yelled as he ran
From a stone-ax, so skillfully hurled
By the hands of a long hairy man.

It may be the cyclone was born
When the pine forests stretched to the pole.
And swept them all down in great winrows,
When nature was making her coal.

It may be the Bible's a fable,
And hell but a mythical hoax:
It may be there's no inspiration
Except in the gravel and rocks.

It may be that mind is but matter,
It may be that life's but a dream,
It may be the dead and the living
Are not what to reason they seem.

"It may be," "it may be," "it may be,"
Ne'er building the fabric amain,
A Babel of doubt and delusion,
Obscuring the true and the plain.

It may be we're turning and turning,
As horses go round in a mill,
In circles of lonely conjecture,
And neither go on nor stand still.

We would not condemn all conjecture,
Nor reject hypothetical proof,
But surely he's mad, whose whole building's
Conjecture from cellar to roof.

Who barters a truth for a "may be,"
The "is" for the idle "perhaps,"
Gets only a small toy pistol
That's used for the snapping of caps.

He leaving the highway of knowledge,
Is lost in a morass of doubt,
A tundra of wide desolation,
From whence he shall never get out.

WANTED, FIFTY THOUSAND SACRED CALVES.

Common stock will not do. Real, churchly breeds only will be in demand and price undisputed. The Aaronic calf is too costly for common uses. Anything used by Egypt, Babylon, Sodom or any modern "Gotham" will be thankfully accepted. But we must have the genuine Vanderbilt stock at the head. They have the "material" of which the most popular saints are composed. "Money answereth all things," is our moral code. Other good laws may come in behind, but this one is our spiritual pivot. Our religion must see her gods. It tolerates no mysteries, no intangibles. So acted our brethren in the camp of Israel, when reason instead of faith came to the throne. "Make us gods," said they, "to go before us. As for this Moses we wot not what is become of him." This is the *rational* creed.

Said David's enemies, "Where is thy god?" "But our God is in the heavens." answered the Psalmist. Here Faith answers Reason. "No," says Reason, "this will never do. We must have gods we can see, though made of dust and dead at that. To Reason, a dead calf, a clumsy imitation of a calf, is better than "the living God!" Great haste in breaking off the jewelry of Israel's fair ones, for a worse purpose, perhaps, than merely jewel worship. Satan prompted "advanced thought" in this. Now, behold the golden calf! How exquisitely beautiful! "Just lovely!" Now let us have a "grand hop," with the *advanced* accompaniment not to be named. When the camp was summoned just before, to the worship of the "living God," how tardy! Like the modern prayer-meetings, where lodgery rules and church sprees are in fashion. Moses gone out of sight and no god to be seen. Israel is sleepy till the "new departure" is proposed. Now all is astir in the camp. What lovely dancing and mighty cheering! Even Sinai echoes with the voice of their shoutings—and what more, decency blushes to record. Behold! Moses coming down the steep side of the mountain! See, he halts and looks in a listening posture. What means that abrupt motion? Crash! Down go the tables of the Law of the Lord. Why the people are in a lewd frolic over a golden calf. Give the law of God to such a people? But these are very good folks—stand high in society. They need recreation to unbend their mind. A little mirth—social pleasure—amusement is needed by the best of saints. Why even monkeys can afford this and shall not the saints have some margin for social happiness? Now, dear Moses, do not go into a passion. Don't be so "Puritanic," when we get just a little *Sa*tanic. "You may commit some of your mistakes," quoth "Bob," the camp colonel.

Some of the calves needed by the church may now be specified. We shall begin with 50,000. The times will demand this number multiplied by ten as matters in the church are going. The Vanderbilt stock 10,000. These will represent *fancy worship* of the church. These bosses will build and equip magnificent temples of worship and seat the occupants according to the laws of caste, excluding such as may be counted unworthy for want of the fashionable attire. The Sensual stock must be largely on hand. These will represent the go-by-feeling class. These animals are excessively nervous and sensitive. To these, *propensity* is law. Ten thousand of these will be a scanty supply. The Darwinian breed is indispensible to represent "advanced thought." Many of our best members will go out if they cannot find this stock largely represented in both pew and pulpit. Some more of these are needed in Brooklyn, N. Y. Plymouth has a supply. When "Moneron" culminates into calves, by "natural selection and survival of the fittest," some scientists may find a situation in the sanctuary. Hope on. The Opera stock is in growing demand in most of the churches. "Lovers of pleasure more than lovers of God" abound in our Zion, and must be recognized *as a people.* These "neck-tie, grab-bag, snap-and-catchem" benefactors of the church are legions. Masquerades, balls, theatres, etc., are all their glory. In these matters they are supremely zealous and self-sacrificing to build up the church.

But we must put away this paper. That old Puritan, Moses, is around and may be taking these calves of ours to mill, where they grind without toll and put our stock into fine dust and then give us unsavory broth such as the rebels of Israel drank. The Col. might put that down as one of "the mistakes of Moses."

The Lodge-calf so abounds in the churches that no more are needed—only to supply the waste. Our ancient brethren have always been represented by a male calf, (See symbols of sun-worship.) The big-headed, stub-horned breeds with some likeness to the human face are best. Now this lodge beast looks down upon us as the sun, the object of supreme reverence. This calfhood should come in with cable-tow and hoodwink (unless born a blind cripple) to symbolize our freedom and wisdom. Ten thousand of these will scarcely meet the increasing demand. A church without this calf is in a worse plight than one without bell, organ, steeple or pastor—just no church. Bring on your calves.

ORION.

A pair of items that do not agree:

1. "Be not ye called Rabbi, for one is your Master, even Christ, and all ye are brethren." Matt. 23:8.

2. "Rev. W. Pope Yeaman, D.D., Grand Dictator of the Missouri Grand Lodge of Knights of Honor!" —*Shabbona, Ill., Baptist.*

A MORNING'S CHAT WITH THURLOW WEED.

Mr. Weed liked to talk of his last visit in London and Paris. He was sent there, as it is well known, by our government during the civil war, to use his influence with English statesmen in favor of the North; and to oppose Messrs. Mason and Slidell's intrigues with the French and English in favor of the South. This mission, although nominally secret, brought him in contact with the most noted men in both cities; added to his already distinguished social and political standing,—and gave him entrance to the drawing-rooms and salons of the most coveted and brilliant circles. But before going into the particulars of his mission abroad, Mr. Weed spoke of his intimacy with William H. Seward.

"Ah, what memories I have of him!" he exclaimed, "the charmed recollections of years! I could relate every event of his political life. We worked together in many things. How well I remember his defence of the anti-rent law, and his talk respecting the expediency of establishing schools in New York for a class of children too poor to attend the public schools,—the waifs, and strays growing up to be the worst sort of criminals. It made a tremendous talk at the time when Mr. Seward said these Catholic children should have Catholic instruction, and his enemies said it was done to conciliate foreigners. What a worker he was. He became a dyspeptic through his constant labors of mind and body."

"You went to England while Mr. Seward was Secretary of State."

"Yes, and was very well treated by everybody, and the members of Parliament in particular. Sir Edward Ellis,—you see his portrait there over the sofa,—and his son-in-law, Mr. Moffit, were both at the time in the House of Commons, and were exceedingly friendly to me. Sir Edward's town-house was the one where Horace Walpole lived and died, and wrote his famous letters. Walpole's library was Sir Edward's breakfast parlor—an apartment at the top of the house, and lighted by a dome, through which the sky could be seen. Very soon after my arrival in London, I received *carte blanche* to Sir Edward's Sunday morning breakfasts in this room, and availed myself of this kind invitation many times. Oh, what delightful people I met there!—but let me narrate to you my first visit to the House of Commons. One evening, when a most important topic was in discussion, I entered. It is the custom to show visitors to the right side of the Chamber, but I was to my surprise escorted to the left side, used by the members alone, a compliment to my country, and to the Northern States, of conrse. Messrs. Mason and Slidell were also present, but had been shown to the other side of the House. Numbers of distinguished members came to greet me during the evening, and talked with me of the North, the war, and matters connected with it. But one member greeted the representatives of the Southern States. It was, as might have been expected, the Earl of Beaconsfield—Disraeli—who was heart and soul in favor of the South, and who did all he could to assist the rebels."

"Sir Edward Ellis is dead, I think."

"Oh, yes—he was found dead in his bed, shortly after I returned, and beside him was a letter to me, half-finished. He was a stannch friend of the North during the whole period of the war—a splendid fellow, full of life and vigor, although I did not see him until he was eighty-four years of age—even then an active member of Parliament."

"You went to Paris then?"

"Yes, I was summoned there by a telegram from the American Legation. The gravest trouble was anticipated from an expected speech the Emperor would make the following Snnday, favorable to supporting the Sonth with money, arms, and troops to carry on the war. No time was to be lost in endeavoring to alter the Emperor's opinion. It was vital to our Northern interests. Our Americal Minister at the time was Mr. Dayton, and he had failed to procure an audience either with the Emperor, or those nearest the throne. I asked what I could do, where all such effort had failed. 'You must see the Duc De Morny, the half-brother of the Emperor,' I was told. But how? A happy thonght occurred to me. I remembered a letter of introdnction given to me, for possible use, by an American friend who had resided long in Paris, and was on intimate terms with a number of well-known people. I had never looked to see to whom it was directed. Oddly enough I fonnd it bore the superscription of De Morny's nearest friend—a high official at court. This was on the very Snnday morning that the dreaded speech was to be made. My movements were rapid, and within an hour after my discovery, I had been escorted to the palace of the great French Minister, and my new friend wrote his name beside my own, and sent it in to De Morny, which insured our immediate interview with him. He was seated at a table, and at once proceeded to talk of my errand from Washington to the Old World. Explanatory of the position which his brother was about to take toward our government, he said, 'The French are a manufacturing people. We want the cotton from the Southern States, and are being deprived of our best industry. We have a right to dislike those who have destroyed the harbor of Charleston.'

'Not *destroyed*, but *obstructed*,' I ventured to remark, 'and have not the French obstructed the harbors of nations at war with her? And in return, have not the enemies of France obstructed the harbor of Dunkirk, and has it not remained so for over two hundred years, although one of the best harbors on your coast?' The Dnc rang a bell, and asked an attendant to send for information on this subject. 'That is unnecessary,' I said, 'here is the pamphlet from which I gained my knowledge. You are welcome to it.' He took it, looked through it, and appeared surprised at its contents. I then hurriedly implored him for the sake of the harmony which had long existed between France and the United States, to use his influence in keeping it unbroken. In retnrn, he made no promises at all, yet I had a strong hope that his antagonism was changed into a more kindly sentiment toward our government, when he remarked on dismissing me, that if it was necessary, he would again receive me. Of course we were all eager at the American Embassy, to learn the result of my intercession, and the next morning were gratified beyond, far beyond our expectations.

"The Emperor's speech was printed in full, and gave satisfactory evidence of having been altered hastily and clumsily. It was neither favorable or unfavorable to one party or the other, and amounted to nothing at all, much to the chagrin of many people, frequenters at the Tuileries, who were only waiting for the open expression of the Emperor's dislike to our President and his Ministers to carry ont their nefarious schemes and traffic."

"Ah, Mr. Weed, your story reminds me of another American patriot, who was eloquent in Paris when our liberty was threatened."

"But my services were small in comparison with those of Benjamin Franklin. He had hard work to do, and he did it nobly and well. Now that you have made the comparison, I will tell yon that as a lad, it was my ambition in some way to resemble Franklin, and I wanted to be a printer because he was a printer. He saved our Union for three millions, and Providence assisted me in some measure to save it for thirty millions. But come, let us go up to lunch; the bell rang some time since."

This was the last of many pleasant mornings spent with Thnrlow Weed, for it was but a few weeks later that he died.—*Good Cheer.*

ANECDOTES OF THAD. STEVENS.

HOW HE CONQUERED THE PENNSYLVANIA DUTCH.

Ex-Speaker Grow was telling me, last week, some anecdotes of Thaddeus Stevens, who once, defending the public schools that had with difficulty been legalized, said that the Pennsylvania Dutch cared nothing for educating their sons and daughters, provided they could import and breed fine pigs, cattle and horses. This was made the most of by Stevens' enemies, and he had to defend himself publicly when he went back to Gettysburg, and did it with the *argumentum ad hominem*. "Isn't it true?" he said. "Yon, Jake Snyder, have got a ram that cost you a thousand dollars, and none of your daughters can read. You, Hans Deitman, paid four thousand dollars for a bull, but make all your sons work winter and snmmer. You, Jimmy Lootman, own Westphalia boars and brood sows, and can't read yourself. Don't you love beasts better than yon do your children and your minds?" The honest Dutchmen began to confer: "That is right," said they; "he only told the trnth." Stevens, instead of Muhlenburg, shonld have a monument in the capital.—*Gath, in New York Tribune.*

STEVENS AND CONKLING.

Years ago, when Mr. Conkling and Thad. Stevens were members of the Honse, and the latter Chairman of the Committee on Ways and Means, one morning he reported back an appropriation bill with an item omitted in which Mr. Conkling had some interest. Soon Mr. Conkling presented himself in front of the Chairman and rather preemptorily demanded the reason why. Old Thad. looked the gentleman over in silence for a moment, and then replied: "Young man, unscrew that curl, so that you can get your feet down on the floor, and I will talk with yon."

ROMANISM AND LODGERY.

The Boston *Herald* of May 21st contains the following synopsis of a sermon in the Roman Catholic Cathedral of that city on the previous day by Father Bodfish, from the text, "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth trnth cometh to the light that his deeds may be made manifest that they are wrought in God." John 2:20, 21. The remarks will deserve some attention as stating with some authority the position of the Romish church:

From time to time, the speaker said, the stability of the holy church had been threatened by secret bands of conspiring men, whose intents were evil. They had assnmed different names, such as that of Freemasons and Illnminati and the Jacobin in France, Nihilist in Russia, Fenian in Ireland, Commnnist in France, but, with all the various names, they always had the same aim and methods. They had always been secret and their members bound by dreadfnl oaths; and, although the rank and file of snch organizations might not know what was intended by the inner ring, still they, by their influence, gave material aid. Therefore it was that the church had condemned such secret oath-bound societies, for she knew the intent of those who organized them was directed against God and the church's divine authority on earth. Thus the church, as the teacher of truth and jnstice, and as the great conservative power on earth, refused to recognize them, but pointed ont the danger and said to her children: thus far shall you go, and no further, on peril of your souls. During his eighteen years' ministry as a priest he had fonnd there was much misapprehension in the minds of persons with respect to this. Some said such things might have happened in other countries or in times gone by, but not here now; others said such societies were only established for benevolent purposes and were perfectly harmless; others, again, said the old fogies at Rome and the holy father were not informed and did not know the intentions of these societies; then, others argned that they were not inclnded in the edict of excommunication, because the society to which they belonged was not mentioned. In order to convey a correct impression, the revcrend speaker qnoted from the writings of an eminent professor at Maynooth College, Ireland, who, after giving the Latin text in extenso, summed up and said that all and every oath-bound secret society was condemned by the church, and, also, the plenary council at Baltimore had not only confirmed that, but called on the clergy to instruct the people to that effect. What, asks the professor, are the specific marks which denote a society condemned by the Holy See? They are, first, the union of men of every or any sect or religious persnasion and of men indifferent to all religion, as the constitution of Benedict affirms snch associations are highly dangerous to the pnrity of Catholic faith and morals; second, the dark, impenetrable veil of secrecy which is thrown over all that passes at their private meetings; third, the oath by which the bond of secrecy among the members is sealed; fourth, the oath taken by members of the higher orders not to divulge their own secret transactions to members of less initiated grades; fifth, their furious and satanic hatred of the vicar of Christ; sixth, their leagne of secret mnrder; seventh, their conspiracy against all legitimate authority in the State as in the church. These hideons and hellish developments, the sovereign pontiff affirms, were made known to him from the most authentic sonrces of information. By the papal decrees, members of societies bearing these marks incur ipso facto the greater excommunication. But here a question arises: Are other secret societies, though not coming under the greater excommunication, nevertheless condemned by the aforesaid papal constitution? We answer it is plain that any secret society in which any one of the marks enumerated is fonnd comes, at least by implication, virtually under the ban of the papal condemnation. It is equally plain that any secret society whose end, means, etc., are in opposition to any laws of God or of the church, whether coming under the description of the secret societies condemned by the Popes or not, is by the very fact under the ban of the church. There was an idea afloat that the church had no temporal power or divine right over such societies, but that was one of the most powerful errors of modern times, for the very fact that these people wished to work in secret showed that there was something behind which both the church and the State ought to be able to inquire into. No man, he said, had any right to sell his manhood by taking the dreadful oaths enjoined by these societies, and he read two of the Masonic oaths to show how repugnant they were. If their purposes were good, what need for secrecy? The fact was as they advanced in the higher degrees of each order they approached atheism. After quoting from Daniel O'Connell and Lord Beaconsfield and Cardinal Manning to show how they deprecated secret societies. he asked if it could be thought possible, for Rome to forget how innocent blood was shed in that city in 1848 and in Paris in 1851. Then he graphically described the assassination of Count Rossi, which he declared to have been the work of such societies, and said the count was one of the most devoted and broad-minded men who ever lived; yet on the decree of these secret councils he was murdered in cold blood.

QUESTIONS IN MORAL PHILOSOPHY.

A set of men get together and form a lodge, to which no one is admitted who cannot make use of certain grips and signs; and they pretend that there is a Grand Lodge above.

Now the question is:

First.—Are not Christians excluded from this Grand Lodge above, since real Christians cannot be supplied with the grips and signs, and leather aprons necessary for admission?

Second.—Can a Christian minister conscientiously preach the doctrine of a Grand Lodge above?

Third.—Can a Freemason occupy a Christian pulpit without bringing discredit npon the Christian religion?

Fourth.—Did the Saviour or any of the Apostles ever say anything abont a Grand Lodge above?

Fifth.—Since the lodge here below was evidently got up in a grog-shop by a set of drunken, infidel aristocrats, is it at all likely that the Grand Lodge above, as apprehended by Freemasons, is any different in character from the lodge held over a corner saloon?

Sixth.—Is not this lodge imposition too gross to be sustained by any Christian man? Is it not a sin against the Holy Spirit?

Some time ago a sacred concert was given on a Sabbath evening and $100 of the proceeds was given to the Society for the Improvement of the poor. At their first meeting the lady managers decided that it would be incompatible with their principles as Christian women to accept the donation, and therefore returned the money. That same evening one of the ladies told her husband what they had done, and asked his opinion. Turning to his desk he wrote a check for $1,000, and turning to his wife handed her the check, and said, "There is what I think of your action. Hand that to the treasurer of the Society. The beneficiaries of your society must not suffer for your determination to act as become Christian women." Comment is unnecessary.—*Pittsburg Commercial Gazette.*

Pleasure is a rose near which grows a thorn of evil. It is wisdom's work so carefully to pluck the rose as to avoid the thorn, and let its rich perfume exhale to heaven in gratitude and adoration of him who gave the rose to blow.

THE PRESS.

JOSEPH COOK'S PRELUDE AT HIS LAST LECTURE IN CHICAGO.

It is likely that this great city of Chicago will become the great center of newspapers on this continent. It is true that some of the New York papers are talking of having wires of their own connecting them with all the great centers of news, aud issuing the same matter in every large city in the country simultaneously every morning and evening, and so furnish a paper that would be truly a uational journal. We can telegraph whole pages now as easily as we could telegraph single columns but a few years ago. The Associated Press dispatches already make the great heads of public intelligeuce the same in all the leading journals of the land, North, East, South, and West. Should what was proposed be done, aud whole papers be telegraphed and set up at the same timc at different points, we should all of us in all our large cities read the same paper every morning. It is on account of no soreness of mine iu regard to American jourualism that I have been induced to discuss this vexed aud dangerous [a titter] theme. It was recently said that a man who uttered his mind about any one journal would have all of them to fight. I hope the time will come when a powerful political writer will have more influenee thau a member of the Cabinet.

Whitelaw Reed has said that this time has already come, and what minister of the government ever had the influeuce which Greeley and Bennett and Reid have had. We have had to confess that without the press our civilization might soon bccome barbaric. The three formal powers of our government are thc President, Congress, and the Supreme Court, aud the informal, unofficial governing powers are the press, the platform, the pulpit, and the parlor. Give mc a union of these last four great powers, and I will manage all the rulers of the earth. I sometimes say that the five great powers are not England, France, Germany, Austria, and Russia, but the parlor, politics, the platform, the press, and the police. Give me the parlor and the pulpit, and I will secure the right attitude of the prcss. Give me the parlor, the pulpit, and press, and I will bring politics into line. Give me these four, and the police will take care of itscIf. If I should give a list of the excellencies of American journals I should say, first, that I think our newspapers surpass those of the rest of the earth in being willing to go to any expense to get news. They are, secoudly, better than others in getting news, though I think the Euglish papers are superior to ours in the discussion of views. Next, it must be conceded that there is nothing that even corrupt rings fear so much as an independent press, and this pitiless javelin has often been thrust through these evils. I suppose we owe to the courage, the shrewdness, the omnipresence of the reporters in New York City the overthrow of several rings there, especially the corrupt Tweed government by the New York *Times*. I might give a long list of the exposures of secret iniquity in this country by reporters. There is nothiug that secret iniquity fears so much as a newspaper. It is a crowu of houor to the sheets who are so feared. I may say further that is one of the high merits of the American press, and peculiar to the journals of our country, that there is a union betwecn it and the church, for the papers of no other country report sermons so much or so fully as do ours. This feature in our papers is, indeed, a wonder to foreign travelers when they take up a Monday morning's paper. I must add that it is to the honor of American papers that they are not all under the control of political parties, but the papers that are not so controlled or liable to be controlled can be counted on the fingers of the hand. The principle of independent journalism, if adopted, would tend to the purificatiou of journalism in this country."

In engraving, as represcnted in our best monthlies, we surpass the rest of the world. But the great glory of our press, after all, is that it reflects the inmost heart of our people. I praise that part of the press which rises above the average popular tastes, and loses, and is willing to lose, subscribers by striking too high. We have papers that are starving because they do this. It is to our discredit that we patronize fourth-rate journals more than we do first-class journals. But our journals are far from being perfect. Great Britain, with less thau 40,000,000 population, maintains more quarterlies and more critical journals than we do with 54,000,000. So much for the good side of American journalism.

And now what have I to say as to my soreness. I mean to say that a hotel which rents its rooms or apartments for infamous purposes ought to be trodden under foot. [Applause.] But I say that any hotel which does that is no more infamous than a newspaper which allows its columns to be filled with infamous advertisements. [Applause.] I do not say that it is any newspaper in Chicago that I refer to. I have been waiting for some newspaper to wear the vest. One journal has made an outcry against me siuce I made remarks to this effect. I have called it the howling dervish. [Laughter.] We are governed by news. Therefore, there can be no injury worse than the poisoning of news. There is punishment for those who poison food. But what do we say when, for partisan purposes or for gain, the news, the very food of the soul, is diluted, poisoued, sometimes manufactured outright, and this by journals high in influence? The partisan newspaper is one of the chief curses of our journalism. Among the faults of the American press I must mention there are fourteen. First, mercenary motives. It is said that the object of a great daily newspaper is to amass fortune for it owners. This is Charles Dudley Warner's confession in his little book on the American newspaper. It is uot to reform evils, unless by doing that we cau fill the coffers of the journal. If so, very well.

I ventnre to say that the majority of American journals are for sale to the highest bidder. If that is treason make the most of it. I am not assailing first-class journals in this remark, but there are multitudes of wretched little sheets that can be bought by any political party. Some time ago, though not now, $20,000 would buy one of the leading papers in New York. I will venture to say that the great majority of uewspaper writers can be bought. They write a thing up or they write it down, as their chiefs direct them. Articles ought not to be published anonymously.

If the writers of uutruthful articles put their names under them, their appearance would take the sting from their writing. Let the savage in ambush stand out. Let us see him in his paint and feathers. The next fault of our papers that I would call attention to is their subservience to party, and this is a notorious fault of our high-class journals. I think even Mr. Greeley's *Tribune* was sometimes inclined to give up to party what is usually meant for mankind. But, thank heaven, our greatest journals are above this subservience; but the great majority of them are ever willing to be the tools of politicians and speculators. One of the chief reasons why the writing of leading articles is dull work is that the writers are held in restraint by the counting-room of the paper. I read articles in the New York papers that are hollow; as resonant as a drum. You can see that there is nothing earnest iu them. Again, among the faults of American uewspapers are distortiou of news, weak discussion of news, pandering to depraved appetite in uews. The American newspaper does not supply us with news of the highest importance, such as we ought to have every morning and every evening.

In the next place, we do not have any real national journals. Chicago newspapers, New York newspapers, are sectional. We have three great tiers of newspapers—those of San Francisco, New York, and Chicago, and two other smaller tiers between thcse three great ones. Now, what I waut most of all is a national daily. I would have, if I could do it, such a paper issued in every great city in the land. I would have such a journal above paudering to party, above pandering to mediocrity. Such a journal would pay in the end. Such a journal we shall have some time. I do not know where it will be published—very possibly in Chicago. I would have such a journal published simultaneously in Chicago, San Francisco and New York, and have it distributed in all three cities in the same circuit of the sun. A dream, you say! Well the present daily was a dream a hundred years ago. But how shall I speak with sufficient severity of the pandering by papers to depraved tastes. The owners say that it is doue in order to get a widcr circulation. Many an editor does this. It is low and vulgar sensationalism to detail indecentness, and renders a paper unfit to be taken iuto a respectable family. I tell any daily to its face that admits infamous advertisements in its columns that I abhor it, and I hope the whole population will do it also. There are dignified journals—dignified on account of their wealth—that are not fit to be touched with a pair of tongs.

Ou the vexed question of Sunday journalism the speaker argued that cditors, reporters, and printers are men, and need one day in seven. Sunday papers he did not regard as works of necessity or mercy, but classed with a jingling list of trades, euding up with candlestick-maker. Sunday journalism he characterized as an industrial and moral nuisance, a step toward the Parisian Sunday, whieh may undermine republican institutions. Sunday is worth preserving, if only as a day to groom the people. He would devote but an hour a day to reading the papers. He himself has a secretary who goes through the press and absorbs the trash, leaving to him the gems and choice bits. Finally he said: "Let us pay the paper due honor, and let us pay books due honor, and let us pay most honor to papers which are fit to make into books."

FROM THE MINNESOTA AGENT.

NEW RICHLAND, Minn., May 29, 1883.

DEAR EDITOR:—I left home the 18th of the present mouth to atteud the meetiug of the Dodge County Christian Association, and spent abont a week in that county. The meeting was held at Wasioja in the Seminary, the 21st and 22nd, and I believe was a success. I eudeavored to show the conflict existing between the Word of God and the lodge, and judging from the expressions of friends I succeeded. It is evideut that a mau canuot be loyal tp both. The spirit of the lodge is not entirely subjugated iu Wasioja, one conservative brother was made to feel the force of their strongest arguments Monday eveuing. He came back Tuesday morning quite radically inclined. I walked iu the midst of the *fire* aud came out with not eveu the smell of ———— rotten eggs on my garments. Of course it was the boys, but who was back of the boys?

Professor Paine is the wheel horse of the reform. If the many others associated iu the work would stand abreast with him, Dodge county would soon throw off the lodge yoke and be free.

May the good Lord arouse us all.

ROBERT J. WILLIAMS.

—The *Telescope* of last week opens the leading editorial thus: "Whoever expects that the oppositiou of the United Brethren in Christ to the systeu of secret societies as organized in your country will cease, is doomed to disappointment."

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has its headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited.

E. D. BAILEY, N. E. Sec'y.

"Beeu somebody round here giving us away," said one Mason to another in a street car. The other, cnrsing our publishing house, replied, "They can't hurt us much because we are so popular."

In Providence, R. I., a Jewish lodge meets Sunday night and closes with a banquet. The same lodge iuitiates clubs of young men at reduced rates.

Boys are frequently impressed with the fitness of things. In oue town they turned a goat into the Good Templars lodge.

An Odd-fellow in Uxbridge, Mass., made his boasts that he turned a lawsuit iu favor of a brother Odd-fellow by refusing to agree with the other jurymeu on the verdict.

Some temperance men in Westerly, R. I., agreed to proceed to the arrest of certain saloon keepers, agaiust whom they had evidence, on a certain evening. Onc of the saloon keepers was a Mason and one of the temperance men was a Mason. The Masonic temperance man notified the Masonic saloon keeper what they were doing. When the traitor was asked by his friends, why he did so, he replied that his Masonic obligation required it.

The last number of the *New England American*, containing a discussion of Odd-fellowship, produced no small stir in certain quarters and called out many contradictory statements. One lady declared that the creed of the Odd fellows was very, *very* old, and that they always meant to change it but hadn't got around to it yet! She is a member of the Rebekah degree. The Odd-fellows were evidently not aware that the indictment against them was so strong. One man weut to his lodge and watched the prayers and confessed that it was true they omitted Christ's uame.

Those unfortuuate Odd-fellows, who tried to impeach the facts presented, will doubtless be comforted to know that most of the documents made use of were obtained from the Grand Secretary I. O. O. F. at the temple in Boston, and that the Secretary endorsed them all as reliable and authentic.

Rev. Taylor Church, of Westerly, R. I., an adheriug Freemason, related the following fact as occurring while he was himself Worshipful Master of the lodge. A gentleman was initiated by him into the Entered Apprentice degree. He then sent word to Mr. Church, as Worshipful Master, that he did not like the ceremouy and did not wish to proceed further, and was informed that he could stop there. At the conclusion of the narrative Mr. Church was asked by one who heard his story if that mau was still bound by his oath aud must keep the secrets and obey the summons of the lodge? Mr. Church answered that he was uot bound; he was released from all obligation and could divulge the mode of initiation if he saw fit. If this be a correct version of Masonic law there is certainly oue lawful manner in which outsiders may become possessed of the secrets aad the claim that it is impossible for the secrets to leak out is certainly groundless.

The secret socicty meu in Maine, having been defeated in the courts in their endeavor to get their property exempt from taxatiou worked up their case in the legislature and secured the passage of a bill favorable to their designs. It is evident they packed the legislature if the statement of a correspondent of the Odd-fellows *Register* can be relied ou. He declares concerning one of the men who led the opposition to their scheme, that if his coustituents had kuown he was going to oppose them *he would never have been elected!* That is the threat of the representative of a society, *which never meddles with politics.*

A PRIVATE DEBATE WITH IMPORTANT ADMISSIONS.

WESTERLY, R. I., May 22, 1883.

Last night my lecture was given at Thompsonville, two miles south of here. Among those who went out from here to attend the lecture was Rev. Taylor Church of the Advent church. At the close of the lecture this gentlemen came forward to ask some questions and continued in conversation with me for perhaps half an hour. I did not know who he was, but after asking his name I remembered that some of the Adventists had spoken to me about him and had been hindered in receiving the truth by reason of the denials of this man. It seemed good to me, therefore, to make a note of some parts of our conversation for the help of some of our readers.

The subject of the lecture was, "The Entered Ap-

prentice Degree of Masonry." Mr. Church came forward to ask this question, "What did you mean by saying the candidate was led into the room in a nude condition?"

My answer was, "I said *a semi nude* condition, by which I meant the condition described, viz., having on only his shirt and a pair of drawers, the left drawer being rolled up to the knee and the left arm and breast bare."

"Well," said he, "I have only to say that in Rhode Island Masonry the candidate is not led in, in a nude condition. Your statement is misleading."

"Let me understand you," I said, "do you affirm that in Rhode Island the candidate is not dressed as I have described? Is not his left foot bare and his right clad in a slipper?"

"Yes."

"Is he not deprived of all his outer garments and dressed in only his shirt and drawers?"

"Well, yes," said he, "but what I said was I thought your statement *that he was nude* was misleading."

Gentlemen who tarried to hear the conversation remarked to one another after Mr. Church had gone that they never thought he would admit so much as that. But this is only the beginning of his admissions; given, too, in a conversation that was wholly deliberate and unimpassioned. Mr. Church claimed that the expression, "the lion of the tribe of Judah," was an allusion to Christ. Admitting that the expression occurs, I affirmed that the use made of it precluded the possibility of calling it an allusion to Christ. He, however, insisted upon his point and I then asked him, "Do you mean to affirm that Blue Lodge Masonry does recognize Jesus Christ, the Son of God?"

To which he promptly replied, "No, it does not; it would be inconsistent with its universality to recognize Christ."

"Then," I said, "we need not dispute about words, for you admit all I have claimed."

Mr. Church boasted that he had been Worshipful Master and Grand High Priest of the lodge.

The conversation next turned upon the Masonic obligations and penalties and in answer to my inquiry as to the fact of death penalties being attached to the oaths, he framed, with evident care the following answer: "I have taken eight obligations and I solemnly affirm that there is nothing in any one of them to compel me to injure my brother Mason."

"My friend," said I, "I am too well versed in Masonic diplomacy to take your answer as a denial of the fact that the oaths have death penalties attached. The simple question is, 'Does the Entered Apprentice swear under no less penalty than that of having his throat cut across, his tongue torn out by the roots and buried in the rough sands of the sea?'"

"Well," said he, "there may be something like that, but it doesn't mean that that penalty will be executed."

"That is, you understand that the lodge does not intend to execute the penalty?"

"Yes," said he, "that is what I mean."

"Then allow me to say that this crime seems, if possible, worse than the other. By your own admission you, as Master of the lodge, have been solemnly swearing young men to do something which *you never intended them to do!* How long will it take, by this process, to raise up a generation of liars, trained in the art of solemnly promising what they do not intend to perform?"

In some rambling conversation Mr. Church put forth a claim which many Masons have made to me before, and which seems to me to have an important psychical bearing on this subject. He affirmed that I was not *in the spirit of Masonry;* if I were, things would look altogether different to me. If I were to join a lodge and enter zealously into its rites and ceremonies they would exert an influence over me that would soon dispel my objections. Ministers have told me that it did exert such an influence on themselves and have asked me to account for it. This would seem to demonstrate clearly that there is a spirit-influence, or mesmeric power, in the practice of these rites which leads captive the will of the devotee. Now, if we try this spirit by the test given by the Apostle John, we shall conclude that since the spirit does not confess Christ, *it is not of God.*

One more point was developed clearly which, as I told Mr. Church, showed him to be under so powerful a delusion and infatuation that it utterly vitiated his judgment. Let me try to reproduce this part of the conversation as accurately as possible.

"I suppose you know the object of Masonry," said he.

I answered, "I do not know whether I do or not; it is slippery in its claims; one says it is for one thing and another stoutly denies that and affirms it is for something else."

"Well," said he "you must have noticed that the idea of *searching for light* is a prominent feature."

"Yes."

"Well now, I verily believe," said he, "if we could banish the writings of Mackey, Webb, Rebold, Sickles and all others, and set a man to the task of studying out for himself Masonic symbolism, *it would make a Christian of him.*"

While I was eyeing him in silent amazement, he continued, "I don't know but I should modify that by saying that here in this Christian land he would become a Christian!"

"Ah yes," I said, "I catch your idea. You think that while he is vainly searching for light in the lodge he will become disappointed and look outside for it, and thus in spite of Masonry, which rejects Christ he may after all find him elsewhere."

He confessed that this was about the idea he had. I told him, however, that the chances were many to one against his ever finding Christ. The lodge sets him to searching for light everywhere except in the right place and the majority come to the conclusion, after a vain search, that there is no light anywhere and thus settle down into the darkness of confirmed deism.

Mr. Church is somewhat versed in Masonic books, is a man of fair intelligence and smooth address, and has deterred some Adventists from arriving at the facts by seeming, in an oily and plausible manner, to deny what after all he only evades. It is with the hope that this may fall under the notice of some of these brethren that this sketch is given. I challenged him to a public discussion but he stoutly refused.

E. D. B.

RHODE ISLAND LARGE ENOUGH FOR REFORM WORK.

WORCESTER, Mass., May 28, 1883.

The work at Westerly, R. I., was very successful. After speaking Sunday afternoon at Armory Hall, as reported last week, we went Monday evening to Thompsonville, a country place with a small church, near Westerly; Tuesday evening the Advent chapal was opened for a lecture in Westerly and a fair number of people were present although the day and evening had witnessed the hardest rain of the season. Wednesday evening the lecture was given in Armory Hall by request of leading citizens of the place who bore the expense for hall rent and printing. The audience was larger than on Sunday and included many more of the best citizens. The lecture was nearly two hours in length and it appeared that at least two-thirds of the audience were friendly to the movement, judging from the frequency and heartiness of applause and from the number who tarried after the lecture for conversation. There were some of the most hopeful symptoms at this place that I have seen anywhere. The reform became a topic of general discussion and men were bolder in their denunciatious of the secret orders than in many other places. Bro. C. T. Melville, who preaches at Thompsonville, has done noble service. Rev. J. W. Morton, pastor of the Seventh-day Baptist church, sat on the platform at each lecture and gave the work his unqualified endorsement and the benefit of his influence. His course is all the more manly and courageous from the fact that there are many secretists in the church of which he is pastor. He is a clear-headed, conscientious minister, and is not likely to let so important a matter rest till the truth triumphs. The wealthiest men of the place are Quakers, who own the bank and who also own (and read) "Finney on Masonry." Some of these Quakers came forward to the platform and pronounced their blessing upon the work. Bro. Melville, together with such brethren as Mr. Stillman and Mr. Champlin, do not propose to abate their labors but have already secured my agreement, (D. V.), to return again and speak there and in adjoining towns.

Thursday night the lecture was at Ninatic, R. I. The church was small but literally packed, and people outside also looking in. A druggist of the town attempted to make capital for the lodge but only succeeded in bringing confusion upon himself to the great amusement of the audience. His friends said he would have done better to have kept still.

The letters from brother O. C. Bailey are full of interesting items gathered in his work. He lectured at Hynesburg and then went to West Halifax, where he had been invited by some Odd-fellows to lecture. He found they had kept their agreement and provided a place for the lecture. There was a large audience present. After giving some of the secrets of Odd-fellowship he turned suddenly and unexpectedly to the Odd-fellow who first invited him to speak, and asked him if what he had stated was true. He nodded his head and said, "Yes, sir"! On recovering his senses he tried to amend his answer but it was too late. The audience cheered and the speaker tendered him his thanks.

At the close of the lecture a middle-aged man came forward and asked him if he would lecture in Jacksonville; so he remained over the Sabbath, preaching at Reed's Hollow and Greenville and lecturing at Jacksonville Monday evening, where he found warm friends of the cause. The last news from him was a card from Montpelier whither he went to complete the arrangements for the convention. He had asked for a reduction of rates on the railroads for the convention with a fair prospect of success and was also hoping to give a lecture, this week, north of Montpelier. Several of the Vermont papers have given notice of the convention. E. D. BAILEY.

LITERARY.

"Echoes from Distant Footfalls," is the latest work of Rev. John Boyes, M. A., of Louth, England, whose timely and welcome contributions have enriched the columns of the *Cynosure* for two or three years past. It is a condensed but entertaining review of the scientific and Biblical theories of creation, especially designed to place before the reader the arguments for the origin and unity of the race. The Darwinian conjectures of development without an intelligent Creator are answered, and the proofs, from language, physical resemblance and the relics of ancient ages, that the race is one and the Mosaic account the most rational and consistent with all the facts that science is able to discover. The inquiries of our best scholars become thus invested with a new interest, since the more accurate and complete are they, the more do they prove the Bible history true. This is wonderfully developed in the latest studies of Egyptian scholars, who are becoming satisfied that the earliest religion of that country was mono-theistic and of such a character in respect to Jehovah as would be likely to prevail among the early descendants of Noah We note one error, arising from misinformation, respecting the aversion of American women to having families, and that our increase of population is due to immigration and not to national increase. Such a mistake would quite likely occur from the observations of travelers who are familiar only with our large cities; but in our vast country population the unnatural and wicked custom referred to does not, we believe, largely prevail. We should be glad if some enterprising American publisher would enter into an arrangement with the author to reprint this book on this side the ocean.

The Century for June publishes a noteworthy article on the present conflicting relations of England and Ireland from Prof. James Bryce, member of parliament. He discusses these relations with much fairness and an undeniable familiarity with facts. Irish idiosyncrasy and English pride and stubbornness are no unimportant factors in the case. Another article which will be read is by Wm. S. Tomlins, our popular musical director, on the cultivation of children's voices and singing in the public schools. Mr. Tomlins' views are endorsed by so high an authority as Theodore Thomas. Illustrated articles are "Living English Sculptors," "The Great South Gate," and the Franciscan missions in California. A discussion of the jury question is valuable. Published by the Century Co., New York.

About forty copies of Mr. Bosworth Smith's *Life of Lord Lawrence* have been recently purchased by the Navy Department for its ship's libraries. Since the time of Trevelyan's Macaulay no more interesting or valuable biography has been produced, and the bureau of navigation shows sound sense in putting this book into the hands of its officers and men.

Rev. Dr. John H. McIlvain, foremerly of Princeton College, has written a work entitled *The Wisdom of Holy Scriptures,* which will be published at once by Messrs. Charles Scribner's Sons. His book, though thoroughly original, is yet soundly orthodox and contains the best fruits of the author's studies for a life time.

Kansas, its Resources and Capabilities is a pamphlet issued by the Kansas State Board of Agriculture in the English, German, Swedish and Danish languages for gratuitous distribution. It is a well-prepared and attractive document with maps and illustrations giving such general information about lands, churches, schools, etc., as is always acceptable to settlers. Lodge statistics, which the compilers of such documents often think so necessary, are very wisely left out. The pamphlet will be sent on applying to the Secretary of the State Board of Agriculture, Topeka.

The Pictorial Associated Press which is established for the purpose of furnishing portraits and brief biographies of prominent characters has sent out a portion of their work in pamphlet form, and will continue to issue a part month by month, the subscription price being $2.50 per year.

We have received from Professor Claudio Jannet, of the Catholic University of Paris, a masterpiece of industry, research and erudition, *Les Societe, Secretes et la Societe, ou Philosophie de l' Histoire Contemporaine.* The title explains the character of the work, which has already passed through six editions, and is universally recognized in Europe as the great authority on modern secret societies. Its authors are Father Deschamps S. J., and Professor Jannet, who brings it down to the actual events of the hour, even the arrest and betrayal of the wretched "Invincibles" hung yesterday. No one who wishes to be familiar with the inner history of political events in Europe can consider his library a working one, unless it is enriched with this necessary work.—*Catholic Review.*

CORRESPONDENCE.

BAD SEWERAGE.

We knew a house that had a well of pure living water. In course of time an addition was built on to it for a kitchen, which covered the well; and as the well was no longer needed, water being brought in by pipes, the waste waters and slops of the house were poured into the well through a trap-door. This was a very inconsiderate act for an enlightened Christian people to do—to convert a well of pure water into a cess-pool.

Day and night that foul cess-pool breathed up its poisonous odors into the new kitchen and into the house, and in consequence the house came to receive a bad name from the number of fatal fever cases that happened in it. Yet no one suspected the cause until several deaths had taken place, when the source of the evil was discovered and the well filled up.

So in New England several additions have been made to the Old Congregational church, and some of these have been extended out over the spiritual well of living waters. But that well has now become a cess-pool of Freemasonry, which is constantly breathing up foul moral odors into the church, and not one of the innocent church members ever suspects it! The atmosphere of the church is being tainted with Masonic poison and death, and still our decorous church-goers never dream of overhauling and examining into the sewerage that underlies their religion.

Oh, it is a sad spectacle to see church members going to the house of the Lord, to partake of the bread of life from the hands of a Freemason, who is pouring the foul waters of the lodge into the living wells of truth!

KITCHEN GARDNER.

THE PREACHING AND PRACTICE OF HOLINESS.

Bro. Isaiah Reid of Nevada, Iowa, in his paper, "*The Highway*," of Feb. 24th, makes complaint against certain reformers who insist that the holiness teachers shall espouse their special reforms, and declares that their work is to teach holiness and leave the application of its principles to every man's conscience. He says: "Devotion of time and energy to these so-called reforms seems to be an attempt in the wrong direction, a good thing urged from an impracticable standpoint. God's order is first to get the man's heart right with him. When this is done the old, outer life is sloughed off by the force of the new life inside, like old bark from a live hickory tree."

On this I remark: *First*, that Bro. Reid utterly discards his own theory. If he were to publish a religious paper which discussed general principles *only*, and never insisted on their application, it would be a singular paper indeed. No man ever did, or ever could preach such a religion without becoming a laughing stock to bad men and devils. The first article in the above mentioned paper is a remonstrance against the sins of some who profess holiness. All through this and every other number he continually applies his principles to specific sins. The only exception is when the sin is *popular* and *powerful*. When serpent-like, it has thrust itself into the house of the Lord, and entwines itself around his altar; when it cries as did the devils of old, "Let us alone;" "What have we to do with thee?" it is then that Bro. Reid would have us keep *quiet*, and *trust to the expulsive power of Gospel grace*.

Second, the theory itself is utterly unreasonable and unscriptural.

Confucious taught abstract moral purity. The doctrines of Buddha are replete with holy admonitions, but the practical result is *abominable heathenism*. Sixty years ago the Gospel was preached and holiness insisted on as clearly and fully as to-day, and yet holy men continued to use intoxicating drinks *until their attention was called to the practice as a sin*. Forty years ago it was in order for holy men to hold slaves. The great mass of the professed Christians were on the side of the oppressor. Judgment was turned away backward. It was "he that *departed from evil*" who was declared unholy and profane. It was only by the faithful preaching of God's command to "undo the heavy burdens; let the oppressed go free;" and "break every yoke," that the churches were brought to *partial* repentance.

Third. From first to last the Scriptures teach just the opposite of the editor of the "*Highway*." The Lord said to Isaiah, "Cry aloud and spare not." "Show my people their trangressions, and the house of Jacob their sins" (Isa. 58: 1), and the whole chapter is an enumeration of the *specific sins* of those who professed to be a holy people. So all through the Prophets, the Evangelists, and the Epistles. Everywhere and always the holy men of old were *rebukers* of *specific sins*. Oh, that our modern Isaiah had the same holy boldness!

Fourth. There is great need of just such preaching today, and especially here in Washington. One of the leading holiness writers in this same number of the *Highway* makes himself disgusting to his brethren by the use of tobacco. Here in this city there are preachers of holiness who profess absolute *heart purity*, that advertise their Freemasonry in religious assemblies, and flaunt it in the face of their brethren with an impudence that is unspeakable. When any seeks after *real* holiness, *repents* of this iniquity (as some have done) and humbly makes his confession, he is brow-beaten, insulted, and, if possible, *frightened into silence*. "They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly" (Amos 5: 10).

Fifth. Silence, in reference to prevalent and popular sins, is pratical complicity with them. This is especially true of those who have been involved in and have full knowledge of such iniquities. God required that the sin of secret and profane oaths should not only be confessed but *exposed*. *Concealment* is a *sin*. "If a soul sin, and hear the voice of swearing, and *is a witness*, whether he hath seen or known of it, *if he do not utter it* then he shall bear his iniquity" (Lev. 5: 1, also vers. 4–13). I feel bound in Christian fidelity to rebuke this brother for *this sin*. He has, I believe, been in the lodge, has taken and heard its profane oaths, and joined in its unholy rites. He does not expose or rebuke its iniquities. He does not like to have others do so. He once intimated to me that this was the work of the devil. He doubtless thinks that his lodge covenant is binding. But hear the word of the Lord, "Because ye have said we have made a covenant with death, and with hell we are at agreement, when the overflowing scourge shall pass through it shall not come nigh us, for we have made lies our refuge, and under falsehood have we hid ourselves. . . . And the hail shall sweep away your refuge of lies and the waters shall overflow your hiding place" (Isa. 28: 15–19).

H. H. HINMAN.

COMMANDMENTS MASONICALLY REVISED.

DELAVAN, Ill.

DEAR CYNOSURE:—The following is intended to show at a glance how completely the obligations and teachings of Masonry antagonize the Christian religion at every point.

1. "Thou shalt have no other Gods before me," except thou art a Freemason; then a broader latitude is allowed. The Mason may worship any god that suits his fancy.

2. Thou shalt not take the name of the Lord thy God in vain." But the Mason may swear in the name of his god the most profane oaths, binding himself under the most barbarous oaths, and hereby the statute, "Swear not at all," is repealed.

3. "Honor thy father and thy mother," unless thou art a Mason, then thou mayest do the lowest, meanest trick the devil has ever invented, to save the craft from exposure by taking vengeance on its exposers.

4. "Thou shalt not kill," unless thou art a Mason, and some one has dared to expose its secrets, then cut his throat, tear out his heart, cut the body in two, smite off his skull, and all is well; provided no cowan or other profane person shall find it out.

5. "Thou shalt not steal," unless some one is about to expose Masonry then thou mayest steal his manuscript, or his person, so that the noble order be not exposed.

6. "Thou shalt not bear false witness," unless a brother Mason is involved in difficulty, then bear such testimony as will "extricate him from the just penalty of violated law.

7. "Thou shalt not commit adultery"—with a brother Masons wife, mother, sister, or daughter, knowing them to be such," otherwise all women are public property and there is no restraint on your carnal passions.

8. "Love thy neighbor as thy self," also, "love your enemy," "love worketh no ill." But, if he has offended Masons in some peculiar way, then thou mayest defame his character, ruin his business by lying, do what you can to make him a fugitive and a vagabond in the earth.

9. Christ says, "I am the way the truth and life, and he that climbeth up some other way is a thief and a robber." But, says Masonry, this is too sectarian and another way of salvation is provided.

10. "Thou shall not covet thy neighbor's house," but if he has violated the obligation of the Knights of the Red Cross, then his house must be torn down and "some of its timbers set up, and he hanged thereon;" leaving the wife a homeless widow and the children orphans! O God, my heart sickens, I am heartily ashamed that I was ever a Mason, but now help me to warn others lest they come into this sink of iniquity. D. VAN DEVENTER.

PENSIONS.

EDITOR CYNOSURE:—If I am rightly informed the officers and soldiers, sailors and marines of the United States formerly never used to vote, They followed the principle that a man under the orders of a government ought not to vote in matters where he *might* and *must* be called on to *obey* that government.

If this principle is correct, ought not pensioners and retired officers also to come under this operation? If parties buy men's votes with pensions, is not the government endangered thereby? An army that is made subject to a party, or to a secret association, can hardly render faithful and loyal service to the governmeut. If lump sums are paid instead of peusions the principle to which we allude would not apply. Men who live on the bounty of the government, are hardly in a condition to cast a disinterested, impartial vote. Let us examine into this matter. Are men who serve the country, or some party, in the army or navy, any more worthy of pensions than the men and women who belong to our large standing army of school-teachers? CITIZEN.

HOW HE GOT HIS LICENSE.

PHILLIPSBURG, N. J.

EDITOR CYNOSURE:—I am very much pleased with the few copies of the *Cynosure* I have received, aud may God speed the cause. I shall do all I can to give your paper a circulation in our town, although we have a hotbed of secret societies here. My forefathers were obliged to quit the mother country on account of their religious opinions, and came to this country in 1682 with William Penn, and we have a family record over 200 years back. I am opposed to secret societies because they are undermining the principles of our government, freedom of opinion, liberty of the press, and freedom of speech. We have had a case of this kind in our town. Last spring at our town election the temperance ticket had a trial of its strength and elected the mayor and six councilmen, which made it a tie in the council, and all attempt to get a license failed until a man by the name of Davis was determined to have one. Now this Davis is a Mason and he applied to one of the brother Masons, a dispatcher on the Morris and Essex rail road, saying that he wished a license. Now one of these temperance councilmen was employed under this dispatcher and he wished him to vote thus and so or suffer the consequence. and by this means his brother Mason received his license.

Yours Truly, CHARLES CARPENTER COOK.

THE WEED REVELATION.

On of the papers quotes an M. E. minister as saying: "Thurlow Weed was a dishonest man, or he would have given the world his revelations before his death." Some of our Anti-masonic friends have also censured Mr. Weed for not publishing the Whitney confessions sooner. Two facts seem to be ignored, or not to be known. In the first place, Mr. Weed did publish the Whitney statement, at least eight years ago. He gave a full and circumstantial account of it in the *N. Y. Herald* under date of August 6, 1875. How much sooner, and in what other ways it was given to the public, I do not know; but this certainly was not the proper way to keep it from the public, if concealment had been his object. In the second place, he informs us that the express condition on which Whitney confided to him the facts, was that he (Weed) should make no disclosures until after his (Whitney's) death. Weed had a right to make a pledge to this effect. He could not have got the confession without it. Having made it, he was not the man to violate his word. It was not a pledge made unlawfully, like the Masonic oath, and made under such conditions as justified him in breaking it. Yet Masons curse seceders for violating barbarous and extra-judicial oaths, while they censure Weed for *not* violating a pledge, the keeping of which harmed no one, and was required by every sentiment of truth and honor.

G. W. H.

OBITUARY.

Died in Bedford township, Monroe Co., Michigan, THEOPHILUS OSGOOD, aged seventy-four years, eleven months and eight days. He was born in Fort Ann, New York, April 27th, 1808. When eight years old his father's family moved to western New York, where, in 1829, he was united in matrimony with Miss Rosiana A. Brightman. In 1833 he moved to Michigan, a pioneer in the then "Far West," where by industry, frugality and the blessing of God, he saw the barren wilderness converted into fertile fields, his rustic cabin into a mansion of stone, and the fireside was blessed with the addition of three sons and seven daughters. At the first township meeting held in Bedford township, he was elected to the office of clerk, and in years following he held the office of supervisor, treasurer, and justice of the peace, at various times. He united with the Free Will Baptist church May 4th, 1844, was elected its clerk, which position he held for twenty-seven consecutive years, and remained a member until death.

When the sin of Americau slavery cursed the land he was bold to speak against it, and the poor colored man, flying from servitude, has often been warmed by his fire, refreshed at his table, aided by his means, and sent on his way rejoicing. He often spoke of Morgau's death, recollected well the excitement caused by it. He was a great lover of the *Cynosure*, harmonizing with its position on the subject of secret societies, and believed in the doctrine of holiness as taught in the Bible. He died trusting in the Lord. About an hour before his death he was heard to praise God that it was well with him. His funeral services were conducted by Rev. A. Olmsted of the Free Methodist church at his late residence, and although the day was rainy and the roads muddy, a large concourse of neighbors and friends joined in paying to him their last tribute of respect.

THOS. P. HITCHCOCK.

Died at his residence in Roseburg, Oregon, April 24, 1883, ALEXANDER B. GILLILAND, aged 68 years. Deceased was born in Brown county, Ohio, emigrated to Illinois in 1846, thence to Oregon in 1853. He was united in marriage with Miss Mary Willis in the year of 1846, and together they traveled the journey of his subsequent life; and now the sorrowing mother and five children remain, while three children are gone before. Father Gilliland possessed a large share of moral courage, coupled with that most valuable of all human characteristics—honesty. Plain, straightforward, open-handed, unvarnished honesty. Having moral courage and honesty, it is not surprising that his voice was heard and his influence felt in opposition to evil. Especially what he believed to be the great and crying sins of the age in which he lived, such as slavery, secret societies, rum, Sabbath-breaking, profanity, disloyalty to evil government, aud to other rightful authority. He was a reader of the *Cynosure*, and a friend of the reforms advocated therein. In early life he embraced the Christian religion aud united with the Congregational church, brought his church letter to Oregon, but finding no organization of that church here in the vicinity where he resided, he never united with any other. But we think his daily walk and conversation was such as became one professing godliness, and have reason to hope that he maintained his Christian integrity to the end. "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2: 10.

G. W. DAY.

BIBLE LESSONS.

LESSON XII., June 17, 1883.—End of the first Missionary Journey.—Acts 14: 19-28.

GOLDEN TEXT.—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Matt. 28: 19.

HOME READINGS.

The work laid out.....Matt. 28: 16-20.
Endued with power for the work...Acts 2: 1-21.
The sufficiency for the work....2 Cor. 3: 1-18.
The Helper in the work.....1 Cor. 3: 1-15.
The reward for the work.....2 Tim. 4: 1-8.
Faithfulness in the work.....Matt. 25: 14-30.
The work one of love to Christ. Matt. 25: 31-46.

"And there came thither certain Jews." With rare exceptions, the Jews stirred up every persecution suffered by Paul. The stubborn jealousy of the race felt that in Paul they had to fear one whose life's work was the breaking down the wall of partition which separated the Hebrew race from the rest of the world. The arrival of these enemies of Paul was no accidental circumstance; the news of the success of the apostles in Lystra had reached Iconium and Antioch in Pisidia, and they came to the scene of his successes to thwart him, and, if possible, to compass his destruction.—*Schaff.*

"Who persuaded the people." It is not so difficult to persuade some people of their dangers from the Gospel. Its temperance, its honesty, its demand on liberality "will ruin their business;" its morality "will destroy their pleasures." The Gospel does make trouble with bad men who will not repent.—*Peloubet.*

"Having stoned Paul." Once he stoned another, and once he was stoned himself. What a crowd of memories must have rushed up when he felt his spirit swooning away under the stone shower! This would seem the echo of his own dread act. Stephen's heroic death must have left its mark deep on the heart of the converted Paul.—*Arnot.*

"The disciples stood round about him." Not to bury him, but as would naturally be the case, in mournful anxiety and regret.—*Alford.* These disciples show that Paul's work in Lystra had not been in vain. We, who, from scattered allusions, can see that it was here and now that St. Paul first met with the gentlest and dearest of all his converts, may dwell with pleasure on the thought that Timotheus stood weeping in that group of disciples who surrounded the bleeding missionary, whose hearts glowed with amazement and thankfulness when they saw him recover, who perhaps helped to convey him secretly to his mother's house, and there, it may be, not only bound his wounds, but also read to him in the dark and suffering hours some of the precious words of those scriptures in which from a child he had been trained.—*Farrar.*

"He rose up." That one stoned and left for dead by a savage mob should revive and go about as if nothing had befallen him, must have been a still more striking evidence of the mighty power of God present with these teachers than what the people had seen before in the restoration of the cripple.—*Cambridge Bible.*

"Confirming the souls." Every church should use all means possible in training and confirming its young converts. Thay should be trained in all the work and worship of the church. They should be taught to speak and pray. They should be instructed in the word of God, and in the best ways of studying it. They should be interested in the home and foreign missionary work. They should be trained in giving, in helping the poor, in inviting others to church and Sabbath school, and in every good word and work. We learn to work by working.—*Peloubet.*

"Exhorting them to continue in the faith." Not merely in the belief that Jesus is the Messiah, though this belief might be shaken by his failure to protect them from persecution, but *in the life of faith*, that is, in that life whose present strength and future hope is derived from a personal trust in a personal Savior (comp. 1 Cor. 16: 13; 2 Cor. 13. 5; Gal. 3: 24-26; Col. 1: 23).—*Abbott.*

"And that we must through much tribulation enter into the kingdom of God." *Tribulation* is derived from the Latin *"tribulum,"* which was the thrashing instrument or roller whereby the Roman husbandman separated the corn from the husks. "Tribulation" is the act of this separation, and hence is used for sorrow and adversity, the appointed means for the separating in men of their chaff from their wheat, of whatever in them was light and trivial and poor, from the solid and the true. Therefore, these sorrows are called tribulations, "thrashing," *i. e.*, of the inner spiritual man, without which there could be no fitting him for the heavenly garner.—*Trench's Study of Words*, p. 15.

"When they had ordained them elders." The word here rendered *ordained* is etymologically and in classic Greek to choose by a show of hands, a customary method of election in the Grecian public assemblies. One view imputes to this word the etymological and classical meaning of an election by a show of hands, and understands that the elders were thus elected by vote of the church members, as were the deacons in chapter 6: 5, and their choice was then ratified by the action of the apostles, who solemnly set apart the elders to their office, as Paul and Barnabas had been set apart by special religious services for their missionary work (chap. 13: 3). This apparently is Alford's view: "The apostles ordained the presbyters whom the churches elected."—*Abbott.*

"The work which they fulfilled." The exact time during which the apostles had been absent is uncertain; we have, however, two definite points of time to assist us in determining the length of time taken up in the first missionary journey. Paul returned from Jerusalem to Antioch after having carried the alms from the Antioch Christians to the poor Jerusalem saints (see chap. 11: 29, 30; 12: 25), A.D. 44. In A.D. 51 (A.D. 50, according to Conybeare), Paul and Barnabas went up again to Jerusalem from the Antioch church to confer with the elder apostles on the matter of the circumcision of the Gentile converts (chap. 15: 2). Six years, then, were spent in Antioch and on the first missionary journey: out of those six years the most likely computation seems to be that which allows three or four years for the journey.

"Opened the door of faith unto the Gentiles," *i. e.* had made faith the ground of admission to his kingdom. It was now no longer through circumcision that men should enter in and be known as God's people, but the Gospel privileges were offered to every one that believed—*Cambridge Bible.*

It is of the utmost importance to interest the children and youth in the great missionary work of the churches, both home and foreign. (1) Make them feel that the missionaries and their work belong to them; (2) teach them to give for the work; (3) let them take some part in the missionary concerts; (4) interest them in books and magazines about missions; (5) take them to the great missionary meetings; (6) train them in doing missionary work at home; (7) make them feel that it is the noblest work to which God can call them; (8) let them see the marvellous progress of missions in the last seventy years. The Bible translated into 226 languages; 2,500 missionaries, and 18,500 native assistants preaching the Gospel. About $6,000,000 a year given by English and American Christians for foreign missions. Already more than 1,650,000 native Christians. The leaven of the Gospel pervading almost every nation, and silently working marvellous changes, socially, morally, and politically.—*Peloubet.*

PROMPTINGS TO FURTHER STUDY.

On what occasion in New Testament history is it shown that the Jews persuaded the multitudes to do great evil? How mnay times does Paul say that he was stoned? What did the great apostle to the Jews testify of the necessity and the value of persecution? What did Jesus say about the treatment of his apostles in comparison with that which he himself received? When first does it seem to have entered the disciples' heads that the gospel was for Gentiles as well as Jews?

BAND OF HOPE BIBLE LESSON.—No. 9.

WHEREIN MODERN SECRET SOCIETIES RESEMBLE EZEKIEL'S.

1. The idolatrous rites seen by Ezekiel differed from the worship of the true God in being secret.

2. In this respect, however, they resembled the modern lodge.

3. The priests in the ancient mysteries pretended to teach secrets of great importance.

4. Masonry also pretends to do the same. All secret societies claim to confer important benefits and teach valuable moral lessons.

5. None of the philosophers of Greece ascribed their wisdom to being initiated into these mysteries. No great or wise man of modern times has left it on record that he became such through the teachings of Masonry, or any other secret society.

6. Masonic precepts may have a moral and religious sound but as we have shown in a previous lesson it is a false morality and a Christless religion.

7. Ministers and church members are frequently Masons. Masonic funerals are usually in a church. It mixes heathen and Christian rites together.

8. The Masonic lodge filled with emblems of ancient sun-worship are "chambers of imagery."

9. Some authors say that the Jews made an image which they laid out on a bed of lettuce as if dead and then lamented over it, the ceremony being always in the dead of night. When they had lamented long enough a candle was brought into the room to signify the return of the sun.—*Master's Carpet.*

10. This is similar to the Masonic tragedy of Hiram Abiff, who is supposed to be murdered. His dead body is then sought for with pretended lamentations. See *Masonry Illustrated.*

11. The rite of circumambulation, *i. e.*, the leading of the candidates three times around the lodge in the direction of the sun is precisely what those five and twenty men were doing. Masons turn their faces to the East in other ways. They station their three principal officers, the Worshipful Master and Junior and Senior Warden in the East, South and West respectively. The one in the East represents the sun at its rising, the one in the South the sun at its meridian, and the one in the West the sun at its setting.

12. Men who are zealous for the lodge are not apt to care much for the services of God's house, and if one interferes with the other it is always the church they give up first.

13. If you ever attended a Masonic funeral you may have noticed that each member carried a sprig of evergreen which he threw into the grave. In all the heathen mysteries there was a sacred plant peculiar to each. With the Egyptians it was the lotus, with the Greeks the myrtle, with the ancient British the mistletoe, and with modern Freemasons the acacia.

PRACTICAL TRUTHS.

Ezekiel's secret society resembled modern secret societies.

1. In being secret.
2. In many of their rites and ceremonies.
3. In being a false worship.

GOLDEN TEXT.—I spake openly to the world....and in secret have I said nothing. John 18:20.

CENTRAL TRUTH.—The example of Christ forbids secret societies.

QUESTIONS.

What is the subject of this lesson? Golden Text? Central Truth?

1. How did the idolatrous rites seen by Ezekiel differ from the worship of the true God?
2. How did they resemble the modern lodge?
3. What did the priests in the ancient mysteries pretend to teach?
4. What do all secret societies claim to do?
5. Did either ancient or modern secret societies really do this?
6. Is there anything good in Freemasonry?
7. How does Ezekiel's seeing them in the temple resemble Masonic practices?
8. What do the "chambers of imagery" resemble?
9. How was Tammuz worshiped?
10. What is similar in Masonry?
11. Ezekiel saw five and twenty men stand with their faces toward the East:—what is there in Freemasonry like this?
12. What in their standing with their backs to the temple?
13. What in the branch of tamarisk which they held to their nose?
14. Repeat the practical truths?

LESSON STORY.

In the middle ages working masons formed unions very much like the trade unions of to-day. At first only masons who actually worked at their trade were admitted, but these "guilds" or "lodges" as they grew more numerous and powerful wished to add to their numbers and wealth. So they began to take in others, and even members of the nobility. Many of these latter were very profligate men, but they were more influential than the common workmen, and in time grew to rule the lodge.

Being already corrupt, admitting such members corrupted them yet more. When Charles I. was beheaded in 1649 they began to plot to bring back a monarchy again. They preferred being ruled by a being however weak and wicked, to a free government by the people. By their secret plottings they finally overthrew the English commonwealth, so Rebold tells us and restored Charles II. But the Stuarts, who were papists were finally driven out and Protestantism established. The lodge died out in consequence and in 1717 there were only four left in the South of England. These met together on June 22 of that year at the Apple Tree tavern, Covent Garden, London, and formed the first Grand Lodge, from which all the lodges of the present day have originated.

In our own country Masonry protected slavery. It is now protecting the rum trade and various other great abuses. It hates the principles of our Puritan forefathers, and if allowed to go on unchecked will destroy all pure religion and true freedom.

LESSON HYMN.

One offer of salvation,
To all the world make known;

A man who will stab at another man's reputation by insinuation or innuendo is far worse than a thief. Goods may be replaced, but character once lost is all but irremediable, and, as a great writer once said, "One word is sometimes enough to ruin a man."—*Zion's Watchman.*

The wise man changes his mind, the ignorant man will not. The former will acknowledge his error and correct it, but the pertinacity with which the latter adheres to his opinions always bears a just proportion to his ignorance.

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The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 7, 1883.

MR. T. F. DOLAN, of the Washington *Sword*, gives the true exposition of the lodge row at the Ford funeral. It was a repetition of Acts 16: 16. Mr. Dolan is a converted Romanist, and has an original mind. And the Catholics receive Bible teachings concerning spirits more implicitly than Protestants. Burton C. Cook, Solicitor General of the Chicago and Northwestern railway has a habitual saying: "*I know that* MEN *do not govern this world.*"

STRONG ENDORSEMENT.—"The charters of all secret lodges granted by our Federal and State legislatures should be withdrawn."—*American Platform, Art. 4.*

"Incorporation is a privilege granted to associations on the ground of public utility. It follows logically that it is an abuse and a fiction to incorporate a secret society of any kind."—*North American Review, June.*

THE BATAVIA PAMPHLET.—Several hundreds remain unsold. They contain pictures of the Morgan monument, of Morgan and of Thurlow Weed. The speech on Christian Politics in that pamphlet was asked for, *paid for* and complimented by the *North American Review*. It would have appeared in that *Review*, if any Mason could have been got to answer it.

"AND HE WAS SPEECHLESS."—Mormons defend polygamy in the *North American Review*. Ingersoll defends blasphemy and atheism. Free-love, dynamite, poisoning and general assassination find their defenders. Freemasonry finds none though tempted by the columns of the "Mother of American Reviews!" Claudio Jannet, Professor of Political Economy in the University of Paris, in a recent work says: "Freemasonry alone, of all organizations, has obtained the singular privilege of spreading itself without being questioned by the public on which it lives." This "singular" policy is the same with that of brigands, harlots and thieves.

DECATUR, MICHIGAN.—The editor of this paper preached at the Presbyterian church by invitation of Prof. Upton, on Sabbath last. Though the day was rainy the congregations were good and the attention excellent. In the evening the discourse was directly against the lodge, the first given in that pulpit. Prof. Upton said at the close, "I have been shot and have fallen on a battlefield, as was supposed, to die. But I believe it requires more courage to speak as you have done to-night than to face the guns on that field." He says he had made up his mind to spend a hundred dollars in our next Presidential canvass; and though he would have preferred the original nominations, he should go strong for Gen. Pomeroy. The Professor removes soon to the Upper Elkhorn in Nebraska, to his cattle-raising ranch. His coming will be hailed by our friends in that interesting State. We hope they will send him to Congress. Dr. Baker, the leading physician of Decatur, is an estimable gentleman and popular physician. He relies, in his profession, on his merits and not on the lodge. The leading officers of the Presbyterian church, stand with him and his family separate and clear from the lodge; and their combined influence secured a candid and respectful hearing for our cause. Rev. Mr. Abrams of the Free Methodist church was with us in the pulpit, and we have seldom spent a more pleasant and profitable Sabbath.

THE WITHDRAWAL.

THE FACT AND THE MODE.

We are receiving, on all sides, warm endorsement and approval of the proposed change in our Federal nominations. Still, there are some most able and estimable friends of the reform, who demur, some to the fact, and some to the mode.

The advantages of the change are these:

1st. It frees our organ from the imputation of advocating the election of its editor as President of the United States. The retiring of Mr. Greeley from the editorship of the New York *Tribune*, which he had started and edited, that it might support him for the Presidency, was endured but not popular.

2nd. As Presidential candidate, I was "a prophet in his own house." Matt. 13: 57. And though my "house" had endured penury, proscription and persecution, the envious and malicious, when the battle waxes hot, would have suggested and plausibly, that those of us who embarked in this cause "with the loss of all things," were seeking self-promotion. The cause needed a leader, outside (if one could be found) of the three hundred of us, who stood against foes whose "arrows darkened the heavens." And yet we needed a leader who, as Charles Francis Adams said of himself, "was a rather earlier Anti-mason than we." Such a leader God has lent us in GEN. POMEROY.

3rd. But the grand reason for change was and is, the plain, obvious fact, that, though Mr. Conant and myself were accepted, and he is a gentleman every way fitted to fill the office of Vice President; yet no one had the least hope of our election. Whereas, with Gen. Pomeroy of Kansas, and Hon. Frederick Douglass of Washington, or ex-Senator Bruce of Mississippi, on our ticket, *there is a rational hope of their election in November, 1884.*

The hope of electing that ticket rests on clear and substantial grounds. First of all, the Republicans have lost their cohesion; and the Democrats, since their slavery-suicide, have had no cohesion but loaves and fishes. The American party certainly has the cohesion of principle.

Then, if we put a ticket in the field, with colored blood in it, the first ever presented to the voters of the United States, the great majority of the human race are colored people and we shall *start with that majority on our side*, and concentrate on our ticket all eyes, from the China Sea to the Pacific Ocean; and thus strike for the unification of mankind.

Moreover, if we put that ticket in the field, at our convention at Washington, next fall, six or eight months before the other parties nominate, we have a rational prospect of coming into the political arena with a million colored voters; and waking up from their ashes the old slumbering fires of Abolition, from Mason and Dixon's line to Maine and Alaska. The name of Fred. Douglass is a slogan which Abolitionists have all heard; and it will stir us as the cry, "*A Douglas! A Douglas!*" used to rally the Highlanders—

"Whose swords are a thousand, their bosoms are one."

Since we called on Mr. Douglass, both parties are paying court to him; and their party fears magnified a friendly call of Gen. Pomeroy and Secretary Stoddard on ex-Senator Bruce at the U. S. Treasury, into a Presidential nomination. And on Emancipation day (April 16) the organs of both Republicans and Democrats got down on their knees to the colored voters who paraded the streets on that joyous occasion. Thus both the old parties vote that there is danger of our success in 1884. So much for the *fact* of the withdrawal and change.

And as to the mode of it:

"If once 'twere done, when 'tis done,
'Twere well it were done quickly."

The butcher's boy, Cardinal Woolsey, was pardoned by that severest of tyrants, Henry VIII., for changing his written instructions when sent to the Continent; because Woolsey made just the change which his royal master wanted made. So shall I be pardoned by the American party, and I predict that we shall together vote and shout for Pomeroy and Douglass!

"But why not wait for consultation?" "Why make your withdrawal peremptory?" I answer; because a cringing appeal to "consultation" would have been coquetry, and inviting my friends, who loved me, to rally and divide our counsels. No man can read Pomeroy's record without seeing that God has called, qualified, and chosen him to head our ticket. The propriety of the change rests on its merits; and these will carry it like Niagara; with only this difference, *it will carry us up stream!*

J. BLANCHARD.

THE WEED LETTER.

A question which has agitated many minds since the publication of Mr. Weed's remarkable letter on the Morgan abduction and murder, is the moral bearing of what appears to be the keeping secret an infamous Masonic crime. Those who argue that Mr. Weed should have betrayed the confidence of John Whitney in confessing his part in the Morgan murder must remember that the matter allows of some mitigating circumstances. The bare fact of his confidential and friendly relations with men of whose guilt he had good evidence, and whom he had been pursuing with the law but a few years before, and joining with them in keeping a Masonic secret cannot altogether be excused, yet there are some modifying facts which occur to us in connection with the matter. Whitney and King were both friends of Mr. Weed before the abduction of Morgan. In an interview with Mr. Weed, published in the New York *Herald* about eight years ago he says:

"I knew Col. King and John Whitney intimately. Both would have shrunk from the commission of a known crime; and yet both, impelled by the delusive plea that they were discharging a duty, participated in the commission of the highest crime. Of all the persons connected with the abduction, arrest, imprisonment and subsequent fate of Morgan, there was not one within my knowledge who did not possess and enjoy the respect and confidence of his fellow-citizens. It was not strange, therefore, that facts subsequently established beyond denial were at first very generally and indignantly rejected. The people would not believe that respectable citizens were guilty of open and gross violations of law; and yet none but reputable citizens were thus complicated, none of whom, however, intended or apprehended a catastrophe."

The trials were given up, having succeeded in convicting no one of the murder of Morgan, and no one had at the time probably any idea of re-opening them, if, indeed, that could have been legally possible.

Whitney was giving testimony which would criminate himself and which no court, since the infamous Jeffries and the Spanish Inquisition, could force from him. He gave these facts by way of confession of a sin against God and his fellowman which his conscience, already stupified by the oaths of the lodge, did not hold to be murder.

Mr. Weed was not acting in the role of detective, but in listening to the confession of Whitney was satisfying a natural curiosity, which no doubt every Anti-mason of that day felt more or less keenly. As to the duty of re-opening the case against Whitney, Mr. Weed in his letter to the Batavia convention gives the conclusion which he finally reached. There is no doubt that he felt the force of all the reasons that can possibly to-day be urged why he should endeavor to bring Whitney before the courts, and more even, for the case was yet comparatively fresh and many arguments would appeal to Mr. Weed's mind which would not occur to one less interested personally and publicly in the case. In his statement to the New York papers some eight years ago, he says that he debated in his mind what would be duty to the public in the matter, and seriously questioned whether he should not renew the Morgan trials. But the fact, that to complete the evidence, the direct testimony of Whitney would have to be given, and that he could not be compelled to testify against himself, satisfied Mr. Weed that such an attempt would fail like the others. But as to the moral certainty of the case as given by Mr. Weed, there can be no doubt. He had no earthly object to gain by misrepresention; and his character as a Christian and a representative American are against any such supposition. The vaporings of such a moral pauper as Rob Morris are not to be taken into the account in comparison. He has too often betrayed his character as devoid of truth whenever he can exalt the lodge or slander a Christian opponent of it. He acknowledges the abduction of Morgan and years ago in his cyclopedia wrote that some infatuated members of the lodge made way with him. His last lie drawn out into a book of 400 pages disposes of the case in some way more satisfactory to himself.

The lodge has also of late brought out another witness, a Miss Welby, theatrical performer, who is said to be the daughter of the McNeil who so bitterly attacked Weed and who was afterward put into a government office at Weed's request. Her story is full of vindictiveness against Mr. Weed but is so improbable and unsupported that it is hardly worth notice. It is evident the representatives of the Masonic order have no interest in these contradictions. If they wished to attempt the overthrow of ten thousand witnesses like Weed, Greene, Whittlesey, Bernard and Stone they would surely set to the work some man in whom the lodge itself would have some confidence.

—Rev. M. A. Gault, who was last year appointed lecturer by the Reformed Presbyterian Synod for the National Reform work in Kansas, Missouri and western Iowa, called on the *Cynosure* last week. He is continued in the same work during the ensuing year. The Synod just met in Allegheny City, Pa., appointed four additional lecturers this year: Dr. H. P. McClurkin of New Concord, Ohio, for Pennsylvania; Rev. C. T. Trumbull of Morning Sun for Iowa; Rev. J. S. T. Milligan for Kansas; and Rev. W. R. Laird for Vermont. These brethren each give three months during the year to lecturing on the religious reform. Rev. J. H. Timmons of the United Presbyterian church, Tarentum, Pa., is also engaged to lecture on this important work in connection with work for the anti-lodge reform.

—Early in the morning of the first day of summer, bright and clear as the blue heavens above, comes to us the *Free Press* of Olathe, Kansas, published monthly by the Johnson County Christian Association, Bro. B. F. Worrell, editor, and H. Curtis, business manager. This is a cheering note from the South-west, where within a radius of less than a hundred miles from Kansas City there are now three reform papers issued, the *American Freeman* of Albany, Mo., the *Banner of Truth*, Baker, Mo., and now the *Free Press*, of Olathe. God bless them all and make them more daily a power against the enemies of Jesus Christ. Bro. Worrell is an old editor and this first paper shows the work of a practiced hand. The members of all the secret lodges of

Kansas, all of them, are earnestly requested to send their subscriptions to Bro. Curtis. An investment of 25 cents will be worth more to them than a hundred times that amount spent in lodgery.

—The Masonic lodges of South Boston have added some new material to their paraphernalia which shows that there has been some change in their ritual not provided by the Grand Lodge. The discovery was made when some thieves broke into their rooms and carried away fifty each of the silver knives, forks and spoons used by this powerful order, and on top of this load they bore off 200 cigars. Do we need a new revelation to cover this part of the lodge performances?

—The aldermen of Fall River, Mass., having attempted to hold secret sessions and exclude reporters and spectators, a Boston daily says of the silly affair, "This sort of secret society business has been effectually put to shame elsewhere."

N. C. A. ANNUAL MEETING.

According to its constitution the annual business meeting of the National Christian Association will be held at 10:30 A. M., on the third Thursday (21st) of June next, in Carpenter Hall, 221 West Madison street, Chicago. This meeting is expected to be of unusual importance and requires the attendance of every member of the corporate body and as many friends as possible should be present. JOHN D. NUTTING, *Rec. Sec.*

COMMENCEMENT AT WASIOJA.

Term examinations at the Wesleyan Seminary, Wasioja, Minn., occur Monday and Tuesday, June 11, and 12.

Annual meeting of the Trustees, Wednesday, 13th, 10 A. M.

Graduation Exercises, Wednesday, 13th, 8 P. M.

Rev. L. N. Stratton, President of Wheaton Theological Seminary, will deliver the annual address.

Next year begins September 5.

WHAT IS REQUIRED OF US JUNE 21.

The recurrence of the annual business meeting of the National Christian Association is an event of too grave importance under any circumstances to be neglected or treated with indifference by any friend of our cause. Not all who desire will be able to attend but there is no one so remote as not to be able to "help together by prayers." The hand of God beyond question, has been with us during the past year, shaping our movements and bringing us on towards this gathering by "a way that we knew not" one year ago. We are compelled to look squarely into the face of great questions, and absolutely forced to confront grave issues, either as *Christians or as cowards.* The men and women *only* are fitted for the crisis upon us who will leave SELF at home and bring *Christ* with them. There is room and ample scope for consecrated ambition and profoundest wisdom to work wonders, and there is a place for the humblest little child that loves Jesus to do something. There is one place where no man is greater and no man is smaller than another and that is the sinners place, at the feet of Jesus. He is to be here, WE MEET IN HIS NAME and whatever may have been your successes in life your present estimate of your importance, or your future prospects as a preacher a politician or a worldly minded man you will not feel at home unless you can look right up into his face and say "Nevertheless, not what I will, but what THOU wilt," Mark 14:36. To all who come being "led by the Spirit," and who "ABIDE IN CHRIST" and in whom "*Christ's words abide*" there is a "*Pentecost*" awaiting. Ye shall "speak with other tongues," and your words shall penetrate ears, strangers hitherto to such sounds. The *only* adequate fitting up for the work of this meeting is THE baptism "by one Spirit into one body" so that sects, creeds, scisms and divisions shall "not so much as once be named among us," when we get where we "Look not every man on his own things but every man also on the things of others," all questions about the past and future of your organ, and about politics, and about Washington, will be quickly adjusted. Don't stay at home to plan and worry about money to run the *Cynosure* or pay the debt at Washington. God is not bankrupt. He has money enough to carry this thing through. You and I "are bought with a price," we belong to God, and if this is not his cause we are better out of it; the sooner the better, even if it takes starvation to bring us to our senses. Now, brethren, my counsel is, Pray a great deal. Be "instant in prayer," but "Fret not yourself in any wise." Make up your mind to "let God do as he has a mind to" and to "stand in your lot in the time appointed." Read 1 Peter 1. 16, and having obeyed this Divine injunction, if you are "led by the Spirit" to come up to this annual gathering, COME and obey the command in the 15th or verse preceeding, and as God *is true* and his promises never fail, you shall "return with rejoicing;" and it may be, if he so will, live to see what "wonderous things he hath wrought in the earth."

J. P. STODDARD.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,
JONATHAN BLANCHARD,
OF ILLINOIS.

For Vice President,
JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

CALL FOR A POLITICAL MEETING.

The Central Committee of the American party is hereby called to meet at the N. C. A. building, 221 West Madison street. Chicago, at 4 P. M., June 21st 1883, to consider the question of calling a National Political Convention at Washington, D. C., or elsewhere, and to transact such other business as may be of interest to the party. A full attendance of the members of the Central Committee and all other interested friends is earnestly requested.

Come and attend the N. C. A. Annual Meeting convening at 10 A. M. and also hear Senator Pomeroy at Farwell Hall in the evening of the same day (Thursday, June 21st.)

EZRA A. COOK,
Ch'n Cen. Com. American Party.

POLITICAL SIMPLICITY.

Harper's Weekly in a recent notice of Senator Edmunds says that his position was not made by patronage, and it does not depend upon a machine. His ascendency is actual, not fictitious."

Now this statement is very simple. Mr. Edmunds would probably never have been in the Senate of the United States if he had not been run in by the lodge-machine. He is a noted, emphasised partisan, and would never be anything in politics outside of his party. Though possessed of ability, his ascendency is due to his Masonic partisanship, and depends upon Masonic fiction. He does not possess the qualities of the reformer. No man who accepts favors from the lodge could ever exercise the office of a reformer. He has remained too silent in his place when the knavish work of the lodge was being done in Congress to represent the interests of reform. He moved a restoration of one of the corruptest privileges that ever seduced the purity of men in office, viz., the franking privilege; and what is singular is, the measure failed! Even his "actual and not fictitious" ascendency, though aided by the other Senator from Vermont, failed to carry that rotten measure through.

No man who serves the lodge can be trusted with a directive part in republican government. The greatest danger to the country at the present juncture lies in lodge-politics. The country must be redeemed from that, and it is extremely absurd to suppose that men whose office and honors come from the lodge, can ever redeem the country from lodge rule.

The American party should make no compromises. We must insist upon a candidate free from every suspicion of lodge obligation. The Republic is being led to its ruin by the partisans of a dangerous, secret party, that shields criminals against all accountability in office. A man may have the tongued eloquence of an angel, yet if he aids a secret organization that renders null all accountability in office, he is helping to hasten the Republic to a rapid destruction.

Harper's publications are excellent instrumentalities for making money, but money-making and reform processes do not usually consort together very well, any more than lodge-membership and service to the Republic do. No man now in public office should be any longer sustained in that position without having his accounts properly examined into and the balance struck. If he has ever served the lodge, or has had any connection with the lodge, the country does not owe him an office; but on the contrary he owes the people an apology. To let a man's accounts run on, placing lodge-work to his credit and not to the debit side of his account, can tend to but one conclusion, and that is disaster to the Republic.

AMERICAN.

DEBT PAYING AND PEACE.

It has often been argued that a national debt is a national blessing, and the example of England always stands for an illustration. But it is now stated that the British government is following our example and is reducing her enormous debt, and prefers to do this to reducing taxation, which benefits traders chiefly while the other relieves the whole community who are taxed for the debt and held for its security. A national debt is always approved by banks, capitalists and trust concerns, to whom it furnishes a safe and permanent investment. The English debt is being reduced at the rate of about forty million dollars a year.

The London *Spectator* gives among the reasons why this payment is for the advantage of the whole people, that gold is becoming more scarce year by year, that the national resources of England in land, woods, quarries and mines is wasting and that the prospect of decrease of population is serious. But the reason of paramount importance is the deliverance from an immense and costly war preparation. The words of the *Spectator* should be studied by the politicians who are clamoring that our government should invest ten or fifteen millions in war vessels. They are these:

"The grand reason for paying debt is, however, none of these, but a very different one. We want to strengthen the credit of the State as the cheapest and best of all insurances. That credit is, in truth, a gigantic force, which enables England even now to maintain her position in the world without a conscription, and which may hereafter enable her to undertake great schemes for the internal benefit of the people. The ability to raise huge sums at once rapidly and cheaply is the steam-power in our engine. The Continent smiles at our army, but does not want to provoke us, because it knows that it could be quintupled for defense without the Treasury quaking. A hundred millions of pounds a year would give us *a million of men,* and we could spend that for five years and still be burdened only with an extra fourpence on the pound on the income tax and threepence a pound on sugar. That is a brutal form of stating the truth, but it is a truth; and in the truth, which becomes more true with every payment of debt, is the most potent application of the principle of insurance. We have not to pay the money, because we could pay it. If any one doubts that let him look at the position of the United States. That grand Republic has no fleet, and on the water could hardly fight Spain. But she has reduced her debt by strenuous paying to a trifling amount, and every one knows that if she wanted a fleet to blow Spain out of the water, or to contest the seas with France or us, she would buy and build one in twelve months. Her payment of her debt is an insurance not only against defeat, but against attack."

The *Tribune* of this city acknowledges the force of this argument and comments with some pride upon the moral power of this country against war, because in truth the preparation for war which best preserves permanent peace is the immense reserve financial strength which an assiduous cultivation of the arts of peace alone can produce. The *Tribune* says:

"There is no doubt that this line of argument will appeal with great force to the commercial impulse of the English people. The illustration taken from the American situation is a good one. The reduction of our national debt, adhered to in such perfect faith that debt-paying has progressed more rapidly than was ever promised or expected, has lowered the rate of Government interest more than one-half, for not only has the rate been cut down from 6 per cent to 3 per cent, but Government bonds at the latter rate sell at a premium, whereas at the former rate they were sold at a large discount. The American Government is spared the expense of maintaining a navy, and can impose upon other nations the enormous cost of experimenting with ships and guns because its credit will enable it to buy a modern navy at its actual value whenever an emergency shall arise demanding one. If the United States were to become involved in a war with Great Britain, for instance, it could purchase from Germany, Italy, and France, all the ships of war it would require, and it could raise the money for such purpose at 3 per cent, probably, and certainly would not have to pay more than 4 per cent. If Great Britain, by a policy of debt-paying, can reduce the rate of interest to 2 per cent and curtail its indebtedness to an insignificant figure, it would have the assurance of the ability to borrow $1,000,000,000 at the lowest rate of interest whenever any great conflict should be threatened, and to put in the field the most formidable army on earth. It is almost unnecessary to add that such an assurance of itself is likely to avert any occasion for utilizing the nation's credit for carrying on a war. Other nations will be careful about furnishing a provocation in the face of such ready and colossal resources. There is a disposition in England to recognize the advantage which the United States enjoys from its improved credit and to imitate the policy which has led to it."

THE HOME.

A SUMMER PRAYER IN THE COUNTRY.

Oh for a heart from self set free,
And doubt, and fret, and care,
Light as a bird, instinct with glee,
That fans the breezy air!

Oh for a mind whose virtue moulds
All sensuous fair display,
And like a strong commander, holds,
A world of thoughts in sway!

Oh for an eye that's clear to see,
A hand that waits on fate,
To pluck the ripe fruit from the tree,
And never comes too late!

Oh for a life with firm-set root,
And breadth of leafy green,
And flush of blooming wealth, and fruit
That grows with mellow sheen!

Oh for a death from sharp alarms
And bitter memories free;—
A gentle death in God's own arms,
Whose dear Son died for me.

—*Prof. Blackie.*

A SABBATH IN JUNE.

O perfect day! Since God's approving smile,
Kindled on this young world the Sabbath's light—
More loveliness than thine, from morn till night,
No day of June did e'er from heaven beguile?
Offspring of gloom and storm, thy radiant birth
Broke like a dream on my bewildered eyes.
An unwont glory from the sapphire skies—
Chrism'd with sacred joy the common earth.
I knew the lawns, the maples and the pines,
The oriole's crimson breast and golden wings,
The diamond-dew and all familiar things—
That glistened through the 'broidery of my vines;
But all was new and marvellously bright—
O perfect day! June-crowned with Sabbath light.

—*Selected.*

THE ALLEGED INDELICACIES OF THE BIBLE.

I am opposed to the expurgation of the Scriptures because the so-called indelicacies and cruelties of the Bible have demonstrated no evil result. A cruel book will produce cruelty—an unclean book will produce uncleanness. Fetch me a victim. Out of all Christendom, and out of all the ages, fetch me a victim whose heart has been hardened to cruelty, or whose life has been made impure by this book. Show me one. One of the best families I ever knew of, for thirty or forty years, morning and evening, had all the members gather together, and the servants of the household and the strangers that happened to be within the gates—twice a day, without leaving out a chapter or a verse, they read this holy Book, morning by morning, night by night. Not only the older children, but the little child who could just spell her way through the verse while her mother helped her. The father beginning and reading one verse, and then all the members of the family in turn reading a verse. The father maintained his integrity, the mother maintained her integrity, the sons grew up and entered professions and commercial life, honoring every sphere in the life in which they lived, and the daughters went into families where Christ was honored, and all that was good and pure and righteous reigned perpetually. For thirty years that family endured the Scriptures. Not one of them ruined by it. Now, if you will tell me of a family where the Bible has been read twice a day for thirty years, and the children have been brought up in that habit, and the father went to ruin and the mother went to ruin, and the sons and daughters were destroyed by it—if you will tell me of one such incident, I will throw away my Bible, or I will doubt your veracity.

I tell you if a man is shocked with what he calls the indelicacies of the Word of God, he is prurient in his taste and imagination. If a man cannot read the book of Solomon's Song without impure suggestion, he is either in his heart or in his life a libertine. The Old Testament description of wickedness, uncleanness of all sorts, is purposely and righteously a disgusting account, instead of the Byronic and the Parisian vernacular which makes sin attractive instead of appalling. When those old prophets point you to a lazaretto, you understand it is a lazaretto. When a man, having begun to do right, falls back into wickedness and gives up his integrity, the Bible does not say he was overcome by the fascinations of the festal-board, or that he surrendered to convivialities, or that he became a little fast in his habits. I will tell you what the Bible says: "The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire." No gilding of iniquity. No garlands on a death's-head. No pounding away with a silver mallet at iniquity, when it needs an iron sledge-hammer. I can easily understand how people brooding over the description of uncleanness in the Bible may get morbid in mind until they are as full of it as the wings and the beak and the nostril and the claw of a buzzard are full of the odors of a carcass, but what is wanted is not that the Bible be disinfected, but that you, the critic, have your heart and mind washed with carbolic acid! I tell you, that a man who does not like this Book, and who is critical as to its contents, and who is shocked and outraged with its descriptions, has never been soundly converted. The laying on of the hands of Presbytery or Episcopacy does not change a man's heart; and men sometimes get into the pulpit, as well as into the pew, never having been changed radically by the sovereign grace of God. Get your heart right and the Bible will be right. The trouble is men's natures are not brought into harmony with the Word of God. Expurgation of the heart is what is wanted. You cannot make me believe that the Scriptures, which this moment lie on the table of the purest and best men and women of the age, and which were the dying solace of your kindred passed into the skies, have in them a taint which the strongest microscope of honest criticism could make visible. If men are uncontrollable in their indignation when the integrity of wife or child is assailed, and judges and jurors as far as possible excuse violence under such provocation, what ought to be the overwhelming and long-resounding thunders of condemnation for any man who will stand in a Christian pulpit and assail the more than virgin purity of inspiration, the well-beloved daughter of God!

Expurgate the Bible! You might as well go to the old picture-galleries in Dresden, and in Venice, and in Rome, and expurgate the old paintings. Perhaps you could find a foot of Michael Angelo's "Last Judgment" that might be improved. Perhaps you could throw more expression into Raphael's "Madonna." Perhaps you could put more pathos in Rubens' "Descent from the Cross." Perhaps you could change the crests of the waves in Turner's "Slave Ship." Perhaps you might go into the old galleries of sculpture and change the forms and posture of the statues by Phidias and Praxiteles. Such an iconoclast would very soon find himself in the penitentiary. But it is worse vandalism when a man proposes to refashion these masterpieces of inspiration and to remodel the moral giants of this gallery of God.—*Frank Leslie's Sunday Magazine.*

LUTHER'S COURAGE.

As Luther drew near the door which was about to admit him into the presence of his judges (the diet of Worms), he met a valiant knight, the celebrated George of Freudsberg, who, four years later, at the head of his German lansquenets, bent the knee with his soldiers on the field of Pavia, and then, charging to the left of the French army, drove it into the Ticino, and in a great measure decided the captivity of the king of France. The old general, seeing Luther pass, tapped him on the shoulder, and shaking his head, blanched in many battles, said kindly: "Poor monk, poor monk! thou art now going to make a bolder stand than I or any other captain has ever made in the battles. But if thy cause is just, and thou art sure of it, go forward in God's name, and fear nothing. God will not forsake thee." A noble tribute of respect paid by the courage of the sword to the courage of the mind.—*D'Aubigne.*

CARD PLAYING AT HOME.

Playing cards for "pastime" or as an "innocent amusement" soon becomes a passion, and when once fixed a man will forego home, family, business and pleasure, and suffer the loss of his all for the exciting scenes of the card table.

That accomplished writer, the late Dr. Holland, of Springfield, Mass., said: "I have all my days had a card-playing community open to my observation, and I am yet unable to believe that that which is the universal resort of starved souls and intellect, which has never in any way linked to itself tender, elevating, or beautiful associations—the tendency of which is to unduly absorb the attention from more weighty matters, can recommend itself to the favor of Christ's disciples. The presence of culture and genius embellish, but can never dignify it.

"I have this moment," said Dr. Holland, "ringing in my ears the dying injunction of my father's early friend, 'Keep your son from cards. Over them I have murdered time, and lost heaven.'" Fathers and mothers, keep your sons from cards in the home circle. What must a good angel think of a mother at the prayer-meeting asking prayer for the conversion of her son whom she allowed to remain at home playing cards for "pastime"?

The late Bishop Bascom, in denouncing all forms of iniquity, speaks of the "gambler who, rather than not to gratify his passion for play, would stake the throne of eternity upon the cast of a die—who, unmoved by the tears and entreaties of her that bore him, the wife of his bosom, and the children of his love, continues to indulge his hated passion, until the infatuated reprobate would table his game upon the tomb of his father, or shuffle for infamy upon the threshold of hell."—*Advocate.*

In the expression "manly," moral is more conspicuous than intellectual quality. We do not think so much about smartness as conviction of duty, integrity, and honor. When some one in Sir Walter Scott's hearing made a remark as to the value of literary talents and accomplishments as if they were, above all things, to be esteemed, he observed, "God help us! what a poor world this would be if *that* were the true doctrine! We shall never learn to feel and respect our real calling and destiny, unless we have taught ourselves to consider everything moonshine compared with the education of the heart."

Nelson's column stands in the most conspicuous site in London, with the approval of all men. But it was not simply his daring and reckless courage that gave him this prominence. Others might be named in English history who were his equals in this regard. It was his devotion to duty that lifted him high above all his compeers in England's capital. When Julius Atticus rushed into the presence of Galba, with a bloody sword, boasting that he had slain his rival, Otho, the old barbarian chief simply inquired, "Comrade, by whose order?" His question touches the very pith and marrow of manliness. Who told you to do it? "Our courage," one has said, "can only rise into true manliness when the will is surrendered; and the more absolute the surrender of the will the more perfect will be the strength of this manliness.—*Advance.*

HOUSEHOLD HINTS.

GIVE your house-plants a showering of quite warm soapsuds once or twice a week, and they will thrive wonderfully.

CAMPHOR, applied to a varnished table, will take out white spots caused by setting hot dishes on it.

THE best animal food is said to be the flesh of the sheep, and the best vegetable food that from wheat

HOW TO MAKE FLOAT.—Put in a pan on the stove one quart of sweet milk, to this add the yolks of four eggs, well beaten up with two good teaspoonfuls of sugar, and stir till it comes to a froth,, and let cook a few minutes, and then pour in a dish. It is now ready for use.—*Constant Reader.*

PREVENTION OF BOILS.—A St. Petersburg physician, Dr. Sieven, commends a very simple treatment for the prevention of this painful form of abscess. He claims that if the skin be superficially scraped with a small knife, so that a drop or two of blood may be pressed through the epidermis as soon as the peculiar stabbing or pricking sensation and slight induration announce the commencement of the boil, it will not be further developed.

MOSQUITO OIL.—The following is a very good mixture for anointing the face and hands while fishing:—

Oil of tar	1 ounce.
Olive oil	1 "
Oil of Pennyroyal	½ "
Spirit of camphor	½ "
Glycerine	½ "
Carbolic acid	2 drachms.

Mix. Shake well before using.

A CURE FOR SPRING FEVER.—A correspondent of the Springfield *Republican* writes that formerly every spring he suffered from "spring fever" in the form of biliousness—dull appetite, heavy eyes, unrefreshing sleep. A doctor forbade his eating meat. He said it was impossible. He couldn't forego it. "Try the experiment," said the doctor. "For ten days eat no beef, mutton, pork or veal. Eat vegetables and farinaceous food, soft-boiled eggs, fish, or milk; a little poultry will not hurt you, or a bit of bacon. In a few days you will find yourself another man." He was well in less than a week. He was like a clogged up fire when the cinders are raked out and the draft turned on. His head grew clear, nerves steady, courage came back; he was ready to smile at Satan's rage, and face a frowning world. The cure was permanent. He renounced meat for breakfast, and if even a touch of billiousness recurred, abstinence at dinner for two or three days put an end to it. The great American sin is meat-eating, he thinks.

TO COLLECT THE ODORS OF FLOWERS.—Roses, and all flowers containing perfumed oils, may be made to yield their aromatic qualities by steeping the petals or flower leaves in a saucer, or in a flat dish of water, and setting it in the sun. The petals should be entirely covered with the water, which should be soft or rain-water. A sufficient quantity must be allowed for evaporation, and the vessel should be left undisturbed a few days. At the end of this time a film will be found floating on the top. This is the essential oil of the flower, and every particle of it is impregnated with the odor peculiar to the flower. It should be taken up carefully and put in tiny vials,

which should be allowed to remain open till all watery particles are evaporated. A very small portion of this will perfume glove-boxes, apparel, etc., and will last a long time.

OUR BOYS AND GIRLS.

WHAT WOULD JESUS DO?

When the morning paints the skies,
And the birds their songs renew,
Let me from my slumbers rise
Saying, "What would Jesus do?"

Countless mercies from above
Day by day my pathway strew;
Is it much to bless thy love?
"Father, what would Jesus do?"

When I ply my daily task,
And the round of toil pursue,
Let me often brightly ask,
"What, my soul, would Jesus do?"

Would the foe my heart beguile,
Whispering thoughts and words untrue;
Let me to his subtlest wile
Answer, "What would Jesus do?"

When the clouds of sorrow hide
Mirth and sunshine from my view,
Let me, clinging to thy side
Ponder, "What would Jesus do?"

Only let thy love, O God,
Fill my spirit through and through,
Treading where my Saviour trod,
Breathing, "What would Jesus do?"

—*Rev. E. H. Bickersteth, in Sunday at Home.*

SOME LIGHTNING ABOUT IT.

Frank had made a discovery. It was a wonderful one, too. This is how it happened. He was trying to put some paper stockings on the cat's feet. The cat failed to appreciate the fun of it. So she got away and ran into the dark closet that opened out of the big bedroom. Frank ran after her and caught her there.

While he was trying to get her out he happened to rub her fur the wrong way, that is, from her tail towards her head. He was surprised when he found that she glistened all over with sparks of light. He rubbed again and again. Every time he rubbed her fur there were bright sparks all over her. Then he thought something, and he spoke his thought aloud; so I know what it was. It was this: "I guess that cat's been eating matches or something."

Then he called Gertie and Will. They were older. Perhaps it was because they were older that they laughed significantly.

"You needn't laugh," said Frank. "I know that cat's afire. I guess its matches."

But the cat did not burn up. She did not act like a cat on fire. In fact, she appeared to be perfectly comfortable. What was it, then?

"Wait a minute," said Will, "and I'll show you a trick worth two of that."

Then he shuffled across the carpet two or three times and held his knuckle within a quarter of an inch of the metallic door-knob. Instantly a spark darted from his knuckles to the knob, with a slight snapping noise. What was it?

Then he called the two older children, John and Kate. He formed them all in a line and joined their hands. John was at one end of the line, Gertie at the other. John held a key in one hand close to the door-knob. Then Frank shuffled across the carpet as before, and touched Gertie's hand. A bright spark flew from John's key to the door-knob. What was it?

Again he shuffled across the floor and applied his knuckle to the gas-jet and lighted it. What was it?

Once more, he took a thread several feet in length, moistened it, attached a key at each end, and moving across the floor as before sent a spark through it to the door-knob. It certainly wasn't matches. What was it? Frank and Gertie couldn't tell, and John and Kate didn't tell. Will told us the best he knew, that he supposed there was some lightning about it. Will was correct, though it is commonly called electricity.

Later in the evening, when their papa came home, they told him about Frank's surprise at his discovery and the experiments that Will had shown them, and he explained to them that the friction of rubbing the cat's fur, and the friction caused by shuffling across the floor, collected electricity (or lightning, as Will was pleased to call it), and that the light and sparks produced in each case were, in reality, very minute flashes of lightning.

"A few years ago," he said, "during a very cold and dry winter, we experienced, for several weeks, considerable inconvenience from this cause. We could not only readily light the gas, and do the other things which you have so successfully done to-night, but as we happened to touch one another the electric shock was so great as to be quite unpleasant, and when unexpected often occasioned a sudden start. The sensation was much like a slight prick of a pin.

"Often, too, this was accompanied by a perceptible report, loud enough to be heard across the room. As Will says, there was some lightning about it."

Then he explained to them that the thread over which Will had passed the electricity from key to key and then to the door-knob, was really a kind of telegraph and worked on much the same plan as the telegraph. All of which was highly interesting to each of the children.—*Christian Union.*

A SMART YANKEE DOG.

B. M. Prescott is the owner of a large mastiff dog which possesses a great degree of sagacity and intelligence. One day recently a domestic employed in his family went into the wood-shed for some wood and in returning dropped a stick, which the dog picked up in his teeth, and walking up to the stove, deliberately placed his paws on the hearth and placed the stick in the stove as well as any person could have done it. On another occasion a young man in passing through Main street accidently dropped his handkerchief and passed on and entered his house. The dog, which must have seen the incident, picked up the handkerchief and proceeded to the door which the young man had entered, and after making his presence known by several raps the young man opened the door and the dog presented him with the lost article.

ENOUGH TO POISON A PARISH.

A Protestant little girl, being asked by the priest to attend his religious instruction, refused, saying it was against her father's wishes. The priest said she should obey him, and not her father

"O, sir, we are taught in the Bible—'Honor thy father and thy mother.'"

"You have no business to read the Bible," said the priest.

"But, sir, our Saviour said in John 5:39, 'Search the Scriptures.'"

"That was only to the Jews, and not to children, and you don't understand it," said the priest.

"But, sir, Paul said to Timothy, 'From a child hast thou known the holy Scriptures.'" 2 Tim. 3:15.

"O," said the priest, "Timothy was being trained to be a bishop, and was taught by the authorities of the church."

"O no, sir," said the child; "he was taught by his mother and his grandmother."

On this the priest turned her away, saying she "knew enough of the Bibe to poison a parish.

TEMPERANCE.

BODY RUIN FROM ALCOHOL.

Work, fairly proportioned to the powers, is good and healthy for the organism; no matter whether it be brain-work or body-work.

The full exercise of the powers, mental and bodily, is desirable and improves them; so long as the demand is not excessive. But when the powers are called upon too freely, then danger looms ahead. Bodily fatigue manifests itself in lassitude, in unfitness for exertion, compelling rest until the sense of vigor is once more experienced. Certainly, so far so good. But these sensations are not always attended to, and too frequently are fought off by determination; and sometimes by resort to stimulants. Baron Justus von Liebig wrote thirty years ago about the workman who resorts to spirits in order to enable him to complete his task: "He draws, so to speak, a bill on his health, which must be always renewed, because for want of means he cannot take it up; he consumes his capital instead of his interest; and the result is the inevitable bankruptcy of his body." The system contains a reserve fund of energy upon which we can draw in emergencies; and this is known by the term "physological capital." The body-income is paid in daily from the food we eat; the body-expenditure is the daily out goings. The excess of income over expenditure is the body-capital. When the outgoings are less than the incomings an accumulation of capital takes place in the body-bank; just as is the case in the money-bank, when more is paid in than is taken out an accumulation follows. The excess is termed a balance. Now when business firms reduce their balance too far they are in danger of failure if any sudden and unforseen demand be made upon them. In fact if their balance be unequal to the demand they may become bankrupt. They usually meet the demand by drawing a bill payable at a certain date. In the mean time they set to work to provide the means to meet the bill when it falls due. If they succeed all is well. If their outgoings just equal their incomings Such accumulation of means is impossible, and they become bankrupt unless they succeed in practically staving off payment by meeting the bill coming due by drawing another. Yet the debt remains; and bill-drawing is a costly device which means absolute ruin at no very distant period. But during all this time there is the grave danger of some new demaud, for which no similar scheme will or can provide; for their credit is already mortgaged up to the hilt. Smash then they must. Bankruptcy is the natural end of trading upon fictitious capital.

Now this illustration will make clear to the reader what is here meant about physiological bankruptcy. It means the exhaustiou of the body-capital, and collapse before some new demand. Daily we pay into the body-bank so much; and every day we draw out so much. Some days the paying in is far in excess of the withdrawal; then we feel energetic. Many persons so circumstanced feel a craving for something to do. A walk, a row in a boat, a game of tennis; anything that will safely take away the surplus energy is acceptable. Animals are just the same. After a day or two in the kennel the dog delights in a long day's hunting. So with the horse; after a day or two in the stable he is "fresh," as it is termed, and quite frolicsome when first taken out. The cup is brimming over! On the other hand, man and animal alike enjoy a rest after severe and prolonged exertion. But when the horse must work every day, his owner feeds him up; gives him more stimulant food. This, however, cannot go on forever. The horse is at last found unequal to his work; the veterinary surgeon is called in, who pronounces him "used up," and prescribes a course of "grass." That is, the horse has to have a long holiday, a rest in the country until he is strong again.....

The manufacturing population, along the backbone of England, is seriously deteriorated as compared with the rural population of the English agricultural counties. In the Black Country and in the potteries the same degeneracy can be seen. True it is that improper food in infancy, the vices of manhood before growth is complete, are not without effect in the production of these deplorable results. Still, early toil beyond the powers has a great deal to answer for in the production of this degeneracy.

The consumption of ardent alcoholic drinks by such population is notorious. The monotony of their labor is answerable to some extent for the craving after alcoholic stimulants; that must not be overlooked. But it is not the complete or full answer to the question—Why do these town-populations crave after spirits? Beer is the drink par excellence of rustics, of the inhabitants of small towns, and even of the cockney who follows light pursuits. Liebig has something to say on this subject well worthy of deep consideration. "The use of spirits is not the cause but an effect of poverty. It is an exception from the rule when a well-fed man becomes a spirit-drinker. On the other hand, when the laborer earns by his work less than is required to provide the amount of food which is indispensable in order to restore fully his working power, an unyielding, inexorable law or necessity compels him to have recourse to spirits. He must work; but in consequence of insufficient food a certain portion of his working power is daily wanting. Spirits, by their action on the nerves, enable him to make up the deficient power at the expense of his body, to consume to-day that quantity which ought naturally to have been employed a day later." His physiological capital is clearly being exhausted; and it is no wonder that, under such circumstances, he dies comparatively early, and certainly prematurely. Not only is such a plan essentially and radically bad, but alcohol is a terribly dear form of food. Alcohol in such concentrated form is a potent aid to the already existing tendency to tissue-degeneration. When overwork calls in alcohol to its help the unholy alliance quickly works the most disasterous results, and brings the organism swiftly to general decay. Even when the evil results of the deadly combination are not so marked, general deterioration is manifest in impaired power of labor, in inferior work, in lessened hours of toil. The tendency is to saunter away working hours in the alehouse; partly because work is found so irksome that it is pleasant to do nothing—perhaps worse than nothing; partly because the capacity to labor has been undermined. Of course here again there is not uniformity; one organism yields more readily than another. Toil and alcohol, and sometimes the alcohol with very little toil, soon reduce one man to the condition of a social pariah; while in another case a hale old man will be found who works hard every day—"never misses any time," his fellow-workman say—yet who drinks daily an amount of spirits which would soon tell sorely on an average person. But such a case does not militate against the general soundness of the statement that overwork, combined with alcohol, is a sure and certain road to body-ruin.—*Good Words.*

BEER.

Below we give a few of the ingredients of *beer* so commonly reckoned a healthy beverage in this country.

The adulteratious found to be most commonly used are quassia, gentian, and wormwood to give bitterness; ginger, orange peal, and caraway to impart pungency; alum and blue-vitriol to preserve the frothy bead; coculus indicus, nux vomica, and tobacco to intoxicate, and salt to promote thirst.

Better poison need hardly be sought.

—All intemperance commences by moderate drinking, commenced too without the remotest idea of becoming drunkards.

—The coat on the drunkard's back is generally bad enough. How much worse think you, is the coat of his stomach?

—The first law God gave to man, prescribed what he should not eat. Was that law wrong?

—The *Journal* of this city in its issue of May 11th, said: "It is estimated that the people of Dayton were saved $5,000 by the closing of the saloons last Sunday. At that rate the saving would amount in money directly to $260,000 per annum—quite a handsome fortune for a number of families.

—The Cincinnati *Gazette*, which delights in statistical blows against the liquor traffic, has been taking notes as to the amount of taxes contributed by this "sum of all villainies" to the support of the government It finds that eighteen brewers and two thousand saloon-keepers pay tax on only $548,000 of personal property, which is not equal to the amount upon which one dry goods house in the city pays taxes.

Five districts in Ireland are exempted from the operations of the act closing liquor saloons on Sunday. The year's comparative statistics of drunkenness and crime are such that the bill extending the act to the whole of Ireland will doubtless be passed.

Sir Rutherford Alcock: I have lived the last twelve years in this great city of beer and spirit drinking people, after more than twenty years passed in China, and I aver that I see more degradation and brutality in a single day in the streets of London than I ever saw in twenty years of life in China.

NOBLE SENTIMENTS.

The proprieties of personal correspondence are not violated by publishing the following noble sentimeuts just receeived with a promise to attend our next annual meeting if the Lord will: "If not Providentially prevented I shall be there. . . I am a natural pioneer, was never a late convert to anything. When I see the clear pathway of duty or of testimony, I say, 'Here, Lord, send me. I am ready.' It is no concern of mine whether it be popular or uupopular. I never see 'a lion in the way.' Sueh has been my course through life, and cannot now be changed. . . I value my eouvietions of great truths and their utterance above all else. I have lived too long and suffered too much to eompromise myself by advoeating simply popular things. Worldly ministers and mere politieians can do enough of that disgusting business. 'Have any of the Pharisees believed on him?' is no question that coneerns me. . . I know my grounds, I have studied every point, and what is now rejected, I leave for the verdict of posterity.' . . Great changes are before us. Knowledge is running to all the nations. The Atlantic is now only like the Brooklyn Ferry, and before we die, I think we shall literally speak into the ear of all enlightened nations." This sounds like a bugle call "*to the front*" and should be echoed along the line of moral conflict until a man who has convictions which he dares not maintain for fear of personal consequences, shall blush with shame to call himself a Christian or even an American in this free country. J. P. S.

THE CHURCHES.

—President J. Blanchard spent the Sabbath in Decatur-Michigan, where he was invited to preach in the Presbyterian church.

—Bro. C. W. Hiatt, formerly of the Tonica church, will spend his summer vacatiou with those brethren to whom he has become much enderared. A sad message called him from Oberlin Theological Seminary, where he has been studying during the year, shortly before the close of the term, to attend the funeral of Mrs. Burge, an older sister, who died very suddenly at her home in Toulon, Ill., and was buried from her father's house in Wheaton on Saturday amid universal sorrow.

—Rev. A. Ethridge has accepted the call of the Streator church and will soon remove thither from Iowa where his family is suffering from ill health. The young brother Ferris, we learn, had too much regard for his sect to preach to a people not fast bound with Congregational cords and did not remain long.

—Rev. M. A. Gault, of Blanchard, Iowa, returning homeward from the Reformed Presbyterian Synod at Allegheny City preached on the Sabbath for Dr. Meloy in the United Presbyterian church of Chicago. Rev. Wm. Johnston of College Springs occupied the same pulpit in the morning.

—H. L. Hastings, editor of the *Christian*, Boston, attended the Y. M. C. A. International Convention at Milwaukee. A correspondent of the *Advance* speaks of him as a "real prophet in appearance," and says that he won all hearts by his exposition of the Scriptures and sermon on Infidelity.

—Ivan M. Martincheff, a Bulgarian who has studied three years at Oberlin, two in Yale Seminary, and two in the New York Medical College, has been ordained at New Haven. He will leave for home in June and hopes to organize a church in the city of Sophia.

—The Hon George Harlow wants to change the name of the Protestant Epispocal Church to that of the "Holy Catholic Church," and he offered a resolution to this effect in the Chicago Diocesan Convention last Wednesday, but it was just at the close of the session, when half the delegates had left for home, and Bishop McLaren asked that it be withdrawn. When Mr. Harlow refused to withdraw the resolution, the Bishop took the floor against it, and there was such opposition that the paper was withdrawn rather than have it defeated. The two most ardent supporters of this change were Mr. Harlow and S. Corning Judd, Chancellor of the diocese.

—The general stastics of the United Presbyterian church for the past year show nine synods, 60 presbyteries, pastors and stated supplies 525; total ministers 730; elders 3,288; congregations with pastors and stated supplies 641; total congregations 839; congregations dissolved 6: mission stations 92; new stations during the year 13; houses of worship erected 26; total cost of houses reported $91,150 members received on profession 4,122; members received on certificate 4,320; deaths and removals 7,472; total members reported 85,443; number of Sabbath school scholars reported 77,300; contributions by Sabbath schools $40,560; salaries of ministers $475,967; congregational purposes $285,971; to the boards $141,441; general contributions $42,671; quarter-centennial $107,322; total $1,053,373; Average per member $13,02; average salary of pastors $915.

The annual report of the Consistory of the Kingdom of Saxony on the State of Religion paints a gloomy picture. Only half of the Lutheran population partakes of the Lord's Supper; divorces reached 486, suicides, 1,248; illegitimate births, 14,867; and the petition against the observance of the Sabbath received 41,737 signatures, there being 5,000 signers in Halle alone.

The need of Christian work in Russia is earnestly presented by Dr. Baedeker, who having labored in that country is now pressing its claims on the Christian churches of Europe. At a large meeting in the rooms of the London Y. M. C. A. Dr. Baedeker spoke of the growing power of the Germans in the towns of Russia, of the zeal shown by the German Baptists, of the wretched condition of the Jews in the villages allotted them, of the blessing he received among the people in the Baltic provinces, and said that everywhere there is a desire to get the Gospel.

THE AMERICAN BOARD AND THE ARMENIAN MISSION.

Rev. Leonard W. Bacon, D. D., of Norwich, Conn., contributes an artiele to the *Independent*, April 26th, reviewing the action of the Executive managers of the Board and the Western Turkey missionaries toward the Armenian churches and the young men of those churches who have come at different times to this country for education. He says:

Thirty-two years ago, when I traversed the whole breadth of the Turkish Empire in Asia, visiting every station of the Amerieau Mission then established, it was the fairest and most fruitful field in all the vineyard of the Lord. In the lands of the patriarchs and of the apostles and martyrs were renewed the triumphs and the graces of the apostolic churches, and the sowers and the reapers were rejoicing together. How warm the mutual love that prevailed everywhere, between the missionaries and their multiplying flocks! What mutual confidence! What hopes of progress, which, nevertheless, were overtaken year after year, by the beautiful reality.

How is it now? We do not fully know. It does not seem that we have been frankly dealt with by the agents whom year by year we have put in charge with our work, with instructions each year to report to us the condition of their trust. But we begin to find out that for these many years the great and hopeful work, in some most important parts of the field, has been brought to a standstill; that the mutual love aud confidence between the missionaries and the Mission-churches has been changed into a relation of mutual distrust; that in the very metropolis of Turkey there has been exhibited a miserable scandal—the missionaries going to law against their own converts before an unbelieving Turk, for the possession of a paltry bit of real estate; that the building of churches at that great center has been inexplicably hindered, even when funds have been provided by individual enterprise and self-denial; and, finally, that young men of unimpeached standing in the churches of the Mission, coming to this country on their own responsibility, and in the exercise of their unquestionable rights, to seek the highest education, have been pursued by missionaries with detractions and efforts to defeat them in their undertaking. And this course, involving not only detraction but dissimulation toward the young men, has been countenanced at the Mission-House in Boston. The situation may be summed up in the sorrowful declaration of Dr. Cyrns Hamlin, that *the work of forty years is in danger of being lost.*

The distress of mind with which I recount these facts before the public is not relieved by the thought how easily the necessity of this discussion might have been avoided by a different course on the part of the Board's Executive. If only they could have apprehended that their business was only to manage the Missions, and not also to manage the Board, but rather to let the Board manage them; if, instead of turning the business meeting to which they should render full account and look for their instructions, into a four days' prayer-meeting and praise-service varied with a pious auction for raising gifts with the sounding of a trumpet, they had simply rendered their account without reserve and stepped aside to give the Board the fullest opportunity to examine, discuss, decide, with whatever additional light they could get, from whatever quarter; then the discussion might have been confined to its proper forum and the Administration would have been relieved of grevious responsibility for a sorrowful failure....

The missionaries do not like to have young men go from their churches to America or England for a higher education; and they have a right to entertain that preference. They do not think it wise; and they have a right to their opinion. They give no aid nor encouragement to such enterprises, and no one can justly demand that they should give it. Some of them have taken pains to write to people in this country, dissuading them from aiding Armenian students—a more dubious right. In some cases, letters of personal detraction have been written concerning these young Christians in a strange land, privately impunging their character in such a way that they could confront neither the accuser nor the charge. And this is, I was going to say wicked, but it is worse—it is mean. And in one instance a missionary has allowed his zeal for hindering these young men in their quest of education so far to run away with his discretion and his conscience as to involve them, together with the whole communion of the Mission-churches, in one sweeping charge of habitual mendacity. And this is not only shameful but suicidal. If this is the fruit of forty years of missionary labor, we might have saved our money for a better use; we had better recall the Mission and abandon the field. But what, even then, should we do with our thirty years' boasting of the graces of sincerity and truth that adorn our converts, making the name of Protestants the synonym of integrity wherever a Mission-church is found? But this accusation of the brethreu is unjust; and the author of it owes it to his own character, as well as to the outraged feelings of an insulted people, to make apology.

But whether they have a right or not to attempt to hinder Armenian young men from coming to America for education, there can be no doubt that this is most fatuous folly. Here have these excellent men for forty years been deepening the impression in the Armenian mind that America is an overflowing fountain of power and beneficence, of civilizalion, of Christian learning and piety. They have trained up a generation of earnest young men in their high-schools to desire knowledge and the power of doing good, more than gold; and have done all this within easy walk of a seore of seaports: and now they think that by saying No, they can preveut these young men from seeking an Amerieau education. Expedient or inexpedient, this current to and fro has got to flow, and the missionaries might much better be occupied in wisely and kindly directing it than in a futile attempt to resist it. It has got to flow, and as the return-current begins to be felt, the missionaries must make up their minds, however reluctantly, to lose that prestige of being the sole depositaries of Western learning, which has given them a more than prelatic influence over the Protestant Armenian churches, and must have faith to witness the unquestionable dangers incident to the transfer of direction and control to the hands of their own disciples.

GRAIN GAMBLERS AND Y. M. C. A.

The Woman's Christian Temperance Union of this city has held for nine years in the Farwell Hall lecture room a prayer meeting for reformed men, and especially those who might desire to reform. Ladies of culture, wealth and refinement, have nobly given their time and energies to this work, and have rejoiced in the knowledge that they did not labor in vain. Many were lifted out of the horrible pit of drunkenness and vice and their feet placed on the Rock through the agency of these meetings. Somewhat over a year ago complaint was made by the Y. M. C. A. that these meetings brought a very uninviting class of people about their rooms, and wished the ladies to withdraw, but a compromise was made and the work continued. Last year the Farwell Hall building was remodelled and fine rooms fitted up for Y. M. C. A. parlors, reading room, offices, etc., and the ladies were soon told they must go. On their last meeting in lower Farwell Hall the *Union-Signal* remarked:

"A farewell meeting of more than usually painful character was held in lower Farwell Hall last Monday. It was the last of the three o'clock gospel meetings held in that hall without interruption for the last nine years. The W. C. T. U. has, during that time, been in a certain sense the guest of the Y. M. C. A. The building of the latter association, given them by the Christian people of the city, for the accommodation of all forms of Christian and philanthropic work, has been considered by these benevolent douors as the proper shelter also for the society whose work it is to reform the drinking classes and to remove the dram shops from our streets by law.

"Little by little however in the past few years the Y. M. C. A. has given us to understand that the work of the two societies is so diverse that they cannot be consistently housed together. Within the past year their building has been, by the liberality of the Christian men and women of Chicago, improved and beautified till it has become a fit home for all good ministers, but the present management of the Association is opposed to bringing into these newly decorated halls and stairways any of the degraded beings who of all others need the salvation of Christ, consequently the W. C. T. U. has been notified that their meetings attract too many of this class and that they must seek other quarters.

"The farewell to this home of so many hallowed memories was made doubly sad by the thought of this unworthy action on the part of the Y. M. C. A. This organization has no *raison d'etre*, no excuse for being, if its aim is not to seek and save the lost. In its fine surroundiugs it has become like the fashionable churches it was organized to supplement, and now it needs that a new society be formed to do the work of the Y. M. C. A. Bear this in mind also, gentlemen of the Association: the very class whose presence you deplore at a gospel meeting, is the class which governs Chicago to-day, which out-votes you at every election, and remands good Christian citizenship to the background whenever a public choice is made of rulers. Convert them or they will make your home a Pandemonium. If you enact the dog-in-the-manger policy at this juncture, your house may be left unto you desolate, and that speedily."

Last week Mouday the first prayer-meeting was held in the room of the Call Board, a hall opeued on a narrow street to accommodate grain speculators after the regular Board of Trade is closed for the day. This is the place where is offered a home to this prayer-meeting which the Y. M. C. A. has cast out. A Mrs. Stevens of San Francisco was present and says the daily press report some scathing words for the Y. M. C. A., in their resent action in driving the women from Farwell Hall. She believed that the angels wept at that sight. Was it not a terrible thing for Christian young men to be compelled to pass so near the place where noble women were praying with fallen men, trying to lift them out of their low place and make them men once more! Yes it was humiliating that the members of the Y. M. C. A. who professed to be doing the Master's work, should have to meet near their rooms a ragged, dirty drunkard who was seeking help to save himself from himself aud his curse, drink. She praised the ladies for their work, and spoke in most complimentary terms of the members of the Call Board, who had opened their rooms for the meetings. She spoke of the work of the ladies in San Francisco, and promised to hold up for commendation aud as a model the brokers of Chicago, who stood by the temperance women here in their time of need.

BREVITIES.

—A law has just come into force in Italy which prohibits the sale of patent medicines throughout the kingdom, unless the precise composition of the medicine is stated. This important decree has been promulgated by the Minister of the Interior, the Customs, and the sanitary authorities.

—During the last few years, it is said, the habit of opium eating has been making terrible progress in Denmark. The *Dansk Nationaltidende*. states that there are only here and there families in which the consumption of this drug and morphine is not habitual with one or more of the adult members,

—The name of foolscap, as applied to paper, is said to have originated in this way: During the protectorate, Cromwell had all government paper stamped with a liberty cap. After the restoration Charles II. one day asked for some paper in order to write a letter. When it was brought he noticed the stamp and asked what it meant. On being told, he said: "Take it away; none of your fool's cap for me."

—A gentleman took his little son on a railway excursion. The little fellow was looking out of the window, when his father slipped the hat off the boy's head. The latter was much grieved at his supposed loss, when papa consoled him by saying that he would "whistle it back." A little later he whistled, and the hat reappeared. Not long after, the little lad flung his hat out of the window, shouting:

"Now, papa, whistle it back again!"

A roar of laughter in the ear, served to enhance the confusion of perplexed papa.

—One of the largest ropes in thickness and length ever produced in England is that recently manufactured for service in New Zealand, where it is to be employed in hauling up ships when they run aground on the soft mud bottom there, which is occasionally the case. The rope in question is a twenty-one-inch white manila hawser, 120 fathoms long, and composed of nine strands of 316 yarns to the strand. Another rope, intended for the same purpose, is a fifteen-inch hawser of the same material and length, and composed of nine strands with 164 yarns to the strand. Twelve-inch ropes are the largest size ordinarily made.

—An intelligent canary, which belongs to a Nova Scotian damsel, one day found the water in its glass too low to reach, and, after several unsuccessful attempts to drink, hopped on its perch and sat quietly for a few minutes. Suddenly it turned round, pulled a loose feather out of its tail and dipped the tip into the water, putting its claw crosswise on the feather, and wetting its beak in the moisture. The canary repeated the trick several times, till its thirst was quenched.

A kind-hearted she-elephant, while walking through the jungle where the spiey breezes blow soft o'er Ceylon's Isle, heedlessly set foot upon a partridge, which she crushed to death, within a few inches of the nest containing its callow brood. "Poor little things!" said the generous mammoth, "I have been a mother myself, and my affection shall atone for the fatal consequences of my neglect." So saying, she sat down upon the orphaned birds. MORAL.—The above teaches us what home is without a mother; also, that it is not every person who should be entrusted with the care of an orphan asylum.

A very extensive mine of rich iron ore has been discovered in the south end of Cache county, Utah, and about 75 miles east by northeast is a mountain of coal, named the Mammoth coal bed. The projected route of the Utah and Wyoming railroad passes in close proximity to both. These coal beds are said to be the largest beds of coal discovered in America. The veins lie at an angle of 22 degrees, dipping to the west, with white sandstone intervening. There are sixteen veins of coal in sight, the smallest being six and the largest seventy feet thick, altogether about 400 feet in thickness, and eight miles in length, running north and south. The coal is very bright, free from slate and dirt, and is pronounced cannel coal. This coal has been tested in various ways, and is said to excel, for steam and heating purposes, any coal yet discovered in this western country.

Dr. W. G. K. Fritzgaertner, geologist and mineralogist to the government of the Republic of Honduras, has supplied some very interesting information as to the mineral resources of the country. Among other things he says: "Whole mountains of fine magnetic iron ore exist both near the coast and in the interior. The natives use clean and fine ore directly in their forges. The iron produced is of a very superior quality, and greatly resembles steel in all its characteristics. Coal is very abundant on the Atlantic coast near the river Ulua, the quality being a semi-bituminous kind. As the quantity seems to be quite considerable, this mineral will in the near future become a valuable article of commerce along the Caribbean coast. Mining property is not taxed, and there is no duty on the exportation of ores or bullion; while the government is so anxious to encourage the industry that it will render all assistance in its power for the transportation of machinery, and will free it of import duties."

The old question which has been hotly disputed for centuries, as to what becomes of the pins, is now in a fair way of being solved by science. Mr. Irving Bishop, the English thought-reader, recently accepted a challenge to give a proof of his attainments with a result which opens a large field for possible effort in the future. A Liverpool gentleman secreted a pin within a radius of five hundred yards of a certain hotel, and Mr. Bishop agreed to discover it. He was put in charge of a clergyman while the challenger went off and located the pin. At the appointed time the gentleman in question was blindfolded, and Mr. Bishop, connected with him by a piece of piano wire which acted as a thought conductor, began to look for the pin. After exploring a number of streets, the thought-reader entered the hotel, climbed several pairs of stairs, and found the pin in a window sash of a balcony. There is, of course, a link still missing in the chain that will make pin-finding an exact science; it will be necessary for the pin-finder to make his explorations without the help of another person. Perhaps this may be done by attaching him to a pin cushion by a piano wire. The marvels of science are apparently inexhaustible.

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For the circulation of the *Cynosure* at every opportunity. Let no time be lost in this business.

—Postmaster General Gresham has issued a general order directing postmasters at first and second class offices to give personal attention to their official duties and not absent themselves from their offices without permission from the department.

MARKET REPORTS.

CHICAGO, June 4, 1883.

GRAIN—Wheat—No. 2		1 12¾
No. 3		95
Rejected		88
Winter No 2		1 15
Corn—No. 2		57
Rejected	49	50½
Oats—No. 2	39½	43½
Rye—No. 2		64
Bran per ton		10 75
Flour—Winter	4 50	@6 00
Spring	2 25	@7 50
Hay—Timothy	8 50	@12 00
Prairie	5 00	@11 00
Lard per cwt		11 70
Mess pork per bbl		19 25
Butter, medium to best	10	@20
Cheese	07	@11¾
Beans	1 50	@2 05
Eggs		16½
Potatoes per bu	35	@65
Seeds—Timothy	1 50	@1 62
Clover	5 00	@7 00
Flax		1 42
Broom corn	03	@ 08½
Hides—Green to dry flint	6¼	@11½
Lumber—Clear	43 00	@52 00
Common	15 00	@22 00
Shingles		3 20
WOOL—Washed	22	@39
Unwashed	17	@26
LIVE STOCK—Cattle extra	6 10	@6 40
Good	5 80	@6 00
Medium	5 25	@5 50
Common	2 50	@5 00
Hogs	6 75	@7 25
Sheep	3 50	@5 50

NEW YORK MARKETS.

Flour	3 80	@7 00
Winter	1 08	1 24
Spring		1 05
Corn	62	@67
Oats	45½	@48
Mess Pork		20 00
Lard		11 65
Eggs		19
Butter	10	@23
Wool	14	@45

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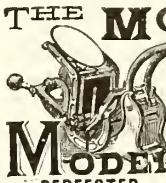
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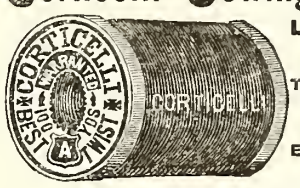
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FARM NOTES.

HOW TO FORETELL THE WEATHER.

A. J. DeVoe, of Hackensack, N. J., sends to the Farmers' Club of the American Institute the following nine rules, by which, it is said, a person in any part of the northern hemisphere (north of fifteen degrees of latitude) can form an accurate opinion of the wind and weather for a hundred miles around him:

1. When the temperature falls suddenly, there is a storm forming south of you.
2. When the temperature rises suddenly, there is a storm forming north of you.
3. Wind always blows from the region of fair weather toward a region where the storm is forming.
4. Cirrus clouds always move from a region where a storm is in progress toward a region of fair weather.
5. Cumulus clouds always move toward a region where a storm is forming.
6. When cirrus clouds are moving rapidly from the north or northwest, there will be a cold rain storm on the morrow; if it be winter, there will be a snow storm.
7. The wind blows in a circle around a storm, and when it blows from the north the heaviest rain is east of you; from the south, the heaviest rain is west; from the east, the heaviest rain is south; from the west, the heaviest rain is north of you.
8. The wind never blows unless rain or snow is falling within 1,000 miles of you.
9. Whenever a heavy white frost occurs a storm is forming within 1,000 miles north or northwest of you.—*Selected.*

A FEW FACTS IN RAISING CORN.

Corn can be raised successfully throughout forty degrees each side of the equator, except on the summit of high mountains and some parts of the torrid zone. A few simple facts about its production are worth remembering. The land for corn should be plowed deep and the earth pulverized. Start the plant as soon as the ground will permit. Use none but the best seed.

In its reproduction the flower is separated into two parts, the *tassel*, the male part, at the top of the stalk, and the *silk*, the female flower, located intermediately on the stalk, arranged thus in nature so that the *pollen* from the tassel might fall upon the silken flower and make it fruitful. On the isolated stalks of corn the silk receives so little of the pollen from its own tassel that but few grains come to perfection; hence the importance and necessity of having a number of stalks near by or in the same field, in order that perfect ears and a full crop may be made, Some farmers still assert that there is nothing in these facts.

The roots of corn grow much faster than the stalk at first, measuring sometimes a foot long before the stalk is half that length. The brace roots should not be broken in working, as they support the stalk, and when broken they make a heavy draught on the plant to reproduce them.

The distinct varieties are the white flint, the yellow flint, the gourd seed, sugar corn and pop corn. The first is regarded the best for bread, while the yellow corn is regarded most nutritive and answers the best for stock.—*Western Rural.*

A correspondent of the New York *Herald* suggests that persons owning shade trees that are infested with worms at once bore a hole in the trunk of each tree, extending to the center or heart, and then fill up the hole with pulverized sulphur and plug it up tight. In a short time the sulphur will spread through all the branches, and the worms will soon disappear.

A writer to the *Prairie Farmer* tried the experiment of flat and hill culture on vines. This year squashes, pumpkins, melons and other vegetables were planted, part in hills and part flat. He recommends the level cultivation as the best, as hot weather did greater damage in the hills. In ten days the difference was very marked. Although the flat cultivation was superior for a dry season, the hill system is preferable for a wet one.

Mr. Isaac Page, of Lowell, has an apple tree which never blossoms, and yet is loaded every year with fruit. Grafts from it blossom. The seeds are frequently partially or wholly exposed to view at the outside of the "blow" end of the fruit, while the center of the fruit is as compact as that of a turnip.

Another fraud that has been practiced is worked as follows: A farmer receives a circular through the mails, stating that a new variety ot winter wheat has been discovered, and the seed will be furnished free of charge, until a good crop of said wheat is raised, on condition that he sends $1 to pay for packing, etc. The dollar is sent, and nothing more is heard of it.

The quality of wool is tested by taking a lock from the sheep's back and placing it on a surface representing an inch in length. If the spirals count from thirty to thirty-three in that space, the wool is equal to the finest "Electoral" or Saxony wool. The staple is inferior accordingly as it takes a lesser number to fill the same space.

An Illinois farmer, in a communication to the Germantown (Pa.) *Telegraph*, says that fresh, clean hog lard, rubbed three or four times on any kind of warts on horses or cattle, will remove them. I have removed the warts time after time, and had never been able to find the wart for the fourth application. If I should send the Latin name for lard and tell men to pay fifty cents to the druggist for about two cents' worth of good lard, this remedy would be oftener used. For all wounds and bruises, cracks on cows' teats, etc., it is better than any patent linimcnts or ointments.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

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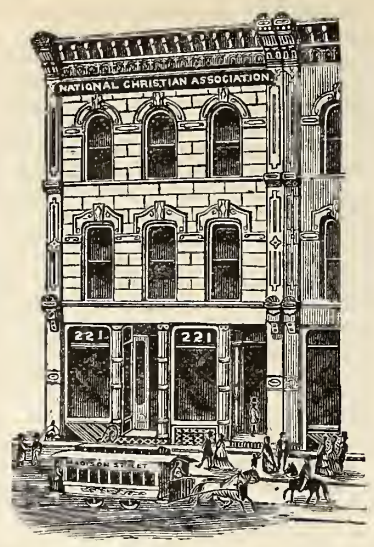
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NEWS OF THE WEEK.

—Sunday trains on the Housatonic Railroad were stopped by the Massachusetts authorities. The clergymen of Berkshire county, Mass., presented a petition against the running of trains Sunday, but the railroad company disregarded them

—A crush and panic occurred Wednesday afternoon at the New York side of the new Brooklyn bridge at the short flight of steps leading to the main footway. For some reason those coming from Brooklyn halted near this spot, but were pushed rapidly forward to the edge. Suddenly those in front were precipitated downward, and persons in the rear were tumbled on the victims three or four deep. The cries, shrieks, and the moans of the throng were appalling, and in the struggle the clothing of hundreds of persons were torn to shreds. Fifteen were killed and hundreds were wounded.

—At Schuylerville, N. Y., Monday of last week Nicholas Vandenburgh, who went to the aid of a laborer suffocated by gas in a well, perished, and his wife, who tried to help both men, also died.

—In the Belleville (Ill.) mining district a band of women 300 strong went to the Rose Hill and Reinicke mines, and prevented the men from going to work. In the latter mine thirty-five persons were kept confined in the pit, and Colonel Reinicke, the proprietor, was imprisoned in a little shanty. A train containing a company of militia rolled up at this juncture, and the striking miners fired several shots, wounding one of the soldiers. The troops were ordered to fire, which they did, and pursued the rioters, who fled. One of the latter was shot through the head and killed, and many others, it is thought, were wounded. The women quickly dispersed, ond several of their husbands and brothers were arrested.

—Striking miners at Des Moines, Iowa, offended at the action of Scott Davis (colored) in not joining the strike, blew up his dwelling with powder early Thursday morning, injuring all the inmates, none fatally.

—A special, June 3, from Toronto, Ont., says: Fires were started in eight different parts of this city within one hour tonight by fire-bugs, and it was thought at one time tnat the whole city would soon be in flames. After raging several hours all the fires were extinguished. Several tramps were arrested in the act of firing places to secure plunder.

—Senor Castelar, at a banquet in Madrid, Friday night, attended by statesmen of Spain and Portugal, advocated a union of both countries; but the Portuguese Viscount Almendinka said there could be no union betwcen a distracted nation like Spain and a tranquil state like Portugal.

—The Pope's Peter's pence are decreasing so rapidly that he has addressed a note to the bishops urging them to exhort the faithful to more hearty support the Holy See.

—A riot occurred on the evening of the 28th, among the crowds assembled on the streets, and the mob assaulted the Director of Police, who was endeavoring to restore order. Detachments of Cossacks were called out and dispersed the rioters, a hundred of whom were arrested. The riot did not arise from political causes. The mob was composed of drunken men, who capsized a private equipage and tore down and trampled on the imperial colors. It was in consequence of this riot that the illumination was prohibited on Tuesday night.

—The outbreak against the Jews, which occurred at Rostoff, Russia, on the 22d, on account of the murder of a Russian by a Jewish publican, was quelled the same night, after 130 houses belonging to the Jews had been destroyed. Fifteen of the rioters were killed by troops.

—The six indicted dynamite conspirators at London are to be tried June 11, by a special court, over which the Lord Cheif Justice, Coleridge, will preside.

—It is reported that the hostile Apaches have evaded Gen. Crook's expedition on the Mexican border, owing to the failure of the Mexican forces to cooperate.

—Thomas Caffrey, another of the Phœnix Park murderers, was hanged at Dublin Saturday, making the fourth of those convicted of that crime, who has now suffered the extreme penalty.

—A dispatch to the Dublin *Mail* from Rome says the Pope will, if necessary, follow up his recent circular to the Irish Bishops, in relation to the agitation in Ireland and the Parnell fund, by suspension from their functions of all ecclesiastics who disobey the commands of the circular.

—A cyclone struck the town of Greenville, Hunt county, Texas, early Saturday evening, destroying 150 houses and injuring many more. One person was killed and a number were hurt severely. A heavy rain followed the wind-storm, and considerable damage was done to exposed property.

—In addition to requiring that the queen of Madagascar recognize the protectorate of France and concede the right of Frenchmen to hold property in her country, the French government will demand an indemnity of 1,500,000 francs for the expense of the expedition to Madagascar.

—Incendiaries in eastern Indiana are continuing the policy of burning the barns of farmers who have supplied themselves with self-binding reaping-machines.

—On the occasion of the grand fete in celegration of the coronation, at Petroffsky Park, near Moscow, on Saturday, five persods were crushed to death in the crowd. The emperor and empress drove through Moscow unattended.

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HON. S. C. POMEROY

Of Washington City, twelve years U. S. Senator from Kansas, will speak in Farwell Hall, Thursday, June 21st., at 8 o'clock P. M. on the

"MISSION OF THE AMERICAN NATION TO MANKIND."

He will discuss the danger of the sentiment "No God in human affairs," of secret societies, and monopolies in a Republican nation; and advocate prohibition, arbitration versus war, and right of all to citizenship, including Chinese and Indians. SEATS FREE.

N. C. A. ANNUAL MEETING.

Those who can be at the annual business meeting June 21st, should need no special invitation or urging. Notice has been given, attention called to the important interests to be considered and the address in the evening of Hon. S. C. Pomeroy, and this should be sufficient to insure a large attendance at 10:30 A. M. in Carpenter Hall, and at Farwell Hall in the evening.

GOOD

for all readers will be found the articles by Prof. E. D. Bailey and General Phelps; and it is not detracting from the excellence of other contributions to mention them. Neither should any put down this number until the article on President Finney written for the *Advance* by the pastor of the old First Church of Oberlin, is read and well digested. But especially is attention called to the extract from Mackey's Encyclopedia which shows where centers the tremendous power of the Masonic lodge. Every candid Mason should read and carefully ponder this article.

DAVID EDWARDS

will be remembered in our next with a fine portrait and biographical articles from Prof. Lewis Davis, D.D., ex-Bishop Milton Wright and the editor. Gen. Phelps' speech and the proceedings of the revival convention of Vermont will make a grand number.

The "Inquisitor Commander" and "Sovereign Grand Inspector-General" who is personally conducting the investigation of the Massachusetts State almshouse at Tewksbury has probably a powerful Butler squint towards the White House in his management of the affair, since the inquiry is conducted so as to make the greatest political effect and does not avoid making unjust impressions upon distant readers. The institution is for the accommodation of paupers of a low grade who cannot be supposed to be the most elegant in manner or person. Butler's witnesses are represented as of moral character corresponding to the appearance of the inmates. The tanning of human skins which has horrified the country was done by the medical students whose dissecting rooms were supplied from the poor-house—an offense which has been practiced for many years. The management at Tewksbury are doubtless far from perfection in many respects, but the editor of the *Golden Rule* of Boston, after a careful personal inspection, believes there is far more to praise than to blame, and the condition of the establishment, all things considered, was thrifty and wholesome.

The managers of Perdue University, Lafayette, Ind., have found a successor to Pres. E. E. White and other members of the faculty of that institution who would not be "boycotted" by a Masonic State legislature and give up for the sake of a portion of the public funds their convictions of duty toward the students put under their charge. They had put secret societies out of the institution as bound by conscience to do, as well as by their pledge of office; the lodge retaliated by law suits, and these failing, by refusing an appropriation to a public institution. A new president, James H. Smart, and two other members of the faculty have been chosen, men whom the circumstances mark as tools of politicians and Freemasons, who will not hesitate

"——To bend the pregnant hinges of the knee
That thrift may follow fawning."

Governor Porter was present at the meeting and signified that there would be no trouble in securing a temporary loan of funds to carry on the institution until the legislature should meet. No doubt of it. Every lodge in the State will contribute to swell the fund. But what kind of a place will it be to send young people?

Timothy Kelly was hanged in Dublin on Saturday, making the fifth execution for the Phœnix Park murders. Several young men in the crowd outside the jail precincts created some sensation by falling upon their knees and praying for the curse of God upon James Carey, the informer, whose testimony convicted these assassins of lodgery. Fagin, the third member of the "Invincibles" who paid with his life for obedience to the unknown superiors of his secret clan, on mounting the scaffold told his priest that he hoped Irishmen would avoid secret societies. Wretched man! Too late he learned how fatal may be such an alliance. But the lesson of the fatal gallows of Kilmainham jail will not be lost upon living Irishmen. Order and law are superior to the blind and headlong desire of mad men; and no boon of liberty or peace is likely to be gained in an enlightened country by the dagger.

The French nation has a fit of Jingoism. The "brilliant" foreign policy of Beaconsfield, that precipitated England into two wars of conquest in remote corners of the world, and against comparatively feeble governments, was a failure and a disgrace; but Frenchmen may follow the same counsels and succeed for they have as much enterprise as the English with much less conscience. So French gunboats have been bombarding ports in Madagascar, and French armies are threatening to overrun and possess in the name of the new Republic the kingdom of Anam, lying between Siam and the China Sea, with a population of five million and an area larger than Great Britain. China has an interest in these regions, and is resisting the French invasion of Tonquin. But then there are likely to be more formidable antagonists. The Christian queen of Madagascar has sent embassadors to this country and several courts of Europe, who have gained much sympathy for the island kingdom so lately sunken in idolatry. The property of English residents has been destroyed in the bombardment and German commerce is threatened in the Chinese waters. England, Germany and our own country will it is believed join in an emphatic protest against the short-sighted, ambitious and unjust policy of France.

It is time for another spasmodic anti-Mormon movement. The priests of that vile system are working with unchecked and impudent boldness. Some thirty missionaries are preaching among the poorest and most ignorant classes of England; and Brigham Young, Jr., said the other day in Denver that they expected 30,000 immigrants in Utah this year. They are planting colonies in Colorado and Idaho, confident of their power to hold Utah. In western North Carolina they have induced a large number of women to join them, and the baptism of their new converts is said to be attended with horrible orgies. Public indignation was so roused that at one time lynching was very properly feared by these emmisaries of infamy. We need not wait longer to prove the Utah Congressional Commission a failure. The project was perhaps all that could be expected of a Congress so largely controlled by lodge influences. It proved that something could be done with the ostensible purpose of uprooting the Mormon evil. But no one who realized the nature of that evil believed it could be cured by the means proposed; and Mormonism was never apparently so aggressive and prosperous. Let the agitation be renewed.

The relation of the papacy to the United States army through Mrs. Gen. Sherman is made a matter of public note again. A correspondent writing from a Western Indian agency, charges that the Catholic church is getting large sums from the government besides buildings at the agencies where it can get a foothold. Abandoned army posts with brick buildings and barracks and thousands of acres are turned over to a few sisters who are employed in teaching a score or two of Indian children. The *Interior* speaks plainly upon this evil: "The wife of the commanding-general is a devout Catholic, and it has been charged for some time past that her influence has been widely felt. Certain it is that the priests enjoy special favor in the military department of our government, and that other things being equal, they get the preference. In fact they get it in cases where their claims are not equal. The Romish superstition, like Mormonism, is more a business capital than it is religion. Its purpose is to grasp property and power. The evangelical denominations are devoted to doing missionary work for the good of the people. The hierarchy are devoted to schemes of personal and ecclesiastical ambition, for their own aggrandizement. Each succeeds best in the line of its purposes and labor. The priests must be watched as persistently as any other class of schemers. They are perpetually plotting for power and gain."

OBJECTIONS TO SECRETISM.

BY E. D. BAILEY.

These objections are not urged against the common privacies of life, which are everywhere recognized as lawful and right, but against all organized secrecy, against secret societies, whose true character is sought to be covered from public scrutiny by pledges of secrecy required of initiates. The characteristics of these orders are (1) a pledge of concealment required before initiation (2) a pretence of mystery in the various degrees (3) pledges of fidelity to one another (4) a mock pretence of imparting important religious and moral lessons.

If the things done and proposed by any society are themselves commendable and if the instruction given is of any real worth, there can be no apology for resorting to sworn secrecy. The scientist does not resort to secrecy in teaching science, the moralist in teaching morals, or the Christian in teaching religion. The value of the things taught is relied upon to impress the lessons.

The leading objection to secrecy is that, in fact, the secrets themselves are objectionable. In all secret

societies every commendable thing is made public and the secrets are things which, if made public, would bring the societies into disrepute. The initiatory ceremonies are objectionable, the obligations are productive of clannishness, the secret signs of recognition allow the evil-minded to appeal secretly to sworn "brothers" to help them escape from justice and the whole system is exempt from public scrutiny and public criticism on the ground of secrecy. Each of these objections is weighty.

The existence of one secret society opens the door for others. Laws and public sentiment which tolerate one must tolerate all, for in the nature of the case, they all claim exemption from public examination, they all profess good purposes and, in theory at least, they must all appear outwardly alike. The same difficulty exists in fastening evil upon any of them, for, whatever their deeds may be, they are under cover of secrecy. The Illuminati by which the French Revolution was promoted, the Fenians, under whose shadow the Invincibles have kept Ireland in a turmoil and reddened her soil with blood, the Knights of the Golden Circle by which treason was promoted in our own country, the Ku Klux Klan, whose masks and bloody weapons spread terror in the South, the Molly Maguires, foul plotters against labor and industry in Pennsylvania—all these were innocent looking secret societies, modeled after Freemasonry and Odd-fellowship, professing good works, brotherhoods exempt from public criticism by the cover of secrecy, but all contained in themselves the dynamite of human depravity by which the safety of the people was endangered and the stability of government was shaken. The principle of secret societies is evil and every patriot should oppose them. There arguments bear against Freemasonry and Odd-fellowship. Do these societies teach pure morals? Then why conceal their teachings? Do they exist to practice charity. Charity needs no concealment. Do they teach pure religion? Pure religion has no occasion to be hidden. Do they require only lawful co-operation among their members, enforced by no sinful obligations? Then there could be no apology for maintaining such a pretence of mystery. Are they patriotic? Patriotism has no occasion to blush when brought to light. Are they Christian societies? Christ was light and Christianity has always done its work openly. What good deed needs concealment?

Let us question again. Are the teachings of these orders impure? Then they would love secrecy. Do they practice selfishness? Then they would prefer to cover it by a mantle labeled *charity*. Is their religion deistical and not Christian? Then they would seek to conceal the fact from the public. Do they expect their members to help each other, right or wrong? Such an agreement would demand the greatest stealth. Do they combine together to promote the political preferment of their members? The fact must not be known, for the purpose would be defeated by publicity. Are they anti-Christian societies? The Christian church must be kept in ignorance of the fact.

No good cause, no good institution ever sought to cover its good deeds by obligations of secrecy; no bad cause, no bad institution, ever coveted publicity of its deeds. Men who feel that their deeds are covered from the public are under a temptation to give the reins to sin and cast off restraint. Secret societies are no exception. Every member knows that things are done in secret which would be condemned if made public.

A VIRTUAL ADMISSION.

BY GEN'L. J. W. PHELPS.

If New England clergymen and statesmen remain quiet any longer respecting an evil so monstrous as Freemasonry, it is a virtual admission on their part that their original institutions, and the Republic which is based on them, are supposed to have need of that privileged institution for their maintenance. That is, popular liberty is possible, so long as there is a secret privileged class of men to keep it in order! The church and the school-house alone, will not answer this purpose; there must be a hidden deposit of State secrets, an oath-bound organization, a legion of honor, a kind of titled nobility, beyond the reach of the people, which is to shape their government and direct their destiny.

This privileged class of men are to escape the odium attached to the idea of privilege in a Republic by the concealment of secrecy. They can walk and act freely among the people, taking a selfish advantage from every popular movement, and at the same time be screened from all responsibility by membership with a conspiracy which though infamous in its character, impudently passes itself off as ancient and honorable. Such is the character of the conservative institution which New England is tacitly palming off upon the country as essential to Republican government! It is an institution that can be maintained only at the expense of both the Christian religion and a moral education.

The original free institutions of New England, when finally ratified by the Revolution, reacted upon France and Europe with a most tremendous force, and while breaking asunder the ligatures of an old, corrupt society, these at the same time roused into new life the principle of secret associations. This principle in return reacted upon the United States, and aimed all its secret spite against Washington and the men of his class. It has not only destroyed Federalism, but is trying to destroy every other conservative element of society except its own. And it is now acting from the United States upon Europe through Ireland, with dynamite and the assassin's knife. Our New England divines and statesmen by sustaining Freemasonry, are inciting Jacobinical efforts against the open acknowledged political institutions of England, and against Christian civilization everywhere. It is in vain that a New England man as Minister from the United States, takes a stand against dynamite as a political force, so long as New England favors the associations that employ such forces. It is an empty mockery, a wretched farce, for a New England man to array himself against the fruits of secret association while harboring and sustaining the associations themselves. Nothing is so shallow and pitiable as the man in office who does not see the logical consequences of his own position. General Butler, of the thirty-third degree, is not the only New England man who must substitute impudence for statesmanship so long as such an institution as Freemasonry is held as ancient and honorable.

The Minister in Europe from the United States at the present day who represents our government as a free Republic and not as a Masonic lodge, worked and sustained by a secret, titled class of men, is simply engaged in misrepresention. It should be remembered that while the houses of Parliament have at one time been threatened with a blow-up from Jesuits, the threat that is now made to level them with dynamite comes from secret associations of the United States. The noise that was made in the political world by the attempted exploit of the Jesuits is not forgotten yet, though after an interval of centuries, while the Masonic Guy Fawkes that is plotting the destruction of Christian civilization—is quiety harbored and encouraged by pious New England men while our American Ministers in old England empigrammatically deprecates the use of dynamite in politics! Masonry in New England religion will do, but dynamite and bowie knives in politics are really almost too bad!

To say that these modern Brutuses are not bred and fostered in the Masonic lodge, is as much as to say that Christians are not reared and fostered by the church. The lodge is a political institution that teaches threats, vengeance, and murder as a sacred religion, better even than that of the church. Why, therefore, should it not teach the use of dynamite as a work of charity?—as an evidence of the brotherly love that is secured by the obligations of a barbarous oath? Where the Jesuitical virtue of obedience is made the first of duties, as it is in the lodge, a train is laid that may easily lead to the blow-up of houses of Parliament, or to any institution however valued or cherished by men.

The late civil war against our government could hardly have been inaugurated without the aid of the Masonic lodge. And after surrounding our Capitol with more skeletons, probably, than surrounds any capital of Europe, what has it accomplished but what the world already knew before, viz., that slavery is not permissible or possible under free institutions and Christian civilization? The church of New England was formerly the agent under which our free institutions were established at home and recommended to Europe; but it is now the Masonic lodge that from our midst commends to the nations of Europe that terrible instrument of intimidation and ruin, dynamite. The lodge religion that abolishes hell from the future world, substitutes dynamite in this.

It is time that these men of New England who bear the title of Reverend and Honorable should be classified, in order that the people may know who it is of them that are giving active support to the Masonic lodge. Whoever they are, they are teaching the people to look to the devil for getting possession of the kingdoms of the earth; or at least of the government of the United States.

Massachusetts is no longer the republic of former years. Its government is Masonic; and General Butler of the thirty-third degree is a proper and fit head for that government. And the question is soon to be decided whether he will not be found as fit a head for the United States, owing to its Masonic condition, as he is for Massachusetts.

WHEN SHALL WE WIN?

BY DAWSON BURNS.

When shall we win? Why, when we fire
Straight to the mark, and never tire;
When we hold fast, as we've begun,
And still work on till all is done.

When shall we win? When filled with zeal,
We face the foe of human weal,
And flinging to the wind each fear,
God's trumpet call alone we hear!

When shall we win? When we're content
To die, nor to retreat consent;
Resolved to shun the recreant's shame,
And rather choose a martyr's name.

When shall we win? 'Tis best to say—
"*What* can we do, from day to day?"
With truth, and faith in truth, we dare
Not faint, or falter, or despair.

The cause of right is charged to win—
Omnipotence is not with sin—
Since God is King, his cause will see
The light and crown of victory.

Be this our care: that *we* endure,
'Tis this will keep our conscience pure,
And when the righteous cause has won,
We, too, shall hear the words, "Well done!"

—*Alliance News.*

HOBBYISTS.

BY ELDER NATHAN CALLENDER.

"*Don't want to make a hobby of it*" defines the popular hobby of a time-serving generation of the dignitaries of the church and of the State. When one living issue, most important of a dozen very important questions, is studiously kept in the background, on the above plea, we are led to ask, do not these men get astride of a very popular and very cheap hobby and thus ride around duty? Were they half as fearful to offend God as they are to offend men, and so meet with crosses in the course of plain duty toward both, this plea never would have been thought of. When men, through fear and worldly policy, select the most popular from among the moral issues, and carefully evade the unpopular question, though of *paramount* importance, they make as many hobbies as they *ride popular questions*. While such people *ride* on the popular hobbies, the man of conscience and of principle *goes on foot* and bears the cross beside.

According to these modern Solons Elijah was a hobbyist, and, indeed, all the real reformers that ever lived. When a popular evil gains a firm footing in the church, in the State, and in every avenue of our social system, and only a genuine hero like a Wycliffe or a Luther dares attack it, he is always a hobbyist in the eyes of a catering, cringing coward. One of the most abused of maxims is that "discretion is the better part of valor." Were *true* discretion a personal intelligence, he would blush to hear his name pronounced by the skulking time-server, who calls moral cowardice by his fair name. It was modern discretion that prompted the disciples in time of danger to follow Jesus afar off, and Peter to deny his Lord.

One of the special injunctions of Jesus was, "*Fear not* them who kill the body and have no more that they can do." The fear of man is as much forbidden as lust or profanity. It "bringeth a snare," and makes a man contemptible and weak. It is very convenient to one of these fearful souls to skulk from the pending conflict, and parrot like cry *hobby*, while the faithful "endure hardness as good soldiers" of the great Captain of their salvation. Men (?) without either courage or discrimination can do this, while men of souls "wrestle against wicked spirits in high places; against the rulers of the darkness [lodges] of this world." Shame on the *echoes* of our times, who, in the heat of combat, cringe behind fat livings, great reputations, and unscriptural, if not profane titles, gotten by catering to Ahabs and Jezebels, to the grief of the Elijahs now on the field of conflict. You may put to their credit, however, the great ability to pronounce the word *hobbyist* in the most scholarly way.

"If," said the late Daniel Webster to a friend, "religious books are not widely circulated among the masses of this country, and the people do not become religious, I do not know what is to become of us as a nation."

The thought is one to cause solemn reflection on the part of every patriot and Christian. If truth be not diffused, error will be; if God and his Word are not known and received, the devil and his works will gain the ascendancy; if the evangelical volume does not reach every hamlet, the pages of a corrupt and

licentious literature will; if the power of the Gospel is not felt through the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness, will reign without mitigation or end. Religious papers are as valuable as religious books. Who will try to scatter them before the month passes away?—*Y. M. C. A. Monthly Bulletin.*

MASONIC INSURANCE.

This peculiar kind of insurance is worthy of special scrutiny because it requires its beneficiaries to wade through a sea of human depravity in the shape of degrading initiation ceremonies in order to enjoy its blessings. The last annual report of the "Masonic Mutual Relief Association of Central Massachusetts" is before us and furnishes us figures to judge of the good of this particular kind of insurance. Since its organization 2,827 persons have joined it, 113 have died and 129 have been dropped for non-payment of assessments. From this it appears that while 113 persons were fortunate enough to die before they got tired of the heavy assessments, 129 wearied of the business before they died and now must lose all they have invested, *i. e.*, the 113 have profited at the expense of the 129. During the past year 14 died and 26 withdrew. The present total membership is 2,585 and they were assessed during the year $32,697.55, an average of $13 per member for an insurance of $2,000. There is certainly nothing in such figures to tempt one. If we add to this expense the initiation fee for joining the lodge, the annual dues in the lodge and attendant expenses, we shall find that Masonic insurance is of the most expensive kind and is the least desirable.

HUMBUGS.

BY MRS. L. R. DE WOLF.

This is an epoch remarkable for its many and various deceptions. Every wonderful thing, good and bad, is bruited abroad on the wings of the wind. We have astonishing machines for every department of business, they come to us under such flaming recommendations that we think they surely *must be valuable.* We buy them and sometimes find out that their chief merit consists in being in our way.

Or we are ill. We look over the long list of medicines advertised in all the papers and decide that this one, or that one, is adapted to our case. We try it; perhaps for weeks, or months, and wonder we are not well; but still the old difficulty remains. We grow discouraged and desist, leaving nature to have her own way, and recover.

If deceptions ended with machinery and patent medicines it would be well—but when once the fever of progression begins, *it will have its run* through every department of trade, and even infect morality and religion. It is not enough that purity be chastity, it must be modified and mixed up with just a little flavor of sin "for a relish," and there is a remedy ready for every ill of life. And then the good old Puritan ways of keeping the Sabbath are too close, so we must break loose enough to attend the concert in the Opera House, or to visit our best friends, it will be "all right," for the minister says this, and conscience can step aside just for this once.

Nor does it stop here. We have been too rigid in our theology, have required that men should *know* when they passed from "death unto life," and from "sin unto holiness;" now if they subscribe to the articles of faith in our churches it is getting to be sufficient evidence of piety. Not long since I listened to the questions propounded by a pastor in an M. E. church to some converts. He rattled them off hastily and heartlessly—telling on the end of the question what the answer was, in the same ding-dong, jolly tone.

"Was this a religious rite?" I was asked.

"No!" I replied, "It is a mock initiation."

The pastor was a devotee of the lodge. Was it this lodge worship that had spoiled the young pastor? He boasted of his power over the hearts of his lady friends, as if to gain their love was a regal thing. And what matter that his wife looked on with a frown. Was he not a prince in his own house!

So goes the world to-day. Will it be improved in eighteen hundred and eighty-four, or five, or six? Will God's laws then be better kept, or his great principles of right be more observed? Will men love light instead of darkness, and holiness rather than sin? Or shall we, as a nation, still rush on with the tide of error, to our greater condemnation. Let us stop and think—then return to the old landmarks where alone there is safety for us.

SHORT SERMON.

TEXT.—But the chief priests and the scribes and the chief of the people sought to destroy him.

MY BRETHREN: The high priests and scribes of the lodge and the leading politicians are aiming to do to-day precisely what they were doing eighteen and a half centuries ago: the entire frame-work of the lodge by which these men gain office is as well calculated for destroying the Christian religion as if it were especially designed for that purpose.

My friends, these members of the lodge, who claim to be very righteous, "good men," while they call Christians dogs and traitors, are nothing but a modern edition of the Pharisees whom the Lord, while upon earth, in bodily presence rebuked above all other men.

My brethren, can you really believe in your hearts that an American man who would accept the title of Grand High Priest, Grand Scribe, Grand King, or any other of the grandiose titles of Freemasonry, can still be a man of character and worthy of trust and confidence?

My friends and fellow citizens! the vote is a prayer, and if you pray for Masonic priests, scribes and politicians to rule over you, your paryer will be like that of the frogs in the fable, which brought them a Grand King that devoured them.

SO MOTE IT BE!

PRESIDENT FINNEY'S RELATION TO MORAL REFORM.

It is a surprising fact that Mr. Finney, so far as we can discover, preached no sermons, delivered no addresses or lectures, exclusively devoted to the promotion of the special moral reforms of his day, with the exception of the subject of Anti-masonry, to which he gave a very thorough and exhaustive discussion. Let no one infer from this, however, that his heart and soul were not in these reforms. Neither must we infer that he regarded Masonry as a worse evil than slavery or intemperance. That, certainly, was not the case. His method was to meet, squarely, any question which came directly in his way. Masonry suddenly crossed his path in the regular line of his Christian work, and he turned aside long enough to give it a searching analysis and exposure. Mr. Finney was not a temperance lecturer, nor an anti-slavery lecturer, nor an Anti-masonic lecturer; and yet the country knew him as one of the most pronounced and powerful friends of all these reforms. Throughout his life no man's position was better understood on the subject of slavery and intemperance than his. He accepted his place at Oberlin as an anti-slavery position. When Mr. Willard Sears purchased the Marlboro Hotel of Boston as a place where free discussion of slavery and religion together might be had at a time when such reform meetings could find entrance nowhere else, Mr. Finney was urged to take the place as preacher and lecturer. He accepted for a time; but even there his preaching was not distinctively against slavery. His life illustrates the fact that a man can be a great reformer without making any one special reform his life work. He did, of course, in a multitude of instances speak out strongly on both slavery and intemperance, but it was in a detached and incidental way. Thus in his Systematic Theology he defines slave-holding as one of the "attributes of selfishness," "A denial of all rights but our own." In 1841 he used the most searching and scathing language against the abuse of the Indian by the national government, urging repentance and reform. He spoke with equal distinctness and power against the national desecration of the Sabbath, and the great sin of intemperance. On the subject of slavery he said, "The nation never had a right in their Constitution or in any other way, to recognize the lawfuleess of slavery, and guaranty the protection of States in holding their fellow-men in bondage. The compact was an utter abomination. The union was a league against God. Admitting that the Constitution does expressly contain such stipulations, can they be binding? Can a man render it lawful for him to commit murder, by *promising to murder?*"

As early as 1835 Mr. Finney argued that one great hindrance to revivals was the negative or compromising attitude of the churches on the subject of slavery. He said: "Their testimony must be given on this subject. They are God's witnesses. They are sworn to tell the truth, the whole truth, and nothing but the truth. They cannot be silent without guilt. Two millions of degraded heathen in our own land stretch out their hands, all shackled and bleeding, and send forth to the church of God the agonizing cry for help. And shall the church in her efforts to reclaim and save the world, deafen her ears to this cry of agony and despair? God forbid." At the same time, referring to the subject of temperance, he said: "The time has come that it can no longer be innocent in a church to stand aloof from this glorious reformation." The time was when this could be done ignorantly, but now, 'The man's hands *are red with blood* who stands aloof from the temperance cause." These noble expressions, however, all came out incidentally in Mr. Finney's regular efforts to lead men to Christ, and are all the more significant for that reason. He did not turn aside from evangelistic work to make special efforts by public lectures or otherwise to reach the general public on the subject of slavery or intemperance. The reasons for this fact are not far to seek.

I. Mr. Finney's conception of the Christian church and life involved in them all true moral reforms. The church that did not take sides with God and array itself against all forms of sin, all evils that afflict humanity, was not a true church. It was false to its divine commission. The Christian man who tampered and compromised with either organized or individual wrongs, after light had been thrown upon them, was not a true Christian. On the other hand, a man or church wholly consecrated to Christ was essentially a reformer of the most radical sort. The church of Christ is itself a reform society, and every Christian is born a reformer when he is born again. This conception of the Christian church and life springs necessarily from the essential, aggressive hostility of the gospel of Jesus to *all sin.* Therefore, to promote moral reform, is to promote personal righteousness. To make men true reformers is simply to make them real Christians. In this way Mr. Finney, by devoting his life simply to the winning of men to Christ, and illuminating the great truths of the gospel in their application to life, became indirectly one of the most powerful and radical Abolitionists and temperance advocates of his time. This great principle is stated in his Systematic Theology: "Saints differ from sinners" in that "saints are interested in, and sympathize with every effort to reform mankind and to promote the interests of truth and righteousness in the earth." "The good of being is the end for which the saints really and truly lives. This is not merely held by him as a theory, as an opinion, as a theological or philosophical speculation. It is in his heart; and precisely for this reason he is a saint." "The cause of peace, the cause of anti-slavery, and that of the overthrow of licentiousness must lie near the heart of every truly benevolent man." "The true saints in all ages *have been* reformers. The spirit of the whole Bible breathes from every page blasting and annihilation upon every unholy abomination, while it smiles upon everything of good report which promises blessing to men and glory to God. The saint is not *sometimes* a reformer. He is *always* so."

Who that believes in the gospel at all, can doubt that this is the true philosophy of reform? Mr. Finney was making temperance advocates, Abolitionists and Anti-masons, in every sermon he preached on the total self-surrender of the heart to God.

II. It must not be inferred that President Finney did not believe also in attacking special evils, or in organizations for special work, or that it was the duty of legislators and governments to suppress public wrongs. He himself was an evangelist, called of God to do a more fundamental work than lecturing against slavery and intemperance, but he was in heartfelt sympathy with all true men in that undertaking. There can be no doubt that if he were alive to-day his voice would be heard in thunder tones against the specific and intrinsic evils of the liquor league of this land, and the time-serving, imbecile timidity of our political managers on that subject. He abhorred the image of men whose *summum bonum* is political party triumph. The liquor-dealers of to-day, the country over, have, by their attitude toward law, placed themselves fairly and squarely within the lines of the "criminal classes." It is impossible that any Christian man could do otherwise than antagonize them at every point. Mr. Finney felt all this, but he also saw that mere outward reform would be of no avail. The one hope of the nation is to *crucify selfishness.* That was the sublime work to which he set himself. No moral reform could be successful without that. On this point he says:

"Do you ask, then, what shall we do? Shall we do nothing but let things go on as they are? I answer, No; by no means. Do if possible ten times more than ever to put away these and all the evils that are under the sun. But aim not only at the outward reforms, but also at the annihilation of selfishness; and when you succeed in reforming the heart, the life cannot but be reformed. Put away selfishness and oppression and war is no more. But engage in bringing about any other reform, and you are building dams of sand. Selfishness will force for itself a channel, and who can say that its desolations may not be more fearful and calamitous in this new modification than

before. Attempting to reform selfishness and teach it better manners is like damming up the waters of the Mississippi. It will only surely overflow its banks, and change its channel, and carry devastation and death in its course." * * * *

In 1846 Mr. Finney said: "It is melancholy and amazing to see to what an extent the church treats the different branches of reform, either with indifference or with direct opposition. There is not upon the whole earth an inconsistency more monstrous, more God-dishonoring. The great business of the church is to reform the world—to put away every kind of sin. The church of Christ was originally organized to be a body of reformers. The church was designed to make aggressive movements in every direction; to lift up her voice and put forth her energies against iniquity in high and low place alike. Now, when we consider the appropriate business of the church, the very end for which it was organized, and for which every Christian vows eternal consecration, and then behold the appalling inconsistencies everywhere apparent, I do not wonder that so many persons are led to avow the solemn conviction that the nominal church is apostate from God."

"The church," he goes on to say, "with a great many ministers, has resorted to the plea of using only *moral suasion* to rid the world of intemperance, licentiousness, slavery, and every other legalized abomination. And pray, what can be meant by the sickening cry of moral suasion? Moral government is surely a system of moral suasion. Moral suasion includes whatever is adapted to influence the will of a moral agent. *Law, rewards, punishments, are the very heart and soul of moral suasion.* But if the church will not lead, if Doctors of Divinity, ecclesiastical bodies, colleges and seminaries will do nothing but get together and pass resolutions condemning the movements of reform, what shall be done? My soul is sick and agonized with such a state of things. The position of the church is one of the greatest wonders of the world, and yet we are gravely asking, '*Why do we not have revivals of religion?*'"

Mr. Finney's theory of reform, comprehensively stated, was this: (a) to make men true Christians is to make them true reformers; (b) there is no true and permanent reform that does not crucify selfishness; hence (c) the church must be reformed. "First cast out the beam out of thine own eye."

V. The holding of these principles, urged as they were both by President Finney and President Mahan, led to the laying of perpetual and heavy emphasis upon the *spirit* of reform. It must be the spirit of Christ. The spirit and temper with which we regard other reformers who do not agree with us as to methods is of greater importance than any special effort which any party may put forth. It was this Christian principle which enabled Mr. Finney to so impress his influence on Oberlin, and which rendered his name so dear in this place. On the other hand, the fact that he made the Bible and personal religion the supreme thing, as including the germ of all moral reforms, and the fact that he confined himself to that line of work, not identifying himself with special organizations or making speeches before great anti-slavery gatherings, sufficiently accounts for the fact that he does not figure largely in the secular history of the times.

It is indeed possible that had Mr. Finney made more direct anti-slavery or temperance addresses, and attended more political and reformatory conventions, with his brethren who were engaged in the same cause, he might have widened his influence for good. And yet the wisdom of his more quiet course seems to be justified by its fruits. He, more than any other man, breathed into Oberlin the spirit of radical moral reform. True moral teachers of youth always stand nearer to the sources of power than any other class of men. Multitudes who have gone forth from Mr. Finney's influence here have gone as moral reformers and they caught the hot spirit of reform, not so much from his public attitude, as from the contagion of his godly life.—*Rev. James Brand in the Advance.*

—The *Wesleyan* informs us of the death of Rev. W. S. May, for years conference evangelist in Iowa, and a steadfast earnest friend and co-worker in Christian reform. His home was at Clarence, Iowa, but with his wife he was traveling much of the time by their own conveyance from place to place confirming the churches and preaching the everlasting gospel of the Son of God. He has been sick, we learn, for a year and a half, and a great sufferer during the time. Many will remember him as frequently attending the conventions of our reform, earnest in prayer and wise in council his strong foreign accent arousing curiosity and attention which aided the impression of his words. May the Lord raise up many in Iowa who shall follow him as he followed Christ.

A RENUNCIATION OF MASONRY.

LEAVENWORTH, Ind., May 23, '83.

MR. EDITOR:—If the following communication should be deemed worthy of a place in the *Cynosure* please do me and the cause of truth the favor of its insertion.

I can assure you that I am actuated by a Christian motive to obtain "more light," and if possible to obtain the unbiased judgment of your readers on the facts herein stated. I will not garble nor misstate anything.

Nearly ten years ago I became a Mason from motives of curiosity and the belief that I could be no loser in being identified with a moral (?) institution. Now, I am out of it; the how and the why will follow. I am trusting for forgiveness in the merits of a Saviour who declared, "In secret have I said nothing;" and now concieve it my duty to warn young men never to join the Masons.

"HALL OF PAOLI LODGE, No. 119, F. & A. F. M.
PAOLI, INDIANA, Jan. 5th, 1883.

The undersigned in performance of his duties as Junior Warden of this Lodge presents the following charges against Bro. Henry Gregory, a Master Mason and a member of this lodge. He charges him with unmasonic conduct and contumacy:

Specification 1st.—Bro. Henry Gregory is guilty of unmasonic conduct in failing to pay his annual lodge dues for the years 1876, 1877, 1878, 1879, 1880, 1881, and in becoming delinquent to the lodge in the sum of nine dollars as shown by the Secretary's books.

Specification 2d.—That the said Bro. Henry Gregory is guilty of contumacy in this, that after the lodge had given him further time in which to pay his dues he refused to pay said dues and treated the demand of the lodge with contempt by sending the following contemptuous communication to said lodge in reply to a citation to appear before the lodge and show cause why his dues were not paid to wit.:

LEAVENWORTH, INDIANA, Dec. 16th, 1882.

"BRO. SEC'Y:—Your communication of recent date came to hand and is the only reply I have to a letter sent by me to the lodge sometime in 1877 or 1878, wherein I set forth that I had been unfortunate in losing all my money by bankruptcy of other parties and also the failuse of my health at that time. The lodge saw fit to give NO REPLY and to allow NO commiseration. I didn't think this very Masonic and I shall not imitate the example by repaying contempt now. If the lodge had answered my letter of 1878, I should have answered them by asking for a demit as soon as fortune favored me; but at that time I resolved to quit the lodge, especially as it had remission for one party I knew was not more unfortunate than I was at the time I speak of.

"I do not wish to utter recriminations, but I cannot feel under obligations to the lodge for treating me with contempt, retaining my name presumptuously on the books and rounding the matter up by demanding over $10 under penalty! Down went the gavel on me, and so mote it be.

Very truly, HENRY GREGORY."

And the said Junior Warden says that the above mentioned letter is contemptuous and in coutempt of the authority of the Paoli Lodge, No. 119, F. &. A. F. M., and of *Masonry* in *general.*"

C. PRO, *Jun. Warden.*

I, Wm. J. Throop, Sec'y. Paoli Lodge, No. 119, F. & A. F. M., do hereby certify that the above is a full and true and complete copy of the charge on file in said lodge against Bro. Henry Gregory as the same appears aforesaid. Witness my hand and the Seal of the Lodge.

WM. J. THROOP, *Sec.*

[L. S.]

I answered this by saying that if Mr. T. would state what was the amount the lodge *would not* remit, I would send it, but in regard to the balance of $10, I did not propose to buy at a premium their good opinions, but I would do right and all that was right in my judgment about the matter. Well, they expelled me and as chance affords, Throop & Co. are ready to do me underhanded Masonic (!) injury. They write to the lodge in this place, as I am informed, and unjustly represent me as an unworthy man. This is Masonic justice! I am now committed to the grand reform, and my voice and pen shall henceforth declare the secret abominations, the contemptible, undermining scheming of Masonry, and if I could believe myself entirely absolved from my horrible Masonic oaths I would do more. I want to know how I can be absolved from my oaths. It seems as if I am absolved anyway, since that lodge has wronged me and since I would not, at the sacrifice of manly principle, buy their sunshine friendship.

If I am wrong in being unwilling to pay them what, after waiting nearly five years to let me know (especially as they learned I was making $80 per month), and even then holding me for a sum beyond that they refused to remit, I would be glad to know it. So mote it be!

HENRY GREGORY.

Prohibition does prohibit. In proof of it, Illinois pays government tax on distilled liquors, per capita, $6.50; Ohio, $4.50; Kansas only twelve cents.

THE SOVEREIGNS OF MASONRY.

ALBERT PIKE AT THE PINNACLE OF POWER IN THE ORDER THROUGHOUT THE WORLD.

The *Cynosure* has printed nothing that brings out with such terrible emphasis the character of the Secret Empire as an agent of despotism as the following quotation from Mackey's "Encyclopedia of Freemasonry and its kindred Sciences;" article, *Supreme Council.* It will be seen that the Masonic body over which the scalper of Union soldiers, Albert Pike, presides is the first and highest in the whole realm of Masonry. Its jurisdiction is the whole United States, except the States north of Mason and Dixon's line and east of the Mississippi river. *Its headquarters are at Washington.* Its secret mandates control the whole Masonic system, either directly or by overmastering influence. Every Mason is sworn to obedience to this Council and its head, for they must all obey their Grand Lodge, and we have yet to learn of a Grand Master who is not sworn into the higher degrees, where he falls under the power of the Sovereign Grand Commander of these Sovereign Grand Inspectors General. Let candid Masons read this article and reflect upon the fearful and despotic nature of the order to which he has sworn allegiance:

Dr. Frederick Dalcho, who, I think, may very properly be considered as the founder in the United States, and therefore in the world, of the Ancient and Accepted Scottish Rite in its present form as the legitimate successor of the Rite of Perfection or of Herodem, has given in the *Circular* written by him, and published December 4, 1802, by the Supreme Council at Charleston, the following account of the establishment of Supreme Councils.

"On the 1st of May, 1786, the Grand Constitution of the thirty-third degree, called the Supreme Council of Sovereign Grand Inspectors General, was finally ratified by his Majesty the King of Prussia, who, as Graud Commander of the Order of Prince of the Royal Secret, possessed the Sovereign Masonic power over all the Craft. In the new Constitunion, this high power was conferred on a Supreme Council of nine brethren in each nation, who possess all the Masonic prerogatives, in their own district, that his Majesty individually possessed, and are *Sovereigns of Masonry.*"

The law for the establishment of a Supreme Council is found in the following words in the Latin Constitutions of 1786: "The first degree will be subordinated to the second, that to the third, and so in order to the sublime, thirty-third, and last, which will watch over all the others, will correct their errors and will govern them, and whose congregation or convention will be a dogmatic *Supreme Grand Council,* the Defender and Conservator of the Order, which it will govern and administer according to the present Constitutions and those which may hereafter be enacted."

But the Supreme Council at Charleston derived its authority and its information from what are called the French Constitutions; and it is in them that we find the statement that Frederick invested the Supreme Council with the same prerogatives that he himself possessed, a provision not contained in the Latin Constitutions. The twelfth article says: 'The Supreme Council will exercise all the Masonic sovereign powers of which his Majesty Frederick II., King of Prussia, was possessed."

These Constitutions further declare, (Art. 5,) that "every Supreme Council is composed of nine Inspectors General, five of whom should profess the Christian religion." In the same article it is provided that "there shall be only one Council of this degree in each nation or kingdom in Europe, two in the United States of America as far removed as possible the one from the other, one in the English islands of America, and one likewise in the French islands."

It was in compliance with these Constitutions that the Supreme Council at Charleston, South Carolina, was instituted. In the *Circular,* already cited, Dalcho gives this account of its establishment.

"On the 31st of May, 1801, the Supreme Council of the thirty-third degree for the United States of America was opened, with the high honors of Masonry, by Brothers John Mitchell and Frederick Dalcho, Sovereign Grand Inspectors General; and in the course of the present year, [1802,] the whole number of Grand Inspectors General was completed, agreeably to the Grand Constitutions."

This was the first Supreme Council of the Ancient and Accepted Scottish Rite ever formed; from it has emanated either directly or indirectly all the other Councils which have been since established in America or Europe; and although it now exercises jurisdiction only over a part of the United States under the title of the Supreme Council for the Southern Jurisdiction of the United States, it claims to be and is recognized as "the Mother Council of the World."

Under its authority a Supreme Council, the second in date, was established by Count de Grasse in the French West Indies, in 1802; a third in France, by the same authority, in 1804; and a fourth in Italy in 1805. In 1813 the Masonic jurisdiction of the United States was divided; the Mother Council establishing at the city of New York a Supreme Council for the Northern Jurisdiction, and over the States north of the Ohio and east of the Mississippi, reserving to itself all the remainder of the territory of the United States. The seat of the Northern Council is now at Boston; and although the offices of the Grand Commander and Secretary-General of the Southern Council are now in the city of Washington, whence its documents emanate, its seat is still constructively at Charleston.

On their first organization, the Supreme Councils were limited to nine members in each. That rule continued to be enforced in the Mother Council until the year 1859, when the number was increased to thirty-three. Similar enlargements have been made in all the other Supreme Councils except that of Scotland, which still retains the original number.

FROM OTHER EDITORS.

Secret societies for treasonable purposes have received a death-blow in Ireland in two ways. First, it has been made quite clear that those secrets cannot be kept from the Government. This lesson has been several times repeated in history, but never before so emphatically as in the conviction and execution of the Phœnix Park murderers. The new law also makes it as criminal for British subjects to plot treason in a foreign land as to do so on British soil. Second, the Pope has denounced secret societies with more emphasis than ever before, and required all bishops and priests to do the same. He means to have a monopoly of the secret business. His religious orders, and especially the Jesuits, may, or we might say must, be secret societies to all but him; but there must be no secret societies that he does not control. Third, their grand mistake is made clear to all of the poor dupes who take oaths to obey blindly, even to the extent of committing murder, leaders whom they do not know, only to be given up by those leaders to be hanged when the time of trial comes; and such dupes are likely to be scarce in future.—*N. Y. Witness.*

Two independent military companies of Washington have recently held what they termed fairs, in public halls, to which admission fees were charged, and the attendance of the people was so large that the "National Rifles," realized a net profit of $12,000, and the "Light Infantry Corps" $30,000. The last named company ran a lottery in connection with the fair, which accounts for its larger success. It being a violation of law to conduct a lottery in the District of Columbia, the captain of the company was arrested, but the court put the fine at the nominal sum of $10, for the reason "That the law was violated in a good cause." The cause of snobbery and barbarism.—*The Council Fire and Arbitrator.*

Even among the Methodists the secret society question cannot be kept down entirely. Notwithstanding all their liberalism and antipathy to agitation that might disturb the quiet of easy-going congregations, occasionally conscience will compel some to speak out and insist upon being heard in opposition to these deistic institutions. This occurred recently in the *Apologete*; and now comes one of the lodge men with a crushing argument in the same paper to defend the lodge and annihilate all opponents. The point of this Goliah's powerful proof is this, that he, the Goliah aforesaid, is as earnest a Christian as there is one in the country, being treasurer of a Methodist congregation, and yet he is a member of the lodge and treasurer thereof also. The demonstration is overwhelming. How can a society be bad when one who belongs to it avers that he is unquestionably good?—*Lutheran Standard.*

The Ritual of the order of Good Templars was writen by a high Mason, Daniel W. Bristol, D. D. He died recently and Masons attended his funeral in a body. Any one familiar with Freemasonry can see its ear marks through the entire Good Templars ritual. Freemasonry is the father of the numerous secret societies, and they were brought into existence to pave the way for the oath-sworn villanies of the higher secret order.—*Am. Wesleyan.*

—In Leesville lodge of Henry county, Missouri, one night a few years ago, a Baptist minister who is a member of that lodge got up in a lodge meeting and began to talk about the inconsistency of Masons professing to reverence the name of God, and at the same time being guilty of gross profanity. He had not proceeded far when the Worshipful Master, who was a regular and public violator of the third commandment, ordered the reverend gentlemen down and gaveled the lodge up and abruptly dismissed it. After dismissing the lodge the Master remarked to the brethren that if any of them wanted to stay and hear a lecture on profanity they were now at liberty to do so. An eye witness says they all of one accord absented themselves from the room. A very natural action, when we remember that profanity was the very thing that made them Masons—for every oath administered in the Masonic lodges is a vain use of the name of the great God who has said, "Thou shalt not take the name of the Lord thy God in vain." It is surely not right for ministers of the Gospel to bind themselves by a wicked oath to a power that enables an enemy of Christianity to make them desist from reproving sin. Brethren, better get out of the synagogues of Satan and be Christ's free men again.—*Banner of Truth.*

The exposition of railway appliances now being held in this city serves to call to mind how recent have been all the important improvements in the transportation of passengers, merchandise, and intelligence. The engineer is here, still hale and vigorous, who ran the first locomotive in America. So, too, is the engine he managed, yet intact and serviceable. Men are living on the banks of the Hudson, still strong and healthy, who witnessed the trial trip of the first steamer constructed by Robert Fulton. One of them remembers how he ran a race with it and came out ahead. The vessel from whose deck the first Atlantic cable was paid out is still staunch and seaworthy. The poles are yet standing, sound and erect, to which the first telegraph wires were attached. The wire that conveyed the first telephone message is yet in place and untarnished. All the great improvements in transportation have been made within the recollection of persons who are comparatively young. Queen Victoria, it is said, in making her first visit to Balmoral castle, made the journey in the same way the queen of Sheba did when she went to visit King Solomon. A historian informs us that citizens of Oxford who contemplated visiting London, two centuries ago, generally made their wills and took formal farewell of their friends. The custom of offering prayers in churches for the protection and safe return of persons undertaking so long a journey was common. Not unfrequently there were thanksgiving services on their return. There are persons in Illinois to-day who remember when more time was needed to go from Cairo to Galena than is now required to pass half-way round the globe.—*Times.*

FROM MISSISSIPPI FRIENDS.

COLUMBUS, Miss., May 28, 1883.

EDITOR CYNOSURE:—Yesterday I preached at the Hamilton church in this county and circulated reform literature. I was told that none of the young men had been drawn into secret orders. I was much pleased with their quiet and good behavior, and remaining in the house during services. The illustrated cards and printed Scripture verses sent for the Sabbath-schools by Northern friends were gladly received by them. While the county churches and individuals gave for the relief of the cyclone sufferers more than $1,300, the State Grand Lodge of Odd-fellows, convened at Columbus, gave the small sum of fifty dollars, but I see no record of any contributions from the Masons of Columbus. Now there were several Masons who suffered greatly from the storm. Where were their charitable brethren? However, they were not doing as wrong as they usually do in such cases, boasting much and giving little. I handed a Masonic minister Weed's account of Morgan's abduction. He assured me that Masonry had gone down, and I have been told since, that "it is killed dead out." Some may be deceived, but, friends, the Odd-fellows, Knights of Pythias and the many secret orders now trying to push to the front are all the unholy brood of the Masonic order. The Knight Templars are only Freemasons of a higher degree. The penalty of breaking the wicked oath of this degree is to have the head struck off and placed on the highest spire in Christendom. The secret temperance orders are in reality great hindrances to the cause of temperance. To many, and I am sorry to say, even many who are Christians who are giving their influence to one or more secret organizations, it may be said, "When wilt thou cease to pervert the right ways of the Lord?" E. TAPLEY.

The Chicago *Legal News* reports a brief note of a case before the Superior Court at Montreal, Canada, in which a plaintiff recovered $300 damages for being called a Freemason. The case was Lareau *vs.* La Compagnie D'Imprimerie *de la Minerve.* The plaintiff, Lareau, was falsely charged by the defendant's newspaper with being a Freemason, on the eve of an election in which he was a candidate. In some parts of Canada such an announcement is not received with favor, and is much the same as if a candidate in the heart of England should be charged with connection with the Invincibles. It was intended to injure and did injure Lareau's candidature before the people, and the court held that he was entitled to recover damages, and an assessment of $300 was sustained. This case should be made note of. Membership in the Masonic lodge is just as reprehensible in Chicago as in Montreal, and just as truly damages the character of public officers. We hope to see the day when public sentiment in this city will as truly endorse the propriety of such a suit and sustain such decisions.

—At the Reformed Presbyterian Synod meeting, at Allegheny city, the Committee on Temperance reported resolutions on tobacco which were unanimously adopted: 1. All officers of the church are advised to leave off the evil habit of using tobacco, as their bad example renders it difficult and discouraging to preserve youth from its use. 2. All members are admonished to abstain on the ground that it defiles the body; is a useless waste of money, and often renders a man offensive to his neighbors. 3. Its manufacture and sale is prohibited.

—The Society of Orthodox Friends held a meeting in New York during the last week in May. The subject of the education of Indian youths was discussed and it was resolved to pursue the work of Indian advancement with renewed vigor. A communication was received from the Secretary of the Interior informing the Society of Friends that the government would be pleased to send seventy-five Indian youths to the White's Manual Labor School, which is under the immediate supervision of the Society of Friends. The government will pay $167 per year for each Indian's schooling.

—Of the baptism of Ahmed Tewfik Effendi, the *Church Missionary Intelligencer* remarks: "This baptism is a great event. No convert of equal eminence has, it is believed, ever been won from Mohammedanism. He was in the very front rank of the Turkish hierarchy in learning and reputation." The prayers of Christians are asked that he may, like the Apostle Paul, "increase the more in strength," and prove a chosen vessel to bear the name of Christ, by voice and pen, to the followers of the false prophet.

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has its headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited.

E. D. BAILEY, N. E. Sec'y.

VERMONTERS, TAKE NOTICE!

It is suggested that every friend of reform in Vermont should send in at once to the *Cynosure* office for as many copies of next weeks' paper, containing the proceedings of the Anti-masonic Convention at Montpelier, June 5–6th, as he can afford to pay for and distribute. Extra copies will be furnished at 25 cents per dozen to all who may send for them.

By organizing the distribution of these copies, assigning to one man one town, and to another man another town, and so on, a large part of the State might thus receive authentic and reliable information of what the American party of the country is really doing; and thus break through the trammels which the Masonic press is fastening upon the public mind with regard to our movement. Send in your orders, friends in Vermont! The number of the *Cynosure* containing the report of your convention will be a rare one.

THE CONVENTION AT CAPITOL HALL, MONTPELIER.

PRELIMINARY.

MONTPELIER, Vt., June 5, 1883.

On the train coming hither yesterday were General Phelps and wife who, like myself, felt it important to be on hand early. The railroads give us free return passes, a courtesy which we receive gratefully. O. C. Bailey has been energetically stirring the waters hereabouts. The papers gave voluntary notices of the convention and there is good evidence of an interest in the movement. Persons were found on the train who rejoiced to hear of the proposed convention and one woman was so interested as to stop over to attend the meetings. She says her father who lives thirteen miles from here will be happy in hearing the news for he has always opposed the lodges.

We attended the chapel exercises of the M. E. Academy this morning and the Principal is expecting to be at the convention, as will also many of the students. The weather is beautiful and we are hoping it may continue so, to allow friends to drive in with their teams. Elder Barlow is to arrive this afternoon.

Vermont has never rescinded her laws forbidding the administration of extra-judicial oaths—laws which were passed fifty years ago for the express purpose of preventing the revival of the secret lodges. Hence every lodge is a violator of law in this State.

We learned a curious fact about the State government here this morning. There is only one of the State officers who resides here or can be found here at the capital at any time except during the brief session of the legislature once in two years. The Governor, Secretary of State, Treasurer and other officers except the Sargeant at Arms, do not pretend to keep up offices in the capital but are at their homes in remote parts of the State, and apparently have no State business to demand their attention. Vermont would seem to be the *least governed* State in the Union. E. D. B.

THE OPENING—VERMONT LODGES ATTEMPT A FEEBLE DISTURBANCE.

MONTPELIER, Vt., June 6, 1883.

Over a hundred people assembled *inside* of Capitol Hall last night to attend the opening exercises of the convention. We have no means of knowing how many assembled outside to hear an Italian band which, through the generosity of the lodge, discoursed music at the front door of the hall. If we had been consulted about having a band we should have proposed that it cease from playing during the speaking, but not being consulted we took it as philosophically as we could. Several times an effort was made by those in the hall to drown the speaker's voice, but as no heed was paid to it the high-toned gentlemen engaged in the effort desisted. The number of delegates from abroad is fair and others are expected to reach here this morning.

The convention organized by choosing Rev. D. C. Faris temporary chairman and O. C. Bailey, secretary. Brethren E. D. Bailey and J. L. Barlow addressed the meeting. Committees on permanent organization, political action, resolutions and finance were appointed. It is perfectly manifest that the lodge does not enjoy this invasion of its province, but they will doubtless become accustomed to it hereafter and submit more gracefully. E. D. B.

CORRESPONDENCE.

DECORATION DAY IN OUR VILLAGE.

This all-saint's day of the Masonic lodge was celebrated this year with as much pomp as any Popish ceremonial could be. It was a Methodist priest, I believe, who performed high mass over the bounty-jumpers and others whose graves were strewn with flowers by politicians and pension frauds. Old men and young, maids and matrons, descendants of the Puritans, all came in from the country round and wondered and admired at the grandeur of the demonstration. The veterans were as proud of their new caps as are the Knights of St. Patrick of their regalia.

Amidst the throng whose "good deeds" were blared forth to the world by a band of trumpets or other wind-instruments, went side by side the Congregational and Episcopal ministers to hear the Methodist priest say mass. Now it is my opinion that these gentlemen would never have so violated Protestant doctrines and habits if they had not been bull-dozed into it by the Masonic lodge. And what renders their servility more oppressive to sensible men, and bitter to themselves, one would suppose, was the fact that the Masonic lodge was not present in a body! It was lying back in order to escape observation. Ministers of the Protestant church had to be present as representatives of the Christian religion, while the lodge, the originator of these Popish ceremonies, was free to remain absent. That these Protestant ministers were forced to go to these oft-repeated funeral prayers and speeches by the Masonic lodge, and not by their churches, we have no more doubt than we have that these ministers *knew* they were violating the established usages of their respective churches. Never before since the days of Luther have such strange mummeries been practiced over Protestant graves.

Of all the sleepers in the church yard, why are soldiers alone thought worthy of these prayers and ceremonies? Why are soldiers of one war and not of others thus distinguished? Why is no distinction made between bounty-jumpers and others? To all these pertinent questions the lodge, like Iago in the play, will never answer a word, but keeps its jewel, and rejoice at the success of its trick.

Odd-fellows were present in a body, but the main-spring of the whole thing, the Masonic lodge, was not there. Too much light has been thrown upon it of late years to render its presence politic or safe. But ministers of the church of Christ consented to be present and give the holy sanctions of religion to lodge-knavery. Once admit the pious pretensions of Freemasonry. and there is no end to Decoration-day extravagances.

OBSERVER.

IRISH NATIONALITY.

SABETHA, Kans.

In an article under the above heading, also in an article on the Philadelphia Irish Convention, the *Cynosure* sets forth views which are evidently in favor of self-government for Ireland. I beg leave to differ.

Ireland's wrongs may be "facts," but they would not be removed by the fallacy of self-government. It is safe to say that any race that do not govern themselves individually are unfit to govern themselves collectively. It is a well known fact that Irishmen, as a race, are governed by their passions. The work of the Irish Land League, the speeches of O'Connell and Parnell, the resolutions of the National League of this country, are all one blind appeal to passion. Suppose the National Leagues were to gain their object, and Ireland were to have a democratic government with the same right of suffrage as in the United States. It could not exist. The only permanent foundation on which popular government can rest is the intelligence and morality of the constituency. This Ireland lacks. It is the intelligence and enlightenment of a country that an elective legislature should represent. Should Ireland have any large extension of her suffrage the intelligence of her constituency would be swamped by mere numerical majority, as has already been done in the large cities of this country where the foreign element rules.

The only self-government which Ireland, with the same suffrage as U. S., could establish to-day, would inevitably end in anarchy. They would learn that the step from anarchy to tyranny is natural and easy, and that "arbitrary power is most easily established on the ruins of liberty abused to licentiousness." Milton truly described the Irish agitators when he wrote:—

> "They bawl for freedom in their senseless mood,
> And still revolt when truth would set them free.
> License they mean when they cry 'Liberty!'
> For who loves that must first be wise and good."

Ireland may be "the saddest country the sun ever saw," but it would be well to remember that there is "an indissoluble union between virtue and happiness," and that "the propitious smiles of heaven can never be expected to rest on a nation which disregards the eternal rules of order and right, which heaven itself has ordained."

As long as Ireland is ruled by Rome and rum, her wrongs will never cease. When she casts out these twin evils, turns to Christ and takes his law of love and peace instead of hate and revenge, she shall indeed receive her enfranchisement; and until then the efforts of the National League will prove futile. W. C. COLEMAN.

MORE ABOUT THE BENNETT EXPULSION.

STRAWBERRY, Kansas, May, 1883.

Poor Bro. Bennett feels crushed on account of his expulsion from the M. E. church here of which he had been a faithful and efficient member for some twenty-five years.

When Shults, the preacher, first came on the circuit, a reception was given him at Bennett's, and during the evening as he and Bennett were discussing various things pertaining to the interests of the church, as fairs, festivals, etc., Bennett brought up the subject of secret societies. Said he, "And there is Freemasonry, which is a great injury to the church; but I suppose the best way to do with that is to let it alone till harvest, and then burn the tares and gather the good seed into the garner"—not knowing, of course, that Shults was a Mason. But from subsequent events it would seem as if that thrust at the lodge sealed his doom, as far as the M. E. church is concerned.

Things seemed to run smoothly, however, till Shults was returned the second year. Then it was not long till strange things were whispered through town about Bennett, and it was wondered if, after all, he was a bad man and a hypocrite. Nearly everybody seemed to think or speak disparagingly of him, and yet no one seemed to know anything particularly against him. But after public sentiment was moulded against him, mole-hills became mountains, and hard tales about him began to be circulated, which, coming to his ears, he denounced as false. They were traced toward's the minister's door, and in quarterly conference Bennett spoke of the matter, publicly accusing Shults of falsehood and slander, and threatening him with the civil law if he did not straighten matters. If he (Bennett) had done anything wrong, there was a more *honorable* way—to arraign him before the church. Shults proceeded with the trial spoken of in the *Cynosure* of Nov. 23rd, 1882, which took place Aug. 25th preceding, and mysteriously resulted in Bennett's expulsion, as aforesaid.

The minister hunted up evidence and went to a brother and got help to arrange the charges and specifications; appointed a committee of five, his personal friends, three of whom were Freemasons, one sympathizer, and one a member of another order. One Mason not appearing, a member of another order and the minister's very warm friend was chosen to fill the place. A member of a secret order was chosen as counsel, and a Mason for chairman; and that remarkable Anti-mason, Elder Wake, wrote to Shults as follows: "By no means allow Bro. B. a public trial, especially not in a public house, as school-house or church, for then the doors could not be closed against any one. If he were tried by a Freemason or Odd-fellow lodge could he expect a public trial?" This was a private letter, but it was providentially publicly read in the trial. A few weeks after this trial there were several fights among Shults' members, in so much that a prayer meeting had to be discontinued to stop them. Now Shults declared that it was for the good of the church that he brought charges against Bennett. Why did not the good of the church prompt him to take these cases in hand. But no, these were never noticed, seemingly. Bennett tried for a new trial, but was ruled out of order. He was then going to appeal to Annual Conference, but despairing of justice at the hands of the Masonic Episcopal church, gave it up. S. HART.

OBITUARY.

DANIEL LITTLE, one of the truest friends of reform in Illinois, died near his home in Genesee, Ill., on the morning of May 26th, 1883, aged sixty-five years and two months. His disease was of the heart, and for two years has caused him much suffering, and laid him aside from ordinary activity. He always welcomed the agents or lecturers who visited Genesee to further the cause of Christ against the secret lodge, was an attentive reader of the *Cynosure*, and frequently assisted by his means in promoting the work of the National Christian Association. The Genesee *Herald* of the 1st inst., speaks thus of the events of his life: "He was a native of Campton, N. H. At the age of nineteen he removed with his parents from that place to Seneca county, N. Y. In 1839 he removed from there to La Salle county. Ill., where two years later he married Mary L. Jones, who with five children survives him. He came to Henry county in 1855, where he has since resided. Soon after he was chosen deacon of the Congregational church, which office he held until the time of his death—an active and valued member of the church and society. He was a good and true citizen, a kind and obliging neighbor and a reliable friend to *all* who sought his advice and help. In his daily life he strove to serve and honor the Saviour whose name he loved, and in whom to the last he trusted. During all his long and painful illness he displayed much of Christian patience and resignation to the will of the Master. The last words he uttered were: 'Lord Jesus,' after which he passed peacefully away as though into slumber. Truly his end was peace."

BIBLE LESSONS.

BAND OF HOPE BIBLE LESSON.—No. 10.

THE FUNDAMENTAL PRINCIPLES OF CHRISTIANITY.

1. By the "fundamental principles of Christianity" we mean those doctrines and duties which lie at the foundation of the Christian religion. They are like the stones which form the under-pinning of a house; taken away the house falls. So the whole fabric of our religion falls when we take away any essential doctrine or duty.

2. We must believe that Christ is the Son of God; that he became man and died on the cross to redeem us from the punishment of our sins.

3. We must believe that we are sinners and need a Saviour.

4. Mere belief will not save us. If we throw a rope to a drowning man he may believe that *the rope is there,* but he is not saved unless he grasps it.

5. We cannot be saved without belief. A man who has swallowed a deadly poison must know his danger and believe in the antidote offered him or his life cannot be saved.

6. We must *do* as well as we believe. It is a law of nature. The drowning man must grasp the rope. The sick man must seek a physician. The farmer must sow his seed. We must work to secure any important result, but we must work *with* God—not against him.

7. We must trust in Christ to save us as a child in danger trusts the strong arm of his father, and then we must be very careful to walk in the way he has told us to go.

8. Obedience is a very fundamental part of Christianity. We must not only believe its doctrines—we must practice its duties.

9. The great foundation principles of Christianity may be briefly summed up in these two—faith in Christ as a Saviour, and obedience to his example and precepts.

10. The practicing of these principles has reclaimed the vicious, made the miserable happy, and raised to usefulness and honor many whom otherwise we never should have heard of. Bunyan, had he continued a godless, profane man, would never have given us the Pilgrim's Progress—next to the English Bible the greatest religious classic in the language.

11. Just in proportion as nations observe these principles, they increase in knowledge, make advances in science, art and literature, and increase in general happiness and prosperity.

12. Christianity does this by lessening the amount of crime and suffering through its numberless benevolent agencies, by spreading a knowledge of the Bible, by reforming evils and abuses, and in various other ways.

13. Nations are made up of individuals. Every one who becomes a Christian adds his mite towards bringing his country more completely under the sway of Christian principles.

PRACTICAL TRUTHS.

Believing in Christ is the fundamental doctrine of Christianity.

Obedience to Christ is the fundamental duty.

The religion of Christ brings light, knowledge, happiness.

He who serves Christ best will serve his country best.

GOLDEN TEXT.—Believe on the Lord Jesus Christ and thou shalt be saved. Acts 16: 31.

CENTRAL TRUTH.—Truth in Christ is the corner stone of Christianity.

QUESTIONS.

What is the subject of this lesson? Golden Text? Central truth?

1. What do we mean by the fundamental principles of Christianity?
2. What must we believe about Christ? John 3: 14–16.
3. What must we believe about ourselves? Ps. 14: 2, 3.
4. Will believing these things save us? Jas. 2: 14.
5. Can we be saved without believing them? Jas. 2. 17.
6. What must we add to simple belief?
7. What must we do? Repeat Golden Text.
8. Is obedience a very important part of Christianity? 1. Sam. 15: 22; Mark 12: 33.
9. What in brief may be called the great foundation principles of Christianity?
10. What have these principles done for individuals?
11. What have they done for nations?
12. How do you account for these facts?
13. How will our being Christians help to make our country happier and better?
14. Repeat the practical truths.

LESSON TALK.

Many people think faith is a hard doctrine to understand. Young persons, when urged to trust in Christ, will sometimes say they don't know how. A converted Indian once used this simple illustration: He built a fire of chips around a worm, which, roused by the heat, saw its danger and tried to escape. But the fiery ring enclosed it on all sides. Then the Indian stretched out his finger and the worm crawled up on it and was saved.

"That worm like poor Indian," he said, as he laid it gently in a place of safety. "Christ come along, stretch out his hand; poor Indian take it and be saved."

The truest patriots, the greatest philanthropists, have been men of Christian faith and principle. Our country needs Christian rulers and statesmen; it needs Christian farmers, and merchants, and mechanics; it needs Christian editors and writers and teachers, but it cannot have them if the boys and girls of to-day do not become Christians. But if they choose Christ *now* their future usefulness is assured. There is a grand work waiting for them. We cannot tell exactly what it will be for all do not have gifts alike. But Jesus has work for every willing heart and hand, and all work is grand that is done for him.

LESSON HYMN.

"Saviour, teach me day by day,
Love's sweet lesson to obey."

A MAINE PASTOR RENOUNCES SECRET SOCIETIES.

The following is an extract from a sermon preached in the Baptist church, Sabattus, Maine, by Rev. E. Dennett, May 20, from the text: "What meanest thou, O sleeper; arise and call upon thy God, if so be that God will think upon us that we perish not." Jonah 1: 6.

"We have many organizations to-day among us that in secret perform their rites and ceremonies, and you have often heard men say that if a man lives up to the principles of this, or that, or the other order, he will be good enough. Now I used to say that, but I have found out by my Bible that every time a man says that he slanders the Lord Jesus and denies the need of the power of the Gospel. I used to say such things but I never will again. It is all a dream of the Evil One. When a man says that, what does he mean? Why, he means, of course, that he is good enough without Christianity, and saying that he denies the Bible which teaches that there is not the least chance of a man's salvation unless he utterly renounces all faith in his own good works as a means of salvation and relies wholly on the Lord Jesus Christ. When a man tells you to live up to the principles of any order and you will be all right, he is offering a substitute for the religion of Christ, while the word teaches us that nothing can take his place.

There are men to-day who are making these things their religion and in rites and ceremonies and forms and obligations, which leave out the name of Christ, they are resting, thus relying on their allegiance to their order and not on Christ. They are dreaming—dreaming on—expecting in some way, without the aid of a Saviour, to reach that home "where all good brethren hope at last to arrive," when there is really no more power in any of these organizations to save a man and regenerate him and give him a home in the kingdom than there is power in the arm of yonder little child, asleep in his father's arms, to overturn Sabattus mountain into yonder lake. Societies which have good for their object are well enough in their place but when they offer themselves as substitutes for the religion of Christ then Christian men and women should beware of them. There are thousands to-day sleeping over these things and giving their money by thousands of dollars to build up grand temples, where mystic rites and ceremonies shall be performed. There must be an awakening by and by, and to-day I thunder forth the alarm, be the consequences what they may."

POINTS FROM GRAND LODGE REPORTS.

TEXAS.

Among the items of this report as found in the *Voice of Masonry* for June, 1883, is the following: "By reason of the proximity of a lodge to a drinking saloon the lodge room was no longer safe for Masonic purposes; that the Worshipful Master was unable to enforce discipline, that a large number of the lodge were addicted to the habitual use of intoxicating drinks, gambling, and profane swearing, that whenever charges were preferred on trial the offenders were always acquitted, because a majority of the members being themselves guilty of the same offense would vote for acquittal. On account of the few good and zealous members in the lodge it was permitted to surrender its charter instead of having it arrested."

This is a bad showing for the lodge. It is common for friends of Masonry to claim a morality and benevolence equal, at least, if not superior, to the churches, but whoever heard of a church that "by reason of its proximity to a drinking saloon—was unable to enforce discipline,' "when gambling and profane swearing as well as drinking were habitual, and where trial for these offenses always resulted in acquittal by reason of the complicity of a majority of the members." In the judgment of a "cowan" such a state of things would be quite impossible except behind tyled doors and amongst those demoralized by the blasphemies of Masonic oaths and penalties, and that the whole matter illustrates the great fact that "men loved darkness rather than light because their deeds were evil."

SOUTH CAROLINA.

The following from the Grand Lodge report of South Carolina, as given in the *Voice of Masonry* for June, pages 5 to 9, shows Masonry in a different light from that in which it is often presented:

"We insist that those who come into Masonry with the idea that they are thereby obtaining life insurances or joining a mutual benefit society, which will pay them or their families a pecuniary return for the money they invest in it, will find sooner or later that they do not understand the first principles of Masonry."

"Masonry is an institution organized for the promotion of friendship, morality and brotherly love," etc. Now it strikes a "cowan" that these are most important objects, and that no plan was ever devised so well calculated to secure them as that presented by the Gospel of our Lord Jesus Christ, and in fact any other plan than this is a *sham* and a *fraud*. Most people enter the lodge with the idea of pecuniary advantages to themselves or families. If they sought *moral* improvement the lodge is the last place to which they would go. The confession of the Grand Master of South Carolina is that men who put money into the lodge put it into a bag with holes.

HOW A CYCLONE LOOKS.

Upon the State line of Wisconsin and Illinois, we saw the first sad work of this aerial monster, whose breath so suddenly blows out the light of home and the spark of life, A Mr. Smith and his family, wife and son, were about to sit down to supper when they were warned by the terrible voices of the air that danger was coming. There being no cellar on the place their first thought was to escape to a neighbor's for refuge, about twenty rods distant. Mrs. Smith lingered awhile trying to persuade her husband to abandon everything and go with her, but finally started alone. When she reached the neighbor's yard she turned to take one more look at the storm, and became transfixed by its awful grandeur. She says she heard the neighbor call several times to her to come on or she would be killed, but she could not turn or take her eyes from the spiral monster that came circling on. The first breath of the storm caught her up as though she were a feather and dashed her against an oak and thence to the ground. At the same instant the oak, about two feet in diameter, was snapped as though but a pipestem. She was again lifted from the ground and carried some distance, and when again lowered to the earth she was whirled like a top round and round upon the turf. The force of the wind was then over, and she got upon her feet and, bleeding and torn, entered the house without assistance. The flesh of one side of her head, face, and shoulders was torn to shreds. During this time Mr. Smith, who had stayed within a few rods of his dwelling, had passed through an experience and seen sights which will be vividly before him through all the years of life. He says he seemed to lose all care for everything except to see what that awful funnel of darkness would do. When within a few rods of his house it took a large shagbark hickory and tore it to shreds, as a common wind would bend a willow twig. Then he became conscious of danger, and throwing himself upon the ground he grasped a log that formed the bottom of the fence and hung on for life, still keeping his eyes upon his dwelling. When the cone of the storm struck the house it was raised about twenty feet in the air, turned roof downward, and dashed to the earth, it was then repeatedly raised and dashed to the earth until not an article of clothing, furniture, or household utensil was left whole. Of a comfortable home, good furniture, and plenty, this family is reduced to a span of horses, which escaped injury, although the stable was blown down over them, and the clothing they had on.

Passing southwest from this point in the line we reached the farm of Mr. Hoffman, four miles northeast of Harvard Junction. Here the storm swept everything before it, and Mr. Hoffman was killed, another man and a woman mortally wounded, and dead horses, cows, sheep, and swine were heaped here and there among the debris of house, barn, and fallen timber. The woman who was so mangled here was found in the top of an apple-tree, wedged in between two limbs so that it required the strength of two men to pull her out. Between the Hoffman and Smith places we passed a forest field of twenty acres of burr oaks which would average about two feet in diameter. In the twenty acres not a whole tree was left standing, and the awful power of the storm seemed to be expended to see into what fantastic forms it could twist these giants of age and mighty growth.

The storm did not keep to the ground more than a mile at a time, bounding over some dwelling upon hills and seemingly the most exposed, and swooping down upon some home nestled in a valley, where it would scatter the treasure of the years' hard labors like autumn leaves. At the farms of S. J. and Levi Nichols, on Blooming prairie, the storm was described to us by an eye witness who stood a half mile away, as being the most terrible, and at the same time most sublime of sights. He said the storm which, when it struck the prairie, seemed to be going at an awful speed, when it reached the Nichols dwellings and barns stood still in its march, and marked time by its revolutions until the air was filled 100 feet high with the buildings which it tore to atoms, and then marched on, leaving a more desolate track than Banks' retreat from Red River, or Sherman's march to the sea. It was at this place that Levi Nichols and family were saved by being in the cellar, and where the hired man lost his life in the barn. The damage to Nichols' farm cannot be less than $10,000, and the total loss in the towns of Alden, Linn, and Bloomfield will reach $75,000 or $100,000. Families are homeless, stock is without shelter, and farms are fenceless, and the herds go roaming alike across pasture and tillage.—*Inter Ocean*

So necessary is fun for the mind, that a late philosopher says if you should build schoolhouses without playgrounds nobody would get beyond short division in a life time.

Thomas B. Stillman, of New York, a professional chemist, says: "In men, small doses of tobacco smoke excite the intellectual faculties: repeated doses produce palpitations, disordered visions, and decrease of memory.

OUR CONTRIBUTORS.

The *Cynosure* is happy to announce herewith a grand list of contributors and correspondents for 1883. To read their letters, study their arguments, compare their experiences, and drink with them at the fountain of truth, even Jesus Christ, will be the noble privilege of the readers of the *Cynosure*. The following is only a partial list. Arrangements are being made for the enlargement of the circle until it shall include every section of our country:

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Pres. C. B. Kephart, Avalon College.
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Prof. L. N. Stratton, President Wheaton Theological Seminary.
Prof. W. O. Tobey, editor *United Brethren in Christ.*
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Elder A. L. Post, do., Pennsylvania.
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Gen. J. W. Phelps, American candidate in 1880.
Rev. P. B. Chamberlain, Congregational, Washington Territory.
Elder Nathan Callender, Pennsylvania.
George W. Clark, the "Liberty Singer.'
E. E. Flagg, Massachusetts.
Rev. W. W. Ames, Wisconsin.
Prof. S. C. Kimball, editor *Christian Witness.*
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Rev. Wm. Hazenberg, Cape Town, South Africa.
Rev. A. D. Zaraphonithes, Smyrna,, Turkey.
Rev G. H. Filian, of Armenia [now in this country.]
Henry M. Bissell, missionary in Guadalajara, Mexico

ANTI-SECRECY TRACTS

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The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 14, 1883.

NO SECT.—To destroy existing churches in order to kill sectarianism, is like a good old man who preached tearing down the prisons to get rid of crimes. All sects now have a leaven of Christ in them. If every church member loathed sectarianism as he ought, churches would forget their names even while using them for mere designation; as we now use the heathen names of the days of the week without the idolatry which named them. Still, men do not drop their sins till they are told what they are, and are rebuked for them; and sectarianism is a sin, and sect names are forbidden. Sectarianism should fall as Jericho fell, every Christian going up through the wall, each from his own sect stand-point into oneness with Christ. The Lord hasten the day.

THE SWORD is, to say the least, an extraordinary sheet. We read it almost entire, though loaded with papers. Its specialties are antagonism to secret labor unions, and sectarianism: though the editor claims to oppose "all the works of the devil" and favor "all the works of God." Address, T. F. Dolan, editor, 1413 Eighth street, N. W.

J. A. CONANT, ESQ.

Some men of good sense and great prudence have suggested that Mr. Conant is not fairly dealt with by suggesting Hon. Frederick Douglass as American candidate for Vice President, before he has publicly given his willingness to withdraw in Mr. Douglass's favor. This is both natural and just. Mr. Conant was one of the earliest in the reform; and he has never swerved from principle or erred in judgment; and he has evinced an ability and devotion to American principles and interests which eminently fit him for the office of Vice President with the contingency of becoming President of the United States. Before any suggestion of Mr. Douglass's nomination was published Mr. Conant was written to from Washington and afterward consulted personally on this matter, and he was cordially acquiescent in the proposition for the obvious reason that as Paul said of Timothy's relation to the Phillippians (2: 20): there is "no man like-minded who will naturally care for the state" of the colored population like Mr. Douglass, since both races meet and blend in his veins. And the key to the White House for the next Presidential term is held by the colored voters. If Mr. Douglass is put in nomination by a large and august convention in Washington next September, eight or nine months before the other parties nominate, the "Aye" which nominates him will wake a slumbering echo from every Abolition hillside in the whole North; and our politicians who make politics their trade, by this time know full well what that word and spirit of "Abolition" means.

God "that lifteth up them that are bowed down" is now moving American society to elevate the down-trodden colored population. He kindles his fires ever at the bottom of the grate; and the politics which succeed must be God's politics. Such were the politics which abolished slavery. Such are the politics which must elevate man.

With Pomeroy of Kansas and Douglass of Washington, in the field, in advance of the old parties which are now destitute of principle, demoralized by divisions, and discouraged by distracted counsels, the American party must succeed in electing its candidates in November, 1884, unless our own folly, blindness and ambition defeat us. And in that case we shall deserve defeat as the Abolitionists were defeated when their ambitious leaders went after the gods of Knownothingism.

Let us hope that we shall have better sense and sounder wisdom. Mr. Conant has it; and if we succeed there will be places enough for him and all like him to serve God and the country in.

EDITORIAL LETTERS.

TEMPERANCE IN SARATOGA.

The Presbyterian General Assembly has called a crowd here. Itself has six hundred members, or thereabout, and the Woman's State Temperance Union have their agent here, Rev. Mr. Frost, and as the Assembly have a standing, aye, and working committee on temperance, next to the freedmen, temperance is the boom of the occasion.

I went last night to the First Baptist church to attend the Saratoga W. C. T. U. It was their anniversary. Their president, Mrs. Laurence, if I heard the name right, is a fine-looking, motherly woman, with grey hair, and clear head, and beaming benevolence in her looks. It seems she has left the presidency to a modest little woman in black, for why I know not, as she is *facile princeps*, and has the prestige of wealth, owning one of the great springs here. Her report sketched the origin of their Union in the Ohio crusade, and its steady progress, from tens to hundreds, up to the large crowd then present, in spite of the colored regiment of Dr. Allen, the Assembly's secretary for the Freedmen at the First Presbyterian church, which drew crowds; the last becoming first. The negro is the hero, here as elsewhere.

Rev. Mr. Frost, now agent for the Woman's Union in this State, is an evangelist of temperance; and I have seldom heard a better. The substance of his speech, which the women had me to precede with prayer, was, that the temperance cause, like the only possible road through a mountain gorge in the Catskills, no failure, because it washed out and had to be repaired every year. Like paint on the houses, temperance and every other good thing fades; but not fails. That is no discouragement.

The time is coming when roads will not wash out, nor paint fade in moral reforms. Satan will surely be bound, and sin blench away, and the tide be reversed, and universally set toward goodness and toward God. Mr. Frost held his audience steady, and wound up with great eloquence and power. God was manifestly with him.

The women, ever on the alert, on Saturday evening slipped in a temperance meeting in the great town hall right beside the church where the General Assembly meets. A crowd filled the hall. It was addressed by Dr. W. W. Grimes, a member of the Assembly from Steubenville, Ohio. His speech was *sui generis*. He is a tall, fine-looking old gentleman, who, like Moody, lets grammar and rhetoric get out of the way, and he literally "pitched in." He had knelt with the Ohio crusade women, in the snow and mud on the sidewalks, within ear-shot of the ribald song and blasphemies in the warm "licensed" saloon; and a tall six-footer, in fair proportions, he brought down the house when he said he had followed and backed up those women crusaders till he began to fear they would call him sister Grimes. If the crowd would know what he was, he would tell them: "I am prohibition from the nail of my left toe to the tip of my right ear." He had been that for eleven years, and should continue eighty years longer, if he lived so long. [Great laughter.]

"But mind," said the speaker, "I have nothing against the Republican and Democratic parties, only I pray how soon they may die. [Laughter.]

"I vote as I pray; but we have multitudes of excellent temperance men hitched fast to these two old parties: They see and say we must vote the liquor traffic down and out; but there is always a specialty. This year to 'elect a Senator,' next 'to keep out the Democrats,' etc., and thus these good earnest temperance men, ready to burst with temperance, are hitched fast, and we can never cripple the nation's chief curse till these two parties are dead.

"There were three grog-bruisers used to cross into Canada above the Falls for their sprees, drink till their money was gone, and then go home to their desolate wives.

"They had had their 'spree' and were for starting home in the night. 'No! you'll go over the Falls!' said the merciful (?) saloon-keeper, but go they must and would. They pitched into the skiff; two at the oars, and one to skull and steer. The oarsmen began to pull lustily, and the boat creaked. The steersman saw something was wrong, and got scared. 'Pull, boys! pull for your lives!" The sweat stood in beads on the oarsmen's foreheads. 'Pull, for God's sake, men! Pull for our wives and children, or we'll never see them again! Don't you hear the water just below? Pull, men, oh pull! She's headed up stream, but we don't gain an inch. Pull, oh pull, men!'

"Just then the oarsman next the shore put out his hand and cried out to the steersman, 'Och, Jamie, if we haven't forgot to unhitch the boat.'

"Our Ohio temperance men have forgotten to unhitch prohibition from these old parties, and when they go over the falls, these temperance men will go down with them." [Great applause.]

But Dr. Grimes made the sharpest point on government whisky. "We're with ye," say some, "against the grog-shops, but we can't go prohibition. That strikes the revenue. There'll be no harm in the thing if you keep it under the government stamp.

"These men remind me of a village where a mad dog got loose and was biting folks, and the neighbors started after him with clubs and revolvers in full cry. But in the midst of the melee, an old squire, who wanted to go to Congress, sung out above the tumult: 'Ho! boys! Stop! Let me put a government stamp on his nose, and the dog's all right!'" This sally was greeted with a roar of applause. In short, I have seldom heard a less pretentious or more effective speech in my life. These sallies were but scintillations from the speaker's hot-hammered iron.

Yours in Christ, J. B.

A LABOR UNION LODGE OATH.

The "International Typographical Union" of journeyman printers was meeting in Cincinnati last week. Two items of public interest have come to us through the press dispatches. The first exposes the despotic character of the order and gives it the ear-mark of lodgery everywhere. After some debate it was resolved to abolish sub-lists and the subordinate or local unions that do not obey by September 1st next will be deprived of the privileges of running their secret machinery, and their charters for which they have paid money will be taken away. Thus this printers' union, a so-called "minor order," manifests the very spirit of lodgery which is universal in the system—the individual must obey his lodge officers in the strike, although his family may be starving and it is altogether for his interest to keep at work; and the local societies must give up private judgment and the right to administer their own affairs to some body of unknown men. The oath adopted at this meeting is given below and all the members old and new must take it. It is not given in the usual form of an oath with a direct appeal to God, but the pledge of "sacred honor" implies the same thing and will be as strictly maintained; and it will occur to most readers that it may sometimes be an impossibility to keep the relation to other members of this lodge paramount to any other, or to social, political or religious duties. This is in short a bold swearing to men the allegiance due to Christ. The oath reads:

I (name) hereby solemnly and sincerely swear (or affirm) that I will never reveal any business or proceeding of any meeting of this union or any other subordinate union to which I may here after be attached except to those whom I know to be members in good standing thereof; that I will, without equivocation or evasion, and to the best of my ability, abide by the constitution, by-laws, and the adopted scale of prices; that I will at all times abide by the decisions of the majority, and use all honorable means within my power to procure employment for printers of any union working under the jurisdiction of the International Typographical union in preference to others; that my fidelity to the union and my duties to the members thereof shall in no case be interferred with or trenched upon by any allegience that I may now or hereafter owe to any other organization, social, political, or religious, secret or otherwise; that I will belong to no society or combination composed wholly or partly of printers with intent or purpose to interfere with the trade regulations or influence or control the legislation of this union; that I will not wrong a brother member or see him or her wronged if in my power to prevent. To all of which I pledge my sacred honor.

THE *American Reformer* is the somewhat pretentious title of a handsome bi-weekly, published by a "Publishing Company," 59 *Tribune* Building, New York, recently started. "Liquor" and "opium;" "polities," "red cherries" and "display advertisements," are well treated. Tobacco, secret societies and other trifles are given a wide berth, and grow under its shadow. An agricultural paper which should shun to mention a prevailing cattle plague would be deemed, and justly, a dishonest sheet. But it would be less dishonest than a print professing "American reform" which dares not touch national evils branded by D'Israeli and the *North American Review*.

—We publish elsewhere a list of the corporate members of the National Christian Association, a list of names, of which, on the whole, any reform might be proud. We shall expect to see many of these friends with us on June 21st.

—Bro. H. H. Hinman is spending the week before annual meeting in Wisconsin. He left the *Cynosure* office on Saturday afternoon expecting to spend the Lord's day in West Bend. Mrs. Hinman and children are visiting friends in Ohio and Michigan.

—The bricklayers's strike in Chicago has finally collapsed, and the men have gone to work at $4 a day. They have been out some six weeks in the best of their season's work, and after several attempted settlements by the leaders in their secret union they have given up their organization as an expensive luxury.

—The N. C. A. Board of Directors met on Friday last and made a settlement of bills for furnishing the Washington building and for services there; voted a copy of President Finney on Masonry to each of the theological gradnates at Oberlin this year; prepared their annual report for presentation to the annual meeting, and discussed the advertising contract with the former publisher of the *Cynosure*, referring the matter to a committee.

—The Wesleyan Publishing House at Syracuse has spent some $5,100 during the last year in new machinery and improvements about their new building. A new outfit for the excellent *American Wesleyan* and three new presses are the most important items of the purchase. Through the good management of Bro. Kinney, the agent, most of this expense was paid for in cash.

—Rev. H. D. Inman, of Ada, Kent county, Mich., who was last year nominated for Congress in the Michigan Fifth Discrict by the voters of the American party, was severely injured recently by a blow on the head from a timber falling from a building as he was passing along the streets of Manistee. He was badly cut on the head, and has been compelled to recall his appointments with churches which he was to visit as conference evangelist.

OTTERBEIN UNIVERSITY COMMENCEMENT began with the Baccalaureate Sermon on Sabbath by Pres. H. A. Thompson. Rev. J. W. Hott, editor of the *Telescope*, preached in the evening. The Literary Societies were to have Monday and Tuesday evenings, the Alumni Wednesday, and Thursday is commencement day.

WHEATON.—Commencement at Wheaton College occurs on Wednesday, June 20, the day before the annual business meeting of the National Christian Association. The Faculty cordially invite all the friends who may be attending the latter to come to Wheaton the day before. Beside the announcement of last week, Miss E. Dryer, the well known organizer of the Bible Work in this city, will also speak before the Society of Inquiry on Sabbath evening, June 17th. Mr. D. A. Coy, of Pierre, Dakota, is to speak at the Alumni meeting Tuesday evening, and it is hoped that Mrs. S. C. Kennedy, of San Jose, California, will read an essay. The addresses on Commencement day will be given by Rev. W. T. Meloy, D.D., of the Memorial Presbyterian church, Chicago, and Hon. S. C. Pomeroy, of Washington City; the latter will speak in the afternoon. In the evening a grand concert will be given by the Mendellsohn Society under the direction of Prof. S. W. Martin. Mr. Charles Herald, leader in the Moody church in Chicago, will sing on Commencement day.

N. C. A. ANNUAL MEETING.

According to its constitution the annual business meeting of the National Christian Association will be held at 10:30 A. M., on the third Thursday (21st) of June next, in Carpenter Hall, 221 West Madison street, Chicago. This meeting is expected to be of unusual importance and requires the attendance of every member of the corporate body and as many friends as possible should be present. JOHN D. NUTTING, *Rec. Sec.*

MEMBERS OF THE CORPORATE BODY, N. C. A.

Philo Carpenter	J. Blanchard
C. R. Hagerty	J. P. Stoddard
O. F. Lumry	E. A. Cook
Henry L. Kellogg	J. B. Blank
C. A. Blanchard	I. R. B. Arnold
A. M. Milligan	A. D. Freeman
B. T. Roberts	Moses Pettengill
Milton Wright	L. N. Stratton
M. R. Britten	J. M. Wallace
J. A. Conant	J. W. Wood
Nathan Callender	H. H. George
J. L. Barlow	Wm. Wishart
Aaron Worth	J. G. Mattoon
J. K. Alwood	John Dorcas
E. B. Kephart	S. B. Allen
E. Hildreth	Andrew Wilcox
E. B. Thompson	Thos. Hodge
John Gardner	S. C. Kimball
D. P. Rathbun	H. H. Hinman
A. T. Riley	Geo. W. Needles
A. G. McCoy	E. L. Harris
J. W. Phelps	D. P. Baker
D. McFall	J. D. Nutting
W. I. Phillips	E. D. Bailey
A. T. McDill	Wm. Wilson
John G. Fee	M. S. Drury
J. M. Kent	W. L. Ferris
Thos. M. Gault	A. G. Laird
J. B. Crall	E. G. Paine
C. W. Hiatt	Wm. Leuty
J. W. Bain	J. A. Bingham
J. B. Walker	D. Kirkpatrick
D. W. Lyons	L. Taylor
I. A. Hart	O. E. Birch
Woodruff Post	George Sovereign
John Finney	A. M. Farrier
Walter Peek	Enos Collins
Henry H. Hurlburt	David J. Ellsworth
Philip Bacon	C. F. Hawley
A. D. Zaraphonithes	J. G. Terrill
Rufus Stratton	George M. Elliott
Mrs. J. Blanchard	Mrs. M. Pettingill
Mrs. Samuel Plumb	Mrs. S. Greer
Mrs. M. E. R. Jones	Mrs. E. B. Washburne
Mrs. C. N. Holden	Mrs. E. A. Cook
Mrs. C. R. Hagerty	Mrs. E. L. Harris
Mrs. E. Hildreth	Mrs. E. S. Sutphen

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,
JONATHAN BLANCHARD,
OF ILLINOIS.

For Vice President,
JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

CALL FOR A POLITICAL MEETING.

The Central Committee of the American party is hereby called to meet at the N. C. A. building, 221 West Madison street, Chicago, at 4 P. M., June 21st 1883, to consider the question of calling a National Political Convention at Washington, D. C., or elsewhere, and to transact such other business as may be of interest to the party. A full attendance of the members of the Central Committee and all other interested friends is earnestly requested.

Come and attend the N. C. A. Annual Meeting convening at 10 A. M. and also hear Senator Pomeroy at Farwell Hall in the evening of the same day (Thursday, June 21st.)

EZRA A. COOK,
Ch'n Cen. Com. American Party.

QUALIFICATIONS FOR OFFICE.

In China learning is honored by the bestowal of high titles and lucrative office. It is the policy of the government to extend education as much as possible.

But in the United States the possession of titles and lucrative office are made to depend upon certain grips, signs, squares, compasses, sheepskins, etc. A secret organization defeats the policy of State; gets exclusive control (it pretends) of valuable learning, which it sells only at a high price to a chosen, select few, and which alone secures to its possessors political favor, office and titles. This pretended valuable learning is not extended to everybody, freely, and without price, but is kept hid in secret archives, which no one, it is claimed, can reveal. It is most carefully kept from public knowledge, as the quack keeps his remedy for the cancer, selling its mystic virtues only to a few at a great price.

The learning given by schools and colleges amounts to nothing in securing official office and honors, unless the candidate also knows the mystic virtues possessed by a sheepskin apron. In this respect the civilization of China is very superior to that of the United States. Very few writers or orators, in the United States dare say anything against the organization that puts sheepskin aprons above talent. OLD AMERICAN.

A CHANGE.

[From the *Sword*, Washington, D. C.]

President Jonathan Blanchard, of Wheaton College Ill., has, in a true spirit of unselfishness, withdrawn from the Presidential candidacy of the American party, in favor of the Hon. S. C. Pomeroy, formerly United States Senator from Kansas, a man who, as we understand, has fearlessly advocated true principles as against the evil spirits of slavery and lodgery. He will doubtless be put formally in nomination at the next national convention of the party.

Mr. Pomeroy is a hale, hearty, vigorous, and upright man. It would certainly be a great blessing to the nation to have such an one in the White House. "When the righteous are in authority, the people rejoice: but when the wicked bear rule, the people mourn." Therefore, our advice to all is, in the name of Jesus of Naxareth, vote the American ticket, and thus be an instrument in the hand of God in ridding "free" America of one of the foulest spirits that has ever usurped masked but unblushing authority over the human race, and against which every freeman's soul should be stirred to the utmost in just and righteous indignation.

Mr. Blanchard's letter of withdrawal ends with the following words: "The chances are that Pomeroy may be elected in 1884. May God grant it." To which we say, AMEN.

A WOMAN ON MORMON POLITICS.

A lady correspondent of the *Inter Ocean* begins a letter from Salt Lake with a graphic picture of the desperate condition of electious there even under the control of the United States Commissioners. The cure recommended seems to be a reasonable one in the light of all the facts. The disease demands a desperate remedy. The letter says:

"A Salt Lake acquaintance of ours says that at a former election in this city he went to the polls for the purpose of casting his vote for the Liberal candidate for delegate to Congress. As he entered the doors he overheard one of the Latter-day elders remarking to another:

"I have voted all my wives to day, and I would have voted my mules, too, if I could."

Said our Liberal friend: "I turned away and left the place without depositing the ballot in my hand. I could not vote against *mules.*"

This expression indicates the prevailing sentiment among Utah Gentiles, who know that the votes for any Mormon candidate might just as well be counted before the election as afterward. As long as four-fifths of the voters registered in the Territory can be depended upon to do as they are told, and ask no questions, it is safe to say that the regeneration of Utah will not begin at the polls, and as long as we have Federal officials who decide that the acts of Congress which are directed against polygamy are null and void, we cannot look for help to the courts.

Where, then, shall we look? What is the remedy for the existing condition of affairs?

These questions have been so often asked outside of Utah, that the present writer, in a book published in 1881, ventured to suggest a remedy, but being only a woman, and therefore incapable of generalizing and taking broad views of the subject, this suggestion was offered in fear and trembling, and subject to such amendments as might occur to the comprehensive and logical masculine mind. Now, after the lapse of nearly two years, and after at least a partial trial of other measures, the suggestion offered as aforesaid is repeated with more courage.

Judge Jere Black says: 'Utah could not stand carpet-bag rule as well as South Carolina. No ten years of good stealings could be found there.'

Let Judge Black, and all other Mormon attorneys, paid and unpaid, possess their souls in peace. We are not asking for carpet-bag rule. The suggestion which your correspondent makes, and which is generally indorsed by the Liberal party, is that the farce of an election be dispensed with, and that the Utah Legislature, composed of men appointed by the President of the Mormon church, be superseded as a law-making power by a commission appointed by the President of the United States; and it is further recommended that the members of this commission be, without exception, residents of the Territory.

WEBSTER AND THE VICE PRESIDENCY.

In a recent interview Marshal Henry of Washington, who came into un-looked-for prominence through the association of his friend Pres. Garfield and the Guiteau trial, mentioned some particulars respecting the political career of Mr. Webster which will be remembered:

"It is astonishing upon how slight a thing great events often hang in this country. It is well known how the Vice-Presidency went a-begging at the Chicago convention. All the New York delegation seemed to think that there was no show for the ticket to win; that Conkling would sulk, and all the third-term men would refuse to work, and that this would have the certain effect of defeating the ticket. Levi P. Morton was offered the place, and refused it, and finally Arthur was nominated.

"Now, this was not by any means the only case of the kind. In 1840, Daniel Webster, who had long been the leader of his party, was greatly disappointed because he was not nominated to the first place on the Whig ticket, and when the comparatively unknown Harrison was brought forward, he freely expressed his disgust. He was offered the second place on the ticket, but indignantly refused. Harrison was elected, and killed in one month by the importunities of the hungry gang of office seekers who constantly hounded him. Tyler came into the place which Webster could and should have had.

"This was the first case in all our history where a Vice-President succeeded to the Presidency, and, on general principles, it was supposed that it would not occur again for fifty years more. Eight years later, Mr. Webster again came up with all the force he could muster, and made a strong fight for the Presidential nomination. Another military hero, Gen. Zach. Taylor, was nominated, and the second place was again offered to Webster. He was urged to take it, but refused, and Millard Filmore was nominated, only to be President for the larger part of Taylor's term, while Webster was simply Secretary of State. How different might have been the history of this country, had Webster, either in 1840 or 1848, accepted the Vice-Presidency! He undoubtedly saw his mistake, and was sorry."

We learned that color line was erased in the Kentucky Republican State convention the other week and every man recognized as a Republican. Some of the colored candidates were placed in nomination by intelligent white gentlemen.—*Paris, Texas, Informer.*

THE HOME.

THE SAVIOUR'S KNOWLEDGE.

"We are sure that Thou knowest all things."—John 16:30.

Thou knowest, Lord, the weariness and sorrow
Of the sad heart that comes to thee for rest;
Cares of to-day, and burdens of to-morrow,
Blessings implored, and sins to be confessed;
I come before thee at thy gracious word,
And lay them at thy feet; thou knowest, Lord.

Thou knowest all the past; how long and blindly
On the dark mountains the lost sheep had strayed,
How the Good Shepherd followed, and how kindly
He bore it home upon his shoulders laid,
And healed the bleeding wounds, and soothed the pain,
And brought back life, and hope, and strength again.

Thou knowest all; each turbulent temptation,
Each toilsome duty, each foreboding fear.
All to myself assigned of tribulation,
Or to beloved ones, than self more dear;
All pensive memories, as I journey on,
Longings for vanished smiles and voices gone.

Thou knowest all the future gleams of gladness,
By stormy clouds too quickly overcast,
Hours of sweet fellowship and parting sadness,
And the dark river to be crossed at last,
O! what could hope and confidence afford
To tread that path, but this—thou knowest, Lord.

Thou knowest, not alone as God, all knowing,
As man our mortal weakness thou hast proved;
On earth with purest sympathies o'erflowing,
O Saviour, thou has wept, and thou hast loved!
And love and sorrow still to thee may come,
And find a hiding place, a rest, a home.

Therefore I come, thy gentle call obeying,
And lay my sins and sorrows at thy feet,
On everlasting strength my weakness staying,
Clothed in thy robe of righteousness complete;
Then rising up refreshed I leave thy throne,
And follow on to know as I am known.

—*Hymnologia Christiana.*

QUENCH NOT THE SPIRIT.

"Mother, that man looks tired and dusty, and I am sure those little children would like a cold drink."

"Nonsence! Why, if they would? You'll have enough to do if you commence waiting on every emigrant that halts under our trees for five minutes."

Some way last Sunday's sweet lesson, that had haunted Annie Snow ever since, came to mind in strange mockery of her mother's rebuff, "A cup of cold water only in my name." She wanted to give it to the dirty, tired-looking children, peering from the white-covered emigrant-wagon, but she could not now; the sweet bud of generous impulse was crushed; the tiny sprout from the good seed of the Sunday lesson, trodden heedlessly under foot; the spirit was quenched.

"Mother," said she trembling, a few days later, "I've broken two goblets. I didn't mean to, but"—

"Oh, you careless child? And then you come and tell of it, just as if you were glad! I am more out of patience than ever!"

Annie turned away with slow-filling eyes. She only meant to be truthful in the truest sense. Did it occur to her mother that she would have given her a more severe reprimand if she had not told her at once of her accident?

Once more the sweet Spirit was quenched; the trembling feet had tried the path of truth, but rude hands made it too thorny, and they turned back bleeding and bruised. Ah, what were a thousand goblets in comparison!

Yet Annie loved her mother dearly, for she was not always hasty or unjust, only "nervous" at some times, and exceedingly irritable at all. And when one day, years after, Annie's boy-lover at school gave her the fairest moss-rose buds his little garden afforded, with a whispered word that made her cheek flush with pleasure, she went straight to tell her mother the story.

"Dear mamma," the tremulous voice and speaking eye almost completed the poem, "Dear mamma, may I tell you something?"

"Don't bother me, Annie, I've no time to stop now. I must get this tucking done before dark. Go and set the table for tea."

Quenched once more. Yet the mother would hardly believe it her own work if Annie engaged herself without waiting to tell her mother.

O friends, do we not often forget that to be truly Christ-like we must reverence the Spirit which is moving the hearts of "these little ones;" that of them, not of us, was it said, "Of such is the kingdom of heaven?"

Let us be careful that we "quench not the spirit" which moves them to do anything generous, loving, truthful, or confiding, though it is not in the most convenient season or pleasing manner, lest these good impulses that would render our latest years our happiest, the holy truth which would be at once a girdle of strength and a coronet of beauty, that sweet confidence which countless wealth cannot buy, be with the Spirit which prompts them, forever quenched.—*Ex.*

LESSONS FROM FLOWERS.

God has made everything beautiful in its season, everything lovely in its own order.. It were a pity that there should be a battle among the flowers, and a greater trouble still if there should be a conflict among saints as to which state of experience is the better, or as to which is the highest mark of grace.

One thing I have learned from flowers, which should be a lesson for us all: It is the dependence of most of them upon the great heavenly light. If you look on a lawn when it rains, you may at a little distance see nothing but the green grass; but as soon as the shower is over, and the sun shines forth, countless daisies, which have shut themselves up while the sun is away, will open their eyes and look up to him. Well are they called Day's-eyes. The sweet marguerites lie asleep all night, shut up like pearls in their shells; but when brave Sol is up they hide themselves no longer, but come forth to meet the bridegroom. Should we not act according to such sort toward the Well-beloved, whose presence makes our day? When our Lord Christ conceals his face, let us shut up our hearts in sorrow, "even as the closing buds at eve grieve for the departed sunbeams." When Jesus shines upon us, with brightness of beauty and warmth of grace, then let our hearts unclasp their folded leaves again, and let them drink in a fullness of light and love. We may all try to be alike in this respect, for we all love Jesus If we cannot all rejoice in him at this moment, yet, we can all refuse to rejoice in aught besides. And there is no mere fancy in such refusal; for how can the flower of the day be content without the sun, and how can we be happy without our Lord? The poet says, The tyrant night oppresses the innocent flower until its pure deep eyes are wet with tears; but when the conquering sun appears the flower smiles through its teardrops. The Pharisees complained that, while they often fasted, the disciples of Jesus did not fast at all. Well did the Master answer them, "Can the children of the bride-chamber mourn as long as the bride-groom is with them? but the days will come when the bride-groom shall be taken from them, and then shall they fast." Now, this is true of us all. While Christ is with us we could not be sad if we were to try, and if he be once gone we cannot be glad, however much we attempt to be so. He is everything to us—our joy, our hope, our all. Our bliss depends, not upon what we are in ourselves, but upon what he is in himself. What a songster sung to a flower may be fitly applied to every believer; he would have it joy in the sun, and so he sings—

"'Tis thine to rest in his embrace,
Nor labor to be sweet and fair;
Do thou but gaze into his face,
And all thy beauty shineth there:
Heaven thee hath made a mirror in whose sheen
The shining of yon sun is in sweet beauty seen."

Here, then, is a clear point of union for all believers of every shape of character. We are one in our need of Jesus, one in our joy in him, one in our growth beneath his heavenly influences. To him we turn as the heliotrope turns to the sun, and towards him we are moving as truly, though as slowly, as the purple orchis moves towards the south, the land of the sun. Oh, to dwell in the unclouded glory of the Sun of Righteousness for evermore!—*Sword and Trowel.*

A WORD ABOUT CONTRADICTING.

No one *likes* to be contradicted, even when contradiction is absolutely necessary. A few resolutely amiable souls may bear it without visible demonstration of annoyance, but such cases are uncommon and exceptional, and only serve to prove the rule. But too often it happens that contradiction is not only unnecessary but superfluous, as a few samples will prove.

Miss A. and her sister are calling, and Miss A. is speaking of the death of a mutual friend. "Yes, I saw her in July for the last time!" says Miss A.; whereupon her sister immediately interrupts with "Oh, no, you didn't, you saw her in August; I remember very well it was the first day of August."

"Well, in August, then," says Miss A., accepting the correction, and going on with her story. "She seemed very well, and yet it was just one week afterward that she was taken with"—

"Oh, no, it was eight days after you saw her; you said so at the time," breaks in the accurate sister once more.

Miss A. finally closes her narrative by saying:

"And she left such a young family! the baby is only a year old now."

"Why, sister, how can you say so? that child is one year and two months old at the least," is the instant correction. And so the dialogue goes on—every remark sandwiched between interruptions of the same sort—the most unimportant dates and facts constantly re-stated; and the contradictor full of interest and complacency all the while.

Too often the whole point of an amusing anecdote, or the force of a remark, is destroyed by some unmeaning and impertinent contradiction, while the effect upon both speaker and hearers is irritating in the extreme. Only lately we were commending exactness of speech, correctness in small details, and the like, but this is a very different matter from that and should never be confounded with it.—*Christian Intelligencer.*

HOLY COURAGE.

Holy courage characterizes every true life. The possessor of this life looks at the right and says, "With God's help I will do it." He never for a minute asks himself the question, "Will it effect my material interests?" but only, "Is it right?" "If the reply to this question is "Yes," he moves right on in the sacred path of duty, though it leads through a "burning, fiery furnace," or a lion's den. The frowns of friends, or the threats of foes, move him not. His position is taken, and from it he will not be driven. When he approaches the portals of the tomb he exclaims, "I have fought a good fight;" and when he is lowered into the grave, the very remembrance of his heroism calls forth the words, "There he lies who never feared the face of man." Such are the men who triumph over every foe and are more than conquerors through him that loved us.—*Sel.*

HOUSEHOLD HINTS.

A STRONG AND HANDY CEMENT.—One of the strongest cements, and very readily made, is obtained when equal quantities of gutta percha and shellac are melted together and well stirred. This is best done in an iron capsule placed on a sand-bath, and heated either over a gas-furnace or on the top of a stove. It is a combination possessing both hardness and toughness—qualities that make it particularly desirable in mending crockery. When this cement is used the articles to be mended should be warmed to about the melting point of the mixture, and then retained in proper position until cool. when they are ready for use.

EARACHE.—In the American Medical Association, Dr. Jacobi remarked that closing the mouths of infants and children, and simply blowing into the nose, is often a very valuable method of relieving severe earache, and that in a number of cases he had obtained most excellent results from this procedure, the cause of the trouble probably being a catarrhal affection of the Eustachian tube.

SYRINGING THE EAR.—Let it be laid down as a rule from which there is to be no departure, says the *Atlanta Medical and Surgical Journal*, that no ear should be actively syringed unless there is something in it which it is important to remove. Cold water should never be put into the ear.

BUTTERMILK AS SUMMER FOOD, DRINK, AND MEDICINE.—A recent writer asserts that for a hot-weather drink nothing equals buttermilk. "It is," he says, "both drink and food, and for the laborer is the best known. It supports the system, and even in fever will cool the stomach admirably. It is also a most valuable domestic remedy. It will *cure* dysentery as well as and more quickly than any other remedy known. Dysentery is really a constipation, and is the opposite of diarrhœa. It is inflammation of the bowels with congestion of the 'portal circulation'—the circulation of blood through the bowels and liver. It is a disease always prevalent in the summer and autumn. From considerable observation I feel warrented in saying that buttermilk, drunk moderately, will cure every case of it; certainly when taken in the early stages."

ANTI-FAT DIETARY.—Our corpulent friends may be interested in the report of Mr. Joseph Harrass's attempts to get rid of his superfluous burden of flesh, especially as the dietary followed does not seem, on the face of it, to be an objectionable one, and has not proved injurious to health in his case. The facts are stated in the *Herald of Health* as follows:

"He was corpulent, had irregular and feeble action of the heart, tendency to fainting, difficulty of breathing, and many disagreeable sensations in the head indicative of nervous exhaustion. Height, five feet six inches; normal weight, 150 lbs.; age, fifty-nine; weight at beginning of treatment, 200 lbs. Began treatment October 8th. Treatment as follows:

"Breakfast—Vegetables, brown bread (toasted), water, with lemon juice, and occasionally oatmeal.

"Dinner—Vegetables, brown bread, water, and plain pudding.

"Supper—Brown bread (toasted), stewed fruit, and water.

"No tea, coffee, cocoa, or milk, except skimmed, and only a trifle of butter.

"Result:—

End of October weighed	187	lbs.
" November weighed	182	"
" December weighed	177	"
" January weighed	174	"
" February weighed	173	"
" March weighed	170	"
" April weighed	168	"
" May weighed	166	"
" June weighed	166	"
Present weight	150	"

"All the distressing symptoms have been relieved, and the patient is so well he can again carry on his business. His physical and mental strength have been greatly increased.

"Mr. Harrass says he has suffered no serious discomfort from his diet, except when away from home, and he feels as if he had learned an important lesson as to how to reduce his corpulence—which has been such a source of discomfort—and once more enjoy life."

OUR BOYS AND GIRLS.

BE IN TIME.

Be in time for every call;
If you can be first of all;
Be in time.
If your teachers only find
You are never once behind,
But are like the dial, true,
They will always trust to you;
Be in time.

Never linger ere you start,
Set out with a willing heart;
Be in time.
In the morning up and on,
First to work, and soonest done;
This is how the goal's attained;
This is how the prize is gained;
Be in time.

Those who aim at something great
Never yet were found too late;
Be in time.
Life with all is but a school;
We must work by plan and rule,
Ever steady, earnest, true,
Whatsoever you may do,
Be in time.

Listen, then, to wisdom's call—
Knowledge now is free to all;
Be in time.
Youth must daily toil and strive,
Treasure for the future hive;
For the work they have to do.
Keep this motto still in-view—
Be in time.

—*Selected.*

GIRLS IN EARNEST.

Dear young girls, if you feel tired and discouraged it may brighten you a little to hear a true story of a couple of maidens who fought against fate, more than twenty-five years ago in the wilds of Maine.

The Wellmen family, consisting of a widow and six children, lived "off on a cross road," half a mile from the highway; and the people in the quaint little village under the hill pitied them because their house "looked so lonesome." It was a low-roofed, unpainted cottage, with a smart bush of southern-wood each side of the door stone, and a well-sweep a few rods to the right. Not at all a charming place, except for a grand mountain view at the back door, which Marcia and Jane drank in as they stood there feeding the chickens.

These girls walked more than a mile, over a hilly, rocky road, to a very common school, where at best they had only five months' instruction in the year. So what could they be thinking of to try to "get an education?" Why, anybody could see it was a sheer impossibility!

But here, let me tell you, that Marcia Wellman didn't mind such trifles as impossibi'ities! Not she! You couldn't daunt her brave spirit any more than you can kill out Canada thistles. The winter she was sixteen and Jane fourteen they had mastered common arithmetic and were beginning algebra and Latin. Miss Gordon, the teacher, kindly heard their lessons after school; for, as she wrote her friends in New York, "they are wonderful girls, and she felt it an honor to help them."

In January of that year a great storm set in, the wind and snow followed one another like two stump orators in a presidential campaign. The sun rose next Monday morning and looked for the little town of Vance, but it was buried alive under the snow. Not a fence was to be seen, or the remotest trace of a road.

"No school to-day," sighed Jane, looking out at the earth as it lay in its white sheet.

"No, but there'll be school to-morrow. I can just see Mr. Diggles, ever so far off, with any number of oxen. Oh, what a cross it is to live on a cross-road!"

Marcia set her teeth as she spoke, knowing Mr. Diggles to be an unneighborly man, who would never think of letting them out of their white prison.

"Nobody'll remember us," said Jane, tearfully; "we shall be snowed up for a week!"

"Oh fie!" said Marcia, whose courage always revived when she saw her sister crying. "I'll dig my way out, never fear!"

"Why, Marcia Fuller Wellman! It's half a mile, and the drifts are as high as your head. You dig us out, indeed!"

"Oh, well! you'll help," said Marcia, confidently. "And mother'll help."

She was a skillful general. She knew her men. When Mrs. Wellman and Jane heard her clear, ringing voice, and saw her face set like Hannibal crossing the alps, there was nothing for it but look up the snow shovel. With that and a barn shovel and a spade, these three intrepid women undertook to cut their way through a chain of mountains to the village.

"Slow and steady!" said the mother, thrusting her shovel into the heart of a pyramid.

Cut, slash, went the spade! that was Marcia. Thump, plunge, went the barn shovel! that was Jane. Ah, but it was terrible work for young arms!

By noon the cross-road was half cleared, and the girls caught their breath and wondered if Mr. Diggles, down by the corner, "wouldn't feel ashamed of himself."

But he was accustomed to feeling ashamed, and he didn't mind it. Like the Levite, he passed by on the other side; and we will be charitable enough to think he didn't see the brave women who were trying to do the work of oxen.

Before dark it was done, and Marcia flourished her tired arms, exclaiming:

"Sound the trumpet, beat the drum;
Tremble, Vance, we come, we come!"

It was a brilliant victory. But the girls did not know they had made their lives sublime. They never dreamed that this thing which was done in a corner was spread far and wide through the streets of New York.

Two weeks afterward, as they were eagerly conning their Latin grammar in the kitchen, the stage-driver dropped at their door an enormous package containing forty valuable books.

Books for them!—what did it mean? Perhaps Miss Gordon could have told, if she had been there.

The package was sent by three eminent men of New York, and bore a card inscribed with the words: "To the Misses Wellman, as a token of respect for their pursuit of knowledge under difficulties."

Thus ends my true story of two "girls in earnest," either of them "worthy to sit at a king's right hand in thunder storms."—*Christian at Work.*

THE FEAST OF CHERRIES.

The children of Hamburg celebrate a great day called the "Feast of Cherries." All the boys and girls parade the streets, dressed in their best clothes, and carry green boughs decorated with cherries. This festival is to commemorate a great victory that was obtained by the children of Hamburg, in 1432 and which saved the city. The Hussites threatened to destroy it, and the poor people were in great terror. Then it was proposed by one of the citizens, named Wolf, that all the children in the city, from seven to fourteen years of age, should be dressed in mourning and sent as supplicants to Procopius Nasus, who was at the head of the Hussites, to plead for the doomed city.

Procopius certainly was not a very hard hearted man, for his heart was touched by this mournful procession that he not only received the children kindly, but treated them with cherries, and promised to spare their beloved city. The children returned with great joy, crowned with leaves, carrying bunches of cherries in their hands, and shouting "Victory."

No wonder the litttle Hamburgers still keep up "The Feast of Cherries," in remembrance of the great victory obtained by the children in "cherry time" more than four hundred years ago.—*Youth's Companion.*

CURIOUS HABITS OF ANTS.—Ants have slaves. These proverbial examples to the sluggard keep certain insects as we keep cows, and build sheds over them, and keep others as pets. The bloated ant-aristocrats, it is said, "have lost the greater part of their instincts;—their art, that is, the power of building; their domestic habits, for they show no care for their young, all this being done by the slaves; their industry, for they take no part in providing the daily supplies; if the colony changes the situation of its nest, the masters are all carried by the slaves on their backs to the new one; nay, they have even lost the habit of feeding. Huber placed thirty of them with some larvæ and pupæ and a supply of honey in a box. 'At first,' he says, 'they appeared to pay some little attention to the larvæ; they carried them here and there, but presently replaced them. More than one-half of the Amazons died of hunger in less than two days. They had not even traced out a dwelling; and the few ants still in existence were languid and without strength. I commiserated their condition, and gave them one of their black companions. This individual unassisted, established order, formed a chamber in the earth, gathered together the larvæ, extricated several young ants that were ready to quit the condition of pupæ, and preserved the life of the remaining Amazons.' This observation has been fully confirmed by other naturalists. However small the prison, however large the quantity of food, these stupid creatures will starve in the midst of plenty rather than feed themselves.... I have, however, kept isolated specimens for three months by giving them a slave for an hour or two a day to clean and feed them; under these circumstances they remained in perfect health, while but for the slaves, they would have perished in two or three days." Sir John Lubbock has tested these experiments for himself and supports them.

TEMPERANCE.

A FEW WORDS ON TOBACCO.

Dr. Lewis A. Sarfe, of New York, says that paper cigarettes are worse than tobacco ones, probably the paper absorbs more of the nicotine, the poisonous principle of tobacco, which is thence carried into the system.

Bishop Warren addressing a Methodist Conference the other day, brought a visible smile of self-satisfaction over the countenances of his brethren by the statement that he knew an entire Conference in the church in which not one member used tobacco. The smile was not quite so wide, however, when he added that "it was a *colored Conference.*"

It is alleged that the prohibition of the liquor traffic in Maine has led to a largely increased consumption of tobacco, opium, etc., in that State. Ex-governor Dingley, in a late address, called attention to the very significant fact that the revenue reports show that while the expenditure for tobacco averages one dollar per capita in the United States, it averages but seventeen cents per capita in the State of Maine.

A new departure is to be taken in the blue ribbon movement in England. At a "Gospel Temperance Mission," conducted in Manchester by Mr. Francis Murphy, of America, the originator of this now wide-spread organization, pledge-takers have the option of donning either the ordinary ribbon, signifying total abstinence from alcoholic liquors, or a ribbon with a white line running up the centre of the blue to denote, in addition, abstinence from (or, in the case of females, opposition to) the use of tobacco and all other narcotics.

The use of tobacco by the boys in our public schools has attained startling proportions. Mr. William Stephens, the principal of a school in Philadelphia, has called the attention of the Board of Education to the subject, in which he says that, of the 50,000 pupils in the public schools of the city a large proportion use tobacco in various forms, and that the habit has increased to an alarming extent since the cigarette was instituted. Mr. Stephens has prepared and had printed a short statement of the physical and mental disorders produced in children by tobacco, and has pasted it on the inside of every text-book used in his school.

Physicians are well agreed that the use of tobacco by growing boys is full of danger. Recent investigations, especially in France, have demonstrated that a whole train of nervous diseases are to be traced to this practice. If you want to stop growing, if you want to have a set of nerves that are like those of an invalid old lady, if you wish to grow feeble and thin, if you wish to grow sallow and puny, I do not know any better way than to smoke tobacco. It will make a drain on your nervous system which will be sure to tell after awhile.

All this is too much to be quietly endured. Said I to a gentleman the other day, "What grade of men are these Chewers and Spitters?" "Tobacco," he replied, "reduces all its subjects to a level. If a man smokes and chews, he must spit. Those who are the slaves of their appetites are always lovers of self and ease. Therefore, chewers and smokers will spit anywhere and everywhere, without the least regard to decency or the comfort of any person but themselves. When a man has formed this habit, he must cease to be a gentleman."

TOBACCO AND BLINDNESS.

At the annual commencement of the Hospital College of Medicine, of Louisville, Ky., Prof. Dudley S. Reynolds delivered an address to the graduating students, in which he took strong ground against the use of tobacco:

It is a well-known fact that tobacco deranges the digestion and poisons the nerve centers of a majority of the male members of the human family. A species of blindness, not complete, but partial blindness, sufficiently great in extent to destroy the reading of ordinary type, results from the continued and excessive use of tobacco. Careful investigations have led to the discovery that that form of tobacco habit known as smoking produces the so-called amblyopia. This form of amblyopia is precisely identical in all respects with that produced from the excessive use of alcohol. Both are incurable. I know a number of persons in Louisville who are now practically blind from the excessive use of tobacco. A lady in Portland was forced to admit she had been a secret smoker of tobacco for thirty years. On abandoning the habit the further progress of her dimness of vision ceased, though there is little or no hope of her regaining that power of perception which she had already lost. She may be considered fortunate in the possession of enough vision to go about and attend her ordinary household duties. Smoking tobacco has never been known to result beneficially to any person in the world. It always lessens the sense of smell and taste; it always contaminates the breath; it always creates an unsteadiness of the muscles, through its irritating effect upon the nerves; and I know from personal experience it diminishes the capacity for mental labor. Now, if you can succeed in inducing even a few people to abandon the habit of smoking, and to pay over to a common charity fund the amount formerly spent for cigars and smoking tobacco, the time may come when public taxation may be reduced, and the condition of the pauper, who is now miserable, made at least comfortable. If the money destroyed by burning cigars and tobacco in Louisville could be paid into the city treasury, it would support all our charitable institutions, and pay the entire expense of the street-cleaning department besides. This would reduce taxation nearly or quite one-half, and produce a corresponding improvement in the public health.

THE CHURCHES.

—The United Presbyterian church of this city is out of debt, and Dr. Meloy as well as his people are happy.

—Ben Hogan, the reformed pugilist of this city, is holding meetings in the M. E. church at Council Bluffs, Iowa, with crowded houses—something unusual at this time of the year. There is a deep religious interest, and a great many have been converted.

—In the afternoon session of the Congregationalist Missionary Union at Saratoga, last week, it was voted to raise $100,000 for mission work in the West and South, and that sum was subscribed in the meeting.

—The American Sunday-School Union, which has held its fifty-ninth anniversary at Hartford, Conn., reports the following summary of work during the past year: New schools organized, 2,252; teachers in the same, 10,376; scholars, 82,749. During the fifty-nine years of its existence the Union has organized 74,027 schools with a total membership of 3,587,850.

—The Classon Avenue Presbyterian church, Brooklyn, has called to its pulpit the Rev. L. I. Chamberlain, of the Broadway Tabernacle Congregational church of Norwich, Conn., and he has accepted. Mr. Chamberlain is a graduate of Yale, is about forty-two years old, and is a brother of ex-Governor Chamberlain of South Carolina. He is a preacher of marked ability, and very popular personally. He was for some years pastor of the New England church, Chicago, and was one of the foremost assistants of Mr. Moody during the great gospel meetings here in 1876.

—Isaiah Reid, editor of *The Highway* has been elected pastor of an independent holiness church, called "The Church at Nevada, Ia," after the New Testament model. Similar societies are reported in Missouri, West Virginia, California and New England.

—The First Presbyterian church, Chicago, Rev. J. H. Barrows, pastor, has received 117 members at the home church and the branch Railroad chapel during the year, seventy-two on confession. The present membership is 938. The contributions for home expenses and benevolences have amounted to $35,235.

—Two Presbyterian elders have put money into a republication of Dr. Killen's History of the Ancient Church, an admirable and most useful book, and it has been brought out at a low price by Randolph & Co., New York. Mrs. T. M. Sinclair and Mr. John Sinclair give a copy of the book to every Presbyterian minister in Iowa, and to every home missionary in Dakota.

—Out of the 1,300 graduates of Middlebury College, Vermont, 500 have been, or are ministers of the gospel under nine ecclesiastical organizations; eighteen have become presidents of colleges or theological seminaries, seventy have become college professors, and forty have become missionaries.

—The Augustana Swedish Lutheran Synod meets this year at Red Wing, Minn., in the church of Rev. Pastor Sjoblom, on the 13th of June. The meeting is one of special importance on account of the consideration of the revised constitution and the adoption of greatly increased efforts for the ingathering of the vast Swedish immigration to this country. How the multitude of pastors, delegates, and visitors are to be accommodated, we cannot imagine, but it will be done, and that right nobly, as is always the ease at these synodical meetings.—*Workman.*

—The catalogue of Talladega College, Alabama, recently issued, contains lists of the faculty, graduates, and students, together with a statement of the courses of study, expenses, regulations, etc. The summary of students shows a total attendance of 290, who are subdivided as follows: Theological department, 14; college preparatory, 12; normal, 64; grammar, 70; primary, 137; industrial, 16. The institution was founded and has been sustained by the American Missionary Association; it has some pressing demands now, since the unroofing of the college building by the tornado which visited Talladega lately.

—It was lately noticed that a new Sabbath-school had been established on a reform basis in the northwestern part of the city, by Bro. W. E. Catlin, a manufacturer and dealer in mill machinery. The organization by which the work is carried on is known as the Gospel Union Temperance Association. A novel plan has been adopted to encourage the young people in total abstinence from strong drink. The Association has engaged Prof. Scott to give a term of lessons in vocal music at their Hall, 1662 Milwaukee Ave., commencing Saturday, June 9th, at 8 P.M. A ticket of admission for the entire term is given *free* to any person who will *sign* the *Temperance Pledge.*

—The Rev. J. F. McNamee, formerly a Roman Catholic student, and now pastor of the Reformed Catholic church in Brooklyn, N. Y., was married Thursday evening in the presence of his congregation, which meets in Grand Central Hall, at No. 637 Fulton street, Brooklyn. The bride was Miss Josephine Vanderbilt. A large number of persons were present. The Rev. Mr. Dekins, of the Reformed Catholic church in Newark, N. J., performed the ceremony according to the Protestant Episcopal ritual.

—Mr. Bennett, writing from Rangoon, India, describes the work of the Methodist brethren, working independently under the arrangement of William Taylor, as "wonderful." They are, he says: wise in their generation. They seek a locality where they are likely to get a good English congregation, get support in whole or in part (mostly the former), and in some cases indirectly work on the heathen. I suppose there are now thirty or forty places in India where they have placed some of their best men; and it is really astonishing what an influence this American element is having on the people in India, native and European.

—Dougan Clark, of Cleveland, a celebrated evangelist among the Friends, and A. H. Hussey, former publisher of the *Christian Worker,* have just begun a new weekly journal the *Gospel Expositor* at Columbus, O., evidently these brethren believe that, since the removal of the *Worker* to this city, there is room for another Quaker organ. The paper will be marked by the character of its editor as an advocate of holy living and Christian zeal for the salvation of mankind.

—Professor Park, of Andover Theological Seminary, intends obtaining the opinion of the judges of the Supreme Court of Massachusetts upon the question whether "the new theology" shall be permitted to be taught in the seminary. According to the professor, the founders of the institution established for it a creed which, like the laws of the Medes and Persians, cannot be altered, the four cardinal points in it being the trustworthiness of the Bible in matters of religion and morality, the total depravity of man in his natural state, the efficacy of Christ's atonement, and the doctrine that probation ends with this life.

—The growth in the membership of Mr. Spurgeon's church is something marvelous. The members are drawn to the Tabernacle from every quarter of London, and in some instances from miles beyond; and were they to be all present upon any one occasion, there would be something less than 100 empty seats available for the crowds of strangers who find their way to Newington every Sunday. The annual meeting of the congregation had just been held, under the presidency of Mr. Spurgeon, It was reported that the offerings at the doors during the twelve months for the college again corresponded with the date of the year amounting to £1,382. The additions to the membership for the year had been 444, received thus: By baptism, 267; by letter, 116; by profession, 57; by restoration, 4. The reductions from various causes numbered 327. The net increase for the year was thus shown to be 117, bringing the membership of the congregation up to 5,427.

—The United Presbyterian church at Norfolk, Va., opened a school for the instruction of the freedmen three months ago, Of it Mr. Clarke writes: "No sooner were the doors opened than the dusky children of Ham crowded in and filled the house. On the first day ninety-four scholars presented themselves for enrollment, and on the second 140 were in attendance. Day after day they crowded in, and now when we write 467 have applied for admission. With the limited accommodation and teaching force at our command it has been impossible to admit them all; but they insist on having their names enrolled, so that they may claim a seat when we are prepared to receive them. The average daily attendance for the month of April has been about 240, and for the three months just closed, 221."

—The Quakers of Philadelphia and vicinity are greatly concerned as to the falling off of their numbers. At the Yearly Meeting held last week this matter was made the subject of investigation and discussion. Several leading Friends gave it as their opinion that the increase of wealth is at the bottom of the trouble. It is known that most of the Friends are exceedingly thrifty. Some of them have made vast amounts of money. Their children have no fancy for the severe broad-brim and scoop-bonnet fashions, but desire to put on more style, and to live like the world's people. Very few of the young folks, rich or poor, are following in the ways of their parents. The only way in which these young people can be saved to Quakerism is for the more elderly ones to relax their old rules as to costume and amusements. These good old people have forbidden so many things which are not sinful that the younger ones feel cramped and are asking for more liberty. If they cannot have within the bounds of Quakerism the liberty they want, they will seek it elsewhere, notably in the Protestant Episcopal church, whither a great many of them are going.

DENOMINATIONS.

The following article from the *Examiner,* one of the ablest of the demoninational organs, is so full of truth and contains so plain an answer to those who plead for sectarian divisions as intrinsically right, that I wish they would consider it. Especially I call attention to the last point, viz. that obedience to Christ is of more consequence than any seeming success. The prayer of our Saviour "That they all might be one—that the world may believe that thou hast sent me" can never be answered by denominational rivalry, and any seeming good accomplished by opposing the mind of Christ is a real evil.

H. H. HINMAN.

ARE DENOMINATIONS A BLESSING?

The Christian at Work boldly says that they are. The reason assigned for this curious opinion is that "the greatest usefulness of the church at large is secured by the animated Christian rivalry of religious bodies. This principle is thus illustrated: "No wise man advocates the union of the families of a community into one household, for their best good or happiness. That would begin a day of roaring and something worse than disintegration. The same principle applies to the ecclesiastical union of all the churches."

Now an illustration proves nothing, especially when it does not illustrate the point at issue. It does not follow that if denominations were abolished all Christians would be gathered into something like one family; on the contrary, they would still be in separate families—that is, churches—just as now. The only difference would be that these separate families would be on terms of equality and brotherly intercourse. Would there be any disagreeable consequences to society, supposing the thing to be possible, if all the families of New-York were on friendly terms with each other, and the members of each were ready to do all neighborly and kindly things for the members of every other? So far from such a state of things being bad, the Millennium would be near if it could be brought about. The present isolation of interests is necessary, to be sure, but not desirable. As the world goes, one dares not be to friendly with those whose honor and integrity he has not proved, but this is surely not a state of things to thank God for and wish no better.

Denominationalism is doubtless inevitable, and perhaps may be conceded to be a not unmixed evil. But it is, we believe, a thing to be deplored and striven against. We cannot take the rose-colored view of its results that our esteemed contemporary takes. The "animated Christian rivalry" of the denominations has in some cases produced greater results than might otherwise have been seen, but how about the far more numerous cases where the rivalry has been neither animated nor Christian? In how many villages of this State, for example, are there not more churches than the people need or are able to support, each eking out a miserable existence—it cannot be called life—and willing to keep on doing so indefinitely for the sake of holding up a denominational standard? In such a community the rivalry is bitter, and often the chief thing accomplished by the united efforts of the churches is to neutralize each other's attempts to do any aggressive work. We are not saying that all these churches do wrong to maintain their existence, we are simply showing that their rivalry does harm, not good, as *The Christian at Work* seems to believe.

Again, consider the enormous waste of money and energy that is caused by denominationalism. Were the five pastors of many a country town to unite their labors in well-directed efforts for the evangelization of the town, instead of each devoting all his energies to building up his church at the necessary expense of the others, how much more would be done. The building and maintenance of unnecessary houses of worship, the equipment and running expenses of separate missionary and benevolent societies, absorbs a vast amount of money that might be directly given to the work itself, were these denominational lines swept away.

But even if it were true that denominationalism produced greater visible results than unity, denominationalism would still be deplorable. The object of Christians is, or at least should be, to obey Christ themselves and to get him obeyed by others. But it surely will not be pretended by any one that all Christians are doing this with equal fidelity. In all this conflict of faith and practice that constitutes denominationalism, some must be nearer the truth than others; and if this be so, the others are neither obeying Christ nor teaching men to obey him. Is this a thing for any Christian man to rejoice in? Will anybody say that it is better on the whole for the world that a large part of the professed followers of Christ should not follow him, or follow him afar off? But that is involved in the approval of denominationalism, as it exists to-day.

The sober second-thought will lead every Christian man to deplore the fact that men are so blinded by ignorance or prejudice or early training or whatever other cause, that they cannot see the truths taught in the New Testament by inspired apostles as the apostles themselves saw them, eye to eye.

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THE application of sulphur sprinkled upon fowls, while roosting or otherwise, with a pepper-box, will destroy vermin.

FOWLS need charcoal when in confinement; but that from wood is not palatable to them. The best way to furnish it is by charring an ear of corn. The fowls will devour it greedily, and the improved color of their combs will soon show its wholesome effect.

PETROLEUM FOR ANTS.—A correspondent of the London *Garden* writes: For several years one of our garden beds was rendered almost useless by the tunnelings of ants; many remedies were tried, and at last pure petroleum was poured over the ground. After a fortnight young plants were bedded in it, and suffered no ill effects, though the soil smelt strongly of petroleum. This happened two years ago, and the ants have never since returned.

A HINT FOR SHEEP OWNERS.—A quiet Virginia granger who lost twenty sheep by dogs, one night a while ago, went to the owner of a suspected cur and asked that it be killed. The owner of course said that his dog was innocent, and the quiet granger went away. He piled the twenty sheep's carcasses in a heap, built a little rail fence about them, and smiled a quiet smile. The fence was made so as to form a sort of half covering over the mutton, in shape like an Esquimaux hut, with a hole at the top, so that, while any kind of a dog could run up on the outside and jump in, no possible dog could ever jump out. The next morning the granger strolled out to the trap with a shot-gun and killed the suspected cur. But he let the trap remain and repeated his strolls until he had shot forty-six dogs, and there is not now a bark to be heard in all the town.

HUNGARIAN GRASS FOR FODDER.—A large crop of good fodder may be secured upon early rye or other stubble by Hungarian Grass. The ground should be prepared as for oats or any other grain, well manured, and the Hungarian sown broadcast and harrowed in slightly. The seed may be sown as late as the middle of July, about one bushel per acre, but the best results are obtained from sowing in early June. If it is desired to have green fodder for a number of weeks in autumn, the Hungarian seed may be sown at intervals of a week or so for upwards of six weeks. The ripe heads of this grass contain a large number of hard and sharp awns or bristles, which are irritating to the stomach of animals, especially horses. This trouble can be avoided by cutting the crops soon after the heads mature, and before the awns have grown to full length and become hard. This grass, when cured, is equal in feeding value to good hay. If there is a demand for late fodder, sow some hungarian during the present month.

HOW TO KILL CABBAGE WORMS.

The ravages of the caterpillars of the cabbage butterfly caused a good deal of trouble last summer at the State Agricultural Experiment Station, Geneva, N. Y., particularly those of the second of August brood. In order to test the efficacy of various reputed remedies for the cabbage worm, the director applied them to special collections of worms, and noted the effects. One specimen confined for three hours in a bottle partly filled with black pepper crawled away colored by the powder, but apparently unharmed. The second, repeatedly immersed in a solution of saltpetre, and a third in one of boracic acid, exhibited very little indication of inconvenience. Bisulphide of carbon produced instant death when applied to the worm, though its fumes were not effectual. The fumes of benzine as well as the liquid caused almost instant death, but when applied to the cabbage small whitish excrescences appear on the leaves. Hot water applied to the cabbage destroyed a portion of the worms, causing also the leaves to turn yellow. One ounce of saltpetre and two pounds of common salt dissolved in three gallons of water formed an application which was perfectly efficient. The most satisfactory remedy tested, however, consisted of a mixture of one-half pound each of hard soap and kerosene oil in three gallons of water. This was applied August 26; an examination the following day showed many if not all the worms destroyed. The growing cabbage presents such a mass of leaves in which the caterpillars may be concealed, that it is hardly possible to reach all the worms at one application. It is of importance, therefore, to repeat the use of any remedy at frequent intervals.—*Scientific American.*

Mr. Jno. R. Patterson, of Evansville, Ind., says: "*Samaritan Nervine* cured my wife of female weakness." Your druggists keep it.

HORSFORD'S ACID PHOSPHATE.

As a Cooling Drink.

DR. M.H. HENRY, New York, says: "It possesses claims as a beverage, beyond anything I know of in the form of medicine, and in nervous diseases I know of no preparation to equal it."

The Washington *Post* says: "There is but one 'Skin Cure' which can be relied on—Dr. Benson's."

A New Departure.

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Oh, how my head aches! Remove the cause by Dr. Benson's Celery and Chamomile Pills. 50 cents,

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That bad breath comes from indigestion. Take *Samaritan Nervine.* It stops the cause. $1.50.

HOLDEN WITH CORDS,

OR THE

POWER OF THE SECRET EMPIRE.

[*From the Wayne County Herald, Wooster, O.*]

"This story, published as a serial in the CHRISTIAN CYNOSURE, was so warmly appreciated that it is now presented to the public in a more attractive form.

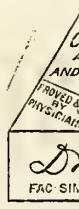
The story is intensely interesting, and the author has succeeded in weaving into it a great deal of information in regard to this mysterious order which is certainly startling if true, and he gives what seems to be undoubted evidence to prove his assertions. The book is one which should be read by both Masons and Antimasons."

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AND ALL MALARIAL DISEASES.

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MARKET REPORTS.

	CHICAGO, June 11, 1883.	
GRAIN—Wheat—No. 2		1 10¾
No. 3		94
Rejected		86
Winter No 2		1 13
Corn—No. 2		55¼
Rejected		46½
Oats—No. 2		40
Rye—No. 2		62
Bran per ton		10 75
Flour—Winter	4 50	@6 00
Spring	2 25	@7 50
Hay—Timothy	8 50	@12 00
Prairie	5 00	@11 00
Lard per cwt		11 55
Mess pork per bbl		18 65
Butter, medium to best	10	@20
Cheese	07	@11¾
Beans	1 00	@2 15
Eggs		16
Potatoes per bu	35	@65
Seeds—Timothy	1 50	@1 62
Clover	5 00	@7 00
Flax		1 42
Broom corn	01½	@ 08½
Hides—Green to dry flint	6¼	@11½
Lumber—Clear	43 00	@52 00
Common	15 00	@22 00
Shingles		3 20
WOOL—Washed	22	@39
Unwashed	17	@24
LIVE STOCK—Cattle extra	6 00	@6 15
Good	5 60	@5 90
Medium	5 25	@5 50
Common	2 50	@5 00
Hogs	6 55	@7 10
Sheep	2 60	@4 40

NEW YORK MARKETS.

Flour	3 80	@7 00
Winter	1 06	1 24
Spring		1 05
Corn	50	@67
Oats	44	@57
Mess Pork		20 00
Lard		11 40
Eggs		19
Butter	10	@22
Wool	14	@45

Standard Works

—ON—

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National Christian Associat'n

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A complete Catalogue sent free on Application.

The Facts Stated.

HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

The Master's Carpet.

BY

F. Ronayne.

Past Master of Keystone Lodge No. 639 Chicago.

Explains the true source and meaning of every ceromony and symbol of the Lodge, thus showing the principles on which the order is founded. By a careful perusal of this work, a more thorough knowledge of the principles of the order can be obtained than by attending the Lodge for years. Every Mason, every person contemplating becoming a member, and even those who are indifferent on the subject, should procure and carefully read this work. An appendix is added of 32 pages, embodying

Freemasonry at a Glance,

which gives every sign, grip and ceremony of the Lodge together with a brief explanation of each. The work contains 429 pages and is substantially and elegantly bound in cloth. Price, 75 cents.

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WORTH NOTING.

THE Ohio courts sustain the action of a telephone company which removed the instrument from a customer who constantly swore through it. Telephones haven't become political factors as yet.

ANOTHER African explorer is in the field. Lientenant Wissmann, a German army officer, has made a successful journey across the continent of Africa, from San Paola de Londa, on the west coast, to Saadani, on the east coast. He succeeded in exploring Dr. Livingston's Lake Lincoln, and definitely determined its geographical position.

IT is estimated that 7,000 Chicago families changed their place of residence on May 1st. Putting the average expense for cartage at $15, over $100,000 went into the hands of expressmen and others connected with the transfer bnsiness. In half the cases, probably, removal made necessary the purchase of new carpets, or of materials corresponding thereto. This put about $165,000 extra into the hands of the dealers. Moving is expensive bnsiness, not connting the wear and tear on body and mind.

THE cable announces the death of Gerald Fitzgibbon, the last survivor of the splendid batch of barristers who conducted the defense of O'Connell in the State trials. He was over 80 at his death, and of singular habits. He never tasted medicine in his life. He would eat no bread that was not baked in his own oven, and always carried his loaves with him on circnit. He kept a cow in his cellar in Gloucester street, where he lived for years, and would not drink milk or taste butter from a dairy. He had been a hedge schoolmaster in early life, and was called to the bar when considerably advanced in years, but succeeded by his unflinching labor and perseverance. His son is Lord Justice of Appeal.

"A LOCOMOTIVE ran through a broken bridge on the Kansas Pacific Railway, across Kiowa Creek, several years ago, sinking into the mnd at the bottom, and has never since been heard from, though repeated efforts have been made, by digging and boring, to recover so valuable a piece of property. The botton is quicksand; bnt even quicksands have limits, and it seems very singular that the longest boring rod has failed to find any trace of the sunken engine. By and by the silent, mysterious operation will drain the quicksands and harden it into rock, and then, long after the Kansas Pacific Road has been forgotten, and the Kiowa Creek has vanished from the map, some future scientist will discover a curious piece of mechanism, nndoubtedly the work of hnman hands, lying under so many hnndred feet of sandstone, and will use the fact as a basis of calculating how many years old the human race mnst be."

WILL YOU TRY?

Do you approve the changes in your paper? If so, please remember, solid articles, portraits, biographical sketches, etc., add to the expense and call for a corresponding increase in circulation to make accounts balance. You can get one subscriber at least—IF YOU TRY.

WORK WINS, even in the dry season, for subscribers. Proof, one young man started out resolved to succeed. In two months and five days he sold $175.78 worth of books, and obtained 125 new subscribers from persons very like to your neighbors. He showed his books and papers, and explained the work of the N. C. A., and when the people learned what is going on they wanted the literatnre. Try this plan with your neighbor. Ten to one you'll get his subscription—IF YOU TRY.

PUSH

For the circulation of the *Cynosure* at every opportunity. Let no time be lost in this bnsiness.

IT is not necessary that every doubt that besets us should be put on trial in the mind and disposed of by a grave judicial process of will and conscience. That is giving it an importance it does not deserve, and that will make it more intrnsive than if it was left alone.

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From "The Free Methodist."

"Holden with Cords, or the Power of the Secret Empire." Price, postpaid, handsomely bound in cloth, $1.00; paper covers, 50 cents.

There is no important history extant but has connected with it numerous other histories of which was the initial point or the dominating influence. The abdnction and murder of Morgan set ten thonsand secret springs in motion as the surrender of the charters of so many lodges at that time, and the severing of their connection with the order of some forty thousand of its members indicated. The story is one of these histories, and is a collection of facts woven into a story. It cannot fail to be read with interest. Address National Christian Association, 221 West Madison St., Chicago.

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Onr new pamphlet, the "Batavia Convention."

CONTENTS:—Portrait of Capt. Morgan, and also of Hon. Thnrlow Weed; and a cut of the Morgan monument. Record of proceedings; letter of Hon. Thurlow Weed; address of Rev. Joseph E. Roy, D. D.; oration at the unveiling of the Morgan Monument; address on Christian Politics by Pres. J. Blanchard; addresses of Revs. E. D. Bailey and H. H. Hinman; The Ceremonies at the Unveiling; The Inscriptions on the Monument; Roll of Delegates and of seceeders. A valuable book. Send for it. Only 25 cents, postage prepaid.

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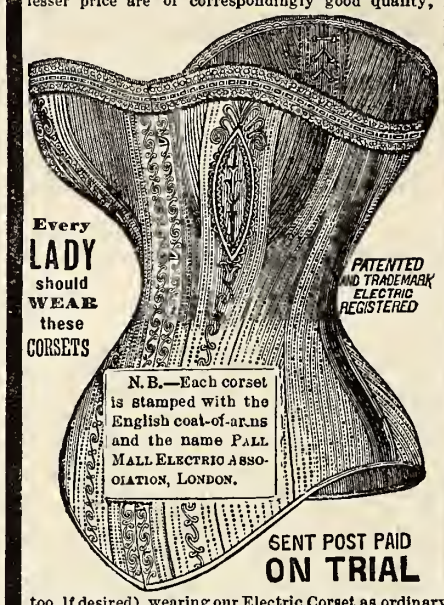
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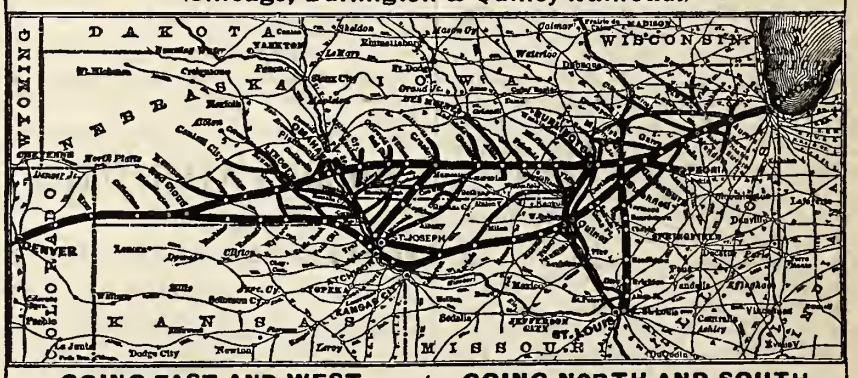
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NEWS OF THE WEEK.

—The families of sixteen striking coal-miners of Pinckneyville, Illinois, who were lodged in jail the other day for riotously assaulting the men employed in their places, demanded that the county commissioners furnish them with means of subsistence while the heads of the families are imprisoned. Being refused aid, the women Thursday attacked the non-uniou miners as they were going to work and drove them back.

—The double-turreted iron-clad monitor Amphitrite, the keel of which was laid in 1875, when Robeson ruled the navy, was launched Thursday at Wilmington, Delaware, and gives promise of confounding those who predicted that it could uot float after the engines and armaments have been put on board.

—The Illinois House of Representatives Friday passed the Harper high-license bill by a vote of 79 to 55.

—Two brothers named Barber who had shot two officers in resisting arrest were caught in a house near Waverly, Iowa, by five or six farmers. In the struggle five of the latter were wounded two fatally, but they bound the desperadoes. The Barbers were taken from the Waverly jail at 11:30 Friday night by a mob from Fayette county and hanged a short distance from town. They neither flinched nor pleaded for mercy.

—The Northwestern Marine Elevator, at Milwaukee burst last Wednesday under the pressure of 115,000 bushels of No. 2 wheat. The walls fell owing to the settling of the foundations, and about 2,000 bushels slid into the river. Seven tramps were seen dozing in its shadow a few minutes before the crash, and they were buried under the ruins.

—There is excitement at Ansonia, Conn., owing to the priest attempting to coerce Catholic citizeus to employ a young Catholic physician, who has just hung out his sign, in preference to the "heretical murderers" who have long practiced in the place. Church rites, Father Byron said, would be refused females who permitted other doctors to attend them.

FOREIGN.

—Carey, the Dublin informer, who is kept locked up because he refuses to quit Ireland, says, if fiually compelled to go, that he will return.

—The labor question in Cuba has assumed a serious phase, and statesmen and planters are devising plans for the introduction of free negroes or Chinese or Indian coolies. Liberia and Spain have signed a treaty respecting the prohibition of the introduction into Cuba of free African blacks.

—In Parliament, Thursday Gladstone said Errington went to Rome at his own suggestion, because, being a papist, he was much concerned in Irish affairs. He received neither pay nor instructions from the British government, but the ministry, nevertheless, would file a record of his mission with the archives in the Foreign Office.

—The Turkish Government has virtually raised the duties on liquor by compelling its storage at Smyrna, and intends, when the treaty of commerce expires, March 13 next, to stop the importation of American meats, lard, oil, etc. General Wallace has entered a protest.

—De Lesseps' recent statements about the Suez Canal are unsatisfactory to the English directors, and a committee of influential ship-owners decided Friday at London to procced vigorously with the new canal.

—War preparations on a great scale are being made iu Paris for a war with China. Three corps of troops are in readiness, and a fleet of war vessels is under orders to sail for Tonquin.

—The collection of the poll-tax from the poorest of the Russian peasentry will entirely cease on Jan. 1 next, and the tax from the remainder of the people will be reduced one-half.

—The *Times* correspondent at Paris says: "A Nihilist pamphlet has been issued which states that while the whole force of the Russian Government and its most intelligent spies were concentrated at Moscow during the coronation festivities, the Nihilists took advantage to spread their doctrines and enroll supporters in St. Petersburg and other centers. The pamphlet says the strength of the party in St. Petersburg is greatly increasing, and asserts that there were at the coronatiou, officials and others.

—A cable dispatch from Londou says: General Hicks has just gained a great victory in the Soudan over 5,000 Arabs, killing 500. The Arabs fight bravely as sacred knights, but their spears are useless against shells and cannon. Geueral Hicks' loss was two killed.

—The powder magazine at Scutari, Turkey, was struck by lightning, June 8, and a tremendous explosiou followed. Many persons were killed.

—Accounts have been received here that sanguinary fighting took place on the 2d and 3d inst. in Albania, between Turkish troops, under the command of Assym Pasha, and a body of Castratis. The Turks are reported to have lost 1,300 men, and the Castratis 500.

—Suleiman Daoud and Mahmoud Sami, the leaders in the firing of Alexandria during the bombardment by the British fleet eleven months ago, have been sentenced to death, and eighteen officers charged with complicity in the crime are condemned to imprisonment for various terms.

—Two ports in Northwestern Madagascar have been bombarded by the French, destroying a large amount of property belongiug to British aud other residents.

—The Prussian Ministry, Bismarck presiding, have decided to act on church matters independent of Rome, and introduce a bill in the Diet for a modification of the May laws.

—A leading Nihilist writes to a London journal, stating that the Czar was not molested at the coronation because the terrorist system had been replaced by plans for a coup d'etat aud attempts at revolt.

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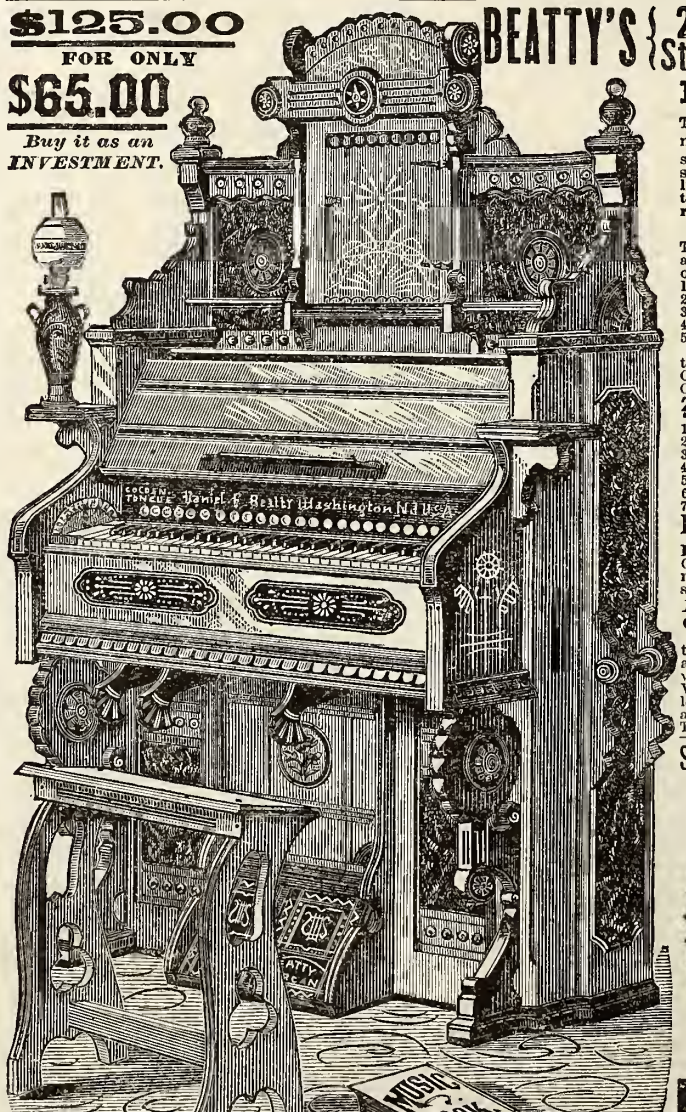
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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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THE EXCELLENCIES

of the present number of the *Cynosure* are so manifest that it is hardly necessary to call attention to them. Bishop Edwards was a man whom every friend of God knew only to love and revere. Our portrait is a very good likeness, being a copy from the steel plate in Prof. Davis's excellent life of Edwards issued from the U. B. Publishing House, Dayton.

NEXT WEEK

we can promise our readers another good number. The Annual Meeting will be one of the most important, and every one will wish to read Senator Pomeroy's address in Farwell Hall. The best time for every reader to show that he values his paper is NOW. Subscriptions are never out of season.

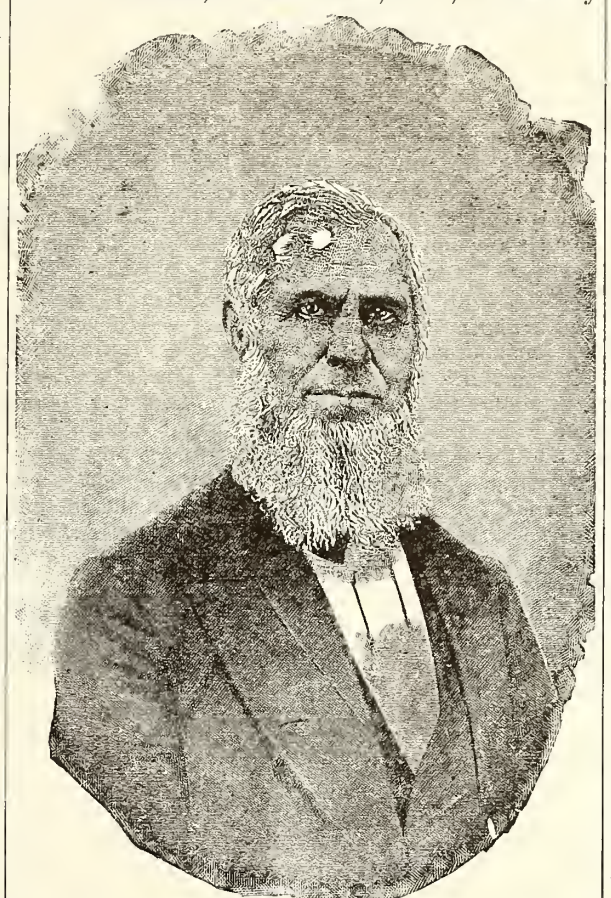
BISHOP DAVID EDWARDS.

[Editorial.]

The two sterling articles on this great man, in the present number, do but simple justice to his memory.

Dr. Davis wonders that God should "permit him to fall in the midst of the battle." Why was Moses permitted to fall, before the fighting had fairly begun—before Jericho, even? Like Edwards "his eye was not dim, nor his natural force abated:" Like him, too, he "was faithful in all his house." Haply Moses died to throw off the people's trust from himself upon God. Haply, too, that the Aehans in Israel, kept in awe by his influence, might come out and show themselves. And if so the parallel holds good, *for there are plenty of Achans now.*

Why, the very brother who eleetioneered and nominated Bishop Edwards, as our first president, in our national convention at Pittsburgh, "when persecution arose beeause of that way" forsook both Edwards and us. At that very time, Edwards had long shrunk from, or by lodge influenee had been excluded from the pulpit of the First United Brethren church in Dayton; though he afterward preached there. And in the family of the brother alluded to above, that great, good man was spoken disrespectfully of, as "harsh, crabbed and unyielding." And in the social cirele of the church, where the gay preponderated over the grave, as in the Good Templar lodges to which some of them belonged, opinions eoncerning Bishop Edwards were given that he was "old fogy," and "uneomfortable to get along with." As in Moline, Ill., the U. B. presiding elder and his wife; said that Masons were courting young ladies to draw them into sympathy with the lodge, and away from the U. B. church, in some cases, even, where they



had no intention whatever to marry them! The lodge spirit, thus trifling with the tender affections of young girls! Nothing is too mean and devilish for it to do!

Such were the influences, in Quaker language, "snaking their way into the Brethren churches," and embittering the life of the man whose tomb they now build; and whose "sepulchre" they "garnish." Dr. Lyman Beecher would temporize, but he had grace to own it. "Boys," said he to Weld and the other Abolitionists, "Boys, tug away, and roll your ear to the top of the hill; and then we we will all jump aboard, and say we were in it all the way up!"

Edwards and Jesse Wilson believed in "entire sanctification," and came near practieing it. Wilson led the way; but he was not so foolish as to think, like the monks of Mt. Athos in an early century, that sanctifieation was attained by ever turning the mind's eyes upon inward blessedness. Sixteen years after Wilson had received perfect sanctification he says, "*Whatever inconsistencies* may have marked my life sinee that time, I am convinced that it was a real and Scriptural experience." (*Edwards' Memoir p. 63.*) And so, doubtless, it was. Edwards and Mrs. Edwards took Wilson (and family) home to them, and said he "kept heaven open over their heads for months and till he died." Few, if any, instances are recorded in history where one family takes another into their home, to live for months, till the father can die. Edwards aud his wife did this.

Our aequaintance with Bishop Edwards began at Pittsburgh in 1868, where he became first president of the National Christian Association. The lodge devil was roused, and rallying all his forces attaeked the U. B. church at its next conference in Lebanon, Pa., 1869,

"——Black it stood as night;
Fierce as ten furies; terrible as hell."

Had that conference met in the times of Ossian, the ghosts of Otterbein, Boehm, Newcomer, Guething and others, Lutherans, German Reformed, Mennonites, Tunkers and Amish, who became "BRETHREN" at "Isaae Long's barn,"—these would, in imagination, have been seen sailing on the clouds around that august battlefield.

Bishop Edwards reported that great conflict, daily, in pencil, to us; ending, "*The Lord hath triumphed gloriously!*" The majority against the lodge was *three to one.* Even Bro. Shuey, who had voted in Miami Conference to open the church to the secret worships, by turning the law against them into advice, took the current and voted with the great majority to keep the chureh shut against the lodges! Milton Wright, I think, was chósen editor and W. O. Tobey his assistant at this meeting.

From that triumph hour, the shadow in the dial of the chureh of the United Brethren has to human view gone back. *But Edwards went not back!* As was said of the great and noble Finney,

"Nor number, nor example with him wrought,
To swerve from truth, or change his constant mind."

He had seen false leaders in 1839 mislead the ignorant and well-meaning to exclude for five whole years the slavery discussion from the *Telescope;* while three millions, "the least" of Christ's brethren, were lifting their dark hands, and pleading for a hearing for their just and holy cause. This skulking Edwards had seen and denounced it as "*Bad policy and unrighteous before God!*" And when the five years of silence, gloom and darkness were past, he had aided in removing the interdict; he saw the clouds lift; saw the old ship luff to the gale of discussion, turn her head into the teeth of the pro-slavery tempest and out-ride the storm. And he lived to join in the hallelujahs of men and angels,

"Jehovah hath triumphed! His people are free!"

over the fall of "American slavery, the vilest that ever saw the sun."

Such was not the man to go back on his record of 1868–9 as president of the National Christian Association. Cowards, worldlings and managers, doubtless wished him to go back; and, "The wish was father to the thought." They might send him to Baltimore, where the little finger of the lodge was thicker than its loins elsewhere; and if he did not, single-handed and alone, rend the Baltimore ehurehes in pieces to shake out the Masons from their fragments, they might whisper, "Edwards has gone back; he has ehanged his views." But the good and earnest Bishop Wright says that in 1876, "only two or three months before he died, Bishop Edwards wrote to him, "*I have never been more in favor of excluding them [the lesser secret orders] from the church than now.*" This silenees the serpent slanders of the lodge. How could it be otherwise! The portals of heaven were then opening to reeeive him: and "There is no night," or night-meeting societies there.

When we have read this number of the *Cynosure* let us all kneel down and pray, that as a young man "took up the mantle of Elijah that fell from him" as he went up, so some modern Elisha may take up the mantle of Bishop Edwards, and smite the obstructing waters, and part them "hither and thither," so that the sons of the United Brethren prophets shall exclaim, "The spirit of Elijah doth rest on Elisha."

DAVID EDWARDS; THE MAN AND CHRISTIAN.

BY PROF. L. DAVIS, D. D.

I first met Bishop Edwards and made his acquaintance in the Spring of 1839. From that time to the day of his death I was associated with him in almost every relation in life known to Christian men and ministers of the Gospel. So for nearly forty years I knew him well and intimately. It is hardly neeessary to say that I loved him dearly, for how could it be otherwise? In faet he had the respect and love of all who knew him. A life so devout, so sincere, so pure and true, could not be known without calling forth the warmest admiration and love. His spirit and life made a most salutary impression on the minds and hearts of all who came in contaet with him. These impressions were also deep and abiding. It is now seven years since the Lord took him, but the pleasant memories of the past still remain. "The memory of the just is blessed." This is fully verified in recalling the facts and ineidents of the life and

labors of our departed brother and friend. These, thank God, can never be erased from the mind. We still feel the benign influence of his manly courage and rare virtues. As a brother, husband, father, citizen, pastor and bishop, he went in and out among us, without a blot or stain upon his character. With what fidelity and propriety he met and performed the duties which these relations impose, thousands can testify. His name will long be held in grateful remembrance. True his earthly life has passed away, his body gone to dust. Of this, however, we will not complain, though at the time of his departure many of us could not understand why he should be permitted to fall iu the very midst of the battle, nor can we now see through the deep mystery. God forgive if a word should be spoken, or a thought cherished, in the spirit of rebellion. No, it must not be, even if it should cost a struggle to say from the heart the will of the Lord be doue, it must be said and that too most sincerely. And yet, since he left us I have felt as never before the beauty and pathos of the words of David in his lamentation at the death of Jonathan, "How are the mighty fallen in the midst of the battle; I am distressed for thee, my brother; very pleasaut has thou been unto me." Nevertheless the present is full of pleasant memories and consolations; while the future is all glorious with immortal hopes. The great reunion will come by and by. Meanwhile let us not forget that the work is in the hands of the Lord, and that he will take care of results. The workmen die but the work goes on. The conflict between light and darkness, truth and error has been, may yet be, long and desperate, but the result can not be doubtful. Truth and victory are brothers. God had decreed it and man can not sunder them. This is the faith that overcomes the world. So says history, and so says a voice that comes from the graves of departed heroes.

Bishop Edwards was no ordinary man. His mind was highly endowed by nature and richly furnished by culture. His character was also pure and lovely. The spirit of God wrought mightly for him and in him. His religious experience was of a high order, it was indeed extraordinary. He seemed to walk and talk with God continually. His religious views were evangelical and decided. He did not win golden opinions as many preachers and politicians do, by neglecting to rebuke sin. All forms of vice he openly and fearlessly denounced. Notably among these may be mentioned slavery while it existed in our country, and secretism now the most gigantic fraud of modern times. The last official act of Bishop Edwards was marked by opposition to the lodge power. This occured at the last Conference he ever attended. He was brave, intrepid, courageous, but cautious and prudent. The union of these qualities in his composition made him both a hero and a reformer of the best type. In closing this sketch it may not be improper to observe that the life and times of Bishop Edwards belong to a period in the history of the United Brethren church made memorable by names not born to die.

Union Biblical Seminary, Dayton.

BISHOP EDWARDS' OFFICIAL LIFE.

BY EX-BISHOP MILTON WRIGHT.

Much might be written concerning Bishop Edwards as a man, but this paper will mainly treat of him as an editor and bishop. Eleven years after his conversion and nearly ten after his entrance upon the work of an itinerant minister, he was elected, at the age of twenty-nine, as editor of the *Religious Telescope*, by the General Conference of the United Brethren in Christ. Trembling under a sense of the fact that he was without college or even academical training, he entered upon this most important department of church work, to which he had been so unexpectedly called. His strong mental ability, his practical good sense, his fervent piety and his zeal for truth and reform were soon manifest in the church organ. He did much to mould the sentiments of the church, much to inspire it to action, and much to encourage and develop the literary taste and talent of the church. Soon the paper became the repository of the best thoughts of the rising ministers of the church, and of the laity. When it is remembered that the church was then composed mainly of recruits evangelized by missionary labor, the importance of this feature of patient and persevering editorial toil will be the more appreciated.

Mr. Edwards' views on slavery, secrecy, intemperance, and other current moral questions, were radical, and his pen throughout his life, was ever true to his strong convictions and high sense of duty. But his excellent judgment and rare discretion gave keenness and power to his utterances without giving needless offense; though he often did offend, and did not scruple to do so.

A superior, well-stored mind, given to penetrating, laborious thought, and conversant with genuine literature, could hardly fail to produce some literary gems. But editorial writing was not a favorite exercise with Mr. Edwards, though he delighted to preach. He once told the writer that he thought it would have killed him if he had served another editorial term. So when re-elected in 1849, he promptly declined continuance in that position, and another was elected in his stead. Much to his surprise, he was at the same session of the General Conference elected bishop, to which office he was five times re-elected, and in which he continued till his death—a period of twenty-seven years. But in the year 1853, in addition to his duties as bishop, he was elected editor of the *Unity Magazine*, the original title of which was *The Unity with God and Magazine of Sacred Literature*, and editor of the *Children's Friend*. The first was a magazine devoted to holiness and to the reforms which true holiness would promote, prominent among which were anti-secrecy, anti-slavery and temperance. It did much good while under his editorial care. The *Children's Friend*, of which he was the first editor, supplied a great want in the church, and now has a very large circulation. In 1866 he was chosen as one of four contributing editors of the *Religious Telescope*, to which for three years he furnished valuable editorial articles. His editorial services were second in importance only to those of a bishop, to which his brilliancy as a preacher, his ability as a presiding officer, his wisdom and fidelity in administration and his holiness of life peculiarly fitted him.

Entering upon the office of bishop in 1849, and continuing in it the remaining twenty-seven years of his life, and possessing those gifts referred to in the foregoing, it is uot strange that Mr. Edwards' reputation mainly rests on his labors in this capacity. Brilliant men who do not build up great principles or mould the church, may leave behind them only a remembrance of their pleasant entertainments; but Bishop Edwards leaves his monument in the abiding fruit of his labors. His impress is on the principles and polity of the church, upon her institutions, upon the conferences, and upon the hearts of our ministers and people. Reverence and affection for his memory are increasing rather than otherwise, and this is plainly to be seen in the eagerness of our people to purchase his biography.

Bishop Edwards' labors were most abundant. Long journeys by private conveyance in the earlier times, and by railroad at a later period, brought him in contact with the whole church. On the Potomac, on the Pacific coast, on the plains of Kansas, in the mountains of Tennessee, beyond the Lakes of the North in the Queen's dominion, everywhere throughout the church, he dispensed his labors, and was revered and loved. His eloquent sermous, his wise counsels, his influence as a presiding officer, his wonderful memory of men and of fields of labor and his conscientious advice on stationing committees, his example of spirituality and unblamable deportment, his stern but spiritual rebukes, his kindliest sympathies, his forbearance toward the erring in their repentance, his disposition to raise the weak and to lift all to a higher plane, were qualities that endeared him to a multitude of ministers and people.

Of missions he had said when editor of the church organ: "We must write, and pray, and preach, and give, till the whole church becomes a missionary society." He advocated in after years the establishment of our now very successful mission in West Africa. His soul went out in the fullest enthusiasm toward our struggling mission conferences in Kansas, Missouri and elsewhere.

Ever uncompromising in his opposition to slavery, he offended many on that subject, but did perhaps as much or more than any other man to maintain our Discipline in its time-honored exclusion of slaveholders from our church, till at last all churches, and our national government, and the civilized world are with us.

Opposed to the secret lodge system by taste, conviction and moral sense as an editor and a bishop, his course was steady and consistent throughout his long official career. He attended the first National Christian Association convention opposed to secret societies at Pittsburgh, and was chosen as its president, and to this Association, and to the interests which it was established to promote, he was a constant friend to the close of his life; and probably no man in the church did as much as he to inspire continued opposition to the toleration of secrecy in the church, which from the first had forbidden it. It has been reported by some desirous of throwing his great influence against the law of the church on secrecy, that he had become more favorable to the toleration of the minor orders than when he made a short speech against such toleration at the General Conference of 1869. He wrote to the writer of this in 1876, but two or three months before his death, referring to the minor orders: "I have never been more in favor of excluding them from the church than now." Not a little did the subject of secrecy weigh on his mind through his thirty-one years of honored official life; nor did he forget it in his last sickness. His soul abhorred the lodge.

Bishop Edwards was a mau of like passions with other men, but with God dwelling in him by his grace, all these were mightily subduced and consecrated to Christ and to his cause. He had teeming but not exubcrant vitality. He had a difidence, growing out of a sensitiveness to his imperfections, which less men do not always feel, but he had a courage and honesty as rugged as his native hills. He had strong convictions and a high sense of duty. There was nothing in him more conspicuous than his strong faith in God, and the expression and fruits of a vital, experimental piety. His charity was not that of an indifferent soul, but of a large heart, and it was strong and abiding.

Drawing comparisons from the shire of Wales, in which he was born, we may say that his character was as grand as the mountains of his uative Denbighshire; and as a barrier against the entrance of popular evils into the church, he was like the dike of Offa; as a pillar to support the ecclesiastical edifice, he was like that of Eliseg; and as a wonder to friend and foe, we may compare him to Chirk Castle. His was true greatness.

Richmond, Ind.

MY POSITION.

A young man in Worcester was asked to put his ideas of secret societies in writing and this is what he wrote, signing his name at the close:

"If I am a Christian I am certainly an *odd fellow* in this world.

"If I am a Christian I am also a free mason—free from law and condemnation, a mason because I help to build up the kingdom of God, of which Jesus Christ is the *Corner Stone.*

"If I am a Christian I am a knight, for, putting on the whole armor of God, I have to fight and subdue my own wicked heart. * * *

"If I am a Christian I am a brother to all those who are in need, *making no distinction*, as even Christ has compassion on all who come to him needy and bowed down with sorrow.

"Why should I then enter a secret society for the simple reason of doing good to others if I can exercise this plain Christian duty in the church?

"Why should I rely upon these societies for help, if the Lord, from wheuce my help cometh, is by far mightier than all societies combined?"

The foregoing statements imply the argument that the lodges can furnish nothing equal to the church and are therefore unworthy the patronage of a Christian. This calls to mind a long conversation with a minister who was zealously defending the secret orders. In the midst of the conversation the following dialogue took place:

"Is there anything iu the secret lodges superior to the churches?"

"No."

"Is there anything equal?"

"No."

"Is it all inferior?"

"Yes."

"Is there any good thing in them which the churches do not supply?"

"No."

"Then why should a Christian man spend his time and money to defend a confessedly inferior class of institutions?"

There was no response.

RINGING TRUTHS FROM THE PEN OF A KING.

The King of Bavaria has written a book ou the "Mission of Sovereigns," in which some royal and ringing truths are told. We quote the following as a specimen of these:

"To-day, the sovereigns, more nominal than real, are but the guardians of an armed truce which does not permit the accomplishment of peace. A fatal circle encloses us, both sovereigns and peoples, and which we can only break through by a sincere and united agreement, to be brought about by a great intellectual and moral effort. Ever since the Treaty of Westphalia, in 1648, or rather since the Couventiou of Arras, in 1435, the general goveruuent of Europe has been in a state of siege, of the crushing uature of which we are conscious, but in vain. So long as this system lasts, no general conception of a government worthy of our time can be carried into accomplishment, nor is any generous action possible, ou the

basis of great social motives and Christian interests. Being surrounded by force, our only possible policy is to make use of force, under penalty of being overcome by it; and our only practicable activity is a competition of diplomatic militarism between dynasties and nations, the ephemeral triumphs of which are as costly, from every point of view, as actual defeats.

"Monarchs of the lines of Valois, Wasa, Bourbon, Hapsburg, Orange, Romanoff, Hohenzollern, or Bonaparte, we all find ourselves periodically editing similar histories, without much profit to ourselves or to Europe. We turn round in the same circle, in the same feudal enclosure, with the same sanguinary results of our ambitious rivalries and of our legalized conflicts, giving to the peoples the spectacle of a gladiatorial fight, which proves to them, by perpetual examples, that anarchy oppresses both us and themselves.

"But observers of nature will tell us that such is life, with its instinctive combats and passionate competitions. Nevertheless, the proper condition of mankind is not a state of nature, but one of social civilization. In every State, the passions and instincts of men have to be restained by civil law; and the State of the great social family of Christendom, cannot, without peril, continue to be less under the restraints of justice and equity, in their mutual relations, than the individual subjects of those States.

"Christians in our private lives, civilized in our domestic habits, must we eternally interchange, in our official relations, as sovereigns, the impulsive and ferocious acts of an anti-Christian and barbarous policy, consisting of diplomatic strategy and military violence, the immorality of which our national laws prosecute and punish, when practiced by our subjects amongst themselves. No intelligent or conscientious person can reply in the affirmative."

GOOD TEMPLAR INSTRUCTION IN FALSIFYING.

Some say there is no evil in the Good Templar lodge. If there is not it has changed materially since I belonged to it. Many a time have I led candidates to the pledge altar of a Good Templar lodge, and of one in particular I shall write in detail, simply to illustrate.

Our lodge room was located over a grocery store, where the groceryman kept beer in his cellar, and of course he was opposed to our order, and did all he could to hinder our cause, by trying to find out our secrets, which he succeeded in doing at last. But the subject of my narrative was a dissipated young man who deeply touched our sympathy, and we finally persuaded him to join our lodge and take the pledge. Being marshal at the time, I led him to the altar, where the following ensued: Here he placed his left hand upon the open Bible and his right hand over his heart. When the Worthy Chief commenced, first asking, "Are the fees all paid?" the secretary responding, "All paid." Then to the candidate he administered the following

OBLIGATION:

"Do you solemnly promise, in the presence of Almighty God and these witnesses, that you will abstain from all intoxicating liquors as a beverage, wine and cider not excepted, and that you will not divulge, nor suffer to be divulged, any of the secrets of this order which shall be made known to you to any one not entitled to know the same, so help you God?"

To this the candidate responded, "I will."

Now can we see any evil in this? You heard the candidate swear that he would not tell the secrets, when the truth was, he had no secrets to tell. You see, also, he has to swear to do something, and does not know what he has to do. No secret in the Good Templar lodge is ever told to a member before taking the oath, as I suppose is the case in all other secret societies. (See Lev. 5: 4.) "If a soul swear, pronouncing with his lips to do evil or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then *shall he be guilty.*"

Then still a greater sin, when a candidate takes this oath he either swears to a falsehood or swears he will tell a falsehood if necessary, inasmuch as he says he will not divulge or suffer to be divulged. But our young man *did divulge*, and when the members (and I am sorry to say some church members) were asked, "Did W. expose you?" of course all said "No!" and could not do otherwise according to the obligation, else they would have suffered it exposed. But some say, "Why did not your members shut their heads and let it pass?" Why, my friends, that would have been suffering it to be divulged. You know that *silence gives consent.* Paul did not stone Stephen, but he held the garments of those that did, and he had to repent of his wickedness; and so I believe every violation of God's known laws must be repented of. The same code that governs one part of our conduct, governs all. The same divine Being that said "Thou shalt not steal," said also "Swear not at all."—*Jas. H. Sly, in the Richmond Star.*

FREEMASONRY IN VERMONT.

AN ADDRESS DELIVERED BEFORE THE ANTI-MASONIC CONVENTION AT MONTPELIER, VERMONT, ON THE 6TH OF JUNE, 1883. BY GEN'L. J. W. PHELPS.

Christian sentiment was the leading active principle at work in the settlement of New England. It was under the direct agency and influence of the Congregational church that all the institutions, the modes of thought, and the manner of life of the New England people were fashioned. It was not till 1733, a hundred and thirteen years after the landing of the Pilgrims, that the strange religion of Freemasonry began to take root among the people.

It was in that year that the Masonic institution, a rival of the Christian church for the respect of men, and the treacherous enemy of the Christian faith, was introduced into Boston, Massachusetts. It was a curious institution, consisting of about equal parts of the obscene jests of Joe Miller, and the grave, serious precepts of the Bible, blended into an infidel system of rites and ceremonies which had emanated from among the drunken aristocratic clubs of London in 1717. True to its character for slyness, secrecy, privilege, and exclusiveness, it was clandestinely introduced into Christian New England through the agency of a British nobleman. It grew in this garden of the Lord like an ill weed. Commending itself to a religious people by an exterior of solemnity, it flourished like the tares which the adversary sowed among wheat.

As the institution is a conspiracy against all Christian government, and as revolutions in State seem to have need of conspiracies, it might have been regarded by our fathers as of some use in aiding the revolution of 1776 against the British government. Some of the officers of the American army, Washington among them, and doubtless some of the men belonged to the lodge; but the inauguration and sustaining of the Revolution, and the founding of the American Union was wholly due to the Christian sentiment of the people, and in no way to the aid given by the lodge. The part played in the Revolution by Freemasonry was of but little consequence: it was like that which the valorous Knight Sir John Falstaff played in the fight against Hotspur at Shrewsbury.

In fact, Freemasonry did not become a thoroughly organized system in the United States and enter upon a career of political power and corruption until the lapse of an entire generation after the Revolution. The present Royal Arch Constitution of the lodge, so called, dates only from the first years of the present century. This utterly un-American Constitution, wonderful to relate, was got up in New England, among Puritans, and aided by Pennsylvania Quakers, to whose religious sentiments it is entirely opposed. It is a perpetual embodiment of the infidel sentiments of the philosophers and Jacobins of the French Revolution; and it has been used with the constant, fixed purpose of not only destroying the last traces of Federalism, but for the enthronisation of Jacobinism, a species of democracy which is as foreign to American soil as the use of dynamite is to Christian charity.

The opening of the forests of Vermont by settlers may be said to have taken place between the year 1763 and the early years of this century. To the colonists who came to this then strange land from Massachusetts and other New England States, the Masonic lodge doubtless commended itself as a special means of protection and support: for this is its plea for existence. And probably not a few of the first settlers became members of it for this purpose; never reflecting that this lodge, unlike the Christian religion, while giving its aid to some, may operate to the injury and destruction of others who do not belong to it. But still, a pure, uncorrupted religious sentiment, as fashioned by Jonathan Edwards, remained largely in the ascendant, I think, among the early inhabitants of Vermont. One of the early lodges established in the State was called Aurora Lodge No. 9, which dates from 1796. This lodge seemed to fix its snakey eyes upon the capital of the State, around which it coiled its many deviously winding folds as did the serpents around the limbs of the faithful Laocoon and his sons. But as yet few had ever suspected the true character of the institution that was secretly at work in their midst. It was known chiefly by its pretensions to piety, to charity, to love for widows and orphans, etc. Its bombastic and farcical displays, though utterly derogatory to the dignity of human nature, were supposed to be amiable pleasantries, as if it were permissible for piety or religion to put on buffoonery and make itself absurd and ridiculous! It was in this cunning way that the lodge sought to to disarm suspicion while aiming at power.

But farces that forget too much the dignity of man are apt to end in bloody tragedies. At length, in the year 1826 the true character of the lodge became known by the murder of William Morgan, who had disclosed its secrets and thus incurred the Masonic penalty of death. The astounding fact was then made known to the people that there was a secret government among them, of a foreign origin, pretending to be a religion better than Christianity, which granted charters, administered oaths, levied assessments, gave secret passports, maintained a priesthood and an armed organization of high titled officers unknown to the laws of the State, bestowed titles of nobility, filled the offices of the country both secular and divine with its secret agents, and had death-penalties of its own, all of which were at complete variance with the beneficent provisions of the Constitution of the United States.

It is to the immortal credit of Vermont that her people—many members of the lodge included—were among the foremost to resent this outrage upon the rights and immunities secured to American citizens by the Constitution of our Republican government. They arose in opposition to this foreign government, this barbarous relic of Old World domination; formed a political organization against it, and, by the year 1835 had forced the Masonic lodges of the State to surrender their so-called charters and to disband. The Aurora lodge No. 9, to which we have alluded, was then by its own act and in its own emphasized language *"closed forever."*

Of course this dissolution of the lodges was not accomplished without a great struggle, religious, social, and political. Power does not readily let go its hold. We may be permitted a brief record of the prominent features of the struggle as represented by the votes of the period. The organization of the Anti-masonic party of the State took place in 1829, many leading Masons renouncing their lodge obligations and taking an active part in it. In 1830 there were three candidates for Governor. Crafts, the Masonic candidate, received 13,486 votes; Palmer, the Anti-masonic candidate, received 10,925 votes; and Meach, Jackson or Jacobinical Democrat, received 6,285 votes. This carried the election into the Legislature, and the Masonic candidate was elected.

In 1831 the choice again devolved upon the Legislature, and Palmer the Anti-masonic candidate was elected by one vote.

In 1832 there was again no successful election by the people; and Palmer the Anti-masonic candidate, was again elected by the Legislature on the forty-third ballotting.

In 1833 Palmer was elected Governor by the popular vote. In 1834 he failed of election by the people, but was re-elected by the Legislature.

In 1835 both the people and the Legislature failed of a choice; and Silas H. Jennison, who received a large Anti-masonic majority of the popular vote for Lieutenant Governor, acted as Governor.

Mr. Jennison was thereafter elected to the governorship over his Democratic competitor, by successive popular elections, until 1841, when he declined a further nomination. The Anti-slavery party was then formed, which carried the election of Governor into the Legislature, where the combined strength of the Anti-masonic and Anti-slavery parties elected Mr. Charles Paine, the Whig candidate, by a majority of forty-two votes.

In the mean time, in the Presidential election of 1832, the seven electoral votes of Vermont were cast for the Anti-masonic candidate, William Wirt, a former Mason; and the Legislature of the State placed upon its statute-book a law against the administering secret, extra-judicial oaths, as an offence against public justice, which still remains unrepealed, and which was deemed sufficient in the minds of the honest, law-abiding men of that day to prevent forever a return of the lodge to the State: as in fact it ought to do; but in the place of this law, Freemasonry subsequently revived and has become into as full possession of political power as the Jesuits ever did in Spain. In the year 1851, Aurora lodge, No. 9, was, in its own phraseology, again "chartered" into existence. The dead Hiram of the craft was resurrected to life by the master's grip; and the doors that had been "closed forever," were once more opened for seducing American youths from loyal devotion to the constitution of their country to serve the constitution of a foreign power. The action of this lodge was followed by similar action on the part of other lodges, everywhere, and the capitol of the State is now surrounded and enthralled by the following self-corporated bodies, viz: *First*, Aurora lodge No. 9; *Second*, King Solomon's Royal Arch Chapter, No. 7; *Third*, Montpelier Council No. 4, Royal and Select Masters; *Fourth*, Mount Zion Commandery Knights Templar No. 9; *Fifth*, Gamaliel Lodge of Perfection, Ancient Accepted Scottish Rite; *Sixth*, Mount Calvary Council of Princes of Jerusalem, Ancient Accepted Scottish Rite; *Seventh*, St. Helena Conclave; *Eighth*, Knights of Honor; *Ninth*, Vermont Lodge of Odd-fellows No. 2; *Tenth*, Brook's Post, No. 13, Grand Army of the Republic. Besides these lodges of the capitol, every considerable village of the State has one or more lodges, all of which constitute a machine, a combination of perpetual secret caucuses by which politicians get and hold office irrespective of the merits of individuals or of the interests and honor of the State.

In a moral point of view the State has thus taken to itself many unclean spirits worse than the original foul spirit that was expelled from its bosom; and in a political point of view it lies like a subjugated people, compelled to receive the laws and institutions of a returned conqueror. Let us conceive for one moment of an honest unsuspecting farmer being elected to the Legislature and falling into such a net-work of secret societies as now surrounds the Capitol. What a labyrinthine maze for conveying bribes, hints, intimidation, allurements from speculative rings in Boston, New York, Washington, or even in London and other Masonic centers of power! Besides this, the initiation fees of ten thousand Vermont lodgemen would amount to a quarter of a million of dollars, a sum sufficient to control the press of a larger State than Vermont.

In order to trace the fatal effects of Freemasonry, or rather of relapsed Freemasonry, upon the once distinguished character of Vermont, we must be permitted a cursory view of the political history of the State previous to the lodge coming into possession of its government. The political history of Vermont is somewhat different from that of other States of the Union. Before and during the revolutionary war, the territory of the State was disputed by the two English colonies New Hampshire and New York, the former claiming to the Hudson river, and the latter to the Connecticut. The inhabitants of the disputed territory, finding it necessary to the security of their land-titles to have the dispute settled, and prompted by the example of the United Colonies in declaring their independence of Great Britain, asserted their own independence against both New York and New Hampshire and set up a government for themselves, their only political connection with the other colonies being that of a common cause against Great Britain.

The very first political act that the new State did was to abolish slavery. She made this act a part of her constitution, which was adopted in 1777, one year after the declaration of independence by the American colonies. Jealous of liberty, and fearing that the constitutional provision against slavery might be evaded, the State again, in 1786, passed a most stringent law against any traffic in slaves, in any way, within the State or by carrying them out of the State. Some five years after this act and fourteen years after her abolition of slavery Vermont subscribed to the Constitution of the United States. She could not possibly conceive, therefore, that by subscribing to that instrument on her admission into the Union in 1791, she was binding her citizens and subordinating her laws and customs to the interests of slavery. When therefore, the war of the rebellion broke out she was not permitted to see even though her Masonic leaders could do so, any slavery in the Constitution of the United States, or to hesitate one moment in what light to regard the negro population of the country. She herself could regard them only as they were regarded by her own laws, as *men*, and as *subjects* of a free government of which her own political institutions were a part. Her course had been in perfect accord with the spirit of her free constitution. Properly suspicious of every attempt to interfere with the liberty of her citizens, she had risen against the intimidating, despotic tendencies of the lodge power, and utterly abolished it, turning the keys of the law against it, as her honest statesmen supposed, forever. For a period of ten years, from 1831 to 1841, the Anti-masonic party held the administration of the State government, and at the end of that time turned it over, as we have said, to the Whig and Anti-slavery men. And one of the latter acts of the legislature previous to the rebellion was the passage of a personal liberty bill, opposed to the national fugitive slave law, by which act the State boldly and decidedly invoked war against the slave-power, that held possession of the national government.

With such a political history as this, the first shot of a rebel gun against the United States should have found Vermont ready to demand that negroes should be regarded not only as *men* but as *militiamen*. She ought to have insisted that negro regiments should be raised and mustered into the service at once, If this had been done by the government, every regiment thus raised would not only have added a thousand men with willing hearts and without bounties, to the government forces, but it would have deprived the rebellion of some of its most effective material support; and the moral effect of the measure would have been beyond computation. It would have led to a speedier, more merciful, and less expensive termination of the war, and would have left the country with a debt of relatively small proportions.

But Vermont, instead of insisting upon this measure at the beginning of the war, found herself before the war's close paying out enormous sums of money for bounties to white recruits, not a few of whom were the merest mercenaries. One would suppose that the State was madly resolved that the war should not be ended by patriotism but by money, and that the shackles which were falling from the limbs of slaves, should become rivetted upon her own farmers. We have heard the amount paid by the State for bounties when negroes might have been had for nothing, estimated at ten millions of dollars; a sum which a State so small and infertile must feel in the way of burdensome taxes and diminished population for many years to come, to say nothing of the demoralization from bounty jumping, fraudulent pensions, and other corruptions that necessarily accompanied a course so weak and unreasonable. The political attitude of the State, as represented by her politicians. was not in the least accord with her present history and character. It was as if the State felt that she must buy, steal, or trick slaves from rightful owners, instead of demanding the liberation of four millions of human beings held in bondage in opposition to her own religion and laws.

Why did Vermont pursue a course so much out of accord with her previous history and character, which were those of the model republic of the world? We think that the explanation of the mystery lies here, viz., that from 1841, when the Anti-masonic party merged into the anti-slavery party, until 1861 when the rebellion broke out, the Masonic lodge had been quietly and unsuspectedly stealing back into power in the State, and her political counsels fell under the demoralizing influence of Masonic management. While by her laws and religion the negroes were regarded as *men* and voters, yet the Masonic lodge never allowed its own members to meet with them "on the level," or part with them "on the square." Negroes were excluded from the lodge in Vermont as well as in South Carolina, as not worthy even of the benefits of Masonic charity; and hence in the Masonic conduct of the political affairs of the State, the negro came to be counted on as hardly a human being. The idea of his becoming a *soldier* could hardly be conceived by the tricksters of the lodge; and thus the delegation from Vermont in Congress during the war, stood there as representatives of the lodge rather than of the noble republican character of the State.

Though the law against Masonry ought to be regarded as possessed of almost constitutional force, yet the political leaders of the State, as partisans of the lodge, still continue in the direct and perpetual violation of that law; and so domineering and overbearing has the lodge become, and so completely has it impressed its own tricky and belittling character upon the politics of the State, that the man who ventures to oppose its usurped power, is virtually ostracised, not only in politics but in his business and social relations. Hardly is the Chinaman in California treated with more indignity than would be a prominent Anti-mason in Vermont. In a State once noted for the freedom and independence of its citizens, men may now be seen to blush, to become greatly alarmed, or grow pale and tremble at the very idea of rebelling against the power of the lodge, an institution which they have been taught to regard as so pious, so ancient and honorable, and so devoted to poor widows and orphans!

Not one single advantage has ever been derived to the State from its submission to the aggressions of the lodge, nor ever can be. But quite on the contrary, the longer she honors her Masonic politicians, the lower she must sink on the scale of those qualities which are essential to republican government. Though the Masonic lodge is as powerful as a standing army in its organization, and equally inimical to personal liberty, yet there is nothing in its character to commend the respect of either the truly enlightened republican citizen or the Christian man. The political attitude of Vermont, as brought about by the Masonic lodge, in the great slave-issue before the country since 1861, has been totally unworthy of her early history and character.

Previous to the war of rebellion the American Republic had a great store of virtues laid up to meet that emergency. It was comparatively free of debt; had but a small pension list; paid low salaries; was economical of the public treasures; and above all, it had won the hearts of millions of poor men, black and white, who stood ready at a call to come forward for its defence. All this store of virtues was squandered for the benefit of lodgemen, high-tariff men, and contractors. Vermont was at that time often given the presiding chair of the Senate; but that chair was filled from another State when there was a chance of a Vermont Senator succeeding to the Presidency. In the House the chairmanship of the Committee of Ways and Means was given to Vermont—to the supposed republican, sober, industrious Vermont, the model republican State; but while that chairmanship was granting the most unlimited and most extravagrnt appropriations for carrying on the war, never were those appropriations conditioned, as we are aware of, upon a more energetic and decided prosecution of the war. It played right into the hands of lodgemen, of manufacturers and contractors. It virtually rejected the hearty good-will service of the poor blacks, and lavished money upon white mercenaries. It favored manufactories and crushed down the farmers of Vermont into helpless bondage to high taxes and high wages by excessive expenditures. Vermont political leaders remained silent, and took upon their sober, economical industrious State all the responsibility of a course of policy the most weak, and a waste of treasure the most extravagant. And all this time the lodge of the State was slyly and industriously spreading among the farmers and former Anti-masons the belief that the Vermont delegation in Congress were doing the State great honor! This delegation suffered itself to be made the mere cat's paw of lodgemen, in entire disregard of the real character and interests of the State, and yet was receiving the applause of the very farmers whose interests it was helping to crush!

In consequence of this Jesuitical deception the State is now under the complete control of the lodge; as much so as the late slaves of the South are under the Ku-Klux lodge. The lodge nominates the officers; and whatever power has the selection of the officers of the State will hold the control of the State. The farmers, as a class, rarely attend nominating caucuses; and hence the lodge finds it easy to nominate whom it pleases, and manage State politics in its own interests. The State, while making a generous, unsuspecting effort to throw off the slave-power, has fallen under the control of the Masonic lodge, which is more demoralizing than was that of the slave-power itself. The mercenary spirit which it inspires and fosters leads to pension-getting, which it would gratify even at the expense of sharing "on the level" with rebel soldiers, and repealing all laws which oppose remuneration for slaves.

Although the war was procrastinated by the interference of the lodge for the purposes of stimulating manufactures with a great debt and a high tariff, yet, after the war was over, and this ruinous policy ought to have been brought to an end, the Legislature of Vermont in the violation of the law of equal taxation went still farther in the direction of this ruinous policy, and exempted certain manufacturers from taxation for five years. This agricultural State of Vermont burdened its farmers with taxes in order to put millions into the pockets of manufacturers. Of course it cannot be wondered at that the agricultural interests of the State have run down, that her population has not materially increased, and that her men of character, talent, and enterprise are to be looked for in any other State than her own.

This foreign power has got, or is getting possession of every other State capital in the Union; and the men whom it has sent to Congress have crowned their treasonable work by chartering a Masonic association at the seat of our National government. Our political interests are under the control of a foreign power that is fatal to both our religion and our form of government. This power has been resorted to as a remedy during the slavery disease, its continuation is like the use of opium or alcohol, it is now destroying the health of the body politic which it was introduced to cure. Its effects are almost worse, if not quite, than the disease itself. It is utterly corrupting our morals and destroying that independent manliness of of character by which republican government can alone be preserved.

Since the re-introduction of Masony into Vermont, the State has lost her independence and become a mere political province of Masonic Massachusetts, subject to Massachusetts policy and interests. Once the foremost Republican community of all the world, she has not been called on during the whole reign of the Republican party to furnish a member of the executive council of the nation, and she has played but an ordinary part everywhere else. Like Switzerland, she produces soldiers but no generals. In no respect has her representation risen above the scale of mere numerical and material interests; and on that scale the whole State hardly ranks above some second class city. Nowhere in history is there an instance of more rapid deterioration than there has been in Vermont under the reign of the Masonic lodge.

Fellow citizens of Vermont! My first practical experience of the detestable character of the Masonic lodge was as an officer of the government upon the Rio Grande, Texas, thirty years ago, when it was aiding the slave-power leaders in getting up and orgauizing the Rebellion. The institution has not changed its boasted fixedness of landmarks since then. There is no essential difference between Freemasonry and Nihilism, Fenianism, Ku-Kluxry, Mormonism, Molly Maguires, and other secret organizations which make use of dynamite, pistols, and poignards as political forces. The lodge is no better here in Vermont than it was upon the Rio Grande. Or if there is any difference, it behooves the Masonic lodge to explain what it is. Nothing could be more inimical to republican government and the Christian religion than the education which it is giving to the people. The claims to the consideration of a Christian people for its moral teachings are more absurd and presumptuous, if possible, than were those of the Holy Inquisition. It rules by terror and intimidation, as French Jacobinism did, threatening loss of good name, injury of business, exclusion from office, covert or open insult and even personal violence and death. It is filled with foreigners, beneath whose pompous, overbearing attitude the native citizen is made to feel like an alien. Its half-million of members sway the destinies of the country, as they were formerly swayed by half a million of slave-holders. It fills our offices with its minions, our pulpits with pagan ministers, and society with spies. Its head is in London, as the head of the Jesuits is in Rome; and it garrisons all our cities and principal villages with its organized, standing forces. It renders accountability in office to the people vain and impossible; and in the place of the religion of the cross, is substituting a mystic, debasing regard for the supposed moral virtues of the square and compass. Its members and partisans from Vermont, while in Congress, have consented to the procrastination of the war and have "ever concealed and never revealed" the secret springs of land-grabs, back-pay grabs, Credit Mobilier swindles, Star-route frauds, Indian war outrages, the chartering of Masonic Hall Associations, the fraudulent pensions, the river and harbor jobs, etc., etc., which have been going on therein. They have served the lodge better than the State. No partisan of the lodge is worthy of the confidence and support of a free people. Hereafter if one of them comes before you for your votes for any office, from the highest to the lowest, please remember that instead of you owing him an office, he owes you an apology; and not until that apology is sincerely given should we ever trust him with any vital interest of a Republican State. Secrecy is better fitted for protecting vice than for fostering virtue; and without virtue there is no salvation for republics. A nation that may be reasonably supposed to spend almost if not quite as much money for secret lodge-worship as for the open worship of the Christian religion, the two religions being totally antagonistic to each other, cannot possess that candor and sincerity of character which is essential to the maintainance of republican institutions.

The Anti-masonic party has become a necessity for the salvation of the Republic. With the revival of Freemasonry, Anti-masonry must again assume the ascendency. The interest of the Republic and of men of character and principle must no longer be at the mercy of two parties, one of which, the so-called Democratic party, is moved by the machinery of Ku-Kluxism, and the other, the Republican party, by the Blue Lodge with its army of plumed Knights and affiliated societies. Our Anti-masonic party must be sustained by men of principle who will sacrifice their votes, as the Christian should sacrifice his right hand, or his right eye, rather than commit treason against both the Republic and the Redeemer of mankind by voting for a Freemason or for any other man who aids with his membership the paganish practices and the exclusive privileges of secret associations. Men who will passively submit to the aggressions of Freemasonry are no longer freemen; they are fit only to be slaves.

A NEW FEATURE.

The friends of reform in Page county, Iowa, and Atchinson county, Mo., have undertaken a thorough canvas of their counties in opposition to lodgery. The plan is simply this: to place an active man in the field, armed with a goodly supply of Anti-masonic tracts and literature, to visit every house, work up and deliver lecture at the various school-houses, scatter tracts, etc., thus creating a discussion upon the subject of Masonry. The plan is to prove the efficacy of anti-secret literature, and of a thorough agitation among the people.

M. N. Butler of the *American Freeman* has been engaged to perform the work, and is now in the field doing most effective service. Hundreds of families have already been visited, tracts left for their benefit, a goodly number of lectures given in the school houses and churches, and the most encouraging results seem to be following. We hope the friends of Page county will rally to the furtherance of this scheme and see that the county is "sowed knee deep" with anti literature. We hope to maintain the work for at least six months. Now every one to the work.—*Iowa American.*

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,
JONATHAN BLANCHARD,
OF ILLINOIS.

For Vice President,
JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

THE AMERICAN PLATFORM.

BURRELL, Pa.

DEAR EDITOR:—No true patriot can observe the movements of the American Party, but with feelings of interest and delight. The spirit of aggression is admirable, showing itself in the rallying of conventions, advancing into hostile territory, establishing new periodicals, and especially in that brilliant charge which has carried the war into Africa, and given you a position in the city of Washington. Amidst the politics of our day, ridden by lodges, and rotten with infidelity, how refreshing to the eye, the platform of this new party, as it speaks the things of truth boldly, honestly, and confidently, bringing to the front of battle, the great moral issues of the day. The presentation of such profound principles of government ought to be enough to shake into pieces the political parties that control our land, and gather out of them every good element. But whilst the platform is eminently worthy, in my judgment, so far as it goes, it is radically defective in one respect—the name of Christ, the nation's Lord is not mentioned; his honor is couched and concealed in Unitarian language. Why this is so, I have been unable to conjecture. I cannot believe it is through fear; for no coward can embark in your ship; nor through policy, for your straight-forward manner proves that you care for nothing but the right. But it may be because this part of Christian politics has been deemed unworthy of a position in the platform. But an appeal to the Scriptures will discover this to be a matter of supremest importance. Rulers are commanded to kiss the Anointed Son. How kiss him but by an open declaration of loyalty? Isaiah saith, that the government shall be upon His shoulders. Why should not the party seeking power acknowledge the fact? David saith that the Lord Christ shall strike through kings in the day of his wrath. Why not declare for him in peace, and escape the day of wrath? John the Divine sees him wearing his robes of royalty, and sash of honor, upholding his authority by his bow and his sword. Why not announce to the people, on the front banner of the American procession, "Christ the King of kings and Lord of Lords"? But this may seem unnecessary as God is acknowledged, and the Bible, and the Sabbath and Christianity. Grand acknowledgments; declarations of statesmanship unparallelled in this century. Yet not one of them can emit their true light, till Jesus, the revealer of God, the effulgence of the Word, the Lord of the Sabbath, the glory of Christianity, be acknowledged.

Besides, "He that honoreth not the Son, honoreth not the Father which hath sent him." But even from the American platform of government, the best perhaps on the face of the whole earth, even from it, who could tell that there is a Son, anointed of the Father to rule the nations, and appointed to reign till all things be put under him; till all kings shall fall down before him, and all nations shall serve him. God has exalted the name of Jesus; his people rejoice in his exaltation; the Bible sets it forth in brightest light; but it is a mournful fact, that our government treats that name as if ashamed of it. It is not once mentioned in the Federal Constitution; it fails to appear in the political platforms; it is studiously omitted from official documents and State proclamations. In the midst of such treatment Christ cannot be apathetic. As our Government has cut loose from his throne, he is letting her drift, and the curse of official corruption is falling heavily upon her as a punishment. O that the American Party would champion the cause of this aggrieved King; would right the wrong he has endured for a century, and endeavor to bring our country into allegiance to the throne of heaven; would it not have more assurance of success, if it moved under a banner, declaring, that Christ is king of all the earth, and his authority should be acknowledged by all nations.

Why not insert such a clause in the platform?

J. C. M'FEETERS.

MR. BARLOW'S PROTEST.

From an editorial in the last *Cynosure*, it is evident that Pres't. Blanchard misunderstands the position of Bro. Conant, on the question which he has raised of late in the paper, with reference to a change of candidates on our American ticket. Mr. Conant feels that the statement of last week puts him in a false position before the readers of the *Cynosure*, which he desires to have corrected. He believes that Pres't. Blanchard, whom he has always delighted to honor, has unwittingly fallen into a mistake, which if uncorrected is calculated to do injustice to the cause, as well as to the principles of Mr. C. A few words, he trusts, will set the matter right.

In the latter part of April Pres't. Blanchard wrote to Mr. Conant from Washington, stating his purpose to resign his position on our ticket in favor of ex-Senator Pomeroy, of Kansas. Soon after he wrote again, suggesting that Mr. Conant also resign in favor of Hon. Fred. Douglass, of Washington.

To this Mr. Conant replied nearly as follows: "At the time the nominations were made, I felt that it was premature, although I was much pleased with the first name on the ticket; that it would give me much pleasure to withdraw my name for the substitution of another, *a true representative* of the principles enunciated in our American platform, provided I could honorably do so; but I feared I should not be justified in so doing, without first consulting a considerable number of the influential men, to whom my resignation might be a surprise and a disappointment; and that, too, without the assurance that one *known to be* sound in all the important principles of our platform would be substituted."

When the above sentiments are carefully scanned, it will be seen that Pres't. Blanchard is hardly justified in saying that Mr. Conant "was cordially acquiescent" in this plan of putting a man on our ticket who has never yet consented to such use of his name; and who is still a contented member of the Republican party.

Mr. Conant having from the first, reluctantly, and only from a sense of duty, consented to use his name on our ticket, is more than willing to withdraw it, when the party itself shall manifest a desire to have him do so; and shall with united voice put in his place a known, tried and true representative of our principles. He feels, therefore, that an injustice is done him—unintentional, of course—in representing him as "cordially acquiescent" in the plan as marked out.

In the above sentiments, the writer cordially assents and desires to be put on record as *not* in sympathy with the principle of courting men from other parties to fill the place or places of leaders on the tickets of our party.

J. L. BARLOW.

REMARKS.

The above is substantially correct, with this addition, that, after the letter referred to by Mr. Barlow, and before a word was said to the public about substituting Douglas for Conant, a journey was made to see Mr. Conant; and in conversation he was certainly understood to acquiesce "cordially" in the attempt to secure the colored vote; and said, "I will write to Mr. Douglass," which Mr. Conant will recollect. Mr. Barlow was not present. But no wrong has been intended, and we are all right as it is. Mr. Douglass refuses the nomination. And if the American party shall be unanimous for Gen. Pomeroy at its next convention, Kansas and Connecticut will give us a popular ticket. No one wishes to displace Mr. Conant, who is every way fitted to fill the second office in the gift of the people.

ED. CYNOSURE.

GREAT GUNS.

At a recent military reunion Rear-Admiral Rogers, in responding to the toast, "The Army and Navy," said: "So far as I know, we have not even one good gun of modern calibre ashore or afloat, in the Army or in the Navy. What is worse. I fear we have not trained artisans nor any forges to make guns. Our old cannon are as obsolete as are the flintlock muskets of 1812, and we haven't one efficient ship-of-war." It is no reproach to American artisans that we have no Krupp-cannon factories. The demand must be great to warrant the enormous expenditure that would be necessary to establish such a workshop; and it is not likely to be done for only one customer, and that one bound by all the principles and antecedents of our Government to keep out of entangling alliances, and consequently foreign wars, and live as much as lieth in us at peace with all men. We may be very sure that no nation will make war on us, as no nation could expect to conquer or hold an inch of our territory, and we may be equally sure that if American citizens are wronged in any way we will obtain, as we have always done, ample reparation for them by persistent negotiation. Besides all this, any extensive outlay on great guns now would probably soon be rendered comparatively useless by new methods of employing dynamite and electricity. We have long been convinced that the fleets of the future would be steel gun-boats, very light; very fast; each armed with one very heavy long-range gun. These, by their speed, could turn up wherever wanted, and present a very uncertain mark for the enemy, whilst the large, heavy-armored vessels, slow, unwieldy, and easily hit, would be at their mercy. But may the Lord defend us from all wars, domestic or foreign! A war causes not only a frightful expense and loss of life to both parties at the time, but it leaves a long train of most lamentable vices and animosities.—*N. Y. Witness.*

BETTER THAN BIG GUNS.

What is better than big guns? We answer common sense. It is really amazing in this age of civilization and scientific development that intelligent men give so much attention and genius to the means of attack and defense, the one just about keeping pace with the other, and so little attention to the means of preventing war altogether.

Longfellow wrote very truthfully many years ago:

"Were half the power that fills the earth with terror,
Were half the wealth bestowed on camps and courts
Given to redeem the human mind from error,
There were no need of arsenals and forts."

War is constantly growing in expensiveness in money, if not human life. According to the *Herald of Peace* England spent on her navy alone from 1857 to 1881, the enormous sum of £273,000,000, much of which is now in a shape to be almost entirely useless, in case of war with any maratime power. The invention of torpedocs and torpedo boats has rendered ships of war almost useless. In nearly all the wars of recent date these war ships, which cost millions of dollars, have played a very insignificant part.—*Christian Witness.*

The Chattanooga (Tenn.) *Commercial* says: "There is an astonishing number of men here in the South who vote the Democratic ticket with protest of heart and conscience. Particularly is this true of a large number of intelligent young men, who are not satisfied with the negative course of the party with which they act, who despise its lack of courage and want of principle." There is no mistaking the fact that a great revolulion is going on in the South, and the Democratic leaders are seriously alarmed.—*Inter Ocean.*

Allow that unfit men sometimes get nominated to office. The difficulty is not in the system by which nominations are made, but in the fact that so many intelligent and educated citizens are so much engaged in their own private affairs that they will not attend the caucus and choose such men to represent them as they desire. If men of intelligence, culture and character are so utterly indifferent to public interests that they give their proxies away to whoever will use them, leaving the ignorant and vicious to nominate whom they choose for offices of trust, on their heads rest the responsibility for official incapacity and rascality.—*Chronicle, Willimantic, Conn.*

IT IS A PLEASURE to recommend the two monthly papers that are being published under United Brethren control, the Richmond *Star* by Rev. Milton Wright at Richmond Ind., and the *United Brethren* in Christ in Chambersburg, Pa., Rev. W. O. Tobey, editor. These papers, though small are accomplishing a mighty work in that church for Christ against the insinuating and false worships of the lodge. May the blessing of heaven attend their efforts. Send for sample copies and extend the circulation of these papers.

—J. C. Schoenberger and his brother of this city have begun the publication of a little paper of a Christian reform character. Both have for several years been heartily laboring in reform work in this city, and their names are more or less familiar to readers of the *Cynosure*. We hail every sincere effort of this kind to sow the good seed of the kingdom. Though begun in weakness it may be raised to power.

CORRESPONDENCE.

A SPLIT BETWEEN THE COLLEGE AND THE LODGE.

In a Masonic work by Charles W. Moore, published in Boston, Massachusetts, in 1850, we find the following account of the lamb-skin apron:—

"It is an emblem of innocence, and the badge of a Mason—more ancient than the Golden Fleece, or Roman Eagle—more honorable than the Star and Garter, or any other Order that can be conferred upon the candidate at that or any future period, by King, Prince, Potentate, or any other person, except he be a Mason; and which it is hoped he will wear with equal pleasure to himself and honor to the Fraternity."

Now as the lodge which has conferred upon Gen. Butler the governorship of Massachusetts, had previously conferred upon him this wonderful sheep-skin apron so innocent and honorable, why should the General be covetous of this letter degree of L. L. D., from Howard, unless it is in order to subordinate that college to the grandeur of the lodge?

It ought to rejoice us Anti-masons to find that there is one institution in the country that cannot be bulldozed and intimidated by the Freemasons. The mere Christian church might probably be frightened by Gen'l Butler's Masonic grandeur; but Howard College has withstood the seowl of the fraternity, and dared to withhold its honors even from a Grand Sovereign Inspecter General of the thirty-third degree!

This talk of the people of Massachusetts having elected Gen'l Butler Governor is all sham; unless indeed the Masonic lodge is the people. The fact is, the lodge, by virtue of an ancient literary custom, expected to domineer over our most ancient college as it does over every thing else; but much to its surprise and chagrin, it has been disappointed. The lodge fraternity of corrupt politicians learn with amazement that there is a power of the old American stamp, which can withstand them, and set them at defiance.

All honor to old Howard!

To confer a College degree on top of such a lofty Masonic degree as that held by Gen'l Butler, would only be to bestow honor upon buffoonery aud pretension. The college would disgrace itself thereby without elevating the character, personal or political, of the present Governor of Massachusetts. No college should ever confer its houors upon any one, custom or no custom, unless he first proves that he is not, nor ever has been, a Freemason. A partnership between the college and the lodge in the bestowal of honors could serve only to bring all collegate degrees into contempt.

It used to be the custom, we believe, for the Governor of Massachusetts to deliver his inaugural address in Latin. This custom was first broken by Governor Briggs, a self-made man; but the glory of breaking the custom of bestowing college honors upon a Freemason belongs to Howard.

We have been informed by President Eliot that there was only one secret society in the college until within late years, when a great stimulus has been given to secret societies throughout the country. But now, we understand, it is the policy of the faculty to suppress them, and to impress upon the students habits of manly independenee and self-reliance. To a literary institution that refuses to bestow its honors upon Freemason Butler the country may look for statesmen as well as for disfavor to the ordinary run of modern politicians. The collegiate degrees which the General boasts of being already possessed of, can not be held up as conveying any great honor upon the institutions that gave them. It should be a source of great gratification to our Anti-masonic party to find that the oldest college of the country has been the first to throw discredit upon the shams and pretensions of this favorite hero of the Masonic lodge.

AMERICAN.

A GIFT AND THE GIVER.

EDITOR CYNOSURE: The writer was much pleased a few weeks ago to see in the *Cynosure* from Bro. Stoddard a suggestion designed to equalize the burden or honor of aiding to an early completion the Washington enterprise. The amount set down for Connecticut is one hundred dollars and we hope the brethren in "the Land of Steady Habits" will respond early by sending their contributions for this work either to Bro. George Smith, Secretary of the Connecticut Christian Association, or to the writer, both at Willimantic.

If all the friends of the enterprise in Connecticut feel as Bro. George Eaton of Tollard expressed himself to the writer when meeting him yesterday, ("I have been wanting to see you and make my contribution to the Washington movement" handing me for that purpose twenty-five dollars) Bro. Stoddard will soon receive Connecticut's portion.

Bro. Eaton who has past his three score and ten years was always a staunch Abolitionist not only of negro slavery, but also of the rum traffic aud its ally—secretism. He has for several years been a financial help to the M. E. Church in his town, rendering them much assistance in erecting a new house of worship, as well as in their support of a pastor, provided he was not also a worshiper at the alter of Baal. This year the Conferenec having sent a son of Hiram as pastor, Bro. Eaton very wiscly concluded to withold his contribution from the church and give a part of it to the N. C. A. to be applied to the Washington pur chase. Now, dear brethren in Connecticut, will you not as soon as practical send your contributions as above and we assure you that they shall be promptly reported to the office of the *Cynosure*.

J. A. CONANT.

PREPARING FOR JUDGMENT.

SABETHA, Kans.

EDITOR CHRISTIAN CYNOSURE:—I wish to correct two statements contained in my last letter. 1. I stated that Dissette, Coleman and myself had lectured all over this part of Kanses, instead of saying in the school-houses all around Sabetha in both Nemaha and Brown counties. 2. I stated that the Masons helped us to elect our chairman from one of their men—but in which I was entirely mistaken. For I find that no Mason has occupied the chair on any such occasion.

I must confess that I am not as sanguine as I was six months ago that secret orders will be put down as easily as we had anticipated and that no power but the power of God's judgments will ever overthrow or batter down the strong bulwarks of such an empire of the devil.

We can only "judge the future by the past." Nearly fifty years ago, the old Abolishonists who still are living, remember when we began the agitation of the slavery question, the church was like Gideon's army. All over the North at the first they seemed ready to go forth with us to the battle, but like Gideon's men, the cowardly part of them turned back to the fleshpots of slavery and were our strongest opposers. They left us and went out from us, because they were not of us. They were on the side of their father, the devil, and his work they did do. Even worse than Gideon's men, they volunteered and went over to the enemy and fought like tigers against Abolitionism. Nevertheless, God had a few in reserve that could lap, that would not bow the knee to the Moloch of slavery, but stood firm. God seemed to say it is enough, "Will not my soul be avenged on such a nation as this?" He brought us to the sword, made nearly every house in this land a house of mourning and delivered the spoiled out of the hand of the spoiler. And now we may examine all history, sacred or profane, and we never see it recorded that ever the judgments of the Almighty fell on any nation or people until they had light enough to repent of their wickedness and put it away. We have but one instance of any nation or city ever repentiug of their wickedness and putting it away at the rebuke of God's truth by the prophets—only Nineveh; showing that it is barely possible for such to occur.

The same line of argument is taken up to-day in defence of secret orders that was forty or fifty years ago in favor of slavery. For instance, it was considered outrageous for one to say that a man who would sell his Saviour in the person of his follower could not be a Christian. So uow to say, the mau that denies Christ and perverts his Word in the lodge cannot be a Christian is considered a blasphemy. And, now, dear brethren, light is beginning to spring forth on the great subject of secret orders, and this nation will soon be enlightened up to the point of repentance or judgment; and which will it be? O God, thou knowest!

JOHN THOMPSON.

POINTS FROM LETTERS.

WHY DID THEY GO?

Why did the ministers of our village, Episcopal, Congregational, Methodists, etc., go up to the graveyard in the mouth of May with trumpets blown before them, and go through mummeries there that are not prescribed nor practiced by their respective churches? Did these men enter into such Romish rites at the request or direction of the churches by which they are employed, or did they go of their own motion? Or did they fear to stay away less they should incur the ill will of the lodge-Jesuits by whom these rites are got up?

OLD AMERICA.

IN UNION IS STRENGTH.

I feel like sayiug to your readers that I am very much pleased with Bro. J. P. Stoddard's article to the members of the National Christian Association in the *Cynosure* of June 7. God is greatly owning the work of the National Christian Association. Secrecy like a snake has crawled into the very heart of the Christian church and is poisoning the minds and hearts of God's people and enchanting them away from Christ. With Bro. Stoddard, I see the need of all reformatory workers being united, and the only union that will do any good is the union which is the result of being baptized into one body in Christ Jesus. My heart cries to God for the overthrow of the great and bewitching evil of secrecy, which is corrupting both church and State. May God help us to live and move in harmony with the "faith that was once delivered to the saints." All anti-secret and anti-rum people should stand by the American platform and let their light so shine that others seeing their good works may glorify our Heavenly Father *in voting as they pray.*

Your brother at Jesus feet.

S. B. SHAW.

GOD MUST BE OUR HELPER.

I, with others rejoice at the speed with which the chariot of the National Christian Association has traveled since its last annual business meeting, and still more do I rejoice in the evidence that the Spirit of the Almighty has been its guiding hand. For this let us thank God and take courage; but don't let us stop here; and withdraw in any measure our *leaning* on the Almighty for wisdom to direct; and help to perform in the great and responsible work before us. A sense of the greatness of the work is almost crushing, and we shall be crushed if the ever lasting arms are not under us to sustain us. What are our aims and motives in this work? Let us seek a candid, truthful answer to these questions through the aid of the Spirit's influence. And O, may the Spirit from heaven descend in purifying, mighty power upon all who shall assemble at the annual meeting June 21, and the glory of God be revealed to you as at no other time heretofore.

For *this* let constant prayer be offered, but in deep humility.

M. P. N.

BIBLE LESSONS.

LESSON I.—July 1, 1883.—Joshua, successor to Moses.—Joshua 1:1-9.

GOLDEN TEXT.—*Be strong in the Lord, and in the power of his might.*—Eph. 6:10.

JOSHUA AS TYPE OF CHRIST.—1. Their names are the same.

2. Their work was similar, to save the people.

3. Joshua was a conqueror in Canaan, as Christ was conqueror of the world.

4. Joshua succeeded Moses, as Christ with his Gospel succeeded the law.

5. Joshua led the people across the Jordan into the promised land.

6. Joshua led the people in the conquest of their enemies.

7. When the war was over, Joshua retired to his own possession in Mount Ephraim, and dwelt there. Jesus ascended on high, and there forever sat down on the right hand of God.—Condensed from *The Cambridge Bible for Schools.*

"Joshua, Moses' minister," *i. e.*, his official attendant (his aid-de-camp, his prime minister), who, from being constantly employed in important service, and early initiated into the principles of the government, would be well trained for undertaking the leadership of Israel.—*J. F.* and *B.* The LXX. translate it a *workman under Moses*, under his direction and command. Those are fittest to rule who have learned to obey. He that was to succeed Moses was intimately acquainted with him that he might *fully know his doctrine and manner of life*, his *purpose* and *long-suffering*, and might walk in the same spirit, having to carry on the same work.—*Henry.*

"Moses my servant is dead." Joshua was grieving for his master, and lost without the words of wisdom which he had been accustomed to obey implicitly. But God brings this very bereavement, which occasioned the perplexity of Joshua, as a reason for prompt and decisive activity. The fact could not be altered by grief; why then suffer it to unfit the mind for duty? On the other hand, the death of Moses had left the people dependent upon Joshua (Num. 27:18; Deut. 31:14, 23; 34:9), and there was imperative need that he should arouse himself to the difficult tasks which were before him.—*Johnson.*

"Go over this Jordan," which lay before them. This was a hard command, not only because of the enemies who occupied the other side, but because the Jordan itself, at this season of the year, was impassable by such a multitude. Usually at this point, says Cowles, the Jordan is 100 feet wide, and 8 or 10 feet deep. But at this season it overflowed its banks and was probably 1,200 feet wide and correspondingly deep. The only solution of the difficulty was in the power and aid of God.—*Vincent's Normal Guide.*

"Every place that the sole of your foot shall tread upon." A large extent of land was promised them, was ready aud waiting for them, but only so much as they conquered and used was really theirs. So it is with the great and glorious promises to the Christians, so free, so large, but only so much as he accepts by faith, so much as he uses in his life is really his.—*Peloubet.*

"Your coast." Borders, limits. In Genesis 15:18, the limits are said to extend from the Nile to the Euphrates. These two streams are here used as representative of the two great world-powers between which Israel should dwell. It is thus a prediction that the descendants of Abram should have an independent existence by the side of these two great empires, and that no nation should have any permanent sway between them and these two empires. So that their dominion may be said to reach from the Euphrates to the Nile. These two rivers are, moreover, constantly referred to in the latter Scriptures as the extreme boundaries of Israel.—*Gosman.* These boundaries included a larger territory than the Hebrews ever possessed, except for a short time during the reigns of David and Solomon. The breadth, from Lebanon on the north to the desert on the south, is 140 miles; the length, from the Mediterranean to the Euphrates, is about 400 miles; making an area 56,000 square miles, equal to the State of New York and Vermont. But Canaan proper, or Palestine, was only 140 miles by 40, an area smaller than the State of New Jersey. Jehovah devised liberal things for his people, but they failed through unbelief . . . . to come into immediate possession of the munificent gift.—*Rev. D. Steele, D. D.*

"Courageous, that thou mayest observe to do." It would often require great courage to do exactly what God commands, and yet only so could they prosper. God only sees the end from the beginning; God only knows what the results of a certain course will be; God only knows all the forces and influences bearing upon our life. So that he only can wisely direct our steps. We do not know enough to guide our own lives.—*Peboulet.*

"Turn not from it to the right hand or to the left, that thou mayest prosper." The strongest temptation to deviate from the commands of God is presented by pleas of expediency and policy. God would teach Joshua that these pleas are always foolish, and that not only duty, but also wisdom, is manifested in a strict obedieuce to the divine law.—*Johnson.*

"Thou shalt meditate therein day and night." He must study his Bible; let it be continually in his thoughts. No careless reading would do, but earnest, long-continued study. We must meditate on the Bible till we are imbued

with its spirit, permeated through and through with it; for then only can we see the glory and power of each portion of truth.—*Peboulet*

"For the Lord thy God is with thee." The courage and strength were to come from believing in the presence and power of God. It was sustained by meditation on the Word of God. *Take* hold of the promise, and KEEP that hold. Nothing so demoralizes the forces of the soul as fear. Nothing fosters fear like solitude. Only as we recognize the presence of the Lord, does fear give place to faith. Such simple, childlike faith in God has made more heroic souls upon this earth than the stoic could ever dream.—*Miss Sarah Smiley.*

BAND OF HOPE BIBLE LESSON.—No. 11.

PRACTICAL DUTIES FOR YOUNG CHRISTIANS.

1. Love to Christ lies at the foundation of all Christian duty. A stream cannot rise higher than its fountain, and if our love to others have only a human source it will be apt to flow feebly or fail entirely when the misfortunes or sins of others make large demands upon it.

2. The men and women who have made the greatest sacrifices and denied themselves all worldly comfort to bless others have been most filled with love to Christ.

3. If we love our neighbor we shall do him all the good we can. If we cannot go as missionaries, or labor among the poor and degraded we can save our pennies to help support those who can.

4. Little opportunities for doing good come to everybody—even children. There may be a boy or girl in your class at school who is slow to learn, who has a parent that drinks, or who is otherwise unfortunate. You can give them sympathy, help, encouragement. In these and other ways you can show that you love Christ and want to be like him.

5. We can hurt our neighbor by our influence and example as well as in more direct ways.

6. The strict observance of God's Day is not only a blessing to ourselves; it blesses others. Repeal our Sabbath laws, and intemperance and crime would come in like a flood; and working people would lose their greatest chance for mental and moral improvement. Thus we see how important it is that a Christian's example and influence should be in favor of strict Sabbath keeping.

7. It is very important that young Christians should learn to take a bold stand for the right even when it is unpopular.

8. Secret societies are popular at the present time. Many people who think them wrong are afraid to say so; but these societies are keeping men from Christ and robbing him of his glory, and if we love him we shall not be afraid to bear testimony against them.

9. If we love Christ we shall love our neighbor too well to be willing that places should be licensed where he can get drunk and then go home and abuse his wife and children. We shall not only want to save the drunkard; we shall want to have the laws against selling liquor made so stringent that people will be prevented from becoming drunkards.

10. It is so with tobacco. Every Christian should set his face against the vile, filthy, health-destroying weed. It is so with every other vice or evil.

11. We cannot know our duty nor have strength to perform it without prayer and the daily reading of the Bible. But if we love Christ we shall never think of these things as *duties*, any more than the taking of our necessary food or sleep.

12. A good rule for young Christians is to do the duty which lies nearest. This will make room for the next and so on. Our nearest duties are usually our home duties—to our parents, our brothers and sisters; our teachers and school friends. It is in this way that God fits us for larger and higher duties by and by.

PRACTICAL TRUTHS.

Every Christian is his brother's keeper.

Love to Christ will make us brave for the right.

Prayer and reading the Bible should be a privilege—not a duty.

A young Christian's first duty is the duty that lies nearest to him.

GOLDEN TEXT.—If ye love me keep my commandments. John 14:15.

CENTRAL TRUTH.—Loving Christ will make us love our neighbor.

QUESTIONS.

What is the subject of this lesson? Golden Text? Central truth?

1. What lies at the foundation of Christian duty? Golden Text. Why?

2. What can you say of the men and women who have done the most for others?

3. What will love to our neighbor prompt us to do? Mark 14:8, f. c.

4. Can anybody say they have no chance to do good? Mark 14:7. Mention something you can do, Gal. 6:2.

5. Mention other ways in which we can do good.

6. Give an example. If our Sunday laws were repealed what would be the effect? Then does not even a child who tries to keep God's Day holy do his part to prevent such evils?

7. What is very important that young Christians should learn? Dan. 3:16–18. Acts 4:13, 18, 19.

8. Why are many Christians who think secret societies wrong afraid to say so? What are these societies doing? Then if we truly love Christ shall we be afraid to oppose them?

9. If we love our neighbor how shall we feel in regard to the temperance question? What shall we want to do besides saving those already drunkards?

10. How shall we feel in regard to tobacco and other evils?

11. What must we do in order to get the strength and wisdom necessary to keep Christ's commandments? John 5:39. Jas. 1:5. Why ought we not to consider prayer and reading the Bible as *duties?*

12. What is a good rule for young Christians? What are usually our nearest duties? How does the faithful performance of these help us fulfill other and higher duties when we grow up? Luke 16:10.

13. What practical truths are contained in this lesson?

LESSON TALK.

We learned in the last lesson that we must trust Christ wholly for salvation—that we cannot save ourselves. Some people even as far back as St. Paul's day have had trouble with this doctrine. They think its general effect is to discourage and make us careless about committing sin. But let us look at this matter a moment for it is very important. Perhaps you remember reading how Dr. Livingston was attended in his last illness by two native servants; and when he died how they carried his dead body thousands of miles through the terrible African swamps and jungles that he might be buried in his native England. They did this because they loved him. Dr. Livingstone had ransomed them from a life of slavery, and they felt that nothing they could do for him was too much to show their gratitude. But supposing he had said, "I will give you your liberty but *you must work it out,*" would he have received such loving faithful service? No; under such conditions it would not have been a free gift. It would have been simply an affair of debt and credit with which love and gratitude had nothing in particular to do.

Now all false religions teach that our good works have a saving merit, so that we need not rely on Christ entirely for salvation, if we do at all. Freemasonry and Odd-fellowship tell men if they will only be good Masons and Odd-fellows they will be saved. This, at its best interpretation means that a good moral life is all that is needed for salvation. Thus they reject Christ and with him the only way by which we can develope our noblest spiritual faculties. There is nothing enobling to the soul, nothing fitted to call out our highest and purest affections in a mere *bargain.* It must be love and gratitude which can do this. Thus we see that God's plan of free salvation through Christ is in harmony with philosophy, with reason and with nature.

LESSON HYMN.

"By cool Siloan's shady rill,
How fair the lily grows!"

ANARCHISTS IN EUROPE.—Europe, at the present moment, presents external aspects of profound peace. There does not seem to be so much as a ripple of serious discord between nation and nation. Even the restless races of Southeastern Europe—the Turk, the Greek, the Bosnian, the Montenegrin—appear to have wearied for the while their constant quarrels, and to have settled down into something like quiet. But if we look at the internal condition of the European States, we find nearly every one of them disturbed by dangerous commotions and unrest. Everywhere the spirit of anarchy and conspiracy seems to be at work. In Irelaud assasination, secret plotting, and dark outrage are going on. In England, dynamite blows up public buildings, and the great officers of State, in their persons and their homes, are protected by detectives and guards. Anarchists are causing serious disturbance in France, where insurrection takes the form of violent assaults upon capital and property. An outbreak of the same type of fanatics has taken place in Andalusia in Southern Spain, which threatens the lives of landlords and defies the power of government. Even little Belgium, free and prosperous, is not exempt from the pestilence of anarchist conspiracy; while at Trieste, and in other parts of Austria, similar disturbances have aroused the terror af the people. If we look north and east, we find in the great Empire of Germany an organization of Socialists, so formidable as to render the government itself insecure, and to constantly threaten the lives of the sovereign and his chief counsellors. In Russia so widespread and threatening is the conspiracy of the Nihilists that the Czar has more than once postponed the ceremony of his coronation at Moscow, for fear that he may be killed by the conspirators if he thus ventures to expose himself; while the other crowned heads of Europe prudently refuse to attend the coronation and will send their envoys to represent them. These bands of anarchists in every locality seem bent on a work of pure destruction.—*N. Y. Witness.*

—Rev. Herrick Johnson, D. D., of this city, in a sermon before the Presbyterian General Assembly, at Saratoga, on last Thursday, devoted a large portion of his discourse to the dangers which threaten the church. Speaking of the threatened ministerial famine he referred to the statistics of the Presbyterian church for the last decade, ending 1882. He said that the number of churches so far exceeded the number of ministers that it would require the placing of nearly every Home and Foreign Missionary, together with the pastors now supplying the churches, to give each church of forty members a pastor, and then there would be left 2,000 churches uncared for. Or if every editor, college president or professor, together with every retired minister and ministers without charge should be placed in charge of a church, there would still be left 601 churches without shepherds. During the decade mentioned there was a gain of over 175 members for each addition to the ministry. Nor does there seem to be any hope for a better supply of ministerial force, as the candidates for the ministry show a decrease of 141, while the increase in church membership is given as 123,96[illegible]

OUR CONTRIBUTORS.

The *Cynosure* is happy to announce herewith a grand list of contributors and correspondents for 1883. To read their letters, study their arguments, compare their experiences, and drink with them at the fountain of truth, even Jesus Christ, will be the noble privilege of the readers of the *Cynosure.* The following is only a partial list. Arrangements are being made for the enlargement of the circle until it shall include every section of our country:

John G. Fee.
Rev. A. M. Milligan, D. D.
Pres. S. B. Allen, Westfield College.
Pres. C. B. Kephart, Avalon College.
Rev. Warren Taylor, Presbyterian, Ohio.
Prof. L. N. Stratton, President Wheaton Theological Seminary.
Prof. W. O. Tobey, editor *United Brethren in Christ.*
Prof. J. R. W. Sloane, D. D., of Reformed Presbyterian Theological Seminary.
Rev. Wm Johnston, United Presbyterian church, Iowa.
Revs. H. H. Hinman and P. S. Feemster, N. C. A. agents in the South.
Rev. J. C. K. Milligan, editor of *Our Banner.*
Thos. E. Kennedy, San Jose, California.
Mrs. M. E. Cook, Chicago.
Rev. X. A. Welton, Episcopal.
Mrs. E. D. Bailey, Worcester.
John Tanner, Jr., Kingston, Tenn.
Alexander Thomson.
John D. Nutting, Oberlin Theological Seminary.
Rev. Woodruff Post, Methodist Episcopal, New York.
Rev Henry T. Cheever, Worcester.
Rev. David McFall, Chambers Street R. P. church, Boston.
Rev. A. J. Chittenden, Congregational, Ill.
Rev. B. F. Worrell, do., Olathe, Kans.
Prof O. F. Lumry, Wheaton College.
Rev. M A. Gault, Ref. Pres., Iowa.
Rev. Isaac Bancroft, Monroe, Wis.
Mrs. J. F. Hardie, of Minnesota.
Mrs. S. C. Kennedy, of California.
Rev. C. D. Trumbull, Ref. Pres., Iowa.
Elder J. L. Barlow, Baptist, Conn.
Elder A. L. Post, do., Pennsylvania.
Rev. C. C. Foote.
Gen. J. W. Phelps, American candidate in 1880.
Rev. P. B. Chamberlain, Congregational, Washington Territory.
Elder Nathan Callender, Pennsylvania.
George W. Clark, the "Liberty Singer.'
E. E. Flagg, Massachusetts.
Rev. W. W. Ames, Wisconsin.
Prof. S. C. Kimball, editor *Christian Witness.*
Edmond Ronayne.
C. A. S. Temple, Reading, Mass.
Thos. Hodge, Esq., Chicago.
Rev. Geo. R. Milton.

FROM FOREIGN LANDS.

Rev. John Boyes, Louth, England.
Rev. Wm. Hazenberg, Cape Town, South Africa.
Rev. A. D. Zaraphonithes, Smyrna,, Turkey.
Rev G. H. Filian, of Armenia
Henry M. Bissell, missionary in Guadalajara, Mexico.

ANTI-SECRECY TRACTS

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The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 21, 1883.

MORMONISM.

The *Cynosure* has said relatively little on Mormonism. The reason is that we have not yet gotten to it. Nothing but the principles of the American platform, honestly adopted by a majority, aud faithfully applied and carried out, will oust that last of the "latter day" evils. Dr. Stevenson (Covenanter) of the *Christian Statesman*, said, "We accept the American platform, every article of it."

"Then why," was asked, "don't you vote for it, as you did for the Prohibition Amendment in Iowa?"

"Because," said he, "we can't vote for officers who must swear to support a godless Constitution, though we can and will vote to put a godly amendment into that Constitution."

"Upon that hint I spake"

and J. C. K. Milligan of New York city was addressed:

"Brother, shape a side issue, and vote with us. Go to the polls and vote for the American platform, as an Amendment; and we will in 1884 vote for, and, God willing, elect men who will amend the Constitution and several things beside, Mormonism among the rest."

Mormonism, and every other thing which destroys Christ's institution of marriage, is in practice simple, wholesale, child-murder. Nobody who can put two ideas together, and draw an inference from them, will doubt that for a moment. Mormonism is a religious brothel, and every such place is a slaughter-house of infants.

Now God commanded to put to death by stoning by the people (which was God's lynch-law) the religious murderers of children, whether natives or immigrants like the Mormons. (See Lev. 20: 2). And, in the 4th verse it is added, "*And if the people of the land*" (or the Congressional Commission) "do any ways hide their eyes from the man, when he giveth of his seed to Molech; and kill him not; then will I set my face against that man, and will cut him off."

Now Mormon religion is a religion of Molech. Infants, in a household presided over by a multiplicity of mothers, have to run the gauntlet for life, when poverty pinches, or when lust or envy demands their death. The poor things stand as slim a chance as if born Chinese female infants or in a Turkish seraglio. Why should that religion spare troublesome infants which *Cannon*izes lust; where polygamy is a revelation; and Danite avengers are accounted ministers of God!

Now Mormons give infants to Molech. Congress sends its commissioners there, and all the Gentile letters which are worth heeding say that those commissioners "any ways hide their eyes" from Mormon abominations; because the Constitution guarantees the "free exercise" of "religion;" and religion at Salt Lake means polygamy and assassination of the enemies of "the church."

Mormonism is now getting control of several States, and declares that if interfered with *it will fight*. The slave-holders declared the same, and when the Republican party interfered with them, they did fight; and so will the Mormons.

That able statesman and true American, E. B. Washburne, hit the nail of the difficulty on the head, when he hinted that some of our Congressmen "kept two or three fast women;" and "bucked the tiger" (gambled) "every night." Rev. Thornton A. Mills, of the Presbytery of Cincinnati, used to tell of a brilliant prostitute who boasted of a certain Congress that she had had improper relations with one half the members.

Now, without endorsing this declaration, or even Mr. Washburne's hint, a Congress meeting on a Constitution which covers Mormonism under its term "religion,"—a Congress, too, elected by parties, and on platforms which ignore God and morals, and altogether ignore Christ who is the only authority for marriage which consists of "*twain*," not of "*twenty*," is altogether unreliable. To hope that such parties, standing on such Godless, Christless, Sabbathless, Bibleless platforms as those of the Republicans and Democrats, will ever displace Mormonism, is to repeat a worse twaddle than that of the Democrat in Congress, who when Fort Sumpter and the *Star of the West* were bombarded, said, "*Gentlemen, in my opinion, those men need talking to.*"

The Mormons say they will fight, they are preparing to fight, *and they will fight;* and Democrats and Whigs who brought on the slavery war, are bringing on this!

The thing to be done is to "fear God and keep his commandments;" TO PUT GOD'S POLITICS INTO PARTY PLATFORMS; which are the only living politics there are; and teach them to the American people. Happy is that people whose God is the Lord Jesus Christ; and no other people is or can be "happy." Pomeroy has taught these politics all his life. So did the Abolitionists. Alfred the Great taught God's politics, as our common law and jury trial attest. So taught Wiclyffe and Cromwell. The Emperor William and Bismarck exalted God, but the French undertook to exalt themselves and failed. The American party exalts God in its platform, and IT will not fail. As the old hymn of Watts says:

"How can it sink with such a prop
As the eternal God?"

FALSEHOOD A MASONIC VIRTUE.

Such facts as these need no logic or eloquence to bring them home to every candid mind with convincing power. The Shabbona, Ill., *Baptist* quotes from a correspondent, living at Newark in the same State, writing to the Plano *News*, thus:

"Rev. J. G. Campbell told me about two weeks ago that 'it was the right and privilege of a Freemason to evade, equivocate, or in some way mislead when questioned by outsiders as to his Masonic membership, because it may not be pleasant for him, among enemies, to acknowledge his real position. If we deny to an outsider the fact of our being a Mason we simply mean we are not a Mason to him.'"

This mau Campbell, who holds that the lodge has power to set aside one of the plainest commandments of both revealed and natural religion directed against the meanness and vice of falsehood, has been and may yet be pastor in the Methodist Episcopal church and member of the Rock River Conference.

COMFORT FOR UNITED BRETHREN.

The *Religious Telescope*, was in 1839 forbidden by worldly conference leaders to discuss slavery for five years, from 1839 to 1844, while the country was reeling and rocking under the discussion; like the light-house keeper, who blew out his light on stormy nights to save his oil to burn in clear aud calm weather. Bishop Edwards, then a young man, denounced the act as, "*Bad policy, and unrighteous before God.*" He was active in getting the interdict taken off. The *Telescope* was then published at Circleville, Ohio. During those five years' silence of the *Telescope*, three presses were broken in succession by the mob in Cincinnati; and the city was, at one time, three days and nights in the power of the mob. This is a mortifying fact, yet encouraging to faithful brethren who now mourn the eclipse of that interesting church by the lodge-shadow. Morning is coming. Where are pro-slavery leaders now?

THE CONGRESSIONAL CEMETERY is on the banks of the Potomac some mile or two east of the Capitol. It is a fair and beautiful spot for the repose of the dead. Long rows of stubby, ill-shaped, rough sandstone monuments about three and a half feet by two, and white-washed, are set up in the cemetery, for Members of Congress, no matter where they lived or died. The stones are all of the same shape and dimensions. The stone is coarse, and the inscriptions on some already obscure. They give a dull, unpleasing effect.

"PRESTON S. BROOKS, Representative in Congress from the State of South Carolina, died 1857." This is all the record of the man who beat Sumner over the head at his desk in the United States Senate. No age, month or day is given. Nothing but the above. Hon. Thaddeus Stevens has a fuller inscription. The stone states that he was a Representative in the 31st and 36th to the 40th Congress: and that he died Aug. 11, 1868, aged 75 years. John C. Calhoun died in 1850; Henry Clay two years later; each marked by the same dull democratic stone with all the rest.

ZEBINA EASTMAN, one of the old Abolitionists best known in the West, died at his home in Maywood near this city on Thursday last. Mr. Eastman came to Illinois soon after the murder of Elijah P. Lovejoy of Alton by a pro-slavery mob, and it was boasted that no anti-slavery sheet could be published in the State. Benjamin Lundy soon after came up from Tennessee and began the publication of the *Genius of Universal Emancipation* at Hennepin, having his type set and printing done at the remote little town of Lowell, some twelve miles away in La Salle county. Mr. Eastman became associated with Lundy, and after his death removed in 1842 to Chicago where he became associated with Philo Carpenter, Dr. J. B. Walker, Isaac Preston and other Abolitionists then living in or near the city. The *Western Citizen* was founded as an organ of the Liberty party and Mr. Eastman as its editor exerted a strong controlling influence in the success of the movement. In the field co-operating with him were Ichabod Codding, son-in-law of Isaac Preston and one of the most eloquent of platform speakers, and our dear old "Liberty Singer," George W. Clark, whose voice has survived that generation and thrills even now every bosom with the noble hymns of reform. The Liberty party began with 145 votes that year, but ten years later the number grew to 10,000, and in the few years following became a controlling power in the State, and, as the Republican party, carried Lincoln to the Presidency. Mr. Eastman served for eight years as U. S. consul at Bristol, England, under Lincoln's appointment. After his return he continued to keep alive amid their ashes the fires of the anti-slavery reform by occasional contributions to the papers of an historical character. He was among the originators and managers of the great Abolitionist reunion here some eight or nine years ago, and at every anniversary of the death of John Brown he gave an address upon that hero at the most favorable place that was offered. In 1877 he spoke in the College Hall at Wheaton and his address was published in these columns. To the close of his life he continued to be active in Christian work, some seasons driving for miles every Sabbath to address the inmates of the Cook county poorhouse. The funeral services at Maywood on Saturday were attended by a number of old citizens of Chicago who were associated with Mr. Eastman in his early reform work.

JOSEPH COOK'S caustic criticism of the conduct of our metropolitan papers, was repudiated by none more earnestly than the *Inter Ocean* of this city. Allow its columns to be sold for immoral purposes! Never. But the upright editor who will not admit Mr. Cook's objections to be true had the pleasure of reading an advertisement in the *Inter Ocean* the other day three columns and a half long, set deceptively in the ordinary reading type and surrounded by ordinary reading matter so as to appear like news matter of importance—aud what was it all about? Simply a State gambling concern, the Louisiana State lottery, an infamous scheme which is ruining thousands of homes and as many more thousaud souls.

LARD is a greasy commodity. The broker who attempted to carry $12,000,000 worth of it found out his mistake and gave up Saturday to a loss estimated at $2,500,000, dragging six other firms down with him. The principal dealer is a Milwaukee man whose successes had gained him heavy backing in that city. Some days ago realizing his desperate condition he refused to receive a large consignment of lard on the ground of its impurity. His charges were not sustained and his "corner" broke down. Saturday was one of the wildest of days on our Board of Trade, and the excitement of the gaming table was fairly rivalled. If the personal loss, anxiety and disgrace of these gambling failures could be confiued to the few personally engaged in them it might not so much concern the public, but the whole community is disastrously affected when the necessaries of life are made use of for dishonorable speculation, and our laws do well to condemn the business.

THE STAR-ROUTE TRIAL has come to a disgraceful and flat failure. After seven months of trial; after eight legal pleas each from six to uine days long; after making a record which, printed in small type and ou an octavo page, makes 6,000 pages; after the people have paid three lawyers $134,000 for fees; after the public press had informed the world in positive terms of the guilt of the five conspirators,—after all this the disgusting and shameful news came out last Wednesday that one of the jurors had a fit of delirium tremens, and had frequently through the trial been dosed with whisky by the advice of a physician and with the consent of Judge Wylie, of course destroying the effect of a decision against the conspirators. Then on Thursday the jury returned a verdict acquitting the whole gang. The scenes that followed were characteristic and disgraceful. The female relatives of the defendants were frantic, and made up a screaming chorus in the lobby of the court. The men rushed across to a saloon to quench their fiery and devouring joy. Ingersoll was serenaded and took occasion to congratulate the crowd of hangers-on upon the verge of crime in Washington with their victory and the demoralization of justice. He derided the administration and taunted the President with much the same reckless defiance that he blasphemes the Almighty. The conspirators are now threatening to bring libel suits against promineut journals that have beeu severe on them and which will not agree with the verdict. The New York *Times* speaks the almost universal sentiment in the

following bold words: "Well, the *Times* does not acquiesce in the verdict and will continue the warfare. The New York *Times* began the warfare upon this gang of plunderers from a deep conviction of public duty. It believed them to be guilty. The proofs of their guilt which it has unearthed are as conclusive and irrefutable as the proofs upon which it made its fight against the Tweed ring. In that fight it was not discouraged by repeated reverses. It acquiesced in no verdict save that which sent Tweed to the Tombs. It will not acquiesce in the verdict of acquittal rendered yesterday, because it believes these men to be guilty. It believes that the Republican party owes it to itself and to the nation to convict and punish them. Therefore it will continue the warfare. If this course should be unsatisfactory to Jas. W. Brady, Stephen W. Dorsey, or any other Star-route thief, and they choose to attempt to vindicate themselves in libel suits, the *Times* will welcome the opportunity to do the Republican party and the country the grandest service of which it is capable by proving in a court of law that they are thieves, and that it has told the truth in calling them such."

EVANGELIZATION IN KENTUCKY.

TO THE EDITOR AND READERS OF THE CHRISTIAN CYNOSURE:—At a meeting of ministers and delegates of churches held in Berea, Ky., Oct. 14–16, 1881. Elder J. F. Browne and myself were appointed a committee "to promote the mission work in all suitable ways." The mission work referred to, was that of securing aid for and building up Christian churches here in Kentucky.

For more than thirty-five years a few churches in this State, have borne their testimony against slaveholding, caste, secret associations, rum-selling, all things contrary to the spirit and life of Christ. Our purpose has been to simply follow the Gospel order —ask men to confess Christ, commit themselves to him *in all the fullness of his character as the Saviour from sin*, be baptized in his name, assemble for worship as the one church of the place and take the Scriptures of the Old and New Testaments as their rule of faith and practice. Whilst we have made the one issue of preaching Christ, we have insisted that "Christ is not the minister of sin," that those who commit themselves to him must necessarily dismiss all known wrong.

As was to be expected, such a Gospel in such a land, must be not only unpopular, but must meet with much opposition. In order to efficiency we sought the union of all true Christians in any given locality, avoiding sectarian tests and denominational names; stood as "church"—the "Church of Christ" in ———.

When the American Missionary Association began its work of aiding missionaries and churches in preaching a Christ of impartial love, that Association was undenominational. Since the late war it has committed itself as the organ of a denomination and now styles itself "the left wing of the Congregational corpse."

My past experience has shown to me that denominationalism is the great hindrance to reform. As with slaveholding in time past, so now with secret associations, rum-selling or any popular vice; ministers in their feeble and contending factions are afraid to disturb an evil that will peril numbers or support. Also, the less objectionable, and the more popular a denomination, but still a denomination, the more potent its influence in perpetuating the evil of denominationalism. Seeing these things and that the American Missionary Association was avowing itself more and more distinctively denominational, and that so long as I remained as a missionary sustained in part by aid from that Association I would be regarded, abroad, as doing the denominational work of that Association, I accordingly a few months since declined further aid from that Association.

Bro. Browne had preceded me in his decline of such aid. He needs aid, but for the reason just assigned wants it from other sources. The professors in Berea College, engaged in this work of helping to build up undenominational work, get their salaries from Berea College. Outside of these, yet engaged in this undenominational work, are three ministers (colored) who with a small salary, say from two to three hundred dollars annually, would give their time to this work. For them and Bro. Browne I ask aid. I shall be glad to have the aid come into your treasury and we report in your columns how used.

JOHN G. FEE.

Berea, Ky., June 12, 1883.

—Bro. E. D. Bailey reached Chicago from the Montpelier convention on Thursday last to attend the anniversary exercises at Wheaton and the N. C. A. annual meeting.

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has its headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited.

E. D. BAILEY, N. E. Sec'y.

A correspondent signing himself Observer publishes an item in one of the Westerly papers sharply arraigning that paper for treating the recent lectures there slightingly. The item was timely and exceeding forcible.

The Boston *Journal* concludes a brief notice of the Vermont convention with the words, "It was a fizzle." That is the word the Montpelier lodges send to the Sovereign Grand Inspectors General of Boston, but the appearance of the fraternity at the convention betrayed a different feeling. They are evidently whistling to keep up courage.

Rev. Charles Terry Collins of Cleveland Ohio, in writing to the *Congregationalist* of the great hindrances to the evangelization of the country classes secret societies as one of three obstacles. Here are his words:

"The third moral factor among them is *clubbism*. Carlyle headed a chapter of his French revolution with that word, because under it was marshaled a mighty force of revolution. I am very far from being a man rabid over Masonry. There are secret societies which do a noble work, but no society of any order but does a destructive work where the majority of its members are hostile to religion and indifferent to morals. Friends, study your city directories. I find in Cleveland's, there are 163 churches, chapels and synagogues, and 238 secret clubs, and outside the directory no one knows how many more. Some of these hide, under an unintelligible foreign title, the bold avowal that they are free thinking societies. Remember the London dynamite plot was born in a club on the bowery. Possibly something equally explosive against what we love may be hatching in these clubs under our very eyes. Anyway, how large a proportion of the thousands and millions in them are church people?

Rev. Taylor Church is advertised to speak in Westerly R. I., on "Masonry vs. Anti-masonry." He refused to debate the subject publically but waits till his opponent is out of town before attempting a defence.

CONVENTION REVIEW.

WORCESTER, Mass., June 9, 1883.

It is the intention of the secretary of the Vermont convention to send an abstract of the proceedings, so that I need not comment at length. The permanent organization is like that of Nebraska—the constitution being the same with verbal changes. Rev. W. R. Laird was chosen president, Rev. D. C. Faris first vice-president, with others from the various counties; C. W. Potter secretary and O. C. Bailey State lecturer. The meeting was moderated in the absence of the president-elect, by Rev. D. C. Faris, whose presence and counsel were valuable. Elder Barlow was present and rendered valuable service by his addresses.

The first evening the audience was not large and the Masonic portion was not well-behaved. It was not denied that the band which played in front of the hall was hired by the Masons to break up the meeting if possible. Inside the Masons behaved *a la Boston*, stamping with their feet and canes to drown the voices of the speakers. The Episcopal minister was known to be the leader of the disturbance, and such men as Bart. Cross, who was a delegate to Garfield's convention in Chicago, aided the turbulent noises. The janitor of the hall in apologizing for allowing the disturbance, said the men engaged in it were "the tony gentlemen of Montpelier" and he could not reprove them.

The wrath of the fraternity was so manifest that many feared a mob the second evening and the janitor called on the bailiffs for protection. Whether the officers restrained them or the lodge was ashamed of its conduct, the second evening was a great triumph and the evil-minded were held in check. There is no doubt that the Masons were greatly disturbed and are filled with forebodings. The proceedings were noticed by the State press and outside of the State.

General Phelps' address was, as might be expected, forcible and clear, and arrayed historical facts which are destined to exert a good influence in future operations in the State. Rev. D. C. Faris spoke in defense of the position of his church in excluding Freemasons from membership. The two months' work done by O. C. Bailey in the State won the hearty endorsement of the convention and he was appointed to continue to press the battle.

In only one respect did the convention fail to attain the most desirable end. No central committee for political action was appointed. This was owing more to press of business than to any opposition to political action. It was the intention to have devoted a few hours outside of the convention sessions to a discussion of politics, but in this we failed. There is no doubt, however, that Vermont will be one of the most forward States in political action. The old Anti-masonic sentiment of fifty years ago is not all gone.

E. D. B.

N. C. A. ANNUAL MEETING.

REPORT OF THE BOARD OF DIRECTORS; PREPARED FOR THE ANNUAL MEETING OF THE NATIONAL CHRISTIAN ASSOCIATION; JUNE 21, 1883.

At the annual meeting of the National Christian Association, June 22, 1882, Philo Carpenter, J. Blanchard, M. R. Britten, E. A. Cook, H. L. Kellogg, D. P. Baker, T. H. Gault, C. R. Hagerty, John Gardner, A. G. Laird and L. N. Stratton were chosen Directors for the year.

The first meeting of the Board was held June 28, 1882; an organization was perfected by choosing D. P. Baker, President; C. R. Hagerty, Vice-President; and W. I. Phillips, Secretary. Other meetings during the year were on Aug. 16, Nov. 29, Dec. 2, 1882; April 13, April 21, and June 8, 1883.

The standing committees were as follows: On Fiuance, D. P. Baker, J. P. Stoddard and T. H. Gault; On Building, Philo Carpenter, J. P. Stoddard and W. I. Phillips; On Tracts, D. P. Baker, H. L. Kellogg and W. I. Phillps.

AGENTS.

The Board has during the year arranged for the employment and salaries of the following agents, lecturers and officers of the N. C. A.:

J. P. Stoddard, General Agent and Corresponding Secretary, salary $1,000 and expenses; H. H. Hinman as Agent at $600 per year and traveling expenses; P. S. Feemster as Agent at $600 per year and traveling expenses.

E. D. Bailey was continued as New England Agent and was to be paid $50 per month as long as necessary, his salary being paid from the Worcester Fund.

To the Iowa Christian Association, (D. P. Rathbun, lecturer) $50 was sent from the treasury.

To the Wisconsin Christian Association (Isaac Bancroft, lecturer) $50 has been paid from the treasury.

To the California Christian Association, (D. A. Richards, lecturer,) $25 has been paid.

To the Missouri Christian Association, (M. N. Butler, lecturer,) $25 has been paid.

To E. R Worrell $69.71 has been paid as colporteur during portions of July, August and September, 1882.

To J. F. Browne $96.84 has been paid for services as lecturer in Kentucky during portions of June, July, August and September, 1882,

To E. Mathews $252.21 has been paid for services in New York, Indiana, and other States during June, July, August, September and October, 1882.

To Rev. J. Blanchard $90.45 has been paid for services in Washington, D. C.

The Treasurer and Assistant Secretary has received $18 per week; his bond in $20,000 having been approved.

Since Jan. 1, 1883, H. L. Kellogg has been employed as office editor of the *Cynosure* at $1,000 per year.

THE NATIONAL CONVENTION

was held at Batavia, N. Y., Sept. 12–14, 1882. A deficit in its expenses af $132.89 has been paid from the treasury, as has also a difference of $106.43 between the cost of the Morgan Monument and the contributions received for the same.

The Board recommends that the next Convention be held in Washington, D. C., if expedient.

WASHINGTON HEADQUARTERS.

From representations made by letters from Hon. S. C. Pomeroy and Rev. H. H. Hinman and also by the General Agent, after his personal inspection of the situation, the Board approved of the purchase of a building in Washington, D. C., by the General Agent and also instructed the treasurer to pay over to him any money contributed for the Washington Building as it should be needed. The building purchased and thoroughly refitted and repaired is located at No. 215, 4½ street, Washington.

THE CHRISTIAN CYNOSURE.

Upon the statement of the Publisher that something must be done to relieve him from the burden of an annual deficit in the publishing of the *Cynosure*, committees were appointed to consider and report upon the best thing to be done, which reports being considered by the Board resulted in the *Cynosure* becoming the property of the Association. Mr. Cook received $3,000 cash, and for four years is to have one inside page for advertisements in each weekly edition, and, also the amount which he has received for 1573 subscriptions he is to retain, and the Association is to fill the contracts with the subscribers by sending them the *Cynosure* for the year.

MISCELLANEOUS,

The Board approved the work of the committee appointed at the Batavia Convention in publishing a large edition of the Weed letter. One hundred and twenty thousand have been printed.

Two new tracts have been published, one in the Holland language and tract No. 47, "Andover Theological Seminary in Condemnation of Masonry."

Interest on the "Sally Gilkey" Fund has been paid to the donor, under the provisions of the donation.

Some expense has been incurred in the defense of the claim of the Association against the estate of Judge Wright, which case is still in the courts.

W. I. PHILLIPS, *Sec'y.*

D. P. BAKER, *Chairman.*

—As the promised report of the Vermont State Convention had not been received up to Tuesday morning the forms were reluctantly sent to press lacking the full report of this important meeting which we had hoped to print this week.

THE HOME.

WHAT THE TRAVELER SAID.

BY JOHN GREENLEAF WHITTIER.

The shadows grow and deepen round me;
I feel the dew-fall in the air;
The muezzin of the darkening thicket
I hear the night-thrush call to prayer.

The evening wind is sad with farewells,
And loving hands unclasp from mine;
Alone I go to meet the darkness
Across an awful boundary line.

As from the lighted hearths behind me
I pass with slow, reluctant feet,
What waits me in the land of strangeness?
What face shall smile, what voice shall greet?

What space shall awe, what brightness blind me?
What thunder roll of music stun?
What vast procession sweep before me
Of shapes unknown beneath the sun?

I shrink from unaccustomed glory,
I dread the myriad-voiced strain:
Give me the unforgotten faces,
And let my lost ones speak again.

He will not chide my mortal yearning
Who is our Brother and our Friend,
In whose full life divine and human
The heavenly and the earthly blend.

Mine be the joy of soul-communion,
The sense of spiritual strength renewed,
The reverence for the pure and holy,
The dear delight of doing good.

No fitting ear is mine to listen
An endless anthem's rise and fall;
No curious eye is mine to measure
The pearl gate and the jasper wall.

For love must needs be more than knowledge;
What matter if I never know
Why Aldebaran's star is ruddy
Or colder Sirius white as snow!

Forgive my human words, O Father!
I go Thy larger truth to prove;
Thy mercy shall transcend my longing;
I seek but love, and Thou art Love!

I go to find my lost and mourned for
Safe in thy sheltering goodness still,
And all that hope and faith foreshadow
Mad e perfect in thy holy will!

—*Independent.*

A GRADUATION SKETCH.

Graduation night in a city we will call it, since we must call it something and can't give it its real name. Such a crowd of people! Such a heavy flower-laden atmosphere! Just as I began to grow impatient, watching for the appearance of girls in white, and spruce young men trying to appreciate the dignity of the occasion, a woman and little girl were ushered into the seat in front of me. Nothing very remarkable in that, to be sure, but I forgot to watch the coming of the graduates just as soon as my neighbors were seated. Perhaps it was their dress which first took my attention. It was so plain, especially the mother's. She wore a thick winter dress and bonnet, very old-fashioned and much worn. The little girl's dress, a faded calico, had evidently been starched and ironed for the occasion, the short sleeves of which, outgrown, she kept pulling down over her brown arms. But what I noticed more than these was the chubby hand of the little girl, which held a bouquet of wild flowers—field daisies and bright yellow buttercups—tied together with a little bit of blue ribbon, the knot of which the little girl would tie and untie over and over again, giving it little loving pats. But just then there was a bustle just ahead of the little girl and her mother, and a row of elegantly dressed ladies were seated. The Judge's family. I remembered then that the Judge's daughter was a graduate; and all those lovely flowers were for her. Such dainty baskets and fragrant hot-house bouquets! The Judge himself had an arm-chair in the aisle. He was poising a basket of roses on his knee in a way peculiar to complacent dignitaries. I couldn't help comparing his calm, self-satisfied face with the anxious one in the shabby winter bonnet. The music struck up then, to the relief of uneasy ones, and in came the row of white. Even the Judge showed the least sign of interest, while the mother and little sister watched the stage with anxiety almost breathless. There she came—I knew her right away—next the white silk and diamonds of the Judge's daughter; a pretty face in a simple dress. I saw her eye run along the crowded tiers of seats with an almost confused expression until it lit on the old bonnet, and then there was a little nod, an answering mother-smile of assurance, a wave of sister's little sunburned hand, and the family were ready for the exercises.

I began to read the whole story from the simple pretty dress on the stage; the story of hard work and petty sacrifices that the daughter might come to this night. It made the faded calico and old winter clothing look differently, somehow. But the bell struck, and now one after another of the girls and boys came forward, took part, and retired with a share of applause. I became tired after awhile, and turned again to my neighbors. Like me the little girl had grown weary waiting for sister, and was eyeing the elegant dresses in front of her with all the child-look of wonder and admiration. And then the flowers! How her little freckled face broadened into a smile as she took in their beautiful colors. Then, with a sudden thought, she turned toward her own rustic bonquet, which all this while she had held unconsciously in a tight clasp. The poor little flowers were drooping with thirst. All the smile went away. There was a quick glance at the row of ladies and bouquets, at the stage, and then at her own buttercups and daisies and bit of blue ribbon. Such a pitying look she gave them and they dropped into her lap. Just here the graduate in simple white was announced, but the little figure before me heeded it not. The chin fell lower and lower on the waist of the faded calico. The mother, all intent on the daughter reading, did not notice the one at her side. I was watching the drooping head so closely not one word of the essay did I hear. I only knew that the little chin was beginning to quiver when there was a clapping which told that the essay was finished. The mother turned to the child, and I heard her whisper a little excitedly, "Throw the flowers, Kittie, now, you see!" But Kittie only shook her head, and I heard a little smothered sob. Meanwhile, the sister had taken her seat. There was a little awkward pause without flowers, and the exercises were about to go on, when, to my complete surprise, the Judge raised his dignified form, walked to the stage, and himself handed up his basket of roses; with a blush of pleasure and astonishment the young girl received them, while the people cheered. As for Kittie, a sky full of sunshine after a dark cloud would be a fit comparison. The seat could hardly contain her; she bobbed around like a canary-bird, "Oh! Oh! See Mary's posies!" she whispered audibly. People were looking at her, even the Judge's family turned their heads a little. But her eyes were fixed intently on Mary until the Judge came back to his chair, when she turned and fairly beamed on him. He liked it; in fact, tried to smile and came nearer it than I supposed he could. I knew then how it came to happen. He had been watching this little tragedy as well as I, only that he had turned it into a comedy. Somehow that stern old Judge looked differently to me and has looked differently ever since. When of a summer morning I meet him strolling toward the city I forget the pompous manner, and remember that under the diamond studs is a kindly spot which once responded to a child's sorrow.—*Christian Union.*

WAS IT AN ACCIDENT.

Many a seeming accident illustrates Cowper's lines:

"God moves in a mysterious way
His wonders to perform."

Dr. Hamlin, so long the head of Roberts College, Constantinople, tells of one of these "accidents." One hot day in July, 1839, while passing the Galata Custom House, a crowd attracted his attention. Forcing his way through it, he saw a poor sailor lying by the side of the wall, apparently dying of cholera.

"Do you speak English?" asked Dr. Hamlin.

"Yes," said the man, following the word with an oath.

"Are you an Englishman or an American?"

"American"—another oath.

Worse expressions showed that profanity had become his mother tongue. Dr. Hamlin, after many appeals to the crowd, whose brutal natures were stirred by the prospect of seeing him die, secured assistance and removed the sailor to a house.

For several weeks he was nursed and visited by the missionaries. He recovered and sailed for Boston. On the morning he left, he called on his missionary friend to say good-by. Lingering for a moment by the door, he said—

"I have been a very wicked man, Mr. Hamlin, and have done all the evil I could in the world, and now I am going to do all the good I can."

Three years after Dr. Hamlin received a letter from him, which thus began:

"DEAR DR. HAMLIN:—Thank God I still survive the dead! I am here workin' and blowin' the Gospel trumpet on the Eri Kanal."

When Dr. Goodell, an old missionary, saw the letter, he asked that he might begin the answer, and taking a sheet of paper, wrote:

"DEAR MR. BROWN:—Blow away, brother, blow! Yours, in blowing the same Gospel trumpet. WILLIAM GOODELL."

Twenty-five years after Dr. Hamlin, while dining at a hotel in Paris, was accosted by an American gentleman.

"I am just from Honolulu, Sandwich Islands," said the gentleman. "I have known a man there by the name of Brown who has done a great deal of good among the sailors. He can go everywhere and anywhere with the Bible. He has told me how he was once dying a *blasphemous dog* (his own words), in the streets of Constantinople, and you picked him up and saved him soul and body. Is it all true, or is it in part a sailor's long yarn?"

What seemed the *accidental* passing of Mr. Hamlin down a street in Constantinople, was the means by which God saved "a blasphemous dog," and sent him "blowin' the Gospel trumpet" along the "Eri Kanal," and among the islands of the Pacific. Is there such a thing as an accident in God's moral government?—*Youth's Companion.*

NOTHING MINE BUT GOD.

In the memoir of Mrs. Savage, the sister of Matthew Henry, the commentator, is this entry in her diary: "*Resolved*, To call nothing mine but God." How forcibly does the expression remind us of the Saviour's requirement, "Whosoever he be that forsaketh not all that he hath, he can not be my disciple;" and, at the same time, of the Apostle's inventory of the Christian's possessions, all things are yours." Truly, if this be so, "He that loseth his life shall find it."

RIGHT SIDE OF FIFTY.—Whether one who has passed the fiftieth mile-stone of his life's journey is on the right or the wrong side of fifty, depends on what there is for him on the other side. A friend once said to the devout and saintly Mr. Venn: "Sir, I think you are on the wrong side of fifty."

"On the wrong side of fifty?" answered Mr. Venn. "No, sir; I am on the right side of fifty."

"But," said his friend, "surely you must be turned fifty?"

"Yes, sir," said Mr. Venn; "but I am on the right side of fifty, for every year I live I am nearer my crown of glory."

THE WAYS OF THE CLOTHES-MOTH.

Many a vigilant house-keeper would be spared much vexation of spirit, if she understood the domestic arrangements of the moths as well as she does her own. She suspects everything *Lepidopterous* of being "the moth," and every insect of that kind that enters the house, no matter what its size or kind, must be killed lest it "eat holes in the clothing." It will surprise these watchful persons to be told that the moth itself is harmless, and eats nothing. The proper Clothes-moth has a spread of wing of only about half an inch; it flits about so quietly, and is so small, as often to escape notice, while insects many times larger are suspected of being dangerous. The small size of the true Clothes-moth, its delicate buff color, satiny lustre, and especially the silky fringe upon the edges of the wings, distinguish it from other moths. In saying the moth is harmless, we would not be understood that it is not the cause of mischief. The only part assigned to this creature, in its beautiful winged state, is to lay eggs. The round of its changes is as follows: The egg, from which hatches the larva or catterpillar; this does all the feeding, and is the destructive form of the insect; the chrysalis, in which state it is dormant for about three weeks, and finally the winged state or moth, just described. Observe that the moth increases only from eggs laid by the flying insect. The feeding moth, or caterpillar does not increase its numbers. The caterpillars feed upon woolen fabrics and furs, and they also use the minute fragments of them to make themselves a case or shield, a circular roll, which they carry about with them as they feed, and enlarge as their growth requires. In the Northern States, the moth begins to fly in May, but earlier in warmer climates, and their eggs are laid in May and June, when the insect dies. It will be seen that, to preserve articles from injury, we must place them where the parent moth can not reach them. The insect is small, and can slip through narrow cracks. Whatever will hold liquids will keep out moths, hence furs and woolens may be placed in whiskey and other barrels. If the articles are placed in brown linen and sewed up, or in paper and pasted up, they will be perfectly protected. There must be no eggs or moths in the articles when put away, and the wrapping should be thorough, without any crevice through which the parent moth can crawl.—*American Agriculturist for April.*

WANTED, AN UNDERSTANDING.—An Illinois merchant, who was taking baking-powder in bulk from a Chicago firm, called at headquarters the other day, to say that there was something wrong with the goods. "I don't think so," was the reply; "We make the best article sold in the West." "I think we ought to have a more perfect understauding," continued the dealer. "Now, then, you adulterate before you send to me, then I adulterate before I ship, then the retailer adulterates before he sells, and the

consumer can't be blamed for growling. I wanted to see if you couldn't agree on some schedule to be followed." "What do you mean?" "Why, suppose you put in 10 per cent. of chalk, then I put in 20 per cent. of whiting, then the retailer puts in 30 per cent. of flour; that gives the consumer 40 per cent. of baking powder, and unless he's a born hog he'll be perfectly satisfied. You see, if you adulterate 50 per cent. on the start, and I adulterate as much more, and the retailer adulterates as much as both together, it's mighty hard for the consumer to tell whether he's investing in baking-powder or putty; we must give him something for his money, if its only chalk."

CHILDREN'S CORNER.

THE HISTORY OF TEN LITTLE CHICKENS.

There were ten baby chickens, yellow, black and gray,
Broke the shell and scampered out on an April day,
One was very puny, and soon began to pine—
Died; and Mother Biddy's brood numbered only nine.
Nine pretty puff balls, their feathers in a fluff,
Went to sleep. A weasel caught little Betty Buff.
Eight chicks were dining, and never dreamed of harm;
Pussy captured Topsy, and caused them all alarm.
Seven to the brookside strolled, along with Madame Duck;
One poor fellow nevermore heard his mother cluck.
Six went for grasshoppers; naughty Robbie Rood
Shot the only Bolton Gray in the pretty brood;
Five round the door-yard took a morning walk;
In a twinkling one was snatched by a hungry hawk.
Four for an earth-worm had a fearful fight;
Jimmy Crow was pecked to death—served the fellow right!
Three chickens tried to keep the topmost perch of all;
One tumbled backward, and perished by the fall.
Two chicks, the very last of Mother Biddy's brood,
Made a pie at New Year, savory and good!

—*M. P. R., in Companion.*

FOR US.

GOD THE FATHER.

Providing salvation. Luke 1: 77.
Giving up His Son. Rom. 8: 32; 2 Cor. 5: 21.
On our side. Rom. 8: 31.
Making provision. Heb. 11: 40.

GOD THE SON.

Gave himself. Tit. 2: 14; Eph. 5: 2.
Died. Rom. 5: 8; 1 Thess. 5: 10; 1 John 3: 16.
Suffered. 1 Pet. 2: 21; 1 Pet. 4: 1.
Was sacrificed. 1 Cor. 5: 7.
Made a curse. Gal. 3: 13.
Made sin. 2 Cor. 5: 21.
Obtained redemption. Heb. 9: 12.
Maketh intercession. Rom. 8: 34: Heb. 9: 24.
Entered within the veil. Heb. 6: 20.
Hath made a way. Heb. 10: 20.

GOD THE HOLY SPIRIT.

Maketh intercession. Rom. 8: 26.

OBEDIENCE TO CHRIST.

"Whatsoever he saith unto you, do it." John 2: 5. How are you to know what he says to you? Ah, it so easy to know if we are really willing to know and willing to obey when we do know! He has spoken so plainly to us in his word. In that he tells us—tells even little children—exactly what to do. It is most wonderful how he has said everything there for us—told us everything we ought to do.

When you read a chapter or hear one read, listen, and watch to see what he saith unto you in it.

There is another way in which he tells us what to do. Do you not hear a little voice inside that always tells you to do the right thing and not to do the wrong thing? That is conscience, and he speaks to you by it.

Another way is by those whom he has set over you. He has told you, once for all, to "obey your parents," and to "obey them that have the rule over you." So, when they tell you to do something, it is the Lord Jesus himself that you have to obey in obeying them.

Now, "whatsoever he saith unto you do it." Yes, "whatsoever," dear little one; whether easy or hard, do it because he tells you; do it for love of him, and it will be a thousand times better and happier to obey your King than to please yourself. And he himself will help you to do it; only look up to him for grace to obey, and he will give it.

"Whatsoever he saith unto you *do* it." Do not just think about doing it, or talk about doing it, but *do* it. "Do *it*." Do the exact thing he would have you do, not something a little bit different, or something which you think will be very nearly the same, but do *it*.

And "do it" at once. It is so true that "the very first moment is the easiest for obedience." Every minute that you put off doing the right thing makes it harder. Do not let your King have to "speak twice" to you. "Whatsoever he saith unto you do it," cheerfully, exactly and instantly.—*Frances Ridley Havergal.*

DETERMINED TO SUCCEED.

"Eight times three! "said Willie Wilson, impatiently. "Oh, what is the matter with me? Can't I get that right?"

"Come on, Willie!" shouted the boys at the window; "we can't wait; finish your lesson afterward."

"O, yes," said Willie. "'Afterward!' I know all about him; he has cheated me many a time, and I have no faith in him. Nine times four are thirty-six."

"Bother nine times four! It is time we were off, and we shall have to go without you."

"I should like to bother it," said Willie; "it is giving me bother enough. How much is it, anyhow?"

"One hundred and seventy-nine. Now come on this minute, or we shall go without you."

"Look here, Harry Jones," said Willie, loooking up a minute from his work; "this is the last example in our lesson. I've got all the others, and I know I shan't have any more time for arithmetic, and I don't mean to stir from this corner till I get this bothering old fellow right. I've gone over him three times now, and it won't come; if I have to do it three hundred times I mean to have it. So there!"

"Bother take the old example, anyhow!" said Harry, in his crossest tone. "Come on, boys; we can't lose all the fun waiting till midnight for him;" and away every boy went.

"Nine times four are thirty-four," said Willie, patiently; and though, of course, it was not right, and never will be, he worked away just as steadily; and when he found that he was wrong, again, he said, talking to himself, "Now, look here! You think you are going to beat me, don't you? Well, you were never more mistaken in your life. My name is Persevere Wilson. Father said I had earned that name, and that I should have it as long as I deserved it; and I hope you don't think I am going to lose my name and my place in the class just to please you."

Then he began again, slowly, patiently, each figure carefully studied; and at last the example "proved itself," and Willie, with a soft hurrah and a loud yawn, got up from his corner. The last glimmer of twilight was fading. No use to talk of ball-playing now; fun was over for that evening.

"I don't care," said Willie, as he went up to bed; "it will be more fun for me than for the others when the roll of examples is called to-morrow."

Sure enough! "Master Willie," said Professor Bennet, looking up over his spectacles, "you are the only member of the class to be marked 'Perfect' to-day. There was more ball-playing than perseverance by the rest of the class, I fear." —*Young Reaper.*

HOW A MOSQUITO BITES.

As mosquitoes are very numerous in some places, perhaps our readers would like to know the scientific process of the operation. The bill is a complex institution. It has a blunt fork at the head, and is apparently grooved. Working through the groove, and projecting from the angle of the fork, is a lance of perfect form, sharpened with a fine bevel. Beside it the most perfect lance looks like a handsaw. On either side of this lance two saws are arranged, with the points fine and sharp and the teeth well defined and keen. The backs of these saws play against the lance. When the mosquito alights with his peculiar hum, it thrusts its keen lance, and then enlarges the aperture with the two saws, which play beside the lance until the forked bill with its capillary arrangement for pumping blood can be inserted. The sawing process is what grates upon the nerves of the victim, and causes him to strike wildly at the sawyer. Dr. Bushnell tried, in his essay on "The Moral Uses of Dark Things," to account for the existence of the mosquito by regarding it as a sort of "object lesson," intended to teach pestered humanity the exceeding hatefulness of "little sins." There is no doubt but a mosquito can bring out the little sins of humanity.—*Sel.*

TEMPERANCE.

DEGENERACY CAUSED BY TOBACCO USING.

Peculiarities of taste are often seen to be transmitted by parents to their children, such as preferences for particular articles of food or aversion to others. If preferences for various articles of food, for which the appetite is easily governable, or transmitted to offspring how much more likely it is that such almost ungovernable appetites as those for tobacco and rum should be imparted to them. Hence the children of tobacco-using parents will possess a latent appetite for the noxious weed, and a very limited use of it will be sufficient to awaken the appetite to an uncontrolled activity. Such children, if they use tobacco, will impart to their children a still stronger predisposition, and every generation of tobacco-users will be succeeded by a generation of those more strongly disposed to its use, till the passion will become irresistible and all will use it, boys and girls too. If tobacco-using is to continue to increase, and generation after generation continue to use it, the time is not far distant when young children and even infants will clearly manifest an inborn appetite and relish for it. There are youths now born of tobacco-using parents, who say they liked tobacco the first time they tried it, and were never made sick by it. In each coming generation there will be more of such, until nearly all are thus tainted.

But there are other effects of tobacco-using that are handed down to the children from the parents. It impairs the nervous functions, rendering the person more excitable, more irritable, and subject to a long train of nervous affections. It impairs the nervous constitution and transmits these impaired constitutions to children. Such children are feeble, excitable, and liable to be cut off by any serious disease. Often they do not thrive well, are stunted in growth, and do not attain to the stature of their parents before them. If they take up the habit of tobacco-using early in life, as very likely they will, their growth will be still more interfered with, and they will present a curious spectacle of the lineaments of old age mingled with the features of youth. Already a noticeable diminution of the stature of our people is observable. The general average of height is less each generation. Men of full six feet in stature are far less common in proportion to the number of inhabitants than there were thirty or fifty years ago. A like falling off in height is observable among females. Among other causes, tobacco-using by the parents, often continued from early youth, is a prominent cause. It is a cause that is powerfully working the degeneracy of the vital powers and arresting development.

This habit also exerts an influence over the brain as well as over the nerves it obscures the perception and deadens the sensibility. Tabacco-using students make less advancement than others in their studies. The permanent impairment of the intellectual powers will be proportionate to the degree of indulgence and its duration. If continued through several generations, there can but result mental degeneracy. Its excessive use impairs all the bodily organs, arresting development and enfeebling the natural powers; and its direct tendency is to produce degeneracy of the race. Already its work has begun; and if not desisted from, it will complete its work and ultimately leave a race of driveling idiots. He who loves his fellow man, let him raise his voice against this foul practice.—*Science of Health.*

PRO AND CON.

The pleas offered for the use of tobacco by its votaries are as follows: It is fashionable; it is genial company; it soothes the nerves and enables one to do better work; it preserves the teeth; it is an anti-fat; it is a luxury.

The objections to tobacco, as stated by Professor Hinds in his recent work, entitled "The Use of Tobacco," are the following:—

(1.) While it is a source of great present revenue to the people who cultivate it, it will in the end be detrimental to the country, because it is a crop which is very exhausting to the soil and soon wears out the land. Besides, it is not to the buyer a just equivalent for the money he pays for it.

(2.) The use of tobacco is a habit which continually grows stronger, at the same time weakening the will, and finally making man its abject slave. Such habits are sedulously to be avoided, although they could be shown to have no other ill effects.

(3) Its associations are very bad. It is the inseperable companion of dram-drinking, gambling, loafing and sporting....

(4.) As a social habit it makes one acquainted with strange companions. It also encourages loafing, lounging and laziness.

(5.) Its physiological effects, unless it is very carefully and moderately used, are such as to warrant its abandonment, even if there were no other considerations.

(6.) All its evil effects are transmitted from parent to child, and usually with a weakened constitution and a disposition to intemperance.

(7.) It is a filthy habit.

(8.) It is an expensive habit.

(9.) It is of doubtful morality, because its consequences are bad.

LITERARY.

THE CULTIVATION OF MANNERS.

There are not many newspapers that we take up but what show instances of ill-manners that might be prevented by a proper system of training in our public schools. There is no regular general system of cultivation of manners in these schools. The recent unpleasant instance of ill-breeding that was experienced by Joseph Cook at a public hotel, for which the newspapers seem to assign equal blame to himself with a drummer, is but one of an infinitude of proofs that our manners need mending, and that nothing short of systematic training will meet the case.

The system that has been got up in New England, and is being used in some of our schools, is designed to render our school rules one and the same with the rules observed in polite society. This system has been published by Messrs. Cheney & Clapp of Brattleboro, Vermont, with the approval of the leading educators of the country. It is made cheap (25 cents retail, 15 cents wholesale) in order to bring it within the reach of the poorest children of the land. It is used as a reader, its lessons being thus woven into the very texture of the child's education and character, and is a great help to young teachers to preserve the discipline and subordination of their schools.

These facts are brought to the notice of the readers of the *Cynosure* because of the system alluded to (called GOOD BEHAVIOR) being in accord with the reform which those readers are interested to establish. It seems folly to be providing Reform Schools as a *cure* for ill manners, and neglect the proper means of *prevention*. It is a mortifying evidence of the increase of ill manners where the State feels impelled to remedy the defect of family training in this respect by the establishment of Reform Schools. As we of the American party are endeavoring to restore our society to an American basis, we may well begin by giving an American tone to the manners of our school-children. Next to a pure religion there is nothing of greater value to society than good manners.

NEW ENGLAND EDUCATOR.

IN view of the flurry in oil, the July *Century* will contain a timely paper, by E. V. Smalley, on the serious and picturesque phases of "Striking Oil." The writer visited the oil regions in company with Mr. Farny, the artist, and will describe the methods and tricks of well-boring, the gigantic monopoly of the pipe-lines, and the general features of the oil trade of the world.

Vick's Magazine for June is partial to the month of

roses and shows us what may be done in the cultivation of the richest of flowers. Published in Rochester, N. Y.

Most of the biographical sketches which have appeared in the young folks department of the *Cynosure* originally appeared in the *Christian Press* of Cincinnati. The whole series of sketches have been published in a volume by the American Tract Society entitled "Heroes and Heroines of the Christian Church."

The May and June numbers of *Choice Literature* present an amount of good reading selected from the best English reviews as we believe cannot be found in any other publication in this country. Among the articles and writers are "An Unsolved Historical Riddle," by the historian Froude, "Isaiah of Jerusalem," by Matthew Arnold, "Prince Gortschakoff on Russian Diplomacy, "Wind-force and how it is measured," "The Progress of Socialism," "Richard Wagner," "Mrs. Carlyle," "Unwritten History," by T. H. Huxley, "France and China. This monthly is published by John B. Alden, 18 Vesey St., New York, $1 per year.

In the *North American Review* for July, President Julius H. Seelye writes of "Dynamite as a Factor in Civilization," taking of the subject the reassuring view that dynamitism being merely a symptom of present discontent, is necessarily a trancient social phenomenon, which will quickly disappear as the institutions of government are brought more into harmony with the interests and aspirations of the masses of the people. In "The Last Days of the Rebellion" Lieutenant-General P. H. Sheridan recounts the operations of the cavalry divisions under his command during the week preceding the surrender of Lee, and offers a highly important contribution to the history of the late war. William S. Holman makes a striking exhibit of "The Increase of Public Expenditures," and insist upon the necessity for increasing vigilanee on the part of the people, lest the burdens of governmental administration become intolerable. Other articles are "Democracy and Moral Progress," "Needed Reforms in Prison Management," "Science and the Imagination," "Sanitary Drainage," "Cruelty to Children." A Symposium on "Church Attendance" the question whether the churches are growing to be less of a power for good now than in former times, closes the number.

Later issues of the *Elzevir Library*, John A. Alden, New York, publisher, are three numbers of the Ancient Classics series: "Plato," "Aristotle," and "Horace," and a celebrated poem, Schiller's "Song of the Bell." These choice works are sold for a trifling sum. Of the first three it may be said that they are probably the very best as well as the cheapest literature that the ordinary reader can find, which will give in a brief study a fair knowledge of the poet and philosophers whose lives and works they review. Few in these days have time for an exhaustive study of the great minds of the centuries preceding the Christian era, but many would be glad to know something of the men and their work. For this great majority these republications are just what is needed.

"*The Religions of the Ancient World*" is the latest contribution of the eminent English scholar, George Rawlinson, to religious literature. Lectures in the University of Oxford expanded into a series of articles in the *Sunday at Home*, are again enlarged in this handsome volume, the scope of which is not to discuss the scientific features or analogies of the various religious systems of the ancients, but rather to put in order such a statement of ascertained facts as might be useful to any who would study their history through the most important national characteristic —religion. The work having this scope, naturally omits the Jews whose religious history is a universal study. Prof. Rawlinson has been sharply criticized for this omission by semi-infidel sheets which regard the Jewish system as no different from those of the heathen about them. The religious systems canvassed by this work are those of Egypt, Assyria and Babylonia, Persia, India, Phoenicia, Etruria, Greece and Rome. The examination into the nature of the religions of these countries, their contrasts and likencsses, the names and characteristics of their deities is continued to some length, but leaves to the reader an unsatisfied desire to pursue an investigation into the philosophy of these systems.

The author anticipated such a desire and closes with a subsidiary chapter in which he gives several conclusions without detailing the steps by which they are reached. These conclusions may be summed up as follows: That it is impossible to trace the various religions to any one fundamental conception, that the Hebrew religion could have originated from none of them; that the sacred writings of the Hebrews could not possibly have been derived from the sacred writings of these nations; that this review gives no countenance to the theory of Comte; and that the facts point to a primitive religion, of which monotheism and expiatory sacrifice were parts gradually corrupted and lost, except among the Hebrews. Charles Scribner's Sons, publishers, New York.

—A letter from Mr. Joseph Bowes who is in charge of the N. C. A. Washington building writes to the General Secretary that the meetings are continued without interruption in the pleasantly and comfortably furnished rooms fitted up for that purpose. Rev. W. O. Tobey of Chambersburg is expected to speak there for several Sabbaths in the near future.

—Resolutions denunciatory of the Masonic and other secret orders were passed by the General Synod of the Reformed church, sitting at Albany, New York, on Tuesday of last week. The Synod meets next year at Grand Rapids, Mich,

THE CHURCHES.

—Bro. E. D. Bailey, the N. C. A. New England agent revisited his old friends of the Tonica church on Lord's day. Bro. C. W. Hiatt has agreed to spend his summer vacation with them.

—It was from mistaken information that it was noticed lately that Rev. A. Ethridge was engaged by the Streator church. We understand that he remains at DesMoines, Iowa, and has engaged in business.

—The Educational and Missionary Boards of the Wesleyan Methodist church, the Publishing Association and Book Committee all hold their annual meeting at Syracuse, New York, in the Wesleyan Publishing House June 27th.,

—Prof. L. N. Stratton of Wheaton Theological Seminary visited Wasioja, Minn., last week to give the anniversary address at the Seminary commencement. He then expected to take an extended tour through Dakota returning home to Wheaton in time for commencement and the N. C. A. annual meeting.

—On the evening of the 9th inst., as a tabernacle meeting was closing at Reno, Ill., a mob attacked the people and attempted to destroy the tent. Clubs were used and one man was severely injured. Warrants were issued for the arrest of eight of the rioters.

—Some weeks ago it was stated in these columns that Rev. Mr. Watkins, missionary in Guadalajara, Mexico, whose labors had been very successful, was employed by the American Board. Dea. O. M. Brown of the *Faith Missionary*, Oberlin, writes to correct. He says that Mr. Watkins has not been connected with the Board for some time but is an independent laborer.

—The portion of the Dunker church, known as "Progressives," and among whom Bro. H. R. Holsinger is an acknowledged leader, finding that the persons in power in the old body would make no concessions, held a meeting in Dayton, Ohio, a few days ago to consult on what should be done, and to more perfectly consolidate their movement. Some 2000 persons were present. A correspondent asking in the *Progreseive Christian* whether it were true that the new body received and held in fellowship those who belong to secret societies. The editor replies: "Our Progressive brethren are just as much op posed to secret oathbound societies as conservatives. Our creed forbids swearing, hence we cannot be sworn into any secret societies, and must not be secreted into any sworn socicties. We therefore deny the charge that lodge members are so received."

—The First Congregational church of Oakland has decided to pay the superintendent of its Sunday school a good salary, and have him devote his entire time to work among the children. He is not to be a missionary exactly, but his duties are to look after the welfare of the attendants, see that they are punctual and regular at the school, visit those that are sick, and arrange plans for making Bible study more interesting and profitable, relieving the pastor from much work and anxicty.

—Eighteen years ago the Turkish government arrested and imprisoned a number of Moslems charged with reading the Christian Scriptures and with attending Christian chapels. The activity of the police at that time struck terror into the hearts of these inquirers and seemed to close the Moslem field against all Christian teaching. Since that time over 80,000 copies of the Bible, or parts of the Bible, in the Turkish language, and printed in the character used by Moslems only, have been sold in the Turkish Empire.

—A remarkable scene is described in the *Missionary Herald* for April in connection with the great religious awakening in the church at Adana, Central Turkey. At a crowded sunrisc meeting, January 22, the influence of the Holy Spirit was felt with such power that the young native preacher was compelled, by the loud weeping of the people, to stop his sermon. The service lasted three hours and was followed by one even longer in the evening. The house of worship is wholly inadequate to hold the large congregations; 1,200 were present, by actual count, at one time, and the number of inquirers now exceeds a hundred. Among the couverts are prominent Armenians and Greeks who have seldom attended Protestant worship. The movement is one of the most marked among missionary revivals.

—A missonary from the Island of Peru, in the Samoan group, writes that there is not a heathen left. Missionary labors were commenced there only eleven years ago. During this time the whole island has been evangelized, churches, chapels, mission-houses have been built at their own expense, and they are now supporting their own pastors and contributing to the society that sent them pastors and teachers.

—In Turkey, where a few years ago men yoked their wives with oxen, the curriculum in some of the colleges for the education of females compares favorably with similar institutions in America. One of the girls who graduated from Harpoot Seminary is at present engaged in making a concordance of the Bible in modern Armenian.

THE CHINESE IN THE SANDWICH ISLANDS.—Since the organized and legalized persecution of the Chinese in California, the tide has been turned toward the Hawaiian Islands, where many of them had already established a footing. Large numbers are being employed on the sugar plantations with satisfactory results. They are also entering other departments of trade. They are quiet and thrifty. Some of them have married native women and are living happily. The only question troubling the governmeut is the danger of their overrunning the country and driving out the native population. The question of establishing treaty relations with China is being agitated, so as to stop the immigration of males alone, and encourage families to go there together. Hawaii is a Christian country, and the influx of so large a heathen population is greatly to be deplored, unless they can be educated and Christianized, as advised by the Rev. J. O. Cruzan in an address before the Hawaiian Board of Missions. The *Gospel in All Lands*, has a very good article, with extracts from persons who have visited the islands, which gives the cheering news that many of these Chinese are Christians, who have brought their religion with them from the Missions in China. Some have Testaments and hymn-books. One of the writers says that at Pahala he found a band of Christian Chinamen numbering thirty-two. There were, besides these, six Christian women, with nine children—nearly all from the Basel Mission in China. One of their number acts as leader, or deacon, and conducts the services. He speaks with pride of the enjoyment experienced in conversing with these people. They have faithfully kept up their Sabbath service, and will organize into a church as soon as Rev. Mr. Forbes visits their part of the islands. At Kohala there is another organization of over 100 men and woman, besides children who are receiving Christian training. At Honolulu there is a strong Chinese church, and on Maui at Paia a union church of Chinese and native Christians. Mr. Cruzan says if these people have the gospel, the native Christians must help to give it to them. The few who have brought the seeds from foreign missionary fields are poor, and cannot do much for the 15,000 of their countrymen who are still heathen. It is wise for the government to control the immigration and provide against the evils which may flow from such a heathen influx, for the Chinese are there, and will stay; they cannot be banished, and thousands more will come. A carefully prepared treaty, with wise legislation to enfore it, will be found indispensable to the maintenanee of authority and order.—*Christian Statesman.*

NOT ASHAMED OF THE CROSS OF CHRIST.

At the first anniversary of the Grand River Assciation of Michigan, held at Ionia, January 24, and 25, 1845, it was

Resolved, That we have no fellowship with the institution of Freemasonry. Odd-fellowship, or any other secret society whatever.

This resolution was repeated at the next anniversary. At the fourth annual meeting we find the following record:

Whereas, Secret societies are evidently at variance with the diffusive and universal benevolence of the Gospel, and are interrupting the peace of many churches; we, therefore, recommend the churches to caution their members to beware of becoming entangled in their snares.

Again at the seventeenth anniversary in 1860:

Resolved, That we recommend the members of our churches to abstain from union or giving countenance to the institution of speculative Freemasonry, as dangerous to our union and peace.

I am conversant with the churches and ministers of the Association and believe no change has taken place in reference to the institution of secret societies.

Yours for daylight work.

JUNE 12, 1883. UNCLE NORMAN.

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1. Because it meets the wants of the general public by giving in brief the latest reliable information on all questions of Reform, having the special object of exposing and opposing organized secrecy. Besides able editorial, contributed and selected articles upon this topic, which is of more than national importance, it has interesting sketches of progress and incidents from the reform lecturers in all parts of the country, reform news and notes, letters from the Old World, etc., etc. It is the especial organ of this movement in America—a movement which is sustained by the utterances of some of the ablest statesmen and divines whom the country has produced. Every person interested in either the family, government, or religion—the most sacred interests of humanity—is *directly affected* by secret societies, and *needs to keep posted in this movement.*

2. Because it is *uncompromising* on ALL questions of the day. On temperance, tobacco, Sabbath desecration, Mormonism, the Southern and Indian questions, civil-service reform, monopolies, the rights of labor, and every other question, its only aim is to be RIGHT, and advocate the TRUTH. It is hence FEARLESS and OUTSPOKEN.

2. Because it emphasizes the fact that political action should be directed by *conscience* enlightened by the WORD and SPIRIT of God and that Christ must be acknowledged KING of NATIONS, and presents a platform epitomizing the science of civil governments based on the supreme authority of the DIVINE WORD.

4. Because, in addition to these features, it contains a choice selection of wholesome reading for the family, from oldest to youngest, with religious and secular news, market reports, etc.

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FARM NOTES.

POULTRY AND PLUMS.—A subscriber of the *Michigan Farmer* gives that paper the following as a sure method of raising good crops of plums: "Inclose a piece of ground adjacent to the hen house, with a high picket fence, and set out plum trees in it. Keep the hens in the inclosure during the curculio's ravages, and a crop of plums will be the reward of the pains and the outlay." The editor says the remedy is a good one, and has been used by plum growers for years. Whether it is as thoroughly efficacious as this correspondent thinks, is open to debate. However, in the vicinity of Detroit, two parties who have tried it for years, declare it eminently satisfactory, as they never have had a curculio since they turned their fowls into their plum orchards.

WHEN TO PLANT GRAPE VINES.—Dr. S. D. Philbrick, of Des Moines, Iowa, writes the *Homestead:* It is customary to plant the grape early in the spring, but I have recently made a new departure from the old practice, and now plant the vine about the first of June. By this time the vine has made a growth of five or six inches, and new rootlets have been thrown out from the old roots. These new furnish a constant feeder for the vine. If properly set, the vine can be planted any time in the day without wilting, if the following directions are carefully adhered to: Take your vines up from the nursery and place them in a bucket of thin mud; be careful and not break the vine; have your ground well prepared; in planting, be sure and have the roots evenly distributed; fill the pot one-third full, then pour in a sufficient quantity of water to wet the earth well; then fill the pot and press the earth firmly. If these directions are strictly adhered to, 90 per cent. of the vines will grow, and in one week's time they will look vigorous, and will not be retarded in their growth. Having become so thoroughly convinced that this is the best method of planting the vine, I shall still continue to plant as set forth in this article. In conclusion, I would say be careful and plant no vines except strong and vigorous.

LAYERING THE GRAPE VINE.—Some of the hard-wooded varieties of the grape are propagated from cuttings with so much difficulty, that nurserymen resort to layering. Amateurs who wish to propagate only a few vines, will find layering a desirable method even with those that grow readily from cuttings, as it will give them much stronger plants than can be produced in the same time in any other manner. Layering is done with the ripe wood—the canes of last season's growth, and with the new shoots of the current season. The time for operating with the ripe wood has gone by for this season, but green wood layers may be made as soon as the shoots have become sufficiently strong to be handled without breaking. The shoots at first are exceedingly tender and readily snap off at the "joints." About midsummer, when they have become more woody, bend down a shoot in such a manner as to allow a portion of it to be laid in a small trench and covered with five or six inches of soil. Remove the leaves from the part to be buried, and tie the above-ground end to a stake. To keep the soil over the buried portion moist, cover it with a mulch of some kind. A flat stone laid upon the surface at this point serves to prevent evaporation and at the same time helps hold the shoot in place. Most varieties treated in this manner will be abundantly supplied with roots by the end of the season of growth, and may then be transplanted to the place they are to occupy.—*American Agriculturist for June.*

KEEP THE SOIL OCCUPIED.—The success of the market-gardener depends, in a great measure, upon keeping the soil constantly occupied. No portion is allowed to be idle, but as soon as one crop is off, another occupies its place. The owner of a family garden will find it to his advantage to follow the example of those who raise vegetables for market. The methods which are profitable for those who raise vegetables for sale, may be followed by those who dispose of their products on the family table. In the Monthly Notes about Work, we point out various crops that may be sown, and we would now enforce the point, that every foot of the soil in the home garden should be occupied and productive. The soil will produce something; if not a useful crop, a crop of weeds, and it is as much labor to keep weeds in subjection as it is to cultivate a growing crop. The old fashioned way of "making garden" in spring and sowing everything at once, and for all, is wasteful. Peas, early potatoes, early cabbages, and others have been removed by this time, and their places should at once be filled by something. Such vegetables as remain in perfection but a few days, of which sweet-corn is a marked example, may be enjoyed for a long time by sowing every week, and the sowing may be done this month with a fair chance of good returns. Beets, beans, cucumbers, kohlrabi, spinach, radishes, and turnips (especially the White French) are among the vegetables which may profitably follow the early crops that have been removed. If there are late cabbage plants in reserve, set them in every cleared place; they will yield a good supply of useful food for the cow if not needed for any other use.—*American Agriculturist for July.*

THE THUMB AND FINGER.—Nothing is more characteristic of the novice in gardening than reluctance to use the knife. Many seem to fear that they will cause pain, and will no more cut their pet plants than they would amputate the limbs of their pet animals. Those who give proper attention to their plants, whether soft-wooded, or shrubs and trees, can avoid nearly all cutting by anticipating the need of it. The shoots of all hard-wooded shrubs and trees are, at first, in their early growth, as tender as those of a geranium. These shoots of summer will, by autum, have ripened and become as hard as the rest of the tree or shrub. Take a favorite pear tree, for example. If left to itself, there will be found, when the leaves fall, shoots that are not wanted, but which, as they make a thick and crowded head, must be cut out. Had these shoots been entirely removed, or kept short by pinching off their tips in the summer, there would have been no need to use the knife. Not only fruit trees, but flowering shrubs, can be greatly benefited and kept in shape, if the owner works among them will make timely use of the thumb and finger to pinch off the growing points of all shoots that push where branches are not wanted. The same is true of soft-wooded plants. A timely pinching of the shoots will convert a geranium that would be long-branched and "leggy," into a compact specimen, fit to remove to the window in autumn. The chrysanthemum is a capital subject for the novice to try upon, and learn how readily the growth of a plant can be controlled by pinching.—*American Agriculturist for July.*

PRESERVING PEAS.

The most effectual method we have found for preserving peas from withering or drying up in a drouth, is to mulch them thickly with coarse hay or straw, to a width of at least two feet on each side of the row. Our garden soil is a fine, porous gravel, and unless the season is cool and moist, the pea vines dry up so badly as to produce little fruit. Mulching heavily is consequently a necessity in order to save them. By doing this, we have tained as good crops as when May, June, and July were cool and rather rainy. It is not necessary to bush dwarf peas. Still, when exposed to a strong wind, they will sometimes blow down, and then the further advantage of their being mulched is that the pods are kept clean and dry, and escape being mildewed. It is an excellent thing also to mulch both pole and bush beans, melons, squashes and cucumbers in the same way.—*American Agriculturist for June.*

"Dr. Benson's Skin Cure has driven away all my eruptions." Ida C. Young, Hamilton, Ill.

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A correspondent, Mr. S. L. Morgan, Walken, Mo., says: "*Samaritan Nervine* cured my boy of fits." You can get it at Druggists.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyteriau—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentuckv.

Mr. Jno. R. Patterson, of Evansville, Ind., says: "*Samaritan Nervine* cured my wife of female weakness." Your druggists keep it.

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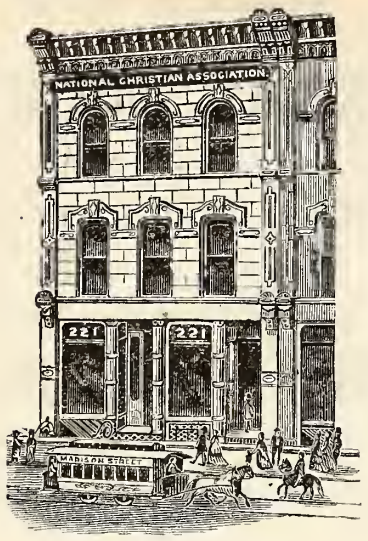
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NEWS OF THE WEEK.

—Much uneasiness exists in English political circles over the aggressive policy of France in Tonquin, China, and Madagascar. The Gladstone government is somewhat embarrassed by the radical movement in favor of reform in the London municipal corporations and the land agitation in Scotland which continues to spread.

—It is estimated that more than a million people attended the grand celebration at Moscow in honor of the czar's coronation. There was no disturbance, and czar and czarina were received with great inthusiasm by the populace. The czar has issued a proclamation affording greater freedom of action to religious sects.

—The pilgrimage of "Bonanza" Mackey and his wife to Moscow attracts great attention, and the European press is taken up with descriptions of Mackey's magnificent private car, and Mrs. Mackey's more magnificent court dresses. They fairly threw the czar into the shade.

—Mormon missionaries are meeting with remarkable success among the poor white population of North Carolina, and are making many converts. A leading newspaper of the section advises the citizens to take shot-guns as a counteracting agent, and to chase the proselytizers out of the country.

—Beloit, Wis., was struck by a tornado Monday evening last week, many buildings being demolished, and one man buried by falling walls and killed. The Chicago and Northwestern Railroad bridge was struck and ruined. Elmo, Wis., also received a visit from a funnel, which whirled a freight train from the track, landing it some distance away. One-third of the village of Brush Creek, Fayette county, Iowa, was wrecked Monday afternoon by a cyclone, the loss being placed at $40,000. Great damage was also done by a funnel at Tripoli and Sumner, Iowa, many structures and corncribs being blown to splinters. Several persons were injured, none seriously.

—On the same night many sections of Kansas suffered from a hurricane or tornado, raising dwellings, destroying property, and injuring several persons. Industry and Wakefield, in Clay county, suffered most, the former village being almost wiped out. At Valley Falls the two churches were unroofed and the walls blown down, while on the Kansas Central road, near Clay Center, three cars of a train were blown from the track into a creek, wounding many travelers.

—A great storm in the vicinity of Prescott, Ont., Monday night, resulted in much damage. The waves on the St. Lawrence washed away the railroad track and flooded the depot, and were so high that Ogdensburg could not be seen from the Prescott wharves.

—A tornado Saturday night, June 9th, in the southern part of Williamson county, Ill., blew down several houses and went through the usual tearing-up programme. A number of persons were reported killed, and whole flocks of sheep were carried off by the tunnel.

—At Mystic Bridge, Conn., Wednesday, during the ceremonies of the dedication of the soldiers' monument, a salute was fired in honor of the Governor. Two companies of G. A. R. chanced to be passing at the time, and several of the men were seriously injured by the discharge of coarse powder from the guns. It is feared three will die.

—William Sims, Secretary of the Kansas Board of Agriculture, estimates the yield of wheat in his State this year as 23,601,574 bushels—12,133,252 below last year. Mr. Sims thinks the coming crop throughout the country will show a reduction of 23 per cent. from last year.

—The Harper bill high license is now a law in Illinois. It passed the Senate Friday by a vote of 30 to 29, and the Governor signed it without delay.

—Major Powell, of Washington, Superintendent of the Geological Survey, who was threatened with total blindness, is improving, and it is now expected that his sight will be saved.

—Li Hung Chang informed the French Minister at Shanghai that China did not intend to declare war on France, when the French Minister apprised him that the Chinese soldiers captured in Tonquin would be shot as pillagers.

—The trial of the men at London charged with being dynamite conspirators resulted in Dr. Gallagher, Wilson, Whitehead, and Curtin being convicted and sentenced to penal servitude for life, while Ansburgh and Bernard Gallagher were acquitted.

—Marquis De Rays and seventeen others were placed on trial at Paris Tuesday last for manslaughter, in advertising and selling land on the Island of Port Breton, and causing emigration thereto in unseaworthy ships, thirty persons dying on the passage 250 dying from hunger after reaching land, and five being eaten by the cannibal natives. In all 5,000,000 francs were subscribed to the scheme, of which the Marquis pocketed 2,000,000.

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MARKET REPORTS.

CHICAGO, June 18, 1883.

GRAIN—Wheat—No. 2		1 07¼
No. 3		91
Rejected	68	@80
Winter No 2		1 10
Corn—No. 2		55
Rejected		46
Oats—No. 2		39
Rye—No. 2		58
Bran per ton		10 25
Flour—Winter	4 50	@6 00
Spring	2 25	@7 50
Hay—Timothy	8 50	@12 00
Prairie	5 00	@11 00
Lard per cwt		9 80
Mess pork per bbl		17 50
Butter, medium to best	10	@20
Cheese	07	@11¾
Beans	1 00	@2 15
Eggs		15
Potatoes per bu	35	@65
Seeds—Timothy	1 60	@1 65
Clover	5 00	@7 00
Flax		1 38
Broom corn	01½	@ 08½
Hides—Green to dry flint	6¼	@11½
Lumber—Clear	43 00	@52 00
Common	15 00	@22 00
Shingles		3 20
WOOL—Washed	22	@39
Unwashed	17	@24
LIVE STOCK—Cattle extra	5 90	@6 00
Good	5 40	@5 80
Medium	5 15	@5 30
Common	2 50	@5 00
Hogs	5 75	@6 70
Sheep	3 00	@4 90

NEW YORK MARKETS.

Flour	3 80	@7 00
Winter	1 03	1 23
Spring		1 05
Corn	49	@68½
Oats	43	@54
Mess Pork		20 00
Lard		11 00
Eggs		19
Butter	10	@22
Wool	14	@45

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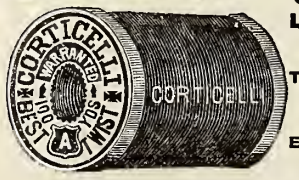
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THE PHILOSOPHY OF CYCLONES.

Forth steps the spruee philosopher and tells
Of eauses, how they work by nice effeet
Of action and reaetion. Wreteh, will thy
Discovery of the eause suspend the effect
Or heal it? COWPER.

A suit in court has been made to turn on the question, "*What makes the deluge of cyclones?*" Prof. Tice of St. Louis testified that it was electricity. An insurance company refused to pay insurance for cyclone-destruction, on the ground that the cyclone is not lightning against whose destruction the building was insured.

Another savan has discovered that the spread of iron by railroads all over the face of the country, drawing electricity from the clouds, has caused this year's deluge of electricity, opposing currents of which meeting in clouds make the cyclones.

The objections to this theory are many and obvious.

1. The addition to our railways since the thunder-and-lightning time last year, is a mere trifle compared to the whole. Why have not cyclones increased with the iron tracks in years past? Last year was not a "good year for cyclones" at all. Where were they sleeping, and what has, this year, waked them up?

2. Every railroad has its telegraph wires well up toward the low clouds, and often meeting them. These empty the contiguous clouds of their electricity, as the silken kite with a wet linen cord, draws electricity down into Leyden jars in the familiar experiment at colleges.

3. But the grand objection of all is that this theory ignores the providence of God, and his Word, which declares that, "When *judgments* are in the earth," is the time for "men to learn righteousness." "Grasshoppers," "locusts," drought, wars, pestilence, rain, hail, "and stormy wind fulfilling his word,"—all these are attributed to the displeasure of God for the sins of men; and especially THE sin of all sins, going after false gods and practicing false worships. This fundamental sin cuts men loose from God and goodness, and so includes every other. Hence when Paul went into Mar's Hill among 30,000 false deities and their worships, he began by setting up in their understandings, "GOD WHO MADE THE WORLD." Without the idea of the one only true God, nothing is right and nothing is wrong; for the obvious reason, that men cannot know which God to obey or what religion will prevail, and be able to sustain and vindicate the worshipers.

Polytheism and secret societies, multiplying religious oaths and worships, thus put society on the road to a moral chaos, where

No pledge is sacred and no home is sweet.

They bring about at last an absolute jumble of religious ideas where the very ideas of right and wrong perish and die out. "Right! right!" said the little negro slave, "What's that? I'll go ask massa." Slavery took away God and put an owner in his place. Masonry takes away God by taking up the bridge or "way" that leads to him, which is Christ.

Now if the Bible be true, we need only look to the secret worships, the organized deism, the oaths and blasphemies of the lodge and the sins and errors which they generate to find the procuring cause of cyclones, or any and all other judgments of God. A deluge of fire and storm desolated Chicago. The press said at the first shock, "*God has burnt Chicago!*" The fire-proof buildings are gone, and the pine shanties all stand. The houses of assignation were the stone fronts! In a few days the Chicago *Tribune* discovered that "God had nothing whatever to do with it! The fire came by natural causes," and it

"Bid the world take heart and banish fear."

While the West Indies were enriched by the blood and sweat and cultivated by the lash-extorted toil of slaves, all the cyclones seemed to be there. The infidel savans and meteorologists said, they were all children of the equatorial regions; all clearly productions of electricity and natural causes, but an English poet of some philosophic brain and pretensions broached another theory, namely;

"God, foreseeing what vexations
Afric's sons should undergo,
Fixed their tyrant's habitations
Where his whirlwinds answer, No!"

A PACKET SHIP was becalmed on the Grand Bank in 1843. The first mate was a sharp-faced Yankee whom the sailors called "Nosey." A passenger expressed a wish that the Lord would send a breeze to take the ship on her course. "Nosey" laughed outright and exclaimed: "To my sartain knowledge the Lord has nothing to do with the blowin' of winds. I've been in every part of this airth; and to my sartain knowledge them things all goes by nateral causes." "Nosey" was a philosopher.

How many Christians are by profession opposed to secret societies, but are not practically supporting the cause. So many like the boy saying his prayers, by simply nailing them up at the foot of his bed, and on retiring would only point to them saying "O Lord them's my sentiments!" and then jump into bed. So there are many who belong to anti-secret churches, content themselves by pointing to their church standards against secretism, saying "Them's my sentiments," and that is all there is of it. Brethren, let us organize, and work, and subscribe, and pray for the speedy downfall of this great evil.—*Correspondence American Freeman.*

It is said that Prince Bismarck, when a boy, was rebuked by his father for speaking of the king as "Fritz." "Learn to speak reverently of his majesty," said the old squire of Varzin, "and you will grow accustomed to think of him with veneration." Young Bismarck laid the advice to heart, and to this day the great chancellor always lowers his tone and assumes a grave, worshipful look when he alludes to the kaiser. That was good breeding. How much more ought Christian parents to teach their children to speak reverently the name of God and Christ, and treat as sacred the book which tells of God's love to men in Christ. Here, example is worth many times over the best of precept. Let our children witness in us the spirit of reverence toward God, his Word, and his house, then we shall see less of the irreverent spirit in them.—*Sabbath Recorder.*

ENGLAND IN EGYPT—HER WASTED OPPORTUNITIES.

BY REV. DR. GEO. B. CHEEVER.

Our attention was arrested a few days since by a paragraph of foreign intelligence presented in the following notice of affairs in Egypt:

PORT SAID.—A riot broke out here to-day between Greeks and Arabs on account of religious ceremonies. Several persons were killed and many wounded, including a number of police. British troops and sailors, with Gatling guns, surrounded the Greek church to protect it. The Greek consul took refuge on board a gunboat. It is said that the European residents were saved from a general massacre by the landing of British sailors.

This has been supplemented more recently by the following telegraphic dispatch from Cairo:

CAIRO, June 13.—Some excitement has been caused here on account of the conversion of a young Mohammedan by American missionaries. Arab fanatics attempted to maltreat the convert, but Sir Edward Malet, the British Consul General, interfered. It is probable he will be sent to Cypress for safety.

And this is the inglorious moral failure of the British conquest. The *English bondholders are secured*, and General Wolseley moved into the House of Lords; but outrages against Christians are still imminent, and a converted Mohammedan can be protected from persecution only by being moved into Cypress! Religious freedom is not yet even promised, much less insured, under the British flag in Egypt. British *goods are protected*, and another Suez Canal is proposed; but liberty of conscience to follow Christ is denied, and the Koran rules supreme.

This is the fanaticism of the false prophet, the *fons et origo* of the present degradation and misery o the whole Oriental world. This outbreak, it is safef to say, would not have taken place had the British government, when the settlement of Egypt was in their power on the basis of religious freedom, announced *that* freedom and the abolition of slavery as the two fundamental articles of government and law. They had the power, they had the right, but did not exercise it, nor even intimate in their diplomacy the possibility of any such intention. Yet it would have been quite as appropriate and just as the quelling of the present insurrection in the Soudan, now being accomplished through British troops; and certainly as worthy of a great nation as the security of bondholders, or the coronets of successful generals, or the exaction of all the expenses of the war.

The *Tribune* very justly says: "The war in Egypt cost $17,834,560, nearly eighteen millions of dollars, and it is more than doubtful if the English will get from it any corresponding benefit." True! Simply because they have thrown away an opportunity of illustrating and defending Christianity, such as seldom if ever, was given in like manner to any government. An opportunity and a power of mercy, which, if they had accepted the trust and carried it out to the extent of their means and authority, would have set that government and nation high above the nations of the earth, in the supremacy of Christian principle, as the highest obligation and privilege of government ordained of God. In example, influence, instruction in the truth, it might have been the setting up of a new dominion of righteous law, freedom for body and soul from the cruelty of superstition, the beginning of deliverance for ages and races from slavery and the despotism of priestcraft. It might have been God's own foundation laid for the conversion of a down-trodden populace into a self-governing people, sure to become industrious and rich by free labor and free-thinking, in reliance upon God, and responsible only to him.

It would have been worth seventeen *thousand* millions to England, to have simply published two edicts, which their Egyptian victories gave them the power and opportunity to have done, even as God's Word and their Constitution under Christianity as the common law gave them the right and authority. First, the ediet for freedom of inquiry and belief in the Son of God as the Saviour of the world; and second, the right of confessing him without penalty or compulsion. The right of choosing one's religious faith by the free reading and hearing of the Christian Scriptures, opposition by torture, imprisonment or deadly violence being forbidden on pain of imprisonment or death.

This one law would have been in itself a provision

of benevolence reaching to the heart and life of every Egyptian citizen and household. The bare publication of it would have been as a sun shot into chaos; a fountain of light and rejoicing in every social circle, and soon the making of Christian homes even out of the mud-huts of the oppressed Fellah-in of Egypt. England had a power of right and might given her for this, as absolute as that given of God to Josiah for the regeneration of the Jews.

The *proclamation* of truth and its principles must always go before successful efforts in their behalf. "Behold, I will send my messenger *before* thy face, and he shall *prepare* the way *before* me. Prepare ye the way of the Lord; make straight in the desert a highway for our God. And the Lord whom ye seek shall suddenly come to his temple; and the glory of the Lord shall be revealed, and all flesh shall see it together." See Mal. 3: 1 and Isaiah 40: 3–5.

This is God's method and it must be man's, especially the Christian man's. Missionary societies are *forerunners* of the presence and reign of the King of grace and glory. But suppose they should say, It is not expedient or safe for us to declare God's principles and our policy openly beforehand, lest we should endanger the success of our mission by rousing up jealousy and opposition. Yet God says, "Go through, go through the gates of this opportunity. Prepare ye the way of the Lord. Cast up, cast up the highway; gather out the stones; LIFT UP A STANDARD FOR THE PEOPLE." This is his command to every Christian church and missionary board and to every government—the proclamation of God's perfect law of religious faith and liberty; all men to be protected under it and slavery to be abolished by it, in the name of Christ.

Does any one say that such an edict would have been beyond the ability of Egypt to execute? But the trial of it, the example of its benevolence, the thought-awakening suggestions and inquiries induced by the very announcement of such a law, and the manifested justice and blessedness of such an effort never before made—these things were given to England at any rate, if not the entire responsibility of their fulfilment, in order that wherever British power prevails, there Christian truth and freedom should be secured to every man, woman and child from generation to generation. God, that put the publication of such an edict within her reach, would have taken care of its operation. The dreadful power of Mohammedanism would have been manacled, its ferocious savageness disarmed, under that one vast, righteous and courageous act of legislation for the Son of God.

Does any one say that governments were not established for religious faiths? No! but *upon* such faiths for the highest good of man; *upon truths*, published for the foundations of all governments, before the possible beginning of any government on earth. Not *for* God, but *from* God *for* man as a religious creature, with a soul for immortality, not a beast nor a cannibal. From God, for man, against the tyranny of man; for protection of the common freedom of the human conscience in its responsibility to God only. "the powers that be are ordained of God" for that purpose, that all men everywhere "might be free to seek after him," and might be shielded in obedience to him. See Acts 17: 26, 27, and Romans 13: 1 to 5. If any one thing be certain from divine revelation, in regard to the purposes and powers of government, this is, "The minister of God to thee for good; and thou subject for conscience' sake toward God;"—thou to do God's will, government to shield thee in so doing. This, as I understand, is the principle of the American party, as expressed in its platform. That ours is a Christian nation, and that the God of the Christian Scriptures is the Author of civil government.

(*To be continued.*)

WOMEN OPPOSED TO THE LODGE.

BY MRS. J. S. COLLINS.

Facts are what the people need in regard to the influence of the lodge in creating and fostering drinking habits among its members. Said the wife of a prominent Mason, "I have not had a happy day since my husband joined the lodge." When urged to explain, she said, "My husband learned to drink in the lodge. I often sent my little boy after midnight on the street to try and find his father; and toward morning he would come home as if nothing had happened; having been kept in the lodge until he sobered up." This lady did not hesitate in saying that she believed the lodge covered up other immoral practices; and that "nothing was too bad for them to do."

There is abundant proof that the case mentioned is not an isolated one. Masons wives are beginning to speak out what they have been silently enduring. Some through fear will not dare to do this. Good wives, fully realizing the danger which threatens their children and those whom they have chosen as their companions for life, and their own responsibility in the matter, will speak out. Weak-minded women who are flattered with high-sounding titles and the prospect of being the wives of Most Worshipful Master Masons, will not be expected to have an opinion. Such willingly lose their individuality in that of their husbands. Not thinking or acting for themselves, they are the willing slaves of their husbands' opinions. When women are thoroughly enlightened a new era will dawn, and light will spring up in the midst of this moral darkness. This reform like every other will be brought about by agitation. Men and women must have the courage to speak and write their convictions on this as well as on other subjects. The secular press should be made to open its columns to discussions on secretism and its relation to the great labor questions and temperance, and also to the peace and good order of government.

The mighty lever in this, as in the temperance reform, is plenty of well written articles in the papers, and tracts for general distribution. When the people are informed, and have facts which will set them thinking, the reform against the lodge will go forward with renewed vigor.

Pittsburgh, Pa.

TITHES.

BY GEO. H. WILLIAMS.

Many are teaching that Christians ought to give tithes to the service of the Lord as did the Jews under the law. No such teaching is in the New Testament, which teaches (Gal. 3: 24, 25) that the law was our schoolmaster [literally, child-leader] to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. Then follows the illustration (Gal. 4: 7). "Now I say that the heir as long as he is a child differeth nothing from a servant, though he be Lord of all; but is under tutors and governors until the time appointed of the Father. Even so we, when we were children [*i. e.*, were under the law] were in bondage under the *elements* [margin *rudiments*] of the world. But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law to redeem them that were under the law, [the child-leader] that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father, wherefore thou art no more a servant [*i. e.* under child-leader] but a son; and if a son, then an heir of God through Christ." The church in her childhood—*i. e.* under the law—was commanded to give tithes to the Lord; as the child of a man of wealth may be given a "stint"—a certain amount of work to do daily. He obeys from love to his father, or from regard to his authority; and not because it will increase the value of the estate to which he is heir, for he has not yet learned anything of this, and feels no interest in it. He finishes his "stint" and then goes to his play. But when he has arrived at full age, and sees the value of the estate, he takes the same interest in it that his father takes. Does he then wish his father to give him a "stint," that he may soon finish it and go to his play? No! He desires to give all his time and all his energies to promote the interests of the estate. The Christian is one into whose heart "God hath sent forth the spirit of his Son." (Gal. 4: 6.) "If any man have not the spirit of Christ, he is none of his." (Rom. 8: 9.) There are "babes in Christ," (1 Cor. 3: 1) and "children," (Eph. 4: 14) in Christ, who have not yet come to understand much of the value of their inheritance as "heirs of God and joint heirs with Christ" (Rom. 8: 17). But the Christian "of full age" (Heb. 5: 14), seeing the value of his inheritance will not be stinted, No tithes of money, time or energies are desired by him, nor will he be bound by them. The spirit of Christ in him constrains him to do what he can. Think of him saying, "Lord, let me off with one tenth. I want the finest clothing and furniture and of the latest fashion. I want the things that are *with* [not *in*] the world!"

No! These do not tempt him. He despises them, and like Moses (Heb. 11: 26) esteems the reproach of Christ greater treasure than all these. Let Christians hasten to grow to maturity (Heb. 5: 12) that seeing the value of their inheritance they may invest their time, money, energies, (all they are, have or can do) in it. If they are to give these to it, they will need to provide as far as they can, comfortable clothing, shelter and all such things as will best fit them to work for the Lord. But worldly fashions, costly dwellings, jewelry and the like, will not help them to do God's work, nor enlarge their inheritance. The promise to Christ is (Ps. 2: 7, 8) "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "Joint heirs with Christ." (Rom. 8: 17.) Every soul in heaven must be a precious treasure to every other soul there. Jehovah—Father, Son and Holy Ghost—the chief treasure. Hasten to invest while you can. The profit is infinite per cent. on an eternal investment.

Putnam, Conn.

ERIN AND ENGLAND.

BY ALEXANDER THOMSON.

Dark rolling clouds obscured the sky—and low,
With fitful sobbings sighed the gusty wind,
Like some poor lady, that for love has sinned;
When in the fields of fancy, I beheld
Two figures meet; one drooping was and sad,
A shamrock and a broken harp she had,
And that was all; her dark, disheveled hair,
Fell o'er a bosom by whose every heave,
It seemed that Hope herself was taking leave.

The other that Minerva might have been,
So high her port, stood with her brown hair bound
With gems that in the ocean's depth are found;
Erect she stood, and grand, and resolute;
Her eyes, blue as the billows, spoke command,
A half-drawn broadsword rested in her hand,
Low her rich tones, quite low and sad, but stern,
As on her drooping sister looking down,
She spok with half a sigh and half a frown.

"My sister Erin, in the gloomy past,
When all was blurred with blood, and nations grew,
Like Bengal tigers by the lives they slew—
I will admit by many a desperate deed
I scourged your coasts, made many a deadly wound,
For which Britannia mourns with grief profound.
Rise, Erin, rise; to-day she seeks thy love,
And comes with kindliest balm, each wound to heal,
And give the right hand for the glove of steel.

"But ye forget not, fierce, implacable,
A mad volcano of explosive ire,
A boiling cauldron hissing o'er a fire
Of hottest passion—in thy red right hand,
Oft gleams the assassin's dagger, and the moon,
Pours her mild light o'er wild moor and lagoon
While on the stillness breaks the appalling cry
Telling that murder's dreadful work is done,
And deeds that dread the bright eye of the sun.

"Erin, beware! rouse not a nation's wrath,
Beware! Beware! Lest o'er the channel come,
Britain's red warriors with the martial drum,
With battle flags unrolled, and sword made bare.
To-day she seeks thy love, set thou thy heel
Upon the secret lodge, and turn thy steel
Upon thy bitterest enemies and mine,
Then tune thy wild harp for a peaceful lay,
And wreathe thy shamrock for a brighter day.

Bartlett, Ill.

PERSECUTION.

BY REV. ISAAC HYATT.

"Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!" Matt. 18: 7.

"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Matt. 5: 11.

According to these words of Christ it is very unfortunate to be a persecutor; but an exalted favor to be persecuted. Truly God's ways are not as our ways or his thoughts as our thoughts. Yet with our inability to see the end from the beginning we often do see that persecution comes to the Christian as a friendly helper in disguise. It often assists more than any other human agency to develop and strengthen whatever is good within him. And how often it drives him from place to place to scatter more extensively truths he wishes to see take root and grow till they become a power in the world.

Paul gloried in persecutions and not without reason. For as he looked backward he could see he was aided by the cruel hand of persecution to promote more successfully the cause of Christ.

The seeds of truth often need the wings of persecution to carry them about. Paul never murmured on account of his treatment, and though driven from several fields of labor before his work appeared to be completed he didn't fly to pieces in a rage or curl up in a heap under the depression of opposition saying, "It is no use," or "I won't preach if I can't be used decently." But with an uncomplaining spirit and heroic courage he kept at his appointed work and was crowned a victor. May grace be given to all Christian workers to imitate his example.

It is a mistake to suppose that those who hearken attentively to our language believe every word we say.

THE N. C. A. ANNUAL MEETING.

REPORT OF THE CORRESPONDING SECRETARY AND GENERAL AGENT.

MR. PRESIDENT AND FELLOW-WORKERS:—For obvious reasons you will pardon the omission of a lengthy introduction and permit me to begin with the business proper of my annual report.

The Board of Directors elected at your annual meeting in June last, met as required by Article 12 of your By-laws, and organized by the election of D. P. Baker, Chairman and W. I. Phillips, Secretary.

There have been no deaths, resignations or removals during the year, and their proceedings appear in the report of their secretary as provided in Article 12 of your By-laws.

FINANCE.

For details of receipts and disbursements I refer you to your Treasurer's books, always accessable to the friends and patrons of our work, and to his report duly certified by your Auditor and printed for your conveuience. The increased activity and facilities for pushing forward the work as indicated in this financial exhibit of the year will doubtless be gratifying to you.

WORK OF YOUR SECRETARY AND GENERAL AGENT.

My duties in counection with important changes and business transactions of the Association have prevented me from doing as much field and lecture work as in some previous years. I have addressed sixty-eight different audiences and attended five conventions during the year, and find everywhere a steady growth of interest and corresponding willingness to recognize our reform and its advocates as worthy of attention.

AGENTS EMPLOYED.

Rev. E. D. Bailey is still in charge of the New England auxiliary of the N. C. A. and is meeting with encouraging success. As he is present you will be glad, I am confident, to hear from him a brief statement of his work.

Rev. H. H. Hinman has been employed by the Association during the entire year, and has made a record of labors and successes of which any Christian reformer might be proud.

Bros. P. S. Feemster, J. F. Browne and Edward Mathews have each given a portion of their time to the lecture work, and while in the service of the Association have been paid from its funds. Iowa, Wisconsin, Indiana, Missouri and California have each received aid from our treasury, and several other States have been assisted in their lecture work and at their conveutions by persons employed by the N. C. A.

SPECIAL CONTRIBUTIONS.

J. F. Galloway, Eli Tapley and J. F. Browne in this country and Wm. Hazenburgh and A. D. Zaraphonithes on foreign fields have received aid through your treasury amounting to $175.65.

LITERATURE.

The circulation of reform literature has been largely increased during the year, and $356.47 have beeu donated in tract distribntion. Six new tracts have been added, so that the list now numbers fifty, coutaining one in the Swedish, one in the German and one in the Holland languages.

BEQUESTS AND LARGER DONATIONS.

The late J. R. Wright, of Byron, Ill., bequeathed one thousand ($1,000) dollars to the N. C. A., which has not been paid over to your treasurer. This is in addition to a note previously given for five hundred ($500) dollars. The estate is solvent and the claim supposed to be good, but legal qnestions have been raised which may delay payment for a time. A deed to me in trust for the Association of forty acres of laud in La Grange county, Ind., by T. Hudson, is estimated worth one thousand ($1,000) dollars. Rev. Wm. Leuty donated and paid over in cash seven hundred ($700) dollars. Donations to the Morgan Monument fuud aggregate $2,444.30; cash donations towards the purchase of the Washington property $1,030.03; notes for the same $1,169.50; making a total of $2,199.53.

MORGAN MONUMENT.

Subscription books had been opened, some funds were secured and the contract of erecting a granite monument to Captain William Morgan let to R. F. Carter, previous to your last annual meeting. This contract was satisfactorily executed, and the monument unveiled in presence of a large assembly, Sept. 13th, 1882. It stands a little distance from where the body of Morgan was buried in the old cemetry at Batavia, N. Y., as a perpetual rebuke to the folly, disgrace and crimes of all secret orders, but especially of Freemasonry, the memory of whose bloody deeds it is designed to perpetuate. Its entire cost, including lot and incidental expenses was $2,550.73, of which amount $2,444.30 was paid in volnntary contributions, and the remainder, $106.43 from the treasury of the N. C. A. One feature of this gathering was a lengthy communication from the late Hon. Thurlow Weed written for the occasion, and which has been issued in pamphlet form and nearly 50,000 copies put in circulation among the people. It was extensively copied and commented on by the general press, and advices from different parts of the country show that it has produced more than a merely transient curiosity.

ANNUAL CONVENTION.

The annual anniversary meeting required by By-law No. 4, was held in connection with the unveiling ceremonies with a large attendance from thirteen different States, and the District of Columbia; 257 enrolled their names, sixteen of whom were sceders from one or more secret orders. A full report of the meeting, together with the principal speeches delivered on the occasion, has been published in pamphlet form, which obviates the necessity of my dwelling upon details. The expense of this meeting was $445.14; $312.25 was paid by freewill offerings, and $132.89 from the N. C. A. Treasury.

CHRISTIAN CYNOSURE.

In the issue of your organ dated January 11th, 1883, I stated the facts connected with the purchase of the *Christian Cynosure* by your Board from its former proprietor, Ezra A. Cook. These were in brief: 1st. The *Christian Cynosure* indebted to its publisher as shown by his books, $6,142.81; 2d. Mr. Cook declared his unwillingness longer to continue the Association's organ at a loss of $50 per month on an average, or thereabouts, his purpose to reduce the paper in size or make some change by which he should obtain relief; 3d. After hearing Mr. Cook's statements the Board appointed D. P. Baker, E. A. Cook and J. P. Stoddard a committee to investigate and report on the case, with recommendations, at an adjourned meeting; 4th, The committee proceeded according to instruction and submitted their report to the Board, Dec. 2d, 1882; 5th. After considerable discussion the substance of what the committee recommended was adopted by the Board and agreed to by Mr. Cook; 6th. Mr. Cook was to transfer the *Cynosure* with its mailing list and such other articles as were named, along with the publisher's good will, to the N. C. A. on the 1st day of January, 1883, and to receive, as a full consideration for the same, the nse of one page in the *Cynosure* for the insertion of his advertisements, for a term of four years and $3,000 in cash, the Association filling his contracts to furnish papers to parties whose subscriptions were paid in advance; 7th. The transfer was made as per coutract, Jauuary 1st, and the paper removed to this bnilding, where it has been issued under the control of your Board since January 11th of the present year. Only a small amount of type and a few office fixtures were bought with the *Cynosure* as it seemed desirable to make changes in connection with the transfer requiring a new outfit, which was obtained at an aggregate cost of $556.54 and is new and of good quality.

The transfer and changes in your paper have met with general approval among friends so far as I have knowledge, and it is accorded a place and recognized by exchanges among the snbstantial religious journals of our country. Its subscription list was 4,672 June 1st, and there is good reason to hope that this number may be greatly increased when the season favorable for obtaining subscribers arrives.

WASHINGTON ENTERPRISE.

Rev. H. H. Hinman, by request of a few friends visited Washington, D. C., immediately after the Batavia Convention. He began his work by distributing taacts among the people on the streets and holding meetings wherever places could be secured.

Under his able and judicious management a movement was inaugurated which has already attained to unexpected success. At Bro. Hinman's request, and with the approval of your Board, I visited Washington, looked over the field, made the acquaintance of valuable frlends and assisted Bro. Hinman at meetings held in the City Hall. The importance of Washingtou as a strategic point, and the strength of our opponents in their concentrated force there were two things that deeply impressed me. It was also clear to my mind that by no human possibility could our reform obtain a vantage-ground under the guns of the enemy and maintain its position without first possessing itself of a location and building suited to its needs." I stated my convictions to friends before leaving Washington, and soou after my return to Chicago received letters from Hon. S. C. Pomeroy and other friends in Washington urging the favorable consideration of this matter, and mentioning desirable properties for sale. By the advice of your Board and such friends as I could consult, I returned to Washington in December last, and after a careful inspection of a number of properties offered in the market, and having received assurances of substantial aid and the co-operation of friends there, I purchased a lot and building at No. 215, 4½ street, N. W., for $6,875. Hon. S. C. Pomeroy was employed to examine the title, make out the papers and see that everything was in due form. The purchase was made from Stephen C. Rowen, Vice-Admiral U. S. Navy, and when the papers were made he objected to dealing with a corporation, and to obviate this difficulty our attorney had the deed made to me, and I gave my individual note for what remained unpaid on the purchase. There has been paid on the purchase money $2,200, leaving a balance of $4,675, which latter sum is secured by trnst deed on the property running at six per cent. semi-annual interest for three years from January 1st, 1883, with the privilege of paying at any time previous in installments of not less than $1,000 each.

Besides the above paymeuts there has been $15 for insurance, $5.35 water tax, and $600.27 paid on repairs, making a total of $2,820.62. The value of the property as estimated by Mr. Ford, Mr. Pomeroy and real estate men with whom I conferred in Washington in its present improved condition is $10,000. As for myself I look upon this as a providential opening and one for which we ought to be profoundly grateful to the "Giver of every good and every perfect gift."

THE MONEY PAID.

Two thousand ($2,000) dollars were paid from the proceeds of the sale of the Leuty farm and $820.62 from special contributions for that purpose.

HOW SHALL THE REMAINDER BE OBTAINED?

There was in the Treasury, June 1st, $990.83, special contributions and notes amounting to $1,169.50, making a total of $2,199.53, and leaving $5,296.09 to be provided for. This enterprise has so far as I know, met the approval and been received with favor by friends generally throughout the country, and many have signified their willingness to help, and a number have given verbal pledges for definite sums Some I know, and perhaps many, have been delaying to see what action this body would take to vest the title in the N. C. A. and to what particular uses the bnilding should be appropriated, whether as a political headquarters, a publishing house, or for other purposes; and these are questions that demand your careful consideration. Only one of the twenty rooms in the bnilding is at present occupied and that is the one fitted up and seated for a chapel in which services are held on Sabbath afternoon and on Thursday evening of each week. The premises would rent readily for $100 per month, and could be sold without question for a handsome advance on the money invested.

TRUST FUNDS.

You will remember that some years since Rev. Wm. Leuty and wife united in a deed conveying to me in trust, with certain life reservations, a tract of land situated in Noble county, Ind. Mrs. Leuty has since died, and with the approval of Mr. Leuty I sold the land to Timothy Hudson, Esq., for $10,600, and obligated myself to pay Mr. Leuty an annuity of $800 during life. I have acted in this matter with the full knowledge and approval of your Board and been gnided by the counsel of their legal adviser. A full financial statement of all trust funds is in the hands of your Treasnrer, and it is my earnest wish to be relieved from a personal responsibility so soon as it may be done without jeopardizing the claims of parties in interest or departing from the legal conditions imposed by original covenants.

SOUTHERN STATES.

Rev. H. H. Hinman who has labored so successfully in the Southern field, started to revisit the scenes of his former efforts, but, as before stated, he found on his way to Washington a Providential opening that seemed to say "thus far and no farther." His assistant, Rev. P. S. Feemster, could not be well spared from the inviting work in Kansas, and as all the men and means at the disposal of your Board were imperatively required in other fields, little or no systematic lecture work has been undertaken during the year. The field has been liberally supplied with tracts when called for, and on the request of Dr. Roy, books and tracts have been donated to the American Missionary Association, for use in its Southern field, and also to two colleges on the recommendation of Bro. Hinman. The second donation to the Washington fund was received from Alabama, aud many encouraging letters containing words of sympathy and statements of facts indicate that the seed sown is producing fruit already.

SUGGESTIONS.

Before concluding this report I wish to make a few suggestions, which are in my jndgment of importance, and call for careful consideration.

1st. Some definite action should be taken fixing the legal status of the title to the Washington property which now vests in me personally, but which I desire to transfer to the N. C. A. when released from liabilities personsonally incurred in its purchase.

2d. President Blanchard's brief stay in Washington and the great work inaugurated, and his more recent visits to Harrisburg, Philadelphia and Saratoga, have shown that there is a growing interest in our reform and a willingness to recognize its workers by admitting competent representative meu to present our reform in some of the leading pulpits in these commanding centers. In my judgment this body should select and station at Washington a man who is competent to represent our movement at the capital of onr country, and in the large cities of the East and South.

3d. I would further suggest that our next General Convention be held in Washington, and that the time of holding said convention be referred to the Board of Directors, to be determined by them after learning what action is taken by the Central Committee of the American party.

4th. The influence of secret socicties in unsettling and controlling civil governments is forcing itself upon the consideration of the popular mind as never before. To meet the increasing demand for information on this snbject, not furnished by the general press, a number of small monthlies have been started in different States devoted to the advocacy of the American party and its platform. These have each a local and limited circulation, and I would respectfully suggest an expression by this body of your opinion as to the feasibility of an effort to unite these several papers as the basis of a national organ to issue from political headquarters at Washington, under the management of a joint stock publishing company, organized for that purpose, which shall be independent and self-controlling.

5th. The growing sentiment of our country is approaching a point where our friends will demand a *political* organ for the American party, and unless some provision is made to meet this demand there is danger that the organ of the National Christian Association will be sorely pressed, if not absolutely forced to assume the role of a party organ, and thereby abridge its influence on the consciences of a large class of readers, who oppose the lodge from religious convictions, while adhering to some of the old parties, or who refrain from voting altogether; and it might be well for you to give a definite expression of your wishes on the future of your official organ, the *Christian Cynosure*. In reference to other featnres of your paper or in regard to its future management I have no suggestions to make at this time, but pray that you may be guided in this important matter and in all your deliberations by that wisdom which is from above.

Sinee we last met in annual counsel more than a seore of our comrades and co-laborers have passed on to make room for others, and some have come to this gathering with trembling footsteps, perhaps to participate to-day for the last time in shaping the plans and directing the onward movement of a great work committed in sacred trnst to our care. It may not be possible to realize *all* that we desire to see accomplished in this annnal meeting, or perfectly to harmonize on every qnestion of ways and means to a given end, but if we aecept Christ as the end of our law, in connsel and action, we shall each receive the blessing promised to the peaee-maker, and as in the past, so in the future, and even more abundantly we shall see God working aceording to the eonnsels of his own will, honoring those who honor him, and carrying "the counsels of the froward headlong."

Respectfully submitted,

J. P. STODDARD, Cor. Scc'y, N. C. A.

THE MISSION OF THE AMERICAN NATION TO MANKIND.

A BLESSING DIVINELY BESTOWED.

ADDRESS OF HON. S. C. POMEROY IN FARWELL HALL, CHICAGO, JUNE 21, 1883.

The lessons of events, as tanght in hnman history, are of momentous importance. The great orator of the revolutionary period said, "*I have but one lamp by which my feet are guided, and that is the lamp of experience.*" We may have fearful apprehensions of the future; but the past is certain and fixed. History stereotypes all events, and there they stand, to be seen and read forevermore. The rise and fall of nations have a monnmental history, as plainly marked as the Pyramids of Egypt: and they have come and gone leaving little else than their lessons for mankind.

Different forms of government have not secured perpetnity, and all history develops little else than a series of experiments, to find a government suited to mankind. In all ages and countries, humanity has had similar wants and aspirations, and has overthrown a government or an administration, which was unsuited to its necessities.

It is said and believed that human government is Divincly ordained; but the *form* of government has not been so clearly revealed. The saying has been taken as a proverb:—

"For forms of government let fools contest,
That which is best administered is best."

Since history began, nations have struggled for a form, where the greatest liberty could be enjoyed compatible with security and safety to life and property. To this end the contests of the ages have been directed. One portion of the people have wanted a strong governmcnt with absolnte power; another wanted a loose one with liberty and license; hence arose wars, contentions, victories and defeats. In this train followed persecutions and banishments. Men and women, "of whom the world was not worthy," fled to mountains, or lived in exile in a foreign land. In the mean time, nothing was really lost, for knowledge has increased, the rights of the people, the form and obligations of the government are more clearly defined. Down to the beginning of the sixteenth century, "darkness brooded over the face of the deep." The ocean was almost trackless; onr world was without scientific form; no one knew whether it was flat or round; learning was confined; books were few, and chained to blocks like criminals condemned for execution, and there was no *voice* to utter forth the words of Omnipotcnce, when he said, "let there be light," and *light was.* But the great Reformation about this time advanced personal liberty, rights of conscience, and individual responsibility to a higher plaiu than ever before. Upon this basis, the great doctrine of self-government, had its foundation laid; and the watchword, "A church without a bishop, and a state without a king," inaugurated a new era.

Then began apostles of this doctrine to go cverywhere preaching this word. Bbishops and kings felt their power. The doctrines of self-government and liberty of conscicnce were endorsed and well understood by men who conceived this form of civil government, long before they saw America, and many died without the sight, and, departing, depicted its beauties and glories as only a little bclow tbat land where "they need not the light of the sun or the moon." Others studied these principles of government amidst scenes of persecution and perils of banishment. What a long discipline it took, to teach the conception of such a government! But the world was approaching to its idcal: "Liberty is not a boon of the government; but governments derive their rights from the people." This saying came from the Netherlands to Eugland long before the "Magua Charta rights" were granted. And in the first French Constitution it was said, "Liberty consists in the right to do everything that does not injnre others." The Gauls had a saying, "Liberty is one of the wreaths cf hnmauity; and in all liberty, there must be a large fund of universal humanity." In Greece, too, there were admirable sayings, and an adopted theory of government which if it had been deep-laid in an cducated constituency, might have been a national success. But the doctrine of *personal rights,* and *religious freedom,* which spring into being from reformers, emanating from the Protestent Reformation in the period of Martin Luther and John Calvin, gave form, and substance also, to the civil liberty in which we now glory.

AND HERE LAY THE AMERICAN CONTINENT

waiting in repose *for the hour.* A country vast, though unexplored, stretching from one ocean to another, and from a chain of great Lakes on the north, to the Gulf on the south. Its sea coasts were rocky and forbidding, and its forests dense and discnraging. Its mountains were high and snow-capped, with vallies deeper and richer than the Nile; and betwcen them broad prairies, which had been green in spring-time, and brown in autumn, since the "morning stars sang for joy." Over all this land, there brooded the stillness of the centuries. for there "was not a man to till the grnnd."

This great continent, ordained as a theater to enact the drama of self-government, was then only peopled by wandering tribes, who knew not "the day of their visitation," and they have faded away as if touehed by the hand of Omnipotence! The site of this very city, sitting as the qneen of the Lakes, had been oecupied by Indians and white men long before the pilgrim settler from New England spoke it into life.

All nations, tribes, and people have under a Divine Providence, one opportnnity—some have more. But lost opportnnities are seldom repeated. What can be plead in behalf of a people, who lived and died, and left no enduring monuments of their existence? Who planted no trees; founded no institutions; carved no names in imperishable history; and left no records to tell of their deeds? Their opportunity, was wasted, and gone. Sad, and mournful may be their inexorable destiny, but like the short story of uations of antiquity, "they have been, but they are not." The Indian and the buffalo, the deer and the antelope, prairie grasses and prairie flowers have all had their day, and their opportunity upon this continent has forever past.

A new era dawned, and on the banks of this beantiful lake, stands today in towering magnificence such monuments of civilization as are the glory of the land. The founding of a representative, people's republic, by men oppressed for opinion's sake, and driven from England and Holland and then to America, *signalized this new era.* It was the advent of the Christ of our civilization! It was another vine out of Egypt! The heathen were driven out to plant it. That other national migration from Egypt longer ago, produced the Christ of all ages. In that movement, the seas divided, Jordan rolled back its waters, the rock became a pool, and the heavens rained them bread, until they drank at the fonntains, and ate of the frnit of the Promised land. The planting of this American vine has proved the fonnding of a nationality, unknown in history, nnprecedented in government, and by achievments has vindicated its right to stand forever among the nations of the earth.

SHALL IT BE A BLESSING TO MANKIND?

To answer this question, and commend the good to be accomplished, and speak of the evils to be avoided, is the entertainment to which I invite you for the brief hour allotted me. Whatever this nation is in itself, will be its effect upon the other nations. Streams do not rise higher than their fountains. What is pure and good at home, will be abroad, and neither men, or nations, can long snstain a character which they do not possess. The counterfeit coin is ultimately detected, and there can be no honorable or successful sailing under false colors. It is only righteousnoss that cxalteth. The sting of a wasp may seem to produce flesh, but it is only the swelling of poison after all. There is a giving, that still iucreaseth. There is a withholding that tendeth to poverty.

GOD AND HIS WORK HONORED.

To perpetuate the blessings which seem secnred in our form of government there should be a recognition of God in human history and hnman government. The religious and Christian culture of the people are essential to the wise and safe administration of public affairs, and a government by and for the people must and will reflect their tone and character. First then to make this government the greatest blessing the people must participate, and reflect it. They must feel that it is their own government. The fathers wisely adopted the theory, that the whole were safer, and better than a part. This idea was an inspiration and their sprang to its support men from out of every nation under the heavens. The God who had "made of one blood all nations," now called them all to come and participate in human government. How narrow and false the dogma that this country was to be governed by or for any one class or nationality. The settlements here (as well as the discovery of America) were delayed and postponed for long weary years and centuries, nntil experiments to cstablish free governments had cvery where failed. And for the first time in human history, the *one blood,* of which all nations are made, was to commingle into one nationality. Such a pnrpose to nationalize men of all classes became the very genius of the American system. And to-day there are landing on these shores, a multitude whom no mau can number, declaring their purpose to become American citizens. How unlike other nations, Englaud, with 27,000,000 iuhabitants, has only 140,000 residents of foreign birth; Germany, with 45,000,000, only 270,000, while France, with 37,400,000 has only something over 1,000,000. O, such a power to absorb and naturalize a milliou a year, who flock to us from other lands, is little else than the power of omnipotence to the nation! And I am one who says, come and be welcome. Sit with us at this feast. Share equally its blessings and responsibilities. What becomes of the dogma, that to be an Americau, a man must be born here? Being born in a stable it is said does not makc a man a horse! Being born in the sea don't makc a man a fish! The *place* of birth, is a mere accident, or neccssity.

WHO IS AN AMERICAN?

But to be an American, is for a man to have an American heart in his bosom. Those born here are Americans from necessity. Those landing here from other lands, are Americans from choice, and I honor the man who is an American from choice, as much as I do one who is so from necessity. Mr. President, you and I were born here, because we could not help it, no great virtue in that! Another man at our side, casting his eyes from over the ocean, and seeing this experiment to establish and maintain a free government for man; steps boldly down into the hold of a ship, leaving behind him, home, country and fatherland, and faces toward a new world with all its possibilities, and landing at our seaboard, in the hour of national peril, it may be and has been, he enlists promdly in the national cause. There he stands, in arms amidst the blood and slaughter of the conflict, until the union of the States is made forever indissoluble, and the liberty of the citizen, doubly secured.

Who then is an Amerieau? I repeat, he who becomes one from ehoice as mnch as he who is so from necessity, and none are truly Amerieans, save those who wear the American insignia: *A love of liberty,* with impartial opportunities, and all in subordination to law. The highest type of Americanism is *Liberty under Law.*

I eare not where may have been the accident of a man's birth,

"He's a man, for a' that."

He may come to us from the teaming millions of dark fettered Asia, or the plains of long abused Africa. He may have been bleached by the snows of Siberia, or burnt by a vertical suu. God bless him! *He is a man.* Coming here, he stands erect in his own manhood, and a constituency of the government, in this model of Republics.

Fellow citizens, what kind of a drama are we enacting before God and the nations? Is it so near our eyes that we cannot see it? Or do all live dreamy lives, with our backs to the futnre and our faces in the past, while the accumulated forces of all civilizations, the old and the new, the Asiatic and the European, are here meeting and commingling in one nationality, producing an American civilization, nnlike either and better than either in separate nationalities.

Instead of tryiug to stop, or check this inroad of foreigners, onr duty lies in assimilating them to the body politic, giving them facilities of education under equal laws, where God and the Bible are not exeluded. Then and then only can we realize the promised blessings of this model of governments.

The imperative duty we owe to all foreigners, whether they come from the East or the West, be they European or Chinese, is to give them the protection of equal laws, and open to them the doors of frec churches and free schools. Instead of the fathers, it will soon be the children, and there are no better citizens among us than these children, graduating from our free public schools.

The Bible and the spelling book, the emblems of our civilization, were once in a public manner presented to me on my journeying westward to help organize a new State; and no border warfare kept us back from laying the one upon the altar of a free church, and the other upon a desk of a free school. And there Kansas stands to-day, leading in the forefront of national and moral progress, the brightest commonwealth in the galaxy of States.

In the couduct of public affairs, like the sailing of a great ship, there are dangers to be avoided, and obstacles to be overcome. Some of these would be terrific and appalling, were it not that there is a Divinity in human affairs, and that now, as of old, "He giveth the kingdom to whomsoever he will." Relying upon that guidance, our duty is found in uprooting every known evil, and in promoting every public and private good.

I shall briefly allnde to those evils, that they may be opposed, and offer some reasons why good things should be npheld and streugthened in order that this nation shall become a blessing to itself and to all others.

THE NATIONAL CHRISTIAN ASSOCIATION,

under whose auspices I speak, have adopted a platform and suggested evils to be avoided and objects of good to be promotcd, which, it is believed, will help in securing these results. The

1st Is a recognition of the Christian religion and the Christian Scriptures in civil government. God, in human affairs, is the first elcmeut to be incorporated in every constitution, and should be inscribed on the door-posts of every honsehold. A godless nation is a rudderless ship in an unknown sea, having a perilous voyage in a hopeless night. The fonndations of this nation were laid by Almighty God, and cemented with faith and with prayer. *Forever let this basis stand!*

2nd. There must be universal education, free as the air and the watcr, for the protection ofpublic virtue and the overthrow of national cvils. There should be a legal prohibition, streugthened by popular approval, of all that prodnces intoxication, crime and miscry—from the manufactnre and sale of intoxicating liquors. Nothiug short of, or below this, will be a complete remedy. Thc right to protect a commnuity and individuals by prohibitory legislation, is recognized in every civil government. When a man consents to be a member of human society, he subordinates individual privileges to the common good; and he has a right to do what he pleases only when that is iu harmony with the general welfare. A man has no rights as against the public good. For the public safety, life and property may be lawfully taken. Counterfeiting, slauder, theft, and the sale of poisonous meats and drinks, can and should be prohibited by the strong and stern provisions of penal law. And why? Because they are against the public good and destroy the general welfare. Into this agreement every man enters when he cousents to be a member of society iu civil government. He yields some rights to the public welfare. And the man who would open the flood-gatcs to connterfeiting, slander and theft, or the propagation of infectious diseases, or adnlterated and unhealthy food, is an offender against society, and shonld at once feel the strong arm of the law.

LEGAL PROHIBITION.

The question so much discussed is, does intoxicating liquor come within this category? I think it does. And why? Because it produces a train of evils equal to those produced by the classes named. Counterfeiting, slander and theft produce evils in fact of no such maguitude as intoxication. For that has in its train murder, treason and divorces. It has in it the destruction of character and of families. If law can prohibit the lesser, cannot it do the same with the greater? Commend to me all the crimes and miseries which infest our race. They all lessen, in comparison, with drunkenness. What do you think of law-makers who prohibit the lesser aud license the greater? who pursue with fines aud the dungeon the man who adulterates tea and sugar, or vends oleomargarine for butter? and at the same session throws the protecting arm of a license about the liquor traffic? License to do what? To propagate murder and revenge, to open prisons and shut up school-houses, to pollute churches and break marriage vows, to blast the hopes of the young, and close the doors of immortal life to the aged.

O, is not that an evil to be prohibited? Let this traffic stand, with the brand of infamy upon it, in the same statute with other crimes which destroy the good of society and and blacken the heavens! I have seen and felt enough of it, both in high places and in low places, in the mansions of the rich and in the cabins of the poor. Chain it up in the law like a wild beast in the menagerie, and there shall be "peace on earth and good will among men."

I have great sympathy for the man who has yielded to his appetite until he has lost the power of self-control. I would gladly take him by the hand and lift him up. But the crimes of the man who drinks sink into insignificance and even whiten into innocence when compared to him who makes and vends it for the destruction of others. The one is led by an appetite he cannot easily control; the other enters upon a regular business of creating and pouring in upon mankind a desolating stream of liquid poison to blast the rising glories of our country aud desolate the land. License, or no license, it is all the same. How can this man live where the air is pure, and bright skies vault themselves by day, and the moon softens them by night? How can he dwell where God is worshiped in temples or heard in the thunder? Such a man should, by a prohibitory law, after a fair trial, find a dwelling place where neither man is honored, God worshiped, or woman loved.

Try all expedients, high license or low license, or none at all, you will finally come to the one sovereign remedy —*Prohibition.* Voluntary societies, and the "Woman's Christiau Temperance Union," are all doing a grand preparatory work, and they are entitled to a strong support; but when the top-stone of their edifice is laid it will be inscribed, in legible and indelible characters—*Legal Prohibition!.* To that completion it will come at last, and God speed the day!

THE SECRET LODGE.

All these associations are open and free, so the testimony they bear, and members they reclaim, are observed of all. Other voluntary associations are secret and have a paraphernalia which has no meaning to me; and the good they do is as a light under a bushel, and not up to that Divine standard to "*let your light shine.*"

All errors of greater or less importance are comparatively innocent when they are open and public, and meet the full gaze of public scrutiny. But those hiddeu societies are liable to great abuses, as they are shut away from public observation, and in the hands of unscrupulous men may plot the destruction of both life and character. In some countries they dictate the policy of the civil government; in others they plot against the life of the ruling monarch, and one imperial highness has trembled lately on his march to be crowned! There may be a broad distinction between the good and the bad in secret societies, but as they all alike have oath-bound obligations to complete oblivion of all they do or say, I have no means of judging the good from the bad. So I turn away from them all to the "great Teacher" who said, "In secret have I said nothing."

No hiding of *goodness* is commended, because such acts are an inspiration to virtue. It is only necessary to have darkness to cover evil deeds, because they hate the light—neither come to the light lest they be reproved. I oppose all such systems of power or of benevolence as liable to abuse, and dangerous to the rights of others; and under our system of free government are inexcusable. We can combat an open enemy or an open error, but to be stabbed in the dark, and set upon in secret is a lawless cowardice, which to be stated is to be despised by all honorable men. Commend me to an open enemy, a foe in the field, and I will have some respect at least for his manhood and his courage. But there is a higher code, and sublimer teachings than in personal encounters, and besides, the laws are the best defenders, for when faithfully administered, they are a terror to evil doers and a praise to them who do well.

I listen to no special pleadings as to the humane and benevolent character of these lodges; that is only as a "drop in the bucket." I have the testimony of too many widows and orphans, not to know that such a reliance has proved to be a delusiou and a snare. From all of which, as our Episcopal brethren say, "Good Lord deliver us!"

CIVIL RIGHTS.

I pass now to another plank of great significance in this platform. This is the *equality of civil rights* as secured by the amendments to the United States Constitution. These were the great achievements of our late war, and the crowning act of that four years' struggle.

"For peace hath her victories, no less renowned than war."

I am the last one, though, who would belittle or underate the victories in the field. But their decisions, for all time and for all nations, were embodied in three amendments to the Constitution—the thirteenth, the fourteenth and fifteenth. The first of these abolished human slavery everywhere under the authority of the old flag, on the land and on the sea. The conflict of the ages thus ended forever. The second citizenized all born or naturalized in the United States, and secured them equal rights, and abridged the power of States to deprive them of this privilege. It also secured the validity of the public debt, pledged pensions to soldiers, and prohibited States from paying for their rebellion or for slavery. And the last made inviolate the ballot so that it shall not be abridged by the United States or any State "on account of race, color, or previous condition of servitude."

These amendments, while they enlarged personal rights and secured them, restricted the power of State governments and dispelled the dogma of State sovereignty. That doctrine of *State rights* had been a bone of contention from the first. While the States had *rights* they had no *sovereignty.* What is sovereignty? It is the *supreme power.* How many supreme powers can there be in one government? Thirty-eight States would make thirty-eight sovereignties. Absurdity! Under the old Constitution no State could perform an act of supreme power, because they yielded that in forming the American Union. An act of sovereignty is to declare war, conclude peace, coin money and fix the value thereof, make and enforce treaties with other powers. No State could ever do this; and they had no sovereignty. But they maintained a doctrine of *State* rights which was only a little below it. And a "stumbling stone and rock of offeuse" it became to all the promoters of secession and rebellion. I remember in 1860–61 Senators and members of the House of Representatives went out thundering from their seats in Congress, under the plea, "*I must follow the fortunes of my State.*"

General Lee said in my hearing, when he consented to take command of the Virginia forces, "I hear the voice of Virgiuia, the mother that bore me, to whom I owe my first and chief allegiauce." And so he fell!

The doctrine of supreme State allegiance and their *rights,* as believed by those men, gave the rebellion its standing, and upon it they clamored for recoguition and independence. And their sympathizers, here and in Enrope, *believed that pretension.* In London at one time the Rebel Cotton Loan Bond brought in open market 100 cents on the dollar, when our Union National Bonds brought only 42 cents in gold on the dollar. There is a great law of compensation in this life. Those sympathizers here and abroad can now hold on to their bonds. They can never be paid. Let them hold on; and as the father bequeaths them to his son, let the instrument say, in no unmeaning tones, This, my son, was my contribution to blot out and destroy the purest nation on the face of the earth. But the restricted State rights Constitution is now the supreme law. This change is planted too deep to be uprooted by any simple act of a transitory Congress. It is deep laid in the fundamental law. There it forever stands.

The national authority is secured uot only, but enlarged. There is now a head center to this government as there should be; and not a thirty-eight-headed monstrosity, as they would have had it. National supremacy, like the god of day in mid-heavens, is seuding out light and warmth to all revolving planets. And about it, let the States, each in its orbit, roll on forever. This is in harmony with nature in her grandest movements. It is the God-ordained system of the universe. In its grandeur, beauty and harmony shall it remain a blessing to all nations, and a blessing to itself, until the shadows of the present are succeeded by the lights of the future, aud blend into the new heavens and the new earth.

Thus the work of the fathers in securing a free governmeut was completed after two hundred and fifty years of conflicting civilizations; the one planted at Plymouth, the other at Jamestown, Va. The magnitude of this triumph is without a parallel in humau history. Not before, in any nation, were all men admitted to equality. But upon our hundred battle fields were fought out equal rights for mankind. All nationalities mingled in this conflict, and under one banner were fought out the liberties of a common manhood. American citizenship became the *one blood,* and eqnally within the reach of all. This hour, long looked for and prayed for, at length came. Justice ascended the throne. The accumulated prayers and tears of two aud a half centuries were now to be vindicated and answered. As the combat deepened, the sun seemed to stand still—and "*a nation* was was born in a day." "Ethiopia stretched out her hands unto God," and the great jubilee began. "It was peace on earth and good will to men." This glorious verdict began to be rendered when General Lee surrendered to General Grant; but the cap-stone to this edifice of freedom was laid when the people ratified the amended Constitution.

But, may I ask, what was surrendered at Appomattox? Some who hear me were there. I answer, not simply old battle flags, and old horses, and commissary and quartermaster stores—poor at that! Not by any means. The *valuable things* surrendered were the issues of the war. What they went to war about? *They* were in the surrender. Chattel slavery was surrendered. The old dogma of State sovereignty was surrendered. The doctrine that a man held his first and chief allegiance to his State was surrendered. The claims of secession and nullification were surrendered. The provisions of all State constitutions, in conflict with national authority, were surrendered. The Union of the States and the supreme national authority being indissolubly established, the great captain said, "*Let us have peace,*" and peace has since flowed like a river.

Soon followed the "Treaty of Washington," when two great powers, England and the United States, consented to arbitrate all their issues growing out of the war. And *it was done.* And arbitration has now the highest example of the two great Christian nations. There it stands as an approved example for all nations.

Need I say more? Before God and all the world, we have proved our right to be a nation. Years, long ago, we vindicated our power to resist all foreign encroachments; and lately, we demonstrated a power of self-preservation amidst the throes of dissolntion.

Let this American government then live and be perpetuated down the coming ages; for it has vindicated its right to stand!

THE LESSONS FOR THE FUTURE.

I return now to my original proposition, That the American Republic is a blessing to man, and ordained of God, and that nothing short of Divine Providence could have guided to such results. But this history is chiefly valuable as it projects into the future, and points the way.

The politics of to-day should embody public virtue, the vindication of equality of rights among citizens, and enthroning God in national affairs.

This equality of citizenship I mean in the broadest and fullest sense. I include enfranchised rights, equally to be enjoyed among all citizens. The restrictions which are put upon one class must under like circumstances apply to all. To be an American citizen, either native or adopted, must be a sure guarantee of equal rights, duties, opportunities and obligations. This government rests upon the consent of the governed. Its laws apply and are enforced against, and in favor of every man and woman in the land alike. The restriction as to age and condition, when this personal responsibility shall commence, may be regulated by equal laws. But man or woman offending, go alike, and alone, to the dungeon and to the gallows. There is no logic or reason in confining the *ballot*—the great weapon of freemen, to the one class more than the other; why not to both alike?

"It executes a freeman's will
As lightning does the will of God."

No party can long live sustaining inequalities among citizens or upon past and dead issues. The passions engendered by these issues should die with them. The "era of peace should be crowned with good will."

The real issue, in all future platforms for a party canvass, will be for eularging or restricting the rights and responsibilities of citizens under equal laws.

THE RESTRICTION OF THE BALLOT.

Such questions as these *will be presented.* Is universal, unrestricted enfranchisement a prospective good or evil, as it casts its shadows adowu the future? That issue even now cannot be put aside, and the next canvass will be filled with its importance. Shall the basis of enfranchisement be *citizenship,* comprehensive, unlimited citizenship, and that alone, or shall it by law be restricted to race, color, sex, uationality, education or religion? This is a momentous question for a people who are citizenising one million a year from foreign countries, without deterioration, absorbing them into the body politic.

If the ballot be free to all citizens, with like restrictions only relating to time, place and manner of its exercise, then the proposition is a clear one, to say the least of it. But if restricted, where shall the restriction commence? Shall it be confined to native-born, white male citizens? And why? Not one of us have a lineage or pedigree far back to brag of! In the far off, unwritten past our ancestors were barbarians or pirates. And we all are of foreign descent, some coming earlier, some later. But no particular virtue in that. The first and the last may be alike in love of country and love of home.

This country, for all these three centuries, has been the invited home for the oppressed of all nations. Men under the heel of tyranny laid by foreign despots, longing to burst the links of steel that enchained them, here for three centuries have raised their unfettered hands to heaven in gratitude and love. Shall they be welcomed? Shall they be half citizens, or whole ones? (Indeed there can be *now* but one class), Shall the ballot be restrieted to education? Some of the States have this provision now, and others have provided a property qualification.

But shall the man who had limited advantages in his youth, or none at all, so he cannot either read or write, be punished for his misfortune, by disfranchisment? Shall his loyalty, patriotism and devotion to country and to home, go for nothing? Will you call upon a disfranchised man to bear arms in the support or vindication of laws he never made, either in person or by proxy? Shall they be counted in the basis of enumeration for Representatives, and have others vote for them, while their own manhood is disallowed? O, no! uo! Let them vote. If you insist upon a property qualification, it is the *dollar* and not the man that votes. Shall one be held to laws they have no hand in making? Under a government that confesses, that its authority rests upon the consent of the governed, and by the ballot only do we consent? Such inconsistencies will never stand, and, none of *these things move me.* When you enter upon any course of restrictive suffrage you are at sea, and in violation of the theory of this government. Will you confine it to men alone, and rob the mother who bore you? and thus shut away from the elective franchise, the most intelligent, virtous, patriotic and self-sacrificing portion of any community? By all the ancient memories of Spartan valor and virtue; by all the recollections of the Roman nation; and by the nobility of American motherhood, I plead for her voice and influence in the ballot.

The ballot is an educator for the ignorant, and the protector of the weak. For the defensless it is better than an army with banners. Humanity is of one flesh. Its

[*Continued on 9th page.*]

CORRESPONDENCE.

THE INVINCIBLES.

The following editorial from the *Boston Journal* on the Phœnix Park murders is worthy of being put on record in the *Cynosure*. It shows how bitterly one man regretted being duped by these cowardly associations and may haply be a warning to others to profit by his mournful experience. No doubt Caffrey told the truth when he said he was ignorant of the nature of the mission on which he was sent, yet he manifestly felt at that moment that it was better for him to go anywhere and do anything than prove false to the oaths he had sworn .Such was his dilemma. He did not know what was before him, he knew what was behind, and dreading the one he rushed madly on to the other. Avoiding Scylla he fell into Charybdis. Young man, be wise and do not with your own hands set such a snare for your own life.

D. MCFALL.

Kelly, the thrice-tried Phœnix Park murderer, has atoned for the crime with his life. This is the last of the series of executions by which the brutal murder of Mr. Burke and Lord Cavendish has been expiated. That crime and its punishment are now a part of the past of Irish history, but they will always be a haunting and painful memory. Before the subject quite passes from mind, it is well that the lesson which it teaches should be emphasized. This lesson could hardly be better or more succinctly expressed than in the last words of Caffrey, who preceded Kelly to the scaffold a few days ago. "I hope," said Caffrey, "that my fate will be a warning to young men not to join secret societies." These mournful words had a special bearing upon Caffrey's case. He was sworn into the Invincibles with all the usual mummeries, pledging himself to obey whatever orders were given him under pain of death. He was ignorant of the plans on foot until twenty minutes before the assassinations were accomplished. He knew only that he was ordered to join the other conspirators, and he believed that if he refused he would be killed. He went accordingly, and was one of the group in the Park, but he struck no blow and was filled with horror at the deed. Yet the law demanded his life as the penalty, and he died a victim of misguided patriotism and of the cruel tyranny of a secret political society. Other Irishmen before him have gone the same way, and others, it is to be feared, will follow him. In all Irish agitations the secret society, with its oaths and passwords, its pledges to unquestioning obedience, and its conspiracies against landlords and rulers, has had a large share. Mysterious orders have been issued and have been blindly obeyed; spies and informers have tracked the criminals, but usually, as in this case, the leaders who gave the orders have kept themselves out of harm's way. The Kellys and Caffreys go to the scaffold, but the disguised priests and the Number Ones are safe in hiding. What Archbishop, now Cardinal Cullen, wrote in 1865 of Fenianism is true now of the Invincibles, the dynamite conspirators and all kindred associations. They are words of truth and soberness, and we commend them to all Irishmen:

"As to what is called Fenianism, you are aware that, looking on it as a compound of folly and wickedness, wearing the mask of patriotism in order to make dupes of the unwary, and as the work of a few fanatics or knaves wicked enough to jeopardize others in order to promote their own sordid views, I have repeatedly raised my voice against it since it first became known, at the time of M'Manus's funeral, four years ago; and that I cautioned young men against promising or swearing obedience to strangers with whom they were altogether unacquainted, putting themselves at the mercy of plotting spies and treacherous informers, and risking their lives and liberty, and endangering the lives of others, in attempting to carry out projects hopeless in themselves, which, doing no good to any class, might involve the country in ruin and bloodshed. Would to God that more attention had been paid to such friendly admonitions. If they had been listened to we would not now have to regret that so many young men are suffering the hardships of prison, and that their families are overwhelmed with affliction, while their seducers are far away from danger, laughing at the simplicity of their dupes, and enjoying the wages of iniquity.'

WHY NOT?

OLATHE, Kan.

It is well known in Johnson county, and elsewhere, that the bank of John Harris & Co. was not opened for business on Saturday morning, the 5th., ult. Our usually quiet citizens were excited to a white heat, and fears were entertained for the personal safety of the ex-banker. He is now beyond the reach of violence, in the county jail, awaiting his trial at the approaching term of court. For some cause or other the impression has gone abroad, that Mr. Harris will not be made to suffer the penalties of the law which it is alleged he has broken. We have heard different persons express decided convictions on this subject. However diverse were the reasons on which their opinions were predicated, there was but one conclusion reached, namely, the wrong doer would slip through the meshes of the law, and go unwhipped of justice. From what we learn from different sources it is by no means impossible but that their fears may be realized. A book lying on our table informs us that there is an order of men who have entered into a combination for purposes offensive and defensive, as the case may be. A person entering into this compact is required to take an oath, or rather a series of them, with a death penalty attached. We give an extract from the oath, as follows:

"Furthermore, do I promise and swear, that I will not give the grand hailing sign of distress, except when I am in real distress, or for the benefit of the craft when at work; or should I ever see that sign given, or hear the word accompanying it, and the person who gave it, appearing to be in distress, I will fly to his relief at the risk of my life, should there be greater probability of saving his life, than of losing my own."

John Harris is a member of this order, and perhaps those who say he will not go to the penitentiary even though he is guilty of a State's prison offense, take it for granted that his brethren of the mystic tie, whether they are on the bench or in the jury-box, "will fly to his relief" the moment he gives "the grand hailing sign of distress," and ask, if there is "no help for the widow's son." Perhaps such persons are not reckoning without their host, and they may know whereof they speak. More than one eye is watching this matter closely, and more than three times three raps will sound the alarm at the outer and inner door. Men may swear saying, "I will aid and assist a companion, when engaged in any difficulty, and espouse his cause so far as to extricate him from the same, if within my power, *whether he be right or wrong.*" But the day is rapidly passing away when that kind of thing can be done with impunity, for the community at large are rapidly learning why it is that justice is so often put to the blush in the halls which bear her name. B. F. WORRELL.

JESUS CHRIST, THE MINISTRY AND THE MASONIC LODGE.

MARYLAND, N. Y.

In conversation with a lady a short time ago, she asked why I was so opposed to the Masonic lodge. "Because," I said, "it is a religion, but a Christless religion, as the name of Jesus Christ is never used in the Masonic lodge." She said, "You are mistaken; it is used." I told her to ask her father, an aged man of about 90 years, an infidel and an atheist, and also a Mason of about 32 degrees, and very deaf. His daughter said to him, "Father, do they ever use the name of Jesus Christ in the Masonic lodge?" He said, with emphasis and much earnestness, "No, we detest and abhor the very name of the impostor."

Said I, "That proves my statement true, and you now have the testimony from headquarters by one who knows."

A word on Masonic ministers who have been in the Masonic lodge where they dare not use the name of our Lord Jesus Christ. I don't believe that God ever puts his ministers in a place where they ought not to use the only name given under heaven among men whereby we must be saved. I therefore conclude that the professed minister in the Masonic lodge is no more the representative of Jesus Christ than the devil was when on the mountain with him. I therefore wish to give to all Masonic ministers a text to preach from the first Sabbath after their last lodge meeting. Turn to 1 Cor. 2: 2, which reads as follows: "For I determined not to know any thing among you save Jesus Christ and him crucified." Please harmonize your treatment of him in the lodge, and your now open profession of him before your church and congregation. Who can have any confidence in a Masonic minister of Jesus Christ. Deny Jesus in one place and owning him in another. Titus 1: 16: "They profess that they know God; but in works [in the lodge] they deny him; being abominable [in their Masonic oaths] and disobedient and unto every good work reprobate." *Reprobatus* in the Latin means:

1. Not enduring proof or trial, not of standard purity or firmness, disallowed, rejected.
2. Abandoned in sin, lost to virtue or grace.
3. Abandoned to error or in apostacy.

Let all Masonic ministers resolve at once to preach from the text above named, for reprobate silver shall men call them. G. W. HOWE.

HEAR THE WORD OF GOD.

FT. WAYNE, IND.

All secret oath-bound societies, by whatever name called or known, are not from God but from the devil, the father of lies (John 8: 44); for God thy Creator, Jesus thy Saviour, the Holy Spirit thy Comforter, and heaven with all the shining hosts therein, are all against it. Even nature protests against it. Conceal a plant in the dark upper loft of a high building, or in the dark, damp cellar, and see if it will grow and thrive as it would if in the "open, free sunlight." Much less will the sons of men grow spiritually, while concealed in "the darkness," than if they were in the free, open Gospel light of the Son of Righteousness. You may, and can conceal your deeds in secret for time, whatever they may be, but the light of God's truth in eternity will reveal them. "For it is a shame even to speak of those things which are done of them in secret" (Eph. 5: 12).

But listen what God says: "For there is nothing covered that shall not be revealed, and hid that shall not be known" Matt. 10: 26; Mark 4: 22; Luke 8: 17; 12: 23). Better go to God now and have your sins "blotted out," forgiven, than to stand before the light of God in the last day, and there have made known to all the world what you have done in secret. Be wise in time. "The disciple is not above his master, nor the servant above his Lord" (Matt. 10: 24; Luke 6: 40; John 13: 16; 15: 20). Then why not obey God? He says, "I have not spoken in secret, in a dark place of the earth" (Isa. 45: 19). Come ye near unto me, hear ye this, I have not spoken in secret from the beginning" (Isa. 48: 16). "Jesus answered him, I spake openly to the world, and in secret have I said nothing" (John 18: 20). If the Lord be your God, why do *you* not follow his example? Did Christ hide, conceal, cover up, go in secret orders? No, no; he spake openly to all. He had no signs, grips or passwords to recognize by. He went about, not with closed doors, but openly to do good, to all who would come and hear him. He did not creep up several flights of stairs, into the dark upper lofts where several guards had to be passed, and be examined there. He had no closed doors, or initiation fee to pay. No, indeed, his was an open service, free to all, "without money and without price" (Isa. 55: 1). Now of this grace, "Freely ye have received, freely give" (Matt. 10: 8). Yes, give it freely. Do not charge. Be as your Master. He is the way, the truth and the life. He was the light of men (John 1: 4. 9). God commands you to "Be not unequally yoked together with unbelievers" (2 Cor. 6: 14). Now in those secret orders you are unequally yoked, for in them are found the infidel, who says "There is no God" (Psa. 14: 1; 53: 1); the drunkard maker, who deals in liquor, his doom is "Woe to him that giveth his neighbor drink," etc. Hab. 2: 15); the blasphemer (Matt. 12: 31, 32; Mark 3: 29, 30; Luke 12 10); the drinker of intoxicating liquors or drunkard (1 Cor. 6: 10); the professing Christian who is neither hot nor cold (Rev. 3: 15, 16); the stiff-necked and uncircumcised in heart (Acts 7: 51); those who reject the counsel of God (Luke 7: 30); the wicked who will not seek after God, nor is he in their thoughts Psa. 10: 4); the unrighteous (1 Cor. 6: 9); the unbeliever (Matt. 16: 16); the unprofitable servant (Matt 25: 30); the swearer or profane (Matt. 5: 33–37; Jam. 5: 12); the murderer; idolatry, variance, unclean in heart, etc (Gal. 5: 19–21). The proud, the boastful, the self righteous, etc., are to be found among the orders, and of all such God's holy word declares they shall not inherit the kingdom of God; but bids them all to "Come out from among them and be ye seperate, saith the Lord, and touch not the unclean thing, and I will receive you" (2 Cor, 1: 17, 18). If God's grace is sufficient for thee (2 Cor. 12: 9), why then seek for light in darkness, among such a set of wicked and ungodly men? Is God there? "Ye cannot serve God and mammon" (Matt. 6: 24; Luke 16: 13). Now, therefore, if the Lord be God serve him, but if Baal, secret oath-bound societies, with all their abominable and idolatrous worship, and ungodly men, etc., then serve it. But do not try to serve both, for you can not do it. Anything that must be done and kept in secret, covered, concealed, and in the dark, is not of God, for "God is light, and in him is no darkness at all" (1 John 1: 5). Yes, nothing secret or hid in the dark—all open, free to all, and in the light. All evil deeds, committed in the dark, belong, by the tie of natural affinity, to the dark and secret orders. It is also a Christless religion, for they reject the name of Christ Jesus, notwithstanding the word of God declares, "Neither is there is there salvation by any other, for there is none other name under heaven given among men whereby we must be saved (Acts 4: 12). Jesus says, "He that is not with ME scattereth abroad." How will you escape the impending danger of the wrath of God on the disobedient and wicked people, if you neglect this great salvation? "Choose you this day whom you will serve." Are you on the Lord's side. If not, why not? Prepare to meet thy God. JOHN H. NEFF.

THE PILGRIM FATHERS.

AN ENGLISH VIEW OF THEIR CHARACTER.

The leading article in the *British Quarterly Review* for April is "The True Character of the Pilgrim Fathers," by Samuel Pearson, M. A. It concludes as follows:

Puritanism took one course in the Old World, and quite another in the New. It was expelled from the National church in 1662 in England, and at once betook itself to those vigorous Independent churches which had had time to develop during the Commonwealth. It was thus that independency became a great and growing power in this country. But in the New World it had to fight against the enervating influences of a prosperous semi-Presbyterianism and of a favoring State. The Boston Congregationalism of the seventeenth century was hardly distinguishable from Presbyterianism. But the Pilgrim element has proved an energetic, if not a vitalizing, force to the present day. It is a significant fact that up to 1836 not less than eighty-one of the Evangelical churches of Massachusetts had separated from the societies with which they had been previously connected, and that of these forty-six had been driven from their houses of worship by town or parish votes. The Congregationalists have surrendered a large amount of property in order to maintain their evangelical character, and they have had to discover by slower processes than that of 1662 how incompatible is pure evangelicalism with State patronage and control. They have moved in a large degree on Presbyterian lines; but this policy has not saved them from lapses into Unitarianism, even as it did not save the Puritans of our own country. They have overwhelmed the Pilgrim principles of separatism by their superior numbers; but none the less has that element told upon our ecclesiastical and national life; it has often been an undetected ozone in their moral atmosphere. The forces which build up a great nation like the United States are most complex. We have called attention to only one of these, but it is one of supreme importance. Our contention has been that the Mayflower carried in it no lurking seeds of persecution, and that its passengers possessed, considering the time in which they lived, a clear comprehension of the meaning of religious and political freedom. We have not sought to vindicate their children or their immediate and remote successors. It is sufficient, and from every point of view important, to endeavor to prove that they themselves were the true pioneers of liberty.

COLLEGE ANNIVERSARIES.

WHEATON.

The commencement exercises at Wheaton which closed last Wednesday evening were undonbtedly among the best ever enjoyed in the history of the college. Especially was the last day worthy to be renowned for a literary entertainment of the highest order, and continued throughout the entire day and evening with two brief intermissions, but with no relaxation of interest nor unnatural decrease of attendance.

The fair Sabbath morning on which the anniversary opened was a picture of promise for the week. The Baccalanreate sermon by Pres. C. A. Blanchard was from the text Psalms 84: 11: "For the Lord God is a sun and shield; the Lord will give grace and glory." The address to the graduating class was made by ex-Pres. J. Blanchard. In the evening Rev. James Tompkins, Secretary of the Illinois Home Missionary Society, addressed the Society of Inquiry from the words, "Who knoweth whether thon art come to the kingdom for such a time as this." The opportunities and responsibilities of young Christians in this country for the evangelization of the world was the theme discussed. Miss E. Dryer, a lady well and widely known for her success in Bible work, and who organized and yet manages that work in Chicago, followed with an earnest, pointed and practical talk upon the dnty of consecration to Christian labor and the privilege of beginning it without delay for place or time. A delightful portion of the exercises was the singing of Mr. Charles Herald, leader of the "Moody" chnrch choir of this city. His selections were simple Gospel hymns, but the rare sweetness of his voice and manner brought their truth home to every heart.

On Monday afternoon the graduation exercises of the Preparatory School, in charge of Mr. D. A. Straw, were attended by a large audience and warmly appreciated. Fifteen young ladies and gentlemen formed the class. The literary societies were united in the exhibition in the evening.

The board of Trustees met Tuesday morning. The Board was well sustained in its councils by a good attendance of its members. M. R. Britten, of Vienna, Wis., and E. B. Thompson, of Highmore, Dak., were re-elected to fill the vacancies which the expiration of their terms of office required. Mrs. Samuel Plumb, of Streator, Ill., was elected to fill the vacancy made by the death of her husband, and Mr. John Christie was elected to fill the vacancy occasioned by the decease of his father, John Christie, Sr.

The financial report of the college, as given by Treasurer H. A. Fischer, showed a better condition of the material resources of the college than for many years. The old boarding hall, which for many years has been private property, and has several times changed hands, since financial stress required its sale on the part of the college, has now, in the better financial condition, been repurchased. It will be removed as soon as practicable to a neighboring lot, and neatly remodeled as a dormitory for young ladies. There having been a lack of rooms for stndents, they will now be better snpplied. Young gentlemen will probably be granted rooms in the west wing of the bnilding. The promises of future prosperity are deemed by the Trustees as abundant. Several thousand dollars of snrplus fnnds for putting everything into good order seems an undoubted prophecy of a successfnl school for ensuing years.

Donations of cash and land amounting to $8,000 during the year were reported. The students in attendance during the year have numbered 216. Mr. J. J. Dunkleberg of the gradnating class was appointed agent for the college. The following memorial was adopted by the Trnstees in respect to its deceased members, Samuel Plnmb and John Christie:

"Two members of our Board, Samuel Plumb and John Christie have been called from earthly labor during the past year. We record our tribute to their memory as friends of Christian education, and as our departed associates in this Board of Trust. Thus friend after friend departs and their departure reminds us of the admonition of the Scriptures, 'Be ye also ready.' They lived to see the institution of which they were guardians prosperous and useful, and died with the hope of a blessed immortality."

The meeting of the Alumni Association on Tuesday afternoon and eveniug was in some respects one of the best. The number present overflowed the tables of the entertainment committee, and the latter hours of the afternoon were spent in most agreeable social enjoyment, followed by snpper in the Ladies' Hall. The public exercises of the evening were in the presence of a fine audience. Mr. W. B. Guild, of Wheaton, presided and made a brief address of welcome to the class of 1883 just taking its place in the Association. Mrs. Carrie S. Kennedy, of San Jose, California, read a beautiful essay on "Pictures, Old and New," in which she described the glowing and marvelons landscape seen from the summit of Mt. Hamilton, where the famous Lick Observatory is now being constructed. Mr. D. A. Coy, of Pierre, Dakota, was expected to give the address, but a telegram came dnring the day telling of necessary absence on acconnt or sickness. Brief addresses were given instead by Revs. E. D. Bailey, of Worcester, Mass., and W. L. Ferris, of Dundee, Ill. Miss Stella Laughlin, of Streator, also read a choice selection from Emerson. At the bnsiness meeting which followed these exercises, measures were taken looking to a successful quarter-centennial gathering in 1885. Rev. E. D. Bailey, of Worcester, Mass., was chosen to make the address next year, and Miss M. C. Bent, of Wheaton, to read the essay.

COMMENCEMENT DAY.

Wednesday morning the mnltitude was welcomed in the cool and tastefully decorated hall of the college.

The exercises opened with an organ solo by Prof. S. W. Martin, and Rev. A. J. Chittenden, pastor of the College church, offered the opening prayer.

Miss Annie M. Bent of Wheaton was the first representative of the class. She gracefully gave the salntations of the class to the President, as the first that had issned nnder his administration, also to the faculty, trustees, alumni, and friends. "Horizons" was the theme of her essay, and the easy application of the natural phenomenon was made to narrow minded politicians, sectarian leaders and scientific theorists, and she charmingly plead for men of wide horizons, broad views, sincere and noble souls.

J. J. Dunkleberg improved upon a popular theme, "Leaders", and exalted the character of supreme courage and profound wisdom which marks a real leader of men. Such men do not dodge and avoid great evils but conquer them. If the lodge is attacked meu cry, "Let us have peace in God's name;" bnt yon cannot have peace in the devil's name.

Miss Fannie S. Dana's essay, "The Outlook," began, without the formality of exordinm, a vigorous discussion of the present agitation in European nations upon questions of self-government and land ownership. Her ideas on land monopoly and the immense armaments of Europe would have pleased a Penn and almost a Parnell, and her outlook upon the political horizon caught too many shadows for the hopeful eye of a young woman.

Mr. J. F. Skeel spoke upon the excellence of high moral character and the necessity of a wise use of passing opportunity. Napoleon's trite saying, "There is a time when the pear is ripe" suggested his topic "Ripe Pears." He applied the sentiment vigoronsly to the Mormon abomination, urging that a constitutional amendment was as much needed as for the obliteration of slavery; and the time to strike was *now*. The political exigencies of the day call for a new party, American in fact and in principle to grapple with the dangers arising from the lodgery, intemperance, corruption in cabinets and courts.

Miss Nellie E. Ruddock in her essay, "Sails set," retired to the quieter paths of moral topics. Men are like ships voyaging to a haven on the shores of eternity; the preparation of the mind, the formation of character fits the mariner for the voyage of life. The soul of God-like nature will best make the desired haven.

H. J. Orelup concluded the class performances with an oration on "American Poets" followed by the valedictory. Poetry inspired by patriotism and religion must always be of the highest order, and from this fact we mnst look for the finest examples of such literature to America. The farewell words contained a reference to the first valedictory given in Wheaton College, the speaker [Prof. L. N. Stratton] being present on the platform. Only one member of the Faculty, Prof. O. F. Lumry, of that day remains with us, and but one has beeu removed from us by death. The reference to Prof. F. G. Baker was touching and faithful to the excellent character of the departed.

The class of 1880 was nobly represented in the Master's Oration by C. W. Hiatt, of Oberlin Theological Seminary. "Consecrated Might" was the theme of a masterly address most eloquently spoken, a noble gem in the coronet of the day.

The anniversary address was given by Rev. W. T. Meloy, D.D., of the Memorial United Presbyterian church, Chicago, on "The Educators and the Educated." The exercises had already been prolonged, and a large portion of the audience had been in their seats nearly or quite three hours, but the strong, eloqnent and witty address of Dr. Meloy held the undivided attention of every one present.

After annouucements for the remainder of the day's exercises and a brief review of the encouragements of the past year and the hopeful enterprises projected for the next, the degrees were conferred upon the class in usual form. This final and pleasant duty was performed by the ex-President The exercises concluded by a grand rendering of the Hallelnjah chorus from Handel's oratoric of the "Messiah," by the Philharmonic Society.

It was already after three o'clock and nearly time set for the afternoon address of Senator Pomeroy when the great congregation broke up. A timely admonition to make the lnnch time brief supplimented the universal desire to see and hear the hero of many battles for liberty on the plains of Kansas and in the halls of Congress. Again the hall was filled with a sympathetic, expectant audience, to whom Mr. Pomeroy was introduced for his address, "Liberty under Law." The argument, calm, profound, philosophical and statesmanlike, aroused enthusiasm and frequent applause.

The evening hour quickly followed, and again the people, with their enthnsiasm uo whit abated, assembled for the concert of the Musical Conservatory. The music of the entire anniversary, with slight exception, was in charge of Prof. S. W. Martin, and the excellence of his training, shown by the singing of the chorus of the Conservatory from Sabbath morning till Wednesday night, was prised on every haud, and aided in no small degree in making this one of the best Commencements ever known in the history of the institution.

Of more than 3,000 samples of wine analyzed at the Paris Municipal Laboratory dnring the last ten months, only between 300 and 400, or about one-tenth of the whole, were found to be of good quality. The rest were pronounced either passable or bad, without, however, for the most part, containing any poisonous ingredient; but some 300 or 400 revealed on analysis the presence of deleterious and noxions substances, such as sugar of lead, alum and sulphuric acid. One-half of the brandy tested at the laboratory was declared bad, not in the sense of being spurious—that is of course—but of being made from insufficiently rectified spirit produced from some substitute for grapes.

OUR CONTRIBUTORS.

The *Cynosure* is happy to announce herewith a grand list of contributors and correspondents for 1883. To read their letters, study their arguments, compare their experiences, and drink with them at the fountaiu of truth, even Jesus Christ, will be the noble privilege of the readers of the *Cynosure*. The following is only a partial list. Arrangements are being made for the enlargement of the circle nntil it shall include every section of our country:

John G. Fee.
Rev. A. M. Milligan, D. D.
Pres. S. B. Allen, Westfield College.
Pres. C. B. Kephart, Avalon College.
Rev. Warren Taylor, Presbyterian, Ohio.
Prof. L. N. Stratton, President Wheaton Theological Seminary.
Prof. W. O. Tobey, editor *United Brethren in Christ.*
Prof. J. R. W. Sloane, D. D., of Reformed Presbyterian Theological Seminary.
Rev. Wm Johnston, United Presbyteriau church, Iowa.
Revs. H. H. Hinman and P. S. Feemster, N. C. A. agents in the South.
Rev. J. C. K. Milligan, editor of *Our Banner.*
Thos. E. Kennedy, San Jose, California.
Mrs. M. E. Cook, Chicago.
Rev. X. A. Welton, Episcopal.
Mrs. E. D. Bailey, Worcester.
John Tanner, Jr., Kingston, Tenn.
Alexander Thomson.
John D. Nutting, Oberlin Theological Seminary.
Rev. Woodruff Post, Methodist Episcopal, New York.
Rev Henry T. Cheever, Worcester.
Rev. David McFall, Chambers Street R. P. church. Boston.
Rev. A. J. Chittenden, Congregational, Ill.
Rev. B. F. Worrell, do., Olathe, Kans.
Prof O. F. Lumry, Wheaton College.
Rev. M A. Gault, Ref. Pres., Iowa.
Rev. Isaac Bancroft, Monroe, Wis.
Mrs. J. F. Hardie, of Minnesota.
Mrs. S. C. Kennedy, of California.
Rev. C. D. Trumbull, Ref. Pres., Iowa.
Elder J. L. Barlow, Baptist, Conn.
Elder A. L. Post, do., Pennsylvania.
Rev. C. C. Foote.
Gen. J. W. Phelps, American candidate in 1880.
Rev. P. B. Chamberlain, Congregational, Washington Territory.
Elder Nathan Callender, Pennsylvania.
George W. Clark, the "Liberty Singer.'
E. E. Flagg, Massachusetts.
Rev. W. W. Ames, Wisconsin.
Prof. S. C. Kimball, editor *Christian Witness.*
Edmond Ronayne.
C. A. S. Temple, Reading, Mass.
Thos. Hodge, Esq., Chicago.
Rev. Geo. R. Milton.

FROM FOREIGN LANDS.

Rev. John Boyes, Louth, England.
Rev. Wm. Hazenberg, Cape Town, South Africa.
Rev. A. D. Zaraphonithes, Smyrna,, Turkey.
Rev G. H. Filian, of Armenia
Henry M. Bissell, missionary in Guadalajara, Mexico.

ANTI-SECRECY TRACTS

Published by the National Christian Association, 221 West Madison St., Chicago, Ill.

Orders filled at the rate of 50 cents per 1000 pages at the office, or 75 cents per 1,000 pages by Mail.

Contributions are solicited to the TRACT FUND for the free distribution of tracts.

In this series of Tracts will be found the opinions of such men as Hon. J. Q Adams, Wm. H. Seward, James Madison, Daniel Webster, Richard Rush, John Hancock, Millard Fillmore, Chief Justice Marshall, Seth M. Gates, Nathaniel Colver, President Finney, President Blanchard, Philo Carpenter, Hon. J. B. Walker, Chancellor Howard Crosby, D. L. Moody, and others.

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2	Voice of the Empire State in Condemnation of Masonry	4
3	Address to American Pastors on the Secret Lodge	4
4	Freemasonry in the Family, by J. P. Stoddard	4
5	Pres. Finney on the Duty of Christians toward the Lodge	2
6	Warning against Masonry (For Colored People), Illustrated	2
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9	Ministers at Rival Altars	4
10	A Pastor's Confession	4
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15	Secrecy and Sin, from the "Christian" 47 Cornhill, Boston	4
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17	History of Masonry, by Pres. J. Blanchard	4
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33	Hon. Wm H. Seward on Secret Societies	2
34	What Great Men Say about Freemasonry	2
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36	Masonic Chastity, by Emma A. Wallace	4
37	Reasons Why a Christian should not be a Freemason (German)	4
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39	Should Freemasons be admitted to Christian Fellowship?	4
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41	Freemasonry a Religion (shown by its own authors)	8
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The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 28, 1883.

"GRIM-VISAGED WAR."

Mr. Peter H. Grisham has favored us with his scrap-book made up during the war of the Rebellion. It reads like a bloody dream; and, though true, seems "stranger than fiction."

Mr. Grisham was born in Washington county, East Tennessee. His father and grandfather were both alive when the war burst upon them, and his great-grandfather lay buried in sight of the house where he was born. They had been soldiers of the Union in the Revolution and in 1812; and their son and great-grandson may be regarded as a specimen of the best East Tennessee people, who stood firm and voted for the Union and flag, till overborne, and taken out by middle and west Tennessee votes. Then they enlisted and fought. When their country was overrun with rebels, and Cherokee Indians were let loose to scalp and murder Union men, young Grisham fled through the mountains and enlisted in the 2nd Kentucky cavalry. Years of war passed before he could get word from his home. He was, as a soldier in the ranks and clerk of his regiment, at the bloody battles of Green River, Shiloh, Rock Island, and Perryville, and received commendations of his officers. But, though in the capacity of a private, he comprehended the cause and cure of the rebellion, and wrote and published letters and appeals, which ring like the stormy song of a Hebrew prophet. This is from his tocsin in the Nashville *Union:*

"Once more, O my countrymen! do I pray you in behalf of our suffering, bleeding, dying kindred beyond the Cumberland Mountains. Twenty thousand of us, perhaps, have run this mortal gauntlet, and are now among you. We come from 'the Switzerland of America'—the garden spot of the continent—East Tennessee."

"Did not the warning of Washington, Adams, Madison, Monroe and Clay come down to us, *that slavery would bring these bloody scenes upon us if it was permitted to go on?* Then why do we cherish and nourish this venomous viper in our bosoms, striking its fangs into our very hearts? Let us emancipate forever, and emancipate NOW."

"When the rebels bring Indian savages to murder, scalp, and cruelly mutilate our noble fellow-citizens, why, in the name of freedom, should we hesitate to use every available ageney to exterminate the brood of traitors?"

"Turn the key; let SLAVERY loose; the great strength and pretext of this rebellion."

"President Jackson prophesied, thirty long years ago, that the tory nullifiers would make slavery their pretext for rebellion and civil war—the darkest and bloodiest ever known. Upon the heads of a few hundred thousand proud, selfish, lordly slaveholders of the South, rest all the horrors of this war; and they should be made to foot the bill as long as they have a foot of land or a dollar left."

"The Constitution never did justify these proud people in holding slaves. Its whole tenor is against slavery, and for liberty, for all men of all colors, except as punishment of crime after trial. Wipe it out! now and forever!"

These are but condensed paragraphs, running through long letters in the Nashville *Union* and Louisville *Journal*, and they stir the reader like the blast of a bugle on the eve of onset.

In some remarks at Washington, it was said that if slavery was the cause of the war, the lodge was the soul of that cause; that the South never could or would have been dragged into rebellion, if their leaders had not been drilled and sworn to abject, unquestioning obedience in the lodges.

The thought struck Mr. Grisham with great force. "How," said he, "does that appear?" He was answered, "Rhett and Keits, Parker and Inglis, in the first secession convention, said, 'We have been working this thing up for thirty years.'"

Where and how? There were no *open* meetings in which this "thing" was "worked up," in the towns and cities of the South. It was not "worked up" in churches, halls and court-houses there. *It was "worked up" in the lodge-rooms.* These were the secret council chambers of treason in perpetual night session. And the blood of a million dead Americans is hid in those lodge-rooms. These lodges, the papers openly stated, raised the money for the raids to make Kansas a slave State; when Kansas was the battle-ground of the Republic and Gen. Pomeroy was the leader on the Free State side.

Mr. Grisham was an Anti-mason before. He is doubly one now. He took out his wallet and paid for chairs to seat the audience-room in our Washington headquarters; and his prayers and efforts are henceforth devoted to the overthrow of that dark power which swears men to secession from all government, human and divine, but its own.

CORRECTION.—It is almost unaccountable how in the first letter in the "Correspondence" department of last week, the name of Harvard College should have been printed *Howard* several times. Every reader must have marked it as an error. Several verbal mistakes occurred in Generil Phelp's speech which we are pained to note. They did not very seriously mar the address.

PERSONAL MENTION.

—Bro. F. W. Capwell, of Wyoming, N. Y., who was elected President of the National Christian Association, after spending the Sabbath at Wheaton returned home on Monday. He has with characteristic energy entered into the preparation of a State meeting in New York during the early autumn.

—Rev. W. W. Ames, of Menomonie, Wis., attended the annual meeting and preached on the Sabbath to the College church, Wheaton. His son who has been attending the College during the past two years, is now telegraph operator at Wheaton railway station.

—Bro. H. H. Hinman started for Ohio on Friday afternoon, expecting to be joined by Mrs. Hinman, and soon with her to go to Washington. He will probably remain to work there or in that part of the country through the fall and winter, while Mrs. H. will soon return to their home in Wheaton.

—Senator Pomeroy after his great speech in Farwell Hall, which appears elsewhere, visited Joliet, and Hinsdale, Ill., and went on to Washington Saturday. He expects to return this way later in the summer on his way to Denver.

—Bro. W. B. Stoddard, who made a successful colporteur trip in western Illinois and the adjacent portion of Iowa not long ago, accompanied Bro. Capwell to New York to engage in a similar work in that State preparatory to the State Convention.

—Friend Starry of Clarence, Iowa, has lately experienced the culmination of a series of disasters in the burning of his home on the 11th inst. Two or three years since part of his farm buildings were swept away by a whirlwind, without serious loss, however, except the destruction of the buildings. A year ago last winter while he was lecturing and working the degrees in Missouri, he lost a number of cows and young cattle by poison. The animals were fed, regularly and carefully, nothing but dry feed. They would all be well at night but one or two would be dead in the morning and greatly swollen. None who examined into the matter could think of any reason for the trouble but poison; nor was there any one so hostile, personally, to Bro. Starry as to attempt such a fiendish act. It was well known that the Freemasons had little affection for him, however. The burning of his house has entailed a loss above insurance of about $1,100. The fire caught in a part of the building occupied by the tenant on his farm, and is supposed to be accidental. The tenent saved most of his effects from the building. Bro. Starry hardly anything. It will be a kindness worthily bestowed, if friends who are able can send him a contribution to help make up his loss. He is ready for lecture and degree work at any time, and will be glad to answer applications for such work.

THE NATIONAL ASSOCIATION.

ANNUAL MEETING, JUNE 21, 1883.

The annual business meeting of the National Christian Association met according to regulation at 10:30 A. M. in Carpenter Hall in the N. C. A. building, Chicago, the president, Rev. Jonathan Blanchard, calling to order and occupying the chair. Rev. S. Collins, D.D. of Pittsburgh, president of the National Convention, offered a petition to Almighty God for the presence of his Spirit during our deliberations.

Before opening the business of the meeting the president made a few remarks suited to the occasion. He referred gratefully to his election last year at a time when he was in much physical weakness. He hoped we should not forget the dead who had walked together with us in the past and stood shoulder to shoulder in the conflict, and to whom Christ has reached out his hand and taken them to himself. We have been surely taught by God's providence that the sick do recover in answer to prayer. He referred to this fact, since he did not see the venerable form of Mr. Carpenter present. He hoped that prayer might be made that he might recover and be actively with us again. The removal of the *Cynosure*, January 1st, has met with universal approbation, and was a wise and important movement. A mutual arrangement had been made by which the former editorial management continued with slight change, though the names of the editors have not appeared. Mr. Stoddard has been in control as General Agent. It was suggested that the title of his office be changed to Corresponding Secretary and General Manager. Reference was also made to the American party and its near relation to the Association which had always adjourned to allow political meetings to be held. The speaker had been long acquainted with Senator Pomeroy's history; had visited his old home in New Hampshire and become acquainted with his neighbors and learned from them all that a man's neighbors can tell about him when he is away from home. The record is all good and when it was known that the loss of letters in the mail had prevented Mr. Pomeroy's acceptance in 1880 from being published it did not take so long to decide what was duty respecting the withdrawal of the speaker as to raise the right hand to heaven. The reasons for prompt action were given, and the hope expressed that there would be hearty unanimity of purpose and effort in politics.

At the close of the president's remarks the minutes of the annual meeting of 1882 were read by the secretary, J. D. Nutting. The roll of members was also called, twenty-three members responding. The following named persons were also regularly recommended for membership: Hon. S. C. Pomeroy, Joseph Bowes, Isaac N. Gibson, and Milton Ford of Washington City; W. T. Meloy, D.D., J. M. Hitchcock, Rev. Joseph Travis, W. W. Wait, of Chicago; M. V. Clute of Aurora; S. P. Poole, Bellevue, Mich.; F. W. Capwell of Dale, N. Y.; S. A. Pratt, Worcester, Mass.; J. F. Porter, Tonica, Ill.; and Mrs. Wm. Morrell, St. Charles, Minn. The Association voted that the above named be included in its membership. The name of Alexander Thomson, Bartlett, Ill., was afterward added.

The report of the Corresponding Secretary and General Agent, J. P. Stoddard, was presented. The report was received. The report of the Treasurer, W. I. Phillips, was also read and received; also the report of the Board of Directors was read by their secretary, Bro. Phillips. The report was accepted.

The following were chosen as a committee to nominate officers for the succeeding year: M. R. Britten, Thos. A. Gault, A. G. Laird, F. W. Capwell, H. H. Hinman.

The following were nominated as committee on the *Cynosure*: D. P. Baker, Dr. S. Collins and Prof. L. N. Stratton.

On the Washington building and headquarters, after remarks from Senator Pomeroy, the following were chosen as committee: C. A. Blanchard, F. W. Capwell, S. Collins, E. D. Bailey and J. B. Crall.

The views of Mr. Pomeroy being called for he said that the building purchased in Washington was well adapted to the purposes of the Association, beside allowing a considerable part to be rented and so provide an income to carry on the work. Everything had been put in fine repair and was ready for occupancy. As Washington is the political center of the nation it is natural that the political part of our work should be centered there. There is no doubt that we must go into political action. In the early days of Abolitionism we were kept back from politics. Garrison and his friends were very urgent in this matter and very denunciatory toward the Constitution and the government. But some of us insisted that we must vote, that we must carry out our principles. When we nominated the effect was immediate. The Liberty party was successful and then had a glorious translation; or else the Whig and Free Soil parties were translated. The new issues that have arisen must have attention; a new party is needed, and an organization should be made there at the center of political influence. The *Cynosure* should remain here and go on with its important work among the churches. Our small and scattered political papers must be united and make one strong paper. Now I want President Blanchard to go there to Washington and work with us. He has the ability and standing that fit him for that work, and the rest of us have not got. He can see men and speak in the churches and write here his observations and suggestions.

The Association then adjourned till 2:30 P. M.

AFTERNOON.

The name of Alexander Thomon, of Bartlett, Ill., was added to the roll of members by vote, it being properly proposed.

The report of the committee on the *Cynosure* was first presented by Dr. S. Collins, and was adopted after amendment as follows:

1. That we approve of the purchase of the *Christian Cynosure* by the Board of Directors.
2. That we are gratified with the continued ability and management of the paper, and ask for it an increased support.
3. That the business management of the paper be in the hands of the General Agent under the supervision of the Board of Directors and that this body now proceed to elect editors.
4. We recommend that when practicable regular correspondents be seenred in distant cities, especially in Washington, D. C.

The next business of the Association being the election of editors for the *Cynosure*, that election

resulted in the choice of Pres. J. Blanchard for editor, and Henry L. Kellogg for office editor.

The committee on nominations presented their report through M. R. Britten which was voted as follows:

President:—F. W. Capwell, Wyoming, N. Y.
Vice-President:—Rev. Jos. Travis, Chicago.
Recording Secretary:— J. D. Nutting, Oberlin.
Corresponding Secretary and *General Agent:*— J. P. Stoddard, Chicago.
Treasurer: —W. I. Phillips, Chicago.
Directors:—John Gardner, M. R. Britten, L. N. Stratton, J. M. Wallace, Thos. H. Gault, Joseph Travis, O. F. Lumry, W. T. Meloy, Alexander Thomson, Thos. Hodge, J. B. Blank.

Pres. Blanchard retired from the chair when Mr. Capwell, his successor, was elected and the latter presided through the session.

The report of the committee on the Washington purchase and enterprise was read by Rev. E. D. Bailey and was adopted item by item after some discussion:

1 We recommend that the General Agent and Secretary make a deed of the Washington property purchased for the use of the N. C. A. to said corporation, and that said corporation assume the General Agent's obligation to Vice-Admiral Rowan for said property.

2. We recommend that there be established in the city of Washington a paper, to be published by a joint stock company, and that so soon as may be, the various State American party papers be consolidated in the same.

3. Respecting the care of the building in Washington, we recommend: (*a*) That such rooms as are required be set apart to the uses of the Association by the General Agent; (*b*) That such other rooms as may be in the building be rented at current rates; (*c*) That the Board of Directors be instructed to employ some competent person or persons to take charge of the building continuously, and that at such times as they may see fit they send President J. Blanchard to Washington to act for the cause, paying him therefor at the rate of one thousand dollars per year and expenses unless he be paid for his services as editor, in which case he shall receive his expenses only.

The Secretary presented several letters from absent friends which were turned over to the *Cynosure* editors.

The Association then adjourned.

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has its headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited.

E. D. BAILEY, N. E. Sec'y.

REPORT OF THE NEW ENGLAND SECRETARY.

To the National Christian Association,

DEAR BRETHREN:—It is proper for me to render a report of the work done by your agents in New England in order to place before you a proper survey of the field of your operations during the past year. I have no words of discouragement to offer. If we have not witnessed all the progress we could have wished we have at least had enough of success to inspire faith and stimulate zeal.

Our labors have been expended in the distribution of books, tracts and papers, in preaching and lecturing, in correspondence and house-to-house visitation. The well-known conservatism of New England people has rendered rapid progress impossible, but by making due allowance for this we have escaped discouragement and found abundant reason to persevere in the work. Last year a partial report of work done prior to June 1st was made to you, but we have found it necessary to include some of the items of that report with this, and accordingly, to avoid confusion, the statements herewith given have all been made to cover the time since January, 1882.

STATISTICAL STATEMENT.

Number of lectures and sermons by myself, 200. Number of States in which work was done, six. Amount of money collected for the New England Board, $1425.21. Amount of book sales $821.45. Amount collected for reform papers (in part estimated) $224.70. Collected for special work in Worcester $20. Besides the foregoing about $300 has been used in conventions, in local lectures, etc., which does not pass into the treasury of the Board. I have, during the time, traveled over the greater part of the New England States, visiting friends of the reform, lecturing and otherwise endeavoring to arouse to activity the latent forces.

Mr. A. F. Spaulding has now been in the employ of the Board sixteen months, as a colporter, though he has also made arrangements, in some instances, for lectures to be given by myself.

THE COLPORTER'S REPORT.

The statistics of his work are as follows:

Number of villages canvassed, averaging two days each, 170. Cities canvassed, averaging one week in each, seven. Number of miles traveled by rail and stage 5,000. Tracts have been distributed in 150 churches, 100 high schools and twenty-five academies, theological seminaries and colleges. Number of lectures arranged, nine. Number of conferences attended, twenty-five. Amount collected $440.01. Mr. Spaulding has worked conscientiously, patiently and with great persistence, in the face of great difficulties. The books and papers were very little known in New England, hence he has been doing pioneer work constantly and has therefore not had large sales, but his work seems necessary and important, and we have felt that it was an expenditure of means which the circumstances fully justify.

MR. O. C. BAILEY

has worked two months and ten days, under a temporary arrangement with myself. His labors were undertaken at my request to supplement my own inadequate efforts and his success has been beyond my most sanguine expectation. He undertook the work without any stipulated salary and has been able to collect his expenses in the field. He has preached and lectured about twenty-five times. He rendered good service in arranging the Connecticut State convention and the success of the Vermont convention was due in no small degree to his efforts.

OTHER WORKERS.

The work of Mr. J. Tanner last year was reported and also the valuable services for a few months of Mr. George Smith. The latter also worked some for the Board last fall. Elder J. L. Barlow has steadily employed his pen for the reform and also by request attended the Massachusetts and Vermont conventions, besides the convention of his own State. Although not employed by the Board his services in these respects are worthy of honorable mention. It is due also to mention that Rev. H. T. Cheever by request attended the New Hampshire convention and rendered good service. If it were proper, honorable mention might also be made of a number of volunteer workers whose unremunerated service is not the less valuable.

THE TREASURER'S REPORT

shows $1,425.21 collected and the same disbursed. All the workers have been promptly paid, the only indebtedness of the Board being to the Secretary.

THE NEW ENGLAND AMERICAN.

With some reluctance I undertook the publication of the *New England American*, hoping thereby to introduce the reform to the notice of many uninformed persons. The experiment was successful beyond our expectation. About twelve hundred copies have been regularly distributed monthly, and extras also have several times been issued. The receipts during the year have equalled the expenses. No arrangements for continuing this paper have been made and this will constitute a question for future consideration. My services as preacher have been sought by two churches (or a church and a mission) during the year but the remuneration for these services was turned into the treasury of the Board and appears as a part of the receipts.

RESULTS.

It would not be safe or proper to attempt any estimate of the results of these efforts, but it seems evident that encouraging progress has been made. We are not without abundant evidence that the enemies of the cause have felt the power of this movement and are becoming sensitive to every new evidence of vitality in the reform.

In conclusion let me give utterance to the great sense of gratitude to God which we have reason to feel for his great mercy unto us.

Respectfully submitted,
E. D. BAILEY, *N. E. Sec'y.*
Worcester, Mass., June 1, 1883.

THE theory, not altogether new, that cyclones are the result of electric force, is being discussed with earnestness by several amateur scientists of the West, and some of the opinions presented are certainly sound. One of these abstract solutions of a rather perplexing problem may be found interesting. This idea takes the position that the cloud area forms the positive pole and the earth the negative of the constantly operating current, and that as the response is ineffective the equilibrium is disturbed and the force let loose. A cloud one mile square is supposed to have attraction enough to lift a weight of 40,000,000 pounds, the whole power of attraction being focused to the diameter of a small area of destruction. But the electricity develops the pair of poles, so that the positive the cloud holds is confronted by the exact equivalent of the negative of the earth beneath. The concentration of force causes the matter of earth to become so intensely negative as to be self-repulsive, and is hurled up by a force probably equal to the attraction of the cloud. —*Inter Ocean.*

ADDRESS OF SENATOR POMEROY.

[*Continued from 5th page.*]

many voices blend into one chorus. In American citizenship, as in the gospel of Christ, they are "no more twain, but one flesh," one interest prevades all households, and cements all hearts. This element secures love of country and love of home. Bind this interest together in the ballot. It will be as the moving of waters at the pool of Bethesda, and a prelude to the healing of the nation. The advent of woman at the elections will be only another testimony to her good influence upon man in all the relations of life. Shut her away from this sphere of influence and you reflect upon the wisdom of her creation, and publish that there is one place—better than the God-made Eden—where it is good for man to be alone.

AMERICA FOR MANKIND.

I have spoken of the mission and influence of this American nation—and of what will make and continue it a blessing. Need I say more? I might address myself to the opening future, which begins already to be visible, without prophetic ken; for the shadows of coming events are already cast upon us. But I need not prolong. The future comes as fast as we are ready and prepared for it. Every day opens new pathways of light and influence. Distances become a question of time, not of miles; scientific accumulations of all the ages are in store for us.

And is there no purpose in all this? Is there to be no grand consumation of all these instrumentalities, producing some great and desirable results? Why such a preparation for a conflict with ignorance, oppression and tyranny, if no conflict is at hand? Why such struggles for a higher civilization if no higher awaits mankind? Why are we now connecting ourselves with all the rest of the world, in more intimate relations, if we have no mission to mankind? The 400,000,000 in China (one-third of the whole human family) have by treaty become men and brethren in the family of nations. The field of our efforts to absorb and nationalize men is as extensive as mankind, and no bigotry or superstition is so ancient or besotted, but can be overcome and enlightened. The European, the Asiatic and the African are all admitted to citizenship, and are drinking deeper, year by year, into the fountains of liberty, fraternity and union, and will yet, and at no distant day, kindle upon other shores the fire of American liberty regulated by law.

This is the divine commission of this nation to mankind. For this has America triumphed. For this have all nationalities bled in her defence. By this sign—*Equality of citizenship*—we conquer!

Nothing valuable has ever been lost. There is no annihilation in science, religion, or matter. "The lost arts" are already restored, and no deed ever accomplished by man on the earth, but that I can find a man in Chicago who will take the contract to duplicate it at one half the original cost. Noah was 120 years preparing the ark. It could here be built in 120 days. Reckoned by the old standards of *events accomplished we have lived and seen a century.* Then let us not sigh over this unprecedeuted activity. Let it all be marshalled for the triumph of truth, and the elevation of man. This God-given government, and country, I believe, is to be perpetuated down the ages for-ever-more. Let it go laden with blessings for mankind. It shall send forth its illuminating rays, like the sun in the heavens. Other nations will revolve about it, in their own orbits; but held to it by the attractions of a generous acknowledgment that it blesses and elevates humanity. This enobles its aspirations and allies it to God.

Then cast away temporiziug expedients and partial remedies. Freed from proscription and favoritism, let us exalt and fraternize our humanity, for which Christ died; and commence the one song of universal brotherhood on earth, as there can be but one in the heavens.

—The Royal administration of the Berlin-Summerfield Railroad has just published the followiug: "Conceruing the police regulations of Nov. 24, 1853, with respect to keeping holy the Sabbath and holidays, it is hereby brought to the notice of the public that henceforth all merchandise arriving by grande vitesse for Berlin and stations beyond on said days will not, as heretofore, be forwarded immediately, but on the Monday or working day next following."

THE SECOND ANNUAL EXCURSION

OF THE CHICAGO ANTISECRECY ASSOCIATION AND BAND OF HOPE, WILL TAKE PLACE SATURDAY, JUNE 30th, 1883.

The day will be spent at Wheaton, Ill. Train will leave the C. &. N. W. R. R. Depot cor. of Wells and Kenzie streets, at 9:15 A. M., and leave Wheaton at 5:29 P. M., for Chicago.

Tickets for Adults, 50 cents, Children, 25 cents.

For sale at the *Cynosure* office, 221 West Madison St., Revell's Book Store, 148 East Madisou St., aud during the sessious of the Kiudergarten and Band of Hope, No. 334 West Randolph St.

PROGRAMME:

10:30 Kindergarten Exercises, Songs, Games, etc., in lege Chapel.

Addresses by interesting speakers, and singing, etc., by the Band of Hope.

12:15 Adjournment for dinner.

The afternoon will be devoted to recreatiou. The Colledge, its Laboratory, Cabinet, ample grounds, etc., are points of interest which will conspire to make Wheaton an inviting place to visit.

THE HOME.

GOD'S CALL.

BY ELIZABETH T. LARKIN.

"Come out, come out, my people!"
Oh! hear the clarion call;
It ringeth down the ages,
To you, to me, to all,
"Ye are a royal priesthood,
Your ransom is unpriced,
Bought not with gold or silver,
But the precious blood of Christ."

"Ye are the living temples
Of God, the living God;
Oh! follow in the footsteps
Your blessed Master trod;
Shun aught that can defile you,
He'd have you walk in white,
Heirs of his royal glory
And children of the light."

"Come out! I will receive you,
Touch not the unclean thing;
Ye'll be the sons and daughters
Of an Almighty King,"
Oh! cleanse both flesh and spirit,
His blessed promise claim,
He'll perfect what concerns you,
For Faithful is his name.

WESLEY ON DRESS.

"Whose adorning let it not be that outward adorning of wearing of gold, or putting on of apparel."—1 Peter 3: 3.

What harm can there be in the wearing of gold, or silver, or precious stones; or any other of those beautiful things, with which God has so amply provided us? May we not apply to this what Paul has observed on other occasions, that "every creature of God is good, and nothing to be rejected?"

It is certain, that many who sincerely fear God have cordially embraced this opinion.

And their practice is suitable thereto; they make no scruple of conformity to the world; putting on, as often as occasion offers, either pearls, or gold, or costly apparel.

And indeed they are not well pleased with those who think it their duty to reject them; the using of which they apprehend to be one branch of Christian liberty. Yea, some have gone considerably further; even so far as to make it a point to bring those who had refrained from them for some time, to make use of them again; assuring them that it was mere superstition to think there was harm in them. It is, therefore, certainly worth our while to consider this matter thoroughly; seriously to inquire whether there is any harm in the putting on of gold, or jewelry, or costly apparel?

You know in your hearts, it is with a view to be admired that you thus adorn yourselves; and that you would not be at the pains, were none to see you but God and his holy angels.

Now, the more you indulge in the foolish desire, the more it grows upon you. You have vanity enough by nature; but by thus indulging it, you increase it a hundred fold. Oh, stop! Aim at pleasing God alone, and all these ornaments will drop off.

The wearing costly apparel is directly opposite to benig adorned with good works.

Nothing can be more evident than this; for the more you lay out on your own apparel, the less you have left to clothe the naked, to feed the hungry, to lodge the strangers, to relieve those that are sick and in prison, and to lesson the numberless afflictions to which we are exposed in this vale of tears. If you could be as humble as when you choose plain apparel (which I flatly deny); yet you could not be as beneficent, as plenteous in good works. Every shilling which you save from your own apparel, you may expend in clothing the naked, and relieving the various necessities of the poor, whom "ye have always with you." Therefore, every shilling which you needlessly spend on your apparel, is, in effect stolen from God and the poor! And how many precious opportunities of doing good have you defrauded yourself of! How often have you disabled yourself from doing good, by purchasing what you did not want! For what end did you want these ornaments? To please God? No! —but to please your own fancy, or to gain the admiration and applause of those that were no wiser than yourself. How much good might you have done with that money? And what an irreparable loss have you sustained by not doing it, if it be true that the day is at hand, when "every man shall receive his own reward according to his own labor?"

I pray you consider this well. Perhaps you have not seen it in this light before. When you are laying out the money in costly apparel which you could otherwise have spared for the poor, you thereby deprive them of what God, the proprietor of all, had lodged in your hands for their use. If so, what you put upon yourself, you are in effect tearing from the back of the naked; as the costly and delicate food you eat, you are snatching from the mouth of the hungry. For mercy, for pity, for Christ's sake, for the honor of his Gospel, stay your hand! Do not throw this money away. Do not lay out on nothing, yea, worse than nothing, what may clothe your poor, naked, shivering, fellow-creature.

Many years ago, when I was at Oxford, in a cold winter's day, a young maid, (one of those we kept at school) called upon me. I said, "you seem half-starved. Have you nothing to cover you but that thin gown?" She said, "Sir, this is all I have." I put my hand in my pocket, but found I had scarce any money left, having just paid away what I had. It immediately struck me, "Will thy Master say, 'Well done, good and faithful steward? Thou hast adorned thy walls with the money which might have screened this poor creature from the cold.'" O justice! O mercy! Are not these pictures the blood of this poor maid? See thy expensive apparel in the same light; thy gown, hat, head-dress!

Everything about thee which cost more than Christian duty required thee to lay out is the blood of the poor! Oh! be wise for the time to come. Be more merciful. More faithful to God and man. More abundantly clad (like men and women professing godliness) *with good works.* I conjure you all who have any regard for me, before I go hence, that I have not labored, even in this respect, in vain, for near half a century.

Let me see before I die, a Methodist congregation, full as plain dressed as a Quaker congregation. Only be more consistent with yourselves. Let your dress be cheap as well as plain. Otherwise you do but trifle with God and me, and your own souls. I pray let there be no costly silks, among you, how grave soever they may be. Let not any of you who are rich in this world, endeavor to excuse yourself from this by talking nonsense.

It is stark, staring nonsense to say, "Oh, I can *afford* this or that!" If you have regard to common sense, let that silly word never come into your mouth. No man living can *afford* to waste any part of what God has committed to his trust. None can *afford* to throw away any part of that food and raiment into the sea, which was lodged with him on purpose to feed the hungry and clothe the naked. And it is far worse than simple waste, to spend any part of it in gay or costly apparel.

For this is no less than to turn wholesome food into deadly poison. It is giving so much money to poison both yourself and others, as far as your example spreads, with pride, vanity, anger, lust, love of the world, and a thousand "foolish and hurtful desires," which tend to "pierce them through with many sorrows." O God, arise and maintain thy own cause! Let not men and devils any longer put out our eyes, and lead us blind-fold into the pit of destruction!—*Wesley's Sermons.*

"THE BEST-DRESSED LADY IN IRELAND."

Most ladies have a very natural ambition to be well-dressed; and most people admire neat, elegant, and tasteful apparel. It is to be regretted, however, that many persons array themselves at great expense, but without good taste and a proper discrimination.

An Irish preacher named Thady Conellan, who greatly assisted Dr. Monck Mason in his labors connected with the revision of the Hibernian Bible Society's Irish Bible, was eminent not only as an orator, a wit, and a humble, unostentatious Christian, but was unmoved by the splendor and gayety which surrounded him, and retained his simplicity amid it all.

A magnificent duchess having one day asked him, "Pray, do you know Lady Lorton?" was quickly answered,—

"Yes, madam, I do, and she is the best-dressed lady in Ireland."

"How very odd! Best-dressed lady in Ireland! What a strange man! Pray, how is she dressed?" But her Grace's surprise was converted to satisfaction when Thady rejoined,

"Yes, madam, Lady Lorton is the best-dressed lady in Ireland, or in England, either, for she is *clothed in humility.*"

Here is a hint for those who are looking for new and seasonable clothing.—*The Christian.*

A NOBLEMAN'S CONVERSION.

Adolphe Monod, at Lyons, France, one Lord's day, was preaching from the text, "God so loved the world that he gave his only begotten Son." He spoke of Christ as the true God-man, and announced that the next Lord's day he would show how men could be saved by faith in this God-man. The authorities of the church were opposed to a doctrine so purely evangelical, and informed Monod that if he did not omit the sermon he had announced, they would have him arrested and brought before the Prefect, and dismissed from his office. Monod, notwithstanding, preached his sermon, and the authorities made their complaint. The Prefect demanded the two sermons, and Monod sent them to him.

The Prefect was a Catholic—Count de Gasparin. He came home at evening to his wife, and found the sermons. He never liked sermons, especially evangelical sermons; but he was a man who discharged faithfully the duties of his office. It was necessary that the sermons should be read. He came to his wife with the manuscripts in his hand, complaining that he would have to give up the whole evening to this irksome and protracted labor. She offered, as her husband's worthy helpmate, to read them with him. They began. With every page they grew more interested. They forgot that it was evening and night. that which at first was an official duty became a service of the heart. They finished the first, and eagerly grasped the second. And what was the result? As a magistrate, Gasparin was forced to deprive Monod of his place, because all the authorities demanded it. But he and his wife became evangelical Christians,—living, joyful, and happy believers in Christ. They found that night "the pearl of great price," and it has remained in the family. Their son, Count Agenor de Gasparin, has long been a leader and a pillar among the evangelical believers in France.—*Moravian.*

A TERRIBLE RETRIBUTION.

The following blasphemous act occurred on a Sunday at a hotel in a village in Northampton county, Pa., in the spring of 1870.

A young man, then about twenty-seven years of age, while more or less under the influence of liquor, then administered to eight companions the holy sacrament with whisky and crackers. Next day, Monday, while the young man was preparing a blast in a slate quarry, a premature discharge blew away both his hands, and destroyed, completely, the sight of both eyes.

This blasphemer is still living, and an inmate of the Northhampton county almshouse, where the writer, a few months ago, interviewed him. It is a noticeable fact that nothing about the face or person is in any way disfigured, only that the instruments used in the blasphemous work are completely removed.

There is a point in every deliberate blasphemer's progress in evil, beyond which the forbearance of God ceases. We do not suppose that the premature discharge and its results were mere coincidents, but are we not justified in asserting that God, working through natural laws, often causes sudden and awful retribution in immediate connection with bold and impious blasphemy, and that we do no wrong in regarding such terrible mutilations as a direct judgment of God in consequence of the great blasphemous act of this young man.—*Dr. L. B. Balliet.*

OUR BOYS AND GIRLS.

THE AFRICAN RAIN-MAKER.

In Africa every tribe has a rain-maker. As he is supposed to have the power to bring rain, much of the comfort of the people, and even their lives depend upon him, and he is a great man among them, even greater than the king. Dr. Moffat tells the following story about one of them:

"In a certain part of Southern Africa there had been long droughts for many years, and there had been dreadful suffering. All the rain-makers had done their best to make it rain, but all in vain. At last the people heard of a very distinguished one in the Bahurutsvan Mountains, and they sent ambassadors to beg him to come and live among them. They promised him that, if he would only come, he should be immensely rich. His flocks should cover the hills and plains, and 'he should wash his hands in milk; while all should praise him in song, and mothers and children should call him blessed.'

"The ambassadors were gone a long time, and the people began to think that he had been murdered; but at last one day a great shout was raised, and the whole town was in motion; the rain-maker was coming! He had sent a messenger before him, and ordered all the people to wash their feet; and every one flew to the river to obey his commands. Great and small, old and young, ran as fast as they could. All the world couldn't stop them. Soon the clouds began to gather in the sky, and a crowd went out to welcome the mighty man, who, as they imagined, was now collecting his stores of rain in the heavens.

"Just as he came into the town, the crowd danced and shouted so that the very earth rang. At the same time the lightnings flashed and the thunders roared, and a few heavy drops fell on the dry ground; and the great man proclaimed that the women must make their gardens on the hills, and not in the valleys, this year, because there would be so much rain. The chiefs and nobles hung on

his words when he told them how beautiful their corn-fields would wave in the breeze, and their cattle would enjoy the fresh green grass. He told them wonderful stories of the way he had destroyed cities by stretching out his hand, and commanding the clouds to burst upon them; had stopped a large army by bringing down floods of rain so as to make a large river.

"But, in spite of all his boasting, the great man seemed to find the clouds rather hard to manage. They came and went; but there was no rain.

The people began to grow impatient; and the rain-maker knew he must do something; so, because he knew that baboons were very hard to find, he said, that to make rain, he must have a baboon, and that he must be a perfect one—not a hair wanting on his body. After a a long time, and after many scratched bodies and broken toes, a young baboon was brought to the town with great joy. But the wily rain-maker put on a sorrowful face, and exclaimed:

"'My heart is rent in pieces! I am dumb with grief!' And, pointing to the ear of the baboon, which was scratched, and the tail, which had lost some hairs, he asked, 'Did I not tell you I could not make rain if there was one hair wanting?'

"Soon after this the rain-maker discovered that the clouds required strong medicine, and that a lion's heart would do the business. If they would bring him the heart of a lion he would make so much rain that every one must be under shelter as whole towns might be washed away. After a long time they brought the heart with songs and shouting. The rain-maker prepared his medicines, kindled his fires, and stood on the top of a hill, stretched out his hands, and beckoned the clouds to come near, even shaking his spear at them, and threatened them if they disobeyed; but no rain came.

"'What is the matter that the great man doesn't succeed with the clouds?' asked the missionary of a man who was standing near.

"'Ah!' he answered, 'there is some reason why the clouds are so hard-hearted, if the rain-maker could only find it out.'

"After that the people began to suspect that the missionaries were the cause of all the trouble, and they watched them very carefully. At last they thought they had made a grand discovery; the missionaries had brought a bag of salt into town, and that was what was keeping away the rain. An examination was made with great ceremony. The chief and one of his servants went to the storehouse, where the bag stood open, with the white contents in full view.

"'There it is!' exclaimed the chief triumphantly; but when they looked at it more closely they found it was only white chalk, after all. The men couldn't help laughing themselves at their mistake.

"Still the people believed that the missionaries must be to blame in some way. First they thought it was the bell on the little chapel that frightened away the clouds; then it was their prayers.

"'Don't you bow down in your houses and pray, and talk to something bad in the ground?' asked the chief fiercely.

"One day the rain-maker came to the missionary's house, looking troubled and sorrowful. The people were getting dissatisfied with him, especially the women, and he was growing anxious.

"'How are the women in your country?' he asked.

"'They are like she,' answered the missionary, pointing to his wife; 'only some are taller, and some shorter.'

"'That is not what I mean,' said the man. 'I want to know what part they take in public affairs, and how they act when they do. I wish all our women were men; I can get on with the men, but I cannot manage the women. What can I do?'

"'Well, you have promised them rain,' answered the missionary; 'but their land is dry and their gardens are burned up. If I were a woman I would complain.'

"'But what can I do?' asked the man.

"'Be an honest man,' was the answer, 'and confess that you have been deceiving the people.'

"'They will kill me if I do that,' he said.

"'Be an honest man, whatever happens; and, if you get into danger, we will do what we can to save you.'

"At that the rain-maker went sorrowfully away. He kept himself quiet for a fortnight, and then he appeared and proclaimed that at last he had found out the cause of all the trouble.

"'Do you not see,' he asked, 'that, when the clouds come over us, the missionaries look at them?'

"'Yes, yes, yes!' cried all the people.

"'Well,' he added, 'their white faces frighten away the clouds. You need not expect any rain as long as they stay in the country.'

"The missionaries said they would gladly look on the ground all day long if it would do any good, and so that excuse didn't last long. Soon after they found out that the people had determined that the rain-maker should be speared, and one of them went to the Council of Thirty to plead that his life might be spared.

"A well-known old man arose in a great rage, and, quivering his spear, he exclaimed:

"'What has he done? Look at that dreadful drought! at lean cattle, and the dying people, and the cattle he has eaten! I am determined to plunge this spear into the rain-maker's heart. Who is to hinder me?'

"'I shall hinder you if I can,' answered the missionary—'first, by my entreaties; and, if those won't do, I will give you a ransom for his life.'

"'Don't you know that he is your enemy?' asked the chief. 'If he had his way you would have been dead before this.'

"The people had often thought the missionaries were very silly to persist in telling them the same things so often about 'one Jesus;' but to see a man try so hard to save the life of his enemy was something they could not understand.

"His life was spared; but they would not allow him to be their rain-maker any longer, and the chief sent him across the plains to go to his own country."

So ended the doings of the celebrated rain-maker, and so will end all the deception and cruelty of heathen nations when they hear the Gospel and live by its precepts. Will you help send it to them?—*Missionary Echoes.*

TEMPERANCE.

ARRESTS DURING 1882.—New York City, 71,696; drunk and disorderly, 48,192; females, 12,982.

Philadelphia, 44,829; drunk and disorderly 26,205; females, 9,431.

Boston, 25,897; drunk and disorderly, 13,538; females, 1,823.

San Francisco, 25,599; drunk and disorderly, 19,000; females, 2,310.

Chicago, 31,713; drunk and disorderly, 13,443; females, 4,119.

PEOPLE TALK with bated breath of the dangers of a tornado, and speak of the terrible accidents of this year in various sections, by which over two hundred lives have been lost, and yet the same men stand listless and inactive at the cry of 60,000 men and women who are annually sacrificed by strong drink. It is all well enough to dig cellars in which to hide from the fury of the storm, but who will deride the fathers and mothers who desire protection from the great scourge of intemperance.—*Inter Ocean.*

DEAD DRUNK.—"Dead drunk', is described by savants of the Paris Biological Society to be a condition in which there is a proportion of one part of alcohol to one hundred and ninety-five parts of blood in the circulation. Should the proportion ever come to be one part of alcohol to one hundred of blood, death would ensue. This might happen, and in fact has happened repeatedly, where a very large quantity of alcholic liquor is swallowed at one time and quickly. In ordinary drinking consciousness is lost, and with it the power to drink more, before the proportion of alcohol in the circulation becomes fatal.

THE HIGH LICENSE CRAZE.

The great battle for prohibition now being waged in so many parts of America and Europe, is one of the most serious and most important that can occupy the attention of men and women. Yet it is amusing, to say the least, to notice the stratagems which are used continually by the whiskyites to meet the different phases of our question and necessities of the conflict. The trick they are now playing upon the people, and too successfully in some cases; is that of assuming in pretence the form of angels of light and mercy in desiring as they declare, to diminish the number of saloons by increasing the license. When a Christian sees the devil recommending anything, that fact is enough to show the thorough Christian that the measure recommended can not possibly be one acceptable to him. When it is borne in mind that the instigators and prime movers in this high license scheme are liquor dealers, that alone should suffice to show temperance men that a measure instigated and urged by liquor dealers can not by any possibility be acceptable to thorough temperance men. It must be a repetition of the devil stealing the livery of heaven, etc. Whilst we can afford to be amused at the tricks and strategems employed by our enemy, it is really provoking to think of how many so-called temperance men are blinded by the artifice and captured by the trick to become servants of the evil one in agreeing to license evil and sin, if a good round sum be paid for it. And how the emissaries of sin and death are working through the *soft backed* professors of Christianity and temperance to present high license as the great panacea for the afflictions arising from the liquor traffic and the grand palladium to protect the rights and interests of the people. In some places this seems already to have become a kind of craze and the idiotic thing has even reached the Pacific Coast and infected some persons that must be fearfully stupid if they don't know better, or fearfully wicked, acting in this way, if they do.

We protest against this idiotic craze. It is senseless in the greatest degree and is terribly sinful. Do not those good people, church members, ministers and others, know that to license sin is one of the greatest iniquities of which men can be guilty, an iniquity which is devilish and damning, an iniquity which in their sworn allegiance to God and his church, they are called upon, yea, bound to the very extent of their power, to crush out and entirely destroy? and yet, recreant to their ministerial vows and gospel obligations, they are found in communion with the liquor dealers, recommending and urging high license. To license sin is wrong. To compromise with sin is wrong. To aid and abet sin is wrong; and as Christian and temperance people we have nothing to do with sin, except to kick it out wherever we find it. Let not the people be deceived. The high license scheme is only another stratagem of the enemy to throw us off our guard, to thwart us in our purpose and to prevent if possible the success of prohibition.—*Rescue.*

In Denmark, also, there is an awakening. The number of licensed saloons in Copenhagen has been reduced from 1,350 to 300. Sales to minors and intoxicated persons are strictly forbidden, and when a man is found drunk he is to be taken home in a close carriage at the cost of the dealer who sold him the last glass.

BIBLE LESSONS.

LESSON II.—July 8, 1883.—Passing over Jordan.—Joshua 3:5-17.

GOLDEN TEXT.—*When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.*—Isa. 43:2.

NOTES.

"And Joshua said unto the people, Sanctify yourselves." The command now given was undoubtedly of the same import with that given by Moses, on the eve of the delivery of the law upon Mount Sinai (Ex. 19: 10-14). They were to wash their persons and their garments, and to abstain from everything that might indispose their minds to a serious and devout attention to the miracle about to be wrought in their behalf. A similar command was generally given on great and solemn occasions (Lev. 20: 7, 8; Num. 11; 18; 1 Sam. 16: 5; Joel 2: 16). The special manifestations of God's presence should be awaited by his people in a posture of deep humiliation, and penitence, and prayer, and by diligent efforts to cleanse themselves from all filthiness of flesh and spirit.—*Bush. To sanctify* is to make holy, to set yourselves apart from common to sacred uses. Set yourselves apart to God—yield yourselves to him—put yourselves in that attitude in which he can with perfect readiness take you up. Draw nigh unto God, for he is drawing nigh unto you.—*Miss Smiley.*

"The Lord will do wonders." (1) Why? To prove that he is God. Miracles are God's signature to his word. (2) By this miracle (*a*) God inspired his people with faith and courage for their future work (ver. 10); (*b*) he put fear in the hearts of their enemies; (*c*) he gave those enemies new proofs that he was the true God, and thus called on them to repent; (*d*) the miracle was necessary to make the entrance upon Canaan a true type of entering heaven, or of entering upon the new and higher life; (*e*) this miracle being done through Joshua, endorsed him before the people as their divinely appointed leader.

"Went before the people." There was to be a space of 2,000 cubits, or nearly three-quarters of a mile, between the ark and the people, so that all could see the sacred symbol of the divine presence (Josh 3: 4). Had the multitudes crowded about it, those at a little distance could not have kept it in sight.—*Johnson.*

"That he will without fail drive out....the Canaanites." They greatly needed this proof, for the difficulties of the Hebrews were immense. To the iron chariots, the horses and the fortresses of the country, and its formidable leagues of chiefs and kings, they could oppose only a rude, half-armed militia, with inadequate military training. They had to overcome those who fought for their homes and their country, and were familiar with every part of it.—*Geikie.*

"Therefore, take you twelve men." These men were to take from the bed of the Jordan twelve large stones, as a memorial of this great miracle, and carry them to their first camping-place in the promised land, which was at Gilgal, and there to set them up, probably in the form of an altar, as a perpetual witness of what the Lord had done for them (Josh 4: 1-9). (1) The first lesson suggested is the duty of well remembering whatever the Lord has done. The blessed influences of a moment may thus be diffused over a life time. On the other hand, forgetfulness of our God is unspeakable loss; for as remembrance means renewal, so does forgetfulness mean forfeiture, and is one of the surest signs of unbelief. (2) These stones represent the *word and promises of God.* They were taken out of the place where the priest's feet stood firm, on a rock; where each one had experienced the security. (3) Each priest stood firm upon his own stone, and each of the twelve appointed ones brought up each one a stone. Any one of the promises appropriated singly in an hour of need will yield far more support than a general conviction of the truth of all. Christian biography abounds with instances where an epoch of life was characterized by the vivid apprehension of some single saying out of all the many words of God. (4) It is well that there were *many stones and many witnesses,* that as human needs are definite and varied, so should be also the instrumentalities. Each true witness for God can only bear witness from his own experience, and in his own way, and there will always be those who could receive no other. "Upon this stone," says one, "my feet stood firm." Each faithful confessor becomes a rock, and is built up as a living stone in that monument which witnesses to the power and wisdom of God—his holy church. It would furnish an interesting study to consider in the case of the apostles what it was that was the personal standpoint of each, or what twelve true sayings of God would best set forth the manifoldness and adaptiveness of his truth. (5) *The twelve apostles* were twelve goodly stones, taken out of the common quarries of humanity, to show before the world what forms of God-like manliness the great Sculptor could shape and polish. "What mean ye by these stones?" From simple peasants and fishermen, such dignity and grandeur? Out of a nation so narrow and rigid, such breadth and pliability? These are witnesses of Christ's resurrection, each of whom can say, "Christ liveth in me."—*Miss Sarah F. Smiley in Fullness of Blessing.*

"For Jordan overfloweth all his banks." The Jordan flows at the bottom of a deep valley, which descends to the water's edge on either side in two, occasionally in three, terraces. Within the lowest of these, the stream, ordinarily less than 100 feet wide in this lower part of its course, is confined. The margin is overgrown with a jungle of tamarisks and willows—the covert, during the latter months of the year, of wild beasts. But in the spring-time these thickets are reached by the rising water (Jer. 49: 19; 50: 44); and the river, occasionally at least, fills the ravine which forms its proper bed to the brim, as

Robinson saw in 1838. Its highest rise takes place about the time when Joshua had to cross it. —*Cook.*

"All the time of harvest." This season of high water was wisely chosen for (1) the miracle was the more stupendous and impressive to the Israelites. (2) It inspired their enemies with greater terror. (3) Those enemies, had the crossing been attempted when the water was low, would have appeared upon the opposite shores to annoy the Israelites. Why, then, did they not dispute it upon the present occasion? The answer is simple. They trusted to the swollen river, which they knew no army could cross. (4) The crossing in harvest was also providentially ordered with reference to the food of the people; they entered the land when it yielded abundance (see Josh 5: 11, 12).—*Johnson.*

BAND OF HOPE BIBLE LESSON.—No. 12.

OUR COUNTRY AND CHRISTIANITY.

1. There are probably just as devoted Christians now as ever lived in any age of the world.

2. All great reforms have begun in the Christian church, never outside of it. It is true that irreligious people sometimes join in reforms, but it is usually after they have grown popular.

3. Martin Luther was a devout Christian before he attacked the abuses of the Roman Catholic church. Wilberforce was a Christian before he began to battle against the slave trade. The same can be said of those who began the temperance agitation in our own country sixty years ago. The anti-secret reform of the present day is carried on by Christian men and women; many of whom have been active in other reforms.

4. Our great philanthropic agencies are carried on by Christians. Infidelity may boast great things. It has never reformed any evil or abuse in the nation or in society. It cannot point to a single hospital, home or infirmary which it has founded; nor has it ever made one organized effort to reclaim and enlighten the poor, degraded or vicious.

5. Freemasonry, Odd-fellowship, and kindred orders propose to do a good deal of benevolent work. They even claim to be more benevolent than the church, so that many people are deceived into thinking that they really do a vast amount of good. If these people would reflect that they only help their own members, and that each one who joins has to pay an initiation fee and be taxed a certain sum monthly or quarterly, they would see that if these secret orders helped all their sick and disabled members and took care of their widows and orphans it would not be *charity* only *honesty*. But they don't even do this. Statistics show that only a small part that is paid into the lodge is received again by its members. If an insurance company did so we should call it swindling.

6. We thus see that if the vicious and degraded are to be reclaimed, the poor helped, abuses put away and evils reformed, it must be through the self-denying efforts of Christian men and women.

7. The Christiau men and women of the future are the children of to-day. So that if we would be sure of blessing society and making the world happier and better for our having lived in it we ought to become Christians now.

8. We ought to read the lives of the noble men and women who have lived before us, for this will rouse in us the desire of imitation. People that we admire we naturally want to resemble.

9. If the majority of our nation were Christians we should see a great change. There would be no oppression of the weak and poor; the Indian and the negro would have equal rights. No liquor would be sold. Secret societies would not be allowed; for the Christian sentiment of the people would put down all legalized wrong and evil.

10. Our country would be happy and prosperous beyond any nation the world ever saw. Shutting up the dramshop would alone shut up most of our penitentiaries and almshouses, and hospitals and insane asylums would not have near so many inmates. These and other happy results would follow the application of Christian principles simply to the temperance question. Political expediency says, "License." Christianity says, "Prohibit."

11. Thus we see that in the triumph of these principles lies the salvation of our country. We also see that in becoming Christians when young; by meeting together to learn about these great reform questions, and pledging ourselves to stand firm for the right, we are helping our country; and through our country we are helping the human race.

PRACTICAL TRUTHS.

Christianity is the world's only reforming agency—she cares for the poor and the outcast.

Infidelity may talk reform—it never does anything more. Secret societies swindle their dupes and call it charity.

Christianity alone can save our country from the national perils which threaten it.

Christian men and women are the hope not only of their country but of their race.

GOLDEN TEXT.—Blessed is the nation whose God is the Lord. Ps. 33:12.

CENTRAL TRUTH.—The truest Christian is the truest patriot.

QUESTIONS.

1. Are there any Christians now like those who lived in Bible times?

2. Where have all great reforms begun? Are the irreligious ever reformers?

3. What can you say of Martin Luther? Wilberforce? Of temperance workers? Of the anti-secret reformers now?

4. Who carry on our great philanthropic agencies? What has infidelity done to help mankind?

5. What do Freemasonry and Odd fellowship profess to do? How are many people deceived by them? Prove that even if they did all they pretend to for their sick and disabled members it would not be charity. What do statictics show? Then if their pretended benefits are neither honesty nor charity, what must we call their method of business?

6. Then what is the only hope of the poor, the vicious and degraded?

7. What alone will insure our future usefulness?

8. What will greatly aid us in living noble lives?

9. If the majority of our nation were Christians what should we see?

10. How would the application of Christian principles to the temperance subject alone increase our country's happiness and prosperity? What does political expediency say on this subject? What does Christianity say?

11. Where lies the salvation of our country? Then why is it needful that we should become Christians when young? Why that we should understand about the great reform question of the day?

12. What practical truths are contained in this lesson?

LESSON TALK.

It is our duty to learn all we can about the evils that need reforming.

A man once said when urged to come out on the side of temperance, "It is a subject that does'nt concern me." But unknown to him his son had acquired a taste for liquor and that very night was brought home a corpse—killed by an accident that happened to him when intoxicated. We may think that an evil does not affect our own welfare and happiness, but we can never be certain that it may not at some future time.

In the days of slavery there were those who thought it such a disagreeable subject, that they did not care to hear or read about the sufferings of the slave. And now there are many people who do not wish to read the books that oppose secret societies or hear an Anti-masonic lecture. They say "they are not interested in these matters, that they don't know and don't care anything about them."

We cannot be true patriots and feel indifferent to any evil that is threatening our country's welfare. We cannot be true followers of Christ and care nothing about the things that work injury to his cause.

LESSON HYMN.

We are living, we are dwelling
In a grand and awful time.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,
JONATHAN BLANCHARD,
OF ILLINOIS.

For Vice President,
JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

THE NATIONAL COMMITTEE.

MINUTES OF THE MEETING OF THE AMERICAN PARTY HELD JUNE 21, 1883.

The committee met after the adjournment of the N. C. A. corporate meeting, and was called to order by the chairman, Ezra A. Cook. J. D. Nutting was chosen secretary.

The following resolution was adopted:

Resolved, That we call a mass covention of the American Party in the city of Washington, D. C., during the early autumn, to consider the following items:

1. The resignation of our candidate.
2. The revision of our platform.
3. The nomination of candidates.
4. Such other matters as may properly come before the convention.

The following persons were chosen a committee to fix the time and perfect the arrangements for the convention: E. A. Cook of Illinois, chairman; E. D. Bailey of Massachusetts, F. W. Capwell of New York.

Some remarks were made by Pres. J. Blanchard, Senator Pomeroy, M. R. Britten, and others on the purposes of the party and ways and means of accomplishing them.

Adjourned with prayer by Pres. J. Blanchard.

J. D. NUTTING, *Sec'y.*

ARTICLE FOURTH.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

1. Such charters are a grant of a monopoly, and no monopolies should be granted that are not for the public good. Secret societies do not even profess to be for the public good. They are purely private concerns, existing solely for the benefit of their members. But

2. A charter from the government implies the right of inspection on the part of the government. Secret societies deny this right. They deny all right of any members to divulge any of the regular doings of the society, and especially repel all intimations that *any outsider* can possibly know anything of their internal character.

Now what would be thought of an insurance company or a bank that persistently refused to permit any inspection of its business affairs. Nay, that swore all its employees under death penalties not to give such information, and denied all responsibility either to the government or to public opinion for what it did inside of its doors? Would such an institution be regarded other than as grossly dishonest? If it were affirmed before hand, that such an institution would deny all right of investigation and refuse all public exhibit, would it ever obtain a charter?

The right to charter carries with it the right of *inspection,* and they must stand or fall together.

H. H. HINMAN.

THE CHURCHES.

—Pres. C. A. Blanchard went to Kalamazoo, Mich., and preached on the Sabbath.

—Captain Henry Bundy has built another Gospel ship which he has named "Glad Tidings" after the one that was lost. He hopes to begin the season's trip around the lakes soon. Services held on Sabbath afternoon on the new vessel moored in the lake basin at the foot of Randolph street, were of unusual interest. A large number of people assembled on the decks of the vessel and on the wharf, and were attentive listeners. The singing, led by Mr. Hauser, of the Y. M. C. A., and his associate Yoke Fellows, was full of spirit.

—The session of the American Home Missionary Society, which began at Saratoga on the 5th inst., surpassed in point of numbers any previous gathering. The First Methodist church, the largest of all, was packed to suffocation with two thousand people, many of whom could not find seats, and most of whom were delegates from abroad. The Rev. Edwin B. Webb, D.D., of Boston, the permanent Moderator, presided, and Rev. Dr. McKenzie, of Cambridge, Mass., preached the annual sermon. This Society was originally a combination of Congregationalists and Presbyterians. In 1862, the two denominations separated their mission work, the Congregationalists finding that the more organic condition of the Presbyterians gave them undue advantage in the field. The average annual income of this great organization is about $300,000.

—The evangelistic movement in Southern Russia an off-shoot of the Baptist German Mission, was at first among German settlers in Russia, but of late has begun to extend among Russians. A church is established at Tiflis, composed mostly of Russian dissenters, and the work is spreading in the region round about. After many trials the Government has granted toleration, and there is an open door.

—The memorial statue to William Tyndale, the translator of the New Testament and martyr to the truth, representing him in his doctor's robes and holding an open New Testament in his right hand, will soon be placed on the Thames embankment, London. The names of about twenty towns, counties, and societies contributing to the cost in Great Britain, the colonies, and the United States are cut into the pedestal.

—Says the *Observer:* "The change in popular thought in Italy is said to be from faith to science. That is not strange. The reaction from the Roman doctrine of submission to authority is naturally toward the denial of all religion. The mind of France is thus saturated with infidelity. Italy is said to be going through the same process. Men are more likely to reach the truth by the way of science than by the way of Rome."

—The old slave-market of Zanzibar, where formerly 30,000 slaves were sold annually, has been transformed into mission premises, under the charge of the Universities' Mission, started in 1859 at the suggestion of Dr. Livingstone.

—A prominent citizen of Brooklyn, while on an ocean steamer, recently, heard a British officer, who has served under the Queen in the East, say that "American missionaries and American schools are doing more than all of us to solve the Eastern problem."

—There are now in successful operation forty-eight Woman's Missionary Societies. Of these thirty-seven are in the United States, four in Canada, four in England, two in Germany, and one in Sweden.

—At the recent meeting of the Presbyterian Board of Aid for Colleges and Academics, held in this city a few days ago, an important and new office was established. The Rev. Dr. Arthur Mitchell, formerly pastor of the First Presbyterian church of Chicago, and now of Cleveland, Ohio, was elected Secretary of that Board, at a salary of $4,000 per annum, with the promise that it should be increased as soon as practicable. This position is one of great trust and honor, as it involves, virtually, the management of the organization of a system of colleges and academies for the securing of a higher education under Christian influences capable of preparing young men for the ministry.

—The eminent missionary, Dr. Somerville, is meeting with much success in Southern Africa. Among the Zulus he has been received with hearty welcome at Peitermaritzburg, Durban, Umoote and Manda. In company with his assistant, Mr. Cumming, he has visited the diamond diggings, where the miners turned out in great numbers to hear the preaching.

—The Rev. Arthur T. Pierson, D.D., in an article in the *Foreign Missionary*, states that the number of Christian converts during a period of thirty-five years of missionary labor, in the Island of Madagascar alone, is computed to exceed the number of converts in the Roman Empire during the first three centuries of the Christian era.

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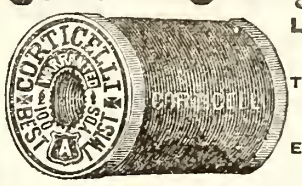
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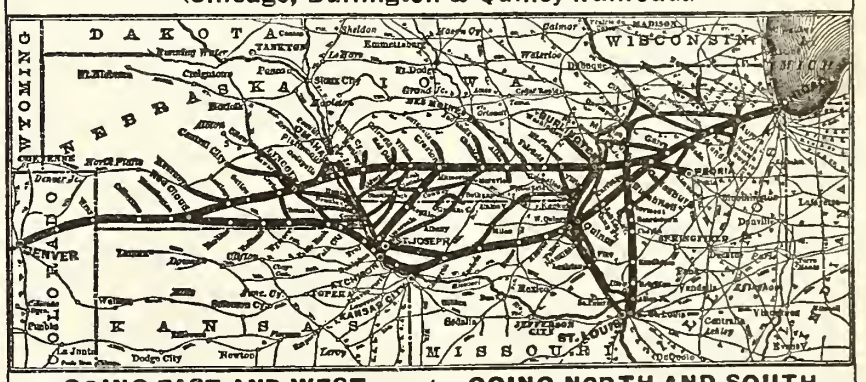
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FARM NOTES.

SCALE.—A French composition for destroying scale insects, plant lice, etc., on fruit and other trees, is as follows: Boil two gallons of barley in water, then remove the grain (which may be fed to the chicken), and add to the liquid quick lime until it approaches the consistency of paint. When cold, add two pounds of lamp black, mixing it for a long time; then add a pound and a half of flowers of sulphur and a quart of alcohol. The mixture is applied with a paint-brush, first using a stiff bristle brush to remove moss, etc. It not only destroys the insects, but gives the bark greater strength.—*Prairie Farmer.*

FLIES AND HORSES.—Dr. J. J. Ridge, of Enfield, writing to the *London Daily News*, recommends, to prevent the torment inflicted by the flies on horses, application to the latter, before harnessing, of a mixture of one part crude carbolic acid with six, or more, parts of olive oil. This should be rubbed lightly all over the animal with a rag, and applied more thickly to the interior of the ears and other parts most likely to be attacked. This application may need to be repeated in the course of the day, but while any odor of the acid remains the flies decline to settle, and the horse is completely free from all their annoyance.

CUTTING GRASS FOR HAY.

It was once a saying among farmers, and may be so still to some extent, that grass ought to be cut as close as possible to the ground, for it was so much thicker at the bottom, that an inch there was worth two or more at the top. This may be true or not, according to circumstances, and the kind and quality of the grass to be cut. If it be the natural growth on the broad meadows of the Connecticut, or similar river bottoms, or a very fine-stalked variety, like June grass, or the short-growing white clover, then an inch at the base may be worth two at the top. If it is timothy, orchard, or any other coarse-stalked grass, or red clover, then two to four inches at the bottom may not be worth one at the top, especially if left standing until passed blossoming and the seeds begins to form.

Coarse, rank grasses are usually divested of leaves near the ground when attaining their full growth; and if they are cut close, the stubs are left so short as to be no protection against the hot summer sun. If dry weather follows for a few weeks subsequently, it will greatly injure the grass, and sometimes kill it. When protection is left by not cutting too close, a fair second growth is ensured, which, if not sufficient by autumn, for rowen or pasture, it will be at least a good protection for the roots during winter, and give an earlier start in spring and a better crop in haying time.

The invention of mowing machines has given the farmers a great advantage in harvesting their grass, for they can so set the bars and cutting knives, etc., of these, as to cut high or low, as desired. There is a considerable difference of opinion still existing among farmers as to the best time for cutting their grass for hay. Some contend, if for milch cows, it should be cut before the grass begins to blossom, if for other kinds of stock, at the time of flowering, while some contend that for horses the seed should be nearly ripe. In order to settle this point satisfactorily, it would be well for the agricultural colleges to extend their careful experiments with the various grasses and clover cut at three to four different stages of growth. —*American Agriculturist for July.*

AN EFFECTUAL INSECT KILLER.

Kerosene, showered upon plants, is very penetrating, and destroys insects in all stages of developments, even to the eggs. Two parts of kerosene to one of sour milk is a proper proportion. If fresh milk is not at hand, condensed milk, diluted to the same strength, may be employed. This mixture is successfully used for the scale insect in the orange groves of Florida, and can be, it is thought, employed to destroy Chinch-bugs. A mixture of water and three per cent of kerosene is deadly to the bugs, and does no harm to the growing corn. By spraying a few outside rows, nearest a ripening field of wheat, the whole area of corn can be protected from the second brood of the destructive Chinch-bug. The apparatus for the cheapest and best application of the emulsion is yet to be devised. Doubtless a sprinkler drawn by two horses could be made, that, by passing between the rows of corn, would spray them quickly and effectively.

All farmers seriously troubled with insects should give kerosene a trial. By using a cheap grade of potroleum, the expense is small, and, with the necessary apparatus for applying the emulsion, a safe and successful war may be waged against the insect enemies. Much depends upon promptness and energy: therefore, the farmer should be prepared to act at the earliest warning. A barrel of kerosene, and a garden force-pump, with necessary attachments, ready for use, may come to be as essential a part of a well equipped farm or fruit and vegetable garden, as fire extinguishers in a city. Try the mixture on a small area, to determine the proper strength. It may be that one proportion is best for the Potatoe-beetle, and another for the Cabbage-worms, etc.; but the emulsion must never be so strong as to injure the plants upon which it is sprayed.—*American Agriculturist for July.*

—A tornado at Neligh, Neb., Friday night, demolished the upper story of Beekman's flouring mill, unroofed a portion of the Atlantic House, and damaged many dwellings. One woman was fatally hurt.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

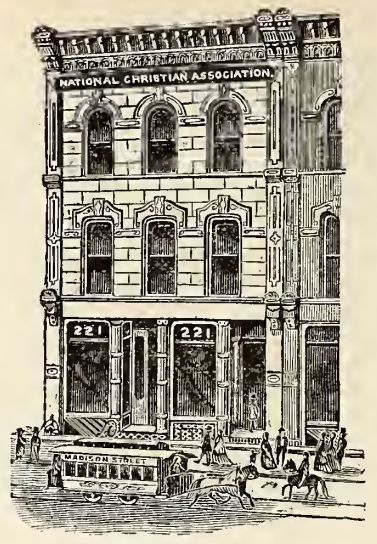
adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.



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NEWS OF THE WEEK.

—The President, on Friday, appointed Capt. S. L. Phelps, of the District of Columbia, Minister to Peru, and Richard Gibbs, of New York, Minister to Bolivia. These appointments were made necessary by the resignation of Partridge, and the return to the United States of Manly, who is ill and unable to remain at his post. These gentlemen have been selected because of their familiarity with the language, people, and customs of the Pacific Coast of South America and the President's confidence in their discretion.

—The American Consul has gone to Bitlis, in Asiatic Turkey, to inquire into the case of two American missionaries who were attacked and nearly killed by the Kurds near that place. General Wallace demanded, and the Porte promised, that the persons guilty of the outrage should be punished.

—John Gibson & Co.'s Nos. 2 and 3 warehouses, at Gibsonton, Pa., containing 1,000 barrels of old whiskey, burned Thursday afternoon, involving a loss of half a million, fully insured. Four men received burns and two are seriously injured.

—On Friday a fearful explosion took place in the South Chicago rolling mills. The thirty-five or forty tons of molten slag and iron in the interior of the furnace burst into the iron water tank at the base of the furnace. The result was a loud explosion, quickly succeeded by the bursting of several small water pipes supplied by the tank, and three or four more explosions within the furnace. Several large pieces of the tank, weighing from 100 to 300 pounds, were hurled a distance of 200 feet, and smaller pieces of iron were scattered in every direction, as was the molten iron which was forced out of the furnace. Eight men were injured, some of whom may die.

—The southern portion of Livingston county, Missouri, known as the "low-gap country," was swept by a tornado Wednesday night, numerous farm houses being swept away and great damage to crops resulting. Two men were reported killed and several persons were wounded.

—An interesting discovery was made on the south bank of the Yellowstone River, near Miles City, on a great sandstone rock, where appears carved in large characters the name "William Clarke, July 25, 1806." Clarke was associated with Meriwether Lewis in 1805–6 in exploring the northern half of the continent.

—The steamer Nevada, which left Queenstown Thursday for New York, among other passengers brings 671 Mormon converts.

—Carey, the Irish informer, has been informed that he may remain in Dublin without police protection, or proceed to some of the British colonies.

—The French Cabinet were informed Thursday that the Queen of Madagascar has been dead six months, but the military party in the island kept the matter a secret.

—Alexander Sullivan, President of the Irish National League of America, headed a deputation, who waited upon President Arthur Saturday, and explained, by statistics and facts, the question of "assisted" Irish immigration to the United States, and the burdens it placed upon citizens, when the British Government should properly be contributing to the support of these persons. The President replied that already the Secretary of State had the subject under consideration, and that a searching investigation on both sides of the Atlantic would be ordered by this government.

—Dr. Herrick Johnson, pastor of the Fourth Presbyterian Church, Chicago, contemplates resigning, so as to devote his entire time and attention to the duties of the professor's chair, which he occupies in the Theological Seminary.

—The first results of Fourth of July fire-works are reported from Jacksonville, Ill.—one man killed, one man seriously wounded, and $1,500 worth of property in an explosion.

—At 3 o'clock Sunday morning a break occurred in the Chicago and Alton embankment of the Mississippi, in Madison county, Ill., and 20,000 acres of land under cultivation were inundated. The damage, through loss of live stock and other property, is estimated at half a million dollars.

—The New Zealand passenger vessels, the Aurunui and Waitara, collided in the English Channel Friday night, and the latter went to the bottom in two minutes. The steerage and second-class passengers, numbering twenty-five were all drowned.

—Fifty-two persons died of yellow fever at Havana, Cuba, last week. A malignant type of the disease rages at Vera Cruz, Mexico, and within two months 1,000 people have perished. The heat is terrible at Vera Cruz.

—A protest was recently sent by the Pope to President Grevy regarding church matters in France, couched in an amicable though firm tone. His Holiness points out the painful position of the church in France because of the policy of the Republic during the last few years, and says laws hostile to the church are now being prepared. He hopes the pacific assurances made by France at various times really signify a desire to avoid a conflict which would be equally disastrous to both church and State, and requests President Grevy to use his high influence to prevent such a conflict.

In Victoria Hall, Sunderland, Eng Saturday evening, in which a magician has been giving performances, 178 children were killed by a crush and panic. When the entertainment was finished, the little ones (between the ages of 4 and 14), who principally occupied the gallery, descended the stairs hurriedly, and encountering a door which opened but twenty inches, a jam resulted. Here some were lifted from the stairs by the struggling mass, and fell, only to be trampled to death. This brought on a panic, resulting in scenes similar to those which recently occurred on the Brooklyn bridge, and ending by nearly two hundred children perishing. The excitement in the town was terrific, and soldiers were sent to the scene of the horror to preserve order. A later dispatch says that 200 lives will be lost.

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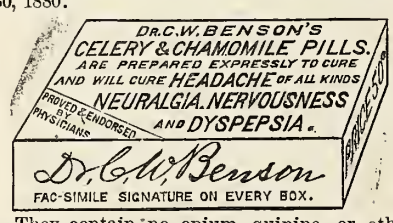
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No. 3		88
Rejected		@60
Winter No 2		1 09
Corn—No. 2		53½
Rejected		44½
Oats—No. 2	35¾	37
Rye—No. 2		57½
Bran per ton		10 00
Flour—Winter	4 50	@6 00
Spring	2 25	@7 50
Hay—Timothy	8 50	@12 00
Prairie	5 00	@11 00
Lard per cwt		9 80
Mess pork per bbl		17 10
Butter, medium to best	10	@21
Cheese	07	@11¾
Beans	1 00	@2 15
Eggs		14
Potatoes per bu	35	@65
Seeds—Timothy	1 60	@1 63
Clover	5 00	@7 00
Flax		1 32
Broom corn	01½	@ 08½
Hides—Green to dry flint	6¼	@11½
Lumber—Clear	43 00	@52 00
Common	15 00	@22 00
Shingles		3 20
WOOL—Washed	22	@39
Unwashed	17	@24
LIVE STOCK—Cattle extra	5 90	@6 10
Good	5 40	@5 80
Medium	5 00	@5 30
Common	2 50	@4 90
Hogs	5 85	@6 40
Sheep	3 50	@5 00

NEW YORK MARKETS.

Flour	3 80	@7 00
Winter	1 05	1 18½
Spring		1 13
Corn	49	@61½
Oats	42	@48
Mess Pork		20 00
Lard		10 30
Eggs		19
Butter	10	@22
Wool	14	@45

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The local authorities of St. Louis began last week with prompt measures for the suppression of the toy pistol during our national celebration. The ordinance under which they act is a just one and conveys a reasonable suggestion that the prohibition of intoxicants is not a whit less demanded for the safety of peaceful citizens. And why, too, should not most of our noisy and irrational methods of celebrating our great national day be supplanted by such instructions respecting the American principles underlying the day as shall inform the young of the duties they must soon take from the hand of their fathers, and impress the unlearned foreigner with the true excellence of "liberty regulated by law." The Fourth of July must become a great teaching day for the nation before its mission is quite fulfilled.

Dr. McCosh who presented his report the other day as President of the College of New Jersey has no rival among the educators of our country. Under his administration the institution at Princeton has taken a foremost place among American colleges and graduated this year a class of 112. The scandalous practices and societies among the Princeton students have been abolished, and so popular has his work been with all the friends of the college that his resignation, offered with the report, was refused, and an assistant appointed who should assume part of the duties heretofore borne by him. In his report Dr. McCosh expresses the hope that the college has done "forever with rakes, with hazing, with smoking students in their rooms, with secret societies, with denying guilt to the faculty in the idea that there is no evil in it, with mobs making noises around professors' houses, and with unbecoming levity in the chapel." With regard to athletic sports, the report goes on: "I am bound to state further that within the last few years, gymnastic games have been carried to too great an extent. The public press, as a whole, are telling the colleges very plainly that they are going to exeess in sports. Let them encourage those colleges that are seeking to lay restraints on the evil. Some eolleges are refusing to join in the exertions we are making, not to stop sports, but to keep them within due bounds....It may come to this, that we have to refuse to allow our students to play with those colleges which lay no restraint on the time devoted to games."

Butler has been snubbed again—and this time by the representatives of the social order which holds the opposite extreme from the Harvard College Board, and among whom Butler has aspired to be leader. The Central Labor Union of New York is to have a grand parade and picnic September 15th, and the managers were anxious that the chief demagogue should appear in all his glory. Some wanted him for orator of the day, others for grand marshal; but an unabashed chairman ruled against both: first, because he was a politician and second because he did not belong to any labor organization. It was charged in the warm debate that Butler is a designing politician, a capitalist, and stockholder in three mills at Fall River where miserable wages are paid. The great "Inspector General" must execute some dextrous movements if the two wings of popular opinion close in upon his political aspirations.

The Chicago daily papers, having already led the way in the sin of Sabbath violation with their "Sunday" editions, seem to have a desire that everybody should follow their bad and destructive example. They sneer at the management of the Welland Canal in Canada for refusing to allow navigation on the Lord's day and in the same breath blame the elevators of this city for shutting down on the same day. "Chicago has picnics, dances, theaters, prize-fights, etc.," why cannot the elevators also work the week through and not compel vessels to lay by a whole day. This policy they decry as "behind the age," and those sheets that should have most conscience seem most depraved in the matter, and most anxious to drag down to the bad level to which they have fallen the managers of every other business.

The Irish League are in trouble because their poor countrymen are taking advantage of the offer, by the English government, of a free voyage to this country. The president of that body, the homicide Sullivan, went to the President with a long protest. The government has been looking after the matter long before the Irish League had begun to borrow trouble over the affair. Of the hundreds, perhaps thousands who have thus been landed the United States' officers have found and returned just *twenty-three*, who may be classed as paupers, and who, according to the rule set for us by the secret lodges, are undesirable as citizens of this glorious country. But this brave Irish League with the slayer of unarmed men at its head wants these ship-loads of emigrants bundled back without so much as setting foot ashore! For what reason is this outburst of Know-nothingism? None can be imagined except either that the noble League is ashamed of its poor relations, or the fact of their paltry assistance by the British government brands them forever in the eyes of an Irish-American. The latter have been sending money by the hundred thousands to Ireland; but if they are really Irish patriots and have not beastly hearts in their bosoms let them welcome these two dozen paupers, give them a few dollars each and start them in honorable business. This pother about Irish oppression and then kicking back a few poor bodies that are escaping from it shows the mean hypocrisy of the leaders in this business.

The cholera plague which has broken out with such virulence in Damietta at the mouth of the Nile will certainly make an embargo upon all Suez Canal commerce. Vessels have already been warned away from Havre, France, with cases on board and when it is remembered that the shipping from the vicinity can come to New York as easily as to Havre the importance of a strict quarantine in every quarter is quickly seen. The deaths in the single city named numbered about five an hour late in the week, and the wretched construction of Egyptian cities with their narrow, filthy streets, but invites the visit of the pestilence. The commercial highway to India and the East cannot safely pass through this pest-hole, and the derangement of business is awakening apprehension. The first point our own papers mark is that America must supply European markets if the Indian supply is cut off. But prosperity at so great cost must be loss in the end, for the ends of the earth are now so close bound together that all tend to an equilibrium.

A Hindu lady reformer has appeared in India, a widow of the Brahmin caste of about twenty-five years of age who is speaking to large and crowded houses against the infant marriage custom, and advocating the education and enlightenment of her race in India. She speaks with great modesty, self-possession and eloquence and is arousing great interest in the reform she urges with so much ability and grace. The attention of the government, which already patronizes schools for boys, is also engaged, and it is probable that provision will be made for girls as well. The custom of giving young girls in marriage is only a little less than selling them into slavery by their parents and has been always spoken of as one of the curses of heathenism. The reform may come through whatever channel its fountain is in the promulgation of the Gospel in India.

IRELAND AND THE POPE.

BY REV. JOHN BOYES.

The good done to Ireland by the Roman priesthood exists only in the imagination of the mentally blind. There has been no confession of guilt, and not a shadow of regret expressed by any of the Phœnix Park murderers who have recently forfeited their lives to the law. It has been shown that all these murderers have been regular in their attendance at confession and holy communion during the time they were planning and carrying out their diabolical designs, and the natural inference is, that the priesthood connived at, if they did not encourage the outrages. The whole is a strange comment on the moral worth of the guidance offered by the Roman church, and the value attached by many of the priests and people to religious honesty. Read in the light of recent events popery is a vast system for making people live and die easy in sin.

It is well known to the readers of the *Cynosure* that the Pope has recently addressed a circular to his bishops in Ireland condemning secret societies and their work in that country. There are some of the bishops and priests who are faithful to the Pope and revere his statements as if coming from God; but there are many who are treating him and his advice with something akin to contempt. This circular, which is one of the most sensible documents ever issued by a Pope, is said by the abettors of disloyalty not to be the utterance of the Pope speaking *ex cathedra*, and therefore not possessing the amount of infallibility sufficient to bind men's consciences. Lord Brougham once illustrated the value of this *ex cathedra* doctrine by flouncing down on the Woolsack and off it again. This is a very convenient doctrine, enabling the facile Irish conscience to yield just as much obedience as is desirable and no more; though how the Pope will like the treatment is another matter. He is further charged with having acted under erroneous information, and so to have written under misapprehension. This is appealing from Philip drunk to Philip sober with a vengeance—but what becomes of infallibility? In the old times when infallibility was only imputed to such utterances as the universal church accepted, there was always left a way of retreat, but when the Pontiff has been accredited with personal infallibility what is to be done? Nine bishops, with hundreds of zealous priests and pious laymen are said to come under the censure of the Pope, but instead of taking the rebuke with a pious submission they are charging him with ignorance. One of the most sensitive points is where he condemns such collections as are raised in order to inflame the popular passions, and to be used as the means for leading men into rebellion against the laws. Parnell & Co., who are said to have received at least £51,000 from their admirers in America more than they have accounted for, are exceedingly sensitive on the subject of collections, especially on the condemnation of the Parnell Testimonial Fund, toward which about £10,000 has already been subscribed. At present America seems to have far more fascination for the Irish leaders and priesthood than Rome

has; probably because money comes from America, but it only goes to Rome, and that is a great difference. The utterances of the Pope will be treated by a large number of the priesthood, as all such have been whenever they have upheld British rule, from the time of Henry II. to the present day. What will be the outcome? Is there not a rent in the seamless robe of the church? Is the church to be split by disloyal priests, or is the infallible Pope to acknowledge that he has made a blunder? We wait for further unfoldings of the marvellous drama.

Louth, England, May, 1883.

ENGLAND IN EGYPT.

HER WASTED OPPORTUNITY, AND WHAT WE ARE TO THINK OF IT.

BY GEO. B. CHEEVER, D.D.

It is a position that will not be disputed that a government ackowledging the Word of God as its rule of duty, is bound to square its policy by the principles and provisions of that Word. And the clearly defined responsibilities of the government toward the people, of the people, toward the government, of both toward God, are to be honorably met and fulfilled. Now the government of England justly boasts of Christianity as the common law; and the very fact of being a Christian government gives her the right, wherever her power is established, of securing the freedom of conscience for the profession of the Christian faith.

But England has not exercised that right, although both the right and the power were put into her hands for all men under her dominion, and were secured by the very construction of her own government as a government of church and state. Her political oath is one of conscience toward God. The ruling bishops of her church are members of her law-enacting and executing Parliament. The right of all men to become Christian believers, and the protection of all such believers, and of all men in the freedom of their faith, and of free instruction in its principles from the Word of God, become an admitted trust, and the fulfillment of that trust a bounden duty.

Whatever republics may affirm as to the union of church and state, whatever conflicts of opinion there may be in them as to its wisdom or rightfulness, the Christian religion is known as the ground and rule of England's imperial dominion; and as such a government whose fealty is due to the Christian religion, she is bound to act up to it. This being confessedly the intent and meaning of her Constitution, she possesses the privilege of a freedom and power in its administration for the conservation of its political and civil franchises and of all the rights of the people, such as any people that have put God and his Word and a religious responsibility to him out of their constitution, are quite incapable of; forasmuch as they have made themselves moral and spiritual eunuchs by such political atheism. They cannot even make mention of Christ's name in their public schools, much less teach their children there the simplest elements and forms of Christian piety and prayer, for the guidance and loyalty of the conscience toward God, because their constitution is their only conscience, and there is no religious obligation in the bond. It is all a pure political pound of flesh, no life-blood, no heart. They have condemned and despotised themselves by such state-atheism to eternal impotence and infamy.

What is now taking place to-day in Madagascar, and the intrusive manifestations and movements of the French and Spanish governments in Africa and elsewhere, against the rights, both religious and political, of the people, are a warning that good men and watchful guardians of liberty cannot safely disregard. And all the courses of history, all the lessons of God's Word and providence show the necessity of keeping up a distinct and positive affirmation of the responsibility of both church and state to the law of God as revealed for the obedience, guidance and salvation of mankind through Jesus Christ our Lord. And this responsibility must be plainly and unalterably declared in the people's political constitution. It must be in the political, or it will not be at all. For the roots and reasons of the Constitution are in the existence and needs of the people, and not the people in the Constitution.

The people's rights are from God. If their rights could be given by the Constitution, by the same document they could be lawfully taken away by one year's majority of voters amending the Constitution against God, so as to throw off the supremacy of his law for all generations. But men's rights, as well as their duties, stand in their nature as immortal beings, responsible only to God and to one another for God. Political slavery must be the final consequence of a political constitution without God, that is, with all reference to God and his law excluded. For what is that but a public denial of God and his law, which by the virtual exorcism of God's truth makes the will of the rulers the supreme law?

Rulers and people annihilate their own freedom by the parchment and seal of their voluntary atheism. They are virtually sworn nihilists; and the *sacrificers of men* have only to "*kiss the calves*" which the men themselves have ordered. See Hosea 13: 1–3. This would be the consequence the world over, of shutting out the Bible and its religion from the common schools, and from all State institutions of discipline and reformation, and from the colleges and universities of learning and literature, of science and art. Says the London *Saturday Review*: "It is not only Egypt that has to be considered. We have enough to think of when we think only of Egypt, but it is impossible to think only of Egypt."

Had England exercised the rights and fulfilled the responsibilities and oaths of her own Constitution, she would long ago have broken up and annihilated the accursed opium traffic, from which, in her own dominions, she obtains such an immense body-and-soul-destroying revenue. The slave-traffic would also have been abolished, and slavery, as being man-stealing and piracy, on pain of death. Partially, but with exceedingly blessed and glorious results this last has been accomplished.

But now, when the opportunity and power, by conquest, of sealing up the very fountains of this iniquity and cruelty are put at her disposal, or at least the power of cutting its main arteries near the heart and its jugular vein in Egypt, not one expression is intimated of any such purpose, not the first diplomatic word is published looking that way; and the missionary organs of American churches, even our own beloved American Board, at its last meeting in Portland, have regarded it as so delicate and difficult a matter to handle, that they have refrained* from suggesting the propriety and wisdom of a decisive enactment of religious freedom by the British Parliament, lest the proposition should be a stumbling-block in the way of a successful diplomatic peace. But what is any peace or treaty good for, the foundations of which are not laid in the freedom, responsibility and protection of the conscience toward God?

The lost opportunities of Christian nations loom up to distant ages like the pillars of salt before the plains of Sodom. Oh Jerusalem! Jerusalem! If thou hadst known, at least in this thy day! And thou Capernaum! !" "Whatsoever thy hand findeth to do do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." The warning is for all, individuals, and nations. "It is not only Egypt that has to be considered." DE TE FABULA NARRATUR. Let us take care, let the American party now take care, that no lost opportunity of fidelity to God and man loom up reproachfully in its remote future!

*See in the *Cynosure* of Oct. 19, 1882 the rejected amendment to the Report on Turkish Missions offered at the annual meeting of the American Board of Foreign Missions, at Portland, by Rev. Henry T. Cheever, in these terms: "That the secretaries of the Board be instructed to address a memorial to the government of Great Britain, asking, in view of the significant success which God has lately given to British arms and intervention in Egypt, thereby putting it in the unquestioned right and power of Christian England to do whatever she will that is just for the hitherto oppressed people of that land—that the English Premier and Parliament will now use their providential opportunity to secure perfect equality of rights as to religion, and the untrammelled profession and propagation of the Gospel in those parts; so that henceforth Moslem and Christian throughout all Egypt shall be alike free from persecution and restraint in the exercise and inculcation of their chosen faith."

WEEK-DAY SERMONS.

BY E. E. FLAGG.

We are apt to take it for granted that men and women whose theories of life are entirely worldly will be consistent with their own opinions as a matter of course, but in point of fact is this always the case? The inconsistencies of Christians have been a fair mark from time immemorial for the wit and the scoffer, but nobody, strangely enough, seems to think of showing up the inconsistencies of the other side.

A lady who makes no pretensions to piety said to me the other day with an air of triumph: "The L—s think it wrong to buy a Sunday paper, but they will come and borrow mine without the least scruple." Now this was surely a glaring inconsistency, but how far was she herself any better? She defends dancing, card-playing and kindred amusements, and in doing so she is perfectly consistent. And when the subject of theatre-going comes up, and she carelessly remarks, "I am no radical in these matters. I go to the theatre when I want to, and I see no hurt in it," one's sense of congruity is not shocked. But when it was once stated in her hearing that the wife of a certain presidential candidate had been in former days an actress, her unfeigned horror at the idea of a lady with such antecedents ever being mistress of the White House was slightly ludicrous in the light of her declaration that she saw no evil in the stage. If the theatre is a noble, elevating, refining amusement, why should she object to an ex-actress as a President's wife any more than an ex-schoolteacher? Why this scorn of the profession on the part of many a theatergoer if there is really nothing about the modern stage inimical to a virtuous manhood and womanhood?

I have in my mind at this moment two brethren of the mystic tie who are quarreling over some property question like common cowans. In the light of the vows these two gentlemen have taken, buttressed up as they are with solemn oaths and horrible penalties "not to wrong each other the value of a cent," could anything be more inconsistent? But the world does not seem especially scandalized thereby as would certainly be the case if these two Masons were two quarrelling church members.

These cases might be multiplied; but it is needless. The life of every worldly person is one vast inconsistency. To live for this narrow present when death stands a terrible certainty in every path; when but one inexorable, sure fact, "We must all die," looms out of the shadowy future for every human soul—the most glaring inconsistency of the weakest and faultiest *true* Christian is beside it as a mole hill to Mount Blanc.

A Christian is like a city set on a hill, he cannot be hid. He is a child of light and one failing, one indulged sin is enough to cast a terrible eclipse. But there is still another reason why the inconsistencies of Christ's followers are seen so much quicker than those of the opposite side. Nor is it far to seek if the reader will take the trouble to turn to the fiftieth chapter of John, nineteenth verse. Like a doting mother the world seeks to cover up the follies of her own children. When she judges leniently of our faults we have ceased to be Christ's

The world is a very inconsistent world. It has never been anything else. While it has a beam in its own eye it has always been trying to cast the mote out of the church's eye. But is there not a grand encouragement, Christian brother and sister, in the thought that by her very argus-eyed vigilance to discern a sign of faltering on our part she bears the strongest possible testimony that we are none of her's? We are Christ's and he has overcome the world.

THE TIDE IS TURNING.

A leading editorial in the *Toledo Blade*, "Petroleum V. Nasby's" paper, commenting on the Dublin Park murder, closes up with these general remarks:

"No man has the right to place himself where he has no moral control of his own actions, yet this is what he does when he joins a secret society and binds himself to blindly obey all orders from headquarters without hesitation or thought of whether they are right or wrong. Indeed he dare not question the mandates of these persons whom he does not know. He must simply do as he is bidden, even though it makes him a partner in the most atrocious crimes, when he has no intention of committing a moral wrong. The lessons these disclosures teach is to become a member of no societies whose purposes are not openly declared, to take no oaths to obey persons whose very names are unknown."

AN ECHO

nearer home comes from the *Atchison County* (Mo.) *Mail*, where Mr. M. N. Butler has been lecturing on oath-bound secretism. The editorial says:

"Truth seeks the light. Error loves darkness. Truth courts investigation; error dreads it. Truth says, Agitate, agitate; error says, Let there be no agitation. Truth encourages intelligence and virtue, and demands for its devotees freedom of thought, free speech and a free press; error encourages ignorance, vice, superstition, bigotry, intolerance and actual persecution. Truth is, as we have said, essentially aggressive, and hence it is ever seeking new conquests, and will only accept that peace which is the result of the triumph of virtue over vice, of right over wrong. So when truth makes an assault and error cries, as it has ever done, 'Let me alone,' truth will promptly and with great emphasis answer, 'I cannot, I dare not let you alone. The interests involved are too vast, too momentous, and the demand for action and prompt action, is so great, so imperative, that were I to let you alone I would be untrue to myself, unfaithful to God, unfaithful to suffering humanity, and unfaithful to everything pure on earth or in heaven.'"

This comes from a county where Masons lock school houses to stop investigation. Lodgism cries,

"Let us alone." The Bible says, "First pure and then peaceable."

STILL ANOTHER

from the Chicago *Tribune* upon late action of the "Harness-makers Union," to-wit:

"This is carrying matters with a high hand. Is it not about time that this sort of interferenee was stopped? The strikers are nearly all foreigners, many of them not naturalized. Same of them get as mueh wages in a day as they received in a week in the country they eome from. These foreign know-nothings organize themselves into oath-bound secret societies to prevent American boys from learning trades. What right have these aliens to exelude American boys from shops and factories? They make themselves public nuisances by so doing. Perkins, Campbell & Co. and every other employer should look out all such foreigners as enemies of the American people. They are unwelcome in this country. To exclude American boys from learning is an attempt to deprive them of the means of making an honest living now or supporting a family hereafter when they beeome married men. It is striking at the very vitals of society and should not be tolerated."

The *Iowa State Register* says eoncerning the above:

"This is sensible, and hits on the head, and drives home to the shoulder, a nail that needs it."

The anti-American doctrine so bitterly denounced should not be tolerated. A Missouri Masonic Grand Lodge report declares:

"We are all equal eitizens of one eommon government, having equal rights, equal privileges and equal duties; and in whieh government, thank God, the majority does not govern. For our order in its very constitution strikes at the root of that which is the very basis of popular government. Not only do we know no North, no South, no East and no West, but we know no government save our own. To every government save that of Masonry, and to each and all alike, we are foreigners."

Shall these foreign elements rule?

A VOTER.

TRAFFIC IN INSTRUMENTS OF DEATH.

Herman O. Naerger was arrested in New York a fortnight since for attempting to dispose of some fifteen hundred "slung-shots" whieh he had manufactured in Baltimore and brought to the former city for sale. The laws of the State make the manufaeture or sale of slung-shots a misdemeanor, while the earrying of a slung-shot eoncealed about the person is a felony. The principle of prohibition, as applied to intoxieating drinks, receives illustration and support from this statute; for the law, in either ease, strikes at the manufaeture and sale of that whieh is certain to be used to the injury of human interests, or the destruction of human life. The duty of government not only to punish but to prevent erime, is recognized in such legislation. And our law-makers will yet advanee to the suppression of other weapons more deadly than the slung-shot. The pistol is an instrument of death for the manufacture and sale of whieh no good argument can be presented. It is never useful in the chase. Its only purpose is to kill men. It is used for murder ten times, where it is onee employed in self-defense. Any fool or villain like Guiteau ean buy it eheaply and eoneeal it effeetually until the moment for his fatal deed. If the purchase of pistols were rendered impossible at onee and forever, none but eriminals would regret it; for all good men would gain more in personal security than they would lose in the means of self-defense. The number of murders would be greatly diminished and the stain of blood now resting on our land would lose something of its terrible dye. To provide legislation looking to this end seems an immediate duty of our legislators and public opinion ought to be edueated to demand it. —*Christian Statesman.*

PROF. C. A. YOUNG of Prineeton College, in a leeture used the following language relating to the subjeet of gravitation: "Do not understand me at all as saying there is no mystery about the planets' motion. There is just the one single mystery—gravitation—and it is a very profound one. How is it that an atom of matter ean attraet another atom, no matter how great the distance, no matter what intervening substanees there may be; how it will aet upon it, or at least behave as if it acted upon it, I do not know, I eannot tell. Whether they are pushed together by means of intervening ether, or what is the aetion, I eannot understand. It stands with me along with the fact that when I will that my arm shall rise, it rises. It is inserutable. All the explanations that have been given of it seem to me merely to darken counsel with words and no understanding. They do not remove the difficulty at all. If I were to say what I really believe, it would be that the motions of the spheres of the material universe stand in some sueh relation to Him in whom all things exist, the ever present and omnipotent God, as the motions of my body do to my will—I do not know how, and never expect to know."

BATTLE HYMN.

Fear not, O little flock, the foe
Who madly seeks your overthrow;
Dread not his rage and power;
What though your courage sometimes faints;
This seeming triumph o'er God's saints
Lasts but a little hour.

Fear not, be strong! your eause belongs
To Him who eau avenge your wrongs;
Leave all to him, your Lord:
Though hidden yet from mortal eyes,
Salvation shall for you arise;
He girdeth on his sword!

As true as God's own promise stands,
Nor earth nor hell with all their bands
Against us shall prevail;
The Lord shall mock them from his throne;
God is with us, we are his own;
Our vietory eannot fail!

Amen, Lord Jesus, grant our prayer!
Great Captain, now thine arm make bare,
Thy ehureh with strength defend;
So shall thy saints and martyrs raise
A joyful ehorus to thy praise,
Through ages without end.

—*Selected.*

AVOID SECRET SOCIETIES.

It would be a noble thing if young men in this country would heed and act out in good faith, the timely suggestion given to the priest by Michael Fagan, who for the murder of Burke and Cavendish, in Phœnix Park, Dublin, Ireland, was hanged on Monday of last week. While protesting his personal innoeenee to the last, Fagan is said to have expressed "the wish that *Irishmen would avoid secret societies.*" The Irish, like those of every other nationality, who allow themselves to enter sueh societies, have suffered a thousand fold more of evil, than they ever reeeived of good, from their eonnection with these organizations. Had Fagan not joined the seeret band of murderers that took the life of Burke and Cavendish, he would not have paid the penalty of eomplieity in the bloody crime of this elandestine and lawless eombination with his life, on the gallows. He sowed to the wind and reaped the whirlwind. He joined hands with a seeret soeiety and shared the doom and disgraee that attached to the murders they eommitted. Oh, young man, keep yourself free forever from all sueh assoeiations as are afraid to eome to the light, and whose secret works must be eoncealed from popular knowledge, by savage oaths, in taking which you are ealled to surrender your liberty, manhood and moral convietions. Have no fellowship with the unfruitful works of darkness. Eph. 5: 11.—*Sandy Lake News.*

"SUNDAY" NEWSPAPERS.

What has been the result of this new invasion of the Lord's day? At first no Christian man or woman would buy or touch a "Sunday" sheet. The great irreligious rabble were the patrons. Bar rooms and saloons were the appropriate places where they could be found. But as irreligious men are found in religious families, the "Sunday" paper was at length introduced into the Christian family, and it was not long before the Christian members of the family took it up, first to glance at, and then to read deliberately. Public stands on the streets everywhere sold the insidious evil, and many on their way to church would stop and purchase. Even some miuisters of the Gospel are now regularly supplied with their Sunday newspaper.

But reading the secular newspapers on the Sabbath not only consumes precious time that should be given to the Word of God and to the study of spiritual things, but it unfits the mind for such study at any other part of the day. It fills the head with political, literary, artistic or commercial subjects which will naturally maintain their interest during the day, and will render the higher subjects of thought distasteful. For the young people of a Christian family it is a most successful snare. It is their golden opportunity to make the first overt resistanee to a religious training. They count it manly to be like the ungodly world without. It shows independence to manifest a disregard for God's day, and the "Sunday" newspaper is the first step to the "Sunday" novel reading, "Sunday" visiting, and "Sunday" amusements.

The church of Christ is on every side yielding to the pressure of a Christless world. It is adopting the customs and habits of a thoroughly worldly society. The Sabbath negleet is but one phase of this widespread evil. There is but one thing for earnest souls to do. It is to become singular, to bear any degree of reproach or loss for Christ's sake. Let the world call us Puritans, let it deny us recognition in its high places, let it hinder our success in business; if all this is for Christ's sake, happy are we. We must go back to a true Sabbath, not a gloomy and severe Sabbath, but a holy Sabbath, one in which the prayerful study of God's Word shall be a eonspicuous feature, in which the gathering of God's saints shall be a delight; one that shall be altogether different from the week-day in its thoughts and employments, from which the world's business and pleasures shall be banished, and our Father's business and heavenly pleasures shall be substituted. Miuisters and elders and deacons should use their offices to promote this sanctification of the day, and should make their own example tell upon the church at large. Sabbath observance is the key of spirituality, and if the chureh is going to lose its Sabbath it will be a dead church, a mere name. In this reform we must decline the advice and guidanee of the secular press, which knows as much about religion as it does about the other side of the moon, and yet which is ever ready to put its profane feet within the holy of holies. We must be separated in the true sense from those who have no spiritual discernment, and let God's Word and Spirit alone be our instructors.—*Congregationalist.*

HONORS TO LAFAYETTE.

A LETTER FROM GEN'L. PHELPS TO PRESIDENT BUCKHAM.

BRATTLEBORO, Vermont, June 18, 1883.

M. H. Buckham, President of the University of Vermont.

DEAR SIR:—I have received a programme of the exercises to he observed June 26th, at the dedication of a new college bnilding and the unveiling of a statute to Geu'l. Lafayette at Burlington, together with a printed general invitation from yourself to be present to join with the Presideut of the United States, the Secretary of War, the General eommanding the army, the French Minister, and other distingnished persons to do honor to the occasion. I am greatly obliged to you, personally, for this distinguished favor; but am under the necessity of declining it, for the following reasons. From the devotion to our republican government which I have ever striven to maintain, I feel impelled to observe some logical consisteney in my public acts. It is not long since that I was present, as a principal actor, in the nnveiling of a monument to Willliam Morgan, who fell a victim to the malignity of the Masonic lodge in its eovert aggressions upon our republican liberty, which aggressions he bravely and generously attempted to resist and defeat. While I honor the personal enthusiasm that animated Lafayette in the defence of our liberties, I must not forget the generous devotion in favor of our Republic which was manifested by Morgan. Lafayette was a distinguished Freemason, who has been heaped with honors and benefits, while Morgan was a distinguished Anti-mason whose award has been odium, martyrdom and death.

Vermonters may violate their own laws in favor of Freemasonry, but for my own part, I cannot honor two such widely varient characters as Lafayette and Morgan without making a clearly understood distinction; and the time has come when liberty and Christian civilization require such a distinction to be made in all our political and religious affairs. This blind persistence on the part of men in publie office at the present day in concealing the fatal tendencies of Freemasonry while honoring some of its members, is threateuing the destruction of that very republic which Lafayeite helped to found. As Lafayette felt impelled by a heroic enthusiasm to defend our republican institutions against the old time notions of George the Third, so I, though iu a humbler sphere, feel impelled to make as determined a stand against the un-Christian tyranny of the Masonic lodge, which is far more barbarous than was the domination of Great Britain that Lafayette helped the American colonies to throw off.

It is for these reasons that I decline the honor of your invitation, and beg the liberty to make my excuse through our National Anti-masonic organ, as the only possible medium, perhaps, through which my views on the occasion could be made known to the publie, so intensely interested are our "statesmeu" in concealing and protecting the hidden springs of a foreign institution which it is their duty to destroy. I would like to have it understood that I could gladly honor the memory of Lafayette as a person and as a Frenchman; but not until it is unmistakably admitted that his Freemasonry is more deserving of reprobation than his personal qualities, however great and good, were worthy of praise, and with these sentiments, I remain, Very truly yours

J. W. PHELPS.

—The magnificent Cologne Cathedral is at last actually completed, 635 years after its foundation, and nothing remains but to take down the last shed and put the terrace in order. Over $2,600,000 ha been spent in this work since 1864, and about $120,000 more than the money on hand is needed to tear down the incumbrances, and this will be raised by another aud final lottery.

REFORM NEWS.

ANNUAL REPORT OF REV. H. H. HINMAN.

To the Board of Directors of the N. C. A:—As your agent for the South it is perhaps appropriate that I give an account of my stewardship during the past year. I have visited and lectured in the following different States, viz., Illinois, Michigan, New York, Pennsylvania, Maryland, Virginia and in the District of Columbia. I have visited and addressed the students of the following institutions of learning, viz.. Howard and Wayland Universities, Washington, D. C., and Hampton Institute, Hampton, Va. These were supplied with reform literature, and I have also visited and supplicd Raisin Valley Institute, Mich., and the Indiau School at Carlisle Barracks, Pa. In each of these institutions I have had the earnest endorsement] and co-operation of those who so ably couduct them. I have attended and addressed important conventions as follows: At Grand Rapids, Mich., Batavia, N. Y., Clifford, Pa., Chambersburg, Pa., and Marquette, Nebraska. I have delivered about 125 lectures and sermons and collected on the field, in money and pledges for the general work and the Washington building, and have distributed a large number of the tracts of the Association in the cities of Philadelphia and Chambersburg, Pa., Baltimore, Md., and Washington, D. C.

I visited Washington with the expectation of remaining but a few days, and then passing on through Virginia and the Carolinas. I found there so important a field that I was constrained to remain for much longer period. Of the state of the work there, both present and prospective, your Secretary and General Agent will inform you. I will confine myself more particularly to its relations to the colorcd population. About one-third of the inhabitants of the District (say 60,000) are colored. Nowhere in the nation are their rights more carefully respected, and nowhere are there better facilities for their education. Many of them are persons of wealth and influence and some hold important official positions. But like their paler brethren, and even to a greater extent, they are under the dominion of the secret orders. They have been delivered from one species of bondage only to be sold into another, scarcely less demoralizing and injurious. There are in the District far more secret lodges than churches, and the cost of maintaining is greater, and there is scarcely any open protest against their enormous pretensions and exactions. The colored ministry, though often men of ability, are like their white brethren, either in the conspiracy, or awed into silence by the greatness of its power. A few of the more enlightened and pious of the ministers are beginning to realize and deplore the malign influence of the lodges, but in nearly all the congregations both young men and young women are lured into these pit-holes of Satan, and hasten to them as a bird to the snare that knoweth not that it is for its life. Happily both Howard and Wayland Universities, both large and prosperous institutions, which provide for both general and professional education, and are yearly sending out educated colored ministers, favor the discussion of this subject, and welcome appropriate arguments and testimonies against the system of secretism. Quite a number of students in both these institutions have become much interested in the reform. What is true of Washington applies also to Baltimore, a much larger city; but here there are two strong churches, the Reformed and the United Presbyterian, that bear faithful testimony against this iniquity, and there are a number among the colored ministry who do not shun to declare the whole counsel of God. Some of them have preached on the snbject, and in three of the colored Baptist churches as well as in the United Presbyterian, I was permitted to speak freely in reference to the secret orders.

In the city of Richmond and the smaller cities of Maryland and Virginia it is believed that a similar state of things exists, and that in all this region there is an open door for wide and extended usefulness. I have therefore felt inclined to make the following suggestions:

1st. That the region of country with Washington, D.C., as its center, included within a radius of 100 miles be regarded as a district of labor under the care of an agent with more special refercnce to the colored population. A lecturer here could labor both among white and colored, which is impracticable in many parts of the Sonth, and while all classes need and should receive instruction, the colored are more teachable and more in need of enlightenment on this snbject.

2d. That a small monthly paper adapted to the wants and within the means of the colored people of the Sonth be published at Washington, D. C. It is believed that such a paper could have a considerable circulation and could be made self-sustaining.

3d. That the reform work in the more Southern States be continued by one or more agents, and that especially Tennessee, Alabama, and Mississippi be revisited and our faithful co-workers in that field be aided and encouraged.

LODGE CONSPIRACY AGAINST FARMERS.

Mr. M. N. Butler, during his American lecture at the M. E. church in Westboro, uight of June 2d, startled the audience by saying:

"Geutleman, did you know that a secret ring handles your grain? It is called the 'Grain Buyers Association of Southwestern Iowa, and Northwestern Missouri.' It is a regularly organized ring, operating in our very midst. It has its Constitution and by-laws, and its legitimate mission is to secure the farmer's grain at its own prices. It is a secret order, purely Masonic in principle and practice, as will fully appear from a few quotations from its Constitution.

"Constitution, Art. 3. No person or firm shall be admitted a member of this Association except reputable grain dealers, who have facilities for, and do conduct a regular and steady business of buying and selling grain.

"Article 11. The governing committee shall use the 'Robinson Cipher' in notifying members of change of prices.

"Article 15. Any member divulging any of the proceedings or advantages received by this Association to any person not a member of the same, shall be subject to expulsion by the Governing Committee or Association.

"Article 16. No person shall be allowed at any meeting of the Association or Governing Committee unless a member in good standing, except in case of trial.

"Article 10 of by-laws makes it the duty of the Governing Committee to telegraph simultaneously to grain dealers of the ring any change in prices, and the Constitution empowers that Governing Committee, composed of the president, secretary, and three other members, to call meetings and govern prices.

"Action taken May the 4th is: *Resolved*, That we, as members of the Association, pledge ourselves not to sell grain to any track buyer who shall buy grain on track, of any person uot a member of the Association.

"Another resolution adopted is: *Resolved*, That the Association recommend concert of action among its members at all local points in regard to division of grain and pooling profits as far as practicable.

"The first thing noticeable in this neat game is, no person is eligible to membership in the ring nnless a regular dealer with ample facilities. Again, the ring committee sets the prices through its secret cipher, and is it not a fact that any member going above that set price would forfeit the neat sum of five hundred dollars? Let any member deny it if he dares. Article fifteen shows the regular lodge despotism and coercion, while sixteen shows clearly its underhanded secret nature. Next, five nabobs govern prices of grain at their own sweet will and pleasure. All dealers act at once, driving track buyers to the wall and forcing farmers to sell to ring men alone. The last, but not least, is pooling profits. Now, then, gentlemen, why has grain been selling so far below the regular market prices? Who pocketed the fat margin? Who lost it? How long are you going to leave yourselves at the tender mercy of such secret lodge manipulation? We venture the wager that nine-tenths of these ring men learned to do business in a Masonic or Odd-fellow's lodge and wear badges. Farmer's what do you say to turning that ring out iu the cold?"—*American Freeman.*

LETTER FROM BRO. HINMAN.

215, 4½ ST., N. W., WASHINGTON, D. C.,
June 29, 1883.

DEAR CYNOSURE:—Leaving Chicago on the 22d at 10:30 P. M., I reached Wakeman, Ohio, next day at 1 P. M., and remained until the 27th. I found the few subscribers to the *Cynosure* in hearty sympathy with our plans for work in this city, and ready to aid in carrying them ont. There are others there who are in sympathy with our general work, but not well informed as to what we are doing. Some of them concluded to take the *Cynosure* and will be better posted in future.

On Sabbath evening I preached in the Congregational church, and was glad to know that when I told the people, "That as slavery made war on the nation, and had to be destroyed in order to save our national life, so the secret orders are at war with Christianity, and will destroy the church unless they are destroyed by it," it met the hearty approval of the pastor. May the Lord help this dear brother, who is about to leave for another field, to be faithful in declaring *this important truth.*

We left Wakeman on Wednesday the 27th, at 9 P. M., but were detained near Pittsburg by a washout on the N. Y. P. & C. R. R. This caused us to stay over night at Pittsburg, and we left there at 8:30 A. M. of the 28th. Our ride over the mountains to Cumberland, W. Va., and thence down the Potomac to this city, was a succession of ever chauging, ever beantiful scenes. The small fields in the mountain region seemed very backward, but as we came into this valley we found a constant succession of wheat fields just beginning to turn yellow in the upper part, and near here the harvest is nearly or quite completed. The yield everywhere seems to be excelleut. The corn, though not as forward as usual, is promising, but all crops have been injured by the deluging rains.

We reached here at 8 P. M. and went directly to this building, where we fouud the brethren assembled for prayer meeting, and were most cordially greeted. We felt especially blest in being able to enter on our work in an atmosphere of prayer. We found the rooms in excellent order and the outlook most encouraging.

H. H. HINMAN.

MAKING DRUNKENNESS INFAMOUS.—The veuerable Rev. Dr. Andrew P. Peabody, late preacher of Harvard Uuiversity, in a recent letter on the sale and use of intoxicating liquors, says: "I believe that the only remedy for intemperance is to make drunkenness the prime offense, and to bring about a state of public feeling in which drunkenness and all approaches to it shall be looked upon with the same disesteem, loathing and intense moral disapprobation with which the attempt is made to brand the sale of spiritous liquors. Stigmatize the sale aud the seller as you please, I care not with how deep a brand, if you will only make one deeper still for these whose vice makes the sale infamous. What the law makes ignominious society will hold in like disesteem. If a young man of respectable family is likely to be locked up in a house of correction for coming home drunk from a convivial gathering, not only will he be restrained from excessive indulgence but his parents and friends will be very careful how they start him on the first steps of the evil way. Making drunkenness infamous would do more than all things else toward checking, and to a large degree entirely preventing the use of strong drink of any kind in families and on occasions of social festivity, and would multiply beyond any other conceivable cause the number of total abstinents."

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

JONATHAN BLANCHARD,
OF ILLINOIS.

For Vice President,

JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures shonld be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution shonld be preserved inviolate.

6. That arbitration of differences with nations is the most direct and snre method of securing and perpetnating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies shonld be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the pnblic credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

THE RIGHT MAN.

President Jonathan Blanchard has well said: "No man can read Pomeroy's record without seeing that God has called, qnalified, and chosen him to head the American ticket." That is just the feeling we had concerning the matter on reading the able sketch of the worthy Senator by Mr. Blanchard. We have a peculiar regard for one who stands, as has Mr. Pomeroy, for unpopular principle, which standing, owing to the baseness of man, always *costs* something. But a godly ruler of yore said, with heart Divinely inspired by the impulse of true nobility, "I will not offer burnt offerings unto the Lord my God of

that which doth cost me nothing." (Read 2 Samuel 24). An inspiring lesson, somewhat in point, can be drawn therefrom.

All true principle is based on truth. It takes a noble nature to stand for it. He who sacrificeth himself for righteousness sake, is but following the example of Jesus of Nazareth. There is something Divinely beautiful and glorious in the composition of one who, having selfishness under his feet, doth stand upright in all things, with heart imbued with love to God and man. Surely it is more noble even to be a "defeated" freeman than a "victorious" slave. O for a host of men of godly integrity who will stand for the right at any and all costs! We think it but proper to here say that the reading of the Pomeroy sketch aroused us to a realization of the great importance of the American movement. The question is, *Shall the nation be blessed, or shall it continue to writhe under a daily increasing curse?* Let all true men strive for the blessing.

We believe Mr. Blanchard's noble action in the premises has won him the hearts of many. Considerate, true, kind, just, and generous, his judgement is worthy of great honor. May the gracious Lord spare him long to watch "the movement," and deal mighty blows for the defeat of Satan. T. F. DOLAN.

THE AMERICAN FREEMAN makes a strong plea for the nomination of Senator Pomeroy at the next National Convention. The mistake which the writer makes in supposing that this nomination has been made, only helps strengthen the endorsement of the proposed change:

Dr. Blanchard, having withdrawn from the American ticket, and Senator Pomeroy having accepted the place tendered him, and having taken the field as we judge by the notice published elsewhere in this paper, augurs well for the party we defend. Now let every man who loves the liberty inherited from our fathers, the suppression of the curse of intemperance, the preservation of the religious features in our government and peace of nations, examine the question and vote for Pomeroy and Conant, in 1884. Let every American consider himself a committee of one to canvass the country, and to sow American literature knee deep all over this country. Mr. Pomeroy is a man of sterling qualities and worthy the support of any man and able to defend the principles of truth and righteousness against lodgism and tyranny, monopolies and rum. In the next issue we will give a sketch of the life of the man who is to carry our banner through the next Presidential conflict.

ASSIMILATION.

The New York *Witness* gives a cordial endorsement to the principles advocated by Senator Pomeroy in his Farwell Hall speech:

"A great change is silently, slowly, but certainly taking place in these United States, namely, the assimilation of a dozen of different races and peoples into one. What are the descendants of the French Huguenots, and what language do they speak? They are Americans and speak English. It is the same with the descendants of the Dutch of New Amsterdam., and with the Moravians and other Germans who early settled in Pennsylvania. English is the prevailing language of Louisiana, though its first settlers were Frenchmen and Spaniards, and there cannot be a doubt that the Celtic Irish, Scotch Highlanders, Welsh, Germans, Scandinavians, Poles, Russians, Hungarians, Italians, Portuguese, Chinese, and other races who have come or may come to our shores, will all in the second or third generation be English-speaking Americans. That they might all become enlightened, evangelical Christians, must be the prayer of every real Christian, and the church has a great work on hand to win them all to Biblical Christianity. It is a pity that some better name could not be found to designate enlightened Christians than Protestants? The Catholic Apostolic church is a far better designation if the words were used in their true meaning, namely, Universal Missionary church."

ONE IDEA IN POLITICS.

The history of the anti-slavery movement contains a lesson most valuable for instruction on this point. It was long the fashion among the election-machine politicians to sneer at the Abolitionists as "the party of one idea." But in that fact, which struck the vote-mongering demagogues as so droll, was the strength of a party which wrought the greatest social and political revolution that has taken place in any land since Cromwell. The little fingers of the men who led an organization of one idea—such "one-idea men" as Garrison, Phillips, Giddings, Lovejoy,—were stronger than the loins of all the vote-catching demagogues that quadrennially and biennially spread themselves out thin enough to cover all the political ideas that had been formed since the year one. Mr. J. S. Mill has written that "one man with an idea is a stronger social force than a thousand men with only interests." The Abolition movement was an example proving the truth of Mill's proposition. The free-trade movement in England was another example. The free-trade movement in this country will be a third example of it before the end proposed is attained.

The difference between a party of one idea and a party of many ideas is just the difference between a single, united force directing its total energy to the accomplishment of a certain effect, and a collection of forces directed inharmoniously and in a fragmentary way to produce a number of different effects. The party organization which corresponds to the latter seldom effects anything of importance, while that which corresponds to the former, unless its single idea is a false or worthless one, will surely, in the end, effect a great deal. The demagogues who call themselves a Democrat party have repeatedly included free-trade, or something that looked a little like it, among their many vote-catching ideas. Though they have had a preponderance in three successive Congresses, absolutely nothing in that direction have they affected, or tried to effect. All their divided energies have been exhausted in futile efforts to effect some of their other ideas, preference being given to the most offensive of them.

The political party which is an organization of a single important political idea is sure to be a more efficient political force than the one which pretends to be or organization of a number of ideas.—*Chicago Times.*

DRESS PARADE AT WEST POINT.

When I was last upon the parade-ground at West Point, two or three summers ago, my little boy of nine years, who was with me, was naturally disposed to linger that he might witness the brilliant evolutions of the cadets. I briefly told him why I thought we had better pass on. So, when the youngest son of the excellent Leigh Richmond, inspired by the glitter and show of a military parade, manifested his preference for a soldier's life, the father expressed his dissent in the strongest terms. "Anything but this," said he, "anything but this—the very mention of a military life fills me with horror; I cannot bear to think of a child of mine engaging in scenes of bloodshed and destruction. No consideration on earth could extort my consent." And to his eldest daughter he wrote: "There is a subject which often hangs heavy on my spirits,—I mean my poor dear T——'s inclination for a military life. Hating war as I do from my very heart, convinced as I am of the inconsistency of it with real Christianity, and looking on the profession of arms as irreconcilable with the principles of the Gospel, I should mourn greatly if one of my boys chose so cruel, and, generally speaking; so profligate a line of life. I could never consent to it, on conscientious grounds, and therefore wish this bias for the profession of arms to be discouraged. I dislike and oppose it with my whole heart."

Whilst I do not forget my own feelings of delight and exhilaration, as a lad, in witnessing with all its "pomp and circumstance" the soldiers' march, yet I do confess that the Spirit of my God has brought me to a better mind upon the subject, and that now to behold a parade of the military—especially when participated in by the orphan-pupils of a Girard College, or Soldier's Home—will bring moistened eyes, and quivering lips, and an averted face.

I do not deny that Christian men may have been soldiers, but can their be any question that the profession of arms is an occupation which the followers of him who defended not himself with the legions which he could have called, and who said that "my kingdom is not of this world, else would my servants fight," are enjoined to come out of. The primitive Christians of the first three centuries saw it so, and one of those best known to us (Tertullian), writing upon the unlawfulness of the military pursuit, pointedly says that "when a man has become a believer, and faith has been sealed, there must either be an immediate abandonment of it, which has been the course with many, or all sorts of quibbling will have to be resorted to in order to avoid offending God."

Strong language indeed was that used by "Fighting Joe Hooker" to Dr. Prime, when the latter spoke of the reconcilability in some cases, or war and Christianity. The General said, with emphasis: "The truth is, a man cannot be good and be a fighting man. He must have the devil in him. To kill one another, men must have their blood up, and then they are just like devils." And herein the hero of Lookout Mountain and Missionary Ridge but echoed the sentiment of the first Napoleon, that "war is the business of barbarians," and of the Duke of Wellington, that "men who have nice notions of religion have no business to be soldiers." Ought we not therefore to unite with the conclusion of the editor of the Boston *Christian*, who, after referring to the vehement expression of Sir Charles Napier, in the midst of his triumphs in India—"Accursed war! May I never see another shot fired!"—aptly says: "What have Christians to do with such cruelties and crimes against humanity and against the God of peace?"

In conclusion, I have remembered those last plaintive words of the lamented Hedley Vicars, when, fatally wounded beneath the tower of the Malakoff, and carried away from the field of blood, he faintly exclaimed—"Cover my face! Cover my face!" We know not the revelation of those last awful moments in the young soldier's ebbing life, but we may well believe that the penitent thought came powerfully to mind: Had he, and these comrades of his, and those, his enemies, observed the command of the Lord Jesus Christ, to love one another? And had not this same Lord instructed his disciples how they, and all others after them who called him Master, should effectually conquer their enemies? Coming like a flood to the remembrance of the dying soldier, whilst the roar of cannon and the rattle of musketry mingle with the curses of the combatants, and moans of the wounded and dying, how appropriate then this last request to his carriers—"Cover my face! Cover my face!"—*Josiah W. Leeds in Episcopal Recorder.*

CORRESPONDENCE.

BE NOT DECEIVED.

Let not the reader of anti-secret literature be deceived into the belief that we are all Ishmaelites, for such is not the case. We are not wild hunters, with our hand against every man, and every man's hand against us. One of the deceptions practiced by the secret orders upon those outside their company is, to persuade them that those who oppose secretism are a sort of disaffected monomaniacs or hobbyists, whose brains, by contact with society, or from some other cause, have been driven into a corner, and hence can think only on one theme.

From what we have already seen and heard, we are ready to conclude that a large portion of those who have been deceived into the secret orders are rejoicing at our work, and the prospects of success which they see are sure to follow our efforts. Thousands are waiting for the great iron gate of secretism to swing back upon its black hinges that they may once more breathe free as in former days. Let not the observer conclude that all the members of the various secret orders are at enmity with us because of the position we take on the important question of the abolition of secret societies from church and state, for such is not the case. We receive warm handclasps, and pecuniary aid, and smiles, and various tokens of appreciation and good will, given, sent, or handed, as silently as any act of secretism itself, yet conveying their own peculiar meaning to our mind and heart. In our own city, while there are some (and they are more numerous than we wish,) who foolishly frown upon us, there are many who, though entangled themselves, very evidently are friends to us and the cause we represent, and in many ways indicate that they only hope we will succeed. And we are going to succeed, our enemies themselves being judges.

As one of Michigan's political orators said not long since to an audience of Freemasons, "That a storm is gathering of no mean dimension is too evident to admit of denial. Along the west of our beloved order's horizon there lies the ominous line of black. Keep silent as we may, the fact remains the same." This language is the unspoken feeling of many a heart within the lodge to-day, and while some are fearful that the lodge is doomed, others are praying that such may be the case. Thus is the outlook more encouraging each day. "Let us not be weary in well doing, for in due season we shall reap if we faint not."

Many a worker has become faint because he did not know the deep feelings of his brother's heart. Men do not always speak their thoughts, nor tell what they desire or believe. Therefore, let us not be deceived by outward appearances, but continue, with an honest purpose in our hearts, to do all that we can while here below (our stay is short) to redeem our fallen humanity from these awful curses of darkness and death. H. A. DAY.

LET THE CHRISTIAN BE TRUE.

Is the fact that a sin is so popular and so strongly entrenched in the world that those who participate in it can and do frown upon and persecute its opposers, a sufficient reason why a Christian should let such sin pass unrebuked by him at all proper times, so well as in all proper places and ways?

Should not a Christian, above all others, stand firmly by his colors, daring to be "true" to his real sentiments? Will it be the "faithless crew," or those who stand and abide faithful, that will at last receive the commendation, "Well done, good and faithful servant; thou hast been faithful over a few things; enter thou into the joy of thy Lord?"

But let us be careful to be governed in our rebukes by such a Spirit that will carry the conviction to the minds of those we rebuke that we are not their enemies, but true friends seeking their highest good, and enemies only to the false, sinful habits or principles by which they are enthralled, and seeking to deliver them from its coils. But who is sufficient for these things? Our sufficiency is of God, and to him let us constantly and truly look for help. R. D. NICHOLS.

OPTIMISM.

President Seelye of Smith College sees things in a rosy light. Dynamite in politics will pass away, he thinks. Men will not always use dynamite as a political force. It is a custom of the day that will have its run, and finally run out, like all other novelties. The ideas of Brutus and Cassius did not long prevail. Both came to a bad end. He that uses dynamite shall perish by dynamite, etc.—very comforting doctrine.

But how about the ancient and honorable institution, with immovable landmarks, that teaches the use of dynamite, pistols, daggers, throat-cutting, tongue-pulling,

bowel-opening, etc., etc.? Will that pass away too, President Seelye?

Among the men sentenced to punishment in England for the use of dynamite, are one or more Americans. They threatened to play the Guy Fawkes with Parliament, for which they had been fitted by a Masonic schooling here in the United States. It was not the using of the dynamite for which they were punished, but for the infernal spirit of secret conspiracy, fostered by the Masonic lodge. The pious and hopeful President Seelye sees nothing of this spirit. He goes backward, like the reverent sons of Noah, and hides it—under the same blanket that conceals the devil. Good, honest, unsuspecting President Seelye! His young ladies' should vote him a pair of quartz spectacles. SO MOTE IT BE.

"IRISH NATIONALITY."

This subject pervades society with more or less acuteness of feeling. Allow me a word or two also on the subject.

No one doubts that Ireland is a nation as much as England, Scotland or Wales. Each race inherits features of character which differ or blend more or less with the others. But some of the Irish try to make out that they are oppressed by the others and that independence is the only remedy. This seems to me a mistake. However, I do believe that some more municipal government would be useful, and relieve the general government of much anxiety and care. Corrupt as are the affairs of New York, how would it help *that* to vest municipal duties in the State or even in the United States?

I would allow Ireland a self-government of a municipal or district character. Then local quarrels would not affect people who did not pay taxes. But to make Ireland a separate nation would be less reasonable than to make New England, or California, or some of the Southern States a separate nationality. The United Kingdom is more necessarily bound together as one people, represented by one legislature, than even the United States—for assuredly there are as many jarring elements here as there. But we are yet young as a people, and the claims of different races have hitherto been absorbed by our broad acres and wonderful material prosperity. But what wisdom is there in fostering foreign nationalities among us, whose avowed objects are political agitation abroad, and even violence against persons and committees? Such conduct is contrary to the first principle of our existence as a nation, which is, *not to interfere with the internal politics of any foreign power*, and yet this very thing was done by the Irish and by the Chicago judges, and others when they attended the celebrated Saturday night gathering to encourage the homicide Sullivan as a fit and proper person for president of the Irish National League most recently formed, and embracing all the varieties for which they have been distinguished—from politician Parnell to O'Dynamite Rossa!

But where have the patriotic Irish societies denounced the murders of the seceding members of their murderous secret societies? Let them wash their hands of crime and none will more reedily grant them free institution. than Gladstone, Bright, etc., the present British Ministry

THOS. HODGE.

WHERE STAND DEMITTED MASONS.

In the *Cynosure* of June 14th, Henry Gregory, under the heading "A Renunciation of Masonry," says: "I want to know how I can be absolved from my oaths." In a former part of the article he says: "Now I am out of it." These two sentences reveal a perplexity of mind which, we are of opinion, all persons experience more or less who pass into and out of Masonry. Doubtless hundreds who become disgusted with Masonry do not fully renounce allegiance to the institution because of this same perplexity of mind. They cease to attend lodge, or it may be, get a "demit," then continue to respect the oaths or obligations, and imagine they are out of it.

Now there can be no secret society without oaths or obligations of secrecy. These oaths or obligations, whether of a cut-throat or honor-pawning nature, become oaths of allegiance to the *fungus governments* that administer them.

In the opening ceremonies of the lodge, in Blue Lodge Masonry, the senior warden is asked by the Worshipful Master, in the first degree, "What makes you a Mason?" Second degree, "What makes you a Fellow Craft?" Third degree, "What makes you a Master Mason?" In each degree the S. W. replies: "My obligation." (See "Freemasonry Illustrated.") Thus at every opening of the lodge Masons are taught that the obligation makes the Mason. The reason the obligation makes the Mason is simply because it is the oath of allegiance to the Masonic government.

Now secret societies are not of divine origin. They are not essential to, nor a part of civil government. Their oaths and obligations are oaths of allegiance to governments neither divine nor civil, but are found to be opposed to both. The taking of such oaths is neither "rendering to Cæsar the things that are Cæsar's, nor to God the things that are God's." When such oaths and obligations are received by a soul, as binding, they usurp the place of divine law in that soul, and conscience is forced to "take due notice and govern itself accordingly."

Now a soul sins by swearing allegiance to these *fungus governments* that have no authority in the Word of God for their existence, and that soul will continue sinning as long as allegiance to the bogus governments is continued by keeping the oaths and obligations. Therefore, the only way for a soul to become free from the sin of allegiance to the "secret empire" is to break the oaths and obligations. Let conscience regard them as a nullity, then God for Christ's sake will forgive the sin that was committed in taking them.

All secret society oaths and obligations are of God, or they are not of God. If of God, then no absolution is necessary; if not of God, then they are of Satanic origin, and as the lodge nor the devil will not absolve the soul that has taken them, the only alternative is to continue sinning or break them.

We hold that taking and keeping these oaths and obligations is sin *per se*, and the church that receives persons who have taken, and who do not fully renounce them, *receive impenitent sinners and fellowship them.* A Mason with a "demit," who respects his oaths, is simply an impenitent sinner, with the document to prove it.

M. Y. S.

SIXTY YEARS OF IT.

JUNE 18, 1883.

EDITOR CYNOSURE:—I am just in receipt of a paper from Camden, Me., which contains a s omewhat lengthy report of a "Masonic Gathering."

The piece begins as follows: "Amity Lodge F. and A. Masons celebrated the sixtieth anniversary in Masonry of Right Worshipful Frederic Conway, at his home, Wednesday afternoon."

The presiding officer in stating the object of the gathering said, "Sixty years ago, he [Conway] took the first step in Masonry, and it is seldom, if ever, we have in our order one spared to us so long."

The thoughts that came to me as I read this over are these: Masonry claims antiquity, and also she claims to bestow great benefits upon her devotees; and again it is a fact, in our day, at least, that the larger part of those who join the order join it at an early age. Now, if these claims are true, does it not seem strange, to say the least, that she can scarce point to one who has followed her ways for sixty years. It would seem as if they ought to pull in one, at least, of these claims. And I am inclined to believe that the time is not far distant, when both these, and all her claims, *will be* taken in, and Masonry be shown up in her true light, an evil imposition on man.

In response to the toast "The Masonic life of Frederic Conway," J. H. Montgomery said, speaking of the carly history of the village: "The town meetings were then held in the Mason's Hall. Dancing schools and other social gatherings were held there." Again speaking of the growth of their village he says: "Masonry has aided this advance. It has taught manhood to be more manly. It has urged mankind to be liberal, large-hearted and kind." But I am inclined to add with little or no results. "It has been a moralizing and elevating influence in the whole community." If this be true in regard to the lodge in Camden, it certainly is not true of the lodges in places where I have been personally acquainted.

Suppose there are benefits to be obtained by becoming a Mason, they can be obtained only by members, never by outsiders. Well, but nothing, not even religion pretends to help any but its followers. Yes, but Masonry, unlike religion has put up a barrier that keeps off two-thirds of the human race, and hence the good results they pretend to be seeking for, they never can obtain.

But as I read on, I am surprised that any man could in public and unblushingly, misrepresent, as I believe the speaker does, facts so well established, as the downfall of Masonry in 1838, because of its evil tendency. He says, "No Mason can read the record of the last meeting in 1838, when scandal's warcloud blackest grew, and not see in the language then used, how the good men of that day believed Masonry to be the highest type of noble principle, and the regret they express at the suspension of the work is the terrible lament whichthe good utter when villainy triumphs." My dear sir, if the man who closed "Amity Lodge in 1838, intentionally, used language which shows Masonry to be "The highest type of noble principle," don't call those men 'good,' for we know better; and if they never used such language don't lie to us by saying they did.

"I cannot tell you how many of the brightest and best of this village are to-day bowing at the shrine of truth as taught by Masonry." And its well for them you cannot, for it would draw a cloud of darkness and disgrace around every name thus mentioned.

Yours in the work,

O. C. BAILEY.

THE CONFERENCE MEETING.

Edward S. Morris, Esq., the Philadelphia philanthropist, who is sustaining a native school in Liberia, Africa, says of the *Cynosure*, which he sends to his school over the ocean:

"I read it with pleasure and profit, and then send it to my school. The teacher reads from it and all I send him adapted to the mental parts of the children; while the 200 people of the Christian settlement read and re-read everything I send them. The school teacher's last report, received yesterday while I was suffering agony of pain the result of my visit and labors in Africa, states an increase of *sons of chiefs in my school.* This is what I am praying for. Your brother in Christ for Africa."

Bro. Isaac Bancroft, who has already begun his season's work in Wisconsin, tells of his plan of operation. Let every community whither he journeys receive him with welcome as a man of God, bearing good tidings of the kingdom of our Lord Jesus Christ:

"I have got a good team and am well rccruited with my long rest, and expect to spend the summer, as I have written you before, in the county north of this and west. Hope the Lord will be with me. I am going now to try to get as many subscriptions for the *Cynosure* as I can. Think I will spend a good deal more time this summer visiting from house to house than I did last winter."

Bro. R. A. Stewart, who has borne much for the truth's sake at Molino, Tenn., says:

"May the God of Israel bless you in your great reform work. My heart is with you, brethren, and I would say to you, press forward, for in due season we shall reap bountifully if we faint not. I fecl very hopeful for the nominations made for the Presidency. I like the American platform. I would like you to send us a man that would stir up the Baal-worshipers; and would be glad if we could organize in Tennessee against secret societies. The *Cynosure* pleases me well."

Bro. T. H. of Chicago has a useful comment on the renunciation lately sent us by Bro. E. D. Bailey:

"In renouncing secret societies, Rev. E. Dennett (Baptist), of Sabbatus, Maine, tells some wholesome truths from the Scripture standpoint. He says: 'I used to say that if a man lives up to the principles of this . . . order he will be good enough. But . . . I havc found out *by my Bible* that every time a man says THAT *he slanders the Lord Jesus* and denies thc power of the Gospel.' True indeed, for 'no one comes to the Father but by Jesus.' The children of God by faith in him need to be very watchful in these days of latitudinarianism when 'Lo here!' and 'Lo there!' seeretly or openly, are the calls filling the ears and drawing away many from following the plain instructions of the Master in all that appertains to his own kingdom, visible and invisible, which is 'not of this world,' nor ean its laws and ordinances be improved by 'man's wisdom.' Let us, therefore, try to be learners of his will from his own Word."

Bro. J. Griffin, of Hortonville, Wis., twenty-six miles north of Oshkosh, wants some assistance in lecture work. His request is commended to Elder Bancroft:

"I am in sympathy with your paper, the *Cynosure.* I read it carefully and I like its ring. I am living in Wisconsin, 200 miles from Chicago. No lecturer has ever been here. I would be glad if some one would be able to come this way and give a few lectures. I think we could get a house. There are four churches in the village, four saloons, one Odd-fellow's lodgc, and one Temple of Honor lodge. I could not promise the lecturer money, but we can board him a week or more, so he would be sure of as good a home as we could provide."

BIBLE LESSONS.

LESSON III, July I5.—The Plains of Jericho.—Joshua 5: 10–15; 6: 1--5.

GOLDEN TEXT.—By faith the walls of Jericho fell down after they were compassed about seven days.—Heb. 11: 30.

"And thc children of Israel encamped in Gilgal." The camp became permanent, and probably in grateful memorial of the many associations connected with the place, the people made it for centuries the great gathering-place of the tribes (Josh. 9: 6; 10: 6, 43). It was the site of the tabernacle during thc continuance of the wars, and until its removal to Shiloh (see also 1 Sam. 7: 16. Comp. 1 Sam. 10: 8; 11: 14; 15: 12; 2 Sam. 19: 15).—*Cambridge Bible.*

"On the fourteenth." According to law (Ex. 12: 18). It is to be noted that they were just about to go to war against foes mightier than themselves. Their only hope of success lay in the help of God. At such a crisis, the need of full communion with God would be felt indeed; and the blessing and strength of it are accordingly granted. The revival of these two great ordinances, after so long an intermission, could not but awaken the zeal and invigorate the faith and fortitude of the people. —*Cook.* From this remarkable portion of the sacred narrative we may learn (1) that in whatever circumstances we are placed, religion should be our first concern. If ever there were circumstances which would seem to justify the postponement of religious duties, one would think they were those of Joshua on this occasion. (2) To place implicit confidence in God, even in the midst of the most appalling dangers.—*Bush.*

"And behold there stood a man." It was not in a vision that this appearance took place, but it was an actual occurrence, belonging to the external world; for Joshua saw the man with a drawn sword at a certain distance from himself, and went up to him to address him, a fact which would be perfectly incompatible with an inward vision.—*Keil.* Observe the time. It was immediately after he had performed the great solemnities of circumcision and the Passovcr; then God made himsclf known to him. Note, we may then expect the discoveries of the divine grace when we are found in the way of our duty, and are dilligent and sincere in our attendance on holy ordinances.—*Henry.*

"Captain of the host of the Lord;" *i. e.*, of the angelic host, the host of heaven (cf. 1 Kings 22: 19). Hence the expression "Lord of hosts" (1 Sam. 1: 3, etc.). The armed people of Israel are never called "the host of the Lord," though once spoken of in Ex. 12: 41 as "all the hosts of the Lord." The divine Person intimates that he, the Prince of the angels had come to lead Israel in the coming strife (cf. Ex. 23: 20), and to overthrow by heavenly might the armies and the strongholds of God's and Israel's enemies. Accordingly, the capture of Jericho and the destruction of the Canaanites generally form a fit type of a grander and more complete conquest and excision of the powers of evil which yet waits accomplishment. Comp. with this verse St. Matt. 25: 31; 2 Thess. 1: 7, 8.—*Cook.* It would seem to have been the main purpose of this manifestation to give Joshua a sensible and vivid impression of his superior office. To the day of his death, let him never be tempted to think of himself as the head of the armies of Israel. Let him never

forget the presence, the look, the voice, the words of his supreme commanding Officer, the real "Captain of the Lord's host."—*Cowles.*

"Once . . . six days." Once each day for six days. Why this delay? Both to afford a continual exercise of the faith and patience of the people, and that both the beseiged and the beseigers might be the more deeply impressed by the supernatural power by which the result was to be accomplished. The delay also afforded time for the news of this extraordinary proceeding to spread through all the country around.—*Kitto.*

"Ye shall compass the city seven times." If we suppose that Jericho had a compass of an hour's journey, then a formal procession like this, which moved slowly, would require at least one hour and a half to accomplish it. This would give for the seven circuits ten an a half hours. But to this we must add the absolutely neccssary rests of at least a quarter of an hour each; and if we assume one after the first, second, and third circuits, and so on to the end, the six will amount to an hour and a half. This, added to the ten and a half, makes twelve hours. The fall of the wall must have taken place near evening. —*Lange.* As the Sabbath closed at sunset, if this day was, according to the Jewish opinion, the Sabbath, it had probably closed before the work of destruction began. The whole proceeding must have seemed very ridiculous to the enemy, as he surveyed it from his walls and towers. Much that God's people are commanded to do still excites the criticism of his foes. Yet, as the procession was armed, the people of Jericho did not dare to attack it. With all their contempt of the peaceful procession, there must have mingled some fear, as they remembered the passage of the Jordan, and saw the ark and robed priests; and this fear would also tend to deter them from attempting any demonstration like a sudden sortie, striking the army in the flank. With all the witticisms of God's enemies, there is mingled a certain uneasiness; and the forced mirth is often indulged in order to check or conceal it.—*Johnson.*

"All the people shall shout." This was peculiarly calculated to show how easily God can make a way for the accomplishment of his own purposes, and for the salvation of his people. If it did not *tipify*, it certainly well *illustrates*, the victories which the Gospel was to obtain over all the principalities and powers of earth and hell. No human force was to be used. Nothing but the simple announcement of the truth, and that by the instrumentality of weak and sinful men, was the means chosen for the destruction of idolatry, and the establishment of the Redeemer's kingdom over the earth. Yet how mightily has the bare sound of the Gospel trumpet prevailed for the overthrow of Satan's empire in the world! —*Bush. All* the people shall shout, in order that all may have their part in the victory. So when all Christians utter with all their might the words of Jesus, the kingdom of Satan will soon fall. By the weak things of earth God confouuds the mighty (1 Cor. 1: 17–24).

"The wall of the city shall fall down flat." The fall of Jericho ensuing close upon the miraculous passage of Jordan, would impress on the people, prone ever to be led by the senses, and impress them as hardly any other conceivable conjuncture of events could do, that the same God who had delivered their fathers out of Egypt and led them through the Red Sea, was with Joshua no less effectually than he had been with Moses. The same events cogently taught the inhabitants of Canaan that the successes of Israel were not mere human triumphs of man against man, and that the God of Israel was not as "the gods of the countries." (3) The details of the orders given by God to Joshua (vers. 3–6) were calculated to set forth symbolically, and in a mode sure to arrest the attention of the people, the fact that their triumph was wholly due to the might of the Lord, and to that covenant which made their cause his. (4) The employment of means like these before the walls of a strong garrison, and that for seven days, day by day, must have made the Israelites a derision to the warriors of Jericho, and so proved a trial of faith, of patience, and of obedience (cf. Heb. 11: 30). (5) The circumstances which led to the fall of Jericho are an acted prophecy, as was that fall itself, which sets forth the overthrow of the powers opposed to Christ and his cause.—*Cook.*

BAND OF HOPE BIBLE LESSON– NO. 13.

REVIEW.

1. The chief characteristics of a false religion is the rejection of Christ, and the lack of personal holiness.
2. True religion consists in loving God with all our powers and faculties, and our neighbor as ourselves.
3. There can be many false religions—there can be only one true one.
4. Sun, or Baal worship seems to have been the earliest and most widely known of all false worships.
5. The Jews were led away by their wicked rulers to worship Baal. God punished them in many ways, and finally they were carried captives to Babylon.
6. Modern Freemasonry is a form of Baal or sun worship.
7. If this and other secret orders continue to increase they will undermine all Christian principle, and the fabric of our national liberties will fall.
8. Religious customs or observances which have no foundation in God's Word are traditions of men, and Christians should not follow them.
9. Ezekiel's vision in the temple shows us that secret societies originated in the ancient heathen idolatry.
10. Belief in Christ and faith in his name are the fundamental principles of Christianity. Rejection of Christ and faith in our own works are the fundamental principles of all false religions. Freemasonry as we have seen, is a false religion by these proofs.
11. Love to man is the natural outflow of love to Christ.
12. This is shown by the fact that all great reforms have been begun by Christians, that they carry on all the world's great benevolent agencies; and that all the most self-denying labors for the poor and outcast have been the work of men and women whose hearts were filled with love to their Saviour.
13. If the majority of our nation were devoted Christians we should soon see a new era of national happiness and prosperity; for the Christian sentiment of the people would not allow liquor to be licensed, would not grant charters to secret lodges; and would soon reform all existing evils and abuses.
14. To have a generation of Christian men and women in the future the youth of to-day must become Christians. The reformers, philanthropists and patriots that are to save our land and bless the world, must come from the children now growing up.

QUESTIONS.

1. What are the chief characteristics of a false religion?
2. In what does true religion consist? Mark 12: 21–31.
3. How many false religions can there be? How many true ones?
4. What was the earliest form of false worship? Num. 22: 41.
5. What did the wicked rulers of the Jews lead them to do, and how were they punished? 2 Kings 3: 3.
6. What is modern Freemasonry?
7. If secret orders predominate what will they do to religion? to our country?
8. What are traditions of men? Should Christians follow them? Mark 7: 1–14.
9. What does Ezekiel's vision in the temple show? Ez. 8.
10. What are the fundamental principles of Christianity? Of all false religions? What do these proofs show Freemasonry to be?
11. If we love Christ shall we love others? 1 John 3: 16.
12. How do you prove that this is so?
13. If the majority of our nation were Christians what should we soon see? What things would not be allowed?
14. Why ought the children of to-day to become Christians?

OBITUARY.

Died in Dundee, Kane County, Illinois, June 15th, 1883, at 1:20 P. M., JAMES FRANKLIN PADELFORD, aged 69 years.

He was born June 17th, 1814, in Savoy, Berkshire County, Massachusetts; son of Manly and Thankful [Crupo] Padelford. Of his father's family he leaves two brothers and one sister older than himself, and two sisters younger. He was married August 23d, 1840, to Miss Prudence Pound, of Malahide, Canada West, who, with eight of their ten children, remains to cherish his memory. In 1844 he came to Dundee, and soon made a home for his family on a farm which lies partly also in Elgin. In September, 1837, he "tasted that the Lord is gracious." In the spring of 1838 he was baptized by Rev. Samuel Baker, of Malahide, C. W. On removing to Illinois he promptly united with the Baptist church in Elgin, where his membership has since remained.

In belief, in feeling, in action, his convictions touchiug questions of duty were more than a theory. They practically controlled him. Slavery, intemperance, secret societies—all known wrongs that in any way came within the range of his responsibility and influence, roused him to words and deeds in support of what he believed to be RIGHT. He was a valued and honored counsellor among his brethren and among his neighbors, an earnest Baptist, a friend to all whom he could benefit.

Late in October, 1882, he became seriously ill by rheumatic difficulties, followed through some seven months by a complication of disorders resulting in bronchial and pulmonary developments suggestive of consumption. His constitution, as if exhausted by his protracted illness, could not rally against them. His latest hours were peaceful and comparatively free from pain. His Christian faith was steadfast—a real support. He appreciated the comforts of his home, the beauties of the surrounding verdure under the June skies. On one occasion, looking out from his room, he seemed to be observing minutely, point by point, the entire range within his view, as with a tender interest. After this repeated and lingering survey, he seemed to take his leave of it, saying deliberately and tenderly, yet scarcely with sadness, "Farewell, earth!"

His appreciation of wife and sons and daughters and grandchildren, including all connected by marriage with his family, was not left to be guessed or inferred. The love of his full heart made itself known by the holy kiss, to look, the grasp of the hand, the utterance in words, winning a response no less cordial. Mutual confidence, esteem and affection, freely manifested, comforted his heart and their hearts, intensifying, yet soothing the anguish of the approaching separation. One daughter and her family were absent, being in California, but were most affectionately remembered. The other children and their mother, bearing one another's burdens, were permitted to know the fellowship of suffering and of actual loving service. Sustained by a heartfelt assurance of the believer's safety in Christ, as also by their own experience in the preciousness of faith, and by a firm expectation of a blissful reunion in the near future —moved also by a keen appreciation of his long-continued sufferings—they were enabled in a measure to welcome the moment of his release.

The funeral occurred on the sixty-ninth anniversary of the day of his birth, Sunday, June 17th. The public services in the First Baptist church in Elgin at 2 o'clock, attended by a large assembly, were conducted by a former pastor, C. K. Colver. The text chosen as a suitable crown for the memory of a tried witness for Christ, was Psalm 73: 25: "Whom have I in heaven but thee? And there is none upon earth that I desire besides thee." The ideal aspiration of a right heart. C. K. C.

It having been alleged that the prohibition of the liquor traffic in Maine has led to a largely increased consumption of tobacco, opium, etc., in that State, ex-Gov. Dingley, in a late address, called attention to the very significant fact that the revenue reports show that while the expenditure for tobacco averages one dollar per capita in the entire United States, it averages but seventeen cents per capita in the State of Maine.

—In seventy-four counties in Iowa a man has to be a temperance man to stand any show for a nomination or election to any office. In twenty-five counties in Iowa a man has to be a whisky man to stand any good show of nomination or election to any office. This rule applies to both parties. Is there any other State in the Union that can make such a proud showing on this question?—*McGregor News.*

ANTI-SECRECY TRACTS

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THE

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CHICAGO, THURSDAY, JULY 5, 1883.

THE CATHOLICS AS ANTI-MASONS.

Prof. Claudio Jannet, has just sent us his third and last volume of Pere Deschamps great work on "*Secret Societies and Society*" in general. His letter accompanying Vol. III. is found in this number of the *Cynosure*. In this volume he devotes a chapter of above twenty large pages to "*Secret Societies in the United States*," and their opposers.

Of our National Christian Association he says: "Recently, an important group of Protestants, who are sincere Christians and attached to the Holy Scriptures, in 1868, founded a league entitled the 'National Christian Association' whose special mission is to combat Masonry by the press, by conventions, by sermons, and also by intervening in elections."

"It is true, in the publications of that league, we are shocked by the expression of ideas repugnant to Catholicism and its teachings. But the high honor, the perfect good faith and very delicate religious sense of the league's members, are beyond all dispute."

And then, quoting largely from our publications, Prof. Jannet proceeds to say:

"The National Christian Association, has at its head some distinguished clergymen.... It holds conventions, publishes tracts and books against Masonry and has for its weekly organ the *Christian Cynosure*, issued at Chicago, the center of the Association." "In engaging in a conflict so unequal, against a power strong in all political, money, and material interests, they exhibit a grand Christian courage."

Prof. Jannet translates literally into French the entire Art. 7th of the *American Party Platform*, thus: "To cultivate the intellect, without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions." And then, giving the whole list of the religious denominations which oppose the lodge, the learned professor adds:

"The conflict between the National Christian party and Masonry is unequal. Nevertheless, the efforts of these zealous Christians and sincere patriots must produce important results."

Such is the heralding given the *National Christian Association* and *American party* to.

"The post-horns of all Europe,"

by this distinguished professor. And he does this, after reading and noting the bold testimony of the *Cynosure* to the perpetual priesthood of Christ, and the consequent usurpation and counterfeit of all human priests! Surely, *surely*, this right noble man is rightly named *Catholic*.

Our readers will remember his sound fundamental doctrine, that the whole political, moral and social order, is based on "*the revealed Word;*" on "*God and his Son Jesus Christ!*" Contrast his large charity to us, whom he calls "sincere patriots and *Christians*," with the broad-gauge infidelity which, having wound its slimy way up into the pulpits of denominations built by the prayers and self-denial of a former age,

"Hangs hissing at the nobler men below."

Old Dr. Lyman Beecher used to say to his classes: "Boys! I believe that God will yet have a people out of the Romish communion, according to the election of grace, who will astonish the world. Their adhesion to Christ; their reverence for the Bible; their abhorrence of driveling infidelity, and 'oppositions of science falsely so-called' will yet shake off the 'wood, hay and stubble' which have accumulated in the past ages, and true Catholicism, in recovered purity, will again recover its power over mind; while the fagot and the stake, will stand as beacons and as pillars of salt to warn all coming generations not to look back to the Sodom of ecclesiasticism with desire."

THE AMERICAN PARTY—ITS SUCCESS.

Wilberforce moved the abolition of the slave-trade in Parliament thirteen times before it fell. American Abolitionists voted four quaternions of years before the birth of the Republican party, from 1840 to 1856.

The American party has existed, at least in name and embryo, since 1872. November, 1884, will be its third quaternion.

The elements of its success in 1884 are:

1. The inanity of the two old parties.
2. The division of the popular prohibition party into open and secret—part iron and part clay.
3. The women are not Freemasons, and are, like the Christian religion, excluded from the lodge.
4. The lodge and slavery made the war; and the lodge and liquor now run the government. The war—in its origin—and liquor are both unpopular.
5. The negroes can be shown that the Ku-Klux, Golden Circle and White League disguises are now in the chests and closets of the Masonic lodge-rooms. When shown this the negroes will hate them, or can be made to hate them.
6. We have been kept voting the Republican ticket through fear of the "solid South" which is "solid" no longer.
7. Southern politics have been bitter. Southern Republicans would rather vote for a new party than vote for Democrats and Southern Democrats *vice versa*.
8. The name "American party" being an exact expression of the thing, is a tower of strength. It means no "titles of nobility," Masonic or other; no privileged "orders," secret or open. The open recognition of Christianity, as the religion to swear witnesses by; the American system, in short, as against the false religions and false politics and harem and seraglio marriages of the world.

The obstructions to our success are:

1. The party is not known. But a paper in Washington, with electricity in it, will make it known.
2. The universal power of the lodges. But that power fell in the Free States in a year or two; and *all are free States now!*
3. Multitudes of negroes and especially ministers are in the lodges. But men like Douglass and Bruce are not. And Mr. Hinman says two things are bringing the preachers out, viz., principle and self-interest. The lodges get the money and the churches starve.

In an open fight the lodge-guns are Quaker guns—silent. They do not reply and cannot. Then the nation is getting prejudiced against secret societies.

Then we have now three months to prepare for the convention at Washington; and after that we have nine months to work before the Republican and Democratic conventions meet next June. And the hour after it is seen that we shall have the balance of power, the best part of both the old parties will join us, as they joined the Abolitionists before; and selfishness will again complete what the fear of God begins.

THURLOW WEED'S ERROR.

"*Bonus homerus aliquando dormitat,*" which we render, "The best men make mistakes." The papers publish the following:

THURLOW WEED AND MASONRY.

Speaking of his Anti-masonic views, Thurlow Weed says: "Of course fifty years have softened all those feelings. I can very well see how the men who were in the Masonic movement might have felt it a duty to punish one like Morgan, who violated a solemn obligation when he exposed the secrets of Freemasonry. I have often talked with them upon the subject, and they have admitted to me their intense conviction that Morgan deserved punishment. My connection with Anti-masonry began with the writing of a paragraph for the paper which I owned in company with my partner. I noticed the disappearance of Morgan and the allegation that he had been made away with by the Freemasons. I said that it behooved the Freemasons to find out whether their brethren had been indicted, and, if possible, to discover Morgan and restore him. The very next day our paper began to suffer from the withdrawal of patronage. Papers were stopped and advertisements taken out until ruin stared our paper in the face. I told my partner I did not wish to ruin him. I turned the whole establishment over to him, and determined to start again for myself. I found, to my surprise, that in several directions where I expected to find employment, I was prevented in consequence of my Anti-masonic sentiments. I was threatened with the withholding of every opportunity to provide bread for my family. I had taken the Clintonian side against the Jacksonians in politics, but my services were declined in various directions. Then I made up my mind to show fight. I borrowed $400 of two gentlemen, and started a new paper called the *Anti-masonic Inquirer*. In eight weeks I had a large circulation. It turned out that I had the whole country with me."

"During this time," continued Mr. Weed, "my personal relations with the Masons were friendly. When I came into the taverns where they were in consultation the conversation was not stopped. But I never used against them any information obtained in this way. It is one of the consolations of my life that I have always been on good terms with leading men in political parties opposed to my own."

As a mere worldly politician Mr, Weed was right. As as Christian he was not right to be "on good terms" with Freemasons. Civil government includes wicked, worldly men. Non-regeneracy does not disfranchise them. They are "free and equal;" and Weed was right as a worldly man to love those who hated Christ. As a Christian, he was not. "If they have hated me, they will hate you," said Jesus. Hence Mr. Weed's Anti-masonry did nothing till it got to Batavia. Being "on good terms" with adhering Masons, he was more fortunate than Paul or Christ.

THE REFORMED CHURCH SYNOD.

Three years ago, June 7th, 8th and 9th, the General Synod of the Reformed church meeting in Brooklyn, had its "Great Debate" on the question of fellowship with the secret lodge worships. Overtures from the Wisconsin and Michigan classes brought forward the business then, and a memorial from the former brought it up again in the Albany meeting a few weeks ago. A letter from the church in the Netherlands broached the subject, but not in a way to demand such recognition and action as the Wisconsin overture.

Since the Brooklyn debate, which accomplished nothing against the evil, a large and influential portion of the membership of the church in Michigan, at Grand Rapids, Holland and other points, despairing of ever convincing the General Synod of its duty in the matter, since prominent members of that body year after year were also brothers in the Christ-rejecting lodge, withdrew their ecclesiastical relation from the body. They retained their distinctive doctrines, denominational name and form, and Christian fellowship with all their brethren who maintained the truth in righteousness, but determined by their resolute action to separate from their communion every taint of lodge-fellowship.

This separation and protest has not been without its effect as appears in the resolution just adopted by the General Synod, which, with the interpretation added by the *Christian Intelligencer*, marks an advance in the position of the church toward that platform of entire separation from heaven-defying sin, which only is founded on the Rock. Fifteen or twenty years ago some of the churches, which now are foremost in the ranks of those which disfellowship the lodge, were unwilling to do more than urge and counsel that Freemasonry be avoided on the same ground as Paul would refuse meat. We are confident that, in the progress of our reform, as the truth shall convince and conquer the hearts of men, the Reformed church will come to the side of the suffering, patient but determined Holland brethren in the West.

Among the important agencies in this grand work we cannot overlook the *Heraut*, a weekly paper published in the Holland (Dutch) language in Pella, Iowa, and ably conducted by Dr. H. P. Oggel.

The action of the General Synod and the narration of the circumstances leading to it are thus published in the *Intelligencer:*

"The second section of the report was then read in relation to a Memorial from the Classis of Wisconsin, expressing satisfaction with the position of Synod as to the rights and privileges of the Lower Judicatories, but uttering once again a protest against the toleration of Masonry in any of our churches, and asking an inquiry into the nature, ceremonies, etc.. of oath-bound secret societies. The Committee considered this entirely outside the powers and prerogatives of General Synod, and impracticable. Two other papers with resolutions were referred to them. One proposing a simple affirmation of past legislation as our final deliverence on this subject; the other proposes that somewhat more be done in the interest of peace and harmony. The Committee, while believing that past legislation embodies everything that can be justly asked or granted, yet as some churches are still troubled and distracted by controversy on this matter, in the interest of peace, and in the hope that the assurances of Western brethren that the action we propose will do much to end the agitation of this subject may be realized, offer the following:

"*Resolved*, 1. That General Synod reiterates the deliverances of previous Synods, and calls especial attention to Resolutions 1 and 2 on this subject, which embody the action of the General Synod of 1881 (Minutes, Vol. 14, p. 733), and those of 1882, Resolutions 1 and 2 (Minutes, Vol. 15, p. 111).

"2. That we suggest to members of the church that, out of regard to the fact that membership in Masonic and similar orders, gives offense to many Christian consciences, and has become a fruitful source of injurious agitation and division in the church, they, in accordance with the law of Christian love, refrain from connection with such societies.

"3. That the General Synod regrets the course upon which some of our Western churches have entered in severing their connection with that historic church, which should be regarded as the true home for Hollanders and their descendants, and in view thereof; and of the action now passed, the General Synod would eranestly admonish those who have severed their connection with our church to return to her communion; and furthermore, the Synod would entreat all to cherish in their affections and remember in their prayers the church which has so faithfully preserved its time-honored standards, and has clung so tenaciously thereto, while the mother church in the Old World has become unfaithful to her trust and untrue to her noble past."

—The last number of the *Lutheran Witness* of Cleveland, Ohio, begins an interesting series of papers entitled "Talks on Secretism." This first article has a cordial endorsement of the work undertaken by the National Christian Association and the *Cynosure*. The *Witness* represents the Synodical Conference of Lutheran churches numbering 1,800 congregations.

—The *Guardian*, the Odd-fellow organ published in Chicago, is circulating a small sheet entitled the "Objects of Odd-fellowship," full of soft words and amiable sentiments on benevolence, brotherly love, etc., which are intended only for a soft covering to conceal the sharp claws of false promises, counterfeit religion and actual fraud which are discovered when the victim attempts to regain his freedom and manhood.

—The *Advance* has a spice of impatience in its request that the Masonic demi-god (for so his titles read) at the head of the National Congregational Council should divulge his secret counsels respecting the meeting. "Will Dr. Quint," it says, "kindly consent to give his committee and the rest of mankind a hint as to where the next National Council is to be held?" We question whether it is not the very fear of the lodge, which disgraces most of the Congregational pulpits, that keeps this high representative of Satan's kingdom at their head.

—A New York correspondent of a Kansas paper tells of another witness in the Morgan case whose testimony is valuable as confirming the interesting and important evidence produced at the Batavia Convention. The letter says:

"A fortnight or three weeks ago, Mr. Thurlow Weed Barnes, the well-knowu journalist, who is writing up his grandfather's reminiscences, received a letter from a lady in Canandaigua, who is now some 85 years old, and whose memory had been awakened by the death of Mr. Weed. She makes the declaration, never made before, that the woman who, at the second inquest, testified that the corpse was that of her husband, was in reality no woman at all, but one Dr. Lewis, a dimiuutive person of her acquaintance. In 1827 she was at a dinner party in Canandaigua, when Dr. Lewis was called out and did not return. The personation, she declares, was well known to a few of his intimate friends at the time, and the boy who swore that he was Monroe's son was really Dr. Lewis' errand-boy. How much foundation there is for the lady's belief it is impossible to tell, but it will add to prevailing obscurity and confusion concerning the most important murder trial ever witnessed in America, whose issues made and remade legislatures and governors, overthrew and raised up statesmen, almost caused a civil war and fomented bitterness through a whole generation."

THE N. C. A. BOARD.

The new Board of Directors of the National Christian Association, chosen at the annual meeting, met Thursday morning at 10 o'clock in Carpenter Hall. There were present O. F. Lumry, J. B. Blank, Alexander Thomson, John Gardner, T. H. Gault, Thos. Hodge and M. R. Britten. Bro. Britten was elected chairman, but declined because of the improbability of his constant attendance. Rev. W. T. Meloy was then chosen to preside; O. F. Lumry, vice-president; and H. L. Kellogg, secretary. M. R. Britten offered prayer. The approval of the records of the annual meeting having been referred to the Board, the secretary's minutes were read, revised and approved.

The bond of the N. C. A. treasurer for $20,000 was approved.

The annual meeting having failed to elect auditors, the Board voted that S. A. Kean be chosen to that office.

The following committees were elected:

On Building: W. I. Phillips, Thos. Hodge, J. P. Stoddard.

On Publications: W. T. Meloy, L. N. Stratton, O. F. Lumry.

On Finance: T. H. Gault, J. B. Blank, A. G. Laird.

After a statement from the General Agent and Secretary respecting the prospective expenses and revenue of the year, the salaries of the General Agent was continued at $1,000 and traveling expenses; that of W. I. Phillips, treasurer, increased to $1,000; that of H. H. Hinman, special agent for the Southern work, continued at $600 and traveling expenses. A payment of $25 per month from the Worcester fund was voted toward the salary of E. D. Bailey, as New England secretary and agent.

Bro. W. I. Phillips was appointed assistant to the Corresponding Secretary.

The financial arrangements of the *Cynosure* were discussed; the salary of H. L. Kellogg was continued at $1,000 a year as office editor, and W. T. Meloy, Jos. Travis and J. B. Blank be a committee to confer with Pres. J. Blanchard in regard to the remuneration for his services as editor and for work at Washington.

A difference of understanding respecting E. A. Cook's page of advertising in the *Cynosure* being reported, it was voted that the whole matter for the present be left without change, and that M. R. Britten, J. Blanchard and H. L. Kellogg be a committee with whom Bro. Cook could confer.

The editorial and business management of the *Cynosure* were urged to use every consistent means to make the paper self-supporting.

The monthly *Americans* being reported as not paying for the expense of printing under the present contract, it was voted that the arrangement should be so altered as to meet expenses.

The General Agent reported several amounts aggregating some $200 which he had paid for various expenses of lectures, conventions, etc, and it was voted that such sums not already refunded be paid by the treasurer.

COLLEGE ANNIVERSARIES.

BEREA COLLEGE, KENTUCKY.

Editor Cynosure,

DEAR BRO.—I know that you and your readers will be interested in institutions that not only bear their testimony against secretism, but have for their object also the redemption of man from that ignorance and degradation with which human slavery had plunged them. For such objects Berea College was planted.

The institution has ample grounds; College building worth $90,000; endowment fund to amount of $106,000; five professors and six lady teachers; with an attendance of 363 pupils during the year, 245 colored, 118 white, 201 males, 162 females, average age 18. Few institutions North or South so quiet and orderly.

Last Wednesday was the seventeenth anniversary of the College. More than two thousand people were present. Because of a previous small-pox scare the number was a third less than usual on such occasions.

Though much whiskey is made in Kentucky none may be sold in Berea. By special act of our State legislature no intoxicating liquors can be sold or given withiu a radius of three miles of Berea College, and this preceded by "local option"—a vote of the people forbidding sale only under prescription of a physician for medical purposes. Such provisions for quietude and sobriety are found in many places in Kentucky.

Among the orations delivered was one by W. E. Barton, a student from your State, Sublette, Ill. His subject was the murder of a Mr. Davis by Philip Thompson, a member of Congress, and from this congressional district. Though Mr. Barton is not a graduate, yet no one oration was received with more hearty applause than his; showing that there are many in Kentucky who have no sympathy with this reckless shedding of blood.

A man who has traced the effects of slavery as long as you have, will not be surprised that there should be here yet a reckless disregard of human life and social security. The object of Christian institutions is to correct and dissipate these relics of barbarism. I send to you a copy of the oration referred to believing it will be found interesting to your readers and healthful in its sentiment.

JOHN G. FEE.

Berea, Ky,. June 25, 1883.

COLLEGE NOTES.

—Dr. D. and A. Wallace, of Wooster United Presbyterian church, Ohio, fromerly President of Monmouth College, Ill., has beeu chosen to succeed Dr. Jeffers as President of Westminster College, Pa.

—Hartsville University, Hartsville, Ind., has dropped the tittle of University for the more appropriate one of "College."

—Rev. S. B. Ervin, of Michigan United Brethren Conference, has been elected President of Lane University, Kansas. He is a classical graduate of Hartsville College, au able preacher and au excellent man.

—President S. B. Allen, says the Richmond *Star*, has retired from the Presidency of Westfield College, and President C. J. Kephart, of Avalon College, has been elected to fill the vacaney. Of the ability, scholarship, and Christian character of President Allen, too much could not be said; and concerning the incoming President we will say, that, from intimate personal acquaintance, we hold him worthy of like esteem in all those qualities. Enterprising, able as a thinker and a spbaker, both a classical and a theological graduate, a true friend of reform, an earnest Christian. Westfield might be proud to get him, if President Allen cannot be induced to remain; but Avalon cannot afford to lose him, and we yet doubt whether she will let him go." Thousands will read with sincere regret that President Allen has at length felt compelled to retire from the heavy responsibilities at Westfield which he has borne with the noble spirit of a martyr. His health has been considerably, if not seriously, affected for some years, and in some new field of labor we hope to hear that the change has given relief. Our reform has no more faithful friend than Pres. S. B. Allen, and he has at various times held important offices in connection with it.

LITERARY.

The *Educational Quarterly* is a small, but spirited journal, started at the instance of Prof. Lumry, and conducted by the Wheaton College Faculty, at 50 cents a year. It insists that it is preposterous that legislatures should cast the Bible out of schools, and put infidels and atheists in as teachers, while taxing a great Christian commonwealth to support them!

If young men coming to Wheaton get subscribers to this *Quarterly*, and collect and pay the 50 cents each; they will be credited every cent they bring for the paper, on their term-bills! Thus they will be paid 100 per cent. for getting subscribers; do something toward purifying the wells of knowledge from the poison of infidelity; and thus have the satisfaction of doing good while climbing the hill of knowledge. Send subscriptions and letters to Charles A. Blanchard, President of College, Wheaton, Ill.

Prof. Claudio Jannet of the University of Paris, has sent to the editor of the *Cynosure* the third and last volume of his great work on secret societies, which discusses the character of the secret lodges throughout the world and their relation to civil government and social order. The portion devoted to the organized opposition to these orders in the United States is spoken of elsewhere. It is a matter of no small moment that thus our effort here obtains such eminent recognition and advertisement in Europe. The cordial letter of Prof. Jannet appears herewith:

PARIS, 38 rue de Varennes, 8 juin, 1883.

CHER MONSIEUR BLANCHARD:—Puisque les deux volumes de l'ouvrage de feu le Pere Deschamps sur les societes secretes vous ont interesse, je me fais un honneur de vous envoyer un volume que je viens de faire paraître pour completer cet ouvrage et le mettre au courant des faits les plus recents.

Il n'est pas possible que nous soyons d'accord daus touts nos jugements sur certain faits, surtout sur ceux qui touchent aux possitions respectives du Catholicisme et des confessions Protestantes; mais vous verrez que j'apprecie hautement l'ouvre eminente sociale et chretienne que vous avez entreprise et que vous poursuivez par la National Christian Association. Je surs heureux de penser que mon onvrage la fera connaitre en Europe.

J'ai vu avec interest par un nombre du *Christian Cynosure* que j'ai reeu il-y-a quelque temps les luttes personnelles que vous avez sautenues pour combattre la Franc maconnerie et je vous en adresse toutes mes felicitations.

J'aurai grand plaisir, Cher Monsieur, a recevoi de vos nouvelles et y prie de me croire toujours votre devoue serviteur. CLAUDIO JANNET,

Professeur a l' Universete Catolique de Paris.

TRANSLATION.

PARIS, 38 Verennes St., June 8th, 1883.

DEAR MR. BLANCHARD:—Since the two volumes of the work of the late Father Deschamps on secret societies have interested you, I have the honor of sending you a volume which I have just prepared to complete this work and bring it abreast of the most recent events. It is impossible that we should be agreed in all our judgments on certain facts especially on those which touch the respective position of Catholicism and the Protestant confessions; but you will see that I appreciate highly the eminent social and Christian work which you have undertaken and which you prosecute through the National Christian Association. I am happy to think that my work will make it known in Europe.

I have seen with interest by a number of the *Christian Cynosure* received a short time ago, the personal conflicts which you have sustained to combat Freemasonry and I send you my felicitations.

It will give me great pleasure, dear sir, to receive news of you and I pray to think me always your devoted servant, CLAUDIO JANNET

Professor at the Catholic University of Paris.

St. Nicholas for the current month is a sprightly and valuable number. The article on the great Brooklyn bridge, with its accompanying illustration is one of the finest descriptions of that wonder of modern engineering in print. The bridge proposed for the East River in 1811 by Mr. Thomas Pope, to connect New York and Brooklyn, is shown in connection. It is said that Mr. Pope, in company with Robert Fulton, the inventor of the steam-boat, and a number of other distinguished New Yorkers, on a certain day made a trip around the city in one of the new steam-boats. The afternoon was showery, and just as the boat rounded Castle Garden the rain ceased, and there was seen a rainbow spanning the East River. "See there!" says Fulton, tapping Pope on the shoulder, "there's your bridge, Pope. Heaven favors you with a good omen." Gen. Cummings states that Mr. Pope prepared a large model of his bridge, which was set up "in the green fields just above Canal street;" and he says that one account ascribes the destruction of this model to a stroke of lightning, and moreover that this disaster is said to have befallen it on the very afternoon when it was to have been publicly tested in the presence of Governor DeWitt Clinton and other distinguished gentlemen.

The Century for July is an exceptional number. Beginning with a finely illustrated article on the oil regions of Pennylvania, their product, and its journey to cheer the evening homes of the world, Mr. Ellwanger, a well-known nurseryman of Rochester writes on Roses, and in connection appear some of the finest engravings ever printed in this or any other magazine. "Recollections of the John Brown Raid" is the title of an illustrated paper, the contribution of Alexander R. Boteler, of Virginia, a member of Congress at the time of the raid and an eye-witness of the fight. Mr. Boteler looks upon the work of John Brown from the Southern side, and Mr. Frank B. Sanborn, in the paper that follows, contributes a few pages of "Comment by a Radical Abolitionist;" so the reader may see the Harper's Ferry affair from two points of view in the perspective of twenty years. The frontispiece of this number of *The Century* is a finely engraved portrait of John Brown, showing him with a clean-shaven face, instead of with a long beard, as he is usually pictured. His wonderful strength of character is apparent in the firm mouth and square-cut chin. John G. Whittier says of this portrait: "It is the *man*—not only the physical man, but his inner self also." "The Philadelphia Committee of One Hundred," the citizens' committee, which has so successfully rid Philadelphia of the worst ring of political plunderers that ever despoiled a city, is the subject of a short and pointed paper, by E. V. Smalley.

THE HOME.

THE RAINY DAY.

We dream of bright to-morrows,
Without the gloom of sorrows
To shade the golden ray.
We sing: Let life be merry!
It is a narrow ferry—
What of the rainy day?

Now, when the sun is shining,
'Tis wise to be divining
The best and safest way—
To shelter find, when weather
Brings fire and flood together
Upon a rainy day.

The blue sky we live under
May tremble with the thunder
When clouds are thick and gray;
Then how shall we, affrighted,
Unsheltered, and benighted,
Endure the rainy day?

The ship may drag its anchor,
A thief may rob the banker,
And vigor fly away,—
But he of wise discerning
Will save, from what he's earning,
Aid for the rainy day.

Now heedlessly we dash on,
Victims of pride and passion,
In currents vain and gay;
For which there no defense is,
When we should save expenses
To meet the rainy day.

Who practice self-denial,
Will stand the test of trial,
If "luck" should turn away.
True to himself and neighbor,
And unashamed of labor,
He dreads no rainy day.

—*Geo. W. Bungay.*

THE SOCIAL PLAGUE.

The deadliest enemy ancient or modern architecture ever knew is the microscopic ivy germ. The grandest works of masonry—walls of massive granite, sand or limestone—ever built by mortal man have crumbled to the earth in dire humility at the feet of the offspring of this little demon.

No wall was ever built so solid, so compact, so ponderous, as to resist the mighty force of this particle of creation. A little seed, no larger than a pin-head at first, fastens itself within the narrow cracks or crevices of the structure, and from that instant the work of destruction—slow, silent, but sure as death—goes on. Its tendrils shoot out in all directions; its roots entangle and fasten themselves like links of iron to the wall within, and feed and fatten and grow, day after day, and year after year, until they burst asunder, the morticed and mortared rocks of ages and hurl them one upon the other to the earth. Its millions of little arms hug the ruin they love so well, and gloat over the wreck they have wrought.

Away back in the dim perspective, when civilization was rocked in the cradle of barbarism, a delicious weed grew up, wild and wonderful, in the sands of time. The weed bent its head after a time and died, but left upon the air, tossed by the storms of ages, a germ, which, century after century, has found a lodgment in the foundations of great nations, and has torn them to pieces as the ivy does the stonework of to-day. Century after century, this little germ has sent out its tendrils and its roots and its thousands of arms and to-day it is working in the sub-structure of our national institutions and threatening them with destruction.

We read that the degeneracy of her sons ruined the Empire of the Greeks. History attributes the fall of Rome to the degeneracy of her children. History, years hence, will attribute the fall of Spain, of France, of the great Western Republic—our own—to the degeneracy of their sons, but history will lie as it has lied, and children yet unborn will be taught the lie from infancy to old age.

Greece, Rome, Nineveh, Babylon, Media, Alexandria, and the thousand other nations, ruined cities, and seats of government fell, as all nations since have fallen—not so much from the degeneracy of man as the degeneracy of his mother.

It is a curse, it seems, inherited by the human family, that just as soon as a nation has reached the highest point of prosperity, civilization and culture; just as soon as the sciences and arts have charms for the masses; just as soon as wealth is poured out to make this world better, and purer, and happier than it has been; just as soon as the lines between the rich and poor are being rubbed out by the friction of centuries, just as soon as the highest era in a nation's history is about to dawn, the sexes change place and woman, instead of being reserved, modest and virtuous, becomes forward, bold and vicious; man, efete, puerile, feeble, the marriage contract ceases to be a contract; concubinage is tolerated, and harlotage is endured; family ties are unknown, for as no child knows its own father, no father knows his own child; children come into the world unwelcomed, and their young lives are nourished at fountains pregnant with poison born of the destroying germ—lust—puny, sickly, dimmed and almost impotent, they are men and women before they become boys and girls, and die early, leaving behind them a race of bastards, and a civilization no better than barbarism.

And so the nation that was rich in muscle, brains, intellect, nerve-force; the nation that was all life, with the healthy blood and robust vigor of her children, falls, humiliated, crushed, despairing, aye, ruined! Through man's depravity? No. Through woman's fall.

The bulwark of our civilization to-day, as it was in the days of Cæsar, is Woman. The nation's fate rests upon the virtue of woman. Her elevation means life—her degradation means death.

The seed of lust has taken root in our time, in our country. Its tendrils reach out in every direction, its roots are spreading and fastening themselves below the foundation of our institutions, and of our homes; its vine encircles the proudest and noblest men and women of our generation, and sometimes it seems those who have as yet escaped its embrace, that those who are still beyond the contagion of the vitiated atmosphere which it carries with it, are in the minority.

The United States has a dreadful enemy to deal with, and the sooner the mask is pulled off and hideous face becomes familiar to all, the sooner will the honest and virtuous people of the country be prepared to fight him.

Is not history repeating itself? Why are there so few marriages! Why so many illegitimate births? Why are whole blocks, whole streets, whole districts given up to the scarlet women and their patrons in every city in the land? Where do these scarlet women come from? Have they no fathers, no mothers, no sisters, no brothers—no lovers? Why are the top floors of our best business blocks given up to street-walkers, and why is it that hundreds of residences on our principal streets are known as assignation houses? Why is it that the boys, young men, and even gray-haired old men, should show so little respect for women now-a-days? Why is it that women are allowed to stand in street cars and in public halls, while men sit down and leer at them? Why is it that people cast incredulous glances at a woman who happens to address her male companion as husband? Are there no true wives; no virtuous mothers? What do all these signs portend; what does all this mean?

Does this mean either one of two things:

First—That woman has lowered herself in the estimation of man.

Second—That man has lowered woman in his own estimation.

We must say that, in our opinion, the first proposition is correct. *Woman has lowered herself in the estimation of the man.*

How has she done it? By stepping down to man's level to please him, to win his favor, instead of compelling him to step cautiously up to her level. A woman without pride, without dignity—an honest, holy, virtuous pride in her chastity, a glorious, heaven-born dignity, which the prospect of being a wife and a mother should give her—is in a fair way of losing her birth-right, and with it the respect which all men are willing to pay to the unblemished character, to the unsullied name of Woman.

There was a time when the society—over which woman used to reign as queen—barred its sacred doors against the entrance of a female whose character was tainted. Society does so no longer.

There was a time when it was no trivial affair for a man to keep a mistress, and when society ostracised him for doing so. It does not do so now.

There was a time when a young man could not walk the streets with a member of the *demi monde* one evening and a member of the *bon ton* the next. He can do so now.

There was a time when the morality of a young man was investigated to some extent before a young lady received his attentions. There is no investigation now.

There was a time when society did not call lewdness, giddiness; vice, boyishness; profligacy, wildness.

Society has thrown its mantle over the the sins of its sons and daughters. Concubinage prospers. Our young men have been taught to believe that marriage is not good for them. Our girls wear better clothes than their fathers can afford to pay for; our young men do not care to run any risks. In the meantime the social evil grows and fattens on society.—*Chicago Daily News.*

GRACE AT HOTEL TABLES.

I have known but two men, says a writer in the Dubuque *Herald*, who would ask a blessing upon a table in a hotel or boarding house. One of them was General Wiltse of Dubuque, and the other is Charles Lyman, Chief Examiner of the Civil Service Commission. When General Wiltse was interested in a big flouring mill at Pickwick, Minn., he sent his family to Dubuque for the summer, and went to the village hotel for his meals. I was there when he took his first meal with the men. Coopers, teamsters, millers and all hands rushed to the long table and began a hasty American scramble for the hash, when the old General pounded the table with his fist, and shouted:

"Order, here, men; you're an ungrateful lot to act like hogs at a trough in this way. Thank God for what he gives you." Thereupon he said grace before eating. This was continued during his stay at the hotel.

About a year ago I boarded at the same place with Mr. Lyman and family, and he never failed to be on time at breakfast and ask a blessing. He is a very good man and can be relied upon to do his duty in a conscientious manner. He is a sturdy New Englander, broad-shouldered, large-headed, with long black beard, which does not conceal the big red birthmark which blazes upon the left side of his face and forehead.

HOUSEKEEPING HINTS.

USE BORAX IN WASHING.

In employing a common, cheap, but clean soap, I often put less than a level teaspoonful of powdered borax into the bottom of my tub, pouring hot water on it, and then cooling to the proper degree. This borax makes the washing more easy, and is good for the hands, healing them when chapped, and leaving them in good condition after washing. Whatever good soap you use, it is not necessary to boil the clothes, but this process helps in most cases, especially if the clothes are well stirred about in the boiler. It is not best to leave them actually boiling many minutes, as this will turn them yellow. The whole washing may be done without warm water, if desired, but more or stronger soap must be used, and the labor is harder. We want to loosen the dirt between the fibres of the cloth as easily as possible, and then to rinse it all away. That is the philosophy of making soiled clothes clean.—*American Agriculturist.*

EFFECTS OF THE PERFUME OF FLOWERS ON HEALTH.

"Contrary to a popular belief," says a writer in *Cassell's Magazine*, "it has been found by an Italian professor that fine vegetable perfumes exercise a positively beneficial influence on the atmosphere by converting the oxygen of the air into that powerful oxidizing and, therefore, purifying agent, ozone. The escences found by him to produce the most ozone are precisely those which usage has selected as the most invigorating, such as cherry, laurel, cloves, lavender, juniper, mint, lemon, fennel and bergamot, several of which are ingredients in the refreshing eau de Cologne. Anise, nutmeg, thyme, narcissus and hyacinth flowers, mignonnette, heliotrope and lilies of the valley also develop ozone; in fact, all flowers possessing a perfume appear to do so, whereas those having none do not. This interesting intelligence will be gratifying to all lovers of flowers, and the cultivation of these lovely disinfectants of nature should be promoted in all marshy or foul places."

DEATH TO FLIES.—JOY TO HOUSEKEEPERS.—We call our readers' attention to the fact that a fine dust of Persian Insect Powder (Pyrethum roseum or cenerariæfolium) made by blowing the powder through a small bellows, will literally rid a room of flies in twenty minutes. Our stumbling upon this fact some months ago, has saved much vexation. Much of the Persian Insect Powder sold will not destroy insect life. This is owing to its adulteration or age. We tried two lots that did not even stupefy the flies, while with another, although it made them helpless, and they lay as if dead, after a time they regained their activity. In such a case it is best to sweep them up as soon as they fall to the floor.

CRAB APPLE PRESERVES.—One quart of water, two and a quarter pounds of loaf sugar, one lemon peel. Put two pounds of loaf sugar into a preserving pan, with the peel of a small lemon and a quart of water. Boil it till it becomes a thick syrup. Take some fine red crab apples with their stalks on, prick them with a needle, and put them into the syrup. When the skins begin to crack, take them carefully out, and drain them separately on a dish; add the rest of the sugar to the syrup, and boil it up again to thicken it; then take out the peel, put the apples into wide-mouthed bottles, and pour the syrup over them. When it is cool, tie down tight, to exclude the air.

AN item going the rounds of the papers lately that a castor bean plant placed in a room would rid it of flies, probably inspired very few people with any faith in its efficacy. Being always "open to conviction," I placed in my dining-room a castor bean plant that I had grown in a pot. The flies buzzed around it, alighted upon it, and were in no visible way affected by it.—*Rural New Yorker.*

CHILDREN'S CORNER.

THE DEACON'S CHERRIES.

"Cherries? I should say so! There's no end to 'em—trees are loaded and red's a burning bush. I was by there to-day."

It was an intensely eager voice, and Davy Kent, the speaker, ended his little speech with an expressive smack of the lips.

"He'd never miss the few we'd take, would he boys?" That was Ned Rodgers. It was upon a straw pile behind Mr. Rodgers' barn that the boys were holding an earnest consultation.

"Miss 'em? No, not if we took twice as many as we will."

"A bushel will be enough to treat the whole crowd, won't it?"

"Oh, any amount."

"Now, see here boys"—and Clem Goodrich lifted himself into a sitting posture and knitted his brows thoughtfully as he spoke, "I think—isn't this—doesn't it seem a little bit like stealing? Don't you suppose he'd give us a few if we were to ask him? It looks to me—"

"But right here Clem's mild voice was drowned in a roaring, boistrous chorus.

"It's not staling, me boy," said Con O'Brien, with the faintest brogue in the world; "it's only helping ourselves to a few cherries that otherwise might spoil for the want o' the picking, and so be wasted entirely. And if Deacon Gammon don't know it, he'll be none the wiser, for he's got piles and hapes more'n he can take care of. Ten to one he'll de obliged to us for helping him out a little—he isn't a bad old gintleman at heart, you know. And its for the fun of it as well as the aiting we take 'em, that's the truth."

"So 'tis," echoed a good many of the boys.

As for Clem, he gazed into Con's serious face doubtfully, yet, it must be coufessed, very willing to be convinced.

"I suppose you know best," said he, "you fellows that have lived here all your lives."

"Of course," laughed Jerry Parker. "Why, my father says he always plants an extra water melon for us boys as well as for the bugs."

So they reasoned away their doubts and made their plans; aud somehow, before the little party broke up, each boy had pretty nearly succeeded in pursuading himself that he would be doing the deacon a favor by helping him make away with a small portion of his fruit. All the same, Ned Rodgers couldn't resist a feeling of guilt, not unmingled with dread, when his father said at the tea-table that evening: "I wonder what Deacon Gammou thought of that mow of early cut timothy? He was up to look at it this afternoon."

Nobody could tell what the deacon thought of the hay, for nobody had seen him. But Ned was thinking that he would give something to know just at what time in the afternoon the deacon came to look at the hay-mow.

That is what he said to his friends when they met next night all ready for the proposed raid on the deacon's cherries. There were not a few blank faces in the little crowd when he told his story.

"He might have heard us if he was there when we were talking," said Ned, beating a lively tattoo on the bottom of his basket. "I don't say he did, but he might."

"Oh, pshaw!" exclaimed Con O'Brien. "The deacon's deaf a little, and I don't believe he could hear what we were a saying. Why didn't you go 'round, me boy, to the straw hape and see if you could hear yourself in the bar-rn?"

A shout went up at that, which to be sure, was exactly what Con wanted, since there is nothing better than a jolly sounding laugh to put a boy on good terms with himself and everybody else.

"It's all right," said he. "Come on, now, and don't you be afraid of nothin'."

Not a boy among them was afraid, but a good many of them couldn't keep their hearts from fluttering in a very queer way, when they came, with their baskets and bags, to the gap in Deacon Gammon's orchard wall. The orchard was near the house, and the cherry trees were scattered about among the apple trees in a hap-hazard fashion. The house looked dark and still.

"It's just as I told you," whispered Con O'Brien triumphantly. "The deacon and his wife have gone to prayer-mating; and the coast is clear. Look at 'em, me boys!"

They did more than look at the great, delicious, clustering cherries hanging from the boughs which bent low down with their weight. They pulled them by handfuls, and bags and baskets were rapidly filled.

"But there don't look to be any less'n there was when we begun," said Con, with a merry chuckle. "Now, boys, isn't this a big help to the old gintleman? He'd niver get away with 'em alone, sure."

There was no sound except the voices of the frogs in the marsh under the hill while the work went briskly on. It was when the boys were ready to leave that they heard a voice in the direction of the deacon's domicile:

"I don't know, but I'll walk out and see."

"It's ould Mrs. Gammon herself!" sounded Con's excited whisper. "Go for the gap, me boys, and don't spill your cherries over. Go, now!"

They were all ready to obey. Away they skurried, with long leaps, like frightened rabbits, through the orchard grass to the break in the wall. But they did not go beyond it. Up rose the deacon on the other side as cool—so Jerry Baker afterward said—as a frozen cucumber.

"Good evening, boys," said he. He took off his hat as he spoke, and by the light of the moon the boys could see that he was making a desperate effort to keep his face straight. "Now I'm—Hold on there! *Stop!*"

For Con and Ike Harris had started to run. They stopped, however. There was nothing else to do when the deacon spoke in that way, and they knew it.

"Let's see," said the deacon, reaching toward Ned Rogers' basket, which was forthwith handed over to him with great alacrity; "let's see how many you've got."

He examined every boy's load in turn and in silence, and all the while the boys looked into each other's faces without speaking. Oh! if the moon would but go under a cloud.

When the deacon had finished his inspection he spoke again, kindly, and with a pleasant smile:

"Now, boys, I'm much obliged to ye. I've laid out to go to town with a load o' truck to-morrow, and I was wonderin' how I'd get my cherries picked. I'm reely obliged to ye, and I'll be more so if ye'll carry 'em to the house for me."

Not a boy felt like disobeying. Not one but silently picked up his burden of cherries and marched along before the deacon and into the house.

"Let 'em right down here," directed Deacon Gammon, cheerily, "an' I'll see to 'em 'fore long. Now, boys, ye've worked consider'ble hard, an' you want some supper. Come in an' have some cherry pie an' cheese."

Every boy's face said he would rather die, and there was a sound of murmured negatives.

"Yes. you will," said the deacon; "you've worked well, an' deserve your supper. Right into the kitchen now, right in! Mother's awaitin' for ye.

So she was—kind, motherly Mrs. Gammon. And there was a table loaded with goodies waiting for them, too—sandwiches and plum cake and cherry pie and cherry tarts and cherries—cherries everywhere.

"Good evening," said Mrs. Gammon, beaming upon the boys.

"Take some chairs," ordered the deacon, behind them; "and set right up and have some cherry pie and seeh."

The boys wondered whether they were awake or dreaming as they filed shamefacedly past Mrs. Gammon, hats in hand, and took seats at the well-spread table.

"Now, help yourselves," said the deacon's wife. And each boy in his heart wondered if she knew, and hoped she didn't. But they helped themselves readily enough; and at length, between the deacon's funny stories and the delicious cherry pie they came as near enjoying themselves as was possible under the circumstances.

"You ain't eat scarcely anything," said the deacon, when the boys had finished their meal. "Have some cherries? Ho! ho! ho!"

"Now, father!" expostulated his wife mildly; and then the boys kuew she knew.

"I don't s'pose I'd ought to," said the deacon; and he walked to the head of the table, and stood there looking down at his young guests with a queer little smile. "I ain't much of a speechifier," said he, "but I want to ask you boys a question. Which would ye rather be when ye get ready to take your father's places, honest men or rogues?"

Every boy caught his breath. The old eight day clock in the corner ticked painfully loud.

"The man'll be about the same as the boy," went on the deacon. "Now, which'll you be, boys, rogues or honest men?"

"Hon—honest men," cried Con O'Brien.

Later on he said he couldn't help it, with the deacon looking at him in that anxious way; but he meant it all the same. And they all followed his lead, as they ever did, every boy.

"That's right," said Deacon Gammon; that's just right and we won't say another word about it."

"No, don't," said his wife.

But, after all, it was Con O'Brien who said the right thing in the right place as he picked up his basket, which wasn't entirely empty, in the porch.

"Whenever you want any help about picking your cherries, Deacon Gammon, call on us," said he. "We'll be sure to come when you send for us, and we won't before!"

"That's right," said the deacon; "that's right."

Then his eyes twinkled, as the boys filled out into the night. "Edward," said he to Ned Rogers, "tell your father that's the best mow of timothy I ever saw."

"It's just the way I thought," cried the boys, when they got out of the deacon's hearing, "just exactly."—*Harper's Young People.*

A DANGEROUS TOY.

The Fourth of July is close at hand, when the very air will crackle with reports of the toy pistol. It is *so* safe, many ignorant persons think, because it carries neither shot nor bullet.

As I tried it once, I can tell you about it. First, I twisted one of the caps around a match, and set the match on fire. When the flame reached the paper cap there was a little explosion. Suddenly I felt a stinging sensation in my hand, and, on looking at it, I found several tiny black splinters sticking in the skin. I pulled them out, but I felt the pain for some time afterward. Then I placed a cap on the hearth and struck it with a hammer. This time I was well scared, and kept my hands as far away as I could. When it went off I felt the same stinging sensation in my left hand, which was more tnan two feet away. I had been struck again by a flying splinter. This thing was getting decidedly dangerous, and when I took up the pistol to try it, I carefully wrapped my right hand in my handkerchief. It went off beautifully, but—ah! There was the mischief! The handkerchief was dotted here and there with the black splinters from the exploded cap.

The insane desire of the small boy to carry a pistol is one of the wonders of the age; and the worse than folly of those who allow him to do so is almost incredible. Of what use is it? If the pistol will not go off, it is, as its owner would scornfully express it, "no good." If it does go off, it is a dangerous weapon that has power to maim and kill.

Did you ever think what it means to kill—to take away life? Who shall do so dire and terrible a thing as that? Are you fit to have a pistol Are you wise enough to carry a revolver? No, sir. It is against the law in some States to carry pistols. Why, then, should you wish a toy pistol, that will shoot nothing but the boy who holds it? If you live in the backwoods, and have to fight the terrible wild crow or the ferocious chipmunk, you may learn to use a good rifle. In cities and towns, where the most terrific wild beasts to be seen are the cats, a boy who carries a pistol is a boy without sense—a boy whom girls despise and brave boys call a coward.—*From St. Nicholas for July.*

TEMPERANCE.

EFFECT OF TOBACCO ON MAN AND ANIMALS.

Dr. Lebon, of Paris, has given a great deal of attention to the question of the effect of tobacco upon man or animals, and has lately presented a report on the subject to the Medico-Chirurgical Society of Liege. Among the conclusions which the author has reached in the course of his researches, the following may be mentioned as most important: 1st. Smokers, and persons who without smoking are enveloped in an atmosphere of tobacco smoke, absorb a portion of nicotine varying from some centigrammes to a gramme. They absorb also about an equal amount of ammonia. 2d. The quantity of tobacco consumed daily by a single individual addicted to its use is scarcely less than twenty grammes. A smoker is, therefore, liable to absorb daily a quantity of nicotine which may reach twenty-five centigrammes with an equal proportion of ammonia. 3d. Of all kinds of smoking the most dangerous is that of smoking a cigar or cigarette and swallowing the smoke; the least dangerous is that of smoking a nargile, or pipe with a long tube, in the open air. 4th. The effect produced by the result of the condensation of tobacco smoke is analogous to that nicotine. Nevertheless there must be added the effects produced by the ammonia, which the smoke contains in considerable quantity. 5th. The resinous semi-liquid which condenses in the interior of the pipe contains a considerable proportion of nicotine. It is little less poisonous than nicotine itself, aud rapidly destroys the life of animals exposed to its action. 6th. The liquid product which condenses in the lungs and mouth of the smoker contains water, ammonia, nicotine, fatty and resinous bodies, and coloring matters. A dose of one drop of this speedily produces paralysis of motion in small animals, and a state of apparent death. These effects quickly disappear, but death actually supervenes if the dose is carried up to several drops. If, instead of administering the liquid internally, the animal is made to breathe it for some time, it dies all the same. In this last case the effects seem due in a great measure to the presence of ammonia. 7th. In a dose of a single drop dangerous results are not produced upon large animals, but those of small size are killed instantaneously. Among the effects observed the most constant fibrillar tremblings, a general congestion of the superficial vessels, stupor, and especially the tetaniform contraction of the muscles of the abdomen. 8th. Nicotine is one of the poisons the effect of which is most speedily dissipated and the habituation to which is soonest accomplished. 9th. Contrary to what has generally been assumed, the vapor of nicotine at the ordinary temperature is not dangerous, but it is quite otherwise if the liquid is carried to ebullition. It then produces palpitations, a decided suffocation, precordial pain and vertigo. Smaller animals exposed to this vapor die almost instantaneously. 10th. Among the effects of tobacco smoke upon man may be mentioned: in all small doses, excitation of the intellectual faculties for the moment. In repeated doses it produces palpitations, trouble of vision, and more especially a decrease of the memory, and particularly the memory of words.—*Harper's Magazine.*

The Legislature of Vermont has passed a bill forbidding the use of tobacco by teachers and pupils in public schools.

At the recent yearly meeting of Friends, Joseph Shortledge said: "I am interested in the education of youth, and I had a boy about sixteen who had delirium tremens from the use of tobacco."

The *University Magazine* (Dublin) utters this warning to parents about their boys: "The mental power of many a boy is certainly weakened by tobacco smoking. The brain, under its influence, can do less work, and the dreary feeling which is produced tends to idleness."

Referring to the deadly effects of cigarette smoking, a San Francisco physician says: "Leprosy has not a few victims among the whites. Especially is it revealing itself about the lips and tongues of boys who smoke cheap cigarettes made by Chinese lepers." The same physician says that he knows of 170 cases of this character, the majority being Chinese.

Prof. D. S. Reynolds, in an address to the graduating class at the College of Medicine at Louisville, Ky., said: "A species of blindness, not complete but partial, sufficiently great to destroy the reading of ordinary type, results from the use of tobacco. I know a number of persons in Louisville who are now practically blind from excessive use of tobacco."

THE CHURCHES.

—Mr. Moody it is reported may yet engage in evangelistic work in Boston this summer, with vigorous help from the Young Men's Christian Association.

—A Wesleyan mission has been started in Arkansas by J. A. Robinson, of Tennessec.

—Major Whittle being too unwell to fill his appointments at the Moody church in this city on Saturday and Sabbath, Pres. C. A. Blanchard was engaged to speak at those services.

—Rev. E. J. Grinnell, of Blairsburg, Iowa, had the great satisfaction of dedicating a new Wesleyan church June 18th all paid for and no raising of funds on the occasion.

—Bro. D. A. Richards has returned to Michigan from California whither he went as Wesleyan missionary at his own charges some three years ago. He organized the work, and left a small but hopeful body of Wesleyans to carry it on.

—Ben Hogan, the reformed pugilist, whose work in Gospel has been quite successful in Chicago, is drawing great crowds to his meetings at Denver.

—The Circuit Court has decided in the case of the Reformed church building at Grand Rapids, Mich., that it properly belongs to the body that withdrew their relation from the General Synod because of the sympathy of that body with Freemasonry.

—A society "to perpetuate the memory and to foster and promote the principles and virtues of the Hugnenots," has been formed in New York, through the efforts of Mr. John Jay, Rev. A. V. Wittmeyer and others.

—Bishop Whipple, when on a recent visitation to the Indian department of the missionary diocese administered the communion to 247 Chippewa Indians. There are eight churches in Chippewa mission. One just being built will cost $10,000.

—Rev. Dr. Joseph Parker, pastor of the City Temple, London, has this year been elected Chairman of the Congregational Union of England and Wales. He received 655 votes out of 981. The Union jubilee fund has reached £243,000 ($1,215,000), and a large subscription is promised from Wales. It is said that nearly balf of the $2,500,000 indebtedness resting on the Congregational churches of England and Wales, when the Jubilee movement was inaugurated, will be paid off before the movement closes. The Church Aid Society of the Union assisted 727 churches last year, with grants varying from $200 to $19,000.

—An independent church movement was instituted in Indianapolis Thursday evening by the formal organization of a People's church, which includes about 600 representative people of the city, who will at once build a large tabernacle, where seats will be free and a free gospel dispensed. The Rev. Arthur T. Pierson, formerly of Detroit, was called to the pulpit at a salary of not less than $3,000. The movement is an outgrowth of the troubles between Dr. Pierson and the Second Presbyterian church, a large and fashionable organization, over which he presided until recently. About 100 members of the congregation went out with him, and the Third church entire has gone into the movement, which is causing much feeling in religious circles here.

—Eight of the young Chinamen who studied in this country are now taking a medical course in the hospital at Tientsin, conducted by Mr. Mackenzie, of the London Missionary Society. Dr. Mackenzie just now is absent on account of impaired health, and Dr. Atterbury, of the Presbyterian Mission, is in charge. The hospital was established by the gifts of the Viceroy, Li Hung Chung, and other high officials.

—The revival at Adana in Asiatic Turkey continues, and reports of an awakening come from Tarsus and Hajin, in the Taurus mountains,

—It is reported that there are 277 Sunday-schools in King's county, N. Y., of various denominations, exclusive of Jewish and Roman Catholic. There are thirty-two mission chapels supported by the different churches. There are nearly 220,000 youths between the age of five and twenty-one years in the county, of whom not over one-half are in the Sunday-school.

—The General Assembly of the Presbyterian church of the Dominion of Canada, of which the Rev. Dr. Cochrane, Brantford, is moderator, met in London, Ont., on the 13th ints. It embraces thirty-six Presbyteries, four Synods; has within its bounds eight hundred pastoral charges, and according to its last report, 114 vacancies, 700 ordained ministers, 1,524 churches, 68,208 families, 113,977 communicants, and a total Presbyterian population of 676,-165. Total revenue last year $1,409,748, or an increase of $164,250 over the year previous.

—The combats in Africa between the people of Stanley and the natives have arrested the advance of the missionaries of the Livingstone Inland Mission. After having gone fifty kilometres beyond their station, they were obliged to found a new station upon the Loukounga in the midst of a population always well disposed toward them. Also the missionaries of this mission have decided not to establish themselves at Stanley Pool, and have actually gone to work in the region near their stations, fifty or sixty kilometres apart, over an extent of 170 kilometres. During the five years in which they have lived there they have never had a quarrel with the natives, who respect them and confide their children to them. They have learned the language of the country, prepared many pupils to become teachers, and found the natives eager to furnish them the products of the country, and at their service for porters along the route from one station to the other.

—A conference made up of representatives of all the stations of the American Board in Turkey was lately held in Constantinople attended also by two or three representatives of the Prudential Committee of the Board. Dr. George Washburn, President of Robert College in the same city, writes to the *Independent* that "The most important question diseussed related to the co-operation of the missionaries and the native churches in their work. There was no difference of opinion in regard to the general principle that the fullest co-operation was essential now, and that at the earliest moment possible the whole work should be given over to the native churches, the missionaries either withdrawing or turning their attention to other races. They unanimously requested the Prudential Committee to modify any by-laws of the Board which might stand in the way of giving the churches their full share in the control of the work." The *Independent* says editorially respecting some facts developed at this conference: "It is by no means a source of difficulty in most other fields that the Native Christians desire to take more of the responsibility of missionary work than the missionaries deem it proper to surrender to them. On the contrary, the question of self-dependence, self-support, and aggressiveness is one of vast difficulty in China and India, and a process of careful education and stimulation is necessary. That the Evangelical Armenians are not only willing to provide for their own church, and, to a considerable extent, educational matters, hut are anxious to labor for the extension of these blessings to other communities, does not augur ill for the future of Evangelical Christianity in Turkey."

—Moslems in Turkey are often led into secret questionings and gropings after religious truth, and these hidden experiences only accidentally come to the knowledge of the missionaries. An example of this kind is that of a Moslem who fell under the influence of an older man, also a Moslem, but a victim of French infidelity. The young man was told by his friend that all scientific men and all men of intellect throughout the civilized world have abandoned religion as superstition. There is no life to come, no accountability for deeds done in the body, no God. But this young man one day found his friend sick to the point of death, and was utterly amazed to find him saying to himself: "Oh God! Oh God!" The young man asked at once: "How is it that, after teaching me that there is no God, you now make use of his name?" "Ah!" replied the dying man, "my heart was full of him all the time, and I did not know it. Only now the truth has begun to come out!" That death-bed scene settled once for all the mind of the young Moslem as to whether he could follow his French masters in trying to live without God.

THE REFORMED CHURCH AND ITS LATE DELIVERANCE.

The General Synod of the Reformed church met lately at Albany, N. Y. The question of fellowshipping the devil-worship of the lodge again came up in the overture from the Wisconsin classis, and the Synod took more pronounced action than that of two years ago, but the "suggestion" of the Synod was exaggerated into "denunciation" when the reporters got hold of it, and it has been so published to the world. The *Christian Intelligencer* has the following version of the matter, hut is too sensitive altogether when it judges that the matter will work injury to the denomination. The reporters translated the action as it should be, and will we hope soon appear on the records of the body:

"Who sent the telegraphic dispatch of the Associated Press from Albany in regard to the action of the Synod on Masonry? We are ready to prove that the action was made plain to a reporter or reporters who had received an incorrect version of the resolution adopted. We believe that there has been in this matter a deliberate design to make a misrepresentation that would work to the injury of the church.

"The despatch sent to the press of the country was this: 'ALBANY, June 12th.—The General Synod of the Reformed Dutch Church of America to-day passed resolutions denunciatory of Masonry and other oath-bound orders, and cautioning all churches of the Synod to discourage their members from joining secret societies.'

"The Synod did not denounce Masonry and oath-bound orders. The action adopted by it was as follows: '*Resolved*, 2d. That we suggest to members of the Church that out of regard to the facts that membership in Masonic and other orders gives offence to many Christian consciences, and has become a fruitful source of injurious agitation and division in the Church, they, in accordance with the law of Christian love, refrain from connection with such societies.'

"The Synod with eminent propriety placed the matter under the great law of Christian charity: 'If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.'

"Was it intended by some one to punish the Synod for adopting a resolution disapproving of the publication of newspapers on the Sabbath?"

The Dutch bretbren of the West, members of the Reformed church, sent up their annual request on the subject of Freemasonry, which leads the *Intelligencer* to ask if they "know what an exceedingly unimportant matter this is to a very large majority of the members of the church? If it were not for their importunate requests to have Masonry reprobated the most of us would hardly know that there are such persons as Freemasons." It also says "it would be difficult to find another organization exerting so little influence upon public opinion," and that, managing its "own internal affairs," it "never interferes with our political, social or religious life." This suggests a guilelessness that in this energetic age is rarely encountered. If Masonry does not "interfere with our political life," to say nothing of its other obvious influences, it would be hard to say what does.—*United Presbyterian.*

LETTER FROM SOUTH AFRICA.

CAPE TOWN, April 30th, 1883.

DEAR BRO. KELLOGG:—Your letter has been received, containing the sum of $8, as a present to us. The Lord bless the donors though we do not know who they are. As it has been given to the Lord, so he certainly will reward them. The money came just in time, as we had to use it for paying rent, and buying seats for religious meetings. The Lord is still blessing us, even in temporal things, providing us continually with the necessaries of life, witholding no good thing from us. We rejoice in telling what the Lord is doing for us. Trusting in God is not in vain. You ask whether we want more Anti-masonic tracts and books. The previous lot we received on reasonable terms, namely gratuitously, and in this way we can hardly refuse it, especially since we have to live entirely by free will offerings. The former books are nearly gone, some on Oddfellowship remaining. The tracts we distribute as opportunity is offered. Last night we gave away almost 200 tracts in a meeting of the Salvation Army, which has been working here for a few months, with good success in conversion of sinners. This work may have glorious results in this wicked place. Our daughter Jessie, six years of age, had received some money from America, for which we let her buy tracts, unless otherwise directed, which she rejoices very much to distribute, praying for a blessing on her work. The thought occurred to me that in each religious tract an Anti-masonic one might be folded, and so I did, which have been given away together by her last night in the Salvation Army meeting, intending to report it soon, as being an excellent means of making known the nature of Masonry all over town. Thus accompanied by a religious tract the work assumes more a religious appearance to them.

I constantly pray the Lord may destroy the secret societies in S. Africa, and such prayer should be accompanied by appropriate work. By this practice I will likely incur the hatred of many, and believe have already suffered in reputation on account of it, but such must be borne for the Lord's sake. Satan does not like to he disturbed.

We have at present a small but convenient house, in the neighborhood of the people amongst whom we labor. and intend to hold meetings in our own house, having seats for about fifty people. For a few months we have already kept a meeting on sanctification in our house, attended by from ten to fifteen young white men, but now in co-operation with some of these we intend to commence meetings for the colored people also. The Lord has helped in getting seats for this purpose, and we pray and trust he will prosper the work itself too. The work of the Salvation Army reaches many of the neglected class of the white population, but the colored, understanding mostly the Dutch language only, remain untouched by them, among whom we will try to labor, in a somewhat similar manner as they do. The Lord is yet prospering me in faith healing. Being formerly instantly healed myself by the Lord, of consumption, in answer to my prayer, I have the desire of making my fellow men partakers of the same blessing, in which the Lord helps me to succeed remarkably. Gradually the Lord performs greater wonders by my hands. I have got a manuscript ready in English, of about forty cases of cure, chiefly among the Mohammedans, which I have a desire to publish if the Lord pleases to furnish the means.

A remarkable cure happened a few days ago. The owner of our house lives next door to us, and they are a nice Christian family. His wife has been afflicted for a couple of years with fits, returning about every fortnight or oftener. A few days ago the disease attacked her again. She got it on two successive days, and the last time so bad that they were afraid she would not come over it. They had heard about my healing by the prayer of faith; wherefore they called me in to pray for her, which I did. She at the time was lying unconscious. They having shown much sympathy with us, I felt especially anxious the Lord should restore her at once, on on account of which I prayed the more earnestly. At the close of my short prayer I commanded her healing in the name of Christ, and just at this very moment she arose, being perfectly well. She had talked over the subject of healing by faith with her husband, hut he did hardly believe in it at the present day, taking for granted, as is generally done, that the age of miracles is past, though they return with the faith that produces them. She at once said, "Husband what do you say now?" She asked him to lead in thanksgiving to the lord for her immediate cure, but he was too much overwhelmed to do it.

Her eldest son then did it. We had a glorious time together. She at once left the bed, perfectly sound in body and mind. Otherwise, after these fits she felt very bad for a couple of days, but now there is nothing of the kind. I believe her to be cured for good. How glorious are the works of the Lord.

Yours in the Lord. WM. HAZENBERG.

THE FOUNDERS OF NIHILISM.

THE TWO MEN WHO INAUGURATED THE REIGN OF TERROR IN RUSSIA.

The Milwaukee *Sentinel* says that Tchernicheffsky and Bakunine may be considered the founders of Russian nihilism. The former was its theorist, the latter its apostle and standard-bearer. Like Dostoyeffsky, Nekrassoff and many other Russian general, Tchernicheffsky's name became known and his works appreciated only after his departure from the land of the living to Siberia, the land of the dead. Prior to his arrest and exile, in the year 1864, he was heard of alone in a few St. Petersburg student coteries, and perhaps in the office of the third section of the police! He was nothing more than an erratic student, who passed his spare time in writing essays on political economy and fantastic novels. One of these, which may be considered the chief cause of his transportation, depicted student life in St. Petersburg, and glorified political and social license in its worst form, upholding both communism and free love.

All his works were afterwards published by his co-religionists, and, more than the ravings of Bakunine, and the plotting of the exiles in London and Geneva, they helped to fan the flame of fanaticism that has culminated in the present terrible condition of things in the Czar's empire. About two years ago the report was circulated that Tchernicheffsky had succumbed to the rigors of his exile, and the whole revolutionary world was plunged into mourning. Six months later the Governor of Irkutsk himself took the trouble to deny the fact, and joy succeeded sorrow. An effort was then made to secure the veteran's pardon, but in consequence of the continual plottings of the fraternity in Russia, the Czar turned a deaf ear to all entreaties. Tchernicheffsky is now about fifty years of age.

CROP REPORT FOR 1882.

The Statistician of the Agricultural Department, Professor J. R. Dodge, has prepared a revised compilation of the crop statistics for 1882, which will be particularly interesting just now, when it is remembered how the croakers had the crops all ruined last spring, as they have them annihilated now. The total wheat crop for 1882 is finally figured up at 502,798,600 bushels, against 380,280,000 for 1881, and 459,476,505 for 1879. The corn crop for 1882 is put at 1,624,917,800 bushels, for 1881 at 1,199,916,000 bushels, and for 1879 1,794,861,535. The crop for 1879 and 1881 are given for comparison. A reference to the newspaper files of a year ago reveals mournful accounts of heavy frosts, cold rain, winter-killed wheat, and corn which had rotted and was being replanted, just the same as now. The official figures of the outcome last year are given in order that the value of predictions may be estimated. It may be well also relative to exports, which shows that this item is not so large as sometimes supposed. According to the Bureau of Statistics the export of wheat and wheat flour for the fiscal year ending June 30, 1880, was 40¼ per cent of the crop; for the year ending June 30, 1881, it was 37½ per cent of the crop; and for the year ending June 30, 1882, was 31 1-5 per cent. The average for the past sixteen years has been about 25 per cent. It is obvious that a foreign demand for one-quarter of the crop cannot fix the price, but the home demand for the three-quarters. With reference to the present crop harvested in 1882, the export up to the end of February, according to the Bureau of Statistics, was but 88,300,407 bushels of wheat, 6,372,103 barrels of flour, 14,685,160 bushels of corn, and 165,307 of corn meal.

HORSFORD'S ACID PHOSPHATE.

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DR. C. O. FILES, Portland, Me., says: "After perspiring freely, when cold water has utterly failed to satisfy my thirst, it has accomplished the purpose with the most perfect success.

Vitiated blood needs cleansing. There is only one remedy for all such cases, *Samaritan Nervine.*

"Dr. Benson's Skin Cure makes the skin white, soft and smooth. No poisonous drugs in it.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Wanbeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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S. E. Starry, Clarence, Iowa.
Jas. Furguson, " "
J. K. Glassford, Carthage, Mo.

STATE LECTURERS.

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Conn., J. L. Barlow of Willimantic.
Indiana, S. L. Cook of Albion.
Iowa, D. P. Rathbun, Clarence.
Missouri, M. N. Butler of Albany.
Minn. R. J. Williams, Winnebago City
Michigan, A. H. Springstein, Pontiac.
Vermont, O. C. Bailey.
Wisconsin, Isaac Bancroft, Monroe

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J. H. Timmons, Tarentum, Pa.
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T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
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A. Mayn, Promise City, Mich.
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Elder L. H. Bufkins, Scranton, Iowa.
S. G. Barton, Breckinridge, Mo.
Joel H. Austin, Goshen, Ind.
D. B. Turney, Bird Station, Ill.
J. F. Browne, Germantown, Ky.
E. Barnetson, Jackson Valley, Pa.
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Geo. T. Dissette, Sabetha, Kans.

Miss Jennie P. Warren, 740 W. Van Buren street, Chicago, Ill., says: *Samaritan Nervine* cured me of spasms." $1.50 at druggists.

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The above is a sample of the vigorous and striking thoughts, the grand ideas of which the pamphlet on the Batavia Convention is full. Get this book by all means. Price, post paid, 25 cents each.

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FARM NOTES.

THE "POTATO ROT."

Dr. B. D. Halsted gives a valuable article in the *American Agriculturist* for April, from which we clip the following:

One of the most destructive diseases of cultivated plants is the "wet rot" in potatoes. The "rot" is dne to the growth of a microscopic fungns (*Peronospora infestans*) that infests the potato plant in all its parts. This destructive parasite is closely related to the grape mildew fungns, so familiar in many American vineyards. The fungns makes its appearance in frost-like patches upon the under side of the potato leaves, soon causing the foliage to curl, turn brown and die. The stems are next attacked, and throngh them the disease passes down to the tubers, where the destructive work is completed.

The "rot" plant consists of a multitude of minute threads that rnn in all directions through the substance of the potato plant. These fine filaments rob the surronnding tissne of its nonrishment, and induce a rapid decay.

The "rot" usnally appears in midsummer, and is associated with rain—"mnggy" weather being favorable for its development. Early and quick-growing varieties of potatoes are recommended when practicable, as they are mnch more likely to be ripe before the pest makes its appearance. Much has been said about "rot-proof" sorts, but knowing that the disease is caused by the fungus, the development of which is favored by moist, warm weather, and hindered by the opposite, there is little hope of finding a kind that will differ so much from others as to be disease-proof. In England prizes have been offered to enconrage the work of finding out the sorts of potatoes best able to withstand the attacks of the fungus, and elaborate experiments have been carried out without any satisfactory positive results.

The farmer shonld be on the watch for the appearance of the disease, and harvest the crop as soon as possible after the tronble is found in the field. This may prevent the fungns from reaching the tubers. After digging, the potatoes shonld be placed in a dry and cool place, thns providing the most unfavorable conditions for the development of the disease. As a precaution against the propagation of the fungus, it is well to gather and burn all the old vines after digging, thus destroying the multitudes of spores that may have formed. Any tubers that are affected should be thrown out, and either fed to stock or burned. One diseased potato may commnnicate the "rot" to a whole heap or bin.

PUSSLEY OR PURSLANE.

With the hot days comes the weed, which calls for active and thorough work. Those who are particnlar as to their speech, call it purslane, bnt every gardener knows it as "pnssley." The weeds of earlier months could be kept in subjection, when small, merely by the use of a rake; when nprooted, they wonld shrivel and die. Give pnssley this treatment and it does not die at all, bnt takes root anew, and thrives all the better for the transplanting. Nothing but hoeing up and carting off will answer. Though such a pest, it has its uses. Pigs are fond of, and will thrive upon it, and it is excellent green food for poultry. Indeed it is not to be despised as a table vegetable, when cooked and dressed like peas, with milk and butter. Did it not force itself upon us, we should no doubt cultivate it with as mnch care as do the French gardeners, who, besides the common form, have three distinct varieties, the "Green," the "Golden," and the "Large-leaved" *Pourpier*, which is the French for "Pnssley."—*American Agriculturist.*

VINES AND BUGS.

For the last five years I have not lost a cucumber or melon vine or cabbage plant. Get a barrel with a few gallons of gas-tar in it; pour water on the tar; always have it ready when needed; and when the bngs appear, give them a liberal drink of the tar-water from a garden sprinkler or otherwise, and if the rain washes it off and they return, repeat the dose. It will also destroy the Colorado potato beetle, and frighten the old long potato-bng worse than a thrashing with a brush. Five years ago this summer both kinds appeared on my late potatoes, and I watered with the tar-water. The next day all Colorados' that had not been well protected from the sprinkling were dead; and the others, thongh their name is legion, were all gone, and I have never seen one of them on the farm since. I am aware that many will look upon this with indifference, becanse it is so cheap and simple a remedy. Such should always feed both their own and their neighbors' bngs, as they frequently do.—*Chicago Tribune.*

BROAD TIRES.—The question of the effect of cart and wagon tires on roadways is one which, while it has received a great deal of attention in the Old World, has never received that attention which its importance merits in this country. Among practical road-builders there, the fact that if the width of the tire be above a certain standard the traffic to a great measure ceases to be detrimental to roadways, has long been well known. The tolls are collected on this basis in England—the narrower the tire of the vehicle the larger is the amount of toll it must pay, while in Paris, noted through the whole world for her splendid pavements, no heavy draught cart or wagon is allowed to traverse the streets unless its wheels are of a certain width.

HOW TO CATCH A CHICKEN.—Take a heavy wire, bend it like a hair-pin, only four times as large, tie to the end of a long, light pole, and hook it over the foot of the chicken you want to catch. This is in case yon want to catch it in the day-time, when at large.—*Farm Journal.*

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NEWS OF THE WEEK.

—At Fort Smith, Friday, Martin Joseph, William H. Finch, and Tualista, an Indian, were hanged for murders committed at different times. George Lake, a negro, was executed for felonious assault at Cambridge, Md., and Toney James, colored, paid the extreme penalty at Darien, Ga., for killing a man in a drunken brawl.

—In the past week there were 165 business failures in the United States, being thirteen less than the preceding week, but twelve more than in the corresponding period in 1882. For the half year just ended the failures have numbered 4,637, with total liabilities of $66,000,000; while in the same time last year the total suspensions were 2,597, and the liabilities aggregated $30,000,000.

—Fire broke out in J. H. Ashdown's hardware store at Winnipeg, Manitoba, Friday which consumed the structure and caused the explosion of several kegs of gunpowder. The detonation shivered the windows of one hundred shops and residences, shook the town to its center, and sent burning brands flying in all directions. Many persons, chifly members of the fire brigade, were burned or crushed by falling timbers, the wounds from which will prove fatal.

—The cold weather of March ruined the peach crop of North Carolina. Twelve inches of snow the last day of March was a stunner to the people of the old North State.

—The second excitement on the Brooklyn bridge was occasioned by three rnnaway camels which, frightened by the electric lights, broke from their leaders and tore frantically across the bridge to the great terror of a man who was driving his cart in the line of flight.

—One of the California "big trees" was named for our own Miss Willard since her visit to Calaveras not long ago. It was a sequoia gigantea about 800 years of age. It was christened by Mr. Brandt, of Des Moines, Iowa. He put a marble slab on the tree, with the temperance a postle's name inscribed thereon.

—Since the disavowal of any political scheme in the proposed National Convention of colored men to be held in September, and the change of place for holding the same from Washington to Louisville, the responses for the call for the meeting are more general, and the projectors think it will be an important event in the history of the colored race in the United States.

—A terrible affray occurred at Curragh, Ireland, Sunday evening, between North Mayo and Dublin militiamen. The trouble originated in a gambling dispute during which the Mayo men called the Dublin men "Careys" and "Invincibles." The fight lasted over an hour, each side using stones and firearms freely. The conflict was only quelled by the officers threatening to fire upon the men The latest report in regard to the affray at Curragh is that seventeen men were wounded, but no one was killed.

—News of a frightful calamity at a place of amusement in the town of Dervio, on the shore of Lake Como, has been received. While a performance was in progress at a puppet theatre at that place the structure took fire and was entirely destroyed. Forty-seven persons lost their lives and twelve others were injured. The show was held in a hall over a tavern. Sparks from a Bengal light set fire to some straw and firewood. The audience disregarded the cry of "Fire!" thinking it was part of the play, and when the alarm was raised outside the hall. it was thought an affray had arisen in the street, and the door was barred with a heavy table. Forty-seven charred corpses were afterwards found near the table, mostly of women and children.

—A dispatch from Bradford, Pa., says: "About 3 o'clock this morning a coal train, with a passenger car attached, on the Rochester and Pittsburg Railroad, broke in two while going up a steep grade near Rasselas, a few miles south of Kinzua viaduct. The severed section, consisting of seven heavily loaded coal cars and a passenger coach, immediately started down the steep grade, and while going at the frightful speed of eighty miles an hour, collided with the engine of an approaching coal train. The passenger car was well filled, and the destruction of life and limb was appalling, seven having already died from injuries, and others fatally hurt.

—At Milwaukee Saturday afternoon, a runaway horse dashed into a procession of school children, on to the sidewalk which was crowded with spectators. One little girl was killed, and several persons were trampled underfoot by the frantic brute.

—A New York paper publishes in an interview with a member of the Irish Republican Brotherhood, who states that Lord Chief Justice Coleridge of England has been sentenced to death by that society for the manner in which he conducted the recent trial of the dynamite conspirators.

—Lord Randolph Churchill on Saturday handed Gladstone affidavits and other documents in support of his assertion that the Khedive incited the massacre at Alexandria.

—England has addressed France a note hoping for an amicable settlement of the Tonquin question. A Russian organ at Brussels say that country is unwilling to mediate between France and China.

—Earthquakes and volcanic outbursts in Central and South America continue to occur with unusual frequency. Within the last six months the disturbances of this nature along the chain of the Andes have been remarkable. Last winter there were many earthquake shocks in Central America, and during one of them a small island sank out of sight. About the same time news came that Lake Titicaca was drying up in a surprising manner. Other earthquake shocks followed, destroying villages and doing other damage. Next the volcano of Ometepe, in Lake Nicaragua, suddenly burst into eruption for the first time since the discovery of America. Recently there has been a violent earthquake in Ecuador, and the great volcano of Cotopaxi has begun to hurl forth smoke, ashes, and melted rock. The latest disturbance is a sharp shock of earthquake felt along the coast of Chili the other day.

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	CHICAGO, July 2, 1883.	
GRAIN—Wheat—No. 2		1 01¼
No. 3		84
Rejected		75
Winter No 2	1 06	1 07
Corn—No. 2		50⅞
Rejected		45½
Oats—No. 2	32½	35½
Rye—No. 2		55
Bran per ton		9 50
Flour—Winter	4 50	@6 00
Spring	2 25	@7 50
Hay—Timothy	8 50	@12 00
Prairie	5 00	@11 00
Lard per cwt		9 32
Mess pork per bbl		16 30
Butter, medium to best	10	@21
Cheese	03	@11
Beans	1 00	@2 15
Eggs		14½
Potatoes per bu	35	@65
Seeds—Timothy	1 60	@1 63
Clover	5 00	@7 00
Flax		1 32
Broom corn	01½	@ 08½
Hides—Green to dry flint	8½	@14½
Lumber—Clear	43 00	@52 00
Common	15 00	@22 00
Shingles		3 20
WOOL—Washed	22	@37
Unwashed	16	@24
LIVE STOCK—Cattle extra	5 90	@6 10
Good	5 40	@5 80
Medium	5 00	@5 30
Common	2 50	@4 90
Hogs	5 80	@6 35
Sheep	3 20	@4 25

NEW YORK MARKETS.

Flour	3 80	@7 00
Winter	1 10	1 20
Spring		1 13
Corn	49	@60⅜
Oats	38	@47
Mess Pork		20 00
Lard		9 75
Eggs		16½
Butter	10	@22
Wool	12	@45

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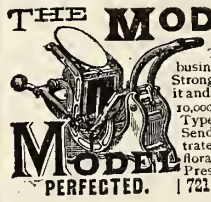
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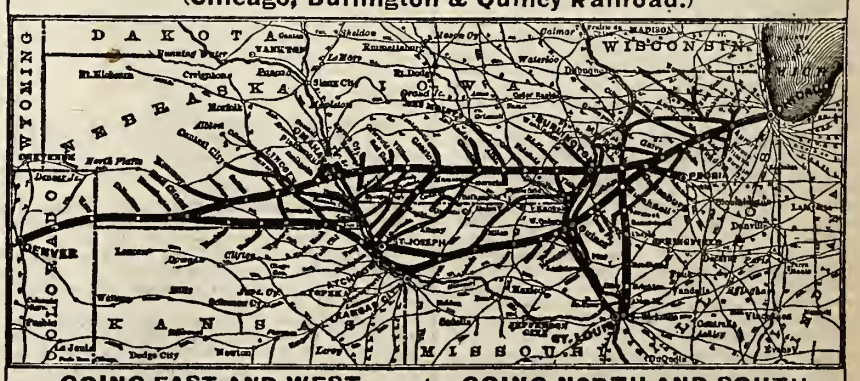
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Postmaster General Gresham has given a very important decision respecting the use of the mails by lottery companies. November 13, 1879, Mr. Key, then Postmaster General, prohibited the delivery of money orders and registered letters to the Louisiana lottery company, an institution officered by such men as Beauregard and backed up by the Chicago *Times*, *Journal* and *Inter Ocean*. The company took their grievance to the Supreme Court and the operation of the order was suspended for the time being. The lottery company finally withdrew from the court, and aimed to go on with their business. They employed the ablest counsel to manage for them with the department but the decision is against them. Mr. Gresham in his statement says: "The controlling, indeed, the only question in the case, was the constitutional power of Congress to enact the statute. Upon that question I have no doubt. The Supreme Court in ex parte, Jackson, 96, U. S., 727, has affirmed the constitutionality of section 3,894, which, as amended by the act of July 12, 1876, declares that 'no letter or circular concerning lotteries, so-called gift concerts, or any similar enterprises offering prizes shall be carried in the mails.' In view of this decision the constitutionality of the sections applicable to the case cannot be seriously questioned."

Dennis Kearney has repudiated the Anti-monopolists. In a speech in Market street on Sabbath afternoon to a considerable crowd of curious and sympathizing listeners he cauterized the McCormick's Hall conference with a severe hand. The Chicago Socialists have also expressed their disapproval of the work done by the conference. Without saying whether Kearney's blistering charges are true, it is safe to congratulate the conference in disposing of such an Ishmael as he. There is one marked omission in the platform of principles issued from the convention—nothing is said of the co-operation of workingmen with capitalists in managing extensive business enterprises. Perhaps the frequent failures of such co-operation in this country has made the idea unpopular, and even to be regarded as not practicable. If this is so, it is probably as much the fault of one side as the other. Such co-operative companies have been successful with us when Christian charity and forbearance had control. They are also highly successful in England. A notable instance has just occurred. The great printing house of Cassell, Petter and Galpin of London, the largest in that city, with branch houses in New York and Paris; has been reorganized on the co-operative basis. The workmen of the establishment have purchased shares worth $200,000. If this experiment shall prove that co-operation in conducting the intricate business of a great publishing house can be successful the working people of the world will owe a debt of gratitude to the managers under whom it is achieved.

Our barbaric Fourth of July customs resulted in Chicago, say the papers, in the death of two men, one suicide, four mortally injured, two drowned, and some sixty persons more or less seriously injured. There were also thirty-two fire alarms, but the good attention of the fire department cut down the loss to $15,000. These accidents and fatalities were generally caused by pistols, fire crackers and rockets in the hands of small boys. The city Council being in the humor for licensing all sorts of nefarious business allowed the greatest liberty with fireworks, on the same principle as the same body sold out to the saloons. "Let the boys enjoy themselves," was the word which many a household remembers in bitter tears. Twenty boys and young men were arrested for shooting within the city limits, but had no other punishment than the confiscation of a bushel of pistols. Our papers declaim against the evil. One of them says: "It is the most stupid and disagreeable thing the American people ever do. It is Chinese in its origin, vapid and bombastic in its method, puerile and empty in its meaning, and pernicious in its effects." In rare cases local authorities take notice of it and attempt a weak suppression. But there is not generally a strong manifestation of public disapproval, which shall stamp the whole business as un-American, barbarous and a nuisance. Parents and teachers have a duty in imparting nobler ideas of our American system, and in providing entertaining, wholesome and truly patriotic pleasures for the young on our national holiday, which shall displace the vulgar taste for burning powder.

Alexander of Russia, it is said, was during the lifetime of his father a progressive in politics, which is quite a fashion with the Crown Princes of Europe. He went so far as to be somewhat familiar with the Panslavistic secret organizations of Russia, and this association was the occasion of some painful differences between himself and the Czar. It became evident, however, that these organizations were one with the Nihilists, and when the independence of the Slavic races south of the Danube was superseded by the desire for a constitutional reform in Russia with the destruction of the Czar as its central feature, the young man broke off all communication with every description of secret society in and out of Russia, and fell back upon the conservative policy which his father's advisers had marked out for the preservation of the authority which he has inherited. It would be a source of gratification to learn that the Prince of Wales had exercised as much good sense and sloughed off the Masonic gewgaws, blasphemy and unholy bonds, for the same reason, if he can find none better. The organizations that seek the overthrow of British institutions are in principle and spirit so closely identified with the lodge of which he is the head that a sense of honor at least should lead him into other company.

The aggressive spirit of France in seizing upon the feebly protected countries of the East, has received a rebuke from England that must not be unnoticed. When it was learned that the government of Queensland, a British colony occupying the whole of the northeastern part of Australia, had annexed the great island of New Guinea, there were many misgivings, since the protest of England against the course of France would be rendered void. The action, therefore, of the home government in repudiating the annexation as illegal, not warranted by policy and certain to be resisted by the natives, must be hailed with satisfaction throughout Christendom. We are beginning to learn that it is no longer necessary to subjugate a country in order to secure its trade, or introduce the influences of civilization.

The late Republican convention in Iowa gives heart to the cause of prohibition throughout the land. By a decided majority constitutional prohibition was again put on issue. It was both just, and good sense that, when the people had decided once in favor of the measure, and had been cheated out of their will by the trick of a legislative subordinate helped on by a self-willed court, they should have another opportunity to redeem their State from the saloon curse. In Missouri the Democratic party lead in this good fight. Their measures go but half-way yet. It secures only a high license, but incidentally brings into operation a law for closing saloons on the Sabbath which the Governor intends to enforce. The Republicans of Illinois and Ohio have led in the effort to control the liquor traffic, and no doubt many politicians believe the high license of one and the Scott law of the other are triumphs for temperance. In reality they are the work of politicians who are afraid of the temperance movement and hope to check and head it off by a temporizing subterfuge.

A GRAND EXPOSITION.

BY H. H. HINMAN.

We live in an era of expositions. The World's Fair in London, was followed by similar displays in the great capitals of Europe. Our Centennial and Cotton Exposition added immensely to the world's knowledge of what we can produce and were incalculable blessings to the nation and to mankind. The present display of railroad appliances shows the vast progress in science as applied to locomotion, and in no department of physical, mental or moral activity has there been any lack of these grand advertisements. But alas, there is one department of business, one which involves vast pecuniary interests and affects immensely a great number of the people, which has not met the demands of the age. These displays have been sometimes large but always exceedingly one-sided and incomplete. They have sought rather to conceal than to display their essential characteristics.

We mean the secret societies. Odd-fellows, Freemasons, *et id omne genus*. Gentlemen of the fraternities let us have a grand exposition. You claim to be almoners of benevolence, the conservators of morals and the handmaids of religion. You claim that you have been misunderstood and misrepresented. This is possible, but the world is willing, and we are anxious to do you justice. If you are what you claim to be then not only the demands of the age, the dictates of benevolence, but an enlightened self-interest should lead you to come fully to the light and by the manifestation of the truth commend yourselves to every man's conscience in the sight of God. You are fully aware that many persons, including some who have been within your tyled doors, believe and affirm that you are simply excresences on the body politic which adds nothing to its beauty or utility; that your vaunted benevolence is unmitigated selfishness, your boasted morality not the morality of the Gospel, and the religion of which you are the handmaids is in striking contrast with the religion of Christ. If those who say these things are mistaken it is a duty you owe alike to them and to those who will be influenced by them, to forever put a stop to all doubt as to what you really are. We trust that no false modesty will restrain you, and that you will remember that the Great Master commands that we let our light so shine that others may see our good works. He also affirmed that "he that doeth truth cometh to the light that his deeds may be manifest that they are wrought in God." You will remember too, that Paul was forced to vindicate and even commend himself because of the misapprehensions of others. Then, too, the people think they have a right to know whether such a vast depository of power may not have in it elements of evil, whether under the veil of secrecy there may not be dynamite, which by and by may explode in terrible crimes

just as it is doing in Ireland, in Russia, in Spain and in our own mining and manufacturing districts. Let there then be a true, fair, candid exposition of Masonry and Odd-fellowship, such as will put to shame all the clandestine, unauthorized expositions of which you complain. Let us have all the ceremonies of initiation, including all oaths, penalties, hoodwinks, cable-tows and setting mauls. Please, without fail publish the annual receipts and expenditures of your lodges with full specification that we may know just how much of your money goes out for benevolence and how much for necessary expenses. And please tell us exactly what are your relations to religion and how it is that the common gavel "fits a man as a lovely stone for the house not made with hands eternal in the heavens." Please to give us the full history of Hiram Abiff and the historical account of his death, burial and resurrection, and show us how it is that by being symbolically slain with him, we may (if we are middle-aged white men) be raised from the grave of iniquity to the faith of salvation and endowed with a most cheerful hope of that life and immortality that belongs to just men made perfect. When the world shall see the Masonic new birth and that it is a plan of salvation which saves alike all men of all religious, the world will have gained immensely and you will be sure of an impartial judgment at its hands.

THE HINTERS AND THEIR HINTS.

BY REV. J. K. ALWOOD.

Some one said: "I'm willin' that folks should go tolerable strong agin wrong in the abstract; for that kind of wrong is always unpopular;

——Never gets pitied;
Because 'tis a sin no one ever committed;
But you mustn't be hard on particular sins;
For then you'd be kickin' the people's own shins."

Such hints as this may be useful. But the favorite hints of such hinters as he is hinting at comes from corrupt hearts. Men as base as Ahab can ring out their gutteral groans in affected sympathy for an injured people and under color of prudence and discretion bestow expensive favors on Baal-worshipers while for the real, suffering, self-denying friend of Israel they can dish out the cutting sarcasm, "*Art thou that Elijah that troubleth Israel?*" Men who tell the plain truth and tell it plainly are always troubling some one's conscience. And trouble of conscience is an exceedingly troublesome thing. The man has never yet been found who enjoys it. Yet the selfish multitude are preparing to suffer it sooner or later. And when it comes in this life, Satan is close at hand with his comfort policy of no repentance but scathing censure. Now the Elijahs will speedily learn whether or not the writhing victim can evolve lava.

There are men at this hour in the United Brethren church, whose organic law declares "There shall be no connection with secret combinations," writing vigorous hints and even direct thrusts against secretism, while in their official action they pave the way for the onward march of nullification and revolution. We have bishops who do so. We have editors who do so. We have presiding elders and other itinerants who do so. Fearful responsibilities are on them and a fearful reckoning awaits them. They evidently indulge their corrupt hearts in grossest hypocrisy while deceiving—or trying for a purpose to decieve—their loyal, self-denying brethren with their gross duplicity. Are these extravagant words? Are they too severe? Evidently not, since it can be proven—has been proven—that we have bishops who nullify the laws of their church in their official chair, receiving high wages from the people they are thus abusing. Evidently not while we have editors who vigorously and effectively discriminate against loyal workers in the church in favor of nullifiers. Evidently not while we have many who deal publicly in vague, deceptive generalities against secretism, and privately in disparaging particulars against the men who oppose secretism in an effective way. The unfortunate United Brethren church has been boarded by mercenary pirates. If God does not give special help, the ship will sink.

Morenci, Mich.

SHORT SERMON.

Text: There is an accursed thing in the midst of thee.

My Brethren: We can never prevail against Freemasonry by mere praying and sermonizing. We must *vote*. It is only by *voting* that the accurred thing can be brought to the light and destroyed. We shall never recover the inheritance of our fathers and re-establish old American institutions until the accursed thing is exposed to public view and atoned for. It will benumb every vital energy; poison every source of public blessing, and corrupt every social happiness until we confess and expiate our hidden sin at the ballot-box; for the ballot-box is the voice of the nation.

My friends, if the crime of one single man, who stole only a Babylonian garment with a few pieces of gold and silver, brought defeat upon the Israelites; what calamity, therefore, may we not expect from such an abominable crime as Freemasonry?

My brethren, if Freemasonry is not a deliberate mockery against the Holy Spirit, then what is?

No nation can ever deceive itself with such a deliberate lie as Freemasonry, and at the same time enjoy the blessings of independence and liberty. To lie is the act of the slave. Freemasonry is a great national lie; and the people who tell such lies must become a nation of slaves. Arise, like men, and vote it down! So mote it be!

THE FESTIVAL.

Literally, a festival is "a time of feasting, an anniversary day of joy, civil, or religious."—*Webster.*

The ancients observed many festivals. On such occasions, "sacrifices were offered, feasts and games were celebrated, or there was, at least, a cessation from business."—*Adams' Rom. Antiq. p. 283.* One notable form of this observance, among us, is what is called the "church festival." This shameless intruder, with its feasting, fun and frolic, its "grab-bags," lotteries and other appliances for sanctimonious, ecclesiastical gambling—and all "for the support of the Gospel" (!) is fastening itself upon the very vitals of the Christian church! But the festival we now propose to examine is that semi-religious rite, or observance, which, from ancient Greece, or Rome, has come down to our time through the channel of the Romish church. That church has put the festival *at the head of the front rank*, in her ritual. She claims for it a sanctity and an importance, equal to that of even the Sabbath itself, and, strange to say, vast numbers of Protestants have adoped the two pagan festivals, Easter and Christmas, as among the "most Christian" of their religious observances!

Treat the festival, therefore, as we may, the question is not one of expediency, or of ethics even, but *of religion.* It can be decided authoritatively, only by an appeal "to the Law and the Testimony." History will come to our aid, but only to illustrate and confirm the teachings of the Divine Word.

First, then, as a professed *Christian* observance, the festival is *a hybrid, a monstrosity*, an unnatural, a spurious compound of "holy day" and holi-day; an "unclean" ordinance of the ancient paganism, perpetuated and disguised with specious names and professions, by the Roman church, and by her, foisted upon the world as an ordinance of the Christian religion!

ORIGIN OF THE FESTIVAL.

If, taking the staff of history, we travel down the long path of the ages, and, passing by ancient Greece, Rome and almost all other ancient nations, keep on till we find ourselves amid the darkness, superstition and degradation of ancient Egypt, there, before Rome was born, long ages before she began to act her part in the great drama of the world's history, there, in Egypt, we find the festival; the natural, legitimate offspring of her disgusting idolatries, basking and thriving in the congenial atmosphere of her untold pollutions and "abominations."—*Rollins' Ancient History, on Egypt, Book 1, Part 2, chap. 2.*

From Egypt, we find the festival spreading among the surrounding nations, standing side by side with the sacrifice, and combining within itself the whole catalogue of their idolatries and their abominations! Many festivals were attended with the foulest excesses and debaucheries.—*Adams' Roman Antiquities pp. 283–303.*

By its singular combination of piety and voluptuousness, of religious worship with unbounded license in moral and spiritual defilement, the festival gained an easy ascendency over the minds and conduct of men, and made them, all classes, high and low, its willing votaries and slaves. Such was the germ, such the development, and such, too, the character and influence of this "unclean thing." By what process in her subtile moral alchemy, the Roman church may claim to have metamorphosed the festival into a Christian ordinance, may, or may not be material. She has made it one of the most stupendous, most blasphemous impostures, with which she has deceived, cheated and misled mankind! But, of course, no change in the character or quality of the festival, has been, or in fact can be made. In both the natural and moral world, fundamental principles are immutable. The transmutation of one genus, species, or principle into another, is simply impossible. The product of any seed or germ, must be "after its own kind." Neither lead, nor copper, nor iron, can be changed into gold, nor gold into either of them. The offspring of the lion cannot be a lamb, nor that of the lamb, a lion. Just so in the moral world. Whatever any religious rite or observance is, *in the germ* so it is *by nature.* Such therefore it must remain. However it may be disguised, however perverted or misused, it *can never become assimilated* with or changed into its opposite. As, therefore, the festival was by birth *a pagan*, drew all the elements of its growth and composition from pagan soil and from pagan air, grew to its full stature and maturity a pagan, so, a pagan it must ever continue. Until immutability shall cease to be the law in nature, no attempt at combination, or transfusion, can effect the slightest change in it from its original and therefore its only true character. Hence

THE GOSPEL OF CHRIST KNOWS NO FESTIVALS.

Not one is there enjoined, or even recognized as a Christian observance. In both the Old and New Testaments, God has given his church a system of ordinances and observances, with which to worship and honor him; but among them *the festival is not!* True, the Levitical law appointed the yearly celebration of three great feasts; but neither in character, design or manner of celebration, did those feasts bear even the slightest resemblance to the "festival" of ancient or of modern times; and, as that law was fulfilled in Christ, all its ceremonial observances (those "feasts" included) *ended in Christ.* They do not therefore, and cannot, furnish the slightest authority or justification for the "festival."

Again, the claim of "Christian" for any religious observance which the Word of God does not appoint or approve, or more, which that Word *forbids*, is not only groundless but blasphemous and profane. We read (Deut. 12: 32): "What thing soever I command you, observe to do it. Thou shalt not add thereto, nor diminish from it;" Deut. 32: 4: "His work is perfect;" Eccles. 3: 14: "Whatsoever God doeth it shall be forever. Nothing can be put to it, nor anything taken from it." These words of Holy Writ are but a few of the many which might be quoted, which show that nothing can be "added to" or "taken from" Divine appointment, whatever may be the pretext, without usurping Divine prerogative, invading the realm of Divine authority, and impiously and presumptuously marring the beauty and harmony of God's "perfect work."

Where then, do we find the festival? The answer is easy and is at hand. While the book of God, both the Old and New Testaments, says "It is not in me," it abounds and overflows in the pagan mythology. Names are nothing. Baptize the festival with such names or professions as we may, call it "Christmas" or "Easter," "Corpus Christi," "Whitsuntide," or any other, *it is a pagan still*, an exotic, and therefore, as a pretended Christian observance, *a counterfeit and a fraud!* It cannot be "put to" or included within the circle of the Divine appointments, except as an enemy an invader and a trespasser. Yet again:

THE WORD OF GOD DISTINCTLY CONDEMNS AND INTERDICTS THE FESTIVAL.

Between it and the ordinances of Divine appointment, that Word draws the line of demarcation, sharp and clear, defining and separating them as distinctly, as widely as the east is from the west. Let us see Lev. 18: 3: "After the doings of the land of Egypt .... shall ye not do.... Neither shall ye walk in their ordinances." We have seen that the festival was born in Egypt, that it was the leading "ordinance" in the religion of that land, and therefore a conspicuous feature in those "doings" so imperatively forbidden in the Divine statute. But as if to add, if possible, solemnity and force to this command, the Divine Lawgiver continues, "Ye shall do my judgments and keep mine ordinances and walk in *them.*" Mark the contrast, "Ye shall *not* walk in the ordinances of Egypt." "Ye shall keep *mine* ordinances, *and walk in them.*" Surely, had the festival, that pagan, Egyptian "ordinance," been specified, called by name even, it could not have been more positively or more peremptorily condemned or prohibited. What "food for thought" for Protestants, while celebrating one of those disguised Egyptian "abominations!" In 1 Cor. 8th and 10th chapters, it is clearly shown that no Christian can, consistently, in any way, participate in any festival. But in 2 Cor. 6: 16, 17 his denunciation, both of the festival and of any participation in it, is simply overwhelming! "What agreement hath the temple of God with idols?" "Wherefore, come out from among them and be ye SEPARATE, saith the Lord, and TOUCH NOT THE UNCLEAN THING."

Of these words, the great commentator, Lange, says: "The admonition here is, that they.... should separate themselves, in spirit, from their heathen

neighbors, should avoid all heathenish practices.... and especially should abstain from all idolatrous festivals."

Scott in his Commentary gives, essentially, the same interpretation.

Now as the Master has refused the festival a place in his ritual, as he loathes it, spurns and denounces it as an "abomination," an "unclean thing," and commands his people to not so much as "touch" it, can we suppose that by endowing it with pet names and specious professions, we can make it acceptable to him? "Is there wisdom or understanding or counsel against Jehovah?" Prov. 21: 30. "Woe unto him that striveth with his Maker."

Surely, we may well challenge the admirers and observers of the festival, in the words of Holy Writ, "Who hath required this at your hand?"

SENEX.

HOW CAN WE LEARN FREEMASONRY?

BY REV. S. B. ERVIN, A. M.

Freemasons laugh about "climbing a soap pole backwards," and Odd-fellows about "riding the goat" when initiated. The design is to say what is not true, and what no one will believe, and then laugh it off as a joke. They evidently wish to have the joke rest on anti-secretists, and make believe that they have been guessing, and that these and like stories are their guesses. But they have not been guessing, neither are they dependent on any such statements.

It is by no means true that what men desire to keep secret cannot be known. The old adage is true, "Murder will out." The meaning is, secrets will become known. This has been proved many times in court and elsewhere; and many criminals now in prison, realize that they have not been able to prevent others from learning what they had determined not to have known.

When a few cannot conceal a secret, it is not at all supposable that a greater number, to whom it is intrusted, will be able to do so. Placing themselves under the most barbarous penalties "to always conceal" is not sufficient, even though they call on God to witness. If one desires to learn Freemasonry, he can do so. God will not hinder; penalties cannot.

It is not learned by merely joining the lodge, and by being made a Master Mason. Candidates when initiated are made Entered Apprentice Masons. They are afterward "raised" to the Fellow Craft degree, and after that to the Master's degree, the third degree of Masonry. These three are all that are taken by most Masons, and all that are "worked" in a common or "blue lodge." The word master as applied to three-degree Masons is deceptive—it insinuates a falsehood. These are not masters in Masonry, but novices in Masonry. They have not learned the contents of a volume; they have simply seen the title-page.

Those who have taken but one degree are never permitted to be present when the lodge is doing business. They may see the lodge initiate candidates into the degree they have taken, and see it opened and closed in this degree, but this is all. The same is true of two-degree Masons with reference to the degrees they have taken. It is not until one has become a Master Mason that he is permitted to sit in the lodge during the transaction of business. When he has done so, he has this privilege, but it is, figuratively, with only a primer in hand. The few present who have gone as far as "ba-ker" in the spelling-book, must keep their speller out of sight in a "blue lodge." In the lodge he can learn nothing higher than the degree he has taken. More than that, unless one's conscience drives him to it, he is not likely to study carefully what does come under his observation. It is no more true that one can learn Freemasonry by attending lodge meetings, than it is that one becomes a statesman by attending political caucuses, or a lawyer by being on the witness-stand, or a theologian, by being at public worship.

Freemasonry *to be learned must be studied*. To study it successfully one must have the proper data. It is not necessary to join the lodge in order to obtain these. That would be to take a circuitous and uncertain route. It would be like studying geography by traveling, and without surveys making out a map. The more direct and certain way is to begin where others have left off. Time and money and conscience are saved thereby. Learning Masonry is quite different from seeing its "monkey-shines." Those who have seen Barnum's show have not learned by that means much natural history or anatomy. The lodge is more of a circus than a school-room. Get books, Masonic books and Anti-masonic books, and study them; and with a small outlay of money, and within a week, you will have more real Masonry than most Masons obtain in a lifetime.—*Richmond Star.*

JOSEPH COOK ON PROBATION.

In one of his Boston lectures last season, Mr. Cook expressed sentiments upon this subject which were widely criticized. To the objections urged in the *Christian Advocate*, New York, Mr. Cook replied in a letter to that paper in which he makes more clear the ideas advanced in the lecture, showing them to be no new doctrine, but an attempt to prove the Scripture doctrine in full accord with reason and knowledge. He says:

1. Most men die as they have lived.
2. Those, therefore, who have been impenitent until death, are likely to be so in death.
3. But death has great solemnity. Seen at a distance, or near at hand, or in its own supreme moment, it is fitted, as a spiritual experience, to give extraordinary emphasis to religious truth.
4. It is one of the most terrific of all natural laws that resisting light blinds us to the very illumination needed to rectify our condition.
5. It is probable, therefore, under merely natural law, that he who goes through the serious experience of death unrepentant, so sins against light as to fix his character and ruin his soul. "He who goes through life with his teeth set against God may never open them.—(Prelude of Jan. 25.)
6. While mere reason, therefore, shows that death may end probation, the dictate of all practical wisdom is to repent now.
7. What reason makes probable on this point, the Scriptures make certain.
8. It is granted that, as the will is free, there is a theoretical possibility that a soul unrepentant until death may repent at death; but as all experience shows that most men die as they have lived, this possibility is not a probability; this theoretical consideration is not a practical one; it is the merest insanity to lean on it; and so all the voices of reason and revelation emphasize the word, Now! Now! Now!

These eight propositions do not contain all I have said on the subject of probation, but they include the substance of all I have taught on the points now in discussion between us. They indicate the perspective in which the whole subject lies in my mind. I am amazed that propositions like these, brought forward in a serious attempt to resist the insidious claims of semi-Universalism, should subject me to a charge of encouraging the postponement of what I have been for years, and on all occasions, emphasizing in the name of both science and revelation as the supreme duty of every soul—immediate, total, affectionate, and irreversible self-surrender to God as both Saviour and Lord. It is one of the innovations I have ventured to suggest, that every public religious service should somewhere contain a form of prayer by the whole assembly, reining up every individual in it to the duty of self-surrender. I have never in America, Great Britain, Australia, India, or Japan, no matter what the prejudices of portions of the audience may have been, closed any religious service wholly under my charge without a form of oral or silent prayer, or both, by the entire assembly, intended to bring every individual to this total self-consecration to God as a present and personal matter. Although never an ordained preacher, it was my fortune, immediately after finishing a three-years' course of theological study at Andover, to spend three years as an evangelist. The assertion that I am directly or indirectly encouraging men to rely on death-bed repentance, sounds to me much as would the claim that Mr. Phillips favors slavery, or that Mr. Gough defends moderate drinking.

LODGERY IN COURT.—When engaging in a suit in court look to your interest by noting how many lodge men are aiding to adjust matters. If your opponent is a lodge man be particularly careful or you will be beaten especially if you are relying on lodge men for aid, counsel or testimony. If a lodge man is not better than his order, he will keep his prior and weightier obligations to his sworn brother. Non-lodge men, be careful.

LODGE AND RUM.—The lodge and rum powers are twin evils, bound to rule or ruin. It will take a long time to enforce the will of the people when professed temperance leaders are bound to the saloon-keeper and liquor venders by horrible oaths and barbarous death penalties. That such is the case is only a matter of affidavits. Thousands of young men take their first drink of liquor at a Masonic banquet, and afterward died drunkards. Grand Lodge reports record that fact.

BEST PLATFORM.—The American Party has the best platform ever given to the voting public. More righteous elements harmonize under it than any other. Every one of its twelve planks touches a response in the heart of the tax-paying patriotic citizen. It is an enunciation of doctrines dear to the American people. Its principles would protect the populace in their civil and religious liberty and perpetuate our free Republic. Peruse the platform carefully.

INFORM YOURSELF.—When an American lecturer speaks in your vicinity don't fail to turn out and hear him. The American movement meets the hearty endorsement of all true Americans no matter what their prior political proclivities have been. Even during the busy Spring work eager audiences greet our lecturers. Public sentiment is rapidly rallying to the support of Americanism against organized ringism and despotic bossism. Go and hear for yourself.

AN OUTLAWED LODGE.

A Chicago *Times* special from Montreal describes an alarming state of affairs connected with the Grand Lodge of Quebec. That body not having a legal standing is in a strait. It has been selling charters and secrets and degrees just as if it were a *bona fide* concern and not practicing fraud. Of course it makes all the difference in the world with a defrauder and cheat whether or no he has the sanction of the law—at least of its letter. If he is able to hide behind a statute he is safe for this world. No wonder there is agitation in Canadian Masonry. The dispatch reads:

A great deal of excitement has been awakened in this city and province among members of the Masonic order connected with the Grand Lodge of Quebec on account of it being discovered that their organization is illegal under Canadian laws, and that heavy penalties can be inflicted upon all who are united with it. This denouncement has arisen out of differences between lodges acting here under English Grand lodge charters and those holding Quebec warrants. As the matter will shortly come into the Dominion courts, and from there by appeal to the law lords in England, the very best lawyers in this country have been consulted on the subject. The leading opinion on this vexed question has been given in a very decided manner by Judge Badgeley, one of the most venerable and profound lawyers in the Dominion, who is not only at the head of mark Masonry in Canada, but who has also been a member of the order a half century. It may be stated that his views are thoroughly indorsed by the most eminent legal practitioners here, all of whom are members also of this influential and numerous body. The following is an epitome of the elaborate opinion of the judge: "He says that during the seditious troubles in Canada in 1837, an act was passed by the parliament of that time with the object of suppressing secret societies, then developing principally in this province, and to prevent administration of oaths unless by constituted authorities under the law, making any breach a felony severely treated by imprisonment and fine. There was a provision, however, in the act exempting from the penalties Freemasons acting under charters from Grand lodges of England, Ireland, and Scotland. At the period this penal act became law there was no local authority in existence to establish Masonic lodges in Upper or Lower Canada, all then acknowledging allegiance to the mother Grand lodges at home. This condition continued until 1855, when the Grand Lodge of Canada was founded by permission of the Grand Lodge of England, with some conditions, the most important one being that no coercion would be applied to get existing English lodges to withwraw their allegiance from their mother in order to absorb them under Canadian jurisdiction. This was assented to, and three of these oldest lodges are still true to their first love. An act was subsequently passed by some parliamentary authority, placing the Grand Lodge of Canada in some position of exemption as to its legal standing, as the Grand Lodges of Great Britain and Ireland. Matters went on prosperously and agreeably until 1865, when the organization became so numerous and powerful in this province as to cause a feeling to develop in favor of having a separate jurisdiction in the Province of Quebec. The Grand Lodge of Canada having refused the petition of a number of lodges in this city to form a Grand lodge of their own, a succession movement began, and the climax was reached by all withdrawing and setting up a rival Grand lodge for themselves. A long and inharmonious controversy followed between the two Canadian Grand lodges, which ended in 1874 by the Grand Lodge of Canada voluntarily withdrawing all its jurisdiction and privileges from this province and confining itself to the Province of Ontario. The new aspirant next turned to the Grand lodges in Great Britain and Ireland and asked for a similar charter to that given to the Grand Lodge of Canada. The English Grand Lodge consented, but only on similar conditions as in the case of the Canadian Grand Lodge. The Quebec Masons wanted to *be despotic in their own territory* and would not accept a charter on the terms. There the matter rested until the present time the Grand Lodge of Quebec doing all in its power to break up the English lodges but without success, the persecution rendering service far more than discouragement to the lodges that braved the storm. This is the history of Masonry in Canada as embodied in the opinion of Judge Badgeley, and he then goes on to say that no amendment or penal act has been made by the parliament of the Dominion or local legislature to exempt the Grand Lodge of Quebec or its lodges from the penal clauses of the act of 1837, which has been declared lately by the Supreme Court of the Dominion and the Privy Council of the House of Lords in London to be still in force. These judgments were given in the case of the legality of Orange lodges existing in this province. The learned Judge Badgeley says, finally, that the recognition of the Grand Lodge of Quebec by the British Grand Lodges would not now make the former exempt from the penalties in the Canadian statutes. Within a few years past Grand lodges in Eastern and Western States have recognized and held fraternal intercourse with Quebec Grand Lodge. In this city alone, there are over twenty lodges acting under its charters. The subject is now being actively agitated all over Canada, and is widening the breach that has so long existed between Canadians and old-country alliances.

COLLEGE COMMENCEMENTS.

THE OBERLIN JUBILEE.

The commencement season at Oberlin was this year one of the great occasions in its history, because at the same time occurred the fiftieth anniversary of the founding of the institution and the town. The Oberlin *Commencement Annual* contains a complete history of this important event, with fine illustrations of the original and present buildings and portraits of prominent characters connected with the institution. In sketching the history of Oberlin to the present time the anti-slavery struggle has, of course, a large attention, but the later reform begun in the First church in 1867, against the lodge, is also fairly recognized.

The anniversary opened on Thursday, June 28th, with the commencement exercises of the Conservatory of Music, which, under the charge of Prof F. B. Rice, has gained a national reputation. The Senior Preparatory Exhibition came off in the First church Friday afternoon, and in the evening Prof. Wm. M. Barbour, of New Haven, gave an address before the Theological Alumni. Saturday morning at 8 o'clock prayer meeting was held in the Second church; at 9 the Theological Commencement was held in the First church. Ex-President Hayes attended this meeting, and spoke briefly and appropriately. The reunion of the Theological Alumni in the afternoon was addressed by a number of the former graduates.

The Sabbath exercises were held in a tabernacle or auditorium, constructed for the Jubilee by the college students, and capable of seating some 4,000 persons. Here at 8:30 A. M. a Sabbath-school anniversary was held, and at 10:30 President Fairchild preached the Baccalaureate sermon on the "Providential Aspect of the Oberlin Enterprise." In the afternoon in the same place Pres. E. H. Fairchild, of Berea College, led a conference and experience meeting, which was followed by a communion service; and in the evening both churches were open for a missionary service.

Each of the following days opened with a prayer meeting at 8 o'clock, a beautiful feature of the jubilee, maintaining its supreme religious character throughout. The Commencement of the Literary Course occurred in the forenoon, and reunions of the lady graduates of Oberlin and of the literary societies with a union exhibition by the latter filled up the day and evening. Classical Course Commencement was on Tuesday forenoon, and in the evening the Anti-slavery reunion made the day a notable one, only surpassed by the Jubilee exercises of Wednesday which filled the entire day, Gen. J. D. Cox, of the class of '51, and Gov. Charles Foster being among the speakers. The grand concert of the Musical Union and performance of the Oratorio of Elijah closing a remarkable week in the history of American Colleges.

NOT GUILTY.

AN ADDRESS AT THE COMMENCEMENT AT BEREA COLLEGE, KY., UPON THE MURDER OF DAVIS BY PHILIP THOMPSON.

In his uncivilized condition, each man makes his own laws, protects his own property, avenges his own wrongs, and fights for what he considers his own rights. In civilized countries men are supposed to be protected by governments having in view the highest good of all, governments organized to obviate the necessity of every man's being his own legislator, judge and executioner. Under such governments, men give up the right of avenging their own wrongs and concede that right to the general government. And men are civilized just in proportion as they do not punish their own enemies. It is necessary that crime should be punished, but the principle of allowing the party injured to inflict the penalty and thus causing punishment for the crime to degenerate into revenge for the injury, is destruction to the fundamental principles of government and the stability of civilization. To assume that the demands of justice can be satisfied by a crime designed to punish another crime is absurd. One violation of the law cannot justify another. Particularly is this true in cases of murder, "THOU SHALT NOT KILL," makes no provision for real or fancied injuries. Murder is no less murder because preceded by an act of injustice on the part of the victim. Nothing can justify homicide but actual self-defence, when the slayer has no other possible or at least probable means of escape.

There was something extremely ludicrous in the position of a member of the jury in the case recently tried at Harrodsburg. He was sure "Not Guilty" was the proper verdict, but not sure of the reason, his opinion had been formed in the absence of reason, but he had faith to believe that a reason existed, and, with commendable zeal he undertook to decide between the closely related pleas of emotional insanity and self-defense. And the jury had to wait. And the crowd became impatient. And "Little Phil" smoked an unlighted cigar for an hour and eighteen minutes while that juror was endeavoring to determine whether it was the more probable that a man capable of making laws for fifty million of people, had suddenly became insane and as suddenly recovered, or whether he had found it necessary to shoot a man in the back of the head to save his own life. Truly it was a dilemma of which neither horn seemed to offer a very firm hold.

The utterly inconsistent claims of the defense in the Thompson case, First, that the previous conduct of Davis made the killing legal; second, that Thompson was insane at the moment, and therefore irresponsible for his crime; and third, that the murder was committed in self-defense, bear a slight analogy to those of the man who, being sued for having cracked a borrowed kettle, set down as the points in his defense: First, that the kettle was cracked when he borrowed it; second, that it was whole when he returned it; and third, that it had never been in his possession.

I will not speak of the reasonable doubt which exists as to the guilt of the man murdered by our member of Congress. Admitting, as Thompson undoubtedly believed, that Davis was guilty, did that fact justify a deliberate murder? The jury said it did, and no one was astonished at the verdict. No man in Kentucky during that whole trial had once dreamed of such a thing as Phil Thompson's dangling at the end of a rope, or working in convicts garb; but very few people had imaginations sufficiently vivid to conjecture that the reason assigned would be emotional insanity. Emotional insanity was unknown to the unflinching justice of our fathers. Emotional insanity is a modern invention, based on the discoveries of well-paid lawyers and designed to acquit guilty men. There is such a thing as emotional insanity, but the men most subject to its attacks are not criminals but jurors, who, after swearing to try a case according to law and evidence, immediately proceed to overlook both to such an extent as to well-nigh justify the almost profane adage, that if there is one thing beyond the fore-knowledge of the Infinite, it is the action of a jury.

But jurors are not the only ones thus attacked. The judge admitting Thompson to bail, so far forgot the dignity of his office as to express from the bench his sympathy for the murderer. The most popular newspaper in the State generously tendered him the best wishes of every man, woman and child in the commonwealth. Senator Voorhees, of Indiana, Joe Blackburn, of this State, and other distinguished lawyers offered him their services gratuitously. Enthusiastic telegrams of sympathy were received by the criminal every day during the trial, and when at last the verdict "Not guilty" was read, the crowd in the wildest uproar of enthusiastic joy, bore the jury from the court room. Cheer after cheer arose at the downfall of Justice, the dethronement of Right, and hundreds of men rushed forward to grasp the hand which had held a revolver to send a bullet crashing through the brain of a human being. And the papers inform us that his political outlook is brighter than ever. The papers would have us believe that the people of this Congressional district prefer for their Representative in Congress a man who is either a murderer or is in the habit of becoming emotionally insane and killing people. Is it true?

> "Oh, Justice, thou art fled to brutish beasts
> And men have lost their reason."

Do you know that in the eyes of a Kentucky jury it is a worse crime to steal a sheep than to murder a man? Do you know that while boys of from twelve to twenty years are in the penetentiary for pettit larceny, receiving at the expense of the State a thorough education in every form of iniquity and vice, thousands of moonshiners, ballot-box stuffers, men who sell whisky without license, and men who buy votes, go unpunished—and thousands of others whose souls have been blackened to all eternity by the foul stains of murder are *free*, out on bail, acquitted by juries *of their peers* or pardoned by tender-hearted executives? Do you know that while men who steal $200 are sent to the penetentiary for life, [Com. vs. Rector, Knox Co., 1882] men who kill others are sent to Congress? Do you know that since the war, more men have been murdered in the South than have died of yellow fever? Forty thousand murders! And how many of the forty thousand murderers have been punished? In a county adjoining this 375 murders have been committed during the past twenty years, and only one man hanged. Why have the rest escaped. What or who is to blame? The laws? They are what the people make them. The officers? They are such as the people elect. The *people*, in their merciful, sentimental, emotional insanity, the *people* are responsible for the fact that murder is eighteen times as common in the South as in the North, and the only penalty regarded as certain is the lawyers fee—and even this seems to have been remitted in the Thompson case.

You may say Kentucky is no worse than other States, but statistics show that there have been years when the number of murders committed in this very county of Madison alone, have exceeded those in the whole State of Massachusetts with a population one hundred and twenty-five times as great. Were murders as infrequent here as among the native-born population of New England, Madison county would have but one murder in nine years, and the number committed in 1878 alone would suffice for two centuries.

How is this frightful rate of crime to be decreased? I cannot undertake to reply, but one or two things seem evident. The law respecting the carrying of concealed weapons must either be enforced or repealed. The sale of whisky, the indirect cause of Thompson's guilt and the direct cause of so large a percentage of our crime, must either be stopped or regulated. Murderers must not be released on bail. Public sentiment must so change that all men may know that every crime shall be punished and every violation of the law shall bring the penalty thereunto attached. False ideas of honor must yield to justice and common sense. People must learn that a man is not necessarily lacking in courage or honor because he fails to avenge an injury or resent an insult, and not remarkably brave because he dares to shoot a man in the back. Senator Voorhees informs us that a murder committed in this way proves the existence of the highest type of civilization. If *this* be civilization, give us rather barbarism!

So long as people agree with the Senator from Indiana that a State dishonors herself by prosecuting a murderer, so long as our law-makers can convince juries and people at large, that well-bred dogs would cross the street to avoid meeting a man who preferred law to bloodshed, so long will the reign of the pistol and the bowie-knife continue. Crime will be unrestrained, murder will be unpunished, human life will be disregarded, the law will be powerless, the word justice will remain a mockery and the verdict "Not guilty" will cheat the gallows of many a lawful victim.

REFORM NEWS.

THE N. E. PENNSYLVANIA QUARTERLY CONVENTION.

This meeting was held on the 29th and 30th of May, at Uniondale, under the auspices of our Free Methodist brethren there. This people who take right ground on all the "living issues," are consequently a *"live people."* No church can live in God's sight which becomes a conservator of popular evils. It is palsy and leprosy to souls. Wm. Gould, who is in charge as the presiding elder, lives at Uniondale, and is a well developed, living Christian. Beside his efficient aid and wise words, other good men of the same church were there. Bro. Miller, of Tunkhannock, Wyoming Co., and F. A. Perkins, of Beech Pond, Wyoming Co., were there, and rendered us much aid. Bro. S. E. Miller, of Clifford, gave a discourse on the evening of the 29th, which was well received. Your correspondent did not get to that meeting. By the decision of the brethren on the ground we were elected to lead in a discourse on the evening of the 30th. Our subject was, "Ezekiel's visit to the Jerusalem lodge," founded on Ezek. 8th chapter. This was followed up by well-timed and able talks by brethren Miller, Brownson and Gould. Bro. Brownson called up an advanced Mason, said to have take thirty-three degrees, who, in a few appropriate remarks, backed up what had been set forth by his own *knowledge* of the subject. The congregations were good each evening. People being pressed with farming, the day meetings were quite thin, though marked with a good degree of interest. They were led by Bro. Gould. N. CALLENDER.

STILL ONWARD IN CENTRAL ILLINOIS.

LOSTANT, Ill.

EDITOR CYNOSURE:—We have concluded to again send you a few jottings from this section. We have been favored in past years with many lectures by some of the ablest men who have espoused the anti-secret cause. These lectures together with a liberal circulation of tracts, papers and books, has created a strong sentiment against the lodge. The work has been done under the management of the Union Christian Associatian. By the way, the members of this organization ought to remember the war is not yet over in this section. The worshipful masters are more diligent to-day, perhaps, than they were six years ago, trying to swindle the more ignorant class of men out of their money and manhood by initiating them into the pretended secrets of Masonry. We say *swindle*, because it cannot be called anything else. People in this section believe that Ronayne and Starry and Lowe told them the truth. Many other Masons living in this section admit in private that the revelations are true. The universal cry of Masons in general that "exposing Masonry makes more Masons, is accepted by intelligent men as evidence that these men gave a correct exposition. They reason in this way: "If opposing Masonry makes men join the lodge, those who join through such influences must believe what those seceders told them." We think we have now got the Lostant Masons in the "Last ditch," and intend to keep them there until they make an "unconditional surrender."

By making the subject of Masonry prominent in town elections the past few years we forced them to form an alliance with the saloon-keepers last spring. They got the offices, but the respectable class of Masons evidently think it is a dear victory. However, subsequent events do not show that as a mass Masons cannot fraternize with saloon-keepers. A general pow-wow was held in the Lostant lodge last spring soon after the election. The "brethren" came from the north, south, east and west; as reported in the columns of the local paper, a great amount of "third story work" was done. This phrase "third story" is a little mysterious to "cowans." No doubt it means lifting a man upon the third rung of the ladder leading to the Masonic heaven. This resurrecting process in the Masonic lodge is no doubt very elevating in its effects upon some men's imagination. A Lostant Mason of large experience declared to the writer that he "never felt so near heaven in his life as when he passed through the third degree" (i. e. the "third story"). Faint, weary and exhausted the "brethren" marched down street after they had adjourned on this occasion, and halted in front of the three saloons that ornament

the front street. All was dark an silent within. These dealers in death and damnation had closed their dens until Monday morning. Ordinary citizens must sneak in at the back door to get their grog through Sunday. Not so with these "third story" workmen. A familiar rap by a Royal Arch soon opened the doors and the "brethren passed from labor to refreshment."

Now was there anything wrong in this sudden transition of the "brethren" from the solemn scenes of resurrecting Hiram, to a midnight carnival in a drinking saloon? Certainly not, according to Masonic logic. A Masonic preacher was in the crowd. It would have taken ten righteous men to save Sodom, but in these modern times the presence of one of these "good men" makes anything all right. One informant could not state whether this Rev. Mason entered the saloon or not. He recognized him at the front of the procession puffing vigorously at a cigar, and thinks nothing could have made him look more Masonic unless he had carried a large Bible under his arm. He is correct in such a fancy for certainly nothing makes a minister look so wonderfully wolfish as to walk in front of a crowd of ungodly Masons with a large Bible extended in his arms surmounted with a square and compass.

OCCASIONAL.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

JONATHAN BLANCHARD,
OF ILLINOIS.

For Vice President,

JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

ANTI-MONOPOLY.

In response to a call issued for a conference of delegates from various States to be held in McCormick Hall, Chicago, July 4th, to discuss the Anti-monopoly movement, some 150 persons from nineteen States met in somewhat boistcrous session for two days, and accomplished what seems to have been the ultimate object of the meeting—the establishment of a new national political party. The anti-monopoly reform has already been carried on with vigor and efficiency by the National League with headquarters in New York, with its able organ, *Justice*. Anti-monopoly has also been a successful political issue in some localities in the West, and probably had the effort continued on that line, the reform, which is a great and needed one, would have had doubtless more success than as a party organization. The conferenee was of a decidedly mixed character. The president was a fine appearing and intelligent gentleman from Brooklyn, the treasurer a well-known business man and philanthropist of this city. Other members of the conference would have honored any convention, but the bulk of the meeting was made up of rougher cast. One of the secretaries sprawled over his table, stretched himself on chairs, and sucked a cigar like an ordinary bar-room loafer. A prominent speaker retired from the rostrum and began to relieve his pent-up feelings—for his speech was choked off—with a cigar. Several others were at the same time smoking pipes and cigars in the room, and continued shamelessly to do so after an order had been made to cease. Dennis Kearney, the California iconoclast and monstrosity, poured out his soul on the first day, but the assembly had the sense to reject him from the roll, as they did also a resolution to nominate Butler for the Presidency. Self-seeking and demagoguery were sufficiently prominent, but the idea of putting Christian politics foremost was in the background. The platform, however, presents a practical basis of operations which is to be commended in spite of some sweeping denunciations. We present it in full since it embraces some features embodied in our own:

PREAMBLE.

TO THE PEOPLE OF THE UNITED STATES: The people are sovereign; their servants usurping power are oppressing them. Let the people see how this is being done. Monopolists created by unjust laws crush the workingmen, the toilers in the mines, the workshops, on the farms, in every avocation of life. Legislative bodies are manipulated in their interest, courts are corrupted by favors or money; executive officers bend in humble submission to the dictates of these monopoly magnates. Thus the people are robbed of their just earnings. Political parties declare themselves friends of the people, but obey the mandates of railway, banking, tariff, and land monopolies. Congress has abdicated the power conferred on it by the Constitution to regulate interstate commerce in favor of soulless railway corporations. It has given up its constitutional right to control the currency to heartless money-lenders. It permits transportation lines to levy and collect a tax on the products of the country more than equal to the entire expenditures of the National and State governments. It legislates for the interests of the few against the rights of the many. The people are powerless because they are not united. We ask you to form yourselves in phalanx for the right. We entreat you to break the chains which bind you as captives to the chariot wheels of monopoly—chains which become more galling with each revolution. We ask you to arouse yourselves and force your servants to honesty and economy, and we present to you the platform of the National Anti-monopoly party, which we believe, if successful, will break your chains, restore your freedom and give good government to the nation.

PLATFORM.

All corporations, including those formed for the transportation of persons and products, are creatures of the States and general government, subject to their control; and it is the duty of the government to regulate transportation, prescribing both maximum and minimum charges, preventing pooling and other like combinations and discriminations between towns and individuals and the consolidation of competing lines, thus protecting the corporations in their legal rights and the people from extortionate charges.

To secure these things we demand that the next Congress, by one of its committees, shall thoroughly investigate the cost of railways and transportation, so that it may act intelligently on those subjects, and enact such laws as the protection of the people demand.

A postal telegraph system is demanded by every interest in the country, to be operated by the postal department.

Under a liberal and equitable construction of law, States and corporations have forfeited 105,000,000 acres of land, a territory as large as the five great States of New York, Pennsylvania, Ohio, Indiana and Illinois, now supporting a population of over 18,000,000 of people, and this land now legally and equitably belongs to the people of the United States; therefore, be it

Resolved, That it is the duty of Congress to declare forfeited all lands not equitably earned by construction of the designated roads within the time prescribed by law for completion, and restore the same to the public domain for the benefit of actual settlers, and all public land shall be reserved for the use of actual settlers.

We view with alarm the acquirement of lands in the United States by non-resident foreigners, and we favor such changes in the law as will prevent the ownership of any part of our soil except by residents.

We oppose the issue and control of the currency by banks of issue, which now enjoy the special privilege of charging interest upon their own promise to pay, and we demand a restoration to the people's government of its full sovereignty over all money, both metalic and paper, to be full legal tender. We favor the coinage of gold and silver upon equal terms, and demand that the volume of money be carefully restricted by law.

We demand that the national banking system be abolished and the national bonds be paid off as speedily as possible in the lawful money of the United States.

We demand the establishment of a graduated income tax.

Postal savings banks shall be established, that the people may have a safe depository.

Gambling in the necessaries of life, and combinations which enable monopolists to control the prices against the laws of natural trade must be abolished.

The patent laws should be so amended as to protect inventors, give the people the benefits to be derived, and prevent the formation of monopolies which rob the inventor and the people.

All public officials, as far as practicable, including the President and Vice-president, shall be elected by a direct vote of the people.

Congress has no authority to tax the people except for the purpose of raising necessary revenue, and in framing tariff laws that object should be kept constantly in view. We denounce the present tariff as being wholly in the interest of monopolies, and demand that it be speedily and radically reformed and free trade established as soon as the transportation and money monopolies shall be so regulated as to secure reasonable rates for freight and interest on money.

In constituting this independent political organization we pledge ourselves not to enter into any combination or affiliation with the Republican or Democratic party.

THE NATIONAL COMMITTEE.

EXTRACTS FROM LETTERS OF THE MEMBERS WHO DID NOT ATTEND THE MEETING OF JUNE 21ST.

J. W. PHELPS, VERMONT.

Both Richmond and Philadelphia should receive attention as places for holding the National Convention. Perhaps Richmond would be the best place, everything considered.

S. C. KIMBALL, NEW HAMPSHIRE.

I shall not be able to attend the meeting of the Central Committee and Annual N. C. A. meeting, but favor calling a National Convention. If such a convention is called, I think we shall be able to perfect our State organization and send delegates. Our sentiment is gaining in New Hampshire.

C. QUICK, MICHIGAN.

The change of candidates is, as I look at it, a matter of grave importance, and should be approached with the utmost caution. As far as President Blanchard is concerned his acceptance, if I remember right, provided for such an emergency, but for the Vice President the case is different. In political parties it is not customary to make or even to propose radical changes like the one above referred to, without at least consulting the Central Committee, still this may have been done with all except myself, in which case I shall not complain. I hope whatever conclusion is reached it may be one on which God's blessing may rest. That I may not be misunderstood, I wish to say further that if Senator Pomeroy will accept the nomination I will most heartily support him.

PHILLIP BACON, CONNECTICUT.

I feel honored to be identified with those who have so wisely and faithfully laid the foundation of the party, which, under the blessing of him who is the author and promotor of all that is for the welfare of mankind under every form of human government, must in time succeed. To me it seems to require less than the mustard-seed amount of faith to see that the principles of the American party, administered by God-fearing men, would easily remove the mountains of difficulties which lie in the way of the welfare and progress of our nation in righteousness and all that tends to promote the prosperity and happiness of the people.

I have somewhere read an old proverb like this: "He who will observe providences will have providences to observe." To my mind the history of this nation is plainly marked with the rulings of a power stronger and wiser than that of men. Any political party which fails to recognize the authority of God, and to arrange its platform according to the teachings of his Word, will as surely fail as did Pharaoh. The American party has nothing to fear. The command of the Lord to Joshua was, to be of good courage and the land should be theirs, "only be thou strong and very courageous that thou mayest observe to do according to the law which Moses my servant commanded thee. Turn not from it to the right hand or to the left that thou mayest prosper." All the troubles of our nation can be plainly traced to the want of courage and fidelity on the part of nominally good men to obey the commands of God. There were men among the framers of our Constitution who knew that any pretext for the admission of slavery into our government was a direct violation of the divine command, and must sooner or later bring upon our country the sad consequences of God's displeasure, but they lacked courage to stand by their convictions. The history of our own country and the world proves that God is faithful, that he will reward the righteous and as surely punish the ungodly. It is plain to be seen that all the evils which trouble society to-day are tracible to the want of courage on the part of God's professing people to stand by the teachings of his Word.

Great talent and much time has been spent by the lawmakers of this nation in arranging a tariff law which should add to the prosperity of the people at large, while at the same time they neglect to provide suitable legislation that the divine command for the observance of the Sabbath; if properly carried out, it would add more to the prosperity of people than all the tariff bills that were ever passed. We have *hundreds* of men who can make able speeches for protection or revenue, only the interest of their respective parties, but I have failed to learn of one who had the courage to stand in his place and vindicate the law of God when the nation's law-makers were in public session on the Lord's day. So far as my acquaintance extends it matters little with those who profess to have the Lord's business in charge whether these who receive their suffrages are men who honor God in the keeping of his commandment, but almost universally *party first* and God *afterward* or not at all. It is not because these men (some of them) do not respect God and his Word, but they lack courage. God has never called for cowards to do his work. The history of the world proves this, and we need not look for a change at the present time. Would we have God acknowledged as the rightful sovereign of all national government? It will take men of courage to do it. Would we have the great good to be derived from national prohibition? It will take men of courage to do it. Would we have the sanction of the government taken away from associations which have great power to do evil, which do not recognize the authority of the Bible? It will take men of courage to do it. If Joshua was at the head of our government methinks he would have found some way in which this nation might have been rid of the curse of polygamy, and these who have been plundering the public money would have been treated as Achan.

May the Lord who giveth wisdom to all who ask it, direct the meeting of the Central Committee in all their deliberations. I regret that I cannot be with you and enjoy the personal acquaintance of those whom I esteem so highly, and receive instructions from those whom God has taught, and courage from those who have won so many hard fought battles and never showed retreat. I shall do what I can for the American party.

W. H. ROSS, PRESIDENT MICHIGAN STATE ASSOCIATION:—I had hoped it would be possible for me to come to Chicago at this time and confer with our co-laborers in this great reform movement, but it seems to be impossible. I pray that the Holy Spirit may direct in all that shall be done.

I am very much pleased with the proposed change in candidates; not that I would not personally have been glad to work for Pres. Blanchard, but the objections to his candidacy urged by him in last *Cynosure* have been apparent to me all along, and I have repeatedly stated to those who thought he was self-seeking in the matter that it was my firm conviction that he would withdraw at the proper time in favor of some other man.

I am in favor of holding a convention; should prefer a delegate convention. It seems to me it should not be held earlier than October or November. Every possible effort should be made to save expense to delegates, as many of our earnest ones do not touch even $25 every time they put their hands in their pockets.

CORRESPONDENCE.

GOVERNOR BUTLER AT HARVARD.

We have already stated in the *Cynosure* that Governor Butler, according to Massachusetts custom, came before Harvard College for the collegiate degree of L.L.D. He came before it crowned with the lofty Thirty-third degree of the "Ancient and Honorable" institution of Free and Accepted Masons; and if he had not been previously crowned with this lofty Masonic degree, whose leather apron far surpasses in honor any parchment from Harvard, he would doubtless never have been Governor, and would thus never have presented himself with his apron in his trunk to receive the parchment of Doctor of Laws.

Well, the result is known. Harvard, like a granite break-water, dared to face the tempest of Masonic wrath, and refused to desecrate its honors by mingling them with the buffoon titles of Freemasonry.

But now comes up another time-honored custom. The Governor was to make an official visit to Harvard; and as that governor is this year Freemason Butler, he of course must make a speech; for on what occasion did he ever fail to do that—much to the injury of whatever good cause he might be pretending to serve? It is impossible that a man of so many words on every occasion can be a man of effective action.

The Governor abandoned his usual slants, slurs, and smart fillips; forgot how he boasted of hanging Harvard professors; accepted the repulse that Harvard had given him (for he could do no less) and strove to play the magnanimous part of overlooking the wrong that had been done him! His speech was received as if a god had spoken, applause bursting forth from the audience at every step of its triumphant progress. Freemason Butler rode into the affections of Harvard on a swell of Masonic triumph. So would it appear, to judge from the newspapers.

For our own part, we can say that we have read the speech, and have noted the applause; and we venture to suggest the idea that if an Adams, or an Anti-mason, had made that speech, word for word, manner for manner, style for style, probably not one single outburst of applause would have followed its delivery. It was not Butler the Governor, but Butler the Freemason that drew much of that tremendous applause. It is time that these tricks of the lodge should be weighed in the balance.

AMERICAN.

"ENGLAND AND EGYPT."

DEAR CYNOSURE:—When I see anything which seems to be uncharitable or unjust in your columns it causes regret, for certainly such cannot be *your purpose.* It is, however, right to allow different views to be given where opinions may legitimately differ. Hence, I hope you will allow a few remarks on the above subject, so vigorously presented 28 June by the Rev. Dr. Cheever.

I object to his charges and imputations against the cabinet of Gladstone, one of the most enlightened and purest Christian statesmen in the world. These imputations of *moral failure in Egypt* are made upon misapprehensions and assumptions rather than upon facts. Your readers know that the war on Egypt was not simply on account of "English bond-holders," but that it was on behalf of, and in the interests of all Europe. We may remember how earnestly Gladstone's cabinet desired to have France and other powers unite their moral and physical powers with that of England, and how France, especially at the last moment, left England, and she was obliged to go on alone in the whole proceeding. Europe, however, approved of England's course, and of England's guarantees regarding the objects to be accomplished. Dr. Cheever seems to have forgotten all this, and speaks as if Gladstone was the successor of the Sultan or wielded the despotic powers of the Czar. Such an idea may be welcomed by the murderous members of the *Irish* League, but the duties of the cabinet of the United Kingdom were limited by its pledges to the Continental governments who had shown sufficient jealousy of such powers being exercised as Dr. Cheever so inconsiderately imputes to it.

Every one knows that constitutional governments, like those which rule the United Kingdom and the United States, have limits which cannot be passed without express treaty, or the sanction of the representatives of the people. For example, the escape of the Morgau murderer, and, how comes it that the United States government has not stopped the polygamy of Utah, and the other evils which necessarily have arisen from Mormonism? Is it not because of the territorial rights which residents acquire by settlement under the general law of the country? The evils are glaringly inconsistent with the fundamental principles of our whole system, but must there not be some change in the U. S. law to enable our government to handle the case? The rights of the Union are one thing, those of the individual States another. But England did not incorporate Egypt into her Empire, and was bound to respect the state of religion, government, etc., which she found in existence. That she protected the lives of the parties threatened for exercising religious liberty showed her watchful care in preserving the peace even against rioters, and in the cases referred to proved of greater efficiency than too oft, alas, is that of the civil power in our own great and glorious country as well as in Ireland.

If Egypt had been *annexed* then there would have been better ground for the reflections of Dr. C., but until then, if it ever comes, let the friends of civil and religious liberty in this country rest assured that there is not in the whole wide world a body of men more earnest, nor more useful, nor more worthy of confidence and hearty support in that cause the world over than the present ministry of the British Empire piloted by the noble-hearted Gladstone. Yours, A BRITON.

GOOD TEMPLARY.

OLATHE, Kans., June 27th, 1883.

EDITOR CYNOSURE:—In looking over the *Cynosure* of June 21, I saw an article on the Good Templars, and having been a member of the order since 1866 I deem it proper and right that some things stated in the article should be corrected, so that those reading the *Cynosure* may not be misled. There are some who have been Good Templars seeing the mistake and knowing nothing about any other order, only what they read, might come to the conclusion that if mistakes were made in one, the same might be made in all the rest.

The mistake I refer to is, first in the one who gives the obligation. This is always done by the Worthy Vice Templar. In the second place, the mistake is made in repeating the obligation. For the benefit of the readers of the *Cynosure* I will give the obligation as is now used and has been used since 1866:

OBLIGATION.

You, in a full belief in the existence and power of Almighty God and in the presence of these witnesses, do solemnly and unreservedly promise, that you will not make, buy, sell, use, furnish, or cause to be furnished to others as a beverage, any spirituous or malt liquors, wine or cider, and that in all honorable ways you will discountenance their use in the community. You also promise that you will not reveal any of the work or business of this order to any one not entitled to know the same, and that in all things you will yield a cheerful obedience to all our laws, rules and usages. You also promise that you will not knowingly wrong a member of this order or see one wronged, and that you will do all in your power to promote the good of this order and to advance the cause of temperance.

I agree with Jas. H. Sly, in the *Richmond Star*, as to the wickedness that there is in swearing to keep secret something, before we know what we are to keep.

After investigating Good Templarism I can plainly see the Masonic earmarks. HOWARD S. JONES.

IS THE YOUNG MAN SAFE?

COLUMBUS, Ohio.

This language was used by David, the great king of Israel, in regard to his wayward and rebellious son Absolum.

As parents, may we not well raise the same inquiry, Are our young men, our sons, safe? They may be rebellious against parental authority, and yet the true parental heart yearns after them. They may violate the law of the land, and have to suffer the penalty of the same, yet the true father or mother still loves their boy, and their inquiry is like David's, Is the young man safe? With a saloon or gambling-house on almost every street corner and basement in our city, with all attractious that art and money can furnish as baits, is the young man safe? Again, with the restraints thrown off that have held sacred the Sabbath day, and all unholy desecration, as concerts, beer gardens, carousing and baseball playing tolerated, may we not well ask, Is my son safe?

Inducements are held out by the many secret orders to induce our young men to take upon themselves oaths and obligations that make them slaves for life, who will say that the young man is safe? The only refuge to which the young man can fly for safety from all these snares is to the Lord Jesus Christ. He came to set the captive free, and whom the Son makes free is free indeed, and the salvation which he provides will enable them to triumph over all these evils.

There is no institution in this city that is accomplishing so much for the rescue of young men as the Y. M. C A., and the earnest labors of the secretary, Bro. Minehart, are greatly appreciated, but the results of his labors can only be fully known in eternity. We all have a work to do to oppose these onslaughts of iniquity that are ruining so many of our young men, and let us not fear to raise a warning voice and show them the snares that are set for their feet on every hand: the dram shop, the billiard hall, the secret lodge, or the public amusements on the Sabbath, all of which curse our fair city and the country at large. God save the young men. K. A. O.

MONSTROSITY! A "WHAT IS IT?"

I am perplexed. An object with head and tail not belonging to the same thing, with a middle not belonging to either! Send it to Barnum. A Christian (?) people are going to celebrate the birth day of a Christian (?) nation on the "Glorious 4th."

PROGRAMME:—Rev. ——— will open with an "Invocation to God." Then follows musie, speeches, etc.; and a "*grand hop*" (the only *grand* thing named,) in the night season. Begins in the church with Rev. ———, and ends in the ball room with Bill Fiddler to lead. Oue thing with one programme, but the *two ends*,—parts of things that don't grow in the same atmosphere or climate, and neither could live a day where the other thrives.

How would *this* harmonize:—On the 4th inst. Grog saloon will be opened with appropriate religious ceremonies. Rev. Naaman, who "bowed himself a little" in the house of Rimmon, will open the exercises with prayer, then John the bar-tender will unveil the decanters and Joe Guzzle and Co. will begin the work of the day. Jim Joker will amuse the brethren with wit and humor. Ike Songster will sing an appropriate piece (ribald song). Bill Trickster will then uncover the gambling table, where the various amusements will go on till the company get too tipsy to navigate, when the exercises will be concluded by swearing, obscene talk and songs, vomiting and a fight. When this is all over, Dick Churl, Charely Madhead and others, will go home and whip their wives and knock over the children as usual. Alas! Tom Vengeful struck too heavy a blow, and his good wife fell to rise no more. Such is the end of a *supposed* occasion commenced with prayer by a clergyman! Is not a "hop" liable to such a sequel? How about a celebration commencing with prayer and ending with a ball? Either let the head disown the tail, or, the tail will swallow the head and all between. When the church consents to hitch on to the world's freight train, with the notion that she is engineer, she will find sooner or later that she is in the rear "caboose" with Satan as both conductor and engineer. "So mote it be," responds the lodge. N. C.

BIBLE LESSONS.

LESSON IV, July 22.—Israel defeated at Ai.—Joshua 7: 10-26.
GOLDEN TEXT.—Be sure your sin will find you out.—Numb. 32. 23.

"And the Lord said." At eventide (ver. 6), for Joshua was prostrate until that time; and he is here commanded to arise. God's delay in answering the prayers of his people was well adapted to impress upon them the magnitude of the sin which was among them, and the terrors of his judgment. He may delay to answer our prayers for other reasons, as, for instance, to try, and hence to increase our faith, our patience, our hope, our submissiveness; but here his object was to express his displeasure with sin. When at length he spoke, it was probably from the ark within the tabernacle, before which Joshua and the elders had fallen prostrate. See the similar instance, Num. 20: 6, 7.—*Johnson.*

"Wherefore liest thou upon thy face? Bush differs from many of the commentators, and rightly, in not regarding God's words as a rebuke to Joshua. "This is not the language of rebuke, as though God were displeased with Joshua for prostrating himself in this humble posture, and bemoaning in bitterness of soul the disaster that had befallen Israel, but merely implying that it was now enough; that God would not have him any longer continue that mournful posture: that he had other work to do than to spend time in grieving and afflicting himself in view of what was past; that he must arise and set about discovering the accursed thing."—*Bush.*

"Israel has sinned." *On what ground could the sin of one man be laid to the charge of the whole nation?* (1) The participation of the people in the guilt of Achan can only be explained on the ground that Achan was a member of the nation, and that the sin of one member affected the entire body,—robbing it of the purity and holiness with which it ought to appear in the presence of God, and withdrawing from it the favor of

God, which the nation enjoyed, as being God's pure and holy church. However truly the whole Scriptures speak of each man as individually an object of divine mercy and justice, they teach just as truly that a nation is one organic whole, in which the individuals are merely members of the same body, and are not alone isolated from one another and the whole.—*Keil.* (2) In so far as the people had been sinners, and broken any of the laws of God, they were guilty of the spirit which educated and trained and encouraged the individual criminal, and so were responsible. (3) In so far as the people were guilty of the same sins in lesser degree, as they were covetous and disobedient, they were guilty in a degree of the greater outbreaks of crime.—*Peloubet.* (4) National punishments are inflicted in this life, because nations do not exist after death. It follows, therefore, that, while a nation may suffer from the sin of an individual, that suffering is temporal, and not eternal, to those who are not personally involved in the guilt.—*Daniel Steele.* (5) In all history we observe that the nation suffers for the wickedness of a few. The best in it pay higher taxes, tremble with insecurity, and often suffer absolute disaster to person and property, owing to the presence of a criminal class. Thus, we gain nothing by discarding the Bible; the difficulty meets us in ordinary history.

"They have even taken of the accursed thing." They have used for themselves what was devoted to God, as was all Jericho and its spoils (Josh. 6: 17–19). It was the *accursed* use of good things that was their sin.—*Smiley.*

"Therefore." Thus does the Lord hold his children true unto himself; he compels them to let him search out all hidden, hindering things as their only way to victory. Their short suffering is as nothing to this necessity. Their own sense of shame, and even the taunts of their enemies, are little things in his eyes compared with the deeper evil. He must teach them that they cannot serve him in one sphere, and take their own way in another. Any secret using of his treasures, apart from his will and blessing, they must understand to be sin.—*Smiley.*

"Up, sanctify the people." All had sinned in a degree, all must therefore purify themselves from every sin. "Up, sanctify *thyself*," we may hear him saying to many an earnest suppliant; put away thy sins, supply thy own deficiencies, and do thy part to remove the stumbling-blocks from among thy brethren; then expect my help towards what thou desirest further.—*Bliss.*

"There is an accursed thing in the midst of thee, O Isreal." That every evening the intelligence spread through the camp. And oh, how the hearts of many would tremble, lest the offender should be one of their own tribe or family. To Achan himself, that must have been a night of utter wretchedness; and it is surprising that he did not at once go and throw himself at the feet of Joshua, and make confession of his crime. Had he done so, who can tell but that there might have been some mitigation of his punishment? But he was probably still deceived by the hope that he might perchance escape detection. and thus blinded by the god of this world, he ventured to await the approaching ordeal.—*Thornley Smith.*

"Which the Lord shall take." By directing the lot which was taken. This decision by lot involved no chance, but in the whole history of the Jews it was one of the most regular methods of revealing the will of God, especially in reference to some individual.— *Wm. Smith.*

"Wrought folly in Israel." That all wickedness is folly, that every sinner is a fool, not indeed so much in an intellectual, but above all things in a moral respect, this cutting truth is proclaimed by the Old Testament loudly and impressively.—*Lange.*

"Achan answered, . . . indeed I have sinned." Achan ingenuously confessed his crime, but it is feared that it was somewhat as Judas did when he had betrayed his Master,—from terror, rather than from true repentance. There is, in fact, no virtue in a man's confessing his sins when they can no longer be hid. Had Achan acknowledged himself the transgressor prior to his detection by the lot, we might have indulged the hope that he had truly repented, and was deeply sorry; but it was not until he was dragged into the light, and his guilt exposed beyond the possibility of being further concealed, that he uttered a word relating to the matter.—*Thornley Smith.*

"Then I coveted them." The three words occurring in this narrative, "I saw—I coveted—I took," strikingly expresses the rise, progress, and consummation of crime.—*Bush.*

"The silver . . . and the wedge of gold." Even the gold and the silver were consumed: for, as Calvin observes, God "would not allow the canctuary to be polluted by the proceeds of theft." Stolen property can never be offered to God with his approval, even for the benefit of the poor or for the service of the church. No offerings can be acceptable to him, but such as are gained by honest means.—*Thornley Smith.*

"The valley of Achor." This valley was named Achor, *i. e.*, trouble, from this event (ver. 26). Seven hundred years after this, Hosea (2: 15) prophesies that this very valley of trouble should become a door of hope, because the exiled Israelites should pass through it on their way home. So God often makes our valleys of trouble,—the consciousness of sin, the trying experiences, the heavy burdens, the valley of the shadow of death,—to become to us doors of hope.—*Peloubet.*

"Turned from the fierceness of his anger." God's *anger* is not an ebullition of blind passion, but a holy displeasure against the unrighteousness of men. When this unrighteousness is removed, God's anger ceases. All which has been injuriously said concerning the blood-thirsty and wrathful God of the Old Testament rests on a failure to apprehend this holy displeasure of God against the unrighteousness of men. That brings upon them, indeed, judgment and penalty, but never goes so far as to shut up his compassion.—*Lange.*

BAND OF HOPE BIBLE LESSON.

THE INSTITUTION OF THE SABBATH.—THE FOURTH COMMANDMENT.

Gen 2: 1, 3. Ex. 20: 8, 11.

1. Thus the heavens and earth were finished and all the hosts of them.

2. And on the seventh day God ended his work which he had made, and he rested on the seventh day from all the work that he had made.

3 And God blessed the seventh day and hallowed it, because that in it he had rested from all the work which God created and made.

8. Remember the Sabbath day to keep it holy.

9. Six days shalt thou labor and do all thy work.

10. But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy stranger that is within thy gates.

11. For in six days the Lord made heaven and earth, the sea and all that in them is and rested the seventh day; wherefore the Lord blessed the seventh day and hallowed it.

GOLDEN TEXT.—Remember the Sabbath day to keep it holy.

CENTRAL TRUTH.—The Sabbath needful for soul and body.

1. An institution is something fixed or established either by law or custom.

2. All institutions are either human or divine.

3. A human institution is one established by man. A divine institution is one appointed by God. One is binding; the other is not.

4. The Fourth of July, and Fast and Thanksgiving days are human institutions. We are free to observe them or not as we choose.

5. The Sabbath dates from the Creation and is therefore the most ancient institution in the world.

6. We need to rest one day in seven. Our physical nature requires it.

7. Our souls need the Sabbath. Without it they would grow sickly and starved.

8. If we did not have one day in seven to learn our duty, to study the Bible and listen to the preaching of God's word, our daily employments would leave us very little time for these things, and the tendency after a while would probably be to neglect them all together. Thus we should grow sordid and earthly.

9. The word remember shows that the Jews were familiar with the idea of a Sabbath, but during their long bondage in Egypt had partially forgotten it.

10. God was very careful to include all *servants* in this command, He knew that some masters would be avaricious enough to make them work, just as some companies and corporations now for the sake of making more money oblige their men to labor on the Sabbath.

11. Nothing could so injure the laboring man as the repealing of our Sunday laws. He would have to work seven days instead of six, and probably get no more pay than he does now.

12. Beasts of burden are under the same physical necessity as ourselves of resting one day in seven.

13. The including strangers, *i. e.* foreigners under the command shows that it was not meant for the Jews only, but for the whole human race.

14. If we keep the Sabbath holy we shall be more apt to keep God's other commands. Profanity, drunkeness and other vices very often go with Sabbath breaking.

PRACTICAL TRUTHS.

We need the Sabbath for our bodies.

We need it for our souls.

All have a right to one day in seven—even beasts of burden.

Keeping the Sabbath holy is a safeguard for the whole week.

LESSON TALK.

Scholars were much interested a short time since in the discovery of an inscription on one of the Assyrian monuments which seemed to prove that the ancient Babylonians not only divided their time into weeks, but kept the seventh as a sacred day. The inscription however, gives no evidence that the Babylonian Sunday was anything general. The king, the priests, and other privileged classes—those who needed it least—seem to have been the only ones who shared its benefits. The idea of a Sabbath—a universal rest day for man and beast alike was utterly unknown to the heathen world.

Every year many thousands land upon our shores who have never been taught to regard the Sabbath as anything but a holiday, and owing to this and other causes the Fourth Commandment is being violated more and more till thoughtful Christian people are alarmed. When we exchange our Puritan Sabbath for the Paris Sunday it will be likethat of Ancient Nineveh—no universal rest day for all. Labor will lose its greatest protection against the greed of capital, and intemperance and other vices will eat up its hard earned money. But if the boys and girls who are now growing up, learn to love and reverence God's day, then this state of things will never be.

LESSON HYMN.

"This is the day when Christ arose,
So early from the dead."

Senator Morrill, in the United States Senate: "The liquor traffic is the gigantic crime of crimes in this age and particularly in this country."

THE TRAIN.

HARK!
It comes!
It hums!
With ear to ground
I catch the sound,
The warning, courier-roar
That runs along before.
The pulsing, struggling now is clearer!
The hillsides echo "Nearer, nearer,"
Till like a drove of rushing, frightened cattle,
With dust and wind and clang and shriek and rattle,
Passes the Cyclops of the train!
I see a fair face at a pane,—
Like a piano-string
The rails, unburdened, sing;
The white smoke flies
Up to the skies;
The sound
Is drowned—
Hark!

—*The Century.*

ANTI-SECRECY TRACTS

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The Christian Cynosure.

CHICAGO, THURSDAY, JULY 12, 1883.

TALLADEGA COLLEGE, Ala., has a list of 290 pupils in this year's catalogue. It is a foster child of the American Missionary Association. Its President, H. S. DeForest, D.D., attended and spoke at the meeting of Congregational ministers at the Grand Pacific Hotel, Chicago, Monday July 2nd. Dr. DeForest is an interesting man, son-in-law of the good Dr. Robbins of Muscatine, Iowa. He represents Alabama as the most needy State in the South; it has 600,000 blacks, one in five of whom can (or should) vote; but only one in ten can read the ballot. Write for information or circulars to Geo. N. Ellis, Sec'y, Talladega College, Talladega, Ala.

SENATOR POMEROY'S Farwell Hall speech was delivered at the close of the long whirl of Wheaton Commencement, and the Annual meeting of the National Christian Association. We have just set down and read it carefully through. It is spoken of as his "grand" speech, and the adjective is strictly appropriate. Every word of it has been thoroughly thought out, and should be read and re-read. We especially commend it to the *Union Signal*. Mrs. Willard and the W. C. T. U. will find their leading doctrines set in that speech under a shower of sunbeams.

FIXED STARS never revolve or change their location in the skies, but shine brighter the darker it grows. Such are some men in the moral heavens. Mr. P. H. Grisham of Washington, D. C., (see editorial June 28th) sends us a whole constellation of such names in East Tennessee; as the Embrees, who, with Benjamin Lundy published the first emancipation paper in the United States. The Embrees bought and freed slaves, and manufactured iron by free labor. Mr. Grisham was their clerk when a youth, and took up their mantle when it fell; and, like Elisha, will carry their mantle of reform, till it opens for him a passage over Jordan dry-shod. Friend Isaac T. Gibson, one of Gen. Grant's Quaker Indian Commissioners, who now presides in meetings at our Washington Headquarters, and an accomplished lady, Miss Hilton, who teaches Cabinet officers children, are descendants of those "morning stars" of Abolitionism, who grew brighter as the midnight of slavery grew dense,

> "As darkness shows us worlds of light
> Which lay concealed by day."

CHIEF JUSTICE STORY ON WOMEN.

The *Cynosure* readers must excuse the first person singular pronoun in this editorial for the sake of the man and the theme.

I was at Andover within a trifle of half a century ago. I had read "*Story on the Constitution;*" had given a lecture after Story himself before the American Institute, in the Boston State Capitol; but had never spoken, perhaps had scarcely dared to speak to the Chief Justice of the Supreme Court of the United States, viz., Story himself.

George Thompson, the English Abolitionist, had come to Andover, lectured against slavery, and the town and seminary were quaking with excitement, and forty Abolitionists in 150 students had voted to request me to turn out as an Abolition lecturer, a thing much pleasanter to vote for, than to act in the face of mobs.

I went to Cambridge, rung Judge Story's bell, was told he was in his library, went right up to the great hall walled in with books and marched up to the corner counter behind which sat the awful judge himself, and told him this short, true tale:

"Venerable Sir, I am an Andover student, asked to lecture on the abolition of slavery. I wish to obey all 'compromises of the Constitution,' made by the fathers, expressed or implied. You knew the men and the times and can tell me what compromises I shall violate if I say, as a moral and religious teacher, that slaveholding must and ought to be excluded from the Christian religion?"

He was rather short than medium, hair white, with a pleasant face which became florid and white by turns as he answered my question:

"The framers of the Constitution found slavery existing and they did not disturb it. They left it as it was."

He almost trembled as he spoke. This ultra-timid and conservative Constitutional lawyer, philosopher and man, is made to speak as follows on page 195 of a recent book of Reminiscences by Josiah Quincy, of Cambridge, who was his companion, admirer and friend. Quincy is describing a "Journey with Judge Story:"

> "As we jogged on...'It is only the nature of their education,' said the Judge, 'which puts women at such disadvantages, and keeps up the notion that they are our inferiors in ability. What would a man be without his profession or business which compels him to learn something new every day? The best sources of knowledge are shut off from women, and the surprise is that they keep so nearly abreast of us as they do.'
>
> "I think," says Quiney, "that I am safe in saying that Judge Story was alone among the prominent men of that day in the adoption of views respecting women, very similar to those afterward proclaimed by Mr. Mill. He would not admit that sex or temperament assigned them an inferior part in the intellectual development of the race. Give them opportunities of physical and mental education equal to those enjoyed by men, and there was nothing to disqualify them from attaining equal success in any field of mental effort. Whether his views were drawn from reliable data and have been sustained by subsequent experience, are questions upon which a writer of reminiscenes need not enter, but it seems due to all parties to say that many of the theoretical opinions published by Mr. Mill were anticipated by Joseph Story."

We scarcely need tell our readers that the Mr. Mill above, is the much-quoted John Stuart Mill, in the English Parliament (1865), who began to study Greek so young he could not remember when, the editor of Bentham, and author of the Utilitarian Philosophy. He wrote for the *Westminster* and *Edinburgh Reviews*, and published immensely. His chief parliamentary effort was in behalf of woman suffrage. Two such men as Joseph Story and John Stuart Mill, one advocating giving the ballot to women and the other its justice, must make the doctrine appear safe and respectable to ordinary men. While the declaration of the brewers and distillers, that "the ballot in the hands of woman means the destruction of (their) business, is the strongest possible testimony to its practical utility."

WERE THE PURITANS MOROSE?

The Congregational clergy of Chicago and vicinity, at their Monday meeting last week, at the Grand Pacific Hotel, discussed the Sabbath. One of the oldest and best ministers spoke strongly for the Sabbath, but assumed that there must be some relaxation of the rigid Puritan institutions. "My mother," said he, "would not allow me to whistle on Sunday," etc.

A recent book by Josiah Quincy (fifth of the name) is replete with pleasant allusions to the austerity of the early New England Colonists. He mentions the fact that LaFayette was driven down to Quincy on the Sabbath to visit ex-President John Adams, "*against the statute of Massachusetts.*" And though the writer censures certain "clubs" in Harvard, sixty years ago, one of which still exists, in which "drunkenness was exhibited with a publicity that would not now be tolerated," in whose march "came reeling and swaying from side to side, a mass of bacchanals in all stages of intoxication;" yet the devout, earnest, Cromwellian Christians of that early day appear in a less desirable light than those young bacchanals even amid their revels and debaucheries.

Hon. Charles W. Upham, a classmate of Mr. Quincy of the class of 1821, and like him a Unitarian, in his first volume of Colonial history, says:

"It is common to regard them (Puritans) as a severe, somber, pleasure-abhorring generation." But he adds, "They had their amusements, recreations, gaieties and frolics. Youth was as buoyant with hope and gladness, love as warm and tender, mirth as natural to innocence, and wit as sprightly, then as now. The merry laugh enlivened the newly opened fields, and rang through the bordering woods, as loud, jocund and unrestrained as in these older settlements." And Mr. Upham proceeds through some pages, to describe their "raisings," "huskings," "sugarings-off," etc.

And yet Mr. Quincy (p. 82) cites John Adams as saying, "Our ancestors, the Puritans, were a most unpopular set of men." Why *were* and why *are* they so? The mother who forbade her sons to "whistle on Sunday," haply, raised men who proved as useful, cheerful and happy as those who permit whistling on Sunday. And as to intellect and achievment, Cambridge and Oxford, England, turned out more brains and better morals, during the eight years of Cromwellian Puritanism, than they did during a century of the Stuarts. May it not be after all that the present and past unpopularity of the Puritans is explained by Christ himself in the words: "Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

The question which underlies every other on this globe, is, *Who shall be its God?* Who shall have its worship? Christ or Satan? Mohammed, Joseph Smith and Brigham Young were popular. The Turk is popular with his "faithful," in spite of his taxes, bowstring and harem, and the inevitable squalor of the masses. None of these slur, apologize for, and discount their spiritual ancestors. Nor do we believe Congregational and Presbyterian ministers slur and apologize for their Puritan ancestry for their faults and defects, so much as for their virtues and principles which are unpopular with the world. No matter what priestcraft, what despotism, what popular squalor, ignorance and unhappiness are provided and practiced, by a religion or church which puts Christ's worship on a level with human worships and contrivances, that accommodating religion will be popular with selfish, world-loving people. Atheists and infidels even, those avowedly such, often join the Mormon church at Salt Lake. They are of the world who worship the world's god, and the world "loves its own," and simple compliance with that "worship" would have given Christ "the kingdoms of the world and the glory of them," instead of a cross!

THE SPIRIT AND POWER OF THE LODGE.

"They have filled the land with violence, and have returned to provoke me to anger." Ezek. 8: 18.

This is the last count in the grand indictment of the secret false worship which Ezekiel saw in the "hole in the wall." Human nature has not changed, nor has the nature and influence of secret combinations. Half a century ago the people of the United States were shocked at the murder of Wm. Morgan by the Freemasons. The committee chosen by the Senate of the State of New York reported that "It has been fully established by the testimony in the various trials that have been had, that a great number of Masons have been concerned in the abduction and subsequent fate of Morgan. But notwithstanding the publicity of this transaction—still no record tells us whose hands have been stained with the blood of this Masonic victim."

This illustrates the spirit and power of an oath-bound secret order; but it was but a single instance of murder. To-day they have filled the land with violence, and murders, explosions and assassinations, are of almost daily occurrence. All over Europe this malign power threatens the life of rulers, the stability of government and the peace of society. Nihilism, Fenianism, the Society of the Black Hand, owe all their power to their sworn secrecy, and plot and execute their assassinations in spite of all the power of the strongest governments in the world. How to suppress them and to make legitimate government the paramount authority, is the great European problem of to-day.

Nor is the evil in our land less real or the danger less manifest. In all our mining and manufacturing districts, in all places where large numbers are employed, assassinations, murders and unlawful combinations of various kinds are increasingly frequent and of almost every day occurrence. Innocent workmen are waylaid and shot. A negro's house is blown up and himself and little child are killed, and police officers and the military are fired upon and death is the result. These are but few of the many instances of the terrorism which the secret trades unions exercise over the laboring people.

There is nothing more seemingly innocent and appropriate than a trades union. Men of a common craft meet for mutual instruction and aid. Such was the origin of Freemasonry. It was simply an operative art. Secrecy becomes the leading factor and this secures immunity from public criticism and a large measure of irresponsible power. No man or class of men have ever been able to resist the temptation to abuse irresponsible power. Until human nature is essentially different its possession will be characterized often by the exercise of unbridled despotism and malignant wickedness. The right of men to labor where they choose and for what they choose is denied, and can only be exercised at the risk of life. Nay, the government does not and cannot protect them in its exercise.

The source of evil in all instances is the same. It is in the *irresponsible power of secret combinations* and the remedy is in the suppression of such combinations. History continually repeats itself. Ezekiel's vision is substantially enacted in every Masonic lodge, and Christless worships and irresponsible combinations do and will bring forth the same results. They have already "filled the land with violence" and national and domestic safety demands their suppression.

—Bro. Ross, of Allegan, Mich., writes very hopefully of the reform work as now organized in that State. Among the marks of prosperity that are to be noted he says: "Our agent among the Hollanders reported up to June 8th for two weeks' work, sixty-eight subscribers to the stock of the Association. We have not secured a general agent as yet, but are in correspondence with Bro. Day and have encouragement that he will take the field after September. The propects in Michigan are to my mind far more encouraging than at any time since I became connected with the work five years ago."

—Ex-Senator Pomeroy passed through Chicago on his way to Kansas last Friday and called at the *Cynosure* office. He represents the work in Washington as prospering in various ways. The press is giving it more attention, and public men both within and without the lodge are taking note that the reform is not likely to be ephemeral.

—Bro. E. D. Bailey, New Eugland Secretary, returned to Dorset, Vermont, where Mrs. Bailey is spending the summer, to find her in very feeble health, having on the 3d inst. not been able to sit up for several days. He was, however, hoping for improvement so that they might return to Worcester this week. Theie will be but one sentiment respecting sister Bailey. None who know her but will unite their prayers that her place may be speedily resumed at her husband's side.

—The Iowa State Convention will be held as provided in the constitution of the State Association, on the last Tuesday in August, which is the 21st of the month. The place selected is Albia, the county-seat of Monroe county, on the Burlington railroad. The Iowa friends propose to make an effort to have an address from Senator Pomeroy. They cannot do better than to secure him.

—The two organs of the Conservative or main branch of the Brethren or Tunker church, the *Primitive Christian*, Huntingdon, Pa., and *Brethren at Work*, Mt. Morris, Ill., have "pooled their issues," as the railway men have it, and issue one paper, the two united in the name *Gospel Messenger*. The two offices are continued as each is a center of denominational influence and is more or less closely connected with a literary institution.

—A note from Bro. Eli Tapley, Columbus, Mississippi, requests the prayers of reformers for the Convention of the Associated Churches of Christ in Mississippi which meets July 23. This is the only organized effort against the lodge in that section of country, and being largely composed of members of the colored churches it is fitting that all possible encouragement and co-operation be given from brethren at the North. Friendly letters from individual associations or churches will help in this matter Address Rev. Eli Tapley, Columbus, Miss.

—Our thanks are due friend David Keister of Mt. Pleasant., Pa., for a copy of the *Westmoreland Republican* of Greensburg, Pa., Nov., 1827. The paper contains a statement signed by Samuel Works, Frederick F. Backus, Frederick Whittlesey and Thurlow Weed embodying the testimony iaken at the second inquest over Morgan's body. The testimony of two physicians, of Mrs. Morgan, Messrs. Harris, Gibbs, Dyer, Fitch, Weed and others was so particular and convincing that the jury, numbering twenty-three, were conviuced, and gave a verdict without delay.

—The San Francisco agency of the American Tract Society advertises in the *Pacific*, Congregational organ, a fine assortment of *"lodge"* Bibles. Such a book would be a curiosity. If prepared on lodge principles, with the name of Christ left out, what business has the American Tract Society with such a book?

—We are informed that our last reference made to the affairs of Perdue University, Indiana, based on newspaper reports is likely to misrepresent the exact state of affairs. The trustees and faculty were a unit in sustaining the rule against the college fraternities, and stood by President White nobly. His resignation was intended to defeat the action of the State Legislature, providing that the usual appropriation would be made if the secret societies were allowed to come in. The politicians only were to blame in the matter, even the press of the State denounced the action, and the people of the State, says our informant, generally stand by the Perdue faculty. Two other members of the faculty retired with Pres. White, but not for the same reasons as he, and the anti-fraternity rule remains in force, having the support of both trustees and faculty, and it is understood of the new President also. As the legislative bill failed to become law, the choice of rule or money was never presented to the institution. Pres. White intends devoting the next two years to important literary work.

—In connection with the late Jubilee anniversary at Oberlin, which, from the brief outline of the week's exercises given elsewhere, was an occasion great in its recollections and its design, as well as in the execution, a word which need not diminish the general rejoicing but make it more sincere and useful was written in the *Advance* of May 3d. W. S. B. Mathews, the celebrated pianist of this city, writing of Oberlin with a friendly enthusiasm, says: "Indeed, Oberlin's chief danger at the present time is from its wealthy patronage, which is disposed to make inroads upon the old-time simplicity of the place." No one who ever heard Mr. Moody comment upon the words, James 4: 6: "God resisteth the proud, but giveth grace to the humble," will forget the danger of trusting in worldly patronage.

WASHINGTON LETTER.

WHO ARE THE PERJURED AND PROFANE SWEARERS?

District Attorney Corkhill, in closing his argument in a murder case yesterday, animadverted severely upon the character of witnesses recently put on the stand hy both the prosecution and defense, in two criminal trials. He said "almost one hundred witnesses have been examined, and so much perjury and utter disregard of the obligations of an oath I never saw in a court of justice." Colonel Corkhill suggested that the missionaries have a field for labor right here, at the Capital, among the people who, as witnesses, take no thought as to the sanctity of an oatb. It might also he suggested that the prosecuting officers of the government have a duty to perform in this field. There are distinct and adequate laws for the punishment of perjury. Why not make an example of some of these fellows who so glihly swear to what is false?—*Evening Star, June 30.*

I quite agree with Colonel Corkhill that missionaries have a field of labor right here at the capital, among the people who as witnesses take no thought as to the sanctity of an oath. We hope to do some of this missionary work, and respectfully ask the sympathy and co-operation of all good citizens. But we believe that "the time is come that judgment must begin at the house of God."

So long as ministers of the Gospel and officers of justice from the President down to the policemen, are taking and consenting to a great multitude of extra-judicial and profane oaths, in which penalties are invoked, the execution of which would be a horrid crime against both human and Divine law, it will be very difficult to secure a just sense of sanctity to any oath. There are hundreds of places in this city where oaths are secretly administered and taken, which in their terms are shocking to the moral sense of mankind, and which, with the exception of the clause of secrecy, are *expected to be broken.*

Let me call Col. Corkhill's attention to the Farewell Address of George Washington. "Let it be simply asked where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in the courts of justice?" And he will please consider in this connection the language of Gov. Snyder of Pennsylvania in his annual message of 1816: "The frequency of oaths, the levity with which they are commonly administered, on occasions trifling and unnecessary, beget indifference and irreverence for the most awful appeal which the creature can make to his Creator. This has not only a most pernicious influence upon morals and the order of society generally, but it causes the commission of numerous injuries by perjury. This abomination in our land, it is feared will increase while oaths are uselessly multiplied, and so long as the distinction between merely moral and constructively legal perjuries, shield the perjured against prosecution and deserved punishment."

Such were the opinions of Washington and Snyder on the administration of extra-judicial and needless oaths. Their views are not now less timely and important than when they were written.

In reference to the suggestion that men be prosecuted for false swearing, would it not be well that the administration of injurious and profane oaths be also suppressed; and that our National Congress enact for this District the excellent law of Vermont, which forbids the administration of any extra-judicial oath, or any oath or obligation with intentional secreey.

All of which is respectfully submitted.

H. H. HINMAN.

The more secret societyists boast of the wonders of charity which they perform, the more will those who are acquainted with the principles of these orders be established in their opposition. Only the ignorant or thoughtless will be deceived by such vain boasts. The charity of an association that will have nothing to do with Christ is only selfishness in a refined and delusive form, practiced for the glory of the order, not for the glory of God. "Whatsoever is not of faith is sin," and it is none the less sin when it is pompously paraded before the people as splendid virtue which surpasses all the beneficence of the church. For those who do not want Christ, the lodge may supply a want, poor as the supply is; but Christians should have nothing to do with it, but set their faces against it.—*Lutheran Standard.*

—Everything seems to have been fixed agreeably for Commander Eastman, of the navy. He went before an examining board for promotion. The Medical Board passed him; so he was all right if he could pass the professional examiuation, although the Medical Board stated that he had heart disease. The professional board refused to pass him on the ground that he was morally incapable for promotion. The president set aside the finding, and sent him back to the Medical Board for examination for retirement. This board has reported him eligible for retirement for disability. The manipulation shows how the hand of every man is against the government. Eastman's friends so fixed it that if he could not be promoted he could be retired, and so get three-quarter pay the rest of his life.—*Daily Paper.*

LETTER TO THE ANNUAL MEETING.

CRANDON, SPINK CO., DAK.,
June, 11, 1883.

To the President and members of the annual meeting of the N. C. A. Assembled.

GREETING:—The distance from the place seems to justify my not being with you, which I assure you is by no means congenial with my feelings. Be assured my heart is with you, and you have my prayers and best wishes, and how gladly would I have taken you all once more by the hand with the warm strong clasp of those whose love for humanity has been intensified by the love of God through Jesus Christ to a fallen world, having taken possessiou of the heart giving it inspiration as nothing else can, to raise souls dead in sin "to a newness of life in Christ Jesus." Go forward then, my dear brethren, in this noble work of opening the doors of the prison-house of Satan so the captives may go free who are now bound fast by the slavish chains of the lodge; but never forget that man's strength can be measured by the strength of man, but the strength of man's strongest opposition is nothing before God, and he alone is our stronghold. There are Masons and Odd-fellows here on these prairies. One, with whom I had a long controversy, said there were thirty in the vicinity in which we live; but if he is as much mistaken in this as he is as to the number of Masons in the United States, the number would be materially less. He said there are between four and five million in the United States.

I have seen nothing in the *Cynosure* from any one in this Territory. I have stuek my stakes on secrecy, prohibition, the Sabbath, in short for Christ. We have organized a Sabbath-school, had fifty-seven enrolled last Sabbath. We hope to take this neighborhood for Christ.

Yours in the bonds of Christian fellowship,

JOHN DORCAS.

CARD FROM BRO. STARRY.

CLARENCE, Iowa, July 3d, 1883.

MR. EDITOR:—I read in the *Cynosure* of June 28th, an account of my dwelling being destroyed by fire on June 11th, and the loss I sustained thereby, which is all true. It also stated that it would be a kiudness worthily bestowed if friends who are able would send me a contribution to help make up my loss. Now in regard to the above, I wish to say that I highly appreciate the kindness of the writer, but I am very sorry that anything was said about contributions being sent to me. Had I known that any such thing was going to be done I would certainly have opposed it, because I do not wish any coutributions whatever. I am not entirely destitute, I am young and able to work, and above all I have a brave, noble, self-sacrificing Christian companion. who has continually suffered persecution from the mouths of the enemy, just because she happened to be the wife of a "perjured villian," who knows it is his duty and does oppose devilism, and who is more than willing for the sake of Christ's cause to stand by me in cases of danger and difficulty while engaged in this great reform work, even though friends forsake and desert us. Did I say friends? True friends never forsake one for opposing sin. It is ouly seeming friends that desert at such times.

So you see I am pretty well fixed after all. Wife and I together intend to begin where the fire left us, and by God's assistance try to climb the hill again. I will just say to the friends that contemplate sending a contribution to me. Don't send it to me, but send it to the General Agent of the National Christian Association, and tell him to apply it on the Washington building or to the *Cynosure* extension fund. By so doing you will aid in forwardiug the great work we have on hand. I say again, don't send a contribution to me, I don't want something for nothing; but if the friends have work for me in the lecture field I am ready to do the work and willing to receive a reasonable compensation for the same. S. E STARRY.

NOTE.—The reference to contributions was made on the principle that generally in such cases an expression of sympathy is worth a little more if accompanied by substantial aid. We are glad that it was printed, else we should not have had so noble a response from Bro. Starry. All the more, say we to friends and readers, is such a brother entitled to our cordial sympathy and the right hand of assistance? He suggests how it can be done.—ED. CYN.

—A correspondent who is apparently an anti-tobaccon ist writes as follows: "The native Canadians are not a handsome race, and the traces of Indian blood are often discovered in their physiognomy. But the dwarfing effect of the constant use of tobacco for many generations, early and late, is clearly to be seen. No excessively smoking and drinking race can get or keep ascendency."

THE HOME.

THINE EYES SHALL SEE.

[Isa. xxxiii., 17.]

Thine eyes shall see! yes, thine, who blind erewhile,
Now trembling toward the new-found light dost flee;
Leave doubting, and look up with trustful smile.
Thine eyes shall see.

Thine *eyes* shall see! not in some dream Elysian,
Not in thy fancy, glowing though it be,
Not e'en in thy faith, but in unveiled vision,
Thine eyes shall see.

Thine eyes *shall* see! not on thyself depend
God's promises, the faithful, firm and free.
Ere they shall fail, earth, heaven itself shall end:
Thine eyes shall see.

Thine eyes shall *see!* not in a swift glance cast,
Gleaning one ray to brighten memory,
But while a glad eternity shall last
Thine eyes shall see.

Thine eyes shall see *the* King! The very same
Whose love shone forth upon the curseful tree,
Who bore thy guilt, who calleth thee by name,
Thine eyes shall see.

Thine eyes shall see the *King!* The Mighty One,
The Many-crowned, the Light-enrobed; and he
Shall bid thee share the kingdom he hath won:
Thine eyes shall see.

And *in his beauty!* Stay thee, mortal song!
The Altogether Lovely One must be
Unspeakable in glory; yet ere long
Thine eyes shall see.

Yes! though the land be very far away,
A step, a moment, ends the way for thee;
Then changing grief for gladness, night for day,
Thine eyes shall see!

—*Havergal.*

THE SPIRIT INDWELLING.

The trouble is with Christians, they want God to give them a note of hand certified to for six months; but you can't get his blessing on that line. Will you take it as you do the atmosphere, a breath at a time? Who would ask for a guaranty for atmosphere? Why the world is full of it! but no fuller than of the Holy Ghost! It is simply giving all and taking all! Can you make the full surrender? Are you willing to be counted a fool for Christ? You must be content to take a place no higher than the Master. If they have called him Beelzebub, you may be sure they will say some pretty unhandsome things about you. So many have a struggle and give up to God; realize peace and victory to an extent, but find a certain contingent of reserve. We ask, "Are you willing the Lord's will shall be done?" "Oh, yes." "Are you willing it be done in this way?" "Yes; but I am sure that is not his will." They expect to reach heaven, of course, but all the time there is an unsatisfied hunger and thirst in their soul. Some make a mistake in consecrating themselves to the *work*, instead of to Jesus. Others want the Spirit, so that they can use him, rather than *let him use them.* But in securing this great blessing, the chief difficulty lies at the point of belief. You want the witness before you believe. You treat God like a common liar! "I'll believe it when I have it." Why, you can put any liar in Maine on that ground, and have safe dealings with him. Then you say, "I am examining the doctrine." Well, be careful lest you examine it to death, and yourself also. You can only go so far with the *head.* It is high grade for a good distance, but you come to the tunnel at last, where you have to "go in the dark and *trust.*" Here you begin to pull the bell rope and cry, "Stop this train till I see about it." So, with overmuch theory, many men become halls of theology instead of "*temples* of the Holy Ghost."

One morning, while I was dressing, our baby boy (Ben, we call him) awoke, and thought it was time for him to be up. He crawled carefully across the bed to the *edge.* There he paused and looked over. Why he didn't go over head first, I don't know; but instead, he turned himself around and proceeded to push himself over backwards. But the sensation was unpleasant, so he drew up again, turned around, and looked at the situation. "Examining the doctrine," you see. Again he backed off, but his heart failed him, and he drew himself up again. At last, however, after a piteous look at me, as if to say, "Papa, why don't you help me?" he balanced himself a moment with great care, and, letting go his hold, dropped on the floor, of course unhurt, as it was only a few inches below him. Faith had to come before feeling. Have you got the blessing? No. How do you know? Because I do not feel it. And you never will before you trust. You have to come to a place where you will take God at his word. Will you *now?* Will you believe that he *does* it? "All things whatsoever ye desire when ye pray, believe that ye have received them and ye shall have them."—*Times of Refreshing.*

HOLINESS IN THE BIBLE.

It breathes in the prophecy—thunders in the law—murmurs in the narrative—whispers in the promises—supplicates in the prayers—sparkles in the poetry—resounds in the songs—speaks in the types—glows in the imagry—voices in the language, and burns in the spirit of its whole scheme, from its alpha to its omega, from its beginning to its end. Holiness! holiness needed! holiness required! holiness offered! holiness attained! holiness a present duty—a present privilege—a present enjoyment, is the progress and completeness of its wondrous theme! It is the truth glowing all over—webbing all through revelation; the glorious truth which sparkles and whispers and sings and shouts in all its history, and biography, and poetry, and prophecy and precept, and promise, and prayer; the great central truth of the system.—*Bishop Foster.*

WHAT SIN WILL DO.

There was but one crack in the lantern, and the wind has found it out and blown out the candle. How great a mischief one unguarded point of character may cause us! One spark blew up the magazine and shook the whole country for miles around. One leak sank the vessel and drowned all on board. One wound will kill the body.

One sin destroys the soul.

It little matters how carefully the rest of the lantern is protected, the one point which is damaged is quite sufficient to admit the wind, and so it little matters how zealous a man may be in a thousand things, if he tolerates one darling sin; Satan will find out the flaw and destroy all of his hopes. The strength of a chain is to be measured, not by the strongest, but by its weakest links, for if the weakest snaps what is the use of the rest? Satan is a close observer, and knows exactly where our weak points are; we have need of very much watchfulness, and we have great cause to bless our merciful Lord who prayed for us that our faith fail not. Either our pride or our sloth, our ignorance, our anger, or our lust would prove our ruin, unless grace interposed; any one of our senses or faculties might admit the foe, yea, our virtues and graces might be the gates of entrance to our enemies. O, Jesus, if thou hast indeed bought me with thy blood, be pleased to keep me by thy power even unto the end.—*Spurgeon.*

IN BAD COMPANY.

A few years ago an infidel lawyer in St. Louis, during the progress of a great revival which he ridiculed, was on his way to a drug store to procure some medicine for his sick child. It was a bright afternoon of the Lord's day, and a street preacher was speaking of Jesus to an immense crowd in one of the worst quarters of the city. The curiosity of the infidel was excited, and he stopped for a moment on the edge of the vast throng, to see what the gathering of so many persons meant.

Not a word the preacher uttered could he hear; but near him and mounted on a wagon, stood a man who was pouring forth a volume of blasphemy, and obscenity, and hate, cursing the Bible and Christ and Christianity. The infidel noticed that the blasphemer had quite a group of sympathizers around him, who laughed at his coarse jests, and loudly applauded his vile sentiments. But he also noticed that the group was made up of the very scum of society. Thieves, burglars, prostitutes, bloated drunkards, men, women and half-grown lads upon whom the police kept a watchful eye, constituted the admiring audience of the foul wretch who was flooding them with his tide of filth.

The lawyer after awhile bowed his head in utter shame, as he reflected that he was identified with this spawn of hell. It is true that he was an infidel on far other and higher grounds, resting his skepticism upon intellectual and scientific objections to the Bible; but he remembered that the arguments and witticisms of his class of thinkers dribbled down through the various strata of the community, becoming dirtier and more offensive at each successive descent, until they reappeared at the bottom in the disgusting shape that faced him from the wagon of the infidel orator. He walked away chagrined and mortified, and without attending one of the revival meetings, without hearing a sermon, he renounced infidelity, became a Christian, and determined to devote the remainder of his days in defense of the cause he had sought to destroy.—*Armory.*

HOUSEKEEPER'S HINTS.

NAPHTHA.—The vexatious night-foes never met a more deadly enemy than naphtha, the lighter part of petroleum, sold under various names for twenty-five to thirty cents per gallon. Procure a machine oiler; one that holds a pint is convenient. With this filled with naphtha go over in the same way as in oiling a sewing-machine, visiting every joint and crack and flaw and spring and even corners of matresses. It does not spoil carpet or bedding or wall paper. Sofas and cribs may be drenched in this way, and if daily applied the cause soon ceases. Only one precaution should be observed, it must not be used at night, for the gas arising from the naphtha, if mixed with the atmosphere, becomes explosive if a light be applied. Hence it might be unsafe in a room with a cook-stove unless the fire be extinguished. The gas passes away in an hour. The same fluid is used to wash kid gloves. Wash like any cloth, and rinse till clean, changing the fluid.

WHOLESALE MOTH EXTERMINATION.—The *American Agriculturist* gives an easy process, of which it says: We mentioned it to a furniture dealer and repairer, and he said he had practiced it for some time, and that it was a sort of a 'trade secret.'

"A set of furniture that seemed to be alive with the larvae, from the month it came new, and from which hundreds of these pests had been picked, and brushed, was set into a room by itself. Three gallons of benzine were purchased, at thirty cents a gallon, retail. Using a small watering pot, with a fine rose sprinkler, the whole upholstery was saturated through and through with the benzine. *Result:* Every moth, larvae and egg was killed. The benzine dried out in a few hours, and its entire odor disappeared in three or four days. Not the slightest harm happened to the varnish, or wood, or fabrics, or hair stuffing. That was months ago, and not a sign of a moth has since appeared. The carpets were also well sprinkled all round the sides of the rooms with equally good effect. To have known this two years ago would have beeen worth at least $50,00 in the saving to a single set of furniture, and would have saved many days of most annoying labor. For furs, flannels, indeed all woolen articles containing moths, benzine is most valuable. Put them in a box, sprinkle them with benzine, close the box tightly, and in a day or two the pests will be exterminated, and the benzine will *all* evaporate on opening.

"*Caution:* Benzine, in fluid or vapor form, is very inflamible; therefore, when using it, have no fire or burning light in the room—not even a match on the floor to be trod on. With this precaution it is safe. With the windows open its odor even will soon disappear."

—A vegetarian reports to the *British Medical Journal* the result of this year's experience without meat. At first he found vegetables insipid, and had to use sauces and pickles to get them down. As soon as he became accustomed to the diet all condiments were put aside, except a little salt. The desire for tobacco and alcohol left him spontaneously. Then all his digestive functions became regular, and he found himself wholly free from headaches and billious attacks. After three months a troublesome rheumatism left him, and at the end of a year he had gained eight pounds in weight. He believes he can do more mental labor than before, and that all his senses are more acute. For breakfast he has brown bread, apples and coffee; dinner consists of two vegetables, brown bread and pie or pudding; for tea he rejoices in bread and jam, with milk and water; and for supper, bread, jam, cold pudding, and, as a luxury, boiled onions. Eggs, milk, butter and cheese are used only in very small quantities. The dietist is a doctor, and his statement is drawing out many similar ones from medical men

CORN AND TOMATOES.—One of my neighbors thinks that dried sweet corn is a poor dish in comparison with salted corn. She cuts her corn from the cob and packs it in jars, a layer of salt on the bottom, on the top, and all the way through. When cooked, first soak the salt out of the corn. She also finds tomatoes delicious, to fry them in slices in beef suet, pack them in jars and fill up with hot suet. In winter take out and warm up—ripe tomatoes, of course.

CHILDREN'S CORNER.

NO!

Somebody asked me to take a drink,
What did I tell him? What do you think?
I told him—No.

Somebody asked me one day to play
A game of cards; and what did I say?
I told him—No.

Somebody laughs that I will not swear
And lie and steal; but I do not care:
I told him—No.

Somebody asked me to take a sail
On the Sabbath day; 'twas of no avail;
I told him—No.

"If sinners entice thee, consent thou not,"
My Bible said, and so on the spot
I told him—No.

—*Sel.*

LIVES OF CELEBRATED WOMEN.

LADY HUNTINGTON.

June 17, 1791, in her home in Sparyfields, London, Lady Huntington, one of the most remarkable Christian ladies of any age, after whispering joyfully to her friends, "I shall go to my Father to-night," passed away, aged eighty-four years. Selina Shirley, afterward Lady Huntington, was born at Chartley, Eng., August 24, 1709, the second daughter of the Earl of Ferrars. It was a period of spiritual dearth and moral darkness, not only in England, but throughout all her colonies. It was just before the Wesleys and Whitefield "lightened over England," and before the Tenants, Edwards and others, aroused the spiritual life in our own country. The profession of religion seemed to be little more than a mere form, so much so that evangelical ministers were branded as fanatics, and it was popular to break up their meetings by mobs. As in Apostolic times, they were regarded as "turners of the world upside down," and especially were they frowned upon by the rich and the noble.

At the age of twenty-one she was married to the Earl of Huntington, and became a model wife and mother; but, until some eleven years after her marriage, she was ignorant of the power of godliness. She was laid upon a bed of sickness, and here new light beamed upon her soul. Like Paul, she was enabled to say, "God, who commandeth the light to shine out of darkness, hath shined in our hearts." As soon as she was restored to health, she sent for John and Charles Wesley, then in London, to come and visit her. These noble men, together with Whitefield and Ingham and others, by their itinerant preaching were arousing many from their death-like slumbers to new life and energy. They found in Lady Huntington a patron and a friend, and her house in London became the meeting place for such men as we have named, and such men as Watts, Doddridge, Col. Gardiner and others. Lady Huntington felt it also her duty to call the attention of her friends to their need of an interest in the Lord Jesus Christ, a proceeding at that period of English history altogether new, and she often met with a rebuff. The Duchess of Buckingham thus replied to one of her notes: "The doctrines of these preachers are most repulsive, and strongly tinctured with impertinence and disrespect toward their superiors in perpetually endeavoring to level all ranks and to do away with all distinctions. It is montrous to be told that you have a heart as sinful as the commonest wretches that crawl upon the earth. This is highly offensive and insulting, and I can not but wonder that your ladyship should relish any sentiments so much at variance with high rank and good breeding." And not only were her efforts directed to the rich, she delighted to speak to the poor of the wondrous grace that is in Christ Jesus. The story has often been repeated of her conversation with a laborer in her garden, which was heard by another through a hole in the wall, and which was the means of leading the unseen hearer to a knowledge of the Saviour. Thus did this noble woman labor to bring all with whom she came in contact to know and trust the Saviour so precious to her. By and by her husband is taken away, and she is left to manage his wealth and to care for their childreu, but she proved herself equal to the task. Dr. Doddridge, in a letter to a friend, speaks of her thus: "I think I never saw so much of the image of God in any woman upon earth. Were I to write what I know of her it would fill your heart with wonder, joy and praise. She desired me to educate a lad for the dissenting ministry at her expense (she belonged to the Established church), till he be fit to come to my academy, and this is but one of a multitude of good works which she is continually performing. I must tell you, however, one observation which struck me much. 'None,' said she, 'know how to prize Christ but those who are zealous in good works.'"

In January, 1739, Whitefield was announced to preach in Moorfields, then a common near London Wall, where the rabble of the city were accustomed to assemble and hold daily and nightly revels. He was told if he attempted to preach in such a place that he would lose his life, but he made the attempt, and the result was, the great multitude was melted, and tears and groans might be seen and heard from the more abandoned. He continued to preach there from a temporary shed, roughly thrown up, and called a Tabernacle, but now it is proposed to put up a more substantial building, and it was finished and opened in June, 1753.

In November, 1756, another building was erected by Whitefield in the west end of London—it was known as Tottenham Court Chapel, which, we believe was removed in 1830, and is now used as a Congregational church. Some five years previous to the opening of this first building, Whitefield had been appointed chaplain to Lady Huntington, and preached frequently to many of the nobility in her mansion in Park Street, London. And while thus related to her he made several tours through the country, including Scotland, and the result was, the leaders of the revived evangelical party, including Lady Glenorchy, were led into a correspondence with Lady Huntington, which resulted finally in a college at Trevecca, Wales, where godly men could be trained for the ministry, and in numerous chapels all over the land, that the masses of the people might learn the way of salvation—a doctrine at that period obscured by the formalism of the church, so much so that a leading dignitary felt called upon to publish a sermon on "The great folly and danger of being righteous overmuch." Lady Huntington, as a peeress of the realm, was able for a long time to give protection to her chaplains in their work of preaching the gospel, aud she appointed them, for this purpose, such men as Venn and Romaine; but by and by, by a decision of the courts, this protection was denied, and the authority of the parish rector made paramount. A number of those pastors which she specially aided were, therefore, under necessity of seceding from the establishment with their congregations, and thus another denomination was added to the list in England, known as the Lady Huntington Connection, though they were really Whitefield Methodists. Possibly it would have been better if they had all united with the Wesleyan Methodists, but they judged otherwise. The denomination differed from the Wesleyan Methodists in being Calvinistic; from the Independents in admitting the expediency of a scriptnral liturgy; from the Church of England, in their zeal to reach the masses with the gospel, and in their opposition to the legal formalities which prevented the free proclamation of the gospel anywhere without regard to parish lines. The college at Trevecca was now a valuable auxiliary to the new denomination. The principal cause of its being undertaken at the first was the expulsion of several students from Oxford because they visited the hamlets of the poor and tried to teach them the way of salvation. The charge against them was, "Holding Methodistical tenents." On their expulsion, one of the "Heads of Houses" suggested that, as these six gentlemen were expelled for having too much religion, it would be very proper to inquire into the conduct of some who had too little, but at that period it was no fault with the dignitaries of either the church or the nation to be without religion. Soon it furnished devoted ministers for the new denomination. It was finally removed to Chestnut, near London, where we believe it still exists.

For over fifty years this noble lady used her influence, her time and her wealth to promote the preaching of the gospel, and with wonderful success. Bright must be the crown that she now wears around the throne. She was styled in derision, by Horace Walpole, the Queen of the Methodists, but it was certainly an honorable title, and probably no Queen of England ever did so much work that would meet the approval of heaven as she did. But her work was by and by finished. The infirmities of old age came upon her rather than any special sickness, and, after providing for her charities and arranging for the carrying out of her plans, she went, as we have already described, to her Father's house in heaven. "Blessed are the dead."—*Heroes and Heroines of the Christian Church.*

OUR OWN WORK.

A story is told of a king who went into his garden one morning and found everything withering and dying. He asked an oak that stood near the gate what the trouble was? He found that it was sick of life and determined to die because it was not tall and beautiful like the pine. The pine was ont of heart because it could not bear grapes like the vine. The vine was going to throw its life away because it could not stand erect and have as fine frnit as the pomegranate; and so on throughout the garden. Coming to a heart's-ease, he found its bright face uplifted, as full of cheerfulness as ever. Said the king,

"Well, heart's-ease, I am glad to find one brave little flower in this general disconragement and dying. You don't seem one bit disheartened."

"No, your majesty. I know I am of small acconnt, but I concluded yon wanted a heart's-ease wheu you planted me. If you had wanted an oak or a pine or a vine or a pomegranate, you would have set one out. So I am bound to be the best heart's-ease that ever I can."

Very wise, trnly was the heart's-ease. We had better follow its example.—*Sel.*

TEMPERANCE.

THE REFORMED PRESBYTERIANS.

Few religious denominations have given of late so much attention as the Covenanters to temperance topics. At the late meeting of their Synod, able reports on the use of liquor and tobacco were adopted, from which we extract as follows:

In view of the state of the intemperance question we recommend the following resolutions for the action of Synod:

Resolved 1st, That it is most certainly the duty of every Christian totally to abstain from intoxicating beverages, as such, in whatever form they may be offered, and that any deviation from this rule is in direct violation of the divine precept: "Look not thou on the wine when it is red, when it giveth his color in the cup, when it moveth itself aright." Prov. 23: 31.

2. That pastors and sessions are hereby warranted in taking cognizance of any violation of this principle, and of following it with the censures of the church if the milder measures of remonstrance and brotherly reproof should fail to secure the desired end.

3. That Synod reiterate its former recommendation against the use of intoxicating wine in the Lord's supper.

4. That it is the duty of every minister to give the trumpet a certain sound on the question of temperance, and each pastor is directed to preach at least twice during the coming year on the subject.

5. That we rejoice in the growing favor in which prohibition is being held, and we pledge ourselves anew to the principle and to the use of every legitimate means for the securing of coustitutional prohibition in the several States which we represent.

6. That we regard the temperance agitatiou as practically a part of the movement that is progressing in the interests of national reform, and it is the firm conviction of this Synod that temperance can never rest upon a permanent basis until our national constitution supports it in obedience to the claims of Prince Messiah.

REPORT ON ARTICLE FOR TESTIMONY, ON TEMPERANCE.

The committee appointed to prepare an article to be inserted in the Testimony of the church would report the following, to be incorporated as No. 6 in the chapter on Church Fellowship:

"Mutual help in a holy life and maintenance of the truth being one design of church fellowship that individuals may be saved from the ruin wrought by intemperance, and that a testimony may be borne against this sin, and against the temptations thereto, the followers of Christ should totally abstain from the manufacture, sale and use of intoxicants as a beverage."

We recommend the following, to be inserted as No. 9 among the *errors* comdemned in the same chapter:

"That the occasional or habitual use of intoxicants as a beverage is consistent with Christian duty and fellowship."

We recommend the following proof texts to accompany the above article in the Testimony:

Prov. 23:31, 32: "*Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder.*"

Rom. 14:21: "*It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.*"

1 Thess. 5:22: *Abstain from all appearance of evil.*

Titus 2:12: "*Denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world.*"

Ephes. 5:18: "*Be not drunk with wine, wherein is excess, but be filled with the Spirit.*"

J. C. SMITH,
R. M. SOMMERVILLE,
D. G. THOMPSON,
JAS. BOGGS,
ROBERT MCKNIGHT, } *Committee.*

TOBACCO.

It is one of the principles of the church that her testimony is progressive. This is illustrated in the question of slavery, which was practiced by some of the members of the church, until she purged herself of the iniquity and set herself in array against it without; or again the question of secrecy, which, becoming a growing evil, demanded her notice, and the testimony of the church became clear and distinct against it; or the question of temperance. Once the distiller, the brewer, the wholesaler, the retailer sat down at the communion table side by side with the abstainer, the moderate drinker, the tippler and the occasional drunkard. To-day the church is washed from this vile stain, and her testimony is clear and explicit. But one of the popular evils of the day calls loudly for the voice of the church, because in its very nature it antagonizes the Christian work.

We can no longer claim the excuse of ignorance in regard to the evil of tobacco, which is known and acknowledged to be a very poisonous, and hence a very injurious plant.

Everyone who has ever tasted it knows that its first effects are to produce violent sickness, and it is only when its nse has been persevered in that the system tolerates it at all. All physicians agree that the use of tobacco is especially injurious to the system of the youug, growing boy, and experience tells us that then is the period when the habit is usually formed.

It seems high time that the church would awake to her responsibility in regard to an evil which calls forth a prohibitory law from one of the principal courts of Europe, and from the Legislature of one of our own States.

If smoking is such an evil that Germany forbids her youth to do it, and follows the violation of the injuuction with heavy penalties; if the smoking of cigarettes is so deleterious that the future of New Jersey is greatly endangered by the youth of the State coutracting the habit, then here is an evil on which the church owes it to her members and her Head that she speak out clearly and authoritatively.

We therefore recommend the following for the action of Synod:

Resolved 1st. That the use of tobacco, in any of the varied forms in which it is consumed, being the practice of an evil habit, weakens the moral force of the nser in reference to other evil habits, and is especially damaging to those who are actively engaged in temperance efforts.

2. That it is a discouraging and difficult task to undertake to restrain the youth from contracting the habit while the many in the pew and a few in the pulpit are allowed to continue its use.

3. That Synod admonish all officers in the church, ministers, ruling elders and deacons, who use tobacco in any form, to at once break off the evil habit, thereby setting the youth a practical example and illnstration of the inspired statement, "They that are Christ's have crucified the flesh with the affections and lusts."

4. That we as a Synod affectionately admonish every brother who has fallen into this evil practice that his course is not good; that so far he is "defiling the temple of God," doing violence to his body, blunting the sensibilities of his higher nature, and rendering himself offensive, sometimes even odious in the eyes of others.

5. That the cultivation, manufacture and sale of tobacco is wrong, and persons under the care of this Synod are admonished to abstain from complicity in any way with an evil which is at present quite popular. Especially would we remind those engaged in mercantile business that duty requires them to cease handling an article which can only be called a luxury, and which is in fact a filthy poison.

T. P. ROBB,
J. O. BAYLES,
WM. MCFARLAND, } *Committee.*

LITERARY.

The latest and one of the most readable books on Phrenology has been lately written by Nelson Sizer, one of the editors of the *Phrenological Journal*, entitled "*Forty Years in Phrenology.*" This book, which is handsomely printed, and contains over twenty illustrations, will interest readers, young and old. Derived as the matter is from more than forty years of active work as a lecturer on Phrenology and Phrenological examiner, the author has had abundant opportunity to come in contact with every kind of human being. For more than thirty years he has been the chief examiner in the office of Fowler & Wells, and in his experience has come in contact with more than two hundred thousand persons. The author says in his preface, that he "has been invited to visit schools and colleges, asylums for the insane, poor houses and prisons—rare and peculiar persons—those endowed with genius in special directions; the eccentric, those idiotic in whole or in part; in fact, every odd, strange and singular character has been hunted up and brought to test Phrenology or its exponent, and in many instances to gain hints for the better treatment and management of these peculiar cases. Thus many curious incidents have occurred which throng the memory and demand recognition and record." The study of Phrenology has waned greatly of late years, and the assumptions of many who attempted to make it the great science have failed. But though the principles are not acceptable the meeting of this observing lecturer with thousands of people was real, and afforded such a field of observation as make his comments and recollections entertaining and instructive; and many of his ideas on diet are of great value. For sale by Jansen, McClurg & Co., Chicago; price, $1.50.

A new Sabbath-school wallet is the handy and useful invention of Mr. Alfred L. Lewell, publisher, of this city, consisting of a simple envelope with five or six compartments, made of strong manilla, in handy pocket size, and useful for saving notes and paper scraps. Printed on both sides are suggestions for teachers which are of perpetual value.

T. B. Arnold, publisher of the *Free Methodist*, has issued good-sized, handsome pamphlet giving a sketch of the camp meetings held near St. Charles, Ill., for a series of years, containing also discourses by Revs. Geo. D. Watson and B. T. Roberts, and some suggestions respecting the management of camp meetings. Price 40c.

The August *Century* will be the "Midsummer Holiday number." It will open with a paper by Prof. Alfred M. Mayer, of the Stevens institute, an enthusiastic sportsman, on "Bob White, the Game Bird of America." Prof. Mayer calls him, as the bird calls himself, "Bob White," and as he is known everywhere, although in the North and East he is commonly called Quail, and in the South and West, Partridge. The illustrations of this paper are said to be remarkable specimens of James C. Beard's skill as a delineator of birds.

THE CHURCHES.

—The report is that most of the churches of Chicago have discontinued their Sunday evening services until September. The Congregational ministers have adjourned their Monday morning meetings until the same time.

—Mr. Moody, the evangelist, has sent his own pastor, the Rev. E. R. Drake, of Northfield, Mass., to serve the Chicago Avenue church during the months of July and August. Mr. Drake commenced his labors last Lord's day. It is welcome news that one church realizes that the devil takes no vacation.

—The Rev. J. R. Downey, from the Tellugu Mission, India, reports that there have been over 1,200 natives baptized there since January. This is the mission in the district visited by the famine several years ago.

—The *Christian Harvester* has a late letter from Wm. Taylor, the independent missionary bishop, who says, writing from Valparaiso, Chili: "This is about the hardest place in this world to secure a real spiritual work among the people. The great need of this country, and of this city especially, is, a Pentecostal work of God. The great difficulty is in raising up a Pentecostal agency that God can use. I have not been here long enough to get a footing for even a series of special services; will probably have to go round and get a Philip and a Simon, one by one, and slowly train a working force. I am trusting God to lead me on, and give me success, however long it may take to get the workers with the power to do effective work."

—The Congregational and Methodist congregations at Bellow's Falls, meet together for worship in the Methodist church, and get along very harmoniously and happy in their social meetings and Sunday-school arrangements. The weekly offerings of both societies are put in the same boxes—two collectors from each society serving—the envelopes properly separated, and the loose change equally divided.

—The Swedish Lutheran Augustana Synod met in Red Wing, Minn., on the 15th ult. and continued in session for one week. The Ministerium met two days previous to pass upon candidates for ordination. Twenty-two had made application, but an examination showed that six were not yet sufficiently prepared for the sacred calling, and were advised to attend the Theological Seminary at Rock Island. The other sixteen were set apart and will serve the church, going to ten different States. The Synod proposes to raise a jubilee fund of $100,000 for the erection of new buildings for the College and Seminary, and much time was spent in the discussion of ways and means. The buildings are to be large enough to accommodate four or five hundred students.

—During the past twenty years 17,000,000 of Bibles, or Bible-portions, in fifteen languages, have been sold or given at the Crystal Palace Bible-stand. One very fruitful branch of the work has been the distribution of Scriptures in Flemish, Dutch and French by book-post to 1,516 towns and villages in Belgium. Of course, priestly opposition has arisen. The peasants of Zele, in Flanders, were threatened by their *cure* with a nocturnal Satanic visitation on account of the "bad books" in their possession, and assembled one night, well armed, to receive the foe. To while away their tedious watch, they examined the books, and, becoming greatly interested, read them through the night. Their good report spread through Zele, every copy not seized by the *cure* was eagerly read, and application made for a fresh supply.

—Story county, Iowa, which gave the largest vote for prohibition in the State is nearly a Lutheran county all through. Its officials and merchants are principally Lutherans, and the county has three times as many Lutheran churches as all the other denominations combined. They mostly belong to the General Synod.

—The Congregational Year Book reports 1,198 ministers unemployed, and 1,023 churches without a pastor. A conundrum propounded by *Zion's Herald* is, "How to bring demand and supply together?"

—It is announced that the revisers of the Old Testament have now concluded their final examinations and correction of the text, and are engaged in making the appendix, which, like that to the New Testament, states the unadjusted differences between the American and English members. The committee will meet in July, and resume their labors in September. The Old Testament will appear from the University Press next spring.

—Mrs. Grattan Guinness, wife of the celebrated Gospel preacher of that name, occupies a prominent place in the missionary world. She is intimately connected with a faith college for training faith missionaries and through them with the China Island Mission and Livingston or Congo Mission. Concerning this last region there has been much anxiety on account of French interference, and there seem also to have been doubts of Stanley's friendliness to the missionaries. In these circumstances Mrs. Guinness consulted the King of the Belgians, who sent Mr. Stanley and his expedition to open up the vast Congo region, not for the advantage of Belgium alone, but of the world, on principles that would protect the natives from the curses of war and rum. The result of her conference is told to the missionaries in a letter which we copy in full on account of the present general interest concerning the Congo country.

—The Quakers of Philadelphia and vicinity are greatly concerned as to the falling off of their members. At the Yearly Meeting held lately this matter was made the subject of investigation and discussion. Several leading Friends gave it as their opinion that the increase of wealth was at the bottom of the trouble. It is known that most of the Friends are exceedingly thrifty. Some of them have made vast amounts of money. Their children have no fancy for the severe broad-brim and scoop-bonnet fashions, but desire to put on more style, and to live like the world's people. Very few of the young folks, rich or poor, are following in the ways of their parents.

—Mr. Spurgeon is quite well again and conducting the Tabernacle services regularly.

—The tombs of Egypt continue to furnish evidence in support of the Scriptures. In one at Sakkarat the name and titles of Joseph have been found, and inscriptions virtually calling him the savior of the people. In another at Thebes a painting has been discovered, which it is decided represents the Hebrews making bricks.

—Services commemorating the fiftieth anniversary of the organization of the First Presbyterian church of Chicago, were held Sabbath June 24th. At the morning service in the church fully 2,500 persons were present. The Rev. Dr. Robert W. Patterson, the Rev. Arthur Mitchell, and the Rev. Dr. John H. Barrows participated in the exercises. The church was established fifty years ago by thirty professing Christians, who were in the garrison at this point and who came from Sault Ste. Marie. The first pastor was the Rev. Dr. Jeremiah Porter, who was born in Hadley, Mass., in 1804. Services were first held in a carpenter's shop at the fort, and later in a log-cabin. Before this church was established Dea. Philo Carpenter had begun the first Sabbath school in the history of the city, and there was occasional preaching in a log-cabin by an old Methodist preacher. The church is older than the town of Chicago, which was not incorporated until August 10th, 1833, when it had only twenty-eight voters. The church membership is now over 1,000. The Rev. Dr. Porter is still living and took part in the services.

—The well-known evangelistic services of the Cooper Institute, New York, conducted for so many years by Mr. C. W. Sawyer, will be continued every Sabbath night throughout the summer. These services are held in the interest of the masses of the population who are outside of the regular channels of church work. It is found that the richest ingatherings often belong to the heated term This work affords a most interesting and encouraging field for labor to the Christian worker. A praise meeting is held in the annex hall every Tuesday evening at 8 o'clock, and a gospel temperance meeting every Friday evening at the same hour. Christians of all denominations receive a cordial welcome to all of those meetings, and opportunities are freely afforded them to co-operate in this effort to extend the blessings of the Gospel to the neglected masses of New York.

THE "MASTERLY INACTIVITY" POLICY.

The present policy of our anti-law brethren is evidently the "still hunt," and what Henry Clay styled a "masterly inactivity." They propose to make no open war on the secrecy question, but to appropriate every advantage accessible to them. Having most of the general officers of the church on their side, and imbued with their policy, they are furnished with great facilities and a mighty power to carry out their designs. One who has heretofore been a law man, but who has apparently surrendered without changing his sentiments, gave to us his sense of the active, tireless, but silent power exercised by these co-operating general officers, to diffuse anti-law principles and tactics through the several annual conferences, and throughout the church. The very idea of general officers operating privately to overthrow the constitution and law of the church is a peculiar one; yet such a policy as that apprehended is in perfect harmony with the spirit of organized secrecy, the interests of which are to be conserved by the overthrow of our prohibitory anti-secrecy policy. Surrendered or discouraged law brethren should remember that there is a power in truth—which has been too often unvoiced for the sake of peace—and that there is a power in the God of truth, which shall triumph over all the devices of the lodge spirit in the church. It is evident that God has not raised up a great witness for anti-secrecy truth, to give it over to the rule and polution of the lodge. Let each lover of truth and purity perform his part, and the battle for the right will end in complete victory for our covenanted right to have a church free from the guile and contamination of the lodge. For this our fathers prayed. To forward the interests of such a church, most of the larger sums given to the endowment of our institutions were donated or bequeathed; and he lacks faith in God who supposes that the Most High will permit the enemy to capture and appropriate all the fruits of these ages. And is not he worthy of condemnation and shame who shrinks from the conflict, or who is inactive or indifferent concerning the issue? Who is on the Lord's side?

This "still-hunt," "masterly-inactivity" policy seeks to put a loyal bishop or editor on his "good behavior" *in its sight.* It takes a man of self-denial and courage to feel that his soul is his own amid such diplomacy and espionage.

This anti-law subtility "holds the fort" wherever the fear of a conflict will deter from breaking its prescribed peace. It is after the pistol attitude, "Be still or have your brains blown out." It is like the child's weapon, "If you disturb me or cross my will, I'll squall." It would even persuade the stronger party in numbers and conscience, that a most abnegating magnamity becomes majorities, law, and order.

This "masterly-inactivity" and *status quo* theory is the strong card of assault and undermining. It has its allies outside of the church. It works by "moonlight." If it can, it will persuade all to believe that distrust of its purposes is uncharitable. Its assumption and presumption are its strong points, if these are not suspected, met, and discomfited.

This "masterly-inactivity," if not rightly apprehended, is defeat and ruin to the right and to reform. The strength of reform is in wise legislation, well enforced. What we have gained by ages of toil and prayer should not be suffered to fall as a compliment to guile and treachery. These fruits of years are to us a sacred heritage, and of priceless value. The only question is whether our law brethren have the energy to do what they can do to preserve them. Our faith is in God and in the conscience and loyalty of his people.—*Richmond Star.*

INDEPENDENT CHURCHES.

Several independent churches have recently been organized in the northwest by Holiness people, one at Centralia, Mo., and one at Nevada, Iowa. They are on a congregational basis, being disconnected with any denomination, or any other organization, claiming to be in the New Testament order. In the one at Nevada, Rev. Isaiah Reed, editor of the *Highway,* was chosen pastor, three other persons were constituted deacons, one recorder, another treasurer. The Bible is the standard of doctrine and discipline, and sanctified believers the type of membership.

It is claimed by them that this is not what is termed comcoutism in its results, coming out of the churches, as that heresy opposes any and all organizations. They claim that it is a legitimate and Scriptural mode of providing for such as have been expelled from or driven out of the churches because of their profession and teaching of the doctrine and experience of sanctification. This being so who can raise any well-founded objection? This is a free country, free to all to do right. And yet Rev. Wm. MacDonald, editor of the *Christian Witness,* enters his protest against it. To this the editor of the *Highway* good-naturedly says: "Well, brother M., what if you do? Why should you object to people who have no house having one if they can? If you have one, why should not they? If you do not want to live in theirs why should you want to compel them to live in yours?"

We have deprecated the formation of a Holiness church, thus multiplying the number of sects. But we see no good reason why people may not take to themselves the right to form themselves into a church in a congregational capacity, more especially when and where they have been foully dealt with as some have been. It is no new thing. In Philadelphia there are independent Methodist congregations served by pastors of their own choosing; while in other places Methodist preachers are serving independent congregations. In Brooklyn, N. Y., Rev. J. P. Newman is serving one, while Rev. A. J. Wood is doing the same. —*Way of Holiness.*

OBITUARY.

ELDER OZIAS SCOTT died at his home in Kalamo, Mich., on the 28th of May, in the 83d year of his age. He was a hearty advocate of the reform against the lodge and for the exaltation of Jesus Christ as Lord of all.

MRS. LYDIA KEISTER, wife of David Keister, Esq., of Mt. Pleasant, Pa., died June 25th, 1883 at the age of 71 years. She was attacked with a slight stroke of palsy on the Saturday previous to her death, but on Monday while quietly resting she passed into a comotose condition from which she could not be revived. The local paper speaks thus highly of this aged sister and her family: "Mr. and Mrs. Keister were two of the charter members of the U. B. church in this place, and remained in good standing in the church, faithful even unto death. The couple celebrated their golden wedding two years ago last May. Of the family, only the husband and two sons are now living. Jacob, the oldest son, is a prominent lawyer of the Minnesota bar, while the other, Daniel B. Keister, is a well-known citizen of this place. A large circle of relatives and friends will mourn the death of Mrs. Keitser, but will rejoice in the fact that what is their loss is her eternal gain." Mrs. Keister was an earnest reader of the *Cynosure* and most fully sympathized in the efforts of Christians against secretism and other evils that tend to destroy good society.

E. BRUCE BUCK departed this life at his home in Newfane, N. Y., May 13, 1883, of injuries received while moving a barn the day previous. He was aged a little more than 50 years. Twenty-five years ago he was converted to God and was one of the few who dared to step into the front ranks of reform and oppose the popular sins of the age. He joined the M. E. church and remained a member until he saw that worldliness and Masonry ruled in its councils; then obeying the divine command ("Come out from among them") he left that church and joined the Free Methodists, where his experience was endorsed and he could proclaim his principles and find a hearty amen to them. He was a faithful man of God, filling many places of responsibility in the church and was always at his post. He took a decidcd stand against secrctism, was Secretary of the Niagara county Christian Association, and was always ready to oppose this evil with his means and influence. He leaves a wife and two children to mourn his loss, but they mourn not as those that have no hope, for he fell at his post with the armor on. As death appeared he said he was ready and had no changes to make.

M. T. MARIOTT.

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Pledges for Same:

Mrs. Herrick, Alfred Cleveland, C. Canfield, $10 each; Rev. E. L. Harris, S. P. Poole, $5 each; S. O. Bishop, $2.50; John F. McKey, $1.

For Rev. A. D. Zaraphonithes, Andros, Greece:

A. Lent, $5; College church, S. S., Wheaton, Ill., $7.03; Mrs. O. F. Lumry, $1; H. L. Kellogg, $6; Mrs. H. L. Kellogg, $1; Capt. S. P. Blake, $2; Dr. J. B. Walker, $5.

For General Work:

M. R. Britten, $5; D. Callow, $1; Rev. W. S. Fulton, $3.50.

The *Christian Statesman* of Philadelphia (representing the National Reform Association), which was recently enlarged from twelve to sixteen pages, has just added a business manager and managing editor to its working force in the person of John Wagner Pritchard, the founder and owner of the daily and weekly *Paragon* of McKeesport, Pa., and until recently its editor. This broadening of the affairs of the *Statesman* has been made necessary by its increased constituency of believsrs in a national religion, the principles of which it has been advocating for sixteen years. Especially marked has been the success of the National Reform movement during the past year—so vast the work done and so liberal the contributions to the Association, that six additional lecturers have been appointed to enter the field during portions of the ensuing year, which will make nine specially employed lecturers in all, to say nothing of the great and increasing number of ministers and laymen who are actively engaged in urging an acceptance of National Reform principles all over our nation.

Mr. A. M. Noble, Salem, N. C., writes: "Dr. Benson's Skin Cure cured my hitherto scaly skin."

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THE BATAVIA CONVENTION MINUTES.

A correspondent writing of the grand addresses in this pamphlet says:

"Let me call particular attention to the address of our noble banner-bearer, the candidate for the suffrages of the nation, under the title *"Christian politics."* This admirable and timely paper is one which will open blind eyes to the causes of the war and future dangers and ought not to be merely read and shelved. It is like LIVE SEED; Let every reader get and sow it abundantly, and scatter it abroad through every State, and for every year, until victory shall crown our efforts to place a representative of our principles in the Presidential chair of the United States! Print and reprint and circulate in tens of thousands or millions! Our people are intoxicated with national prosperity, and are disregarding *"the higher law."* In every age the multitude is led more by the senses than by the unseen, but the Ruler of the universe brings to naught things that are by the things that are not! The things that are right and pure *are eternal,* and in the grand war must finally overcome the cunning and craft of every system like Freemasonry.

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

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Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

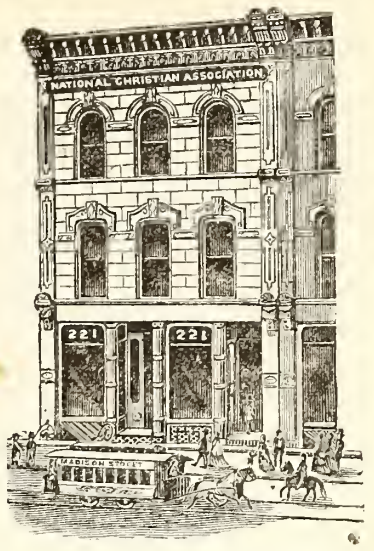
adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.



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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

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FARM NOTES.

THE SAVING OF SEEDS.

The following is from the pen of Dr. G. F. Needham, Washington D. C.: How to prevent seed from deteriorating is a most important question, lying at the foundation of all agricultural and horticultural prosperity. Nature's law is to "multiply and replenish," no matter as to the particular quality, but everything as to the quantity.

"The survival of the fittest" governs the result. But Nature's operations are too slow for our short lives, so the business of the cultivator is to aid Mother Nature, and thus reach the best results in the shortest period. It is a fact too well known that, ordinarily, crops deteriorate, and this, for one reason, because the seed becomes weakened. The story of "Deere's Improved Lima Beaus" will illustrate the idea and explain the whole *modus operandi* of saving seed.

Some years ago a gardener asked our Mr. Saunders how he could improve the Lima bean. He was told to find, if possible, a pod having at least four beans; the next season to plant the one, the largest and best of these; the next season to select as before one bean, the one that not only seemed to the eye the largest and best, but the one that would weigh the most, and then to pursue this method for several years. The result we all know is a great improvement of that delicious vegetable.

One has asked why our melons are so inferior nowadays. The answer is that pains are not taken in saving the seed. There is a variety of musk melons sold by one of our seedsmen, the "Hunter" melon, which illustrates the point. A Mr. Hunter received, some years since, from abroad, seeds of a very choice melon. These were planted and the seed of only the very best were saved. In this manner has the seed been selected, and now, after more than twenty years, this variety commands the highest price in our markets, and the seed sells for $3 per pound, while other varieties can be had for fifty cents, and are dear at that.

I have seen a stalk of corn bearing ten ears. Of course this ninefold increase came from selecting the seed at first of a stalk that bore two good ears, then there would be a few with three ears, and so on until the grand result was reached. I know many farmers say that if they can get one good ear off each stalk they will be satisfied. Well, such are not very particular, and will buy corn from a neighbor's crib and plant the best of his. Of course they get only an ordinary crop. Is not this the reason that growing Indian corn has become such a poor and unpaying business? For my part I will let the idiots grow this corn, and I will purchase it in the fall for less than $2 a barrel.

WHY ALWAYS TIMOTHY?

The teudeucy to fall into routine is nowhere more strikingly shown than in our grass lands. It is timothy and clover so generally in all the meadows, that one would suppose timothy was the only grass that would succeed in our climate. In New England timothy was formerly called "Herd's-Grass," a name which in Pennsylvania is given to what is known elsewhere as red-top. This formerly led to much confusion, but at present the name "herd's-grass" generally dropped. Timothy is especially unsuited to the too common method of treating grass lands, There are farmers who still, after taking a crop of hay, turn their animals upon the land, after the grass has made a second growth, and convert it into pasture. Timothy forms a bulbous swelling at the base of its stems, from which next year's growth will start, and is greatly injured by cattle trampling it, and eating off the leaves that should protect the bulb during the winter. Some farmers, after a few years, give up a mowing lot to pasturage; the grass being almost entirely timothy is soon killed in spots, as, however valuable for hay, timothy is a poor pasture grass. In many respects, a much more useful grass than timothy is orchard grass (*Dactylis glomerata*). This, in England, is generally called "rough cock's-foot grass." Orchard grass, the only name by which it is known in this country, unfortunately conveys the idea that it is only suited to the shade of trees. We never knew a farmer to fairly try orchard grass who was not so pleased with it that he did not continue its use. Yet take the country through, it has made its way but slowly. It is preferable to timothy to combine with clover for hay, as the two are in perfection, that is, in blossom, at the same time, while as pasture grass it is vastly superior. Orchard grass is, in fact, a true pasture grass, while timothy is not. It at once recovers after it is closely cropped, and the earliness of its growth in spring is greatly in its favor. The chief, in fact the only objection that has been made to orchard grass, is its tendency to form tussocks, or clumps, a trouble which may be overcome by thick seeding. Two bushels of clean seed to the acre, if alone, or one bushel if clover is to be sown with it, will give a sufficiently thick growth to prevent the formation of clumps.—*American Agriculturist for June.*

A SUBSTITUTE FOR PARIS GREEN.—The free and careless use of Paris green and other poisons for exterminating insects has caused much injury to health, and some loss of life. It has been found that water impregnated with gas-tar, after the following method, is quite as good an insecticide as the Paris green: Put two quarts of gas-tar in a pail, fill the pail with water, stir it well, and let the tar settle; then sprinkle the vines with the clear water. This remedy may also be used safely on currant bushes and fruit trees.—H. S. K., in *Field and Farm.*

REMEDY FOR SQUASH BUGS.—I have found the following a sure preventative of the attacks of squash bugs, cucumber beetles, etc., on my garden vines: Saturate a piece of cloth or old rags with kerosene, and tie to a short stick, or draw them through a split made in the top of the stick to fasten them, and insert the stick in the hills or near the vines, and the "bugs" will soon disappear. After a shower, and, usually, once in a couple of days, the rags will need to be saturated anew. It is worth a trial.—J. V. L., in *Rural New Yorker.*

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NEWS OF THE WEEK.

—Attorney General Brewster Thursday rendered an opinion to the Secretary of the Treasury that the exportation of bonded whisky to Bermuda with a view to its re-importation, for the purpose of evading or delaying payment of the tax, is not an exportation within the meaning of the law.

—The vicinity of Brattleboro, Vt., was visited Thursday night by a rain, hail and thunder storm which resulted in great damage to crops. Land-slides on the railways delayed all trains. A fierce storm also deluged Galena, Ill.; and the section round about, highways, bridges and vegetation suffering severely. For two or three days continuous storms have prevailed at Dubuque, Ia., and its vicinity, awful thunder and lightning occurring Wednesday, by which the wife of the Rev. Frances Folks was killed. At Scranton, Pa., and its neighborhood, rains for two weeks have injured crops severely, and additional heavy rains fell Thursday, accompanied by thunder and lightning, which caused loss of life. About St. Thomas, Ont., the creeks are overflowed, farms are submerged, and houses and railway tracks have been washed away. At Dover, N. H., the storm caused the bursting of a sewer, which flooded the Cocheco Print Works, damaging prints ready for shipment and other stock to the extent of $50,000. Seven persons were struck by by lightning and three persons killed.

—The region around Petersburg, Va., was visited by a heavy thunder and rain storm on the same night, many structures being struck by lightning and orchards damaged. Wind and rain did serious injury in the vicinity of Albany, N. Y., trees, ice-houses, and barns being demolished, and crops injured.

—The hot wave in New York caused great mortality among children iu the tenement districts. Up to noon Friday the total deaths for three days numbered 494. There were twenty-six cases of sunstroke in the city Friday—three fatal. Albert Daggett, the anti-Graut leader in Brooklyn, was also prostrated, and may not survive.

—Near Huntsville, Texas, July 5th a saw mill was blown up with fearful destruction of life. Dick Grant (colored), the fireman, and his assistant, John Barkful, a convict; also convicts Slade and Jordan were instantly killed. Four other convicts were seriously wounded.

—A special from Raleigh, N. C., says: At Wortham's bridge, Colnmbus county, near Whiteville, six negroes, four men and two women were drowned yesterday. They attempted to cross a deep and wide stream on a raft made of logs and grape vines. When in the middle of the river the raft went to pieces. The two women sank immediately. Two of the men struggled in the water, while two others swam ashore, but seeing the helplessness of their companions went to their rescue and were seized by the drowning men and lost their lives also.

—A cyclone Monday the 2d inst. swept through Port Jervis, Hancock, and Binghamton, N. Y., the Naugatuck Valley, in Connecticut, and the Williamstown Valley, in Massachusetts, uprooting trees, destroying houses and churches, and laying flat crops and fences. The new Williams College gymnasium, where the alumni dinner was to be eaten Wednesday, was wrecked, causing a loss of $60,000. A fierce tornado rushed through Ozaukee county, Wisconsin, Monday morning, doing great damage in several towns and villages, and in some instances sweeping away bridges. Three men were drowned at Port Washington, and several schooners lost their topmast and rigging. In the towns of Belgium and Fredonia more than 200 buildings were demolished.

—Ten suits were instituted by Mormons in the District Court July 2, against the commissioners appointed by the President to carry out the provisions of the Edmunds bill. This is a deliberate attempt to break down the commissioners, and done at law. The suits were instituted for damages, with the evident intention to coerce the commissioners.

—The miners at Ely, Vt. who cannot get their wages, threaten to destroy the town with gunpowder, and have already committed acts of violence. The Governor has ordered four companies of malitia to the place, and will also attend himself to prevent outrages.

—A railway traiu crashed iuto a Brooklyn (N. Y.) street car Wednesday last, killing a woman and wounding the driver.

—Five policemen, Superintendent of Hacks Rufus P. Marsh, and several other persons were sunstruck at Boston Wednesday. Marsh died.

—For unknown reasons the four commissioners and Clerk of Grand County, Colorado, were shot by masked men Wednesday morning, two being killed instantly and two others being mortally wounded.

—Irish Catholic bishops condemn State-aided immigration, maintaining that large tracts of uncultivated land, if tilled, would support the surplus populatiou.

—Floods in the Surah district, Hindostan have effected great damage. Five hundred houses alone have fallen at Surat, and thousands are homeless. Whole villages have been destroyed.

—Holders of Confederate bonds in London have subscribed £10,000 to be used in endeavoring to have some of the Southeru States recognize their debts, and trustees of the fund have been appointed.

—The King of Saxony, who is making a tour, was about to ascend in the elevator of a factory which he was inspecting at Milan, when the weight attached to the car fell, killing the Governor of the district, who was accompanying his Majesty, and injuring the manager of the factory. The King, who had entered the elevator before the accident happened, was much overcome, and abandoned his tour.

—The latest reports indicate the state of affairs is slightly worse at Damietta Egypt, some 110 to 120 dying daily of the cholera, but is improving at Mansurah. The Nile is rising well, which, it is expected, will cut short the epidemic in some districts. The cattle plaguc in Egypt caused the death of 90 per cent. of the cattle attacked.

ST. PETERSBURG, July 6.—The government has ordered the establishment of a rigid quarantine on the Black Sea, to prevent the introduction of cholera by vessels coming from Egypt, and has forbidden the usual pilgrimage to Mecca.

Headache banished, no matter what cause, sick or nervous, by Dr. Benson's Celery and Chamomile Pills.

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MARKET REPORTS.

CHICAGO, July 9, 1883.

GRAIN—Wheat—No. 2		1 00¾
No. 3		84
Rejected		75
Winter No 2	1 06	1 07
Corn—No. 2		50¾
Rejected		45½
Oats—No. 2	36	37
Rye—No. 2		53
Bran per ton		10 25
Flour—Winter	4 50	@6 00
Spring	2 25	@7 50
Hay—Timothy	7 00	@12 00
Prairie	5 00	@11 00
Lard per cwt		9 05
Mess pork per bbl		15 75
Butter, medium to best	10	@21
Cheese	03	@11
Beans	1 00	@2 15
Eggs		14½
Potatoes per bu	35	@65
Seeds—Timothy	1 50	@1 57
Clover	5 75	@7 25
Flax		1 35
Broom corn	01½	@ 08½
Hides—Green to dry flint	8½	@14½
Lumber—Clear	43 00	@52 00
Common	15 00	@22 00
Shingles		3 20
WOOL—Washed	22	@35
Unwashed	16	@24
LIVE STOCK—Cattle extra	5 75	@6 00
Good	5 35	@5 70
Medium	5 00	@5 30
Common	2 50	@4 90
Hogs	5 80	@6 45
Sheep	3 20	@4 25

NEW YORK MARKETS.

Flour	3 80	@7 00
Wheat—Winter	1 07	1 16
Spring		1 08
Corn	50	@63
Oats	38	@47
Mess Pork		17 25
Lard		9 50
Eggs		17½
Butter	10	@22
Wool	12	@45

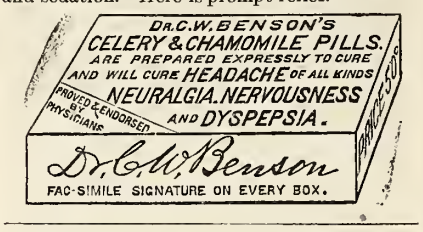
THE WASHINGTON FUND.

George Brokaw, Esq., of Washington, Iowa, in sending in his second remittance for the "Washington Fund" says that he is going to try to make it fifty dollars.

S. C. Hart, of Strawberry, Kan., will be one of twenty to pay the one hundred dollars apportioned to Kansas for the Washington building.

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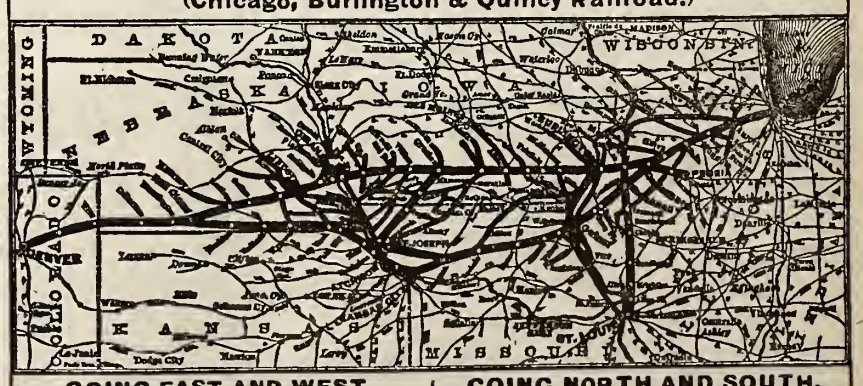
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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Prof. Ensley of Howard University, Washington, has just been visiting Chicago and lectured one evening in one of the South Side churches. He attended also one Monday the meeting of the Baptist elders, and was taken by one of them to a fashionable restaurant for lunch. The proprietors remonstrated and requested the Professor to leave their premises—for he is colored as to his skin. The Baptist brethren resented this unconstitutional and un-American proceedure and have adopted a minute strongly condemning the eating-house. We learn that in Professor Ensley's own city, Washington, a more honorable and just sentiment prevails. There is seen no such distinction as to race or color by the visitor, except in some of the churches—be it said to their shame. In two denominations, the Congregational and Catholic, the color line is ignored, just as it is in hotels, street-cars and places of amusement. The advanced position of the Congregational church of Washington on this question is due, we learn, in great part to ex-Senator Pomeroy whose good influence has always been on the right side. His colored coachman takes a seat in the family pew, and in the time of the war Mr. Pomeroy conducted a colored Sabbath-school. The sentiments of his Farwell Hall speech are therefore a practical part of life with him.

The "Believers' Meeting for Bible Study" which will begin this year on the 25th inst. at the village of Niagara on Lake Ontario will be a peculiar meeting according to a worldly estimate. The *Truth* says this meeting will be more largely attended than any previous gathering of the kind for the past nine years, but there is a singular warning against preachers who are looking about for a newspaper reputation during their summer jaunts. Says the *Truth:* "Surprise has been expressed at a previous announcement concerning the approaching conference, that 'eloquent addresses are strictly forbidden.' But the language was deliberately chosen, and meant precisely what it said. Eloquent addresses, as commonly understood and admired, are a delusion, a humbug, and a sham. If a brother is like Apollos, 'an eloquent man and mighty in the Scriptures,' and if his eloquence consists in the aptness, clearness, and force with which he can bring the Scriptures to bear upon the point under discussion, he will be heard gladly. But for any other kind of eloquence those who meet at Niagara have a profound and intelligent contempt."

The citizens of Woodstock, Conn., have for a number of years been highly favored on Independence day. Their method of celebration has, through the public spirit of Henry C. Bowen, publisher of the *Independent*, been in many respects a model for the nation. The fusillade and fuss of our ordinary Fourth of July has there been superceded by addresses by eminent citizens upon topics of public interest, the whole day being devoted to such instruction as shall make all who come within its influence, by hearing or reading, better neighbors and more patriotic Americans. The programme this year included addresses from ex-President Hayes, Senator Platt of Connecticut, Blair of New Hampshire, Aldrich of Rhode Island, from Bishop Coxe, John B. Gough and Congressman Wait; also poems by John G. Whittier and Dr. L. W. Bacon. This was probably the best celebration of the day witnessed throughout the country, and we should have some thanks for the press and telegraph which have given the speakers an audience of millions. Why should not such a celebration be prepared in all our large cities year by year?

The telegraph operators have given the nation a text—

"Believing that man's physical and mental welfare demand that at least one day in seven be accorded him for rest and recreation, we demand the total abolition of Sunday work as a compulsory duty."

These operators are ready for a strike. They have banded together in secret lodge, thirteen thousand of them, and for over a year have been groaning under a bondage that to them is becoming Egyptian. Without commenting upon their folly in banding under secret obligations; or the atheistic sentiment that leaves out of such a proposition as that above the idea of a moral character that has some interest in the Sabbath day; or the fearful and irresponsible power these men have taken into their hands, by combining in secret, having in their hands the means of secret communication from one part of the country to another—passing these by, we have here a demand, from a body of men who are not to be despised, that the greed of capital must no longer take from them a day given by their Creator for rest from labor. It is a demand that is re-echoed from the locomotive foot-board, the U. S. post offices, the city groceries and shops of every kind, the cheese factories, the iron furnaces, the packing houses, and the thousand lines of business that are being pushed by inexorable managers to the destruction of the bodies and souls of men. This is about the best reason for a strike that any class of oppressed employees ever pnt before the public.

The forcible occupation by the French of Tamatave, on the east coast of Madagascar, and the principal port of the island, is producing considerations of a serious character in England, and to some degree also in Germany and the United States. The information that has reached the British government and has been reported personally by Gladstone in the Commons is that the French admiral hauled down all the foreign flags, ordered the English consul from his sick-bed to leave the city (the consul died seven hours later), imprisoned an English missionary, and refused any communication with a British man-of-war in the harbor. Germany and our own government had consuls in the city who were also shabbily treated. These are the first grave and painful reports; all hope they may be so modified when the facts are known that an international difficulty may be avoided. There is at least no doubt that the powerful opposition to the bad ambition of France will restrain her in time and prevent any appeal to arms for settlement.

John Wesley: "They murder by the wholesale, neither doth their eye pity or spare: and the inheritance of blood is theirs."

A WORD OF ENTREATY TO OBERLIN.

BY REV. C. C. FOOTE.

What was the moral condition of this nation that demanded of God the birth of Oberlin? It was a condition that demanded a wide-spread and universal reformation in theology, spirtual life, morals and metaphysics. Hence, the grand mission of Oberlin was to give to the nation and to the world a race of universal reformers; and such were the students she first sent forth on this mission. And so long as Oberlin continues to send forth such reformers, her continued existence will be imperative—but no longer. Reformation implies conflict, sharp and prolonged, that often merges into a moral war, and this produces veterans, heroes and martyrs. Of these Oberlin has had her full share, a necessary result of her mission.

And now I ask this important question, Has the day that demands martyrs and reformers past? Look abroad over this wide land. Is it a nation whose God is the Lord? is it subjugated to Christ? is his regency acknowledged and lovingly accepted? Alas! alas! "darkness is still upon the earth, and gross darkness upon the people." "*One sin habitually practiced,*" said the sainted Finney, "*forfeits heaven and the Divine approbation.*" And what is the attitude of Oberlin and her children towards that "one sin that is habitnally practiced" from ocean to ocean, and from the lakes of the North to the gulf of the South—the sin that is second to no other for its antagonism to Christ and to the principles implanted in this western world by our Pilgrim Fathers; that practices its idolatrous deeds of darkness behind doors bolted and barred and guarded by the drawn sword of its appointed custodian; where are administered to church members and ministers and sinners of all grades oaths foul enough to put to blush forlornest hell, with penalties for divulging the infamous secrets intrusted more barbarous than were ever chronicled in the catalogne of savage tortures? And what today is the attitude of Oberlin towards this sin, that numbers its votaries by the half million of able-bodied men that ean pay for the perpetuity and universal propagation of this sin of sins?

Thongh President Finney was a well-nigh peerless and universal reformer, yet upon no other organic sin did he open battery after battery of his awful guns as upon this Masonic conspiracy against God and men. This his successor has amply shown in his recent letters in the Chicago *Advance.* It is concerning this blood-stained conspiracy that the churches and miuistry of to-day maintain a sepulchral and guilty silence, with some worthy exceptions. And it is to Oberlin and her Alumni that God looks, and has a right to look, for voices that shall awake the nation from this fatal slumber. In his book on Masonry Mr. Finney says: "*If the public cannot be aroused to look this conspiracy in the face, and rise up and put it down in time, they will surely find, too late, that their hands are tied, and that virtually slavery or bloody revolution awaits us.*"

Would you know the Divine call, read these sentences from Mr. Finney's sermon, on the marks of a true Christian: "He not only refuses to sin, but he denounces it everywhere, and enlists heartily in God's plan for its overthrow. For this he lives. His love for the honor of God is greater than for his own life. Hence, he delights to suffer, and make sacrifices, and practice self-denial for the putting down of rebellion and for the glory of Christ." Penetrated and interpenetrated through and through himself with these marks of a child of God, he heaped the red-hot coals of God's wrath upon the guilty head of the Masonic harlot, declaring that men who could not see these abominations were judicially blinded of God for their sin. Every true Christian, knowing, as he should know, what a masterpiece of the devil, for decoying and ruining unwary souls by its infamous sorcery, Masonry is, can but arm himself against it. Is Oberlin's preseut prosperity God's seal of approbation for her past fidelity in reforms? A broader seal of his approbation did God place upon the Anti-masonic reform of fifty years ago that swept Masonry from the land, and compelled ministers and church members publicly to renounce it or suffer expulsion.

It was at the very heighth of that tremendous excitement, in connection with the labors of Mr. Finney, that God poured down the Holy Spirit in mighty floods, such as the world never saw, from one end of the land to the other. "Oberlin needs to perpetuate the principles of its founders and to carry them forward to a glorious victory," said Mr. Finney. There are evidences that these principles are losing their place and force in Oberlin. Let them be resurrected and transmitted by her Alumni through the nation. Let her become again a pattern and safe example to follow. Let her not forfeit her place by standing aloof, or occupying a doubtful position on this momentous question. Let her come to the front once more, and the good shall bless her as in days of old.

Detroit.

THE TRUE BASIS OF CHURCH UNITY.

BY REV. M. A. GAULT.

It is a satisfaction to see that so much attention is given in the *Cynosure* to the subject of church union. The great danger of secretism is, that by means of grips and passwords and oaths it is organizing every power of evil, so that they can bring their united force in striking a single blow, and fight with weapons it is impossible to parry. Now it is proper to be taught by our enemies; not that we should adopt the tactics of secrecy, but that all the friends of truth should fall into line, and organize for united and effective resistance. I believe the result of the grand struggle that is now looming up from every point of the horizon will be to weld the church into greater unity.

We are mostly agreed that the normal condition of the church is a unit. Its division into sects is a condition of disease. The true doctrine on this subject is clearly expressed in the covenant sworn and subscribed by the Covenanter church at its Synod in Pittsburgh in 1871. It is as follows:

"That believing the church to be ONE, and that all the saints have communion with God and with one another in the same covenant; believing, moreover, that schism and sectarianism are sinful in themselves, and inimical to true religion, and trusting that divisions shall cease, and the people of God become one catholic church over all the earth, we will pray and labor for the visible oneness of the church of God in our own land and throughout the world, on the basis of truth and of Scriptural order, considering it a principal duty of our profession to cultivate a holy brotherhood, we will strive to maintain Christian friendship with pious men of every name, and to feel and act as one with all in every land who pursue this grand end. And as a means of securing this great result, we will by dissemination and application of the principles of truth herein professed, and by cultivating and exercising Christian charity, labor to remove stumbling blocks, and to gather into one the scattered and divided friends of truth and righteousness."

Now the great question is, How is the unity of the church to be secured? It is not by compromising the truth. A unity on any other basis than the truth, is a conspiracy and not a unity. As the above covenant declares, our union must be "*on the basis of truth and of Scriptural order.*" I would like to ask, Is it possible for churches to unite and have different forms of church government? And does the Bible prescribe any form of church government? Or is the government of the church such a trivial matter that Christ has left it to human wisdom? The highest authorities agree that Christ has prescribed a form of government for the nation, and that is the republican form. In the Jewish Republic Christ gave the first pattern of a republican government. It contained every great and good principle of our Republic, with none of its defects. Their thirteen tribes like our thirteen colonies, formed one confederacy. The moral law was their constitution, and their civil rulers were invariably elected by the people. When Israel changed their republic into a monarchy, they were distinctly reproved for their folly, and warned of the encroachment on personal and public liberty, which would be the consequence.

Now we call this nation a union; with all the emphasis of the late war, we called it a union. It is a union, because it is organized on the principle of Bible republicanism. Now why cannot we have the same unity among the churches that we have in these United States? There are a large number of Christians in this land, who believe that Christ has prescribed the same form of government for the church that he has prescribed for the nation. They believe it as firmly as they do the Divine inspiration of the Scriptures, that the form of government used by the church in both Old and New Testament times, was the republican form. The Presbyterians, numbering 5,044 ministers and 578,671 members; the United Presbyterians, numbering 700 ministers and 82,119 members; the Covenanters, numbering 112 ministers and 10,625 members; all these besides the Presbyterian church, South, and the Dutch and German Reformed churches, together with several other smaller branches, use the same form of government used by the nation. Their sessions, as legislative bodies, exactly correspond with the township officers. Their presbytery corresponds with the county commissioners, their synods with the State Legislature and their General Assembly with the Congress of the United States. In other words their whole system is delegated power from Christ, and coming THROUGH the people. Not a single objection can be brought against this government in the church, which cannot also be brought against our republican form of government in the state. All these classes of Christians believe that this form of church government has the authority of God behind it, and they will not compromise it any more than they will give up their Bibles. I know that they are divided on points of doctrine, but we see in the great Pan-Presbyterian Council, the beginning of a movement which is destined to bring them all together.

Of one thing I am sure, that the more honestly and diligently we study our Bibles, the more we shall see eye to eye in relation to truth and the closer we shall come together. The Word of God contains the only platform of truth, on which all the divided friends of Christ will at length unite and stand as one company.

Blanchard, Iowa.

HOLY CHIVALRY.

Oh! we need not wait for chances!
Sin hath borne too bitter fruit;
And the heavens, with pitying glances,
Look on men beneath the brute;
Look on sorrowfulest sorrows,
Which no healer charms away;
Look on hearts, whose darker morrows
Make less stern the dark to-day.

Christian soldier! rise and arm thee!
Take the Spirit's sevenfold shield!
Let no coward fears alarm thee,
Recreant from this solemn field;
Fiercer than the fabled giants;
Are thy foes of Want and Crime,
God thy Helper! men thy clients!
Haste thee to the strife sublime.

Bid the slaves of sin's excesses
Hearken what the Saviour saith;
Weave the spell, which charms and blesses,
Round the spirits "drawn to death."
Though they spare from cursing never,
Though men hate, deride, condemn,
Cease not from the brave endeavor;
Work to lift and rescue them.

By the heaven that shineth o'er you,
By the soul's uncounted worth;
By the love which Jesus bore you;
By the human loves of earth;
By the moments, speeding faster
To the shore as yet untrod;
By the dread of worse disaster;
By the holy name of God;

Forward! men beloved of Heaven!
Wave your white device on high;
Rest not till its hope hath given
Light to every troubled sky;
Go where none have gone beside you,
Go to homes of dark despair,
Men implore you, Christ will guide you
Win your spurs of knighthood there.

—*William Morley Punshon.*

THE TREND OF PUBLIC OPINION.

BY REV. HENRY T. CHEEVER.

We are informed by the most intelligent and trustworthy of Western residents and observers, that the prevailing *trend* of thought and judgment in Kansas, Nebraska, Iowa and throughout the West, is toward the Constitutional Prohibition of the liquor traffic. The *drift* of opinion is all that way, notwithstanding the late tidal wave of license. The position taken by Prohibitionists that the liquor traffic, on account of its antagonism to Christianity and the well being of man, cannot be justified, and must soon cease to be, is growing stronger and stronger.

This view is in accordance with the stand lately taken by the conservative Bishop Huntington, in his "Pastoral Address for Lent," to the churches and clergy of his diocese, in Central New York. "Trace abominations," he says to his clergy, "to their sources. When you arraign the drunkard before the law of God, do not forget to show how often the drunkard is the victim, while the dealer, the seller, the owner of the tippling shop, the city or town official that grants the license, is the actual sinner."

Let me add to this that Dr. Howard Crosby, of New York city, whose famous Boston delivery in favor of license and against prohibition two or three years ago, entitled "A Calm View," marked an epoch in the temperance reform, has lately admitted the utter failure of his honest effort to control the liquor traffic by regulation and limitation. Commenting on his (Dr. Crosby's) experience, who has at length reached the conclusion that "we need something stronger than persuasion to choke the tiger (the liquor traffic) that is running at large," *The Christian Intelligencer* puts the case after this manner: "We learn that there is but one thing to do with the liquor traffic, and that is, stamp it out and stop it off entirely. The endeavor to do this will at least restrict it, and this is the only thing that will ever restrict. License gives up the question in advance. It adds a prestige of legality and respectability to the traffic. Prohibition, on the other hand, puts it positively under the ban, makes dram-selling illicit and dram-drinking disreputable. This, indeed, may not always prevent the confirmed drunkard from getting his liquor somewhere and somehow, but it is sure to tell increasingly on the sentiments and habits of following generations.

And where there is an honest disposition to enforce the law, the way to do it is made easier and plainer than when embarrassed by the well-nigh impossible distinctions, the Protean evasions of a statute of license. By reason of the extremely difficult observance of those conditions, license becomes, in most cases, a practically unlimited sale, with the State as a partner in the business, imparting virtually a moral sanction to the dram-shop, and throwing the shield of legality over the drunkenness and crime that originate there. It is easier, as well as surer, to cut off an offending dog's tail close behind his ears than at any other point. And to regulate the toothache for a permanence by pulling out the ulcerated tooth is better than puttering with palliations and keeping up the ache.

Worcester, Mass.

TOUCH THE SPRINGS.

BY REV. ISAAC HYATT.

The Bible is a precious book. Within it are treasures of untold value. Its promises are exceeding great and very precious. Its consolations come like a healing balm to the troubled heart. There is no book so dear to us when we know how to find its hidden treasures and appropriate them to the wants of the soul.

In the "green room" at Dresden are many mementoes and treasures of priceless value. For centuries the Saxon kings have been gathering them together. Among them is a silver egg which was presented to one of the Saxon queens. It has a spring, which, when touched flies open and you behold a golden yolk. Touch a spring in this and you are delighted to find a chicken whose wing when pressed opens to your eyes a beautiful golden crown, studded with sparkling jewels. Touch another spring and you find hidden away in the center a magnificent diamond ring.

So it is with the Bible. Its truths and promises contain a treasure within a treasure. The more we examine them the more we percieve their excellence. The deeper we dig the richer they grow. The harder we press them the sweeter the flow of their honey. The higher we reach the more delicious the clusters of fruit we find. Let us not neglect to touch the springs lest we become weak and sickly.

In our reform we need men and women of strength, sweetness of temper and tenderness of heart. We can become such only in feeding bountifully upon the hidden manna of God's Word.

SHORT SERMON.

TEXT: No man can come to me, except the Father which hath sent me draw him.

MY BRETHREN: When men seek to begin a revolution in popular sentiment, they often begin by substituting one word for another. Thus, the lodge-Jesuits, when they began to revolutionize the popular mind in order to turn it against Christ, substituted the name of Great Architect in the place of God. They nowhere, I believe, call God by the name of Father, as Christians do; or at all events, this is not his usual designation with Freemasons. They often call him Grand Master, as if he presided over the charlatanish insincerities of a lodge of buffoons. It is an insult to the majesty of God to make him the Grand Master of a set of Freemasons.

My friends, God never yet drew a man to Christ *through*, or by the Masonic lodge. He may, indeed, have drawn men *away from* the lodge to Christ. Instead of the lodge-god, the Great Architect, drawing men *to* Christ, it draws men *away* from Christ; and hence the Great Architect cannot be the God whom Christians worship.

It is true, God in his attribute of Creator was indeed the architect of the Universe. This fact is admitted. But this creatorship is only one of God's

attributes; and it is not the one by which he is usually or emphatically designated by Christians. The Great Architect created the world it is true. He created Freemasons, and also gnats. A man might as well call his father the begetter, as to call his God the Great Architect. We are all ready and willing to admit the creative power of God; but Freemasons do not allow his fatherhood to be his principal attribute; nor do they permit Christ to draw them to him, or him to draw them to Christ.

My brethren, God cannot lie. He could not possibly tell such a lie as the Masonic lodge is; for no greater lie than that which is embodied in the lodge has ever been told since the creation of the world. The ministers of the Gospel who preach the lodge to you, by precept, or by example, or by silence, are wholly unfit to be your shepherds, your guides or your teachers. If they repeat the Bible to you, you may believe *that*; but not because *they* repeat it. You must not become Masons, nor jack Masons, nor dumb servitors of Masons as they do. In fact, you should never give them your money, your vote, nor a moment of your attention.

SO MOTE IT BE!

JOSEPH COOK ON ARBITRATION.

Not proposing the formal political confederation of Christendom, but its close moral alliance, I defend twelve measures that would secure, if carried, what scholars have been asking for these fifty years—universal peace, justice between strong nations and weak, and a general advance of Christian principle in all the departments of international law.

1. Arbitration in place of war in every case to which it can be applied; treaties, including agreements to use arbitration before resorting to war.

Mr. Bright, in 1849, supported Mr. Cobden when the latter presented a petition of 200,000 names to Parliament, asking that arbitration be made a remedy for war in every case to which it is applicable. The petition was not granted; its supporters were regarded as fanatics. In 1873 the House of Commons passed a resolution praying the Queen to put a provision making arbitration a remedy for war into every treaty she should make with foreign nations. Our own House of Representatives, in 1874, passed a similar resolution. The Senate never passed it. This last winter a distinguished Massachusetts Senator, whom may God bless, introduced that resolution once more, and it will not always sleep, even in our upper house. Our martyred President Garfield announced that arbitration was the settled policy of his administration. He wished to bring together all the nations of this continent, and enter into a treaty with them to make arbitration a remedy for war in every case to which it is applicable. Commerce was asleep; commerce was counting its dollars in its tills; commerce was bending over its muck-rake and forgetting the glorious crowns of philanthropy which are far-flashing things in history long after individual or even national wealth is forgotten. Little Peru, in South America, called for a convention to make arbitration the rule of this hemisphere. It was for our interest to hold this convention, but we were far too busy to attend to the matter, even when Garfield proposed it. What we want is that, not merely among English speaking nations, but throughout the whole globe, it should become the practice to make arbitartion an international system, and thus a remedy for all wars to which arbitration can be applied.

2. The complete abolition of the slave trade on the sea.

You say that we have abolished it. Not we. Great Britian has put forth Herculean efforts to abolish the slave trade, and is yet engaged in that majestic business. Between Africa and Persia the slave trade is vigorous yet. In the Pacific Ocean, slave traders are constantly watched by British men-of-war. America ought to help in that chase. She is too penurious to do so. Commerce holds her back. Why should she attend to this matter? Here again we must take the church by the hand a little earnestly and commerce also, and awaken both to the prompt performance of this international duty. Great Britain has at this time many men engaged in suppressing the slave trade, and I do not know that we have one. Africa, even in our time, is a shield with streams of blood down to the edges. Along the slave trails that run to the eastern and northern ports of Africa murders and other atrocities occur so frequently that the trails are blood stained. They are marked by the bones of thousands who have fallen on them. The slaves shipped off in Moorish and Arabic vessels from the coasts of Africa are far more numerous than you dream, and yet America sits here in her Bostons, New Yorks and Chicagos, and thinks herself enlightened and advanced and philanthropic, while Great Britain, mighty as she is, finds herself unable to repress this trade.

3. The wider protection of the rights of neutrals in all wars.

4. Common laws as to copyrights and patents.

We steal more books from England than she does from us, but she steals more patents from us than we do from her, and I would put the two abuses together and reform them.

5. Postal union facilities of all kinds.

6. International bills of exchange—about which a heavy clamor is arising in London, Paris and Berlin.

7. The extension of international law to the Orient, Africa, and all the weakest nations.

8. Mixed courts, made up in part of judges from one nation, and part of judges from another, for the trial of international offenses by individuals.

In China and Japan there are mixed courts now, but they are full of abuses, which it is the office of international morality to reform.

9. An international police.

10. A scholarly codification of international law as far as it now exists in a positive form, and the adoption of a brief summary code by the advanced nations. Let the seven principal powers of the Occident—England, Germany, Austria, Russia, Italy, France, Spain and the United States—adopt such a code, and it would make its own way ultimately through the world. Forty-six nations have agreed to define maritime rights in certain ways; sixteen nations are united now in postal union.

11. A high court of arbitration in case of disputes between two nations.

12. An annual conference of nations, with a view to facilitate intercourse, prevent abuses and to secure international peace. The interests of neutrals in modern European wars have become so great that the Great Powers have often guaranteed the military neutrality of Belgium, the Rhine, and Switzerland. In Australia I heard statesmen saying that after the Panama Canal is cut, the time will come when Cobden's doctrine will look practical, that the great highways of commerce on the ocean should have their neutrality guaranteed by the chief Powers of Christendom. The time is coming when the Pacific Ocean will be only what the Mediterranean was to the Roman Empire.

International reform, you say, is a mere kite flown in the winds of philanthropic discussion, and is useful only as a toy. Your Sumner was accustomed to fly it, however, and so was your Longfellow:

> "Down the dark future, through long generations,
> War's echoing sounds grow fainter and they cease,
> And like a bell with solemn, sweet vibrations,
> I hear once more the voice of Christ say, Peace."
>
> LONGFELLOW: "The Arsenal at Springfield."

Charles Sumner, through his whole career, was a defender of the principles on which scholars are trying to build universal peace. He believed in war, indeed, such as our Northern States fought to abolish slavery and maintain the Union, but his aim was to spread the white robe of peace around the whole earth. When the suspension bridge was built at Niagara, the first thing done was to send a boy's kite over the chasm. It carried a silken cord across the roaring abysses beneath it, and that cord drew after it wires, and the wires cables, and the cables a bridge which now bears the thunder of traffic between the two empires. Just so this thought of a league of advanced populations, this idea that it is the duty of Christendom to maintain international morality and thus to lay the basis for reform of positive international law, this theory that it is possible and desirable to bring all advanced nations together in a cosmopolitan moral confederation, may be a kite flown in the winds of discussion; but if you fly it often enough and long enough on both sides of the Atlantic and Pacific and in the northern and southern hemisphere, it may ultimately carry over the roaring abysses of international prejudice a silken cord of Christian amity, and that cord may draw after it wires and cables, and by and by a bridge, which shall bear the weight of the heaviest international reforms and uphold at last the feet of the white Christ as he walks into the dawn of the millennial day.

A fixed inflexible will is great assistance in leading a holy life. Satan will suggest a thousand reasons why we should yield a little to the temptations by which we are surrounded; but let us ever stand fast in our purpose. A good degree of decision and tenacity of purpose is of great importance in the ordinary affairs of life. How much more so in the things of religion! He who is easily shaken will find the way of holiness difficult, perhaps impracticable. A double-minded man, he who has no fixedness of purpose, no energy of will, is "unstable in all his ways." Think of the blessed Saviour: "My God, my God, why hast thou forsaken me?" Though he was momentarily forsaken, at least so far as to be left to anguish inconceivable and unutterable, his heart nevertheless was fixed and he could still say, "My God, my God!"—*Sel.*

A QUAKER WITNESS.

I had never seen the great dusky eagle (a bird considerably larger than the bald eagle) until I came to Michigan, fifty years since. A hunter shot one of these at a long range, as they were very shy, and found his talons measured fully two inches in length, and his enormous, cruel beak was a sight to behold.

I was not much of an ornithologist, but from the appearance of the bird, and from the facts above stated, I believe any one would feel warranted in coming to the conclusion that it was a dangerous bird, that lived by rapine and plunder most certainly.

Let us now, by similar analogy, take a glance at Masonry, and see what is to be learned, and what we can discover. Do we apprehend it is necessary for people to meet for years and years together, under the cover of night, in an upper room, with windows darkened, and door guarded by a drawn sword, and a secret association formed for some laudable and praiseworthy object, bound together by terrible oaths of secrecy, that are not to be whispered in the ears of any one outside under the penalty of death? No! we are not warranted in coming to any such conclusion. The motto of the honest man is, truth and daylight.

A candidate, on being conducted into the lodge, is told by the presiding officer that Masonry will not interfere with his religion, or with his duty to his family, or his politics. But this assertion, we are told by scores of conscientious people who have left the lodge, is utterly false. A minister in our society had joined the Masons in early life, but when he became converted, left them. He has told me that he could not be a Mason and be a Christian. So say hundreds who have tried it. . . .

The Ohio Yearly Meeting has circulated a good many copies of Prof. Finney's book on this subject among its members, not thinking that by a few lines in our Discipline we had fully discharged our whole duty toward our sons in this matter. By what we hear, are we not, as a church, silent in this respect, especially before our children, as well as others, in many localities?

I have become an old man, and believed that truth demanded what I have written, for the benefit of the younger portion of society, at least.—*T. J. Comstock, in the Christian Worker.*

A LUTHERAN WITNESS.

It is a well-known fact that all true Lutherans are a unit in vigorously and uncompromisingly opposing secret societies. This is not due to any foreign propensities of our own or of Lutherans generally. It is not because we are not in sympathy with everything truly American, with everything justly deserving that name. Foreign propensities cannot be the source of our opposition, for the simple reason that the secret society fever which has had hold of our people ever since the Morgan abduction was forgotten, is not specifically American; its source, origin and rise being more or less attributable to the French Deism of the preceding century. Our reason for making war upon them is because a secretist, if he be consistent in his error, cannot be a good citizen; because a secretist cannot and will not, being a secretist at the same time, be a faithful Christian. We oppose all kinds of lodges because they are detrimental to Christianity's cause. They are disseminating a sugar-coated diestic, natural religion of "being good" and thus going to heaven on a way paved by our own virtues—a poison none the less venomous on account of the sneak ways in which it is successfully instilled into the very life blood of many churches—a principle practically doing away with the very essential features of Christianity. To know that secret societies are founded on such an unchristian basis and yet to join them, entering upon more intimate fraternal relations with such Christless, unchristian, anti Christian, though often greatly civilized, highly cultured and fashionable heathen of whom the bulk of the lodges is composed—is indeed a denial of Christ. This is our position from which we make war against lodgery of every description.

In this great contest against secretism we are not alone. There is a great anti-secrecy organization, with its headquarters at Chicago, called the National Christian Association. As the press of our country is, to say the least, almost entirely under the silent influence of the lodges, the papers make it a special aim never to say a word about this Association, fearing that, by the publications of that Association, the masses might chance to receive some light on the real nature of the pseudo-religious rites, blasphemous prayers, money-making schemes of the political chicanery and the humbug of the lodges. The object of this Association is "to expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion and our republican government from corruption."

The *Christian Cynosure* publishes a list of the names of religious bodies and individual religious organizations openly disavowing lodgery as a Pagan abomination—a list which proves that some of the non-Lutheran churches have done far more in this direction than the timid, halfway measures of the so-called Lutheran General Council will ever accomplish. We feel assured that thousands of quiet, earnestly-minded Christians are in sympathy with this movement, at least in their inmost heart. We hope that the time will come when all the churches throughout

the country will set their face against secretism, even if they should lose the *occasional* presence or contributions of a few more or less wealthy *roll*-members. Most are foul at heart anyhow. Their sticking to secret clans of luke-warm Christians, infidels, Jews, etc., their more closely adhering to them than to those whom they should still like to call their brethren in the faith, being unmistakable evidence that in their inmost heart they have already beforehand fallen away from Christ, and, if they ever were Christians, ceased to be such. Nothing but this is the cause of their choking down, with more or less relish, that semi-religious hash of Paganism and Christianity, which the lodge will condescend to feed them with. Nothing but this will prompt them to stand the extortions of the lodge which will compel them to pay for being imposed on (by degrees) with twice and thrice the exorbitant fees generally charged by traveling doctors and other professional "itinerants." For, to men of intelligence and observation, it is an open secret that the high officials of Masonry know that there is money in the popular humbug of Masonry, appearing in the form of princely salaries.

But, to return, we say let all Christian churches, let all true citizens rise and protest against lodgery, one of the grandest impostures the world has ever witnessed. Let them be fully aware of the danger it is replete with for the church and State. Let every one uncompromisingly oppose secret societies in every lawful way. The protests of the 1,800 churches of Synodical Conference against secretism have been to some avail in the past, and have had this good effect—that the testimony against secret oath-bound organizations has not been utterly silenced, and has freed many from the ensnaring meshes of lodgery.—*Rev. C. Dreyer in Lutheran Witness.*

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

JONATHAN BLANCHARD,

OF ILLINOIS.

For Vice President,

JOHN A. CONANT,

OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

SHALL WE KNOCK OFF A PLANK?

Pres. J. Blanchard,

MY DEAR SIR AND BROTHER:—I write to call your attention to one or two things that seem of vital importance to the reform you so ably champion. And

1st. If *success* be the end sought it seems to me that the political conventions ought to be called at an entirely different time and place from those of the National Christian Association, and this because there is a deep-seated feeling among the American people against religious bodies, *as such*, controlling in political affairs. I do not argue that this feeling is right, but it exists as an obstacle to success if we follow in the way we have gone heretofore; *i. e.*, holding the two conventions at once, or in connection. And

2d. We have too much in our platform. It's good, but entirely too good to ever be carried *all at once*. There are several distinct issues embodied in the platform, any one of which is sufficient to constitute the *main issue* in a campaign. The trouble is, you can't get so many people to unite on so many distinct points. By endeavoring to do too much we are likely to succeed in nothing. Take Anti-masonry, which is essentially Anti-monopoly (and *vice versa*), and then formulate your platform into an eloquent defense of human rights and equality; declare ourselves against all monopolies, rings and cliques; in fact, make of it a good political document (its too religious) and you will have success much sooner, I feel sure.

Believing that the great moral reformation of humanity is to be accomplished by slow processes, one thing at a time, and that this is the auspicious time for Anti-masonry.

I am as ever, yours ruly, ———

REMARKS.

The *Cynosure* hopes for success, not by fitting a platform to the present majority, but by enlightening a mass of men and women who will never go back on their convictions, expecting that those who want office will vote those convictions, if true, for the sake of getting office. Judge Wood had the Democratic votes of Ohio under his advice. He came, or sent, to S. P. Chase, offering to put him in the U. S. Senate if the Democrats might have the State offices. Mr. Chase, who had then held no office above a city alderman to vote on curbstones and sewers, answered: "I vote for my principles, not for office; and I vote for all who stand on my platform." The Democrats had hungered for office so long that they would vote for any thing to get it. Chase wrote them a strong Liberty party platform, and they voted it and sent Chase to stand by Sumner and Gillette in the Senate.

If the Abolitionists had undertaken to frame a platform to suit the then majority of voters in Ohio, they would have failed.

The night when the Ohio Democrats in the Legislature came to repeal the infamous Ohio black laws, some of them came to Chase and begged piteously to be let off. It would "be their political death-warrant." Mr. Chase replied that he and his friends should vote for that platform. The Democrats swallowed it and survived, because they got the State.

THE SITUATION STATED.

MR. EDITOR:—In what way is the Republican party a temperance party? Is not the Republican majority from thirty to seventy thousand in the State of Iowa? Do not Republicans believe in majorities governing? Did not a majority of thirty thousand votes say that we should have prohibition in this State? Were not the supreme judges, who decided that the people should not rule, representatives of the Republican party put in office by it? Are not nine-tenths of the incorporated villages, towns and cities of the State, where the saloons flourish, under Republican rule? Are not three-fourths of the saloon-keepers and brewerymen of Iowa active workers in the Republican party? Is there a Democrat official, in many counties, from circuit clerk, down to "dog-pelter?" Have not Republicans run nearly every office in the State from governor to country school director, from time immemorial? Do not the thousands of saloons running in full blast stamp the living lie on the loud professions of temperance from the leaders of the Radical party? Is that party going to take sides against its own men? Can a house divided against itself stand? From the everlasting howl of the Radical newspapers a person would conclude that the small Democratic minority in Iowa was responsible for all the deviltry brought about by the saloons that were brought forth, sheltered and perpetuated under strong Republican rule.

Hundreds and thousands of men throughout the State, hitherto acting with the dominant party have been duped into voting its ticket for the last time. Iowa, with her thousands of saloons, in a State boasting as high as seventy thousand Republican majority, is only a sample of what may be expected where large Republican party majorities actually govern. Free Americans seriously object to trusting longer a party that has fastened intemperance for lo these many years, and has to favor its own base interests, virtually declared that the voice of the people is not law.

Such, Mr. Editor, seems to be the situation at present. Let every true temperance worker take due notice, mark and govern himself accordingly. But more in the sweet by-and-by. Yours for popular rule and temperance.

AMERICAN.

Clarinda, Ia., July 7th, 1883.

PRESIDENT FINNEY ON POLITICAL REFORMATION.

Mr. Finney, though so devoted, heart and soul, to the conversion of men to Christ that he had no time or strength for anything else, nevertheless believed in the *political duties of Christians.* He thought that godly men should immediately set about the moral reformation of government. "But here," he says, "the question arises, How shall this reformation be brought about?

"(1) It never can be brought about by that kind of party movement—such party men and party measures as have brought this nation to such a pass of wickedness. Such party measures can never work a reformation of public morals. They are of themselves a vile and loathsome offense to public morals.

"(2) The needed reformation can never be brought about by contending for truth in a *wrong spirit.* There is something very remarkable in the providence of God in this respect. Facts in the history of the world demonstrate that God would rather even truth should suffer a temporary defeat than triumph when maintained in a bad spirit. Besides, there is something in the spirit which, in such instances, contradicts the truth, and prevents it from being received as truth. Whenever any set of men, however much truth they may have on their side, get into a wrong spirit in the proclamation and defense of it, they may expect that God will give them up to defeat. Men who hold the truth are very apt to be presumptuous, and to boast that they shall prevail because they have the truth. But mark me, and mark the fact where you will, that in this they will be disappointed. The truth will eventually prevail, but not in their hands.

"(3) This reformation must be brought about and may be brought about by promoting union among Christians, and by extending correct views on this subject of Christian responsibility in regard to their relation to the government. Anything that will *unite the church* and consolidate her efforts, and direct them wisely on this point, will correct the national morals; and nothing else can."

These are the words of a Christian philosopher, who was governed not only by his hatred of sin, but also by the spirit of Christ. They were undoubtedly directed in part against some of the less wise anti-slavery advocates, whose vituperations, not only against slavery, but also the Christian church, was a blot on the great cause to which they gave their lives. Mr. Finney's words as to the *true spirit* of reform, might, however, be wisely appropriated by temperance and other reformers to-day.—*Rev. James Brand in the Advance*

REFORM NEWS.

STATE CONVENTIONS.

The season for holding State Conventions is at hand. The condition of our country and the state of our work demand a vigorous campaign. Government reform, anti-secrecy and prohibition are the three fundamental planks in the American movement to day. New York State and Iowa each recognize this fact in the respective programmes for their anniversaries under consideration. The name of Hon. S. C. Pomeroy has been added during the past year to our strong effective speaking force. He has promised to attend such conventions as other engagements permit, and arrangements are well advanced to secure his attendance and a prepared address from him at both the New York and Iowa conventions. Those of our readers who have carefully considered his Farwell Hall speech will not deny that he is radical on the vital questions of the hour, and that he discusses living issues boldly. Have the executive committees or friends in different States any thing to say on this question of anniversaries? J. P. STODDARD.

DODGE COUNTY MINNESOTA.

EDITOR CYNOSURE:—Since I have been requested to report the doings of the Dodge County Christian Association opposed to secret societies, held at Wasioja May 21 and 22, I proceed to do so as briefly as possible.

Two lectures were delivered by the State lecturer Rev. R. J. Williams of Winnebago City, Minn., in which was shown the anti-Christian character of secret societies, but more especially of Freemasonry. "It violates the Savior's teaching in reference to forswearing; tends to alienate husband and wife; destroys the spirituality and power of the Christian church; is selfish in its nature and only answers selfish purposes; is a rival religion. It is an insult to God for men to offer themselves to him when all there is of them is pledged to the lodge. The tendency is to monopolize the administration of the civil authority. The oaths of Freemasonry are extrajudicial and not binding" These topics were ably discussed by the speaker, and such was his Christian spirit and gentlemanly bearing, that the most sanguine Mason could not have been offended. Large and attentive audiences both evenings.

The forenoon of Tuesday was occupied by short speeches from different ones, some conservative, some radical, but harmony prevailed throughout. In the afternoon a very interesting and instructive paper entitled "Reform and Reformers" was read by W. F. Hillman. Mr. Hillman also read a communication from C. C. Wheelock on "Yale College Secret Societies."

The Association then elected the following officers for the ensuing year:

Rev. H. E. Walker, President.
A. A. Mason, Vice President.
W. F. Hillman, Vice President.
Prof. E. G. Paine, Cor. Secretary.
W. C. Mullenix, Rec. Secretary.
Mrs. D. F. Shepardson, Treasurer.

Everything considered, the association was perhaps the best ever held in the county. W. C. MULLENIX.

FROM THE WISCONSIN AGENT.

In reporting his work for June Bro. Bancroft mentions the following places visited: Fayette, Reney's Schoolhouse, Mifflin, Platteville, Mt. Zion, Potosi, Waterloo and British Hollow. All these localities are in the southwest corner of the State. He lectured thirteen times during the month, traveled with his own conveyance 321 miles, made 243 family visits, and spent $1.25. Of the character of the people and the work Bro. Bancroft speaks for himself:

POTOSI, June 30, 1883.

I have just finished my report for June. It is not as full as I could wish, but have to be content. It is about as well as I could do as there have not been many idle hours. I thought I should have a little rest to-day, but find every hour must be used in order to get fully ready for to-morrow (Sabbath). I have collected but little money this month, as I am on new ground where no lecturing or preaching has been done for our cause, and the people are very poor and so is the country. It is among the Mississippi bluffs, and I have generally felt more like giving to them than asking them to give to me. I had two Masons to hear me at Potosi last Sabbath. One of them had said to me several years ago in one of our conventions that he would like to have me come to Potosi and preach if I would not say anything about Masonry. I told him that he could not tie my tongue; I should preach what I thought the people needed. The other was a teacher from Iowa, and when he came out of church and bade me good-by he was so effected he could hardly speak. O, I hope God by his good Spirit will lead him out of the lodge! I am hoping to see him to-day. Grant county is quite large, and I hope to make quite a thorough canvass of it, visiting nearly all the villages and some of the country places. I have felt nearly all the time that God was with me, leading me all the way.

Yours truly, I. BANCROFT.

A QUIET WORKER'S EXPERIENCE.

PARTRIDGE, ALA., July 9, 1883.

DEARSIR:—I determined yesterday to make a donation of books to Elder Joseph B. Huckabee of Jasper, Walker county, Ala. He was raised to the degree of Master Mason twelve years ago, and has never visited a lodge since. I exhibited him "Freemasonry Illustrated." He says that he don't pretend to know much about Masonry, but knows that there is Masonry in the book, and says that he prophesied to some of them that Masonry would be revealed long before he ever heard that there was a National Christian Association working for its over-throw. Yesterday in a sermon he denounced, among other evils that the Christian had to fight against, *secret societies.* I asked him if I would present him with some books would he read them, and he promised me to do so.

I had Prof. Whitfield stay all night with me not long ago. He is a graduate of our State University and has filled one of its chairs as professor. I asked him if he was a Mason, and he replied that he belonged to them. He continued by remarking that he was very rusty; that he had not been in a lodge for eight or ten years: that he doubted being able to work himself into a lodge; but, that he was one of the corporators of the lodge at Tuscaloosa; that the lodge at Tuscaloosa lost their charter during the war and could not work until they obtained a new one, and he with others applied and got it. I inquired to know if they had to pay one hundred dollars. "No," he remarked, "I don't think we paid that. I think we had to pay a recorder's fee or something like that. I don't think we paid $100, but did not remember correctly as to what they paid." He is chief engineer on the Decatur, Meridian & Gainsville R. R. now, a new line being surveyed.

I had an East Tennessee man call the other day. In the course of conversation I asked him if he was a craftsman. He replied that he had taken two steps in that direction. I continued, "The Entered Apprentice and Fellow Crafts degrees?" "Yes," was his answer. "Why don't you advance further into Masonic light?" Answer, "My business has compelled me to be away from home all the time, and you know that I could not advance only at home. As soon as I become stationary I mean to advance." Upon this remark I produced a copy of "Freemasonry Illustrated" and turned to the Entered Apprentice's oath. He read it and, looking at me in a bewildered way, remarked, "It is all here; all right." I then had him read the Fellow Craft's oath. He made similar remarks and confessions, and finally stated that his lodge did not give him any book to learn it from; that the brethren taught him what he knew about it in some private place.

I learn that one of the books I sold last year has come up and is bearing abundant fruit. I sent one out by a friend and he sold to Elder Sargent, a missionary Baptist minister. It is said that he is one of the brightest Masons in Walker county, Alabama. I learned yesterday that he carried the book with him whithersoever he went, and publicly testified that it was correct. We have another M. B. minister in our neighborhood, a new accession here, who refused to acknowledge to me that he was a Mason, but afterward did show to a woman who had a deceased husband's demit, his lamb skin. Afterward he denied to one of the members of his church that he was a Mason, or had ever been one; then also confessed to another that he had been a Mason and that he had an honorable demit, and that he could join at any time or let it alone. Now a minister that will equivocate thus is not worthy the name; he is meaner than the system of which he is a member, if possible. Respectfully your friend,

JESSE WARD.

WORK ON INDEPENDENCE DAY.

BURDETTE, HAND CO., DAK., July 5th, 1883.

EDITOR CYNOSURE:—I think I have seen nothing in the *Cynosure* from Dakota since I have been here. During this three months I have been talking to those met from time to time, both Masons and non-Masons, secretists and and anti-secretists, and have given out some books, but as the people are scattered considerably over the prairies and as I have no conveyance I waited patiently till yesterday when most of the people for a number of miles around gathered to enjoy the celebration of the 4th of July got up by our Sabbath-school.

After the dinner was over I got my basket and began to give out the Weed pamphlet and tracts, talking and answering some questions. A number of Masons (some Royal Arch) and Odd Fellows were on the ground. I gave to all without respect of persons. This I think is a good field for this reform work, as society is in the formative state and more easily moulded and got into the right shape than it will be after awhile.

I would like to say to our friends of this reform (and this embraces more than opposition to secretism), let in the light. Take a stand for the right in your community, if you stand alone. Keep your lamp trimmed and burning, the promised and prophesied time will come, when "the saints shall take the kingdom and possess the kingdom forever, even forever and ever:" "and the kingdom, and the dominion and the greatness of the kingdom shall be given into the hands of the Most High."

We are commencing the fulfillment of the latter quotation by seeking the promotion to office of God-fearing men, and may God forbid that any man who professes to be an anti-secretist and especially one who claims to be in harmony with the N. C. A. should ever again cast his ballot for any candidate for office who is identified with any order whose initiatory ceremony is a secret or who is opposed to prohibition. Let this be his watchword and rallying cry in politics and the time will soon come when the power of the lodge will be broken and poligamy and intemperance be things of the past, and may God hasten the day.

I met a man this morning (not at the celebration) who said he heard that I got killed yesterday. But my coming up and shaking his hand satisfied him that the report was false. I suppose those tracts stirred up a little bad temper. Well, so far as this place is concerned, and I am concerned, and I am concerned with society, the stakes are stuck and the lines drawn, so far as paying Masonic preachers, or supporting secretists for office. My word is out so that I could hardly take it back if I would and I am sure I would not if I could. As I am naturally timid, pray that I may be faithful to God and to my fellow men.

JOHN DORCAS.

INGERSOLL AND VOLTAIRE.—Ingersoll presented Voltaire as one of his six infidel saints. Some weeks since we spoke of Parton's Life of Voltaire. Parton is himself an infidel, and tries to make a hero of his subject, but he admits that Voltaire was tricky, deceitful, given to lying and licentious. The "philosopher" was a constant and unblushing libertine, ready to invade every family, and assault the virtue of every woman. Of one of his intrigues, kept up for many years with a married woman, Madame Chatelet, Parton says:

"What of the Marquis du Chatelet? Nothing at all. He viewed the enthusiastic friendship with an equanimity that was never disturbed. During their *liaison* of sixteen years, this docile and tolerant soldier frequented Votaire's abode quite as usual, and remained on the most cordial terms with a poet who lent him money, and drew the fire of a wife perhaps oppressively superior. All this, I repeat, being simply inconceivable to persons of our race, it were useless to expend words upon it. These people had amended one of the ancient commandments by striking out the word *not*, and adding 'but thou shalt commit no indecorum.' Voltaire obeyed this latter amendment with ingenious consistency as long as he lived."

Can the American people have patience when such a lecherous scoundrel is held up for their admiration!—*Christian Statesman.*

CORRESPONDENCE.

IN SELF-DEFENSE.

JULY 10, 1883.

DEAR CYNOSURE:—I send herewith an address in defense of secret societies before Union Lodge, A. O. United Workmen, Sacramento, Cal., and published in the *Pacific States Watchman.* It is a matter of rejoicing that these orders begin to see that they have been arraigned at the bar of public opinion, and must plead to the indictment. Let the case be tried, and it is only a question of time when the verdict of condemnation will be everywhere pronounced. This address is a plea for all secret societies, ancient and modern, and assumes what is quite evident, that they must stand or fall together.

After lauding the A. O. U. W. he says: "The same may be said of nearly all the other secret societies of the present generation. That grand old secret brotherhood, the Odd-fellows, have similar principles, and that ancient order, the father of all secrect societies, the Masons, can force the church to-day to hide its head in view of the fact that the great idea of the brotherhood of man was first promulgated within the sacred temple of Freemasonry. That young giant, the Knights of Pythias, has in this country to-night an army nearly 200,000 strong, banded together by the common tie of fraternal love and the brotherhood of man." * * * "To recapitulate the substance of these arguments, we are forced to the conclusion, first, that Christianity owes its existence, its rise and progress, to the developments of ancient secret societies; and second, they have done quite as much, if not more, than the church, in the way of elevating the condition of mankind, the protection of society, and the advancement of a superior and enlightened civilization."

Three things are here affirmed:

1st. That all secret societies, both ancient and modern, have a common character and origin, and that that origin *was in Freemasonry.*

2d. That they are superior to Christianity, inasmuch as it owes its existence and development to the ancient secret societies, and that they have done as much, if not more, in elevating the condition of mankind.

3d. They are the basis of a superior and enlightened civilization, which, if it means anything, means a new order of society, under the sole direction of the secret orders.

I commend these propositions to those religious people who have heretofore seen no evil or danger in the secret societies. But to comprehend the depth of the arrogance and blasphemy of this discourse, let us consider: 1st, what these ancient secret orders were; and 2d, what the Word of God says about them.

Bishop Warburton says, "Each of the pagan gods had, besides the public and open, a secret worship paid unto him, to which none were admitted but those who have been selected by preparatory ceremonies called *initiation.* This secret worship was termed the Mysteries." *Divine Legation, Vol.* 1, B. 11, p. 4, 189.

Dr. A. G. Mackey, the distinguished Masonic author, says, that this worship was always paid to the sun and the heavenly bodies, and that Freemasonry is a "philosophical development of this ancient sun-worship."—*Mackey's Ritualist, p. 113 and 114.*

Now this secret pagan worship is most graphically described by the prophet Ezekial (chap. 8:7-18), and the Lord says, "Is it a light thing to the house of Judah that they commit the abominations they commit here? for they have filled the land with violence and have returned to provoke me to anger (v. 17)."

This unholy worship is also declared to be a crime punishable with death. (See Deut. 17:2-7). Now to say that Christianity had its origin in these sinks of iniquity so abominable that they had to be suppressed by the Roman emperors, is not only to degrade the Gospel of Christ to an even lower level, but to pronounce it absolutely untrue. The Gospel claims that God "So loved the world that he gave his Son." This is the origin of the Gospel. If this is not true we have no Gospel, but if it is true it never had any connection with ancient mysteries.

Again, neither ancient nor modern secret societies ever taught the doctrine of the brotherhood of man. American Freemasonry excludes from its brotherhood all negroes and Chinese; all cripples and all women. But really there can be no real brotherhood of man except as they become brethren in Christ. He only is our Elder Brother, and we are one only in him.

Now none of these orders even claim to be brotherhoods in Christ. They do not hold him as their head, but rather cast out his name and count his Gospel as in no sense superior to the doctrines of devils taught in the ancient and modern lodges.

Such is the doctrine and influence of modern secret societies. Let the church consider. It must either arise and destroy them, or be destroyed by them. This is the utterance of one of the youngest and mildest, but has the voice of a dragon. Their name is legion. May God help us in the conflict.

Yours in Christ,

H. H. HINMAN.

A QUESTION FOR BIBLE STUDENTS.

Can anyone, save God, rightfully institute or appoint any religious symbol for the use of his people? Let some one answer this in the *Christian Cynosure.* The Old Testament abounded with religious symbols, and all, I think, *God appointed.* The New Testament had *two,* to be in perpetual use till Christ comes again. Has anybody, professedly religious or not any business with the

institution or appointment of any religious ordinance, right or symhol? Have not all the corruptions of the church either culminated or begun in this *reserved* right of him who gave us one heing? Did not God and Christ specify all of the rights, symbols, etc., to he employed in religious teaching by the priests, prophets and apostles? Do not the lodges, in the invention of their numherless symhols, justify themselves on the assumptions of the so-called churches and Sahbath-schools, in what they call "*object teaching*," etc.? Written to ohtain information.

NATHAN CALLENDER.

FROM MISSISSIPPI.

COLUMBUS, Miss., July 4, 1883.

I have just read in the *Cynosure* the interesting article, "Women Opposed to the Lodge." I wish to repeat a sentence in it—"Men and women must have the courage to speak and write their convictions on this [secretism] as well as on other subjects." I call the attention of those who see the wickedness fostered by lodgery and yet keep silence, to the example of the Apostles when they were commanded "not to speak at all nor teach in the name of Jesus." They prayed, "Grant unto thy servants that with all boldness they may speak thy word." Observe how exactly their prayer was answered. And they spake the word of God with holdness. If the Lord has shown you that there is a secret idolatry in our midst which is productive of untold evils, defer not to warn those who are still in ignorance of danger. "Speak out" by mouth or pen as the Lord may give you opportunity. I wish I could lift a warning voice, "one the whole wide world may hear," and say, Beware, heware, beware of Freemasonry—and not of Freemasonry only, hut of every secret order.

I am acquainted with a Mason who makes no profession of religion, but who said plainly that he expects to he saved through Masonry. Are you willing that any over whom you may have an influence should trust in this for salvation instead of Christ. I have often met with another Mason who said, in speaking of the order, "I would he like the old martyrs; I would burn some hefore I would give it up." But he does not show that love for Christ that would indicate a willingness to suffer martyrdom for his sake. Are you willing that your friend should love a wicked organization more than Christ?

As I was walking the streets of Columbus distrihuting tracts I met a poor deluded young colored man who said, "You are still in the work?" I answered, "Yes." He added, "So am I." He had a paper which seemed to be a commission from the Grand Lodge of the People's Protection Society to work in the interests of that society. He seemed to think that he was engaged in a good work. (Will the reader pray that his eyes may be opened and be turned from the error of his way.) Many are looking to secret orders for salvation, giving them their love and trusting in them for protection instead of Christ. They are therefore his rivals.

Two questions I wish to have thoroughly elucidated. Are not those who tolerate secret temperance orders giving their influence toward leading our hushands, hrothers and sons into the Masonic order? Are not secret temperance orders in reality enemies to the cause of temperance? Among others, will Miss Frances Willard "speak out" on these questions? Your sister in Christ,

MRS. M. A. F. TAPLEY.

FROM A NEBRASKA READER.

HUMBOLDT, Richardson Co., Neb., June 31, 1883.

EDITOR CYNOSURE:—I am glad to say your paper, recently suhscribed for, comes promptly to hand every week, and of all the good weeklies I read, not one is read with equal interest, or higher and more entire approval. It has some most commendahle features which the others lack. This one, for instance, a negative feature, is noteworthy; the absence of all fictitious stories and mere sensational stuff. No pandering to the demands of vitiated tastes for trashy literature. Then, there is the great distinctive feature, which I heartily approve; a "holy war" against all secret orders, with a determined aim at a general reformation wherever needed, in politics, morals and religion. The *Cynosure* has in hand a work of immense importance, an importance that cannot well be overstated, and should have the widest circulation. It is needed everywhere, but I think, nowhere more than in this new and rapidly growing State. The dark lodges, Masons, Odd-Fellows, Knights of Pythias, etc. abound in our midst. All the little towns along the railroad here have them, and I suppose it is the same way all over our State. These fraternities are wide awake organizations, strong in numhers, and popular among all classes. They have a controlling influence in public affairs, and in many instances, in the church of Christ, they, themselves having no Christ as memhers of the lodge, hold membership and office, and nothing is thought of it as being a cause with many other causes, of the blighted condition of our dear churches. I could name churches much like a person paralized from head to foot, while spiritual death reigns more or less, in all. It is sad even to contemplate such a state of things already long existing, and it is not my purpose to speak of it at length now. I wish merely to ask your attention to *this part* of Nehraska as a field greatly needing such work as the National Christian Association is doing so heroically and successfully in other states.

This brings me to the point I would speak of particularly. The United Brethren here, as everywhere, hold no fellowship with members of secret societies. So far they are true as steel, yet they offer no active opposition to secretism. They seem to he sleeping over what they helieve to be a great evil, and only need waking up to become willing and aggressive workers against it. I know of no hetter way of doing this, than hy introducing among them the *Cynosure*. So far as I can learn, not a single copy is taken herc by them, and they know little, or nothing of the paper, or of the grand mission and work of the Association. If only a few suhscribers be secured among the Brethren, the result soon may be a more general circulation, and finally, a general work he inaugurated. The *Cynosure* would surely in a little time, open the way for some ahle and heroic lecturer, such as Prof. C. A Blanchard. I should like to see him here, and hear his voice, as I heard it in Rossville, Ill., in 1872. What a stir those lectures made! It was like thrusting a stick through a hornet's nest. For days after, there was a terrible huzzing about the hives of secretism. I hopc the time may soon come when a similar experiment may he tried here. But what we want just now is the *Cynosure* as a fore-runner of the lecturer. You may have surplus copies on hand. If so, please send a few of the best as samples. I will use them for the purpose indicated ahove.

Yours for the cause, WILLIAM C. BISSELL.

FROM SOUTHERN CALIFORNIA.

PASADENA, Cal., July 1st, 1883.

EDITOR CYNOSURE:—Here in Southern California, nine miles east of Los Angelos, with my family I am located for the henefit of my health, which is very much improved and the Lord willing, I hope I will yet be spared to do much in the reform work. I left many endearments at our old home in Iowa, hesides relatives and friends, to find a climate suited to weak lungs, and think here in Pasadena I have found it.

We are about 1,300 feet ahove sea level, in a beautiful valley and in ahout four miles of the Sierra Madra mountains. They have a watering or irrigating district here of near 15,000 acres, and a heautiful location laid out in streets every half mile and avenues every quarter; over the principal part of the place is a house with an average of a five acre lot each. There are two drygoods and grocery stores, two hardware and one drug store, four large hotels, but no saloon, which we are thankful for; and the good people of Pasadena are aiming to keep this curse from our place. We are from twelve to fifteen miles from the heach, and consequently get the refreshing sea hreezes every day, as well as the cooling mountain air every night. So any onc may see we are healthfully located.

We have citizens here from almost all parts of the Unitcd States, more especially the Eastern, from Nehraska to New York. Some of your Chicago men have fine residences here.

Nearly all kinds of semi-tropical and delicious fruits are raised here, such as oranges, lemons, limes, prunes, figs, dates, olives, apricots, peaches, plumbs, pears, apples, and a variety of other fruits are successfully cultivated, besides sixty varieties of grapes, among which are several varieties of the raisin grape, which bear a high price in the market. With the fruit and climate advantages here, this part of California is bound ever to demand a high price for its lands. The watered land now is briuging from $150 to $1,500 per acre, owing to location and improvements. The orange, lemon, pepper-tree, rucalyptus and acacia tree (similar species to those found while hunting for Hiram Ahiff's grave), are green all the year round; besides a large variety of evergreens of California and the Eastern States. The last year's oranges are not yet all gathered from the trees.

There are some reform workers here, and I hope there are many, yet I am a stranger here and have formed acquaintance with hut few. I find the enemy of our souls has long been here helping to blind men, get them careless in the true work of our blessed Christ, and leading them into secret conclaves where his blessed name is not allowed to he mentioned. We expect to still pray and work for the enlightenment of mankind, and bring them truly and wholly to Christ. Then they will want no secret, man-made institutions to bother them. Pray for us, brethren and sisters in Christ, that we fail not until our work is fully done. T. K. BUFKIN.

P. S. Any one wishing inf ormation as to county, climate, or things of interest here, I will gladly give as far as I can if they will send stamps for return postage.

T. K. B.

POINTS FROM LETTERS.

THE QUEEN AND THE PRINCE OF WALES.

Our newspapers have occasional paragraphs about these two distinguished personages, prohably intended to detract from the popularity of the Queen and add to that of the Prince. At all events, that is the tendency of such paragraphs and letters. There is probahly a motive for them. What can it be? When it is said the Queen is getting old or it is insinuated that she is unfit for her position, the special qualifications of the Prince are placed in contrast. The Queen is not personally loved but the Prince is. The Queen, in fact, is a mere figure-head, attending to her own personal tastes, but the Prince has much public spirit and would adorn the throne. Such hints keep in the shade, that ever-ready sympathy with misfortune or suffering which has won the hearts of her people, and the admiration of the world. They don't allude to her fine womanly instincts, which as daughter, wife and mother, have made her an example and hlessing to every people. They bury all former charges against the early errors of the Prince, and now, lo! how admirably he would fill the throne! Ahem! If he were not a Freemason would he he half as well qualified? H.

"THE SOCIAL PLAGUE."

In the *Cynosure* of the 5th inst. I find an article copied from the Chicago *News* under the above caption. The writer of the article gives as his opinion that "woman has lowered herself in the estimation of man." Allow me to dissent, and assert that from my knowledge of the effects of male secret societies, gained from the *inside*, as well as from the outside, that all such societies directly lower woman in the estimation of man. With the increase of these societies comes the increase of the "social plague." There heing nothing in any of these secret orders that elevates men, all seeming elevation is based upon the degradation of others, and as it always hasheen, poor woman is degraded first. It may he, and in the case I have mentioned, douhtless is true, that woman lowers herself "by stooping down to man's level to please him," hut this only shows that man gets down to a lower level *first*, and hy a well-known law woman follows. God says, "They twain shall be one." Secretism says, They shalt be two. J. WYE.

DENY SELF.

Please print something in the *Cynosure* ahout self-denial among the wealthy. I noticed something in June 28th number on that point. Let us have more of it. I relate an incident that occurred some years ago. A good old woman rented a room in my house, she was supported hy the M. E. church, and the members wanted her to wear a hetter dress on the Sabbath than calico. They gave her two dollars to huy one. She bought the cloth and showed it to me on returning home. I said, "The church will be offended at a calico dress." She replied, "I saw one in the window that suited me. I went in and found I could huy it for one dollar and get my wash woman a dress with the other dollar. She is a widow with four children and can't get to meeting for want of a dress. So I obeyed God by denying self; and if I offend *man* I won't offend God." This is what we need the present day—*self-denial among the rich.* CHARLOTTE BOCK.

JESUS CHRIST IN THE LODGE.

Here comes the tyler of the lodge. "I was wantiug to see you, Sir, on Tuesday, to show you our new chapter lodge-room. When looking for you two of the members of the U. P. church came along with a companion. They did not know that she was one of our women." Elephant hunters use tame elephants to entice whole herds of wild elephants into their traps. So Masons use knowing women to entrap the simple ones into their dens to deceive them. "So one of the U. P. women asked me (the tyler) if I would show them through the lodge room.' 'By all means,' said I. So they came up. "What is that book on this table?" said one of the women. 'It is the Holy Bible,' said I. 'Is it the same Bible that we use?' asked she. 'I always thought it was, hut you can examine it for yourself and see.' She examined it. 'It looks to me to he the same. What do you do with it here?' 'We open and close the meetings of the lodge by reading a chapter of it.' 'I do not see how that can be, for I am told the name of Jesus Christ is not allowed to be used in the lodge,' said she. 'Who told you that?' I asked. 'A very godly minister of this town.' 'Tell him from me that he is a liar and that I said so.' 'Will you read some passages out of your Bihle that we may know if it is the same?' I read some passages out of St. John's Gospel in which were the names of Jesus Christ. 'There must be some mistake somewhere,' said she. 'So you see, sir, you will have to look out." He did not give me time to reply, or I would have asked him, if he read Matt. 24:26. "If they shall say . . he is in the secret chambers, believe it not;" or John 3: 18–21, "Men loved darkness rather than light hecause their deeds were evil;" or 8:44, "When he (the devil) speaketh a lie he speaketh of his owu for he is a liar and the father of it;" or 18:19–23, "In secret have I said nothing." But he was away and I have seen him no more. On the same spot I read the valuable articles of W. G. Howe, Maryland, N. Y., June 28th, to a companion, and hope it will do good. I thank Mr. Howe for that article. "No, we detest and ahhor the very name of the imposter," Jesus Christ, is truly the spirit of Freemasonry though they may not all be willing to own it as the old deaf man of 90 who had taken thirty-two degrees in Freemasonry.

JAMES DONALDSON.

BUY THEM OUT.

Thinking it will be of interest to our readers I send the following, clipped from the La Fayette, Ind., *Weekly Journal:* "There is talk in Muncie of huying the unfinished Masonic temple in that city and converting it into a city hall and offices. The Masons are unable to complete the building." LORENZO D. BROWN.

AN IRREPRESSIBLE BROTHER.

I want you and friends to know I think of and pray for you. I never felt any more encouraged over the prospects of our reform than at present. It is so natural for me to keep it before the people in all our large gatherings. It has come to pass that they feel disappointed if we don't say something directly bearing on it. I am loaded to the muzzle. Praise God! This is testimony for the *Cynosure.* E. MATTHEWS.

LECTURES FOR MICHIGAN.

I write this from my home in Michigan (Clarkville, Ionia Co.,) which I reached on the 25th of May. You will please drop my name from the list of State lecturers. Though I shall be glad to respond to calls for lectures in this State wherever expenses can be paid. This is no time to falter in the fight with this anti-Christ of lodgery. Rather let us gird the armor tighter and press forward in the conflict, nerved hy the assurance that in its issue are involved our liberties as citizens, as well as the perpetuation and propagation of a pure Christianity which is the hope of the world. D. A. RICHARDS.

BIBLE LESSONS.

LESSON V, July 29.—The Reading of the Law.—Joshua 8: 30-35.

GOLDEN TEXT.—I have set before you life and death, blessing and cursing.—*Deut. 30: 19.*

TIME.—B. C. 1451. Spring or early summer. Immediately after the capture of Ai. Some have thought that these verses should be placed later on, at the close of chapter II. But Keil has answered all the objections to its present place in the narrative. Indeed this is the only proper place, for Moses commanded them to do this as soon as they had crossed the Jordan (Deut. 27: 2).—*Peloubet.*

PLACE—Shechem, in the valley between Ebal and Gerizim, thirty miles in direct line northwest of the encampment at Gilgal, near Jericho. It was seven miles south of Samaria.

"The promise to Abraham at Shechem." This was the first place where Abraham encamped and built an altar in the promised land. Here God again appeared to him and promised to give this country to him and his descendants (Gen. 12: 6, 7). It was fitting that this coronation of Jehovah as king, and this agreement to be good citizens of their heavenly ruler, should take place when those descendants first took possession of the promise, and on the very spot where the promise was made. Here, too, Jacob settled on his return from his exile in Mesopotamia, and bought a parcel of land near the city for 100 pieces of money, and erected an altar to God, which he called "God, the God of Israel" (Gen. 33: 18–20). Here also was Jacob's well. Here was Abraham's oak. Here were afterwards buried the remains of Joseph, which they had brought with them out of Egypt. —*Peloubet.*

"The command of Moses." Moses, before he died, not only set before the people, as clearly as words could picture them, the blessings and the cursings which would come upon them, according as they obeyed or disobeyed God, but he commanded them (Deut. 11: 29; 27: 1–10) to have the results of the two ways impressed upon the people by the most solemn ceremonies, and in the most vivid manner possible. It was to be done on the mountains Ebal and Gerizim, as soon as they had crossed the Jordan and had placed their feet on the promised land. The object was (1) to make such a deep impression on the minds and hearts of the people that they would be kept from idolatry and its fascinations, and choose to obey the Lord their God. (2) It was accordingly a formal consecration of themselves to God. (3) It was a declaration that they now took possession of the land in the name of their God upon the condition of obedience. —*Peloubet.* (4) It was a pledge of the conquest of the foes who still remained.—*Keil.* (5) It was the coronation of Jehovah as king of the country, and the publication of his law as supreme over it. Attention should also be given to the reason which Moses assigns for the ceremony (Deut. 27: 3), "that thou mayest go in unto the land," and not because thou hast already conquered it. The service, as an act of faith and obedience, was to secure the divine favor, and success in conquering the country; and Joshua would obey literally, in order to secure the divine blessing.—*Johnson.*

"The safety of the journey." The march of thirty miles would be made in two days, before any great coalition could be formed, if one had been attempted. Any attack in small force would have been repelled, as all the army accompanied the women and children. At Gerizim and Ebal defense was so easy that no foe would attempt hostilities. If we consider the terror inspired throughout the country by the miraculous passage of the Jordan and fall of Jericho (Josh. 5: 1; 6: 27), a terror only increased by the march of the invaders to the very heart of the land, we shall be convinced that there was no danger of even a petty assault during this remarkable expedition.—*Johnson.*

"Ebal and Gerizim." These twin mountains are situated in the center of Palestine. Gerizim is, according to Condor, 2,849 feet above the level of the sea, and 1,000 feet above the level of the valley, "a huge dome of chalk;" while Ebal is 227 feet higher. Geikie says that the valley between them in which Shechem is situated, is perhaps the most beautiful spot in Palestine. "Bright rivulets, fed, as the natives say, by no fewer than eighty springs, run down the slopes, and sparkle over the sunny glen. Gardens musical with many birds surround the walls of Nablous (modern Shechem). Wherever water reaches, either naturally or otherwise, it is a paradise. But above that limit, the barrenness is well-nigh complete." Mount Ebal, the northern peak, is rocky and bare. The summit of Ebal is a plateau of some extent, reaching its greatest height toward the west, from which there is an extensive view of the country from Hermon on the north to the heights of Bethel on the south, and from the plain of the sea on the west to the Hauran plateau on the east. Conder suggests that the site of Joshua's altar may be represented by the modern sacred place called *Amad el-Din,* "Monument of the Faith," on the top of Ebal.—*Schaff's Bible Dictionary.*

"Fitness of the place." A wonderful confirmation of Scripture is afforded us by modern discovery. The Rev. George Williams was the first to notice the important fact that in this valley of Shechem there is a natural amphitheatre,, formed by a recess in Mount Ebal, exactly facing a similar recess in Mount Gerizim; this amphitheatre, in the subsequent investigations of Captains Wilson and Anderson of the Palestine Exploration Fund, proved to be admirably adapted, both in size and acoustic properties, for the assemblage of a large concourse of persons to hear the reading of the law. But, stranger still, close by this very spot is a sanctuary still called *El'Amud,* "The Pillar," containing the very stone set up by Joshua, and venerated alike by Mohammedans and Samaritans.—*Palmer.* Let us imagine the chiefs and the priests gathered in the centre of the valley, the tribes stretching out as they stood in compact masses, the men of war and the heads of families, half on the north and half on the south, crowding the slopes on either side; the mixed multitude, the women and the children extended along in front till they spread into the plain beyond but still in sight; and there is no difficulty, much less impossibility, in the problem. A single voice might be heard by many thousands, shut in and conveyed up and down by the inclosing hills. In the early morning we could not only see from Gerizim a man driving his ass down a path on Mount Ebal, *but could hear every word he uttered as he urged it;* and, in order to test the matter more certainly, on a subsequent occasion two of our party *stationed themselves on opposite sides of the valley,* and with perfect ease recited the commandments antiphonally.—*Tristram's Land of Israel,* pp. 149, 150. See also on verse 34.

PRACTICAL.

1. Vers. 30, 31. The real history of man is the history of religion; the wonderful ways by which the different families of the human race advanced towards a truer knowledge and a deeper love to God. This is the foundation that underlies all profane history; it is the light, the soul, and the life of history.—*Max Muller.*

2. Religion is before morality. There should be religious worship, sorrow for sin, consecration to God, before every great and solemn duty.

3. We should obey with the closest fidelity every commaud of God.

4. Ver. 32. God's law is written on all nature as well as on our hearts.

5. Vers. 33–35. God sets as clearly as possible before us the two ways, of life or death, of blessing or cursing. He would deceive no one. But words and examples and the teachings of nature are all used to make all see the two ways which lie before us.

6. Each one of us must make the choice.

7. We usually make that choice in the beginning of our active life, as we set out to take possession of what God offers us.

8. No one directly chooses cursing and death, but only disobedience, whose necessary fruit is cursing.

9. Our own consciences say amen to the blessings and cursings.

10. Older people stand before the young as either on Mount Ebal or on Gerizim, as warnings or as examples.

11. This law is *our* law; these blessings are to be *our* reward; and these curses *our* doom, according as we obey or disobey this law of our own holy Lord God.—*Cowles.*

BAND OF HOPE BIBLE LESSON.

TEMPERANCE.

24. Know ye not that they which run in a race run all, but one receiveth a prize? So run that ye may obtain.

25. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown: but we an incorruptible.

26. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air.

27. But I keep under my body and bring it into subjection; lest that by any means when I have preached to others, I myself should be a castaway. 1 Cor. 9: 24–27. But a lover of hospitality, a lover of good men, just, holy, temperate. Titus 1: 8. That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. Titus 2: 2.

GOLDEN TEXT.—So run that ye may obtain.

CENTRAL TRUTH.—God cannot give us the prize without self-denial.

1. St. Paul alludes to the footraces in the Isthmian games which were held once every three years on the Isthmus of Corinth, and were great events with the Corinthians.

2. The prize was a wreath of pine from the groves that surrounded the *stadium* or race-course.

3. The words used in our Golden Text are the very ones in which the racers were cheered forward when they started for the goal.

4. By "striving for the mastery" is meant a contest of wrestling, which was an important part of these national games.

5. Every candidate was obliged to be at least ten months in training, to deny himself wine, live on the coarsest diet, and submit to a very severe discipline.

6. Every Greek city had its gymnasium where the youth were instructed in athletic exercises. In these schools the pupils frequently had sham fights in which they struck out at imaginary adversaries.

7. When people abstain from the use of tobacco and all spirituous liquors, eat plain food and observe regular hours we call them temperate in their habits.

8. Statistics show that temperate habits are the strongest protection against disease.

9. People of temperate habits can do more work and do it better than others.

10. The greatest scholars have always been temperate men.

11. If we search the lives of philanthrophists, missionaries and others who have done great things for God and the world we shall find that they were always strictly temperate.

12. We ought to deny ourselves all hurtful dainties. If we are not willing to do this, we have no right to blame the drunkard whose appetite is so much harder to control.

13. Habits are formed when we are children. If we learn to be temperate when young it will come easier to us when we grow up.

PRACTICAL TRUTHS.

Temperance prolongs life. It makes us strong, active, clearheaded.

Christians have a race to run, a battle to fight, and they need to put forth every faculty of mind and body.

Children are invited to run this heavenly race and fight this warfare, and they are not too young to learn lessons of temperance.

LESSON TALK.

The most remarkable instance of long life on record is that of the famous Thomas Parr who lived to be 152 years and nine months, and died in 1635. He was a farm laborer all his life, and like all laboring people in that age lived on very plain and coarse food. King Charles II. hearing of his great age was so anxious to see him that he sent for him to come to London, where he soon died from dyspepsia caused by the unaccustomed richness and variety of the royal fare. The famous Dr. Harvey made a post mortem examination but could find no other cause of death.

But it is not merely in order to have a long life that we should cultivate habits of temperance. We are very prone to forget that our bodies are not our own—that they as well as our souls belong to God. We have no right to drink alcoholic liquors which will poison the brain and nerve centers and derange the whole system. We have no right to use tobacco, causing a vile ill-smelling breath, disordering our circulation and digestion, and unfitting us for all grand and noble work in the world. Nor have we any right to shorten our lives by rich and dainty living. It is a well-known fact that high livers though they may look hearty and well are often struck down by apoplexy when they might have lived years longer by adopting a plain and simple fare.

We owe it to God, to the world and to ourselves to keep our bodies healthy and strong, so that we may do the most and the best work possible, for him and for humanity.

LESSON HYMN.

Yield not to temptation for yielding is sin,
Each vict'ry will help you some other to win.

COLLEGE WORK.

The annual catalogue of Wheaton College shows that the past College year was one of much prosperity. Including the Theological Seminary classes in the same building, 216 students were in attendance during the year, and their commencement performances demonstrated their proficiency. There appears one serious falling off in the record of the College department, of the three higher classes there are but two members indicated as pursuing the full Classical course, the majority choosing the shorter Laureate course. The Freshman class, however, brings up the standard of scholarship to its proper grade. Among the improvements during the year are the thorough reorganization of the musical department under Prof. S. W. Martin, so that it will now rank with any collegiate department of the kind in the West. The library has also been removed and arranged with convenient fixtures and furniture through the liberality of Dr. F. J. T. Fischer, of Elmhurst, Ill. The Literary Societies have also fitted up rooms in an elegant manner. Arrangements for enlarged accommodation for students who wish rooms in the college buildings are being made for the opening of the fall term on Tuesday, September 4th.

Dover Academy, located at Dover, Ill., designed as a training school for teachers and for higher education generally. The Seminary is under the supervision of the Rock River Conference of the United Brethren church; and is under the immediate charge of Mr. W. H. Mason, as principal, and F. L. Kennoyer, assistant. The different departments were well represented and the course of study marks out a good preparation for entering college. The fall terms Monday, September 3d next. Dover is located in Bureau county, Ill., near the town of Malden, on the C. B. & Q. railway.

Fisk University, probably one of the best known of the American Missionary Association freedmen Colleges in the South, issues a fine catalogue with cuts of the fine buildings built and occupied by the institution. The president, Rev. E. M. Cravath, son of the late revered Oren Cravath, of Minnesota, is assisted by a full force of seventeen officers and instructors, under whose charge there were during the year past, 424 pupils. The courses of study include College, Theological, Normal and common English departments, with studies specially arranged to meet the wants of the young colored people of the South. The fall term opens Monday, September 3d.

—Petitions are being circulated in Wayne and Huron counties, Ohio, calling upon the independent voters to meet in "Anti Dram Shop" conventions, and nominate candidates for the legislature and county officers. The signatures of voters of all parties are invited, and the convention will be called when one-third of the voters of the county sign the petitions. It is explained that "this is strictly a non-partisan movement for the suppression of dram-shops, not interfering with State or national party politics."

The Christian Cynosure.

CHICAGO, THURSDAY, JULY 19, 1883.

IN STORE.

The time of year is come when every one who can afford it, from the U. S. President to the professional tramp, drops his work and runs away for a day of rest. The *Cynosure* proposes to do as good and as much work in summer as in winter, for the present, and frankly invites examination of the present number as proof. But we have waiting for next week matter that will rejoice all our friends. The portrait and history of the great Anti-masonic Governor of Pennsylvania, the only one the State ever had, we have secured at much expense of money and labor. Neither have been before printed, at least not so fully as we propose; and they will make a noble number even without some other features of special interest. This expenditure is made confidently relying on all the friends of the paper that a corresponding effort will be made on their part to enlarge the list of subscribers with the greatest diligence.

REFORM AND MISSIONS.

The era of missions sprung up in a stack-yard, began with the American Board seventy-three years ago (1810). Home missions soon followed, and are now the more popular of the two. Mission boards must have money, and money dreads disturbance. In 1845, at Brooklyn, Dr. Woods reported and the American Board voted to take both caste and slave-holding into churches, and trust the Gospel to absorb and annihilate them. For a time a determined Abolitionist was refused by the committee of the American Home Missionary Society. Home missions yielded first. The central committee of twenty-five, voted that slave-holding churches must show, in order to get aid, that their members owned slaves, not for the profit of the master but the good of the slave. This abolitionized home missions, and the good Dr. Badger thanked us publicly at Rockford for, "Your patience with us during our complicity with slavery."

In 1867 the Andover Faculty signed a request to the then Boston Tract Society for an Anti-masonic tract. Dr. Kirk endorsed the application, so also did George W. Blagden and Nehemiah Adams; and Secretary Warren *printed*, but dared not publish the tract. That tract was taken to Dr. Milton Badger, Secretary of the American Home Missionary Society, who said: "Print it, by all means, and we will furnish every home missionary with a copy."

The tract was taken to the Western Tract Society of Cincinnati. Henry M. Storrs, Dr. Badger's successor, as Home Missionary secretary, added a third part to the tract with his own pen. It was published and is now in circulation unless out of print. Dr. Storrs is now, we believe, pastor in Portland, Me.

That Home Missionary Society has now two secretaries, Messrs. Barrows and Clark, with whom we have not now, but with whom we hope to cultivate a personal acquaintance. Their report for the year closed is magnificent. The receipts from April 1882 to 1883 were *three hundred and ninety-eight thousand nine hundred and sixteen dollars.* They hope for more than half a million next year. They have a small army of one thousand one hundred and fifty missionaries, laboring in forty-one States and Territories, from Florida to Alaska and from California to Maine.

The spirit of the men whom these secretaries put forward as superintendents is admirable. Superintendent Blanchard of the Rocky Mountain district holds this plain language, and the secretaries print it in their report:

"Men in that country are not tolerant of imitations and shams. If they want religion at all, they ask for the pure article. * * There is respect for a Christianity that has in it a stalwart faith in God, Christ and a supernatural revelation. Ministers who have no settled faith are not wanted in Colorado, in any church. Men know they are sinners, and if they hear to anything it will be to a message that offers an assured hope in a Divine Redeemer."

Is there a religious "*sham*" on earth which transcends the lodge?

J. M. Manning, D.D., a Freemason, and one of the vice-presidents of the Society, has died during the past year; Theodore D. Woolsey, D.D., LL.D., the president, says he is opposed to secret societies; Hon. Charles G. Hammond of Chicago, has published his testimony against the lodge; and Prof. Edward A. Park has expressed his abhorrence of it in private. These two gentlemen are living vice-presidents; and without certain knowledge we presume the list of vice-presidents does not contain a Freemason since the death of Dr. Manning.

1st. The obstructions are the Freemasons in the pulpits and churches which give the funds; and

2nd. The National Congregational Council with its Masonic head. But it was the money question which protected slavery for a time, and that gave way before the power of truth. So will it in case of secret lodge-worships. The moment the mass of intelligent Christians saw that slaveholding was contraband and to be eventually disallowed, the fate of slavery was sealed. The conviction is already fastening on the mind of the churches, that lodge-worship is rival and antagonist to Christ, and as soon as that conviction becomes settled and general the great missionary societies will be with us, and the lodge no more tolerated than would now be the property holding of men.

"THE CONSENT OF THE GOVERNED."

This phrase in the Declaration of Independence, is taken by some to exclude God and the moral law.

Let us see. "The consent of the governed" must be taken, *unanimously, by majorities, or individually.* If unanimously, the United States has no "just powers," for there were many Tories who refused their consent. If majorities make consciences, rogues may rightfully hang honest men one day—and honest men justly hang rogues the next, as majorities change sides.

Jefferson was speaking against hereditary prescription, and divine right. His meaning by just interpretation is: Under God "governments derive their just powers from the consent of the governed." The people, not a fraction of the people, called kings, priests and nobles, manufacture and own governments; as men raise and own crops, by the powers of nature and the providence of God.

The truth that "there is no power but of God," and "the powers that be are ordained of God," is everywhere assumed by Jefferson in his writings. When he said of slavery, "I tremble for my country when I remember that God is just;" and that no attribute of the Almighty could take part against the slaves, he was speaking of slave-State governments, and the power and right of God to reverse the conditions of master and slave. To doubt or deny this, is to attribute nonsense to Jefferson when he was in solemn and profound earnest. Four times in that same Declaration, he refers to and recognizes the God of the Bible, as the Author of governments and Court of final appeal; and the civil oath does the same.

Jefferson meant and the civilized world now means, that no human beings or human courts can enforce divine sanctions, or coerce conscience. This is enough. It bars out priestcraft and religious despotism forever. But to exclude God from governments and literally derive power from consent, would justify the code of pirates who consent to be ruled by their chief.

THE EDUCATIONAL ASSOCIATION AT SARATOGA.

It is a good idea to bring the higher educational interests of the country into these centers of fashion, Saratoga, White Mountains, White Sulphur Springs, etc., for fashion rules the polite world, and it is philosophical to make use of such a power for favoring a great interest. Among the incidents of the convention which has just ended a three day's session at Saratoga was the presenting a resolution by one of our Anti-masons, that created a more than ordinary interest. It ran as follows:

Resolved, That the inclination towards military grandeur and display which is fostered of late years by Grand Army organizations, officers reunions, Decoration-day observances and dedication of soldiers' monuments, demands renewed efforts on the part of the educators of the country for counteracting these hostile influences against our institutions of popular self-government.

The introduction of this resolution excited an animated discussion, and the resolution was finally tabled; but it has gone before the country and the people will have to decide whether our Republic is to merge into a military establishment to be sustained by the force of arms, or whether we are to look to our public schools for the support of our people's government. At present the educational influences from the Masonic lodge and the net-work of military prestige, art and organization with which it surrounds itself, are much more powerful for giving direction to our political course than those of our schools and conventions of educators. It is not among the dead issues of war that the life of the Republic is to be found, but amidst the future living interests of education; and educators must assert the supremacy of the school over arms or our Republic must succumb.

One of the ablest papers read at the convention was by Mr. Raab, the Superintendent of Education of Illinois. From Saratoga many of those who attended the convention went to attend the Educational Institute which is to be held at the White Mountains. Two thousand delegates are expected to be present, among whom are some of our leading educators, Gen'l John Eaton, Dr. William T. Harris, Mr. Bicknell, president of the Association, Dr. Orcutt, and others. Concert Hall was well filled with drawings sent from various schools of the country, which would surprise most people with the progress that that art is making among our school children. An English gentleman, Mr. Mather, from Manchester, gave an account of evening schools established in that city for teaching boys to draw, which was infinitely better than that gross imposition upon the workmen, called Odd-fellowship, which was gotten up by Manchester bosses to keep their employees in subjection.

The convention has been very interesting, and is full of promise as an institution of the country.

SECTS AND SECTISM.—Bro. R. W. Lyman of Arcade, N. Y., is grieved by a letter from the editor to Bro. Joseph Travis of the *Free Methodist*. He thinks the effect of that letter, "baneful and damning upon the world." We are sorry to grieve so good a man. We abhor sect and sectism as much as he does. The editor of the *Cynosure* never had any *sectarianism* or any negro hatred to repent of. When we joined a Congregational church at 17 or 18 years of age, two years after experiencing the new birth by faith in Christ, we joined the whole church of Christ on earth; all who "profess and call themselves Christians." We have steadily "hewed to that line" ever since. Wherever we have since found a living faith in Christ, we have found and hailed a Christian brother. We agree with our brother as to the wrong of sectarianism, but our remedy is,

1. We belong to a simple church of Christ, without sectarian name or designation.

2. We commune with all Christians in the Lord's Supper who will permit us to do so, and love them as they seem to love Christ.

3. We teach that Christ is not "divided," and with John D. Montfort, D.D., of the *Presbyter and Herald*, Cincinnati, we hold and teach that the names of the sects and the things they represent must be laid aside before Christ reigns on earth.

BRO. GAULT'S PLAN of organic church union has a place elsewhere. Though bordering on the region of topics foreign to the *Cynosure*, the candor of the suggestion need not provoke controversy. Some considerations which may not have occurred to Bro. Gault are these:

Our government is a representative Republic in reference to its legislative and executive capacity; when we come to the judicial, our jury system provides for the trial of every case by a man's neighbors and peers. The Presbyterian system of church courts differs materially as we understand it, both legislative and judicial functions being exercised by the same body. The New Testament discipline given by Christ (Matt. 18: 15–17) is something much simpler. But the union of all Christians in form of church government or worship is not the end of religion, it may never be accomplished by the church militant. What we need is the spiritual union in Christ. When this is made perfect the other questions will adjust themselves, or fade out entirely. If this be the end we seek, whatever may be our sect name, God will be well pleased and we shall not labor in vain.

THE OBERLIN JUBILEE was attended by Rev. C. C. Foote of Detroit, who had prepared a brief address to be delivered during the anniversary, a privilege which his relation to the institution justified, and which the arrangements allowed. He found such an army of talent and scholarship from all parts of the country that he was himself confined to a few minutes. Nevertheless along with Bro. Burr he distributed thousands of pamphlets and tracts which will go everywhere testifying for a neglected truth. The address he hopes will reach many for whom it was originally intended through these columns. May God speed it to eye and heart.

—A business letter from Bro. E. D. Bailey, New England Secretary, says that Mrs. B. is slowly gaining in strength but is not able to leave Dorset, Vermont, and may not be for weeks; but the hope of her recovery, we are happy to learn, is good. The letter also conveys the sad news of the death of Bro. George H. Williams of Putnam, a contributor to the *Cynosure*, the *Christian Witness*, and the *New England American*, a holy man, beloved of all good men. He died very suddenly, though

not unexpectedly, for on the very morning of his death he wrote and mailed a letter to Bro. Bailey, requesting an immediate visit. The brethren in Connecticut have lost in him one of the best and bravest of their number.

—Bro. A. H. Springstein, of Pontiac, Michigan, is holding a series of meetings at Detroit. He is, writes a friend, "making it lively for the craft."

—Miss Lillie Honeywell, grand daughter of that most earnest of reformers, Enoch Honeywell of Altay, N. Y., was awarded the first prize in an oratorical contest at Hedding College, Abingdon, Ill., lately.

—Gov. Butler having in his speech at Williams College commencement spoken highly of revealed religion, the *Baptist Weekly* quotes the passage with the triumphant comment that Butler was brought up in a Baptist college and hence his adherence to orthodox principles. Now, it cannot be denied that it would require thorough drill to keep a right conviction of Christianity sound through thirty-three degrees of Freemasonry; but if it did so much as this, why did it not keep him out of the lodge altogether and the thousand other pranks that have been laid to Butler's account?

THE WASHINGTON BUILDING.

The annual business meeting of the N. C. A. was not largely but fairly attended. No signs of compromise were shown, and no disposition to abate efforts for the extermination of the lodge appeared. The presence of friends from abroad was an inspiration, and the speech in Farwell Hall was a fitting close to the day's labors. The approach to Washington, and the entrance secured there, was very briefly but favorably considered, and received the commendation of all who alluded to it. There seems to be but one opinion among friends, and that is, to go forward, while our opponents show a concern and earnest solicitude least the movement should prove a success. Bro. Hinman's published communications and his private correspondence show the importance of the point, and the absolute necessity of holding it with a firm hand. Friends are expressing their appreciation of this undertaking by a reasonable degree of liberality, but they should not forget that it requires a goodly number of small contributions to aggregate seven thousand dollars. I have recently paid $88.39 semi-annual tax and $146.25 semi-annual interest on the unpaid principle. I hope between Sept. 1st and 10th to reduce the amount materially on which interest is paid, and to rent rooms so that in future interest will be diminished and receipts increased. The amount paid will of course depend upon the amount contributed.

J. P. STODDARD.

PROF. E. G. PAINE of Wasioja Seminary, Minnesota, called at this office on his way to Bloomington, Ill., where he is to spend a short time in special studies preparing for the next year of the institution. The commencement at Wasioja passed off this year very pleasantly, the feature of excellence being the address of Prof. L. N. Stratton of the Theological Seminary, Wheaton, on the "Enthusiasm of Genius." It is enough to say that the address gave universal satisfaction, even those opposed to the principles enunciated being forced to give unwilling praise. The next term opens September 5th, and from the present outlook there have seldom or never been so hopeful indications for a prosperous year. For information address Prof. E. G. Paine, Wasioja, Minn.

—The total number of students during the past year at Oberlin was 1,493. This is 122 more than in any preceding year, and shows an increase of over 55 per cent. in three years. They come from fifty-three States, Territories and foreign countries—Europe, Asia and Africa. The total number of graduates is 2,047.

—Col. Geo. R. Clarke, of the Pacific Garden Mission, Chicago, gave an address before the Y. M. C. A. of Milton College, Wis., during the late anniversary of that institution, from the text, "For we are laborers together with God."

The corner stone of the new building for the University of Vermont at Bennington, which was originally laid by Lafayette in 1825, was relaid with Masonic ceremonies on Tuesday, the 26th ult. We are at a loss to see why the order of Freemasons should be called in to officiate on such an occasion. They have no special relation to education, and it is equally well known that they have no relation to the practical art of stone-cutting. Besides, they are a sort of religious organization whose teachings and ceremonies are exceedingly offensive to a large portion of the citizens in all our States. We do not invite Romish priests to officiate in their sectarian character in ceremonies in which all the people are equally interested. The employment of Freemasons on such occasions is equally unreasonable, and ought never to pass without protest.—*Christian Statesman.*

WASHINGTON LETTER.

TWO GOVERNMENTS.

WASHINGTON, D. C.

The magnificent building that stands on Capitol Hill is supposed to be the seat of government. There annually assembles our national Congress, and its embodied wisdom is supposed to be national law. The President of the United States and all officers both State and National, are sworn to conform to and execute its mandates.

But there is another government that shapes our legislation, controls the execution of our laws and lays its strong hand on the pulpit and the press. Once slavery ruled the nation. It dictated all legislation and controlled all appointments. Slowly and painfully did the nation awake to struggle with that dreadful incubus, and it lives to-day, only because by the Divine blessing its dominion was overthrown.

The power of the secret lodges is less bold and defiant, but not less potential and malignant. It has its seat in the Masonic Temple on the corner of 9th and F streets, and its Most Puissant Sovereign Grand Commander has his office in the same block from which I write. Nowhere else is its reign more apparent and more harmful.

Just as slavery once muzzled the press and the pulpit of this District, so that no man dared speak or write what he thought, so to-day with scarcely an exception men fear and tremble before the lodge, and if they speak at all it is only in its praise. It asks and receives from the National Congress a charter for a Masonic Association and proceeds to erect its Temple and transact an immense business and yet denies to the power which created it all right of control or inspection. It enacts a hidden code of laws, and swears its members to absolute obedience, and through its secret, far-reaching power it selects about five-sixths of all the officers of the nation from those who, when they swear to support the Constitution and the laws, are under *a prior oath to obey the laws of the order.* That these two governments are not more markedly in conflict with each other, is due to the fact that Masonry has so largely controlled our legislation. Slavery made no war on this nation so long as it was in power. It only rebelled when adverse legislation was threatened. So it is and has been with Freemasonry. In the language of Seward, Spencer and other great statesmen of New York, "It tramples on every government that it cannot control." In no single instance has any legislation adverse to the interests of the secret orders been met with cheerful obedience. In all instances has there been a powerful and generally a *successful resistance.* Masonry defied the legislature of Pennsylvania, compelled the legislature of Rhode Island to compromise with it, and utterly defeated the execution of the laws of New York. Hon. J. C. Spencer after five years of effort to secure the punishment of the murderers of Morgan, declared that "The sword of Justice had fallen pointless and blunted at the feet of Masonry." To-day a little handful of 150,000 Mormons, through the power of a secret oath-bound government, utterly defy and defeat the mandates of the nation. The Mormon problem remains unsolved until it shall be determined whether citizens of the United States can bear allegiance to *two supreme governments at the same time.*

The power of secret combinations in this District is abundantly evident. The detective police of this city, chosen by Congress and drawing pay from the National Treasury, are morally convicted of inciting, planning and protecting the thefts, robberies and arsons they were employed to suppress. But no steps seem to be taken for their punishment, and they doubtless glory in their triumph. Dorsey, Brady and company rob the nation of millions. No reasonable man has any doubt of their guilt or that reasonable proof of it has been presented; but a six months trial has afforded the opportunity to draw vast sums from the Treasury, and then a befooled and besotted jury, render a verdict of not guilty, which is duly celebrated by profane libations to Bacchus. Capt. Howgate, a high Mason, steals some $300,000, which he squanders on profligate men and women, and no power of this government can reach him. The great majority of the officials of this District and the nation *have sworn under death penalty to conceal all of his secrets except murder and treason.*

Paul living and writing under the administration of Nero, declared that "Rulers were a terror to evil doers and a praise to them that do well" and they were to be obeyed because they bore "not the sword in vain," but now "judgment is turned away backward, and justice standeth afar off, truth is fallen in the street and equity cannot enter. Yea, truth faileth and he that departeth from evil maketh himself a prey" and God saw it and it displeased him.

How long shall the nation suffer a two-fold government to divide the allegiance of the people, and defeat the administration of the laws? How long shall they select as our rulers those who are under prior obligations to *another government*, and other *laws* which the people are forbidden *even to know, whether they are in harmony or in conflict with our own?*

H. H. HINMAN.

LITERARY.

The July-August number of the *Missionary Review* has a continuation of the statement of the case between the American Board and the American churches. The candid and able presentation of these difficulties are a valuale, though unpleasant, contribution to the history of missions. From the standpoint of Christian brotherhood as taught bp Christ, the management of the Board must fall under much condemnation. Already the public discussion of this management is having the effect to introduce new arragements with the Armenian churches quite favorable to their growth and peace. "The native members of the India Conference," "Tamatave," "The Enforced Opium Traffic," are among the articles worth reading in this magazine. *Princeton, N. J.*

The Faith Missionary quarterly is again sent out from Oberlin by Dea. O. M. Brown. "Ten Year's Work in Mexico," by the missionary Watkins, who, having for several years occupied an independent position and has seen great success attend his work. He is now receiving aid from friends in San Francisco who have organized a missionary board for this pupose. The department of missiorary correspondence is good.

A *Sermon to Young Christians* was preached by Rev. Joel Martin in the Wesleyan church, Pleasant Valley, Mich., at the close of a revival meeting, and has now been put in type and published in a handsome pamphlet which may be had of the author at Brighton, Mich., for 5 cts. each, 35 cts. per dozen. It contains excellent councels for young Christians and would be valuable to put into the hands of every young convert.

"A gentleman in India went into his library one day and took a book from the shelves. As he did so, he felt a slight pain in his finger like the prick of a pin. He thought that a pin had been stuck by some careless person in the cover of the book. But soon his finger began to swell. then his arm, then his whole body, and in a few days he died. It was not a pin among the books, but a small and deadly serpent. There are many serpents among the books now-a-days. They nestle in the foliage of our most fascinating literature; they coil around the flowers whose perfume intoxicates the senses. We read, we are charmed by the plot of the story, by the skill with which the characters are sculptured or grouped, by the gorgeousness of the word painting—we hardly feel the pin-prick of the evil that is insinuated. But it stings and poisons us." Thus writes one to us unknown. The truth was never more pertinently told. Not only do we need a reform in cheap literature; we should be scrupulously select in our choice of that which is ranked higher. The snake of skepticism, of false education, hides on many a bookshelf. —*American Reformer.*

The Congressional Library contains, according to Mr. Spofford's annual report, about 480,000 volumes, and about one third as many pamphlets. Dr. J. M. Toner's gift of 27,000 volumes is stored in the crypt, and over 100,000 other volumes are practically inaccessible.

President Bartlett is reported as saying that the graduation of Daniel Webster at Dartmouth was one of the worst things that ever happened to the college, because every student of low standing referred to him as one of his kind who afterward rose to eminence.

The London *Times* sprang from a dingy little sheet, about twice as large as a sheet of foolscap, printed on coarse paper, without a leader. The original name was *The Daily Universal Register*, which was changed to the *Times* in 1788.

The Drawer in Harper's Monthly gives this good example of a mixed metaphor, uttered by a Doctor of Divinity: "These seeds of pride are bursing with flame which might lay the foundations of a deluge that would with its fangs envenom my soul."

—H. W. Beecher, whose influence and instruction has certainly not helped his disciples to love the principles of the Pilgrim Fathers, in a lecture the other evening at Evanston, Ill., acquitted them of moroseness and undue severity of manners in these terms: "The idea of opposition to riches comes from the Puritans, but they hated amusements because in their day they were the manacles which bound men down, and they hated them because it appeared in the persons of sculptors and painters' alliance with their oppressors. Puritanism had been condemned for sternness, but they did not hate beauty or amusements in themselves, but as they cramped the people and kept them from God. New England now is the very priest of beauty, but there still lurks the love of plainness and strength and an opposition to that which is garish."

—Rev. L. C. Matlack, president of the institution at Wheaton before it became Wheaton College, and one of the founders of the Wesleyan Methodist church, died June 24th, at his home in Maryland. After leaving Wheaton he entered the army, and afterward returned to the Methodist Episcopal church and became a regular conference preacher.

THE HOME.

FORGOTTEN WORKERS.

They lived, and they were useful, this we know, and naught beside;
No record of their name is left to show how soon they died;
They did their work, and then they passed away, an unknown band,
And took their places with the greater host in yonder land.

And were they young, or were they growing old? or ill, or well?
Or lived in poverty, or had they wealth of gold? No one can tell;
Only one thing is known of them; faithful they were and true,
Disciples of the Lord, and strong through prayer to save and do.

But what avails the gift of empty fame? They lived to God;
They loved the sweetness of another name, and gladly trod
The rugged ways of earth, that they might be helper or friend;
And in the joy of this their ministry be spent and spend.

No glory clusters round their names on earth; but in God's heaven
Is kept a book of names of greatest worth, and there is given
A place for all who did the Master please, though here unknown;
And their lost names shine forth in brightest rays before the throne.

Oh, take who will the boon of fading fame! but give to me
A place among the workers, though my name forgotten be;
And if within the book of life is found my lowly place,
Honor and glory unto God redound for all his grace!

—*Sel.*

RELIGIOUS TOLERATION IN THE COLONIES.

There are but two of the early Colonies of which the claim can be seriously made that they were founded on any principle of religious freedom. These two are Rhode Island and Maryland. It was said of the first by Roger Williams, its spiritual founder, that "a permission of the most paganish, Jewish, Turkish, or anti-Christian conscience" should be there granted "to all men of all nations and countries." Accordingly, the colony spread such shelter on a very wide scale. It received Anne Hutchinson after she had set the state as well as the church in a turmoil at Boston, and had made popular elections turn on her opinions. It not only sheltered but gave birth to Jemima Wilkinson, prophetess of the "Cumberland Zealots," who might under the stimulus of a less tolerant community have expanded into a Joanna Southcote or a Mother Ann Lee. It protected Samuel Gorton, a man of the Savonarola temperament, of whom his last surviving disciple said, in 1771, "My master wrote in heaven, and none can understand his writings but those who live in heaven while on earth." It cost such an effort to assimilate these exciting ingredients that Roger Williams described Gorton, in 1640, as "bewitching and bemadding poor Providence," and the grand jury of that city was compelled to indict him as a nuisance that same year, on this count, among others, "that Samuel Gorton contumeliously reproached the magistrates, calling them Just-asses." Nevertheless, all these, and such as these, were at last disarmed and made harmless by the wise policy of Rhode Island, guided by Roger Williams, after he had outgrown the superfluous antagonisms of his youth, and learned to be conciliatory in action as well as comprehensive in doctrine. Yet even he had so much to undergo in keeping the peace with all these heterogeneous materials that he recoiled at last from "such an infinite liberty of conscience," and declared that in the case of Quakers "a due and moderate restraint and punishment of these incivilities" was not only no persecution, but was "a duty and command of God."

Maryland has shared with Rhode Island the honor of having established religious freedom, and this claim is largely based upon the noble decree passed by its General Assembly in 1649:

"No person whatsoever in this province professing to believe in Jesus Christ shall from henceforth be any way troubled and molested for his or her religion, or in the free exercise thereof, or any way compelled to the belief or exercise of any other religion against his or her consent."

But it is never hard to evade a statute that seems to secure religious liberty, and this decree did not prevent the Maryland colony from afterward enacting that if any person should deny the Holy Trinity he should first be bored through the tongue and fined and imprisoned; then, for the second offense, should be branded as a blasphemer, the letter "B" being stamped on his forehead; and for the third offense should die. This was certainly a very limited toleration; and granting that it has a partial value, it remains an interesting question who secured it. Cardinal Manning and others have claimed this measure of toleration as due to the Roman Catholics, but Mr. E. D. Neill has conclusively shown that the Roman Catholic element was originally much smaller than was supposed, that the "two hundred Catholic gentlemen" usually claimed as founding the colony were really some twenty gentlemen and three hundred laboring men; that of the latter twelve died on shipboard, of whom only two confessed to the priests, thus giving a clew to the probable opinions of the rest; and that of the Assembly which passed the resolutions the majority were Protestants, and even Puritans. But granting to Maryland a place next to Rhode Island in religious freedom, she paid, like that other colony, what was then the penalty of freedom, and I must dwell a moment on this.

In those days religious liberty brought a heterogeneous and often reckless population; it usually involved the absence of a highly educated ministry; and this implied the want of a settled system of education, and of an elevated standard of public duty. These deficiencies left both in Rhode Island and in Maryland certain results which are apparent to this day. There is nothing more extraordinary in the Massachusetts and Connecticut Colonies than the promptness with which they entered on the work of popular education. These little communities, just struggling for existence, marked out an educational system which had then no parallel in the European world. In the Massachusetts Bay Colony, Salem had a free school in 1640, Boston in 1642, or earlier, Cambridge about the same time, and the State, in 1647, marked out an elaborate system of common and grammar schools for every township—a system then without a precedent, so far as I know, in Europe. Thus run the essential sentences of this noble document, held up to the admiration of all England by Lord Macaulay in Parliament:

"Yt learning may not be buried in ye grave of or fathrs in ye church and commonwealth, the Lord assisting of endeavors—It is therefore ordred, yt evry township in this jurisdiction, aftr ye Lord heth increased ye to ye number of 50 householdrs, shall then forthwith appoint one within their towne to teach all such children as shall resort to him to write and reade: * * * * and it is furthr ordered, yt where any towne shall incrcase to ye numbr of 100 families or households, they shall set up a gramer schoole, ye mr thereof being able to instruct youth so farr as they may be fited for ye university."

The printing-press came with these schools, or before them, and was actively employed, and it is impossible not to recognize the contrast between such institutions and the spirit of that Governor of Virginia (Berkeley) who said, a quarter of a century later, "We have no free schools nor printing, and I hope shall not have these hundred years." In Maryland, convicts and indented servants were sometimes advertised for sale as teachers at an early day, and there was no public system until 1728. In Rhode Island, Newport had a public school in 1640, but it apparently lasted but a year or two, nor was there a general system till the year 1800. These contrasts are mentioned for one sole purpose; to show that no single community unites all virtues, and that it was at that period very hard for religious liberality and a good school system to exist together.—*T. W. Higginson in Harper's Magazine for July.*

BEYOND OUR PHILOSOPHY.

STRANGE EXPERIENCES RELATED BY BISHOP BOWMAN.

In conversation with a reporter of the St. Louis *Republican*, Bishop Bowman once said:

"I am not a believer in modern Spiritualism and do not believe that spirits upset chairs and move tables, but I can say that I have never been able to account for many remarkable experiences I have had during my life under different circumstances. We are much nearer the spirit world than we think, perhaps, and the spirits of the departed dead, I believe, have a certain influence over our minds.

"When voyaging on the Red Sea I made it a practice to pray every night and morning for my wife, from whom I was absent and who at the time was an invalid. One evening I knelt down as usual and tried to pray for her, but found I could not do it. This worried me very much, but I attributed my incapacity to pray for her to nervousness, as I had preached a sermon to the passengers on board that afternoon. On the following morning I again tried to pray for Mrs. Bowman, experiencing the same difficulty that prevented me from accomplishing my purpose on the evening previous. I wondered what had happened. Was I losing my senses? At length the thought occurred to me: 'Your wife may be dead.' But this I considered improbable, as I had received a letter a few days before, stating that she was much better than she had been for a long time. However, I was anxious to reach a point where I could expect to receive additional tidings relative to her condition. Finally, on my arrival at Rome, I found a letter awaiting me conveying the news that Mrs. Bowman was dead and buried. She had died on the same evening that I found myself unable to pray for her while voyaging over the Red Sea. This experience I was never able to account for, yet I shall never forget it."

"About the same time my daughter had another extraordinary experience, but it was not similar to mine.

"When in Paris she would shut her eyes and could then see her mother's face distinctly. On the evening of her mother's death she attempted to do this, and was so terrified at not seeing the face as usual that she ran out of the room into another apartment. She felt that something had happened, but her friends told her that her fears were all imaginary. Subsequently she received news that her mother had died about the time she found it impossible to see her face with her eyes closed.

"In this house [referring to his residence, where the conversation took place], about this time last year, I was lying sick, at the point of death, the physician being unable to predict whether I would live or die. Then I had some very happy visions, as I stated in a sermon delivered recently in Music Hall at Boston."

THE SEQUEL TO A DREAM.

"One of the most remarkable occurrences I ever heard of was related to me this morning," remarked a State street broker yesterday. "I was told to-day by a leading City Hall official, whose trustworthiness is undoubted, that a daughter of the late Harvey Jewell (who was so well and favorably known in Boston in legal and business circles, and was a brother of the late Marshall Jewell) had recently a very queer and unusual experience, and one calculated to make a deep impression upon the strongest mind. Some weeks ago she had a dream in which she distinctly saw an undertaker drive up to her residence with a hearse. He was a peculiar looking man. His queerly shaped nose, which looked as if it had been broken and was twisted to one side, gave his countenance an expression which would have made identification easy and certain. He came directly toward her, and, as he said, 'Are you all ready?' she suddenly awoke.

"The dream seemed a peculiar one, but did not attract very much attention in the household until, a few days or a week later, it was repeated with exactly the same characteristics, down to the 'Are you all ready?' and the awakening.

"And now comes the strangest part of the story. Some little time afterward the young lady was visiting in Cincinnati and went to an apartment hotel to call upon a friend. She stepped into the elevator with others, and was startled to hear 'Are you all ready?' from the man in charge. She was still more startled on looking around and beholding the exact picture of the man of the dream, even to the misshapen nose. It made such an impression upon her mind that she requested to be let out of the elevator at the first landing. She stepped out, and the other occupants went out at the next landing, and the man remained. The elevator machinery gave out; suddenly the car went up and then down and the man was instantly killed.—*Boston Globe.*

HOME AND HEALTH.

SLEEPLESSNESS.

Physicians who used to prescribe bromide of soda or potassium for sleeplessness now urge their patients to take beef tea instead. The writer, after trying various prescriptions with little benefit, was at length so fortunate as to receive such advice. At first beef tea was used with some light bread or biscuit broken in it, sipped from a spoon as warm as it could be taken. Afterwards, milk just scalded, not boiled, was substituted, and, to make it more easy of digestion, a tablespoonful of lime-water was added to a half tumbler of milk. To facilitate matters, a pocket-stove with an alcohol lamp, or an arrangement for the gas-fixture should be at hand. If neither beef tea nor milk can be easily procured, hot water with an infusion of hops or mint may be substituted, or even hot water alone will quiet restlessness and induce sleep. A darkened room that the moonbeams cannot enter, a little fresh air from an open fireplace or window, are valuable assistants in making the sleep continuous.

When once the habit of wakefulness is broken up, the beef tea or milk may be taken cold, but not iced. If you are always a poor sleeper, it will be well to continue this late supper as a permanent thing in your daily life.

Provide for it in the case of aged and delicate persons who may be under your roof; and as the troubles of life appear most weighty when scanned in the midnight hours, you may be able to lighten the load for the rest of their journey.—*Christian Union.*

SICKNESS AMONG STRANGERS.

Very many people who leave homes in cities for the country, seashore, or mountains, in summer, have a dread of illnesses which may occur during their absence. It is certainly bad enough to be prostrated by illness when at home, surrounded by friends and good nurses, and attended by physicians who understand the idiosyncrasies

or morbid tendencies of individuals; but it is far worse to be prostrated in crowded hotels or boarding-houses, with none but strangers to attend upon one's wants. Money will aid in providing for all usual wants, but the comforts of home and one's own bed cannot be purchased when away as summer tourists or boarders.

It is well for those who go away to provide a few simple remedies, which may be used with safety in cases of accident or sudden illness. The fluid extract of ginger is to be named first as a valuable remedy. It is a cordial aromatic, useful in sudden colds and chills, for disturbances of the digestive organs and bowels. It is all that is needed as a remedy in more than one-half the indispositions of travellers. Another remedy exceedingly valuable and safe in the hands of sensible, intelligent persons is what is known as *Dover's powder*. It is compounded of opium, ipecac, and sulphate of potassa, and is valuable as a diaphoretic and hypnotic. In cases of slight febrile symptoms, with hot skin and thirst, it is almost a specific, and the same may be said of it in cases of disordered bowels, diarrhœa, etc. As much of this as can be held upon half the surface of a small penknife blade is a safe dose for an adult. Of course if travellers happen to be ill where educated physicians are at hand, this remedy had better be given under their directions. Mustard plasters are now prepared in very neat and permanent forms, and should be placed in the catalogue of useful agents; and also adhesive plasters, to be used in cases of cuts and other wounds.

Aperient remedies are often necessary, and Sal Rochelle is about as safe and useful as anything. We are not advocates of dosing; it is better, if you can, to bring all medicines back with you on your return; but it is well to know that you have them, in case of absolute need.—*Popular Science News.*

CHILDREN'S CORNER.

A LULLABY.

Sleep, my child! the shadows fall;
Silent darkness reigns o'er all;
Bird and bloom are lost to sight
In the folded arms of night;
Stars from out the cloud-towers peep;
Sleep, my darling, sweetly sleep.

Sleep! Thy Father guards thy rest;
Lay thy head upon his breast;
Safer than these arms which hold thee,
His dear love will firm enfold thee;
Higher love than mine shall he
Give, beloved one, to thee!

Sleep! The waves have long been sleeping;
Angels o'er thee watch are keeping;
O'er us both the pale stars shine
With a radiance half divine.
Slumbers, innocent and light,
Fall from heaven on thee to-night.

—*Chambers' Journal.*

OPEN YOUR BIBLES.

SOME THINGS ABOUT HEAVEN.

1. "A rest *to the people of God.*" Heb. 4:9.
2. A house not made, etc. 2 Cor. 5:1–4.
3. A secure abode. Matt. 6:19–21.
4. A better country. Heb. 11:13–16.
5. The New Jerusalem. Gal. 4:26; Heb. 12:20–23; Rev. 21:2–26.
6. Incorruptible inheritance. 1 Pet. 1:4.
7. Eternal weight of Glory. 2 Cor. 4:17, 18
8. The saved. Matt. 8:11; Luke 13:29.
9. Blessedness of heaven. Rev. 2:11.
10. Sinlessness of heaven. Rev. 14:15.
11. Reigning with Christ. Matt. 19; 27, 28; Rev. 3:21; Rev. 22:5.
12. No sickness, etc. Rev. 6:16, 17.
13. Praising God. Rev. 14:2; 15:1–5.
14. Eternal life. Matt. 19:28; Rom. 6.23; Gal. 6;7, 8.

Selected.

HARRY MILLER'S STURGEON.

Thirty-four years ago, boys who lived on the shores of Lake Champlain were very fond of catching the big sturgeons that abounded in its clear waters. Not more so, perhaps, than boys would be now if fine fish were as plenty and as easily captured; but then other sports were not so common in that day, and fishing had much less competition. Often six or seven would go out together with long seines, and some famous catches they used to make.

One spring day several lads about eighteen years old hauled in a splendid sturgeon, whose good nature and intelligence won him quite a local fame, and whose story ought to have been written long ago.

He was such a fine handsome fellow that Harry Miller, a kind-hearted boy who was fond of pets, determined to take him home and try to tame him.

The rest of the party were all willing to give up their share in the prize, so the big captive's fate was settled then and there. Harry took him to his home at Cedar Point, near Port Henry, and put him in a box which he had sunk in the water, and fastened to a landing at the edge of the lake.

The box was about eight feet wide and thirteen feet long, so that the sturgeon could have plenty of room, even if he was over three and a half feet long, and weighed about one hundred and fifteen pounds, as this one did. Harry was careful that there should be plenty of chance for the fresh lake water to flow all through this novel aquariam, so that it was always fresh and pure. He also made a door which could be securely locked, so that he could take his pet out when he wished, and yet be sure that no one would steal him.

The next thing was a name, and commonplace Tom was chosen, just as it might be for a horse or a dog. It did not take Tom long to learn his name, and as he had all the worms, meat, and kitchen scraps he could eat, and was always treated kindly, he grew very tame and fat. He was ready whenever any one came to feed him, and when his master playfully patted his sides, he would roll over just as roguishly as a pet puss might.

A Frenchman who lived near Harry Miller's home was wonderfully skillful in training animals, and he persuaded Harry to let him see what he could do with Tom. He found a most docile pupil, and succeeded amazingly, to Harry's intense delight. After several weeks, he considered his task accomplished, and returned his charge to his young owner.

Tom was now ready to do something practical in return for his master's kindness; in fact, he had become a real "sea-horse," well broken to harness, or rather rope, for that is all that is needed to pull a boat.

A heavy ring was fastened through the thick cartilage just behind into the dorsal or back fin, and a stout rope was snapped into this ring when Tom was "Hitched up, just as a rein often is into a bit.

The other end of the rope was held or made fast in the boat, so that all one had to do to have a fine ride was to attend to the steering. A long pole did duty for reins, and a slap on the water either side of Tom would turn him in the opposite direction.

If he grew lazy, as he sometimes did, a sharp splash just behind would quicken him up. There was never any trouble about getting home after a ride. Just as soon as Tom had a chance to turn around, he would start straight for his box, and swim with all his might until he was once more snugly housed.

While Tom was being trained, he was allowed only about six feet of rope, but after Harry felt sure that he could trust his pet, he let him go twenty or thirty feet from the boat, and instead of short rides he used to stay out as long as three or four hours.

Just think, boys, of going fishing with a fish to do the sculling! Naturally Tom was kept quite busy towing fishing parties, and he worked all the better when he had plenty to do. A vacation of two or three days would make him behave like a colt the next time he went out.

At first he would rush off at a great rate, drawing two men in a good-sized boat nearly as fast as one could row, but he would soon cool down until he hardly wanted to stir at all.

Work every day was what Tom needed to make him willing and steady, and if he had it he was a model of good behavior.

Of course a great many other boys thought it would be fine to have a trained fish, and many sturgeons were caught and petted, but all in vain. None of them could be induced to work, and Harry Miller's Tom remained without a rival, the pride of his master, and the envy of other boys.

Most of the sturgeons which boys tried to train killed themselves by staying too long under water when they were taken out into the lake, and others pined away and died before any progress could be made.

For three years Tom did his master good and faithful service, but at last he changed owners, and nothing is known of his history from the time he was sold. Harry was forced to part with his pet because the Millers moved away from the lake, but the twenty-five dollars he received was a poor recompense to him for the loss of such an accomplished fish.

But though he never heard of him again, he has always cherished his memory.

Mr. Harry Miller is now a middle aged gentleman, living in the town of Warren, Pennsylvania, where he often entertains his young friends with the story of his wonderful sturgeon Tom, every word of which is strictly true.—*Harper's Young Folks.*

ABOUT CORALS.

Little Alice came home from school one day with a wonderful lesson. It sounded like a fairy story. "Insects which live under the water," she told us, "when they get to a rock they somehow stick there, and turn into a rock themselves."

She meant the coral workers, which, after all, are not insects, but jelly-like animals called polyps. The beautiful coral is their skeletons, their bones, and not their work at all. They are so much like flowers that for many years everybody thought they were plants. They are often star-shaped, like the wind-flower, or like asters and mushrooms, and they look like the mosses. Other kinds grow into groves and forests in the sea, like blossoming branches—branches of salmon-color, rose-pink, and dark red. So it was no great wonder that people were mistaken.

LOVE YOUR ENEMIES.

A great boy in a school was so abusive to the younger ones that the teacher took the vote of the school whether he should be expelled. All the small boys voted to expel him except one, who was scarcely five years old. Yet he knew very well that the bad boy would probably continue to abuse him.

"Why, then, did you vote for him to stay?" said the teacher.

"Because if he is expelled perhaps he will not learn any more about God, and so he will be more wicked still."

"Do you forgive him, then?" said the teacher.

"Yes," said he; "papa and mamma and you all forgive me when I do wrong; God forgives me, too, and I must do the same."

TEMPERANCE.

At the recent annual meeting of the Church of England Temperance Association, it was stated that the membership of the society now reached 428,076, while there were 24,019 members in the seamen's branch. The secretary computed that there are 25,000 total abstainers in the British Army and 12,000 in the Royal Navy.

The New York *Retailer*, a liquor organ, tells the truth when it says. "Everywhere and in every State the liquor question is pushed to the front. It has not been dragged in by politicians, but it forces itself in spite of politicians. It is prohibition in one place, taxation in another, Sunday suppression in another. Under the general head of temperance this now foremost question is breaking through party lines, overruling time serving politicians, and demanding to be heard."

The town of Pullman, a suburb of Chicago of 10,000 inhabitants, built and owned by the Pulman Car Company, has no saloons. An anti-prohibition paper of Chicago thus describes this abode of workingmen: "Their homes are large, roomy and clean; their furniture and carpets new and tasteful; the air they breathe is pure from moral and physical standpoint; there is absolutely no drunkenness; their children are well fed, well clothed, and healthy; the men and their wives are well dressed and seemingly contented. For amusements they have reading-rooms, singing societies, debating clubs, lectures, and everything to make life pleasant and profitable, with increased vigor of mind and body—the invariable result of a correct manner of living. They have no police, jail, or bridewell, and no saloon-keeper to cheat the children of their food, clothing, and education.

The city council at Dalton, Ga., unanimously refused to grant license to sell intoxicating liquors in that city. It is not to be sold in any drug store under the name of bitters, nor from any other place nor in any quantity. Out of a voting population of 400, the petition for this action by the council was signed by 330. Cartersville, Ga., is moving in the same direction, a committee of six, four white and two colored, being appointed at a recent meeting to circulate a petition asking the city council to absolutely prohibit the sale of intoxicants from and after June 30. Both men and women are permitted to sign the Cartersville petition, and it is affirmed that the result will show eight out of ten of the entire population in its favor. The high license experiment does not appear to have found favor anywhere in the South outside of Missouri, and there it is recognized as the liquor dealers' measure.

TREATING.—A party of three or four gentlemen who were in a hotel in this village a few days before election were invited to "take something" by one of their number. After they had taken it and chatted a few minutes, another of the party solemnly suggested that it would be well to "take something." They accepted the invitation, and took something again. They then started out, and in a few minutes another of the party stopped them and said:

"Let's go in and 'take something.'"

"Why, that's a drygoods store," said one of the party.

"Well, what of it? Come in."

In they marched, and arranging themselves before the counter, the gentleman who had invited them propounded the question, "What will you take?"

One of the party took a box of collars, another took a clean shirt. When the bill had been settled, and they had walked out, they looked at each other rather sheepishly, and began to see for the first time the foolishness of the "treating" business.—*Middleton Press.*

TOO BAD TO BE TRUE.

We do not know how much of truth there may be in the paragraphs below concerning the "Harvard boys," but it is quite certain that grave responsibilities rest upon those who have the training of the young, at that period of their lives when character forms most rapidly and most surely. The temptations to drink add by far the greatest weight to that load of responsibility. If parents only knew how much they could ease these burdens, and how much they might do to provide safety for their sons in college and elsewhere by banishing the rum fiend from the land, would they not do it?

The remark is often heard, "If you want to find Harvard College students, do not go to Cambridge, but look into certain saloons of Boston." "Parker's" is a favorite, "The Revere" and certain saloons in close vicinity to the theatres furnish special attractions for these young men.

We find the following paragraph in a New York paper:

"Late on Saturday night a gentleman having occasion to see some one at Parker's, Boston, had to go to the billiard-room, and there were over one hundred and fifty Harvard students continually drinking from little tables filled with bottles and glassee of liquors scattered abundantly among the billiard tables. Some of them were deeply intoxicated already, and their self-control and sense of surroundings gone. How the night could end safely for some who were there he could not conceive."—*Sabbath Recorder.*

THE CHURCHES.

—Rev. Dr. Noble, of the Union Park ehureh is one of the few Chicago pastors that stay by their work through the summer.

—The editor of the *Cynosure* preaehed for the Streator church last Sabbath. At the same time Pres. C. A. Blanchard preaehed in the Lineoln Park Congregational ehurch, Chicago.

—Rev. Joseph Travis, of the *Free Methodist* is spending much of the summer, traveling and visiting eampmeetings. After a brief stay in the city from one trip he began another of six weeks on Saturday.

—Miss Rathbone, who for six years has been a missionary abroad, has brought to New York the first Burmese woman who ever landed on our shores. The new-comer will study for five years in this eountry before returning for missionary work.

—The chief of the Spokane Indians in Oregon wants a ehureh built upon his reservation. As Seeretary Teller says, there are no appropriations within his reaeh for the purpose, but there ought to be money enough in the home missionary boards of the churehes to grant sueh an unusual request.

—Through the efforts of Mrs. Martha Riggs Morris, about $15,000 has been raised toward erecting a home for girls of the Dakota tribe of Indians, at Sisseton Agency, Dakota. The object of the home is to teaeh them the principles of Christianity, the ordinary branches of study and practieal housekeeping. The sum raised is almost one-half the amount needed for the enterprise.

—The census of missions to be taken next year will, it is said, show an increase of 200,000 native Christians in India, Ceylon and Burmah for the last ten years—500,000 iu all.

Some of the Methodist mission schools of high grade for boys and girls iu the cities of India are full to overflowing, and are obliged to stop advertising and enlarge their aceommodations.

—An eneouraging report comes from the Fiji Islands. In one district more than one hundred have been propounded for admission to the ehurch, and one of the old chiefs has given $750 toward a house of worship, whieh is to be both fire and hurricane-proof.

—The feeling in favor of lay preaehing is growing rapidly in England, especially among the Noneonformists. It is felt that a more liberal use should, and might advantageously be made of the lay element in the ehurch for evangelistic purposes. Meetings are being held in the interest of the movement, whieh is warmly endorsed by many of the most influential among the elergy.

—A "Believers' Meeting for Bible Study" will gather at the village of Niagara, on the Canada side of the Niagara river, on the 25th inst. It will be attended by Major D. W. Whittle, Geo. F. Pentecost, the Erdmans, and many other well kuown evangelists and Bible students.

—When the ladies of Shelbyville, Ind., began their crusade in 1870, among the saloon-keepers was Captain Maze, a man who had served with distinetion during the late war in the Federal army. He finally opened his saloon door to the ladies. He gave up his saloon, giving his key to the ladies and started for Kansas. He is now a very successful revivalist. While at Morriston over three hundred persons professed eonversion under his ministrations.

—An all-day holiness meeting was held in the Free Methodist ehureh on North Morgan street, Chicago, July 4th. The attendanee was good and the exereises spirited. A portion of the time was devoted to prayer for missionary efforts.

—E. F. Ward, an independent missionary at Burhanpur, India, writes to the *Free Methodist* that he has just completed a new mission house 45x50 feet in size of briek with tile roof. Other out-buildings are being eonstrueted at a total eost of 4,000 rupees ($1,760), all paid for. The location is healthy and the mission successful. A native helper has been engaged who is to begin a school for boys in the city. The mission house is loeated outside the city walls.

—The semi-centennial anniversary of the First Presbyterian ehurch of DuPage, Ill., was observed the 15th inst. This is one of the ehurches organized by the Rev. Jeremiah Porter, half a eentury ago. The Rev. E. R. Davis, of Chicago, preached the historical sermon in the morning, and in the afternoon was given a history of the Sabbath-school by Supt. Rob't. Patterson, an address to the ehildren, by the pastor, addresses by visiting brethren, and other interesting exereises.

—There are twenty-nine ministers in eonneetion with the "Danish Evangelical Lutheran ehureh in Ameriea," a synod which maintains eeclesiastieal relations with the church in Denmark. There are other Danish ministers eonneeted with the "Conferenee," the Augustana, and the Norwegian Synods, in all not less than fifty. The Danish mission in and around New York city is under the management of Rev. R. Andersen. He has no less than eighteen preaehing stations seattered over the States of New York, New Jersey, Massachusetts, and Conneetieut.

—Dr. Harkey, Chairman of the Lutheran General Synod's Committee on State of Religion, closes his report as follows: "*Three million, three hundred and thirty-six thousand, seven hundred and eighty-eight dollars* as the annual contributions of Lutheraus in Ameriea for the support of Christianity! We do not make this exhibit in the way of a boast, or to intimate that we are doing all that we can do or ought to do; but we desire to eneourage our people, and by aetual faets forever to shut the mouths, (if sueh a thing be possible), of those who have always been trying to *belittle* our Lutheran Zion, or to ignore it altogether."

—George Muller, of the Bristol Orphanages, England, has just returned home from an evangelical tour through Russia and the Continent, and expeets soon to visit India on the same glorious mission.

—The Rev. Arthur T. Pierson, D. D., who recently resigned the charge of the Second Presbyterian church, Indianapolis, has been ealled to the pastorate of Bethany Presbyterian church, Philadelphia. Bethany is the ehureh which grew out of a mission founded by John Wanamaker. It is now the largest Presbyterian ehurch in Philadelphia, and has a Sunday-school of about 2,000 scholars. The ehureh has for more than a year been without a pastor, and has been longing for some man suffieiently talented and energetie to fill its pulpit.

—At Boston, Mass., the friends of Christian work for the people, both laymen and clergymen, of different denominations, have arranged a series of Gospel meetings for every evening during July and August. By a unanimous vote an invitation was extended to the Boston Young Men's Christian Association to take eharge of these serviees. Mr. Moody opened the series by preaehing in Musie Hall Sunday evening July 1. After that the meetings were to be held eontinuously in the Windsor Theatre. A good chorus choir, a staff of ushers, and workers have been organized. It is intended to make these meetings fill the gap neeessarily made by the partial eessation of the work in the ehurehes during the vacation months.

—Mrs. Anadibai Joshee, a Brahmin lady, has embarked at Caleutta, in eompany with several missionary ladies, for America, intending to study medicine in the Women's Medieal College at Philadelphia. By this aet she breaks her easte. Before embarking she delivered an address at the Serampore College, in whieh she said that in going to Ameriea to study her objeet was to prepare herself to promote the elevation of her sex in India.

—Emperor William, of Germany, has ordered that the 10th and 11th days of next November be observed as the four hundredth anniversary of the birth of Martin Luther. In the decree the Emperor says: "I pray that God may listen to the supplieations in whieh I and all the evangelists unite that the eelebration be produetive of lasting benefit to our Evangelical church."

—At a stated meeting of the Board of Managers of the Ameriean Bible Soeiety, held at the Bible House on Thursday, July 5th, a eommunieation was received from the Gaboon and Corsico Mission of the Presbyterian ehurch, asking the Soeiety to print the Old Testament in the Mpongwe version, whieh has been prepared by the Rev. William Walker. Letters from the Society's ageut in Yokohama report considerable progress made in the preparation of Scriptures for Corea, on the basis of the Chinese version, with speeial marks adapting it for

—Joseph Cook says that Baboo Keshub Chunder Sen, the head of the Somajists of India, holds "Universalism" in contempt. This great lecturer and thinker, after sixteen or eighteen hours interview with the Baboo, judges him to be honest, sineere, and possessed of a religious eharacter and experience, based on *conscience* rather than the *intellect*. Universalism has no heart. The system of the Baboo has. Joseph Cook considers him the most eloquent living Asiatic. But his system leaves its advocates or admirers *without salvation in the dark yet*. But they break away from mueh of the abhorent of heathenism and for this should get credit.

—The Rev. Dr. Angus, of London, believes that the Protestant ehureh is able to have the Gospel preached to every creature within ten years. He says: "Under the least favorable conditions we might need fifty thousand preaehers and their support might need from ten to fifteen millions a year. It seems a great company—fifty thousand preaehers—and yet it is not more thau one per eent. of our evangelical ehureh members. England sent as many to the Crimea, to take a single fortress, and to keep up for a few years a Mohammedan despotism. Ten times the number fell on eaeh side in the American war to set free three or four millions of slaves. Cannot 50,000 redeemed men be found to win baek the world for Christ?—*The Gospel to all Lands.*

—The official statisties whieh have been lately published concerning the Soeiety of Friends show that in Great Britain and Ireland the total number of members is 17,977. There are, it appears, 5,790 regular attenders of the Friends' meetings who are not in full membership. Some 25,000 scholars are instrueted in their Sunday-schools; but only about 3,000 of these attend the Friends' meetings. Although this is but a very small church, numerieally eonsidered, it has great politieal influence, with its ten members of parliament—the illustrious John Bright at their head. Although it has been in the past notable for its rejection of honors and titles, it now ineludes in its ranks one baronet and two knights. The Mayors of Birmingham, Bradford and Leeds are Quakers, and probably of not a few other towns. Its Provident Institution has aeeumulated funds to the extent of $1,622,907. It has a quarterly magazine and three monthly journals.

—The Free Chureh of Seotland is strong in its South African missions. Lovedale Institution is the centre of its activity. The institution is deseribed as "a theological eollege, a teaeher's training sehool, a series of boys' and girls' sehools, a boarding establishment, a medieal dispensary, a missionary assoeiation, a farm, a book-store, printing-press, newspaper publishing office, and bookbindiug, earpenter's, wagon-maker's and blaeksmith's shops. There are 481 native boys and young men, apprentices, and girls in all the departments last year, and these supplied in fees alone $10,000 of the expenditure. What a Christianizing and civilizing foree is this for all South Africa!"

—A United Presbyterian convention is to be held in the Fourth U. P. ehureh, Pittsburgh, August 14th and 15th. The object of this convention is says the eall, "to devise ways and means by which we can do all in our power to preserve the simplicity and purity of worship that has been one of the distinctive features of the United Presbyterian chureh during her existeuee. To do this is an obligation resting upon every one who desires to be faithful to the uniou-pledge made twenty-five years ago. The neeessity for sueh eonvention will be seen when we reeall the faet that the aetion of the last Assembly virtually seals our lips and ties our hands as teaehers in our respeetive eongregations and Presbyteries. . . .

We are eompelled, therefore, to keep silent or disobey the authority of an Assembly whieh we do aud ought to respeet. Before, therefore, we ean put ourselves in opposition to what we believe to be the usurped authority of the Assembly we must meet and eonsider again whether we be right or wrong; and if, after hearing the counsel of the tried and the best men of our church, we conelude, as we now believe, that the Assembly has made a great mistake and is wrong, we shall feel under no obligation to cease agitation on this subject. We ought to obey God rather than men. Let us gather together and wait upon the Lord that we may be direeted by him." J. M. F.

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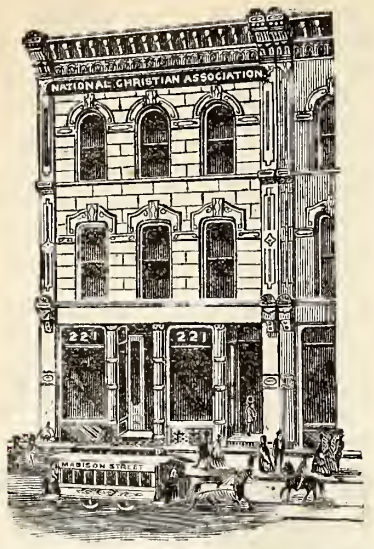
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No. 3		83
Rejected		68
Wiuter No 2		1 06
Corn—No. 2		51¾
Rejected		45
Oats—No. 2	34	37
Rye—No. 2		56
Bran per ton		10 25
Flour—Wiuter	4 50	@6 00
Spring	2 25	@7 50
Hay—Timothy	7 00	@12 00
Prairie	5 00	@11 00
Lard per cwt		8 47
Mess pork per bbl		13 75
Butter, medium to best	10	@21
Cheese	03	@11
Beans	1 00	@2 15
Eggs		14½
Potatoes per bu	35	@65
Seeds—Timothy	1 50	@1 57
Clover	5 75	@7 25
Flax		1 35
Broom coru	01½	@ 08½
Hides—Green to dry flint	8½	@14½
Lumber—Clear	43 00	@52 00
Common	15 00	@22 00
Shingles		3 20
WOOL—Washed	22	@35
Unwashed	16	@24
LIVE STOCK—Cattle extra	5 75	@6 00
Good	5 35	@5 70
Medium	5 00	@5 30
Common	2 50	@4 90
Hogs	4 80	@5 80
Sheep	2 00	@4 75

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Wheat—Winter	98	1 15
Spring		1 08
Corn	50	@60
Oats	40	@54
Mess Pork		15 50
Lard		8 95
Eggs		17½
Butter	10	@22
Wool	12	@45



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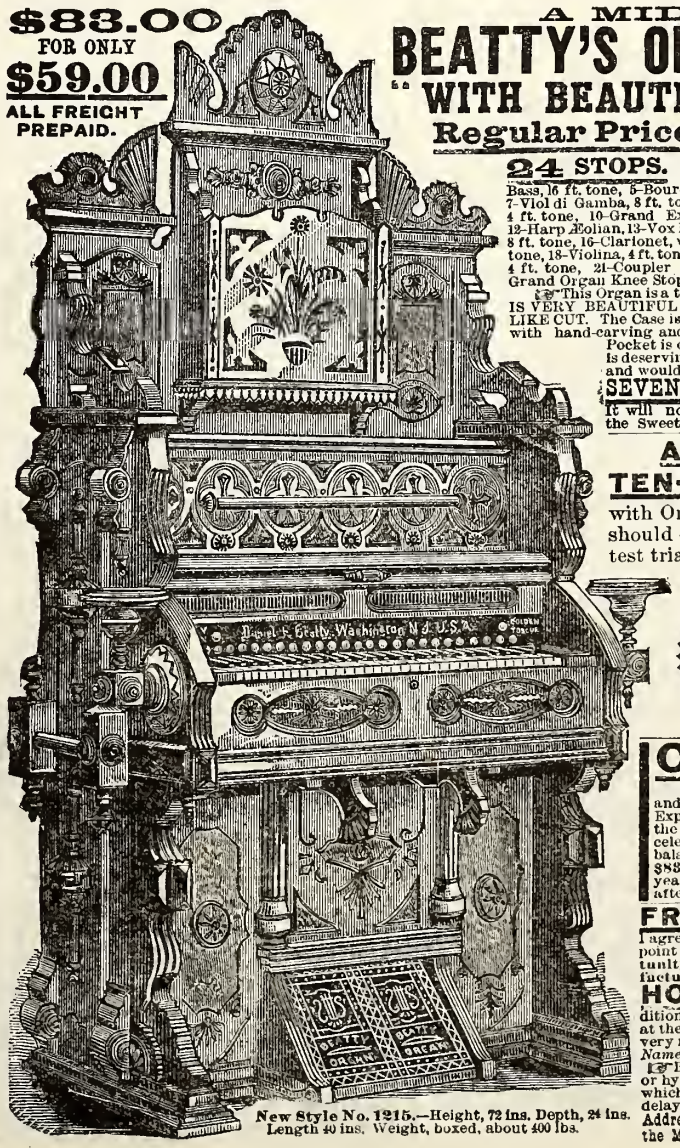
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FARM NOTES.

STRAWBERRY BEDS.

A good strawberry bed is a luxury that every person that lives in the country can have for a little work. Owing to the nature of the plant sending out runners and making a mat of the bed, it is difficult, if they are not taken care of in time, to keep the bed frec from weeds. A constant supply of good fruit can be obtained the easiest by setting out small beds every year. The plants for these can be obtained by taking the runners that have started from the old plants in August or September, and then setting out the new bed.

When possible to obtain the pots, it is better to fill small pots that are about three inches in diameter or less with good dirt, and inscrt them in the ground between the rows of strawberry plants in the old bed, and let the runners root in these pots. As soon as the runner is well started, the plant can be detached from the mother plant, and a good potted strawberry plant is the result.

These plants, if set out and taken care of, will bear a good crop of fruit the next year. The old bed can then be thoroughly cleaned from weeds, and mulched with either straw or prairie hay, when it will be ready without further carc to bear a good crop the next season. It must be borne in mind that if this strawberry bed is mulched with hay with seed in it, the bed will be thoroughly seeded down and choked with grass and weed, so that it will amount to little or nothing the next year. Some take cornstalks and run them through the hay cutter, and mulch their strawberry beds with this; some mulch their beds with long corn-stalks, and in the spring, after the leaves start, they arc drawn back from the top of the plants and left between the rows.

Young plants, a year or two years old, are much more hardy and vigorous than old ones that have cxhausted themselves by bearing fruit. What is called the hill culture will produce larger berries than when they are left to grow thickly matted in rows from eight to twelve inches wide.—*Live Stock Journal.*

SWEET CORN.

Sweet corn is one of the most nutritious and pleasant vegetables that can be secured for the table. All know how to cook and enjoy sweet corn while it is fresh, but many have difficulty in putting it up for winter use so that it is palatable and as nice as it is in the summer. Canning it is unsatisfactory, and cutting it off from the cob and drying it, besides being a great deal of work, does not produce a very desirable article. We have eaten field corn put up in another manner, which has made it almost equal to sweet corn. We are told that sweet corn can be put up in the same way, and is just as delicious and palatable in winter as it is in summer, when taken fresh from the cob. This mode of putting it up is as follows:

Cook it on the cob very slightly, only enough to keep the milk from running when cut off. Take a stone jar, place a layer of salt in the bottom; cut off enough corn to make a layer an inch and a half or two inches thick in the jar; sprinkle this over with another layer of salt, and put in more corn as at first. These layers of salt and corn should be repeated until the jar is full. Put a plate on top of the last layer, with a brick or stone on it to keep it down. If enough moisture from the corn is not produced to cover the corn with brinc, a little water should be added.

When this corn is to be used it must be freshened in the manner of salt fish, by soaking at least over night, and if that is not sufficient, a day and night; this will remove the salt, and it should be seasoned the same as fresh corn.—*Sel.*

FOR FENCE POSTS.

A writer in an exchange says: "I discovered many years ago that wood could be made to last longer than iron in the ground, but thought the process so simple that it was not well to make a stir about it. I would as soon have poplar, basswood or ash as any other kind of timber for fence posts. I have taken up basswood posts after having been set seven years that were as sound when taken out as when first put in the ground. Time and weather seemed to have no effect on them. The posts can be prepared for less than two cents a piece. This is the recipe: Take boiled linseed oil and stir in pulverized coal to the consistency of paint. Put a coat of this over the timber, and there is not a man that will live to see it rot."

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and Unitcd.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

Thc following local churches have, as a pledgc to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridgc Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Calcdonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Whcaton, Ill.; Perry, N. Y.; Spring Crcek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Associaton" of Mohile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Teho Baptist, near Leesville, Henry Co., Mo.; Hoopcstou, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; To ica, Crystal Lake, Union and Big Woods, Ill.' Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Preshyterian church, Hoopeston, Ill.

Independent churches in Lowell, Countryman school house near Lindeuwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarkshurg, Kansas; State Association of Ministers and Churches of Christ in Kentuckv.

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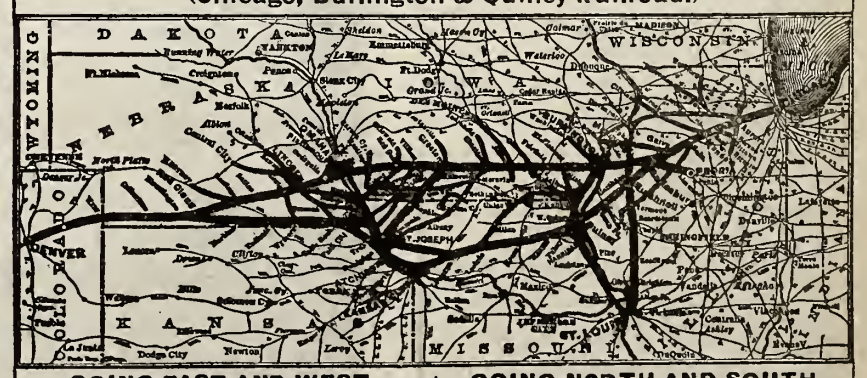
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NEWS OF THE WEEK.

—President Arthur, with a few invited friends, will leave about the 1st of August for Chicago, where he will be joined by General Phil Sheridan, Secretary Lincoln, and a few other specially invited guests, who, when all together, will constitute a party of about twenty. The party will leave Chicago about the 5th of August for a thirty days' jaunt in the Yellowstone Park. The President, General Sheridan, and Secretary Lincoln will be the only officials in the party. They go by the Northern Pacific route.

—Dr. Paaren, the Illinois State Veterinarian, reports glanders prevalent in nineteen counties of Illinois. The legality of the statute for diseased equines is questioned, and the doctor is now in consultation with the State authorities at Springfield about the matter.

—Near Plainville, Conn., Monday evening, a passenger train dashed into a gravel, causing the death of two men, injuring one fatally, and badly shaking up the passengers. The bodies of two of the victims were thrown forty feet over the telegraph wires.

—Three children of David Seeling, of Milwaukee, aged 12, 7, and 3 years, were burned so death in their residence early Tuesday morning. Mr. and Mrs. Seeling and four other children escaped.

—There was a remarkable shower of ice on the lake near Chicago Thursday evening. Nuggets of ice fell as large as geese eggs. One great missile was preserved aud brought into the habor. It was as large as a brick and weighing two pounds.

—At Roauoke, N. Y., Saturday morning two women and a little girl were killed at a railroad crossing, and also the horses attached to their wagon.

—It is predicted from Rochester, N. Y., that a sunstorm is coming into view, and the Northern States and Canada will be visited by violent thunderstorms and tornadoes this week.

—Fire broke out iu the hotel at Cockatoo, Minn., Saturday morning, which spread rapidly, aud consumed three-fourths of the towu. In the hotel three men were burned to death, and one was injured by jumping from a window.

—In accordance with the new State law in Missouri saloons and hotel bars remained closed in Kansas City on Sunday. Iu the central part of the city only one saloon kept open iu defiance of law. Tobacco stores and other lines of business generally, except drug stores, also closed. There were only three arrests for drunkenness to-day; the usual Sunday average being about twenty. No arrests were make for violation of the law, but the police were instructed to report the names of all offenders.

STORMS.

—Soldier City and Cimarron, Kan., were visited by a tornado Tuesday evening, four lives being lost at the former place and several wounded. No person was killed at Cimarron. A number of structures were wrecked in both towns.

—During a terrible thunderstorm at Dubuque, Monday night, several structures were struck by lightning, and the Bothwell family, in East Dubuque, were reudered unconscious by the electric fluid, and remaned so all night. No person was killed.

—The school-house at Underhill, Vt., was struck by lightning Friday, and all the childreu were more or less injured. One little girl was reudered deaf, and a boy had the sole taken from one shoe and the uppers from another.

—The Indiana University at Bloomington, was struck by lightning Thursday night and consumed, the library, museum, Owen's cabinet of specimens, and Professor Jordan's collection of fishes, all being burued up. The total loss is placed at $200,000.

—Thursday night and Friday afternoon the westeru and southern part of the country was visited by a fierce rain, hail, aud thunderstorm, in some localities assuming the proportions of a tornado. One followed the course of the Missouri River, doing much damage in Kansas City, St. Joseph, and Moberly, Mo. Heavy rain in St. Louis flooded cellars, while the wind unroofed structures and released river craft from its moorings. The section about Lincoln, Neb., suffered severely by hail, especially the crops, and some buildings were demolished. Many structures were wrecked at Malden, Mo., and at Harrisonburg, Va., a deluge of rain created havoc. Central and Western Illinois also loses considerably on damaged duildings and ruined crops, especial havoc being created about Cordova, Paxton, Clinton, Carlinville. Gibson City, and points in Mercer, Logan, and DeWitt counties. Scott and Fremont counties, in Iowa, suffer great damage, the hail in these sections falling as large as hens' eggs, and laying vegetables flat. In the towns of McPaul, Plum Hollow, and Percival several stores and residences were wrecked, and ten persons injured. At Maryville, Mo., the best business houses, the county jail, court house, city hall, and Presbyterian church were partially demolished, and one person was wounded. At Joplin and Webb City, in the lead-mining reagion in southwest Missouri, an immense amount of rain fell, which flooded the mines to such an extent that it will take a month or two to put them in working order. In the meantime several thousand miners will be out of work. At Maryville the damage is now put at $150,000. The loss of crops is not estimated, but may be imagined when it is said a strip of country five to six miles wide, right through the country, is totally devastated.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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JOSEPH RITNER.

THE ANTI-MASONIC GOVERNOR OF PENNSYLVANIA.

The Ritners represent German Nationality—Out-swimming and holding on with their teeth—Michael weaves his way into life—His son Joseph marries the Maid of the Mill—A Mason astounded at his own trick—Judge Baird, a Presbyterian Elder makes Ritner a pre-Morgan Anti-mason—Ritner as Governor—The United States Senate, turned into a secret lodge, wrongs and robs Ritner of an appointment by General Harrison, Ritner's old Commander—His anecdotes of Scott and Lundy's Lane—Conquerers of the Conquerers of the World.

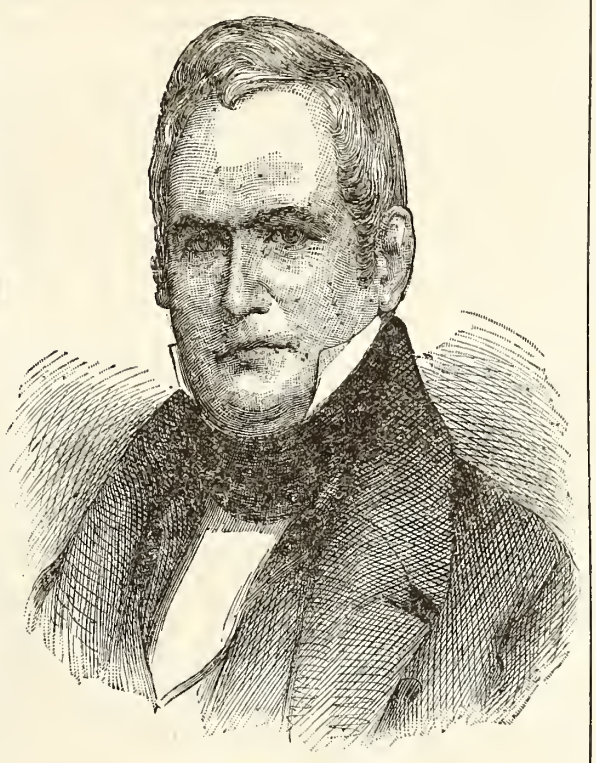
Nations, like persons, have characters. The German national character will be elucidated by this sketch.

Michael Ritner, father of Joseph, came to this country from Germany, when a boy. He went early into the Revolutionary war; fought under Washington; swam Long Island Sound, after that terrible disaster, where hundreds of our soldiers whose muscles were weaker or swimming-skill less, went down before reaching shore; and brought over his musket, by its strap, in his teeth. His countrymen, courageous, cool, saving and strong-limbed, have held on by their teeth here ever since. They are holding on still.

After that terrible disaster to our army at Long Island, Michael Ritner, whose ardor was a little cooled by his long bath, went to live on the Schuylkill, and began his fortune by weaving, as Continental money would not support a wife, whom he was punctual to get. But his native love of liberty and hatred of oppression took him back to our half-starved army, off and on, and he was "in at the death" at Yorktown, Oct. 19, 1781, when Cornwallis laid down his arms at the feet of Washington and LaFayette, Michael Ritner was "there to see."

While he was thus alternating between fighting for liberty, and weaving for bread for his wife and little ones, the second son, Joseph Ritner, was born, March 25, 1780, on the Schuylkill near a village now included in the city of Philadelphia. That same year Charleston, S. C., surrendered to the British with six thousand persons; the Americans were defeated at Camden; the British at King's Mountain and Arnold played Judas Iscariot at West Point. All this in one year. It is not said whether the child and future governor heard the guns or hated the traitor. If a few years older, he would have done both.

Peace came 1783, and Michael wove his way to Lancaster county, where his sons, Joseph and John, (who was two years older) gained the rudiments of learning. When Joseph was twelve years old, his father went to live at Carlisle, and apprenticed the son to a farmer named Myers, three miles from the window where this sketch was penned. The writer has passed the old stone barn, with long slits in the wall, of which the stones and timber were hauled by young Ritner. The Myers were parents to him. Long years after, when Ritner had become a popular man,



JOSEPH RITNER.

he visited that second home, and good old mother Myers said mournfully, "If Joseph had not got married, he would have lived with us now." But he did get married, to "the Maid of the Mill," a few miles out. The old mill is torn down and a new one has taken its place. The maiden's name was Susan Alter. This mill was owned by a Mr. Alter, from Canton Berne, Switzerland. He was a Moravian, a miller, a member of Legislature and a United Brethren preacher, of the Isaac-Long's-Barn stripe, with Otterbein, Boehm and Newcomer.

This Mr. Alter's daughter Susan had a brother-in-law named Lafevre, who joined farms with Myers where young Ritner lived. They met, loved, and were married May 26, 1801. He was 21 and she a few months younger. They began life in a rented cottage; he working as a day laborer. His earnings until 21 all went to his parents.

Their landlord's name, who owned the cottage, was Showalter, whose roaming bachelor brother had joined the Freemasons. One day Mrs. Showalter asked this brother, "What good did you get by joining the Masons?"

"Why," said he, "I learned to raise the devil."

"Did you?" she replied, "Do raise him up, I should like to see him."

"Agreed," said he, "but you must open the doors and windows so he can get out, or he might hurt us."

So the doors and windows were opened, and the Mason-devil raiser began to mutter and pound on the wall of the room with a stick, which frightened an old goat that had gone upstairs into a granary to get grain. Scared at the thumping, the goat came plunging down stairs, which so frightened the Mason that he nearly fainted away, while Mrs. Showalter, who knew the beast and his trick of stealing grain, laughed herself fat, and the story is fresh to-day. The house is shown where the incident took place.

Mr. Alter, Ritner's father-in-law, moved into the forests of Washington county, west Pennsylvania. He sold to his son-in-law Joseph Ritner and his loving Susan 140 acres of his land, and there Ritner lived till he was elected Governor of the State. He took *Niles' Register*, which reprinted articles from Richie's *Richmond Whig*, and was then and since the treasury of American politics. This *Niles' Register* Ritner read with Webster's Dictionary by his side, and looked out every word whose meaning, orthography or pronunciation he doubted. He was a Jefferson Democrat, and became the rising man of the State.

Six consecutive years he was in the Legislature. Three times he was chosen Speaker; once (which never happened before or since in the history of the State) *by a unanimous vote.* In that unanimous vote were counted learned and prominent men who afterward rose to national distinction. No one of his rulings was ever reversed, and Clay, once present, complimented highly his ability as a presiding officer. When he became an avowed Anti-mason, the sworn slanderers of the lodge called him "an ignorant Dutchman," who could scarcely or not at all either read or write; and by simultaneous repetitions from end to end of the land, they made multitudes believe the slanderous lie. Years afterward, though he wrote his own messages, made public speeches, presided in conventions, and had been celebrated by the poet Whittier's matchless encomium, read on both sides of the Atlantic—

> "Thank God for the token, one lip still is free;
> One heart is untrammeled, unbended one knee,"

Masonic slander had done its work so effectually that there were Democrats living in the valleys of the Alleghanies, who expressed surprise when they learned that Ritner could read and write!

Ritner had left the Democratic party when that party forsook the doctrines of Jefferson. He often repeated Jefferson's familiar words, "I tremble for my country when I remember that God is just." "The Almighty has no attribute which can take part with oppressors," etc. In short, Ritner, like Jefferson, was an Abolitionist. This was not all, he was an *Anti-mason*, while Jackson was a lodgeman, and his Secretary of State was the Masonic High Priest. From his entrance into the legislature the lodge beleagured him and the Masons besought him to join them. They would, by a dispensation, give him seven degrees in a night, and besides, "The kingdoms of the world and the glory of them."

Why did he not join the lodge? His reasons were many. This was one: Long before Morgan; a man came to Washington county from Brownsville, where he left a worthy wife and children, opened a tavern in Washington county in a little country village and married another woman. One day he was told a lady wished to see him. He opened the door, looked at the woman, who was his wife, and exclaimed, "My God! Mary, is this you?"

"Yes; it's me, John. I have heard you were married again. I would not believe it till I had it from your own lips. You were never unkind to me, nor, so far as I know, did I ever deserve unkindness. Is it true, John?"

"Yes. It's true."

"Very well, John. I've not come to trouble you. I will go back and get on with our children the best I can."

He gave her fifty dollars, and hired one Wilson to take her back to Brownsville. Thos. M. T. McKennan, afterward member of Congress, prosecuted the bigamist, swore Wilson as witness, and asked him whether, when employed to take the forsaken wife back, the bigamist "told him she was his wife." Wilson replied, "All he said to me was given me as a Masonic secret." Old Judge Baird, who figures in the Stevens' sketch, replied, "In that case it would be dishonorable for you to reveal it." McKennan, who was left-handed, struck the table with his left fist, so the books leaped up. "This," said he, "is the first time I ever heard from a court that it was dishonorable to reveal crime!"

The old Judge, who was a Mason and a Democrat, (not a Whig as was stated through wrong information in the Stevens' sketch) was terrified. He blandly allowed Wilson to answer. The bigamist was convicted and received a *nominal sentence!*

So when Ritner, years afterward, ran for Governor, and Masons denied that the lodge governed courts, he used to relate this horrible case of bigamy, and si-

[*Continued on 4th page.*]

CIVIL GOVERNMENT.

BY H. H. HINMAN.

Our Saviour in the passage (Luke 20: 25): "Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's" recognizes and defines the two-fold obligation to both human and divine governments. I desire to call attention to some things growing out of this obligation.

1. All power and all authority is of God. His will is the supreme law, and hence any command or regulation of human government, that recognizes what he has forbidden, or forbids what he requires, carries with it no obligation or *permission* of obedience. "We ought to obey God rather than man."

2. Of this duty to God, every soul must be the judge. It is immediate, and personal, and cannot be assumed by, or delegated to any other being. Even a child must obey his parents only in the Lord.

3. This duty to God includes a careful study of his Word, an humble recognition of his Providence, and earnest prayer for the guidance of his Spirit.

Our duties to human governments are:

1. Subjection. "Let every soul be subject (submissive) to the higher powers." (Rom. 13: 1). There are instances in which the spontaneous and united resistance of a people to their existing government, have the divine approval. Such was the case when the people refused consent to the death of Jonathan. (1 Sam. 14:45.) Also when Jehoiada and the people deposed Athaliah the queen (2 Ki. 11: 13–20); but except when such resistence is the spontaneous act of the great mass of the people, is manifestly indicated of Providence, and *can be accomplished without war*, it is always wrong. We may not obey any command to do wickedly, but we may and ought to submit to even a wicked government without active resistance.

2. Duty to the government requires loyalty; cheerfully paying our taxes; and hearty co-operation in every good work. The design of government is to establish justice, promote domestic tranquility, and secure the blessings of such liberty as is consistent with the rights of others; and though it may largely fail of its accomplishment, we ought always to assume that this is the object. Experience shows that even the worst governments do much to protect their subjects, and are inconceivably better than none. It was under the government of Nero that Paul wrote that "He is the minister of God to thee for good; a revenger to execute wrath upon him that doeth evil. Wherefore we must needs be subject not only for wrath, but for conscience' sake." (Rom. 13: 4, 5). Included in this, is the duty to pray "for kings and all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty." (1 Tim. 2: 1, 2.)

3. A third duty that we owe to the government is that we use all lawful means to secure a good government, of good laws, executed by good rulers. Under a despotic government the powers of the subject are greatly restricted. The primitive Christians had no opportunities for, and hence no responsibility for civil rulers, except as their prayers might prevail for them; but under a republican government there is the opportunity and *consequent obligation* to choose *righteous* rulers. This obligation grows out of the general obligation "to do good to all men as we have opportunity," and to the well known fact that "when the righteous are in authority the people rejoice, but when the wicked bear rule the people mourn."

It is still further enforced by the law under the Jewish theocracy, which law, is in its spirit, still binding: "Moreover thou shalt provide out of all the people able men, such as fear God; men of truth, hating covetousness; and place such over them to be rulers. (Ex. 18: 21.) Queen Esther had laid upon her a grave responsibility when she was called on to go in to the king. This responsibility she might not evade. A similar responsibility is laid on every American voter. To us there is committed the interests of this great nation, God says to us: "If thou altogether holdest thy peace at *this time*, then shall enlargement arise from another place, but thou and thy father's house shall be destroyed; and *who knoweth whether thou art come to the kingdom for such a time as this?* (Esther 4: 14.)

OBJECTIONS.

All human governments are selfish and wicked. The great mass of men are sinners, and Christians being in a hopeless minority cannot expect to prevail.

I answer that a righteous civil government is for the best interest of all. We can often convince even wicked men of this, and persuade them to vote for righteous laws and aid in their enforcement. It was not because all the people of the United States had become righteous that they adopted the 13th Amendment of the Constitution abolishing slavery, but because they had been led to see that slavery was a curse to the nation, and must be destroyed or it would destroy us. It was not because a majority of the people of Iowa and Kansas have become Christians, that they adopted the prohibitory amendment, but because through faithful Christian testimony they had seen the evil of the whisky traffic. Our success in these questions, leads us to hope that we can convince the people of the evil and danger of the secret orders and of the necessity for their suppression.

It is objected that governments are based on force, and that as Christians have no right to engage in war, they have no right to elect officers who shall do so, or who shall be sustained by war.

I answer that there is a broad distinction between the use of a police force, and international or civil war. The former is right. The civil magistrate "bears not the sword in vain." The latter is wrong, but is not essential to civil government. All international or inter-state questions have been and can be settled by peaceful means.

It is objected that our government does not in terms recognize the existence and authority of God. We cannot swear to support an atheistic government, nor can we vote that others shall do so.

I reply that it is a recognized principle in all civil codes, that "laws in conflict with fundamental morality are in their nature void," and that the Divine is always the paramount law. I greatly desire a fuller recognition of the authority of God's law in the Constitution, yet I see no reason why I may not ask men to execute laws in subordination to the laws of God, and hence all Christians should unite in the great work of political reformation.

Washington City.

HIGHLY IMPORTANT.

To those who are in a hurry to change worlds these sure recipes are addressed. They constitute a panacea for the ills of this world by a somewhat speedy removal to the next.

1. We would recommend *strangulation*. What, hanging? Yes, virtually self-hanging. But the halter is to be tightly drawn about the waist. To fit it to the neck is less popular and does *execution* somewhat quicker. But who but an absolute suicide would want to do such a thing? That is not the fashion? Chinese women cramp their feet merely, and that is counted heathenish. Civilization frowns *that* down, and then cramps the vital functions to death.

2. We recommend poisoning—pungent and quick poisoning is less fashionable than the slower mode. Strychnine is the most active and effective. Much used in modern drinks. Alcohol will kill, but this mixed with strychnine is much better for men and dogs too. It is given to dogs clear, on bread, as they will not drink whisky. About 100,000 men are, each year, *translated* by this compound out of this world of alcohol and tobacco. Tobacco and opium come next, and are grand agents of transfer to the unseen world.

To those who want the quicker transport, opium is allowed to be best. Tobacco makes men blind and breeds cancers—an uncomfortable way to go hence. Opium, perhaps, tends more rapidly to stupor and mental imbecility than tobacco. So in our free country men are at liberty to select any one of these transports to the *beyond;* all of which are quite quick in making the trip across the stream of life. To attempt to detail the scores of agents, all more or less nimble transports to eternity, would make this recipe too long.

ORION.

ONE IDEA MEN.

It is usual to sneer at what are called one-idea men; the popular view is that such men are out of balance, and are more to be pitied than criticised; that they are narrow minded, and therefore cannot be depended upon as leaders. It is not worth while to notice that these views are confined to men of unworthy, unimportant, impractical, and few ideas. The men who have been most successful in their callings, have been of the same species with the men of *one idea.* They have had one great, worthy, practical and all-controlling idea; they have made a hobby of it and have ridden it to mill, to market, and to meeting; they have talked, laughed, wept and prayed about it; they have spent and been spent for it. Columbus rode a hobby from court to court till he found a patron, and then he rode his hobby westward over unknown seas until he found a new world. Palissy, the discoverer of the glaze upon porcelain, was counted by his neighbors as a wild enthusiast, when by his experiments, he impoverished his family, and finally threw his furniture into the kiln where he was baking his pieces, because he had neither fuel, money nor credit. Edison, spending tens of thousands in experiments, would have been called still more wild had he lived in the times of Palissy. What would Henry Bergh accomplish for the suffering dumb animals, and for the suffering little human animals that are not dumb, were it not for his unabating application of his one idea? And what would Wesley have accomplished, had he lost sight of his purpose, expressed in his saying, "Let me be a man of one Book?" And what cannot that man accomplish who does his work as if there were no other work to do? —*Northern Advocate.*

PUBLIC SENTIMENT AND REFORM.

But waiting for public sentiment! What kind of an attitude is that for a true and earnest man to take in the presence of a needed moral reform? Paul did not wait for public sentiment to support him in preaching the Gospel; he went to work and made public sentiment. Richard Cobden did not wait for public sentiment to be well defined and clamorous before he began his agitation for corn-law repeal; he set out solitary and alone, and winning John Bright and a few other able men to his side, he traversed the land, planning, speaking, agitating; he created a public sentiment before which Sir Robert Peel and the whole Tory party were only as so much chaff before the wind. Bismark did not wait for public sentiment to push him to the task of unifying and solidifying Germany; he pushed the people, and brought them to his own mind. The heroic Garribaldi did not wait; he saw clearly what ought to be done to redeem Italy from the thraldom of the Pope, and make it a nation amongst nations, and he threw himself into the breach and led the way to victory. The dead Gambetta did not wait; he took the people in their hour of despair and trained them into hope; when they were in confusion and organized them; when parties were plotting, and dethroned dynasties were scheming for reinstatement, and made France a Republic. Neal Dow did not wait for public sentiment to support him in his demand for prohibition. Month after month, year after year, he and his faithful co-workers wrought at the business of making public sentiment, and they did it.

Public sentiment does not make itself. Public sentiment does not move forward of itself. When there is a vigorous public sentiment on any question of morals it is because somebody has taken an advance position, and educated and drawn the people up to it. If all who think and even say it would be a good thing to close liquor saloons, and to put out the fires in these distilleries and breweries, and to stay the vast waste of strength and thought and time and money, and homes and hopes and lives, would only say it without any "ifs," and "ands," and "buts," and having said it would stand by it, public sentiment on this liquor business would swell and press on like an incoming tide, and in a little while there would be laws looking to the suppression of this evil which would have in them the force of the Right Hand of God.—*Dr. F. A. Noble.*

COLLEGE SOCIETIES—SECRET AND OPEN.

[In a well-considered article on "The Relation of the Literary Society to Western Education," by Sidney Strong in the *Oberlin Commencement Annual*, June 28th, 1883, the decline of the college literary societies before the secret fraternities is presented in a forcible argument.]

A writer in the *University Quarterly*, of 1860, deplores the decadence of "Linonia" and "Brothers of Unity," the one-time famous debating societies of Yale College. President Robinson, of Brown, in a recent address performs a dirge upon the same theme pertaining to all the colleges of the East. No remark, I believe, is more commonly made by returning graduates of the East, than the one referring to the glorious times in the old society room, and also to the alarming disregard paid nowadays to the literary culture, which the society affords. It is beyond question, that in Harvard, in Yale, in Princeton, in Williams, in Amherst, and in other colleges, the literary society not only forms a small part of college life, but that in these places it is fatally "let alone" by the vast majority of college men.

I recently spent a year at a neighboring institution. On going there I joined a fraternity and a literary society. My year's experience convinced me of this fact—which I never yet saw disputed—that a literary society cannot thrive (I do not say exist) along with secret fraternities. The reasons are manifold, and besides it is worthy of note that no one ever claimed that fraternities were, in the least, beneficial to literary societies. That they are harmful, is so old and obvious a fact that I will only give a few of the ways in which literary societies are undermined and weakened by them. (1.) There is only a certain amount of time and energy outside the regular college work, and

the fraternity, simply by existing, consumes what would otherwise (and more profitably) go to the literary society. (2.) The fraternity offers something more fascinating. There is the mystic tie of secrecy. Then, too, the social feature of the fraternity is attractive, and made still more attractive by the club-room, and the sense of good fellowship, and quite often by the spirit of deviltry. which hides itself under the cloak of silence. (3.) Fraternities divide the college community into several antagonistic clans, which furnish a very poor soil in which the literary society may grow. The feeling of antagonism always makes itself felt wherever the representatives of two or more fraternities meet. The literary society in consequence must suffer, as it always does, where there is a lack of proper feeling. (4.) Fraternities invariably adopt the practice of "rushing" men, *i. e.*, each fraternity moves heaven and earth to influence choice men to join its circle. The means and methods are often questionable. But where the practice prevails, it is exceedingly natural for the literary societies to fall into the same habit of fighting each other—with what results many a weakened or dead society will bear testimony. (5.) But if perchance, a literary society does flourish under these adverse circumstances, the fraternity is still present to introduce disturbing forces. Is there an election to some honor, the lines are sharply drawn. If there are several honors, harmony can only be secured by a division of "the spoils;" no matter if all the men of worth chance to be in one fraternity, each one of these beasts must be fed. Fraternity cliques make the literary society the grounds of their operations, and the society becomes simply a catspaw for an exhibition of a fraternity's strength. College history is full of the breakages and wrecks, which the fights of fraternities have brought down upon the literary society.

These are the lessons that the West will learn from the East if she be wise. One cannot look at the powerful athletic associations, and the many secret societies of Yale and Harvard, and their one and two beggarly-supported literary societies, without feeling that the atmosphere which causes one to grow is fatal to the other. What then shall the college men of the West do? Undoubtedly steer wide of the rocks upon which their Eastern brethren have gone to pieces. Western educators must view with alarm the coming of secret societies, whose roots are already finding too congenial a soil among us. These must ever—if allowed to exist—take the lion's share of the time and energies which fall to college men outside their regular duties. Last year Ann Arbor's foot ball team visited the colleges of the East. Everywhere they received a severe drubbing; and I, for one, was glad of it. I rejoiced in the West's defeat. Ann Arbor's success would have meant a trip East this year, and then as distance would render impracticable the union of East and West into one association, the need of an association would be felt among Western colleges, to which would be gradually transferred, with all its evils, the spirit that now governs the sporting world of Eastern colleges. Western men cannot too strongly feel the magnitude of these evils, and if the literary society is to be secured, in its vigor and purity, there must be some sharp-shooting, some strong preventive action taken.

What Western men need is that they be characteristically *Western*. The West already, in its college life has imitated too much the manners of the East. And not uncommonly, like him who would seek to possess himself of the manner of some great orator, the West has imitated the faults without the graces of the East. The East doubltess possesses many things worthy of imitation. But the West can ill afford to exchange its system of education, whose whole aim is to turn out scholars, for a system, the half of whose turning out is made up of "fashionables" and men of muscle. I am assured that Eastern scholarship is not maintained by these elements. The sporting world and the fraternity are the great weight and hindrance to scholarship and this scholarship would rise much higher if it were cut loose from them. I am equally convinced that Western scholarship is maintained, in spite of the disadvantage that the want of endowment brings, by the superior and single aim of the students for mental culture. Western scholarship is equal to Eastern simply because it has not to struggle with the weights which lie upon colleges in the East.

—Nebraska is often cited as one State in which high licese has worked admirably as a temperance measure. Some think that this is still an open question, at the most. In Crete, which is a town of about 2,000 inhabitants, having a Christian college and where good influedces are supposed to predominate, there are, we are informed, six saloons in full blast, each paying a license of $500. If this is true, and we do not doubt it, then high license did not reduce to any great extent, the number of saloons in Crete.—*Advance.*

COLLEGE SECRET SOCIETIES.

A LETTER FOR PREPARATORY STUDENTS.

[From the N. Y. Witness.]

One of the first questions which most young men have to face upon entering college is, as to whether they will join one of the Greek letter societies. As probably there are many who are just making up their minds to enter college next year, this article is written to bring the question of secret societies clearly before them and their parents. Although, undoubtedly, I will be denounced as being prejudiced by those within the magic circle of these societies, yet I will endeavor to state both sides fairly and fully.

A young man comes to our college, being unacquainted and without friends, and he says to himself: "How can I most quickly become acquainted and make some friends?" He is watched closely, and if he shows some signs of being bright, so that he probably will take a good standing in his class, and in addition, apparently, has a little money, he will soon be approached by a fraternity man and sounded as to whether he wishes to join the Greek letter society. He knows well enough that all the members of the society are sworn to be friends, and to stand by each other through thick and thin. He is told that if he gets sick, he will have careful watchers every night until he gets well; that if he gets behind in his board bill he will be assisted; that if he gets into a fight on the campus, he will have friends to back him, and that in every way he will be "hail fellow, well met" by all the members of his fraternity. The bait is a tempting one, and about two out of three students in our college bite at it, and some morning you are surprised to see them come into class-room wearing upon their coat-lappell that much-coveted gold pin with its mysterious letters and designs, and from thence on in their course they are alluded to as —— fraternity men.

Surely no one can say I have not presented the matter in its best light. Yet there is another side to be seen that shows these societies in altogether another light, and, after seeing which, I think there are few parents but will hesitate before giving permission that their sons shall take those vows upon them, thereby throwing up a wall of secrecy between themselves and their beloved offspring. A writer in the *North American Review* for May, 1881, says: "When in college I lived in the circle of the most spirited youths of their quadrennial; and at times I had to drink, especially at certain meetings of the Greek letter society of which I was an enthusiastic member. My pen cannot describe the force of the resistance I had to offer. I enjoyed more than others our social meetings. I was always the most adventurous and most hilarious of them all. But next morning what langour and lassitude!" Of course, I do not accuse our students of participating in any such nightly ogeries, but I do say that the curtain has been raised for an instant and we have caught a glimpse of the cloven hoof; and if it does not present its hideous form in the shape of midnight debauches at our college, there are a dozen evil ways in which it does show itself, some of which I will endeavor to make apparant.

In the first place, as to expense. Most of the young people who come here are poor, and can ill afford the expense of joining a fraternity. There are expensive pins, costing from five to ten dollars, to be purchased; a hall must be rented and fitted up, and as the fraternities are small, this is a heavy expense, especially as some of the halls are finely carpeted, and in every way fitted up in a superb manner. Then there is generally an annual supper and many incidentals. You see at a glance that a young man must spend at least from twenty-five to a hundred dollars during his four years' course. They will indignantly reply, "What is that to you how much we spend as long as the money is our own?" Yes, but should a young man go into such a thing blind, without knowing what demands are to be made upon his pocket-book? Again, in the case of "beneficiaries," has any young man who is being supported by the church and educated for the ministry any right to squander twenty-five or a hundred dollars of the church's money when there is no occasion for so doing? As, to my knowledge, there are several such young men in the fraternities, it is self evident that several hundred dollars are thus squandered every four years in this college alone. The proper officials should endeavor to see that a stop is put to this unnecessary leakage.

Now, as to making friends. It is a notorious fact that fraternity-men are intensely bitter against every other fraternity except their own, and that they ask for no other cause to be at bitter enmity towards another young man (of course there are many exceptions to this rule) and the mere fact that he is a member of a rival fraternity. Thus, you see, you will meet many young men whom you really admire and would like to be friendly towards, but this clan-feeling interposes, which is far more bitter than party-feeling during a heated political campaign. If you doubt my word, spend several years within the walls of a college and judge for yourself. It springs up on the campus, in the corridors, and, especially, in the debating societies. Then, as to making friends in your own society. You join a society on entering college without being but very slightly acquainted with its members. Think of a man's marrying a woman on a week's acquaintance and afterwards finding her a vixen.

"But if I am sick they will take care of me, and if I get out of money they will assist me, and also back me up in my fights." Yes, they will take care of you if you are sick, and detail two young men to sit up with you, who, if they find some other college chum with you, will inform him that he is not wanted, and you will have the pleasure of their forced company, although both of them may be reeking with tobacco, and may be of such a frivolous character that you woul far rather be alone. And then it is a mere business matter—I will take care of you, and you must take care of me. Do you suppose that in any of our colleges if you get sick you are going to be neglected? We had a case of a non-fraternity man who was sick for several weeks this last winter, and he certainly received as good Christian treatment as he would have received as a fraternity man? And then there was some heart in the attention he received which is something money cannot buy nor business agreements procure. As to the money, did ever one of the professors refuse to lend money when it was actually needed or cannot any young man of good character get a loan in the college or village whenever necessary? Indeed, cases have come under my observation where money has been freely given to students. Develop some manhood and you need have no fear of finding yourself some day "strapped" and unable to get home.

As to having forced friends into a fight, that is contemptible and should not be considered by a high-minded youth. In the first place keep out of fights, and in the next, if you get into one and are in the right, drive ahead and you will generally have plenty of assistance.

The fact is, a man generally joins a fraternity because he has not the manhood to stand on his own feet. He possibly hopes for rapid advancement in the debating society if he runs for an office; or probably his mind runs on to commencement week, and he remembers the pile of books and other things that are carried upon the platform when a fraternity man his given his oration. The public may imagine it shows the regard in which the young man is held by his fellow students. Fudge! Everyone of them that is not in the fraternity sneers at the ostentation. They look up, and if they see a dozen books carried upon the platform they say: "Thirteen in that fraternity!" We all know it would be far cheaper for the young man were he to go out and buy his books, for he must on every occasion that one of his fraternity men appears on the stage, go to the expense of buying a volume to augment the pile. Here comes a young man not a fraternity man, who holds a good place in his class and is looked up to and generally beloved, but he must tremble, if he has any sensitiveness, as to going on the platform, because he knows unless his friends go to some unnecessary expense, he will only receive a few tokens of regard, while some one who follows him, whom he would not tolerate in his room, receives a small library.

The whole thing is rotten from beginning to end. The faculty do not know what moment a formidable opposition may be hatched against them in some fraternity. We have heard ourselves the remark, "Prof. —— has the —— fraternity down on him for treating —— so and so, and he had better look out for himself." The Bible says of works that are done in secret, "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds shall be reproved."

Let every young man and every parent meditate upon the foregoing facts and remember we have not exhausted the subject. Let the former hesitate to join a fraternity, and let the latter require a promise from their sons that they will have nothing to do with them before consenting to send them to college.

H. H. G.

Pennsylvania College, Gettysburg, Pa.

Dr. Crosby's plan of allowing one grog-shop to the thousand inhabitants would still furnish Cleveland with about 160. Now, suppose we would also allow 160 mad dogs, 160 brothels, 160 gambling hells, 160 counterfeiters. Neither of these alone, hardly all of them put together, would be more damaging to public interests and morals than the grog-shops.

WEEK-DAY SERMON.

BY E. E. FLAGG.

We are a Christian nation without doubt. Our land is sown broadcast with churches and Sunday schools, yet a very perceptible current of heathenism every now and then rises to the surface. This is at once a material and a credulous age. We have dropped many of our old superstitions it is true, and very few people could now be found willing to confess that they believed in witches or ghosts, or even in the general unluckiness of Friday. Yet how long is it since our newspapers printed startling articles emanating from highly scientific sources to the effect that an era of unprecedented trouble and disaster was approaching for all dwellers on this terrestrial globe? There was going to be a conjunction of the four chief planets!—a thing that had not happened before for thousands of years; and as according to these same learned writers it could be historically proved that famines and pestilences had marked the years when two or even three planets were in conjunction, how terribly fatal and malign must be the influence of all four concentrated at a focus on our poor little world! How much they believed of their own nonsense is a question, but they found plenty of readers weak-minded enough to believe them and be scared half out of their wits at thought of what the world was drifting to.

Passing by the fact that but a few months ago our whole fishing interest was struck as with sudden paralysis, and not only ignorant fishermen but intelligent Christian people who ought to have known better, shook in their shoes because some unknown weather prophet had foretold a disastrous storm in March! how long is it since our last comet scare to which even Proctor lent the sanction of his name? How many church-going, Bible-reading people felt vaguely alarmed as they thought, "What if the comet *should* fall into the sun!"

It is humiliating that in this land of wide-spread knowledge, any newspaper writer with a little smattering of history and science and with or without the authority of some great name can make an intelligent Christian people lapse into the veriest heathenism. Don't think me too severe but take your Bible, turn to the tenth chapter of Jeremiah, second verse, and read what God himself says about it: "Thus saith the Lord, Be not dismayed at the signs in heaven, *for the heathen are dismayed at them.*"

God may possibly choose a comet to destroy this world. Weather prophets, when they predict stormy weather in March and hot weather in July may even prove true oracles. And no year whether marked by a conjunction of the planets or not ever passed without tempest, plague or famine in some quarter of the globe. But why should a Christian be like the heathen, dismayed at signs in the heavens? Why should comets or meteors, or anything peculiar in the position of the heavenly bodies fill him with terror? Why should he mind all the foolish sensational paragraphs that go the round of the papers? Let us remember that God's own Word has stamped all such fear as heathenism, has forbidden his children to indulge it. As Christians we have other work to do than to stand trembling before the signs in heaven. If some disturbance of the solar equilibrium is to end our little world to-morrow let us be found at our posts doing our duty, calm and unaffrighted, for "blessed is that servant whom his Lord when he cometh shall find watching."

—The *Congregationalist* truly says: "The church of Christ is on every side yielding to the pressure of a Christless world. It is adopting the customs and habits of a thoroughly worldly society. There is but one thing for earnest souls to do. It is to become singular, to bear any degree of reproach or loss for Christ's sake. Let the world call us Puritans, let it deny us recognition in its high places, let it hinder our success in business; if all this is for Christ's sake, happy are we."

—The *Evangelical Messenger* says of the mission of the Evangelical Association in Japan: "The protracted meeting in our mission in Tokio, was still in progress at last accounts, the superintendent speaking nearly every night, sometimes in the native language, and sometimes through his interpreter. The meetings are well attended and successful. Another baptismal service has been held and a number of converts have been baptized by the superintendent. The 'promise of the Father' is being fulfilled to the joy of many hearts. May the wonderful work go on, and may the church at home be faithful in helping together with earnest prayer for still larger results."

It is a mistake to suppose that those who hearken attentively to our language believe every word we say.

[*JOSEPH RITNER continued from 1st page.*]

lence them with, "Gentlemen, you know better!"

Ritner served in the war of 1812 six months with Harrison and Scott, the heroes of Tippecanoe and Lundy's Lane. At the last place the British officer called to his red coats: "Charge men! Charge the gray-coat militia! Give 'em a taste of British steel!" On the red coats came. Till then, the rule was to charge with fixed bayonets, on unloaded muskets. Scott reversed that rule. He told our men to load their muskets, fix their bayonets, and hold their fire till they could see the whites of their enemies eyes; then at the word, to fire and charge them while stunned. They did so. Hence the victory of Lundy's Lane.

This British officer who was quite a gentleman, had said to Scott, "General, you can't see the Niagara from our side. You must win a victory first." After Lundy's Lane, when taken prisoner he said, "Now, General, you can view the Falls from whichever side you please."

At the close of Governor Ritner's administration occurred "the Buckshot war," a piece of infamy which requires and will receive a volume. The Democrats and Freemasons of Kensington and Spring Garden, drew off from the Whig judges, counted out Ritner and the Whig members, and sent up false returns, not signed by the sheriff of the city and county of Philadelphia as the law directs. The Whig judges sent up returns properly endorsed. A mob of roughs, Freemasons, saloon-keepers, and desperadoes, from the liberties of the city of Philadelphia, burst into the House and Senate; made speeches; threatened the life of Stevens, Burroughs, Penrose and others; enacted a scene like that in Music Hall, Boston, in 1880. Sober Democrats begged the threatened men to leave to save bloodshed, which they did and the Freemasons and Democrats counted out the hated Antimasons. This was the outcome of the Buckshot war.

General Harrison was elected President in 1840. He was a hale, temperate man. He once made a temperance speech to the Cincinnati Presbytery at the writer's request. He died within a month after his inauguration, as is now widely believed, by poison. He loved Governor Ritner and appointed him Treasurer of the Mint, an important office, requiring capacity and integrity. He knew Ritner had both. The Senate *in secret session* refused to confirm Ritner; and, contrary to law and custom, the injunction of secrecy was never taken off and the vote defeating Ritner remains unknown, that is to say was Masonic. The lodge again succeeded and wickedness triumphed. After all "the triumphing of the wicked is short, and the joy of the hypocrite but for a moment."

But "the most unkindest cut of all" was, the Henry Clay Whigs defeated Ritner in 1838. A private letter was written from Philadelphia to Clay asking, "Shall we vote for Ritner?" Clay replied, "We have as much to hope from the Democrats as from Ritner." This letter was got by a friend and sent to Ritner. He was sad and silent at so base a betrayal by his own party, and took no part in the Clay canvass, till the Democrats, observing it, their Ohio Central Committee wrote him to come out and make them a speech.

Ritner abhorred a pro-slavery Democracy and so broke silence and spoke and labored against that party till the Republican party came to the front, when he stood by it, saw its glorious triumphs, and voted with it till he died, just as, if now alive, he would vote with the American party, till secret politicians shall be compelled, in the words of Burke, to "bolt out of all their holes," or be smoked to death in them; when the stars of our flag shall shed light and not darkness, and the names of such men as Governor Joseph Ritner, shall be had in "everlasting remembrance."

This sketch has not touched the chief glory of this great and good man. Stevens' mighty eloquence broke down opposition to the schools in Pennsylvania, but Ritner's wisdom built them up. His judgment in finance was better and sounder than Stevens' at first. And after a severe struggle, Stevens, who was always the pink of honor, said to his friends, "Well, after all the old Dutchman knew more and better than all of us."

The bankrupt Bishop Purcell said, years ago, in Cincinnati, "I can govern the Irish, but I cannot govern the German Catholics." The world owes the relaxation of the grip of popery on the throat of mankind to German fearlessness, firmness and honesty; even as the Middle Ages saw come out of German forests the conquerers of the conquerers of the world. And Governer Ritner was a German, a *Christian* German. This is enough to say.

MOUNT ROCK, Cumberland Co., Pa., May 12, 1883.
I am the son of Governor Joseph Ritner. I have carefully examined the above sketch and certify that it is correct.
PETER RITNER.

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has its headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited.
E. D. BAILEY, N. E. Sec'y.

NEW ENGLAND LETTER.

GEORGE H. WILLIAMS—THE WORK GOES ON.

WORCESTER, Mass., July 15, 1883.

Last week I returned here to resume labors. Mrs. Bailey is still in Dorset, improving in health, but hardly able yet to return home.

It is my sad duty to chronicle the death of brother George H. Williams of Putnam, Conn. He died July 6th and was buried on the 9th at his former home, Pomfret, Conn. Since I came to New England he has been one of my most constant counselors and a liberal helper in reform work. His history is altogether remarkable. When a young man he went to New York and was long associated with the Tappans in their anti-slavery work. He married and had one child, but mother and child soon died, leaving him alone in life. He told me that he then formed plans of Christian work which rendered it impracticable to maintain a family and hence he never married again.

In business in New York city he was successful and accumulated a large property. His business capacity was excellent and no man of my acquaintance was more careful in all his transactions and in the details of his work than he was. His great care to have everything done with exactness was remarkable.

One of the local papers contains the following deserved tribute:

"George H. Williams, who died on Friday, had many friends in this vicinity. Mr. W. had for the past few years kept a book store, chiefly for the sale of religious books and Bibles. He was an anti-secret society man, and opposed every known order of whatever name if secret, and he always had the courage to speak his mind freely. He was a scholar of ripe attainments, speaking and writing six languages fluently, and but for the infirmity of deafness would have been a marked man. That he filled the Golden Rule and was a Christian no one doubts."

After a successful business career Mr. Williams abandoned business and devoted himself entirely to Christian work in the city, continuing in this until he had exhausted his fortune and was broken down in health. It is said that he at that time mastered several of the modern languages in order to converse with immigrants on their first arrival in this country. A more unselfish, unostentatious, consecrated man of God it has never been my privilege to know. His views upon all the leading questions of the day were clear and sound. In his bookstore he would sell nothing that he did not consider useful in the highest sense. On one of the books which he sold was an advertisement of another book which was recommended to the Christian public. He became satisfied that the book advertised was unchristian in character and accordingly he had a slip printed stating his convictions and pasted it over the advertisement, warning the purchaser of the bad character of the book, nor would he allow a book to go out without this warning notice.

He entered with great zeal into the anti-secrecy reform. During the past year he has devoted all his time and strength to the cause. At the time of his death he was engaged in loaning "Holden with Cords" to his townsmen, with the full conviction that the sentiment of the people could be aroused by this book to activity in the reform. Already he had accomplished much by his efforts.

Several persons in Putnam related to me one incident of striking interest. After he came to Putnam to live he was at one time in very straitened circumstances. He himself took a paper and went to his friends asking for a contribution to his necessities, with the understanding that if fortune again favored him he would return it. His friends contributed freely and cheerfully with no idea of ever receiving back their money. Years afterward he took that same paper, went to every contributer and paid every dollar with interest.

Mr. Williams refused to keep silence in the church prayer-meeting on the subject of secret societies. His brethren were sometimes greatly incensed but he would not desist. I was told that sometimes men would leave the meeting and, on one occasion at least, a man called him a liar in the meeting. He was waited upon by a committee of the church to induce him to desist, but he told me, he felt as if he could not keep silence, for the souls of men were in jeopardy. Notwithstanding this persistance he was universally respected in his town and his pastor at the funeral, among other highly eulogistic utterances, pays him the following tribute:

"His intelligenec was conspicuous. To men in general it manifested itself prominently in his familiarity with the Scriptures. Those who listened to his unfolding of Bible passages in the so-

cial services of the church, his knowledge and skill in tracing words back to their original meaning, and comparison of Scripture with Scripture, will acknowledge the truthfulness of this tribute. He had a marked Biblical culture. He carried religion into business. He would not, certainly in his latest years, deal in articles of whose use and worth he could not approve."

His death was sudden. Friday morning he wrote me a note saying he was very weak and wished to see me so that he might give me his personal effects. He rode out as usual, mailed the letter to me, returned home, remarked that he didn't know as he should rally from this; went to his room and was found about 3 P. M. in an unconscious condition, passing away about 5 o'clock. He had been free in the use of his means, during his life, for our reform and did not forget us in the disposition of the last end of his property.

We are already stirring the reform waters, preparing to be early in the field for fall work. During my absence brother O. C. Bailey has had charge of the office. One event is too good to pass unnoticed. The gentleman at Westerly, R. I., who gave notice that after I had left town he would reply to me, advertised to speak a certain Sunday evening. Friends in that place sent us word. Accordingly there were some forced marches undertaken and at the close of his Sunday evening harangue O. C. Bailey rose from the audience and gave notice that on the following evening he would reply to the gentleman, in the same house! This brought out a large audience and the gentleman's address was duly overhauled and for once a Masonic dodge was circumvented. Since then Rev. Mr. Morton of that place has preached on the subject and I believe also Mr. Melville has spoken. The latter proposes to lecture in other towns in that vicinity. Thus the work goes on.

The past two Sabbaths O. C. Bailey has preached in the Congregational church at Old Boylston, where John B. Gough worships.

Has the lodge already marked Senator Bruce for vengeance? A Boston paper uses this curious language about him (I quote from memory): "It is said Senator Bruce's chances for the governorship of his State have gone 'where the mountain goat ebbs and flows twice in twenty-four hours.'" As that is the place where the lodge buries the victims of its wrath it is a natural inference that this paragraph is a notice to all good Masons as to what they must do with him politically. The lodge hounds are thus set on.

E. D. BAILEY.

REFORM NEWS.

IOWA.

The Iowa Christiau Association opposed to secret societies will meet at Albia, Aug. 28, 1883. An unusually interesting programme is prepared and it is designed to make it the best of its kind. Hon. S. C. Pomeroy of Washington city, is to deliver an address; other noted men appear on the programme. Prohibition, Sabbath observance, Christ in government, and other living questions will be presented by able speakers.

FIGHTING A GOOD FIGHT.

GLEN HAVEN, Wis., July 13, 1883.

EDITOR CHRISTIAN CYNOSURE:—I am still at work in the good cause, holding forth in Grant county. I have spent five weeks in this county, have laid out my work to spend abroad twelve more. I shall visit about every village and church. I have not been denied one yet. I preached last Sabbath at Beetown, Elmdale and Hurricane. The Sabbath before at Potosi, Waterloo and Rockville. At the latter place I was threatened with the rot ten-egg argument. It was on this wise. I called on a Mason as I was canvassing from house to house and as soon as I had told him my business, he began to heap on me all the bad epithets he could think of and his very amiable wife helped him as well as she could. He finally told me that if I staid all night he would treat me to rotten-eggs. I told him that my engagements was such that I could not possibly stay, otherwise should be happy to do so, as I was sure I could beat the rotten-egg argument every time. By the by I called at four places in Rockville to stay all night but no one could keep me, I had to go two-and-a-half miles to another Mason's house and he kept me free of cost. I would be glad to mention his name but forbear as it might raise a persecution against him by the brethren.

The next Sabbath I was at Hurricane in the evening, and some thirty or forty young fellows from Rockville and Bois Creek bought eggs at the store and came into church nnd began to disturb the meeting. But three men of the congregation, by the name of J. Treleure, J. Allen Cooms and J. Snyder went and sat among them and stopped all their demonstrations. They even went out into the streets and commenced their disturbance, but the same men followed them out and kept them quiet until meeting closed. They then went onto the road where they thought I was going to pass to waylay me, but there was a much shorter way from the church to Mr. Coom's house, so we went across and missed the crowd and the rotten eggs. All they did was to fire off a few guns and pistols after they found their game had escaped. We did not know that they had waylaid us until we heard their shouts and guns after we got home. So the Lord delivered us out of the mouths of the young lions and we are safe and I am very sure he will deliver us if we trust in him.

I have made arrangements to preach next Sabbath in Cassville Baptist church in the morning, at the Methodist Episcopal in the country at 2 P. M., and Congregational church in the evening. At Beetown a doctor turned me out of his office because I was giving him the proof of the truth of the books I am selling. It was so strong his stomach could not bear it. There are a great many Masons in the same fix. I am sorry for them, but cannot help them in any other way. I do not know as I shall live to get over the State as I have commenced. So I hope you will send on about four more; there would be plenty of work for us all. Yours as ever,

I. BANCROFT.

THE "BLACK HAND."

THE SPANISH ANARCHISTS—ORIGIN AND EXTENT OF THE MOVEMENT—ARRESTS, TRIALS, AND CONTICTIONS, ETC.

There is no more lovely valley in the world than that in which the city of Xeres is placed. Luxuriant vegetation fringes the rivers which traverse it majestically. Vast herds feed on the slopes. Wealth untold and still unsought lies hidden in the rocky soil. A patient population, accustomed to poverty, till the fields in patience, paying to others the fruit of their labor, earning for themselves a scanty subsistence. Middle-men of the class best known in Ireland and Egypt gather their rent or serve them with notices of eviction. Their landlords are grandees who live in Madrid, buzzing round the court of the young King Alfonso, never moved to visit their territories in the south.

But their came a time when the peasants refused to recognize the claim of the land-owners—refused to pay rent to the middlemen. Civil guards and soldiers were against them. Then began a carnival of crime. Robbery on the highway, cattle-stealing, incendiarism, distruction of vineyards, moonlight attacks—these were for months the burden of the newspapers. Threatening letters were received by the authorities; land owners fled from the rural districts. Among the wine-growers of Xeres the socialist propaganda had been spread. Many murders were reported in lonely parts of the county; dozens of people mysteriously disappeared; judges came down with extraordinary powers; civil guards conducted the most rigid investigations, bnt nothing of importance could be learned. At last a servant called on his master, told him he was deputed by

A SECRET SOCIETY TO KILL HIM,

and gave information where the leaders of the society might be found. On the following night an attack was made on a lonely farm; the assailants, driven off, left one of their number behind, and he, being at the point of death, made a confession, attributing the deed to the instigation of a secret society.

Thus was discovered the organization of "The Black Hand." Its leaders were a schoolmaster, a smuggler, and a brigand. Its inspiration came from the defunct "Internationale." Its plan of action was to tempt the discontented operatives and farm laborers into its ranks, offering them relief in sickness or old age, and promising that their material condition should be improved. Within the circle of casual recruits was formed an inner circle, which gave itself the name of "The Black Hand," and printed a black hand on every warning missive which it sent out. It held its sessions by torchlight, the members wearing masks. It decoyed its victims into lonely glens, slew and buried them there. It established secret juntas over the entire region, and partly by persuasion, partly by force, compelled 50,000 persons to join its ranks. It boasts that it had branches in Murcia, Estremadura and Portugal, and allies in every socialistic society in the world.

THE PRINCIPLES OF THE MANO NERA

are a sort of communism, as may be judged from the following passage of their programme: "Land," they say, "exists for the common good of mankind, and all have an equal right to its possession; it was made what it is by the active labor of the working classes. The existing social organization is both criminal and absurd. The workers produce and the rich do nothing but benefit; and not only so, but have a hold on the workers; therefore it is impossible to feel too deep a hatred for political parties, for all are equally despicable. All property acquired by the labor of others, be it revenue or interest, is illegitimate; the only legitimate possessions are those which result directly from personal exertions. Consequently our society declares that the rich be held to participate no longer in the rights of man to his fellow, and that to combat them, as they deserve, all means are good and necessary, not excepting steel, fire, and even slander." Their mode of action is exactly that of the Nihilists in Russia, and that employed also for the agrarian crimes in Ireland. The tenents of the popular or secret tribunal resemble also those of Nihilism. They are headed by the following declaration: "Whereas the government, by its refusal to accept the international law, has prevented a peaceful solution of the social question, it has become necessary to establish a secret revolutionary organization. Victory is still far distant. Sins are daily committed which must be punished, and as all the members of this society are bent on a chastisement being carried out, a popular tribunal is charged with the condemnation and punishment of the crimes of the middle classes. Members of this revolutionary tribunal must belong to the international league, and be capable of executing the task they undertake. The middle class may be chastised in every possible way—by steel, fire, poison, or otherwise."

IN THE FOURTEENTH CENTURY SOCIALISM

in England had very similar notions, save the reference to the employment of force. The following words are put into the mouth of a priest, John Ball, speaking in the name of the peasantry, by Froissart: "Good people, things cannot and will not go well in England till all shall be in common; that there be neither lord nor vassal, but we shall all be united. To what good are those we call lords masters over us? Why do they hold us in bondage? And if we be all descended from the same father and mother, Adam and Eve, how can they show themselves better than we, save only in that they spend what we earn? They are clothed in silks and camocas, in velvets and furs, while we wear the poorest cloth. They have their wines, their savory dishes, good bread and cakes, while we sleep on straw and live on rye bread and water. They have their manors and palaces, which they enjoy in idle luxury, while we labor in the wind and rain to earn a scanty nourishment, and yet it is our labor that gives them their plenty."

In March last it was reported that the total number of persons arrested in Andalusia for complicity in the anarchist movement was 1,200. Of this number 300 were charged with being abetters of the Black Hand Society. Sixty of the prisoners up to that time had confessed their complicity in four murders. The information received by the government shows that the secret societies must have contained in the provinces of Jerez, Sevilla and Cadiz alone over 9,000 members, and the documents, lists and letters seized, as well as the confession of the adepts of the inner circle, prove that they had admitted into their ranks

ALL THE BRIGANDS AND TICKET-OF-LEAVE MEN,

unfortunately very numerous in southern Spain. The documents that have come into the hands of the police at Xerez and Cadiz clearly prove that the leaders of this socialist and anarchist campaign, like their compeers in France, in Italy, and in Russia, aimed at both political and economical ends, and were in close correspondence with the most noted revolutionists in Switzerland and the other centers of revolutionary action. Their plan seems to have been to develop a state of agrarian agitation, parallel with a movement among the working classes, already much devoted to the tenets of the Internationale in Madrid, in Barcelona, in Saragossa and in southern towns, in order to keep such elements ripe and trained for future outbreaks or political disturbances. They found in the local condition of Andalusia, in towns and in the country, very excellent condition to promote their propaganda, and might have slipped detection had they not let loose the ferocious instincts of their more degenerate allies. As usual when detection takes place, the foreign and the principal native agents of these secret societies appear to have bolted, and their peculiar mode of organization only allows the police to lay hands on the local ring-leaders and the brutal executioners of the decisions of the Xerez and other branches of the secret junta and tribunals.—*Inter Ocean.*

—The recent ukase of the Russian Czar granting freedom of conscience and worship to the "Raskolnyks," schismatics of the Russian established church, will bring over 3,000,000 of exiles back into the heart of Russia. The "Raskolnyks" were not banished in chains to Siberia, but, being dissenters from the Greek church, whenever they began to get strong in any particular section the clergy of the established church complained of them and had their community removed to some remote province in the empire, which their intelligence and industry soon developed into productiveness, and increased the imperial revenues. They have always been noted as patriotic people, and the czars have always been favorably disposed towards them on account of their loyalty and thrift, and their good example wherever they went.—*United Presbyterian.*

—Joseph Cook says that Baboo Keshub Chunder Sen, the head of the Somajists of India, holds "Universalism" in contempt. This great lecturer and thinker, after sixteen or eighteen hours interview with the Baboo, judges him to be honest, sincere, and possessed of a religious character and experience, based on *conscience* rather than the *intellect.* Universalism has no heart. The system of the Baboo has. Joseph Cook considers him the most eloquent living Asiatic. But his system leaves its advocates or admirers *without salvation in the dark yet.* But they break away from much of the abhorent of heathenism and for this should get credit.

CORRESPONDENCE.

THE GRAND LODGERY FAMILY IN CANADA.

Your notice of the special to the *Times* concerning this "Happy family" (if it didn't quarrel so) viz., the several grand lodgeries in Canada, interested me perhaps more than some of your readers, for I had lived some of my manhood years in that country, and know pretty well the characteristics of its people.

First, there was the supremacy of the old country grand lodges; naturally enough Canada desired a grand lodge of her own, aud the English Grand Lodge assented to the desire in 1855. But in 1865 the French, I suppose, of Quebec wished one for themselves, which was refused, and caused such dissent that they set up one independently of the consent of the Canadian Grand Lodge, nor would they accept a charter from even the English Lodge on the terms proffered. The result is that the Quebec Grand Lodge is left out in the cold, being unprotected by acts of the Canadian parliament, which, as stated, exempted the Freemasons from certain penalties against secret societies enacted at the time of the rebellion in 1837.

This is merely a case which shows that the national or race instincts which have ever existed in Canada are by no means subdued by the much-vaunted bonds of the oaths of the Masonic brotherhood.

But the concluding remark of the special embodies a fallacy when it says that "this subject is now . . . wid ening the breach hat has so long existed between Canadians and old country alliances." The breach exists more or less between every race in every country where there are different races. In Canada it is merely between the two languages or races of Quebec, and the Dominion at large, as it might be between a lodge in French Louisiana and the other parts of this country. The breach has no political significance whatever—albeit there is no doubt that Canada is already as much as, or even more self-governing than any State of this Union. And it is equally certain that whenever "the people" of Canada shall constitutionally express their desire to be separated altogether from the United Kingdom (which of course would exclude them from the immense advantages of the world-wide protection of her flag, and, in some degree, from the immense commercial advantages of her free trade policy) there will be no objections made by the present ministry, uor probably by their successors, to be relieved of the onus of protecting them when wars occur.

A BRITON.

Y. M. C. A. READING.

ST. PAUL, Minn., July 10th, 1883.

EDITOR CHRISTIAN CYNOSURE:—As a little experience with the Young Men's Christian Association of this city may be of interest to your readers in other places, I submit the following:

The secretary of this Association undertakes to prevent the distribution of tracts exposing the secrets of Freemasonry. He informs me that the Board of Directors are unanimous in their decision that such tracts shall not be given away in their apartments; and that he himself has formed a favorable opinion of Freemasonry.

Possibly some of the readers of the *Cynosure* may upon examination find a similar state of things in Christiau associations in their own communities. And inasmuch as "a good tree cannot bring forth corrupt fruit" it becomes a matter of duty before God to investigate the principles which govern these men who rule these Christian societies. "Every tree that brings not forth good fruit is cut down and cast into the fire."

Let us look, not "through a hole in the wall," but at the sources in plain sight of all the people, whence people iu general, and this secretary in particular, may get their favorable opinions of Freemasonry. And we shall thus examine not only their fruit but the tree that produces their fruit. "Judge Daniel H. Whitney, Worshipful Master of Belvidere Lodge, No. 60, who was arraigned before the Grand Lodge of Illinois, October, 1851, on charge of unmasonic conduct in bringing Samuel L. Keith, the murderer of Ellen Slade, and a member of his lodge, to justice," says that "A Masonic lodge is the strangest medley of priests and murderers, deacons and whore-masters, church members and gamblers, decent men and loafers, drunkards and rowdies, that the All-seeing Eye looks down upon."

A great Masonic author has the sublime audacity and confidence in the depravity of human nature to set it forth as one of the beauties of the "Mystic Tie," that a pirate on the high seas, if a Mason, will have mercy upon his Masonic captives, by virtue of his Masonic obligation. Surely this is Satan's parody upon the Christian hymn, "Blest be the tie that binds."

Just imagine a Masouic preacher, as, for instance, Dr. Lorimer, with all of his brethreu in the ministry who assemble with him every Monday morning at the Grand Pacific Hotel, to be captured on the high seas by a pirate ship, and the captain of that ship, after pillaging his captives, says, "Dead men tell no tales," and orders them all to "walk the plank" at the point of the sword; and Dr. Lorimer then makes the grand hailing sign of a Freemason in distress. The captain, being a Freemason, remembers his own Masonic obligation, and orders Dr. Lorimer to the cabin, while all the other captives find a watery grave at the point of the sword. The freebooter then assembles all of the Masonic portion of his officers and crew in the cabin, where all join with Dr. L. in singing, "Hail! Masonry Divine, glory of ages shine," or, "Blest be the tie that binds." Now it follows, as matter of course, that if at some future time Dr. Lorimer meets that brother Mason on shore in any difficulty, Dr. L. must remember his Masonic obligation to extricate him from any difficulty, right or wrong, under penalty of himself being brutally murdered.

Dr. Lorimer, on the 30th of March, 1880, in the hotel parlor, and in the presence of another Mason whom he called Dr. Parker, told me that it was an insult to ask a Freemason if he regarded his Masonic obligation as binding upon him; and repeated the Masonic formula that there was nothing in Masonry that could conflict with a man's duty to his God, his country, his family, his neighbor or himself. And when, by holding the "Masonic Ritualist" before his eyes, I called his attention to that passage in the Ritual where the candidate is taught that he experiences the new birth into divine light, he exclaimed, "Well, that is all right; that is what we are all striving after!" He also said that he was not aware that the name of Jesus Christ was rejected by Masonry. Now every intelligent reader of the *Cynosure* knows that "Blue Lodge Masonry" does profess to impart the new birth, to save the soul from sin in this life, and translate it to bliss in the world to come. While it is unmasonic to mention the name of Jesus Christ in Blue Lodge or in Chapter Masonry. Dr. Lorimer told me at that interview that he was both a Mason and a Knight Templar; that he joined the Masons eighteen years ago, and that he regarded his Masonic obligation as binding upon him.

The same Masonic author mentioned above gives us as another example of the beauties of that "Mystic Tie" in this: "If a lady who is related to a Freemason makes that fact known to a Freemason who may be about to insult her, that Freemason will relinquish his purposes concerning her." And this grim beauty of the "Mystic Tie" is verified by the esoteric work of the lodge room in cipher now lying before me. I quote from it as follows: "I furthermore promise and swear that I will not violate the chastity of a Master Mason's wife, mother, sister or daughter, knowing them to be such." And kneeling almost naked with hands on the Bible he kisses that book, swearing to be brutally murdered if he commits the *Masonic* adultery in his Masonic obligation. This same cipher also informs us that the Entered Apprentice is taught to say that he was prepared to be made a Mason in his heart before he entered the preparation room of the lodge.

Now these facts make it obligatory upon us uninitiated (or Masonically speaking, "profane,") people to consider whence our Christian leaders get their favorable opinion of Masonry. No doubt many get it from the "blackguards" mentioned by Worshipful Master Judge Daniel H. Whitney, while some get it from the advantages likely to accrue from Masonic fellowship with pirates, and others get it from the libertinism of the Masonic lodge, made so plain in the Master's degree and set forth as one of the beauties of Masonry in the "Mystic Tie." Where did our Secretary get it? Perhaps he got his favorable opinion from his presiding elder, Samuel G. Smith, who is a worshiper in that "Mystic brotherhood" of Freemasons. Or, perhaps he got it in his heart direct from the Grand Master of the Grand Lodge above, who can be none other than the "prince of liars." At any rate he is firmly settled in his favorable opinion for he tried to prevent the distribution of tracts, not only in the rooms of the Y. M. C. A., but in the street also in the vicinity of their rooms. But inasmuch as we are our brother's keeper, silence concerning the horrid obligations and penalties Freemasons are continually imposing upon young men would be a betrayal of humanity, a betrayal of that allegiance every man owes to the truth, to God and Jesus Christ.

In the light of the above Masonically attested facts, how shall we account for the action of this Board of Directors to blind young men to their danger from the secret lodges? All know that this is a fallen world. The action of this Board of Directors is one evidence of it.

In conversation the other day with an apparently sincere professing Christian, and, at the same time equally sincere Mason, I called his attention to the obscene symbol of the Mason's god, the obscene god of their fathers on the plains of Moab, the point within a circle; when he indignantly told me that he knew how to keep within the boundary of his circle, evidently placing the Masonic law, before alluded to, above the Seventh Commandment.

John Milton refers to the first introduction of sin into this world as folsows:

> "Earth felt the wound; and Nature, from her seat,
> Sighing through all her works, gave signs of woe
> That all was lost! Back to the thicket slunk
> The guilty serpent."

And it is not at all straining the figurative language of Milton to say that that thicket aptly symbolizes a Masonic lodge.

W. FENTON.

NOT THEN BUT NOW.—Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them and while their hearts can be thrilled by them. The things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. I would rather have a bare coffin without a flower, and a funeral without an eulogy, than a life without the sweetness of love and sympathy.—*Scrap Book.*

There are nearly four thousand drinking saloons in Chicago; and it is estimated that thirty million dollars are expended annually for intoxicating liquors in that one city.

BIBLE LESSONS.

LESSON VI, August 5. The Cities of Refuge.—Joshua 20:1-9.

GOLDEN TEXT.—Who have fled for refuge to lay hold upon the hope set before us.—*Heb. 6: 18.*

"Appoint out for you cities of refuge." Literally of *reception*, because the authorities of the city received the fugitive and protected him from wrong.—*Johnson.*

THE OBJECT OF THE CITIES OF REFUGE,—*justice mingled with mercy.* Places of refuge were not unknown among the ancient heathen. The *jus asyli*, or right of shelter and impunity, was enjoyed by certain places reputed sacred, such as groves, temples, and altars. Among the Greeks and Romans the number of these places became in process of time very great, and led, by abuse, to a fresh increase of criminals. Among the Jews the cities of refuge bore some resemblance to the asylum of the classic nations, but were happily exempt from the evil consequences to which reference has been made.—*J. R. Beard.* The evil consequences were avoided, (1) because the cities of refuge did not shelter a wilful murderer, but the authorities, after a fair trial, were to deliver him up (Deut. 19: 11-13). The surer the punishment the fewer the criminals. (2) Because no money, as among Bedouins and Arabs, and as allowed by the Romans, could buy off the wilful murderer (Num. 35: 31, 32). Thus the Jewish law showed a just regard for human life, and put the poor on the same footing as the rich. No pity, no money could shelter the murderer; so only "would it be well with them." So only will it be well with us. On the other hand, the cities of refuge were an institution of mercy, saving any who had accidentally killed another from being executed as a murderer. Such an one would have a refuge, a fair trial, and yet suffer such consequences of his deed as would make him careful in regard to his neighbor's safety. Thus the community would be safe, and the evils of blood revenge running through the generations would be avoided.—*Peloubet,*

"That the slayer that killeth any person unawares." In accordance with these regulations a wide distinction was made between the man who committed wilful murder, and one who slew another by mistake, in ignorance, and unintentionally. (*a*) In the former case the guilty criminal met with no compassion from the Mosaic code. He was regarded as accursed. The horns of the altar were to be no refuge for him. He was to be dragged from them by force to suffer his doom, nor could rank or wealth exempt him from it (Num. 35: 31, 32). (*b*) In the latter case, where life had been taken unawares, a more merciful system of legislation intervened. In contradiction to the customs of the Greeks and Romans, and even of the middle ages, which made places of sanctuary available to *criminals of every kind*, the Jewish lawgiver reserved them for unintentional acts of murder, and for these alone.—*Cambridge Bible.*

"Until the death of the high priest." This limit was for various reasons, among which may have been (1) the fact that the custom of blood revenge was so fixed among the Israelites, that no greater check than this limitation of it by the death of the high priest could be attempted. (2) The need of punishing in some way the carelessness which results in accidental manslaughter, so as to make every one careful, and (3) the typical significance of the high priest's death, who prefigured Christ, through whose death all penitent souls are set free from bondage.—*Johnson.* (4) The death of the ruling high priest, "the head of the theocracy and representative of the whole people." was regarded as of such importance that any other death was, so to speak, forgotten in consequence, and an amnesty ensued. during which the manslayer was at liberty to return to his home.—*Cambridge Bible.*

Christ our city of refuge. Christ is the city of refuge, who preserves all those who flee to him for mercy; he does that because he is the divinely appointed Saviour, able to save to the uttermost them that come unto God by him.—Remember, none but Jesus can save you. But if God shall enable you to see your danger and fly to Christ, he will have mercy upon you forever, and the avenger of blood will never find you out. No, not even when the red lightnings shall be flashing from the hand of God in the day of judgment. That city of refuge shall shelter you; and in the heart of Jesus, triumphant, blessed, secure, you shall sing the righteousness and the blood of Christ, who shelters sinners from the wrath to come.—*Spurgeon.* It is not the church, it is not the altar; it is Christ himself who is the one and only sacrifice for sin, and therefore the one and only hiding-place to which the sinner can repair. In no place, person, or thing,—in no buildings, sacrifices, or rites,—is there any refuge for the guilty, save the atonement of the cross; but there such a refuge is provided as will meet the case of sinners of every class, not excepting the wilful murderer himself.—*T. Smith.*

BAND OF HOPE BIBLE LESSON.

THE WORDS AN INDEX TO THE HEART.

Matt. 12: 31-37.

31. Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men.

32. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

33. Either make the tree good and his fruit good; or else make the tree corrupt and his fruit corrupt; for the tree is known by his fruit.

34. O, generation of vipers, how can ye being evil speak good things? for out of the abundance of the heart the mouth speaketh.

35. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure of his heart bringeth forth evil things.

36. But I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment.
37. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

GOLDEN TEXT.—Out of the abundance of the heart the mouth speaketh.

CENTRAL TRUTH.—We must watch our words, and pray as well as watch.

1. Blasphemy is speaking reproachfully or irreverently about God, and saying things regarding his character which are not true.

2. The Pharisees committed blasphemy against the Holy Ghost when they accused our Lord of doing his wonderful works by the help of Satan.

3. It was not the mere sinfulness of the words which was unforgivable; but they evinced a state of mind so hopelessly hardened that repentance was impossible, and without repentance there can be no forgiveness.

4. A good man's thoughts are pure, and as speech is only the expression of thought his words will be the same.

5. The heart of a bad man, on the contrary, is full of corrupt thoughts, and his speech must partake of the same character.

6. Idle words are only vain, frivolous, foolish talk that does no good either to ourselves or others.

7. Words are important because they show what is in our hearts.

8. No one can rightly estimate the power for good or evil that may lie in a single word.

9. Many people think idle words are harmless; but foolish, ill-considered speeches have done a great deal of mischief.

10. Men very often get such a habit of swearing that when they try to break off from it they find that profane language slips from them when they are not aware of the fact. It is just so with a habit of scolding, fretting, or talking lightly and foolishly.

11. We can keep our hearts pure by admitting only pure thoughts.

PRACTICAL TRUTHS.

Pure words come from a pure heart.

Idle words may shut us out of heaven, just as a crop of useless weeds may spoil the harvest.

Only by watching and prayer can we keep from sinning in our words.

WHAT DOES THE BIBLE SAY

of hasty words? Prov. 29: 20. What of those who are sparing of their words? Prov. 17: 27, l. c. What is said of the words of the pure? Prov. 15: 26, l. c. What of a word fitly spoken? Prov. 25: 11. How is a fool's voice known? Ecc. 5: 3, l. c. Are we always conscious of the evil in our words? Is the Bible any foe to innocent mirth? Prov. 17: 22. How can we keep our hearts pure? What prayer should we use? Ps. 141: 3.

LESSON TALK.

A good man, filled with pity for a poor, miserable drunkard, stepped up to him and touching him kindly on the shoulder invited him to sign the pledge. The poor victim of appetite had neither money, friends, nor self-respect, but this unlooked for kindness from a stranger roused in his heart such a desire to recover his lost manhood that he signed the pledge and became a reformed man. Then he went to work to save others, and became the most famous temperance lecturer of this or any age—John B. Gough. *And a few kind words did it.* What if this man, who was neither rich nor great nor learned, had neglected this opportunity; had reasoned that he had no money or shining talents to devote to the temperance work, and so he would not do anything—how many drunkards would have gone unsaved. It is a great mistake to think that foolish talk is harmless. The absence of good is in itself a great harm. The editor of a religious paper once asked a Masonic friend his opinion of Masonry. "It is the most foolish and the most harmless thing in the world," was the reply. Now any bright boy or girl can see the contradiction involved in this answer. Folly and sin, if not identical, are very closely related. All sin is folly, and foolish acts or words have usually more or less sin mixed up with them. All exaggerations of speech come under the head of "idle talk." It is much better to think beforehand what we are to say, and then say exactly what we mean. The habit of exaggeration grows upon a person like other bad habits. One who habitually exaggerates is not believed even when he means to tell the exact truth.

LESSON HYMN.

Speak gently—it is better far
To rule by love than fear.

"All crimes on earth," says Lord Bacon, "do not destroy so many of the human race and alienate so much property as drunkenness."

Dr. Williard Parker of New York: "Alcohol is the one evil genius, whether in wine, or ale, or whiskey, and is killing the race of man."

STRONG ENDORSEMENT.—"The charters of all secret lodges granted by our Federal and State legislatures should be withdrawn."—*American Platform, Art. 4.*

"Incorporation is a privilege granted to associations on the ground of public utility. It follows logically that it is an abuse and a fiction to incorporate a secret society of any kind."—*North American Review, June.*

In Russia the government has become tired of relying on the inclination of its subjects as a chief source of revenue, and has consequently set at work to diminish the number of liquor shops. Formerly it encouraged their multiplication, and punished as disloyal some public advocates of temperance.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,
JONATHAN BLANCHARD,
OF ILLINOIS.

For Vice President,
JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

SHORT SERMON.

TEXT:—If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.

MY BRETHREN:—There are thousands of good, well-meaning men who think that if they should vote for the Anti-masonic cause, the Democracy would come into power and utterly destroy the Republic and all the fruits of the war of the Rebellion. These good, honest souls believe in Anti-masonry; they know that the Anti-masonic cause is a just cause; they can plainly see that Anti-masonry is the only way to save our ancient American institutions; they know that the lodge is running the Republican party, just as the cunning Pharisee was running the party in power in his day; yet in spite of all this, they are so much afraid that the Democracy will destroy the nation that they go on voting for political Masonic knaves who are as much worse than the Democracy, as the Democracy is worse than George Washington.

My friends, the country can never be saved by such men. Such men are voting for the Masonic lodge, and not for the Constitution of the United States. Their great concern is how to save the Republican party, just as the concern of the Pharisees was how to save the Synagogue. As the Saviour came to restore and save the essence of the Mosaic institutions against the corruption and fraud of the Pharisees, so we Anti-masons are striving to restore and save the essential character of our American institutions against the corruption and fraud of the Masonic lodge. But what do we behold? Why, some of our best men are going on voting for the lodge as if they thought that the salvation of the country depended upon the lodge instead of upon the principles of the Constitution.

My friends, be not deceived; he who votes for the Republican party votes for the lodge; just as he who sustained the synagogue sustained the Pharisee. And he who sustained the crafty, subtle, tricky Pharisee was helping to ruin the cause which the Saviour came to save; just as voters who sustain the Republican party are helping to ruin American institutions.

My friends, somebody must dare to do right and vote against the lodge, even though the Democracy or even the Romans themselves should come in power. There is no greater danger to the country than that which comes from a party like the Republican party whose animating principle is Freemasonry. The heart of the Republican party is Freemasonry; just as the heart of the Democracy is Ku-Kluxism. Let every true, honest American dare to vote against both. SO MOTE IT BE!

FREE TRADE AND TARIFF.

WASHINGTON, D. C., July 13, 1883.

DEAR CYNOSURE:—I approve what you say about the Anti-monopoly platform in your issue of the 12th. While it is manifestly defective in what it omits, it has much to approve and little to condemn. I wish especially to commend the tariff plank, which looks to free trade as an ultimate result. In my opinion all *tariffs* are wrong, because

1. They can never be so adjusted as to afford equal protection to all interests. They tax certain classes for the benefit of others.

2. A tariff tax costs more for collection than any other. Consider the immense cost of our Custom Houses. One in New Orleans cost $15,000,000 and is not yet completed.

3. They greatly multiply the number of Federal officers, increase greatly the patronage and opportunities for corruption, and vastly increase the expense.

4. They sometimes develop industries that by reason of climate are exotic and abnormal, and can only be sustained by a perpetual and ruinous tax. Such is the sugar culture in Louisiana. Fifty millions of people must pay from 25 to 35 per cent duty on a prime article of food for the benefit of a few planters who could not continue in the business without it. They could raise *other* products to profit without a tariff, but sugar-cane *belongs* to the tropics, and is a costly exotic north of the Gulf of Mexico.

5. The burdens of a tariff are not in proportion to men's ability to bear them. A large poor family consumes more sugar and so pays more tax than the small rich family; and yet its ability to pay this tax is less, and the demands of the government ought to be less. This is true of all articles largely consumed.

6. A tariff on articles of legitimate commerce is wrong *per se.* Every man has a natural right to sell the products of his labor in the market where he can sell them the *best*, and buy other products where he can buy them the cheapest. This is one of the rights of labor, and any interferences with it on the part of a society or the government is simply oppression. No sudden changes ought to be made in long established methods of commerce, but sound political economy and universal philanthropy point to ultimate free trade as the destiny of this and all truly Christian nations. H. H. HINMAN.

A GOOD RECOMMENDATION.

In November last a committee of clergymen, members of the National Arbitration League, brought the subject of arbitration before the President of the United States in an able address, entreating him to recommend in his forthcoming message to Congress some measures providing for the establishment of international courts, or commissions of arbitrition. The President accordingly referred to the subject in his message in a very favorable manner, in which occurred the following admirable sentiment:

"I am unwilling to dismiss the subject without assuring you of my support of any measures the wisdom of Congress may advise for the promotion of peace on this continent and throughout the world, and I trust that the time is nigh when with the universal assent of civilized peoples all international differences shall be determined without resort to arms by the benign processes of arbitration."

It was reasonable to expect the legislative branch of the Government, a majority being of the same party of the President, would candidly examine a matter which the executive so heartily commended to their attention. The league, through its committee, prepared the following appropriate joint resolution, which was introduced early in the session in both Houses, and referred to the Committee on Foreign Relations:

"That the President of the United States is hereby authorized and directed to negotiate with all civilized powers who may be willing to enter into negotiations, for the estrblishment of an international system, whereby matters in dispute between different governments agreeing thereto may be adjusted by arbitration, and if possible, without recourse to war."

The same committee also prepared an able and elaborate memorial, showing the favorable action of the legislative departments by most of the civilized governments of Europe within a few years past, on resolutions endorsing the principles of arbitration, which was presented to the Committee on Foreign Relations.

—The work of evangelization in Japan is in a very encouraging state. Prof. Wyckoff, writing May 30th, from Yokohama, says of the work there, "Rev. Mr. Inagaki baptized eight persons last Sunday (besides thirty-two others babtized since June 1st), and has several others under instruction preparatory to baptism. The interest still keeps up here, and is spreading to other parts of the empire. There is little excitement, but a quiet and powerful work of grace is surely going on."

The Rev. E. G. Booth says, "The field is certainly 'white for the harvest." There has been a wonderful movement among the people during the past four months. The good work in Yokohama and Tokiyo has been marvellous, and reports come in from various parts of the country stating that the people have an increasing desire to hear the Gospel. Many of our pastors and church members have enjoyed a great reviving. One of the pastors said to me a few days ago that now he was able to preach a Gospel which he had both seen and felt Certainly we have every reason for encouragement for the speedy evangelization o Japan.

The Christian Cynosure.

CHICAGO, THURSDAY, JULY 26, 1883.

THE WORK TO BE DONE NOW.

A way for the railroad track is found through mountainous regions by skillfull engineering. Where the inhabitants are hostile the task is doubly difficult. But surveying is only preliminary work; very important in its order, but left to itself it will not construct the track or set the wheels in motion. It requires money and men and equipments after the route is located, and the right of way secured.

Reforms advance by similar stages. The survey, the right of way, the money, the men, and the necessary equipments, come in their order. The fact that a reform is needed implies obstacles to be overcome in the midst of inhospitable surroundings. To explore an enemy's country and seek out his strongholds will never conquer his forts or subdue his anger. This applies to our efforts at Washington. The Anti-secrecy, Prohibition, Government-Reform movement will never revolutionize the administration by simply proclaiming the dawn of a political millennium. It will take careful engineering and hard work to lay the track that will carry a good man and a pronounced Christian reformer over the rough road "beset by thieves and it may be by murderers," and land him safely in the "White House." We may as well look the fact fairly in the face at the beginning, and make up our minds to take things in their order, for it will come to this at last.

A good beginning has been made and the way well prepared for a more rapid advance than we have before witnessed. Up to a recent date the movement has had little political significance. Appeals have been mainly to the conscience and intelligence of the people rather than attempting to secure general concert of action in a thoroughly organized political movement. This method has developed a sound constituency that will "stick" to their principles until, like the old-line Abolitionists, they carry the country. Providence seems clearly to indicate that the time for increased activity is at hand, and that more vigorous efforts should be made to secure the adoption of the principles of the American party platform by the American people.

Washington is literally the "seat of government" in the United States. Its supreme energies are devoted to governing and taxing the people. It is the point where political parties are made and controlled by a few men whose strong hold is in the "secret empire." If the American party is to influence the old parties in their action or win a victory for its principles, it must get near enough to these political machinists to watch their movements and report to the people. The way has been opened to do this and something already accomplished. Brother Hinman pioneered the way and sustained by a few discreet helpers quietly holds the situation. Others followed to make a more careful survey, and in due time the right of way was secured. Three important steps have been taken in their order, and this marks our material progress in Washington up to date, and brings us to the point where money is required to make further advances. An encouraging start has been made toward paying for a suitable location and building, and friends have only to continue in the way of well doing to become firmly established in the very center of political influence and power. The facts and figures have already appeared from time to time in the *Cynosure*, but I will put them in form convenient for reference that you may have the situation before you.

1st. I purchased a lot and building for the National Christian Association located at No. 215, 4½ street, N. W., less than three blocks from the Capitol and near Pennsylvania Avenue, which is estimated to be now worth $10,000 by competent judges.

2d. It was deeded to me January 1st, 1883, by Vice-Admiral S. C. Rowen, for a consideration of $6,875. Hon. S. C. Pomeroy examined the title and made the papers without charge.

3d. Vice-Admiral Rowen was unwilling to deal with a corporation, and for that reason the papers were made in my name.

4th. I paid $2,000 at the time of purchase and I gave my note for the balance of $4,875 at 6 per cent. interest, payable semi-annually, on which $200 has been paid, making a total of $2,200.

5th. My note is due three years from date, but may be paid at any time previous in installments of not less than $1,000.

6th. The total expense incurred to date, July 18th, 1883, is: Purchase money $6,875; repairs and improvements, $600.27; chairs and furniture for chapel and agents room, $177.56; half year's interest, $146.25; half year's tax, $88.39; insurance, $15.00; total, $7,902.47. Amount paid $3,227.47, leaving $4,675.00 incumbrance.

7th. There has been received by the N. C. A. treasury to date, July 18th, 1883; cash for the Washingington fund; $1,401.78; notes or *written* pledges, $1,303.00; total, $2,704.78, or $522.69 less than the amount paid. Besides the above a number of friends have made *verbal* pledges, which may in some cases be relied on, and to which reference has been previously made.

8th. By request of the N. C. A. Board ofDirectors, I have executed a deed in due form conveying this property to the National Christian Association, which deed remains in escrow until my note to S. C. Rowen is paid, when it will be delivered and put on record, and the title vest in the N. C. A., whether I am dead or alive. In this way the rights of the Association, the rights of contributors, and my rights are properly protected.

Brethren, you have the case before you and the conclusion is so perfectly evident, that it does not require a statement. The man who does not see that the *next thing to do* is to take the debt off the Washington purchase and equip that important center with men and means suitable for the work, has less insight into the present and prospective needs of our reform than the men had who sent Bailey to Washington and started the *National Era* to oppose slavery. A number have said, I will give if others will do so and so. This is good, but would it not be better to make up your mind that this thing is *going through*, and give in cash or a written pledge what *you* can afford for the sake of the cause, and let others do the same. Our energies should not be expended and our time occupied with this debt. It should be cancelled at once and our united endeavors directed to the work for which this is *only preliminary*. Bro. Hinman should be strongly reinforced and a paper started, a mass convention should be held and a more thorough and systematic campaign organized for 1884. From Washington as a political center of the American as well as other parties, Baltimore, Philadelphia, New York, Boston, and the large cities of our country should be visited and the wheels put in motion along the whole lines of political, social and practical reform. Can we afford to lose a day or expend money in paying interest, when it is needed to meet the demands of the hour for tract work, lecturers and campaign literature?

J. P. STODDARD,
General Agent, N. C. A.

GOVERNOR RITNER.

STATESMAN, REFORMER, CHRISTIAN.

In the *American Volunteer*, Carlisle., Pa., we have two long and able articles from Peter Ritner, Esq., son of Gov. Ritner; in vindication of his father from Masonic aspersions and falsehoods. The editor of the *Cynosure* knew Gov. Ritner personally, at Harrisburg, while he was in office. He was then, as well represented in the picture of him in this paper, a noble, intelligent, fine looking gentleman, and a devout and consistent Christian. Yet, so cunning, universal and malicious were the arts by which he was traduced, though none dare impeach his integrity, many believed him ignorant and incompetent, from the uniformity and the universality of the methodical slanders of the lodge.

Before Ritner was inaugurated and sworn in, men came to him applying for office. His son testifies that his father told one of these who offered him money for a promise of office, that he might have his horse and leave by early morning, and that nothing but the rain and darkness prevented an order to leave the house that night. Ritner signed bills covering many millions of money and left office purer than he went in. David R. Porter, his Democratic successor, left office rich, and was commonly said, (not of course proved) to have made his money by receiving gifts, which are commonly called by harder names.

Ritner was the only Governor who refused the insolent demands of the slave-State governors that Abolition freedom of speech, should be crushed. He was also the only executive who wiped out the infamous lodge-falsehoods concerning Washington; and the only man whom the lodge pursued into the United States Senate, and there defeated by Whig and Democratic votes, cast by Freemasons in secret session, from which, against law and custom, the injunction of secrecy has not been removed.

Seward was a great man, a politician and Anti-mason. Chase wrote Wirt an Anti-masonic letter in 1831, but was silent thereafter. Stevens fought politically, till the lodge played 'possum and feigned dead. Charles Francis Adams was less a Roman than his great father. But all these were moral and political giants. Ritner, a farmer, confronted Gen. Jackson, his party and the lodge. And when two hundred and twenty-eight thousand voters left the field, he sold out his property in Washington county, went back to the farm in Cumberland county which he knew when a boy, and where all knew his faults and failings; in sight of the farm where he met young Susan Alter, in years long gone; and there, as a Republican, he stood by and fed the furnace which God was heating up to consume American slavery. And when his history is written, as it will be, not as it has been by four different authors, he will stand in the halls of memory like the prophet Samuel, pure from the corruptions of his age, a soldier, citizen, Christian and statesman, unblemished and complete.

JOHN QUINCY ADAMS' LETTERS.

ANOTHER FRENCH LETTER.

PARIS, 38 De Varennes St., June 30, 1883.

Rev. Blanchard, Pres't. of Wheaton College:

DEAR SIR:—I owe to your kindness in the *Christian Cynosure*, Feb. 22d, an extract from Charles Francis Adams' preface to President Quincy Adams' Letters, in which he so strongly opposes Freemasonry. I wish to obtain the passage complete, with the title of the volume in which it is found. I have in vain searched Paris for the book; and I think that you, who voluntarily oppose the lodge, will be willing to aid me. Believe me, dear sir, ever your devoted friend,

CLAUDIO JANNET.

ANSWER.

WHEATON COLLEGE, July 17th, 1883.

To Prof. Claudio Jannet, Catholic University of Paris, France,

DEAR SIR.—Yours of the 30th ult. received and read.

President John Quincy Adams's "*Letters on the Masonic Institution*," were written after he was defeated for the second Presidential term in 1828, by General Jackson. Morgan was kidnapped in September, 1826, while Adams was President. President Adams was a good man and opposed the lodge, as were almost all the political leaders in the free States. Fifteen hundred lodges out of 2,000 went down before popular discussion. Masonry then became a Southern institution. Gen. Jackson was a slave-holder and a Freemason. The secret lodge defeated Adams when he ran the second time, and ruled the country until Lincoln's election in 1860. The country was governed by Anti-masons during the war, against the lodge-and-slavery which were one. John Quincy Adams was, and is now, generally considered one of the greatest statesman the United States ever had. A Masonic paper in Boston published that Mr. Adams was a Mason. Being questioned, he said: "*I am not, and never shall be!*" These few words defeated him. After his defeat by Jackson in 1828; he wrote the "Letters" against Masony to which you refer. They were addressed to Edward Livingston, Secretary of State under Jackson, and to several other prominent men and civilians. They were published in a volume of near 300 pages, after being printed in newspapers throughout the country.

On the decline of the Anti-masonic party in 1832–6 the Freemasons began slowly to re-open their closed lodges, and creep back into power, as still as the pestilence. and as dreadful. The lodges had one rule, to burn every book, paper and print, which opposed Masonry. I have had books so burned by lodgmen. To meet this vandalism, a wealthy man in Boston, Henry Gassett, printed several Anti-masonic books, Adams's "Letters" among the rest, and placed them in almost every public library in the United States, and in Great Britain.

The volume of Adams's "Letters" was sent by Mr. Gassett to the following libraries and the receipt acknowledged, viz.:

To the British Museum, London, Dec. 13, 1847.

To Glasgow University, Scotland, June 27, 1850.

To University College, Bedford Square, London, 1850.

To University of London, Somersett House, Aug. 30, 1850.

To London Library, St. James Square, Oct. 14, 1850.

University of Cambridge, England, Nov. 21, 1850.

To University of Edinburgh, Scotland, Oct. 23, 1850; with several others.

I send you the above list of libraries to which Adams's Letters were sent thinking you or your friends may be across the channel in London and can, in one of those libraries, see Pres. Adams's "Letters" and many other volumes of Anti-masonry sent to those libraries along with it.

You say you have searched Paris in vain for the "Letters." The book was sent the *Library De la*

Ville de Paris and the receipt acknowledged May 3d, 1850, by Mr. Prosper Bailey, under-librarian of that library. I hope French Masons have not destroyed it. If not, you will find it there along with three other important Anti-masonic books received and acknowledged by Mr. Bailey at the same time.

Seventeen years after his famous letters were published, and multitudes of books had been burned by the Masons, Mr. Gassett and others published this and other volumes of Anti-masonic literature, not for sale, but for gratuitous distribution, as stated above. Ex-President Adams was then too feeble to fulfil his promise to write out his then present views of the secret lodge system, and his son, Charles Francis, undertook and ably executed the task in a close-printed preface of forty pages. The extract which you enquired for is on the thirteenth page of that preface. The country was then still. No Anti-masonic party existed, and this long and wonderful preface, therefore, contains the cool, deliberate estimate of the lodge by an ex-President of the United States and his son, afterward United States Minister to Great Britain.

EDITOR CHRISTIAN CYNOSURE.

THREE UNDENOMINATIONAL CHURCHES are organized by the City Mission in New York. They accept the Apostle's Creed, choose their own officers, and are said to be flourishing and doing good. The "Mission Society" is supported by denominational churches. Which is the right way for churches?

OCCASIONAL LAWLESSNESS" heads an excellent article in *The Independent* on those who approve of young Nutt shooting Dukes, who debauched Nutt's sister and shot his father. The editor of the *Cynosure* was in an adjoining county soon after Dukes was said to be cleared by a Masonic jury; which verdict caused the second murder. Is it not "passing strange" that *The Independent*, with its vast means and ability knows nothing about lodge-verdicts and consequent assassinations?

ANOTHER LIBERAL, Charles W. Park, called by the Howard Avenue church, New Haven, was lately refused installation by a council, and so has got a cheap celebrity of a modern fashion. On probation after death, he said, "I claim and I exercise the right of all thinking men to form my own opinions, and cherish my own hopes." All right. So said the council and refused to install him. On baptizing infants, he considered baptism an "outward sign of an inward fact" which "cannot be said to occur in infants"; not as circumcision, a sign of the parents' faith. He did not believe in infant baptism, but "if parents insisted" he "would not refuse to administer the rite"! In Andover, in 1834, there was a Mr. Park, brother of Professor Park, whose ideas and spirit were like the above.

"Whoever resists established order," says Junius, "will always find abettors. Those who know not what he means, hope he means rebellion."

Joseph Cook has given the Sabbath desecrating press another opportunity to shriek at him. Redpath's Lyceum Bureau offered him $300 to speak one Sabbath at Highland Lake. Henry Ward Beecher had set the example in the White Mountains and elsewhere; and thousands might hear and be affected who would not otherwise be benefitted, who might indeed be spending the day in vanity and sin. But Mr. Cook was neither to be tempted by the golden bribe, nor swerved from duty by the plausible argument that people who chose to hear him as a preferable kind of amusement would get any particular benefit from listening. It would lead to Sabbath desecration on the part of others, and would be countenancing the same sin on his own part. Hence he refused to have anything to do with the matter.

The telegraphers' strike which took place Thursday last is one of the remarkable conflicts between capital and labor, more especially because of the effect upon all kinds of business the country over. The strikers have attacked one of the wealthiest and most powerful monopolies in the country and expect to succeed because their secret combination has drawn into its net a large proportion of the skilled operators in the country. They demand about 15 per cent. more pay and 20 per cent. less work all at once. The company has wealth and power, but this cannot give skill and experience in a day. It also before the struggle began made material advances in the pay roll. No doubt there are thousands of those who joined in the strike who were satisfied with their wages and whose only motive was the command of unknown superiors. The secret order to which the telegraphers belong is a branch of the boasted "Knights of Labor," one of whose principles is "no strikes." The methods of this secret lodge in ordering the strike were characteristic. The word which was to begin the performance was "Gen. Grant is dead." This message, transmitted all over the country, of course got to other ears than those for which it was intended and caused a brief and painful sensation. At a wink from the local officers of the order the operators filed out upon the street and into some convenient hall where they went into secret meeting. Several days have passed and the world is not yet upset, everyone reads as much telegraphic news as he needs, and business goes on with little friction. The companies are in some places fully supplied with operators and expect to carry on their business. They may not succeed, but it is quite probable that the secret order of telegraphers will have to take up some other means of living in a few weeks.

—The Weed pamphlet was last week advertised through mistake at 25 cents. The price is only *five cents* as at the first. Get and read this great letter and see that copies are circulated in your community.

—Joseph Ritner, the Anti-masonic Governor of Pennsylvania, lived to a good old age, and died so late as 1869, while the present movement against the lodge was yet in its cradle. He is described in the "Library of Universal Knowledge" as "an advocate of total abstinence and of Anti-slavery." The public school system of Pennsylvania, whose figures speak eloquently of its success in the same encyclopedia, was inaugurated only in 1834. It became firmly established in 1835, under the official care of Governor Ritner. The article following his name in this work has the general failing of encyclopedias of to-day—it omits entirely any notice of his Anti-masonry.

—We should have preferred to read the *Telescope's* flattering notice of Finch, the temperance lecturer, had there been at least a *caveat* respecting his advocacy of the secret temperance orders. Mr. Finch has gained popularity as a temperance speaker, but when he publicly uses this advantage in establishing Good Templarism, the value of his work must be taken at a large discount.

—Elder A. Osgood, of Lostant, Ill., is visiting friends in Nebraska and Colorado. He preached on a recent Sabbath in the Presbyterian church at Hanson, Neb., where he found but one Mason in town. He left a quantity of tracts in the place, and secured the reading of the *Cynosure* in one household at least.

—Bro. H. B. Mullenix of the Junior class, Wheaton Theological Seminary, prepared and read before the late meeting of the Minnesota Ministerial Association of Wesleyan pastors, an essay entitled "Does the Bible Standard of Christianity Demand our Anti-secret Tests of Church Membership?" It is a very lucid and logical argument which we are glad to see preserved and published in the *Wesleyan*.

—Iowa friends are reminded that the last Tuesday in August is the 28th and not the 21st, as was incorrectly stated lately in the *Cynosure*. That is the date of their annual State gathering which meets this year at Albia. We understand that Hon. S. C. Pomeroy, Pres. C. A. Blanchard and Rev. M. A. Gault are among the speakers expected. They will help make a convention worth attending by a thousand Iowa Anti-masons.

—Albany, Mo., was disastrously visited by the severe storm which swept over Kansas and Western Missouri lately. The *American Freeman* office was uninjured, though damage to the amount of many thousand dollars was done in the town. The *Freeman* issued an extra immediately.

—"Tom Thumb," the celebrated dwarf, whose death was announced last week received some attention from the Masonic lodges, who claimed him probably as a sort of honorary member. Masonic emblems were upon his coffin and a lot of Knight Templar Masons marched with his body, but there is no notice that any Masonic ceremony was performed at the grave.

—A few days since a Mr. J. A. Goulden of Pittsburgh, the head of a Catholic society, known as the Emerald Beneficial Association, delivered an address in Chicago for the benefit of his society, a branch of which he wishes to establish among the Catholics here. This society numbers some 15,000 young men in the United States and Canada, which have libraries, reading rooms, engage lecturers, etc., The speaker denounced secret societies, declaring them to be demoralizing in their tendencies with all young men, and claimed that his organization was entirely anti-secret in its character.

Some of the Methodist mission schools of high grade for boys and girls in the cities of India are full to overflowing, and are obliged to stop advertising and enlarge their accommodations.

WASHINGTON LETTER.

THE ORDER OF KNIGHTS OF ROBBERY.

It is conceded on all hands there is in this city an alarming number of thefts, burglaries, and other crimes. The newly appointed detectives find their hands tied and all their efforts for the suppression of crime are thwarted. Thieves when arrested are at once surrounded by a host of strong friends, have able counsel, get straw bail, and are quite sure to escape. The secret criminal combinations are too powerful for the government, and slowly the people are becoming awake to the danger that threatens the subversion of all authority. The following articles from the *National Republican* of the 13th and the *Star* of the same date, point to general conviction and the probable cause:

The recent arrest of Burns and Logue, the noted cracksmen, and the failure to hold them for a definite offense, has set a good many people to talking in a way that does not speak well for the efficiency of the Washington detective department. On the other hand, the present detectives frankly admit that they are laboring under great disadvantages, and that their service is not so thorough as the law contemplates. They openly charge that they are hampered in the pursuit of criminals by the old detectives, now under indictment, who, for purposes of their own, throw every obstable in the path of justice. In fact, it has been a matter of common street talk for some time that the old detectives, especially McElfresh, McDevitt, and Miller, are engaged in a scheme to break down the new detectives by covering the tracks of those who ought to be in the clutches of the law.

The above is a fair reflex of the prevailing sentiment in and around headquarters. The indicted detectives are held largely accountable for the prevalence of crime. Most of the officials are open in the opinion that the presence of so many cracksmen here is due to an understanding between them and the old detectives—the object being a matter of mutual advantage.—*National Republican.*

It may be the fault of the present police force and its present head, as some allege, and it may be the fault of the late detective force, as others charge. It may be partially the fault of both, and it may be that neither are responsible for the present condition of things; but what is certain is the self-evident fact that there is a little too much burglarly in the city just now.—*Star.*

It will be remembered that these ex-detectives are now under inditment for inviting, planning and protecting thefts, robberies, and arsons. They have employed such counsel as R. J. Ingersoll and some United States Senators, and since morally sure of escape though convicted at the bar of public opinion. It is widely believed, and highly probable that they continue the same nefarious business, that they receive stolen goods, and, for a sufficient reward, return them to the owners, and share this reward with the thieves. They thus secure the gratitude both of the robbed and the robbers, and make a nice thing for themselves.

Some of these men are known to be Masons and Oddfellows, and perhaps rely largely on them for protection. But they constitute in themselves a secret powerful brotherhood, bound together by ties not less enduring than Masonry, and quite as effective in the time of trouble. I respectfully suggest, that they be accorded a place in the list of "fraternities" and that the above be considered their corporate name. And, inasmuch as they had their original appointment by Act of Congress, I suggest that the same power might give them a charter; help them build a temple, and set them up regularly in the secret order business. But seriously, I look upon all these developments of the nature and power of secret combinations as the presage of a better state of things. Not until all such associations are regarded as criminal, and are suppressed by law will we have "peace on earth and good will to man."

SLANDER.

JULY 14, 1883.—The *National Republican* of July 13th published a meeting held at these rooms on the previous evening, which is a tissue of injurious falsehoods from *beginning to end.* The reply below was refused an insertion. Let people ponder and consider whether they can afford to support Masonic slanderers.

"*Editor of National Republican*:

"DEAR SIR:—The article in your paper of to-day on "Anti-secret Societies" contains many misstatements. The building at 215 4½ St., N. W., does *not* advertise board and lodging. The man who sat at the table was *not* T. G. Hinman, and was *not* 'the same person who caused so much trouble at a funeral in East Washington.' There was *no* recess, *no* colored person, *no* policeman, *no* Chinaman. Owing to the rain our meeting was small, but everything was done decently and in order.

Respectfully, H. H. HINMAN."

The allusion to "the person who made so much trouble at the funeral at East Washington" is a poor attempt to perpetuate the bare-faced slander against President Blanchard. Much good will doubtless come from these poor attempts to bolster Freemasonry with *lies*, but the good will not come to the liars. Yours for truth,

H. H. HINMAN

THE HOME.

SONNETS ON PRAYER.

I.

Oh, leave thyself to God! and if indeed
'Tis given thee to perform so vast a task,
Think not at all—think not, but kneel and *ask*.
O friend, by thought was never creature freed
From any sin, from any mortal need;
Be patient! not by thought canst thou devise
What course of life for thee is right and wise;
It will be writteu up, and thou wilt read.
Oft like a sudden pencil of rich light,
Piercing the thickest umbrage of the wood,
Will shoot, amidst our troubles infinite,
The Spirit's voice; oft, like the balmy flood
Of morn, surprise the universal night
With glory, and make all things sweet and good!

—*Thomas Burbidge.*

II.

Lord, what a change withiu us one short hour
Spent in thy presence will prevail to make,
What parched ground refresh, as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel, how weak; we rise, how full of power.
Why, therefore, should we do ourselves this wrong,
Or others—that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee!

—*Richard Chenevix Trench.*

THE STRONGEST PROOF.

The Gospel was given to save men, and in saving them gives the crowning proof of its divinity and truth. The proof is indispensible. Without it, it would be impossible to prove the truth of Christianity; which is only saying what was implied by the Apostle—that, if the Gospel were not "the power of God unto salvation to every one that believeth," it would be a gross imposition, of which all men should be ashamed. We talk about the Christian evidences, too often overlooking the fact that they would be incomplete, and, indeed, of no value, without Christian experience.

"Christianity can be proved by argument," says one; and so he goes to work to prepare an elaborate display of "external, internal and collateral evidences" which frequently confuse rather than convince his hearers.

The way to prove the truth of the Gospel is to see whether it can do what it proposes to do. Subject it to the test of experience. "If you wish to be assured of the truth of Christianity, *try it*," said Coleridge. He who denies its truth, while refusing to adopt this test, is like the man who denied the existence of Jupiter's moons, and yet refused to look through the telescope of Galileo for fear he should see them. And, on the other hand, the believer who attempts to prove the truth of Christianity, while ignoring Christian experience, acts as wisely as the blind man whose sight was restored would have acted, if he had attempted to prove Christ's divinity from Moses and the prophets, while ignoring the fact that Christ had healed *him*. The Pharisees wanted him to deny the miracle and engage in the argument, but he refused to do either, and simply and wisely appealed to his own experience, saying, "This one thing I know; whereas I was blind, now *I see*." So it is the business of the church, to appeal continually to the work of spiritual healing, as conclusive proof of the truth of Christianity, and to resist all the efforts of skepticism to divert attention from that work.—*Pittsburg Christian Advocate.*

WHAT'S THE HARM?

How many find themselves in unhappy circumstances from beginning a career of wrong-doing by the use of cards! When they began there were no stakes. They did not play for money, nor cigars, nor drink, but merely for amusement. By and by the game ceased to amuse; and, to make it interesting, a small wager was laid, perhaps a single cent, but this grew larger and larger, until dollars were played for, and a passion for gambling created. With this came, as a matter of course, drinking and other vices. Card-playing at first seems innocent enough, but at the last how often does it ruin everything? There are rooms in cities where old and young men congregate evenings, and spend more than the profits of the day, or week, or month, at the gambling table. Sometimes t ; their own money, sometimes the money of their employers. They manage to escape detection and disgrace for a while, but, by and by, a defalcation or a forgery comes o ligh and then follows flight or imprisonment, and a good name gone down in the darkness.

A correspondent of the Philadelphia *Times* says: "There is a man in Washington who is now a common gambler, but who, in other years bore a splendid name. He was a graduate of Harvard College, and was elected, at the close of the war, to the United States Senate, from one of the Southern States. He served in this and other offices with great distinction. After his term in the Senate, he was appointed Assistant Secretary of Treasury. Here his fall began. He became too fond of wine and cards, and finally lost his office and landed in jail.

"After getting out of jail he was, for a time, wretchedly poor. He rallied a little, and got appointed to a twelve hundred dollar clerkship. His friends thought he might recover himself in this position. But he did not. He had a terrible passion for gambling, and under the baleful influence of this, he lost his clerkship and his money too. Now he goes about, borrowing a dollar or two, whenever he can, which he takes into the gaming rooms, and plays with until it is gone. If he has no money, he sits by and keeps the score for the low wretches who frequent these hells on earth. He once had a charming family of boys and girls; but he knows not where they are now."—*Sel.*

REPROOF.

"Reprove, rebuke, exhort with all long-suffering and doctrine." The days of reproof and rebuke seem to be well-nigh passed. The prophets that "prophesy smooth things" seem in the majority, and iniquities are connived at, winked at, and laughed at much more frequently than they are reproved. But the men who shut their eyes to the iniquities that are around, and who are so blinded by a few smooth words that they see nothing wrong, and nothing to rebuke, are not likely to do great work for God or humanity. God's watchmen must not be "dumb dogs;" nor must they be deceived and cajoled by honeyed words.

The servants of the Most High God are not to look on in cowardly silence while wrongs and crimes are perpetrated. They are not to pass by on the other side, when "truth is fallen in the streets and equity cannot enter." They are to be faithful and honest, and "valiant for the *truth* upon the earth;" and by reproof and protest they are to resist, and, as far as possible *prevent*, the wrong doing of others. He who fails to do this becomes a partaker of the evil deeds of others; and, though he may gain earthly advantages by his prudent silence, he will not receive the blessing of heaven on such a course.

A man who serves God in a world like this will frequently have occasion to utter solemn warnings, earnest reproofs and stern rebukes; and a religion which walks this world without lifting a warning cry is not the religion of Jesus Christ. It is not the religion of prophets, apostles, reformers, or godly men of any age. It is the religion of blind guides; of prophets who are dumb dogs. It is the religion which thinks a *soft word* more important than an *honest one;* which tells smooth falsehoods and finds fault with rough truths; which says, "Peace, peace, when there is no peace," and provokes the curse, and precipitates the wrath of God upon the people.

Said John Wesley at one time: "I have only a word to say unto you, my brethren, who are vulgarly called Methodists. I never heard or read of any considerable revival of religion which was not attended with a spirit of reproving. I believe it cannot be otherwise; for what is faith unless it work by love? Thus it was in every part of England when the present revival began, about fifty years ago; all the subjects of that revival, all the Methodists, so-called, in every place, were reprovers of outward sin. And indeed so are all that 'being justified by faith, have peace with God through Jesus Christ.' Such they are at first; and if they use that precious gift, it will never be taken away. Yea, 'God shall bless us, and all the ends of the earth shall fear him.' *Works, Vol. 6, page 302.*

The experience of Wesley is the experience of every man who has stirred the hearts of men and wakened nations from their lethargy. The cry of John the Baptist in the wilderness was "Repent;" and repentance implies that there is something to be repented of; and when men heard his preaching "they were baptized in Jordan, confessing their sins." "The Word of God is quick and powerful." It pierces and cleaves the hearts of men. Blessed are they who preach it faithfully, but woe unto them who shun to declare all the counsel of God."—*H. L. Hastings.*

TELEGRAPHING FOR PRAYER.—A city missionary stated at a recent meeting in New York that having occasion to visit a Christian merchant short time ago, he found him very sad. A message had come from a secluded spot among the mountains, where an invalid daughter was seeking health, to say that that daughter was dying. The missionary reminded the merchant that God was omnipotent, and the healer of our diseases, and suggested that he telegraph to the daily noon meeting in Fulton street, New York, asking the friends there to pray with him that God would stay the disease and heal the daughter. A telegram was sent, prayer was offered, and the prayer of faith saved the sick.—*Ex.*

DID NOT KNOW IT WAS THERE.

A well-to-do deacon in Connecticut was one morning accosted by his pastor, who said, "Poor Widow Green's wood is out. Can you not take her a cord?"

"Well," answered the deacon, "I have the wood, and I have the team; but who is to pay me for it?"

The pastor, somewhat vexed, replied, "I will pay you for it, on the condition that you read the first three verses of the forty-first Psalm before you go to bed to-night."

The deacon consented, delivered the wood, and at night opened the Word of God and read the passage: "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive, and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make his bed in his sickness."

A few days afterward the pastor met him again. "How much do I owe you, deacon, for that cord of wood?"

"Oh!" said the now enlighlened man, "do not speak of payment; I did not know those promises were in the Bible. I would not take money for supplying the old widow's wants."—*Selected.*

A LIGHT IN THE DARKNESS.

In Dr. Moffat's account of one of his early African journeys on the banks of the Congo river, he says:

"We had traveled far, and were hungry, thirsty, and fatigued. The people at the village roughly directed us to halt at a distance. We asked for water, but they would not supply it. Then, as twilight drew on, a woman approached. She bore on her head a bundle of wood, and had a vessel of milk in her hand. The latter she handed to us without opening her lips, laid down the wood, and returned to the village. A second time she approached with a cooking vessel on her head, a leg of mutton in one hand and water in the other. She sat down without a word, prepared the fire, and put on the meat.

"We asked her again and again who she was. She remained silent for a time, until a solitary tear stole down her black cheek as she replied: 'I love him whose servants ye are, and surely it is my duty to give you a cup of cold water in his name. My heart is full, therefore I cannot speak the joy I feel to see you here.'

"We then asked her how she managed to keep up the life of God in her soul, when she drew from her bosom an old Dutch New Testament, saying, 'This is the fountain whence I drink; this is the oil which makes my lamp burn.'"

Taught in former years to read the Word of God in a mission school, she was a branch of the true Vine, bearing fruit amid the thorns and thistles of the wilderness; a light in the world, like a city set upon a hill, which cannot be hid.

TO THOSE WHO DO NOT BELIEVE IN FOREIGN MISSIONS.

You say you do not believe in foreign missions. Then there are certain other things which you cannot believe.

1. You cannot believe that God so loved the world that he sent his Son to save it, or that it is his wish that none should perish, but that all should come to repentance. You deny God's universal love.

2. You cannot believe that the Gospel is the power of God unto salvation to every one that believeth. You deny its efficiency.

3. You cannot believe that he was the Son of God, or has any claim upon your obedience, who said: "Go ye into all the world and preach the Gospel unto every creature." You deny his authority.

Unless you find in the Gospel something which makes it worthy of being preached to all men, you have not found in it that which makes it of any worth to you; you have missed its meaning; you do not know its power. The root of unbelief in foreign missions is want of faith in the Gospel. —*Missionary Herald.*

OUR BOYS AND GIRLS.

TIME ENOUGH.

Two little squirrels, out in the sun,
One gathered nuts, the other had none.
"Time enough yet," his constant refrain,
"Summer is still only just on the wane."

Listen, my child, while I tell you his fate;
He roused him at last, but he roused him too late,
Down fell the snow from the pitiless cloud,
And gave a little squirrel a spotless white shroud.

Two little boys in a school-room were placed:
One always perfect, the other disgraced.
"Time enough yet for my learning," he said,
"I will climb, by and by, from the foot to the head."

Listen, my darling: Their locks have turned gray,
One as a governor sitting to-day;
The other, a pauper, looks out at the door
Of the alms-house, and idles his days as of yore.

Two kinds of people we meet every day:
One is at work the other at play,
Living uncared for, dying unknown—
The business hive hath ever a drone.

Tell me, my child, if the squirrels have taught
The lesson I long to impart to your thought,
Answer me this and my story is done,
Which of the two would you be little one?

—*Selected.*

CAN A CHILD HAVE FAITH?

Yes, a child can have faith. Not one of our readers is so young as not to be able to believe in the Lord Jesus Christ and be saved.

Every one knows how to believe in a father or mother, in an older brother or a sister. Children naturally believe. We say to all the boys and girls that God their heavenly Father asks them to believe him in the same way as they believe their parents. When they promise anything, no matter what, their children expect them to keep their promise. So when God promises anything, the smallest child may expect him to keep his promise. And certainly he will do it. God never disappoints those who put their trust in him. The earlier children can be taught to remember their Creator, the better for them.

One day, in talking with a college student, an excellent young man, the question, "when did you become a Christian?" was asked. He replied, "Ever since I can remember I have loved God and loved the Lord Jesus Christ."

The incident shows that children from their earliest years may be Christians. They can have all the faith that is required of them. As they live in this world, and by degrees learn how to live and act, so by degrees they learn more and more about religious matters. At first their faith may be small, but, like the mustard seed, it will grow until it fills all their life.

This is perfectly true. But more may be said as to the reasons why Christians believe that a child can have faith. "He that believeth not shall be damned," saith the Lord. This would be the doom of a child, if it had no faith. Jesus says, "Of such is the kingdom of God." In his kingdom no unbelievers are accepted; therefore these children who are accepted must be little believers. They have the faith they need. Again, the Saviour speaks of children in Matt. 18:6, as of little believers. All these things show very plainly how God wants children treated in the economy of his grace. He wants them regarded as little believers.—*Ex.*

"FOR ME."

Little Carrie was a heathen child, about ten years old, with bright black eyes, dark skin, curly brown hair, and slight, neat form.

A little while after she began to go to school the teacher noticed one day that she looked less happy than usual.

"My dear," she said, "why do you look so sad?"

"Because I am thinking."

"What are you thinking about?"

"O, teacher! I do not know whether Jesus loves me or not."

"Carrie, did Jesus ever invite little children to come to him?"

The little girl repeated the verse, "Suffer little children to come unto me," which she learned at school.

"Well, what is that for?"

In an instant Carrie clapped her hands with joy and said:

"It is not for you, teacher, is it? for you are not a child. No; it is for me! for me!"

From that hour Carrie knew that Jesus loved her; and she loved him back again with all her heart.

"Now, if the heathen children learn that Jesus loves them, and believe his kind words as soon as they hear them, ought not we, who hear so much about the dear Saviour, to believe and love him too?" Every one of us ought to say, "It is for me! for me!" and throw ourselves in the arms of the loving Saviour.—*Morning Light.*

THE BOAT THE GNATS BUILD.

Did you ever hear about the wonderful boats the gnats build? They lay their eggs in the water, and the eggs float until it is time for them to hatch. You can see these little egg rafts on almost any pool in summer.

The eggs are so heavy that one alone would sink. The cunning mother fastens them all together until they form a hollow boat. It will not upset, even if it is filled with water. The upper end of these eggs are pointed, and looks very much like a powder flask.

One egg is glued to another, pointed end up, until the boat is finished. And how many eggs do you think it takes? From two hundred and fifty to three hundred. When the young are hatched they always come from the under side, leaving the empty boat afloat.

These eggs are very, very small. First they are white, then green, then a dark gray. They swim just like little fishes, and hatch in two days. Then they change again into a kind of sheath. In another week this sheath bursts open and lets out a winged mosquito. It is all ready for work. There are so many of them born in a summer, that, were it not for the birds and larger insects, we should be "eaten up alive."—*Our Little Ones.*

THOMAS FULLER THE NEGRO MATHEMATICIAN.

Thomas Fuller, familiarly known as the "Virginia Calculator," was born in Africa. At the age of fourteen he was stolen, and sold into slavery in Virginia, where he found himself the property of a planter residing about four miles from Alexandria. He did not understand the art of reading or writing, but by a marvellous faculty was able to perform the most difficult calculations. Dr. Benjamin Rush of Philadelphia, in a letter addressed to a gentleman in Manchester, England, says that hearing of the phenomenal mathematical powers of "Negro Tom," he, in company with other gentlemen passing through Virginia, sent for him. One of the gentlemen asked him how many seconds a man of seventy years, some odd months, weeks, and days, had lived. He gave the exact answer in a minute and a half. The gentleman took a pen, and after some figuring, told Tom he must be mistaken, as the number was too great. "Top, Massa!" exclaimed Tom, "you hab left out de leap-years!" And sure enough, on including the leap-years in the calculation, the number given by Tom was correct.

"He was visited by William Hartshorn and Samuel Coates," says Mr. Needles, of Philadelphia, "and gave correct answers to all their questions: such as, How many seconds are there in an hour and a half? In two minutes he answered 47,304,000. How many seconds in seventy years, seventeen days, twelve hours? Answer (in one minutes and a half) 2,110,500,800."

That he was a prodigy, no one will question. The following appeared in several newspapers at his death in 1790:

"This was a prodigy. Though he could neither read nor write, he had perfectly acquired the use of enumeration. He could give the number of months, days weeks, hours; minutes and seconds for any period of time that a person chose to mention, allowing in his calculations for all the leap-years that happened in the time. He would give the number of poles, yards, feet, inches, and barley-corns in a given distance—say, the diameter of the earth's orbit—and in every calculation he would produce the true answer in less time than ninety-nine out of a hundred men would take with their pens.

And what was more extraordinary, though interrupted in the progress of his calculations, and engaged in discourse upon any other subject, his operations were not thereby in the least deranged; he would go on where he left off, and could give any or all of the stages through which the calculation had passed.

"Thus died Negro Tom, this untaught arithmetician, this untutored scholar. Had his opportunities of improvement been equal to those of thousands of his fellow men, neither the Royal Society of London, the the Academy of Science at Paris, nor even a Newton himself need have been ashamed to acknowledge him a brother in science.—*Williams' History of the Negro Race.*"

TEMPERANCE.

European drinking habits sustain 40,000 breweries and consume annually 2,250,000,000 gallons of malt liquors.

The buildings formerly used in Kansas for breweries are being turned into factories, pork-packing establishments, and the like.

The General Life Insurance office of Canada has instructed its agents as follows: "In consequence of the excessive mortality experienced in the case of innkeepers whose lives have been assured with the Company. it is hereby notified that from this date directors will not undertake these risks on any terms."

Prohibition is both practical and legal, and we doubt not, will sometime be agitated in such a manner as to give rise to great ardor and enthusiasm.

The arrests throughout Ireland in 1882 of "drunk and disorderly" persons numbered 87,497—about one-third the number reported by the New York police authorities.

Francis Murphy's Blue Ribbon Mission at Manchester has been a grand success, about 7,000 new pledge signers having been registered, and nearly 8,000 "thoroughgoing" badges have been donned, pledging the bearers against the use of tobacco as well as liquors.

Sir Wilfrid Lawson's General Local Option bill was discussed in the Commons on the 24th, and accepted by the Government, by a majority of 87. The bill will undoubtedly pass both houses and in hundreds of communities practical prohibition will be at once inaugurated.

London Times: Drinking baffles us, confounds us, shames us and mocks us at every point. It outwits alike the teacher, the man of business, the patriot and the legislator. Every other institution may flounder in hopeless difficulties, but the public house holds on its triumphal course.

Even Bismarck has turned a fanatic. He has appealed to the Reichstag for a law prohibiting the desecration of the Sabbath. He claims that the German Empire is threatened with disintegration by the spirit of lawlessness which has grown up under the influences of drink and Sabbath-breaking. "Remove from the people the belief in God," he declares, "and the restraints of his laws, and you make the country unsafe. Lawlessness and worthlessness grow rampant under such regime."

Those who pretend to think that the opposition to the liquor traffic is confined to weak-minded sentimentalists, or to bigoted fanatics, willfully blind themselves to the wide-spread and mischievous evils which this gigantic and overpowering monopoly inflicts upon the whole body politic. Unlike any other business, it benefits only those engaged in it. It piles up fortunes for them by despoiling their patrons. What revenue it adds to the treasury of the State is immensely counterbalanced by the enormous drains caused by the poverty and crime it creates. It wastes and robs and ruins its victims, and yet, strange to say, it keeps its place and power as if it were the greatest blessing instead of the deadliest bane of society. Aside from the moral aspects of the question, it is most hopeful that business men are coming to look at its material and financial relations. At a recent temperance convention in Boston, Judge Aldrich called attention to the fact which the census discloses, that the annual consumption of alcohol and fermented liquors amounts to six hundred millions of dollars. When the full force of this single item gains possession of the minds of statesmen and political economists, it is to be hoped that they will see the need of reforming this evil, which is sapping the industry, wasting the resources, and ruining the prospects of the producers of our national wealth.—*Christian at Work.*

Dr. Cyrus Hamlin, President of Middlebury College, tersely says in his recent baccalaureate: "No one will deny that intoxicants are the chief cause of poverty and crime. Now, government is earnest to punish theft, but protects the chief cause of theft, Government punishes the murderer, but never hangs the rumseller who made him a murderer. Government punishes forgery, and makes a pet of the cause of forgery. Government used to punish perjury, but rumselling has made perjury so common and popular that it has become an accomplishment and is acted upon as though it were a Christian grace and duty. But vain is the effort to set aside the subject. No government can do it. Despotic Russia and Republican America must both meet it. For the evil is too enormous and attrocious to be hid, too destructive and cyclonic to be regulated, too insolent to be endured, too cruel not to excite indignation. It is true the capital and influence invested in its defence are enormous and potent; but God and humanity are invested against it; childhood and womanhood out of the depths lift up holy hands against it, and the 'irrepressible conflict' must go on until our statesmen shall dare to assail, in our halls of legislation at Washington, any evil or monstrous wrong that is destructive to national welfare."—*Middlebury Register.*

A DIALOGUE.

Mother and little son visiting in the city.

Boy:—"Mother, who are those men with blue clothes on and big brass buttons? They stay around the saloons, and look fat and lazy."

Mother:—"They are policemen my son."

Boy:—"What do policemen do?"

Mother:—"They take care of the men whom the saloon-keepers have made drunk; or they protect the saloon-keepers from trouble and annoyance."

Boy:—"It must cost the saloon-keepers a heap of money to hire such nice looking men."

Mother:—"Oh, the saloon-keepers don't hire them. The goverument pays their salaries."

Boy:—"Why the government does not pay father's hired man."

Mother:—"No. my boy; but the goverument is kinder to saloon-keepers than to deserving workingmen. Travelers and citizens are subjected to any amount of annoyance from drunken men; but this is no concern of the government. But as soon as the saloon-keeper is disturbed, the officers take the poor inebriate away. Yes, my son, the government is very watchful over the men whom it licenses to ruin other men, women and children."—*Ex.*

SOMETHING TO CRY OVER.

Dr. John Hall, in an article entitled, "A Thing to Cry Over," touches in a pathetic manner the common habit of laughing at drunken men. Dr. Hall stood on a boat in New York harbor. Not far off was a well-dressed but tipsy young man. Beside the doctor was a plainly-dressed man. When Dr. Hall saw the people laughing at the drunkard, he saw in his neighbor's eyes such a sad, pitying look that he said to him, "They should hardly laugh at him." Said the man, "It is a thing to cry over." Then he told Dr. Hall of his own wife, who took to drink in Scotland, and who promised to reform if he would come to this country, but did not, and died of drunkenness; and when the doctor hoped that he had comfort in the children, he said, 'One, the second, is; she is a good child. The oldest is not steady, and I can do nothing with her; and the youngest, a boy, can't be kept from drink. I've sold my place, and am going to a town in Ohio where, I am told, no liquor can be had, to try and save him." Dr. Hall closes as follows: "Who would not wish for abstinence societies, tracts, books, ministers, sermons, young people's pledges, humane laws? One almost cries out for anything that will stop this slow, cruel murder of home-love, of men, of women, of little children, of hope, of peace, of immortal souls."—*Christian at Work.*

THE CHURCHES.

—Dr. David A. Wallace of Wooster, O., former President of Monmouth College, has been offered a professorship in Xenia Theological Seminary, and also the presidency of Westminster College, Pennsylvania. He has signified his desire to accept the former position if the appointment shall be ratified by the Synods with reasonable unanimity.

—A Sunday-school of forty members has been organized at Hancock, Colorado. It is 11,000 feet above tide water, and is believed to be the highest Sunday-school in America.

—Mr. Moody preached to a crowded house on a late Sabbath evening in Music Hall, Boston. The meeting was the first of a series which are to be held on every evening for the next two months. Mr. Moody announces his belief that the warm months are the best time of the year for special revival services, his experience in Chicago justifying this opinion. Although so many people are out of town there always are plenty who remain, and the fact that many pastors are away on vacations and that many of the usual services of worship are intermitted is a strong reason why some substitute should be supplied.

—The organ of the reformers in the Tunker church, the *Progressive Christian*, has changed its title for the better to the less peculiar *Brethren's Evangelist*. It will still be issued from Ashland, O., and will represent that portion of the denomination which lately in Dayton reorganized with the name "Brethren" which will distinguish them from the larger conservative party who hold to the name German Baptists.

—Word comes from Missouri that a paper is about to be started there in the interest of the cause Christ among the Germans in America. It will be called the *Bible Herald*.

—The ten thousand converts of the Rhenish Mission of the Cape Colony, contributed in 1881 36,000 marks for church, and 5,000 marks for school purposes. A mark may be counted as about a quarter of a dollar; so the entire contributions of these people amounted to about $8,000. One college of 274 souls gave 5,280 marks, or $1,300.

—It is rumored that Professor Egbert Smyth, of Andover Theological Seminary, will accept the Presidency of Bowdoin College. Joseph Cook and the others who are making a fight on Professor Smyth, at Andover, would be pleased to see this change, as it would give them hopes of success in fighting the new school theology.

—A Sunday-school has been organized at the skating-rink on Michigan avenue, corner of Congress street, for the benefit of the newsboys. It meets at 2:30 o'clock every Sunday afternoon, and there is a need for more teachers, which the churches should supply. Last Sunday there were present 227 boys, and nineteen classes had no teachers.

—At a colored camp-meeting near Columbus, O., one of the evening exercises has been the "breaking of Gidcon's lamps in illustration of the Bible story of Gideon and his band, who, when warred upon by the Philistines, came upon them at night from different directions and broke their lamps with a great noise, causing the flight of their enemies. The procession of negro Gideonites formed at headquarters and marched through the audience, coming upon the enemy at three different points, when the breaking of the lamps took place.

—A citizen of Gardner, Me., who died recently, it is said, left a fund of $2,000 to a Methodist church of the village provided that society would give up its church sociables. The fact is significant, so far as it calls attention to some of the harmful customs which have barnacled themselves on the average social gatherings of the church in so many places. When these otherwise helpful assemblies are made an occasion for silly talk on the part of the young people and sillier gossip on the part of their parents, when foolish games are played and private theatricals and other out-of-place performances are made a part of them, it is high time they were dispensed with as nuisances or worse.

—According to the London *Christian*, the Bishop of Gibraltar has refused to sanction the erection of an English church at Monaco, the notorious gaming town, on the ground that its effect would be to give an appearance of respectability to the place which would tend to draw English families to this nest of temptation and vice, and so by exposing them to its dangers, rather hinder godliness than promote it.

—"What are these among so many?" is a question suggested by the statement of a missionary of the American Sunday-school Union in Missouri, that within a year he has "gathered 2,700 into Sunday-schools, while in that State there are about half a million of children without adequate religious instruction, and in Arkansas the darkness is still greater."

—In a town on the Black Sea, Samsoun, an acting bishop of the Greek church, recently announced a series of sermons, with a view of keeping his people from attending the meetings of the missionaries. One of the missionaries was curious enough to attend, in order to ascertain the kind of sermons he would preach. To his astonishment, he avers, there was nothing to which the most fastidious Protestant could not heartily subscribe. Evangelical doctrine was propounded, he said, supported by Bible reading in a modern language, and followed by a fervent prayer.

—Queen Victoria, as Empress of India, rules over more Mohammedan subjects than does the Sultan of Turkey, and the Mohammedans in India are only one to four of the Hindus. For the transformation of this vast body of people there are numerous and powerful agencies at work. From a report just published it appears that the London Tract Society alone expends over $20,000 on India. In thirty-three of the native languages it has published as many as 100,000,000 copies of 5,000 different works, and to judge from the report, it has not done so in vain. In 1851 there were about 100,000 native Christians in India. In 1861 there were 200,000. In 1871 there were 300,000. In 1881 the number had reached 530,000.

—It is certain that Congregationalism is not keeping pace with other denominations in growth, nor with the growth of the country. Rev. Mr. Thwing of Cambridge, in a notable article in the *Independent*, calls the attention of his brethren to the fact that in the last decade the country has gained 31 per cent in population, the Baptists 63 per cent in members, the Episcopalians 62 per cent, the Methodists 43, the Presbyterians 31, and the Congregationalists only 23 per cent. The churches in New England are in a curiously pastorless state, the minutes of the Vermont Convention, just published, show only 49 pastors to 199 churches, less than one-fourth. It is said that this state of things is due to the ministers, who prefer to serve as stated supplies rather than pastors, as the former relation requires no preliminary councils, and does not compel them to be under the discipline of the churches they serve.—*Examiner.*

—In the onward march of the Gospel we find most remarkable changes continually taking place, and the intelligent creature need only to look about him to see evidences on every hand of the sure coming of the time when every obstacle to national Christianity shall be overcome, when every enemy of the Lord shall be forced to exclaim, "Galilean, thou has conquered!" And one of the most satisfactory evidences comes from the field of the Madura Mission, where native converts have recently built a magnificent church for Christian worship out of the materials brought from the ruins of a heathen temple.

—A Brahmin wrote to a missionary: "We are finding you out. You are not as good as your Book. If your people were only as good as your Book, you would conquer India for Christ in five years."

—Five of the twenty-three Synods of the Presbyterian church paid eighty-five per cent., or nearly $400,000 of the $465,000 given to our foreign missions last year by the churches.

—The General Assembly of the Calvinistic Methodists of Wales has acknowledged itself as a Presbyterian body by appointing a deputation to the General Council of the Presbyterians, to meet next year in Belfast.

—It is reported that Captain Ebenezer Morgan, of Groton, Ct., who paid $25,000 towards securing a Baptist translation of the Bible, has now purchased the translator's library, which was collected at a cost of $240,000 for $15,000, and will present it to Madison University.

—The census of missions to be taken next year will, it is said, show an increase of 200,000 native Christians in India, Ceylon and Burmah for the last ten years—500,000 in all.

—Through the efforts of Mrs. Martha Riggs Morris, about $15,000 has been raised toward erecting a home for girls of the Dakota tribe of Indians, at Sisseton Agency, Dakota. The object of the home is to teach them the principles of Christianity, the ordinary branches of study and practical housekeeping. The sum raised is almost one-half the amount needed for the enterprise.

A GRAND WORK QUIETLY DONE.

MORGAN PARK THEOLOGICAL SEMINARY,
July 16, 1883.

As to the work against secret societies among the Scandinavian Baptists, I am happy to say that we have needed but very little of such work. Some years ago one of our members became a Freemason. He was excluded, but soon left the lodge, and is now a good member of our church again. Then there seemed to be some tendency in that direction in the far West, and I was requested to write an article on secret societies, which I did, taking the ground that since Freemasonry contains a Christless religion, participation in it by a Christian must be an abomination before God, and by no means to be tolerated in our churches, and in general that to bind oneself by oath to keep yet unknown secrets, and that of organizations of mostly ungodly persons, is so unlike Christ and the spirit of Christianity that certainly no true Christian should even be tempted to do it. We have not since heard of any difficulties of this kind in our churches, except that some churches will allow members to join labor-associations which have no other secret than a recognition mark; some, yea the most, will not even allow that.

But we cannot but look to the future with apprehension, seeing that our American sister-churches so readily admit even Freemasonry into their membership, ay, into the pulpit itself. May the Lord have mercy upon us, and help us to keep ourselves unspotted from the world.

We have a very precious work of grace going on among the Scandinavian people, especially among the Swedes. In our training school for missionaries we have made the Bible itself our principal text-book, expounding it during the course (four years) from beginning to end, learning its truths, drinking in of its spirit, and this God has abundantly blest. Our students, now among the leading ministers of the Gospel in almost every part of the country, have gone out generally well acquainted with the Word of God, well established in their belief built upon that Word, and with a good measure of the spirit of that Word; and through their labors God has graciously led many hundreds of souls to Christ and in every way furthered his cause among us. There are also other older ministers of the Gospel doing a good service, so we have great reason, as far as this work is concerned and the state of our churches, to rejoice and take courage.

Yours truly in Christ,

J. A. EDGREN.

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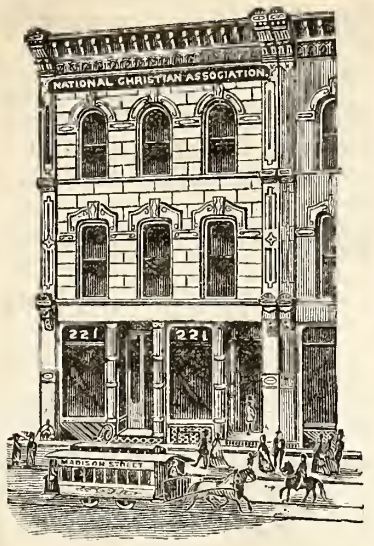
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The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers- or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Frec and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Braneh.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churehes have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamab Cong. Hamilton, Miss.
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Brownlee Church, Caledonia, Miss.
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IN BRIEF.

A Japanese student wrote to his friends at Tokio after a few months in this country: "There are two boating associations, called Yale and Harvard. When it rains the members read books."

—"Time has its revenges." The wealthy owner of Uniontown, a suburb of Washington, D. C., which was laid out a quarter of a century ago, issued strict orders that no negro should ever be allowed to possess a lot. Now the old home of that owner, in the very center of this exclusively white town, is owned by Frederick Douglass, our distinguished fellow-citizen of African descent.

—A young city fellow, dressed in a faultless suit and a pair of shoes that tapered into a point in a most modern style, was visiting in a rural district. A bright little boy looked him all over until his eyes rested on those shoes. He looked at his own chubby feet, at then at his visitor's, and then, looking up, said: "Mister, is all your toes cutted off but one?"

—A Texas paper tells this cheerful tale of the experimental school of medicine: "A woman came to a prominent physician and asked for a remedy for her husband's rheumatism. The doctor gave her a prescription and said: 'Get that prepared at the drug store and rub it well over your husband's back. If it does any good, come and let me know. I've got a touch of rheumatism myself.'"

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	CHICAGO, July 23, 1883.	
GRAIN—Wheat—No. 2		1 02
No. 3	85	@94
Rejected		81
Winter No 2		1 08
Corn—No. 2		51
Rejected		43
Oats—No. 2	34	35½
Rye—No. 2		56½
Bran per ton		10 75
Flour—Winter	4 50	@6 00
Spring	2 25	@7 50
Hay—Timothy	7 00	@12 50
Prairie	5 00	@11 00
Lard per cwt		9 10
Mess pork per bbl		14 25
Butter, medium to best	10	@20
Cheese	03	@11
Beans	1 00	@2 10
Eggs		14½
Potatoes per bbl		2 00
Seeds—Timothy	1 50	@1 53
Clover		8 00
Flax		1 33
Broom corn	01½	@ 08½
Hides—Green to dry flint	8½	@14½
Lumber—Clear	43 00	@52 00
Common	15 00	@22 00
Shingles		3 20
WOOL—Washed	22	@35
Unwashed	16	@24
LIVE STOCK—Cattle extra	5 80	@6 10
Good	5 35	@5 70
Medium	5 00	@5 30
Common	2 50	@4 90
Hogs	5 50	@6 30
Sheep	3 50	@5 00

NEW YORK MARKETS.

Flour	3 75	@7 25
Wheat—Winter	1 05	1 19½
Spring		1 10½
Corn	50	@61½
Oats	40	@54
Mess Pork		15 50
Lard		9 25
Eggs		20
Butter	10	@22
Wool	12	@45

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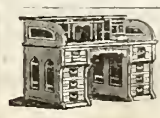
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FARM NOTES.

PURE WATER FOR HOGS.

Mr. J. M. Stahl, writes as follows on the above subject in the *American Agriculturist* for August:

Swine are subject to the same laws that govern the health of other animals. Vegetable and animal matters, in a decaying state, when introduced into the system, are detrimental to health. Such matters are readily introduced with water, being taken directly into the stomach, soon pass to the intestines, etc., and become a source of disease. Experience and observation have convinced us that a large per cent of swine disease is produced by the disease germs being carried into the stomach in foul water. It is now believed that this, and many other diseases, are due to minute organisms, so low in the scale of organic life that it is difficult to say whether they are vegetable or animal; they are known by the general name of "disease germs." The vitality of these germs is not great, except when preserved, as it is in water containing organic substances. In the water of pools, ditches, and ponds, their vitality is preserved for some time. If hogs are forced to drink such water, they take into their bodies the seeds of disease.

In August, hogs suffer the most from unwholesome water. During this month they require much water, and it is more essential that it be pure than during any other time of the year. The sun is hot, the air dry, the earth parched; the hog has a compact body, formed largely of fat, small lungs imbedded in masses of flesh and fat, and with its nostrils near the ground. It inhales dust, which in part consists of decaying vegetables. Everything conspires to produce a feverish state of the body, and a great thirst, to be allayed only by large quantities of cold water. But water from creeks, ponds, and the like, are at this season the most heated. The greatest fatality among swine is in September and October. As the period from the inception of the disease to its fatal termination is from thirty to forty days, it would appear that the disease germs are most often taken into the body of the animal in August.

THE GRAPE VINE IN AUGUST.

While grape vines have more enemies than almost any other fruit-bearing plant, they are, with the exception of the little understood "rot," easily managed if taken in time. Mildew is usually prevalent this month. If neglected, but little fruit can be hoped for. Mildew is easily kept in subjection, if sulphur be applied in time, as directed last month. If a rain falls soon after sulphur has been used, the application should be repeated. If the vines are kept well dusted with sulphur, the trouble will make but little headway. The insects that infest the vine at this season are mainly large and solitary caterpillars and beetles, destructive enough, but so scattered that hand-picking is the only remedy that can be applied. Where droppings are seen on the ground beneath the vines, search for the caterpillar that makes them. On old vines there will often appear vigorous shoots from the base, or at the root, and anywhere upon the old stem. These, as a general thing, are not needed, and should be removed as soon as noticed. If the laterals continue to push out, the new growth should be pinched back, leaving the lower leaf. Where vines, trained to a trellis, have been shortened, the uppermost bud will often start into growth. This should be treated like a lateral, pinching it back to the lower leaf, and repeating the operation as often as a new shoot starts. Those who grow grapes to compete for prizes at the various exhibitions, sometimes thin the berries in the clusters, that the remaining fruit may attain a larger size.—*American Agriculturist.*

A DRINK FOR THE HARVEST FIELD.—When tired and thirsty do not resort to beer or spirits, as these if they alleviate at all will be sure to react with double force. The following simple formula will fill all requirements with no disagreeable after results. Do not let its simplicity deter from giving it a trial. It is thin oatmeal and water with a little sugar mixed in these proportions: Take one-fourth of a pound of oatmeal and two or three quarts of water, boil it well, then add one or two ounces of brown sugar. Shake up the oatmeal well through the liquid. In summer drink this cold, in winter hot. Many will find it more agreeable when a piece of lemon peal is boiled with it It will give more strength and endurance than any drink yet compounded, and quench the thirst equally as well. Give it a trial.

HOW TO RAISE STRAWBERRIES.

One very important principle is often overlooked by the cultivator. It is that the production of the seed or fruit is a very exhausting process When a man buys a tree from a nursery, and it bears a half a dozen samples of fruit the first year, it stops its growth just about one year. Hence, until a tree gets a good growth, it should not be allowed to bear. Trees that are growing rapidly do not bear, and if a tree is bearing at all, it is to the detriment of the growth.

A strawberry plant usually bears a crop of fruit, and also produces new vines. Now, if the blossoms of those plants from which we want to raise new plants are cut off in season, the whole strength goes into the new plants, and one thousand runners grown from the plants that are not allowed to fruit, are worth more than five thousand grown from plants that bore fruit at the same time. Old plants are worth nothing—new plants from an old bed are worth nothing. The only plants worth using are young plants grown from such as are not allowed to fruit. The true way to raise strawberries, is to get young plants of this description, and not allow them to fruit the first year. They will throw out plenty of strong, vigorous runners, and the next season, before bearing, take a part of these to make a new bed. A new bed should be made every year. When we plant in the spring, we should get no fruit the same year. The next year we get the largest crop we ever get. The vines can stand and bear a partial crop the next season, or be plowed under as soon as the crop is gathered.

I like best to raise one full crop, and only one. It is less labor to make a new bed, than to clean up an old one. It is very little labor to plant an acre of strawberries, if properly done, and no other crop pays so well. The only difficulty is to get the right kind of plants, but every man can raise the plants himself, in this way. Strawberries will do well on any land that will raise good corn.—*Prairie Farmer.*

THINNING FRUIT CROPS.—The desire to have an abundance of fruit often tempts one to leave upon the tree much more than is beneficial. When a peach tree sets its fruit thickly, the first thinning should be proceeded with as soon as the fruit is fairly set. Do not delay this work till the fruit is stoned, on the plea that the tree is sure to cast a portion of its fruit of its own accord at the critical period, forgetting that exhaustion is the chief cause of a tree dropping its fruit, and that the heavier it is cropped previous to the stoning period the more likely is it to suffer. It is rarely that a peach tree casts any quantity of its fruit when thinly set. A healthy, good-conditioned tree usually sets an enormous quantity of fruit, frequently fifty times more than it can bring to maturity. Frequently pear trees are allowed to bear too much fruit: and where this is the case, though all may remain on and ripen, there will be an injury to the tree, which will be shown the next year. The tree may blossom the next season, it often does, but the fruit will not set, and there will be no crop. If a young tree seems too full of fruit some should be taken off now.

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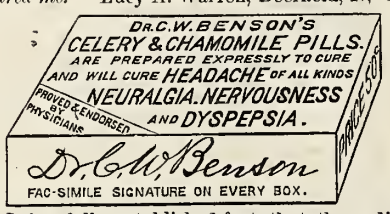
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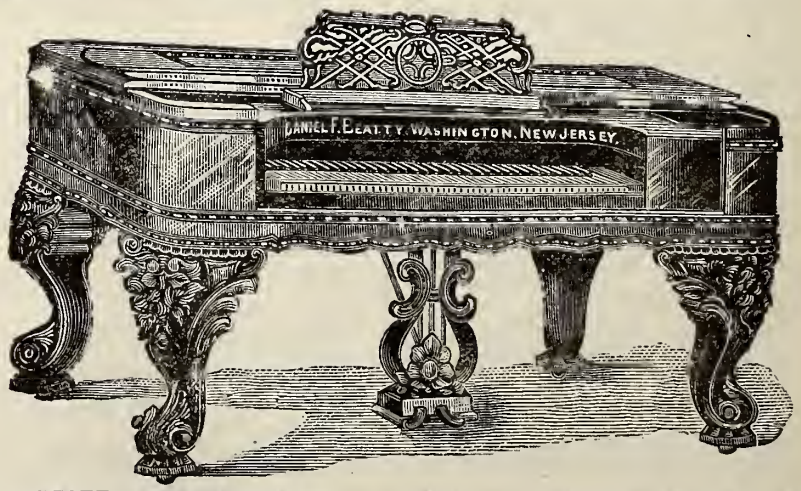
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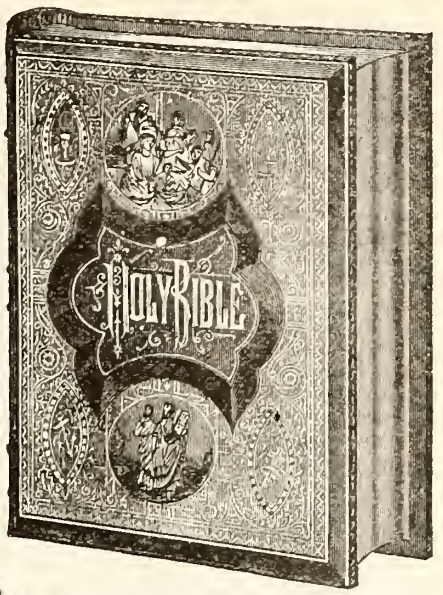


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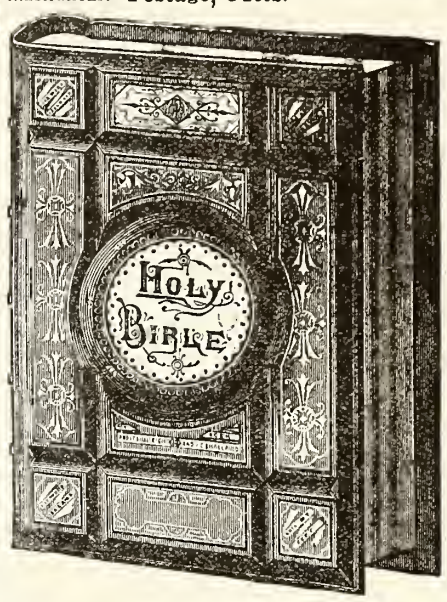


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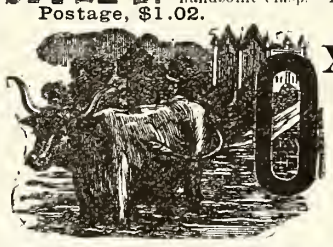
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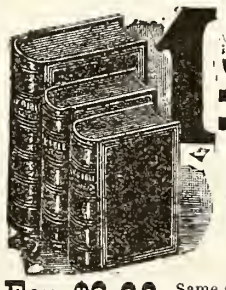
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NEWS OF THE WEEK.

—A telegram from Bismarck, Dak., announces that Chief Justice Waite, who is traveling in the Yellowstone Park with Senator Edmunds and others, was thrown from a pony the other day and suffered serious injury, including the fracture of a rib. He is now on his way East on a special car.

—A very disastrous fire occurred in Brooklyn Thursday. It originated among a quantity of jute lying on Harbeck's dock, and the flames soon spread to three vessels lying at the wharf and loaded with cargoes of jute and saltpetre, all of which are a total loss. The loss of property is variously estimated at from $200,000 to $1,000,000. Several sailors are believed to have been drowned. There were many narrow escapes from death, twenty-five firemen being buried under the debris of a fallen roof, but all were taken out alive.

—Near Knoxville, Tenn., Wednesday morning, an express train, going at full speed, was thrown from the track by a misplaced switch. The locomotive jumped the track and ran into a building just erected by the East Tennessee Valley Zinc Company, tearing away one side of the structure. No lives were lost.

—A curious case of self-starvation occurred at Lafayette, Ind. Seven weeks ago an insane woman named Brown, at the poor farm, refused every particle of food, having not tasted a morsel of any description except a small quantity of milk in forty-six days. At length nature succumbed, and her death ensued on the 18th.

—A report comes from Champaign county, Ill., of a hailstorm last Monday, in which hailstones fell measuring twelve inches in circumference. The damage was quite extensive, the roofs of many houses being smashed in, and one-third of the corn crop destroyed.

—A very severe hailstorm passed over Clay county, D. T., Wednesday, destroying all the crops in its path. The damage is estimated at $200,000.

—There is a general election in Utah on the 6th of August. General attention will be directed toward the workings of the Edmunds law, which prohibits the voting of polygamists.

—The exports of breadstuffs during the year just ended were greater by nearly $26,000,000 than during the fiscal year of 1882, and there is still a large surplus in our elevators.

—Walter Brown, of Kansas City, representing heavy capitalists, made the largest entry of public lands to-day ever made in this State, 43,000 acres at $1 per acre, in the counties of Clark and Comanche known as the Cherokee strip. The land is well watered, and will carry cattle the year through without feed.

—Jarvis Fisher, of Reading, Pa., died in the State Asylum at Harrisburg, where he was confined, and died suddenly of apoplexy. Young Fisher was at one time studying for the ministry, and became insane in the effort to commit to memory every verse in the Bible.

—Wong Chin Foo, the editor of the Chinese paper at New York, challenged Denis Kearney to a joint debate on the Chinese question. Kearney declined, and now Mr. Foo has challenged him to fight a duel.

—A large tank at the California powder mill, near Cleveland, O., exploded July 17. One man's hand was badly burned by the flying fire. Nobody else injured, as no one happened to be near at the time. Windows were shattered for miles around.

—Two hundred and sixty-eight deaths from cholera were reported in Egypt Thursday last. The European powers are increasing their quarantine regulations.

—The British journals seem united in the belief that Mr. Waddington, the new French Embassador to England, will pave the way for an easy settlement of the differences in regard to Madagascar. Mr. Waddington is a skillful diplomatist, English in his methods, and he will do his best. But the French cabinet may not endorse his arrangement.

—Police protection in Dublin is said to be on the wane, though the vice-regal carriage still goes surrounded by a mounted escort. The Crown prosecutors keep up the old form, but the judges now travel with only one protector when they have any, and civil peace seems to be more thoroughly secured than ever.

—A strong feeling prevails at Berlin against the Vatican, and a rupture of the relations between Prussia and the Pope is not impossible.

—The London Chamber of Commerce has unanimously decided that the agreement between the British Government and De Lesseps for the construction of another Suez Canal, is inadequate and unsatisfactory. Meetings of ship owners at Sunderland and West Hartlepool voted that the agreement is detrimental to British commercial interests. Numerous other similar bodies throughout the country passed resolutions of the same character independently of politics

—A heavy storm deluged sections of the Canadian province of Ontario July 12. At London the river is unprecedentedly high, several bridges and houses have been carried away, and many persons are reported drowned, while live stock have perished in large numbers. Crops and fences have been ruined, and miles of railroad have been washed out. The outlook for the sufferers at London, most of whom are mechanics and laborers, is terrible. They have lost their all. About 2,000 persons were rendered homeless.

—A large fire occurred at Liptoszentmiklo, Hungary, July 15. A number of persons lost their lives. Eight corpses have been extricated from the ruins. Twenty persons, including the Prefect of Police, are missing. Many people are made homeless by the fire.

—Sir Hugh Childers, Chancellor of the Exchequer, stated that the agreement arrived at between the Government and M. De Lesseps providing for the construction of another Suez Canal had been signed, and that the new canal would be completed at the end of the year 1888. England, he said, would lend the Canal Company £8,000,000, at 3½ per cent interest, the loan to be redeemable in fifty years.

—The Department of Justice at Washington has been informed that Judge Hough was recently assassinated at Jefferson, Texas, for being a principal witness in the election fraud cases; and threats are openly made by the accused in that vicinity that they will go armed to trial, and, if convicted, will kill everybody in court. The informant desires that his name be kept secret, as he would be surely murdered if it were made public

BUSINESS.

OLD FACTS IN A NEW FORM.

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Are you in arrears on your subscription to the *Christian Cynosure?* Did you receive notice with a request to renew? We have endeavored to give each delinquent a fair warning, and then wait patiently for returns. In some instances we have been disappointed, even after a second trial, but we are not discouraged. We intend to exercise the largest forbearance consistent with the financial safety of your paper, and where you show sufficient interest to write and state your case we will consider it with the largest practicable liberality. In cases where we receive no reply, there is nothing left for us to do but to remove the name from the list and charge up the amount due on arrears. We hope to have very little of this to do. The way to avoid discontinuances, or possibly vexatious mistakes, is to renew promptly or send us a notice. Please consider this a *fair warning,* and if your name is dropped after a reasonable time, do not be offended

A change will be noticed in the advertisements on the 15th page of the *Cynosure. All the anti-secrecy literature* published by E. A. Cook now as hitherto for sale wholesale and retail at the office of the National Christian Association. Send orders for books, Tracts, or descriptive catalogue with price list, to the National Christian Association, 221 West Madison street, Chicago; or to E. D. Bailey, No. 8 Portland street, Worcester, Mass.

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Christian Cynosure.

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A singular case of the insubordination to priestly rule which foreign Catholics frequently manifest in this country has lately developed in this city. In the northwest part of Chicago has for some years been standing a small frame Catholic church attended by Poles. The place was dreaded by the neighbors for frequent brawls and the superstitions of the people. Another church was afterward started in the same neighborhood by a fraternity of Catholics, as if to supplement the work of the first. But between the two matters were worse, for the Poles did not know which was their spiritual master. The priest of the former was finally deposed by the archbishop. He rebelled, however, and continued his ministrations until his death. The congregation then petitioned for a new priest, but Archbishop Feehan refuses their prayer. They have therefore sent direct to Rome by letter to the Pope asking that their request may be granted.

The closing days of last week were terrible in disasters. During Friday night a long train of Wagner sleeping cars on the Ontario Lake Shore railway plunged into a freight car that had been blown upon the main track from the switch at Carlton in Orleans county, N.Y. In the fearful crash twenty-two persons were killed, and thirty-five wounded, several of them fatally. Among the dead, Chicago mourns for one of her oldest, most distinguished and public spirited citizens—Hon. Thomas Hoyne, a man whose face and form were, next to John Wentworth, probably best known upon our streets. During the same night Francesco Barco, Spanish Envoy and Minister Plenipotentiary to our government, committed suicide at his hotel in New York. No reasons for this crime were left by him, but it is believed that financial embrrassment, increased to large amounts by stock gambling in New York, led to the rash act. Saturday evening the Island of Ischia, a few miles off shore from Naples, Italy, and a favorite summer resort, was shaken by earthquake and amid the wreck of hotels, theaters and churches it is estimated that 3,000 people perrished. The town of Casamicciola is celebrated for its thermal springs and baths and was filled with wealthy families from Rome and Naples, among whom the fatalities are most severe and will be felt by all Italy. These disasters added to that which overtook the Baltimore excursion party a few days before, make last week one long to be remembered with dread.

The Egyptian plague, which a few savans insist is not cholera, does not cease its fatality for lack of a name. From the mouth of the Nile it has spread to Cairo where the deaths last week numbered some 500 daily. The country is panic-stricken and sanitary measures are almost abandoned. The disease is very sudden in its effects, people often falling dead in the streets. Agriculture is largely ceased and commercial business entirely, since all nations are increasing the quarentine agaiust vessels and goods from the infected country. The non-interference of the English government to offer official assistance to the Khedive is commented upon as a needless display of the foreign Liberal policy. But since the British troops have begun to furnish victims to the plague, their government has apparently determined to meet this emergency as it did the revolt of Arabi Bey and not linger over red tape rules. A large number of physiciaus have been sent from England, and if they can have any authority to control men and means they may confine the disease to narrow limits. A paper has just been read before the Academy of Sciences in Paris in which the position is taken that the cholera will die out in six weeks, since the disease will decrease as suddenly as it has spread. This theory we would be happy to endorse, but unfortunately we remember that such epidemics linger long amid the narrow and filthy streets of Oriental cities.

The enforcement of the new law in Missouri agaiust the sale of intoxicating drinks, and other unnecessary secular business on the Sabbath, is receiving particular attention from the State government. Its enforcement in Kansas City was begun a few weeks ago with more than usual suceess, and the reports from St. Louis last Sabbath show that it is not impossible to keep the day free from business and its jarring hum. The law is aimed at the saloons, but ineludes also many branehes of ordinary traffic. The efforts to secure a quiet Sabbath have heretofore been left with the loeal authorities in each city. The executive power of these functionaries has been always too weak to withstand the defiant saloonist or the greedy tradesman, aud after two or three efforts, which result iu nothing but proving the moral cowardice of a police force, the matter drops. In Missouri, however, the goveruor accepts the task left him by the legislature and manifests a praisworthy desire to enforce the law. His opinion upon the question is quite unusual language for men of official position and is worth remembering:

"The saloon-keeper "he says," should recognize the fact that in the public estimation they arc not engaged in as honorable and elevating a trade as those in the commereial, mechanical, ministerial, or professional business, and it is a matter of presumption for them to assert it. In doing so they work an injury to their own business. Their threats to rigidly enforce the Sunday law agaiust all other classes, all other trades, is foolish, aud is warming into life a feeling of disgust at their selfishness. I think I can safely say where one dollar demands freedom from the restraint of this law, ten ask its rigid euforcement. The question of the sanctity of this day in the minds of an inviucible majority of our people is no longer a debatable one. Those who oppose it should consider well their position. No man, or body of men, can overthrow that day in the country."

The proposed National Couventiou of colored men to be held in Louisville meets with some coolness among those who are supposed to be most engaged in it. The Colored Press Association of Arkansas lately voted it inexpedient at present, and another influential gathering in Texas held to the same opinion. The plan was proposed first in Washington for the benefit of the colored men throughout the South, but the latter seem likely to repudiate it. They have perhaps learned that their interests are best promoted by refraining from a movement that might make a wider separation between the races and divide more widely the varied interests which should unite both into one people. The scheme evidently sprang from the brain of some white Republican politician, and whatever its ostensible object, was intended probably as a mere party measure.

The "Grand Army" reunion at Denver broke up last Wednesday. The papers have been laboring to prove that this lodge is not political. Their labor goes for their pains. The order has grown to a membership of 160,000 (claimed), and is buttressed by a "Soldier's Veteran Association", a "Ladies'" Loyal League" and a "Women's Relief Corps." These bring in not only old soldiers and members of their families, but other females who arc willing for friendship's sake to enter a secret lodge against the dictates of womanly prudence and modesty. The idea of soldiery companionship which is claimed to be the only object of this order will soon die out, in reality if not in name. No political schemer who has been shrewd or cunning enough to profit by the votes and influenee of the Grand Army supposes that when the old soldiers are gone the order will die also. These supplimentary orders show that it is preparing to outlive the oldest veteran. A wise and experienced observer at Denver writes of the parade there: "It is a boom for Logan, who is here in all his glory." In another letter he says, "Gen. Logan is the moving spirit in these meetings of the Grand Army people, and he is their choice for the Presidency." No one who knows Logan's ambition and his readiness to use the Masonic order to elimb into power, will be surprised at his presence in Denver, nor doubt for what purpose he was there.

SOLOMON'S TEMPLE AND MODERN CHURCH BUILDINGS.

BY GEO. H. WILLIAMS.

The attempt is often made, to justify the building of costly churches, by citing the costliness of the temple built by Solomon for the worship of God under the first covenant and accordiug to the Mosaic ritual. The temple was a typical building, and the worship aceording to the Mosaic ritual was also typical. The temple was typical of Christ's body in which God dwelt, and manifested himself veiled by human flesh. Henee the Apostle's languagc, "A new and living way which he hath consecrated for us *through the veil*," that is to say, his flesh. (Heb. 10: 20.) When Christ died on the cross, at the hour of the evening saerifiee in the temple, "Behold, the vail of the temple was rent in twain, from the top to the bottom." (Mat. 27: 51.) Solomon's temple was also, in the preparation of its material, a type of the glorious church of Christ. When it was building it "was built of stone made ready before it was brought thither, so that there was neither hammer nor axe nor any tool of iron heard in the house while it was building." (1 Kings 6: 7.) So the glorified church of Christ is built of living stones—converted souls—made ready before they are taken to heaven to be built into the glorified church which is "built upon the foundatiou of the apostles and prophets, Jesus Christ himself being the chief corner stone." (See Eph. 2: 19–21 and 1 Pet. 2: 4–8.)

Those who prepared the stones of Solomon's temple probably had comfortable shelter generally while they were preparing the stones; but perhaps some of them wrought without shelter as some faithful servants of God do in these days, while preparing the liviug stones—converted souls—nurtured in Christian life.

Our houses of worship aud Christian work should answer to the shelter of Solomon's men who prepared the temple, and not to the costly temple itself. These have uo allurements or adornments. These were left for the temple. So we should leave the adornments for the spiritual building—its "beauty of holiness," the graces wrought by the Spirit in the living stones. Have comfortable, but not costly (by adornments) places of assembly. Have separate places for Sunday-school classes, where the teacher can talk and pray with his scholars, and allow any to

express their religious feelings freely. (The writer knew a very fruitful class so separated.) The class rooms might be built along the sides of the larger central room, and at proper times have all come into the large central room. Have good places and allow plenty of time for earnest personal work, inquiry, prayer and expression of religious feelings. Such was the case of the class referred to above, so fruitful in conversions. Let expenditures instead of being on adornment of the place of meeting, be in seeking out all who are accessible, caring for their temporal welfare out of love to their souls, and leading them to these assemblies. Would not this way please God well? Would not Satan greatly prefer to have the means, time and energies of God's children spent on costly houses of worship, and showy worship, places where a costly church building and costly adornments invite to costly dress adornment of the assembly to match the adornments of the house, and so get the means of the assembly away from the real work of the Christian church.

Putnam, Conn.

MASKED BURGLARS.

What is the difference between masked burglars and those men who under the disguises of Freemasonry are breaking into our American institutions to rob them of their most precious jewels? There is no essential difference that we can see. The burglar may be a pretended "good man" who wears a mask in order to escape possible detection; and what are the disguisements of Freemasonry for but to do the same thing? Does a man usually resort to secrecy and disguisement for doing good?

Men who are caught with burglar's tools, or forger's tools, or counterfeiter's tools, are considered as suspicious characters, who must render an account of themselves to the law; and why should not those men who are caught with the implements of Freemasonry be required to do the same thing? The lofty pretenses of Freemasonry are mere disguisements for concealing villainous acts. We often see notices stuck up in public places warning the unsuspecting crowd against pick-pockets; and a similar warning ought to be given at every religious, political, or educational meeting, in order to put our honest, unsuspecting American people on the guard against the presence of Masonic high priests.

One of the most lamentable sights that we have ever seen is that of an American citizen with the mark of deception and fraud upon his shirt bosom, coat collar, or watch-guard, which he flaunts in your face as an evidence of honesty. The square and compass thus shown is an evidence that the wearer is either the honest dupe of a set of knaves, or that he is defiantly willing to collude with any body in taking a sly, underhanded advantage of his fellow men. In either case it is not pleasant to know that you have such characters for your fellow citizens; for they are helping to destroy those institutions which every true American ought to sustain. They value this foreign, exclusive institution Freemasonry, which helps them to undue advantages over their fellow citizens more than they do our original American institutions which are designed for the benefit of all.

We write this article at Saratoga Springs, a great national resort from which circulate influences, good or bad, over the whole country. Minister's meetings are held here every day; but we doubt if ever a word is said on the subject of Freemasonry, although that institution is supplanting with its spurious morality the Christian church in every populated nook and corner of the country. For ministers of the Gospel to be consulting the interests of religion and yet never mention Freemasonry, is a sight to make the devil himself laugh. Never could stultification show itself in a more stolid aspect. We often hear of a man being suspected of wrong-doing because he belongs to some church; but concerning the Freemason we seldom hear him spoken of except as a very "good man." The papers often tell us that some deacon of a church has defrauded his neighbor or the public; but these papers seldom go farther and tell us what is probably the fact, that the said deacon is a Freemason. Any man who tries to be a deacon and a Freemason too, must be the very foot-ball of the devil, thinking himself "good" whatever he may do. His immortal interests lie safely folded up, he seems to think, in a sheepskin apron.

We would suggest that Saratoga might give out a healthy moral influence as well as hygienic spring-waters if some of our enterprising colporteurs would set up an Anti-masonic news-stand here. It would prove far more effective than "minister's meetings" as now conducted.

It seems to me that the only way in which Christian society can be freed from this odious parasite is by the *vote;* and the only way to render the vote available, is to bring the question to a political issue. To this end the people must be instructed as to what the issue is; and toward this end we must labor. Every center of public resort we must make a center of Anti-masonic information. What we want is agents fearless enough to undertake the work. The time is near at hand, I think, when agents will meet with encouragement in the demand for our literature.

American.

MATRIMONY.

BY ALEXANDER THOMSON.

While Europe's heart is stirred by "dyuamiters,"
Till kings and potentates look grim and blank,
And cowering hide behind their lines of fighters,
Painfully humble in exalted rank;
While England sends her Fenians to the gibbet,
And they reply with dynamite and steel,
And China from her hoary wall, to Thibet
Is moved by merry Frenchman's Tonquin reel;
While Turk and Cossack glow with holy ardor,
To launch again on battle's dreadful heath
And Bismarck prays and labors to keep farther,
The Yankee sausage from the German teeth;
While in our own Columbia, ever glorious,
Ben's stirring things 'round Massachusetts Bay,
And in the West the cycloues quite victorious,
Carry heads, hats and husbands far away;
While gentle peace broods o'er our native border,
And there is love between both Yank and Johnnie
We'll leave these questions of a higher order
And for a time discourse on matrimony.

Of all the things that God has yet created
Surpassing lovely on this nether plane,
Of all allures with which the devil has baited
His angling hooks, to fish for souls of men;
There's none like woman—fairer than the morning,
When bright Aurora comes with roses crowned,
The dewy flowers her golden hair adorning,
Her misty drapery floating to the ground.
The lustrous eyes so full of light and feeling,
The touch so exquisite, the cherry lip,
Across her cheek the deep carnation stealing
And dainty all, from toe to finger tip.

Yet woe be to the hapless wight who wooes her
And thinks he has an angel from the skies,
Who through love's telescope forever views her
And glories like a conqueror in his prize!
He'll find that when the wood-box shows depletion,
And unannounced his cronies come to dine,
That singularly gifted with expression,
She's always last upon the battle line.

Of all the strong things by the Strong One formed,
To live on earth and do his sovereign will,
Even though his Eden paradise was stormed
By that strong angel of perpetual ill,
There's none like man, he breaks the hoary mountains
And rides triumphant on the restless sea,
He lays his chains upon the gushing fountains
And makes them drive his wondrous enginery.

Yet woe be to the kind confiding woman
Who takes him for her lord and thinks to find
A godlike strength of virtue, ever coming
In vast proportions from his lofty mind;
She'll find that in a fit of indigestion,
He'll wilt like snow flowers, when the days are fine,
And twice a year, when cleaning is the question,
He'll bristle like a thorny porcupine.

Yet though perfection comes not to the human,
And hope for that, must ever look above,
Oh! halting man, and frail and feeble woman,
What hast thou here, like loyal wedded love?

The family circle, and the family altar,
The kind expression of the smiling eyes,
The cheering words when hope begins to falter,
The ever widening, deepening human ties,
The common object sought by common labor,
The welded life, a grand harmonious whole,
That parts not but by death's dividing sabre—
The twin expression of a common soul;
The mind exalted by enobling thought,
In malice childlike, but in truth austere;
The candid judgment that was never bought,
Nor warped by prejudice or bowed by fear.

Forever stand our Christian homes, and guarded
By all that wisdom, all that valor knows,
And by eternal infamy rewarded
Be those who break their honor or repose.

Bartlett, Ill.

General Butler's Democratic followers, in their minority report on Tewksbury, recommend the passage of a law to prevent more than two relatives holding office at the same time in the same institution. Perhaps they were not aware that the General had his brother and his brother-in-law with him in New Orleans, which made *three,* who were able to help each other to accumulate immense fortunes out of the public service.

UNCONSCIOUS INFLUENCE.

BY REV. ISAAC HYATT.

We are ever touching cords of influences that will never die. And the savor of our influence depends more upon what we are, than what we do. It is wise to aim at a mark, and hit it if we can. But light shines everywhere and is for all. So the influence we carry in our eye, hold in the expression of our face, drop in the words of our mouth or exert by the motion of our hand shines all about us and effects all within our circle as a savor of life unto life or of death unto death.

Few men labored more successfully than Dr. Lyman Beecher to effect definite results; but the extent of his unconscious influence can never be told, as the following incident in his life illustrates:

While pastor of the "Salem" church at Boston, he went one Monday morning to Faneuil Hall Market to buy provisions for dinner. Taking up a fine looking fish he asked the dealer if it was fresh.

"Certainly," he replied, "I caught it myself yesterday."

"Then I don't want it," said Mr. Beecher, and turned away.

Standing near by was the youthful chorister of the Universalist church, an entire stranger to the distinguished preacher. But as he listened to his words and saw his act he was struck with the strength and honesty of his convictions and the consistency of his practice. Drawn by the magnet of his noble example he became an attendant upon Dr. Beecher's preaching, was converted, joined the church and served it as one of its faithful and honored deacons for more than twenty-five years. He also became a prominent business man in Boston and was well known as an active and wise director in various charitable institutions.

"Let us not be weary in well doing, for in due season we shall reap if we faint not." But let us be sure that the "well doing" commences and continues in our hearts; "for out of the heart are the issues of life."

SMALL COLLEGES OR LARGE.

It is a common remark, seldom challenged, that the establishment of small and weak colleges all over the country has been a great mistake; that we should have two or three centers of learning, like Oxford and Cambridge in England, and let all American youth who want more than a common-school education gather there. This thoughtless declaration entirely overlooks the central purpose of our educational institutions. That purpose is, not to impart a high scholarly finish to the accomplishments of a privileged class, or furnish cloisters where a few life-long students may search out the very rootlets of written knowledge; but to diffuse the greatest possible amount of learning and intelligence through the entire mass of American citizenship. It is of comparatively little importance whether our country shall ever produce a scholar capable of deciphering the inscriptions at Palenque and Copan, or an astronomer who can discover useless comets on demand, or a mathematician who can invent an algebraic engine between which and the multiplication table quaternions shall be but a mean proportional. But it is of the highest importance that our three million square miles should be sprinkled all over with men and women who have a decent knowledge of the classics, with journalists who have read some history and can write good English, with parishioners who can detect logical fallacies even when offered to them from the pulpit, with youth who know the difference between genuine and spurious literature, with people in all sorts of worldly conditions who are alike in being pretty nearly abreast of current opinion and discussion, and able to receive new revelations without waiting for them to be filtered down through critics and authorities.

The United States have now, on an average, a college for every piece of territory a hundred miles square; and though many of these institutions are pitiably weak, they are none too numerous. A glance at their catalogues reveals the fact that the greater part of the students in each are drawn from its own vicinity. Many of these boys would never have attempted to acquire a college education at all, had there not been a college within a day's ride of their homes. Plant one in a far Western State, and in a little while it will have a hundred students, not more than one or two of whom would ever have found their way to Cambridge or New Haven. That the hundred should be tolerably well educated is of infinitely more advantage to the republic than that the one or two should have the facilities necessary for the highest scholarship. Incidentally, too, these small institutions are of service in breaking down

sectarian prejudice. Nearly every one of our colleges is under the control of some religious denomination. If it drew its students only or mainly from that denomination throughout the country, both it and they mignt become bigotedly sectarian to any extent; but, when it draws them from families of all denominations within a radius of a hundred miles, it is powerfully driven toward liberalism in all its teachings, and the boys themselves acquire a breadth of mind which they would never get if they were assorted according to the catechisms. The authorities of most of the colleges are conscious of this. Experience shows that if a letter be addressed to them, asking, among other things, what is their religious bias, three out of four will answer half-apologetically that, though the institution nominally belongs to such a denomination, it is practically non-sectarian, and several denominations are represented in its faculty. The process of educating together youth who come from families holding different religious doctrines, begun in our district schools, cannot be carried too far. In some future day it may prove the salvation of the commonwealth.

One of the best features of college attendance today is the fact that so many students devote the four years to the mere purpose of general cultivation, broadening and strengthening their minds and characters for whatever calling they may ultimately choose. It used to be assumed that, if a boy was sent to college, he must be destined for a learned profession; and out of many families, one son was selected for this career, while the others were left to plod along on the farm, with only so much education as had been obtained in the little school-house at the cross-roads. This state of things has gradually passed away, and every college class now contains a large number of young men who have no designs whatever on the learned professions, but receive their diplomas and go directly into mercantile, mechanical or agricultural pursuits. The multiplicity of small colleges all over the country is largely to be credited with this state of affairs, which cannot but have the happiest effect upon the character of the community. As the intelligence and scholarship of clients, parishioners, patients and readers are increased, the lawyers, clergymen, physicians and writers are necessarily driven to a higher standard of honesty and ability.—*Rossiter Johnson in the North American Review.*

THAT LOTTERY.

The Freemasons have recently created a tremendous and widespread sensation in this country by their great London Lottery, the history of which is now no doubt familiar to the most of our readers. It is now over, historically, but not in moral result. When our Roman Catholic fellow-countrymen get up a gigantic swindle of this kind to float some great financial burden we instinctively pity them, believing them to be the victims of a tyrannical and superstitious priesthood, and scarcely responsible for their conduct. But would the Free and Accepted Masons of Canada who number in their ranks many of our leading men, including also many Christian ministers, like to be regarded as the victims of ignorance or superstition in regard to this matter? Can they plead in extenuation of their conduct that they did not know it was wrong? Can they plead that they did not know it was a violation of the laws of the land? And do they wish their institution to be regarded as an outlaw? Is this the way to recommend Freemasonry to the acceptance of the wise and the good? Is this the way they let their light shine? If so, we confess that the impression we receive is that the light which is in them is more like darkness. And what will those Christian men and Christian ministers who have entangled themselves in the meshes of this gigantic brotherhood say in defence of their brethren? The circulation of this paper is not large, though growing, but we cheerfully tender them the use of these columns for all they are worth to explain away their own guilt at least, if they don't wish to defend others. And we claim that the public is fully justified in requiring some defence.

These men profess to be spiritual guides, directing souls in the way to heaven, and if they cannot explain their connection with this business they must not complain if the *Iconoclast* ranks them with the "blind guides." We emphatically do this. We charge that their hands are polluted with this transaction unless they denounce it as it deserves and enter their solemn public protest against it. Do their Masonic oaths or obligations forbid this? Then their Masonic oaths or obligations are of the devil. How dare a Christian man allow the devil to put a gag in his mouth to silence his voice from the denunciation of sin anywhere in God's dominion?

Jesus Christ was "manifested that he might destroy the works of the devil," which is sin; and the man who puts on Christ does so for the same purpose. How then can Christian men forswear their allegiance to God by linking their character and interests with an institution that openly practices gambling, unless they solemnly and openly declare their abhorrence of and opposition to such practices? —*The Iconoclast, Waterford, Ont.*

If the people were wise, Freemasonry is a trick that priests and politicians could not play at.

THE SERMON.

WAITING UPON GOD.

BY REV. MARCUS RAINSFORD.

To wait upon God is the duty, the privilege, the prerogative of every man who knows God, who believes in God, who trusts God, who expects from God. The more a man knows God, and of God, and the more he enjoys God and believes God, the more truly will he wait upon God. You remember the description that the Spirit of God gives of the children of the Lord: "They that wait upon the Lord," and the promise to them is, "They shall renew their strength." Now, we who have believed on the name of the Lord Jesus Christ in this Gospel day—this day of the new dispensation—await upon God in a position and under circumstances which our fathers in days of old only anticipated. To them it was revealed, we are told, and they searched diligently into the matter, "that not unto themselves, but unto us, they did minister the things that are now reported by them that preach the Gospel unto you with the Holy Ghost sent down from heaven, which things the angels desire to look into. What they waited for we wait in the enjoyment and possession. My brethren, when we wait upon God we wait upon him as his children. We wait upon him as those that are members of the mystical body or his own first born at his right hand. We wait upon him as "partakers of Christ," as heirs with God and joint-heirs with Christ, and upon the understanding between ourselves and our Father that it is in this character we wait upon him. We wait upon him if we do so intelligently as temples of the Holy Ghost, sanctified, consecrated, and made meet for our Father's communion. If we wait intelligently upon God we wait upon him as those that his love has made through the blood of his Son to be unto him kings and priests.

Now just consider. We wait on God. I can only throw out the thoughts. May God the Holy Ghost give you the application. We wait on God—not unbidden—not unwelcomed. We wait on God. We wait on Jesus Christ as members of Jesus Christ, as identified with Jesus Christ. We wait on God "through the Spirit." See, the whole Trinity are engaged when a poor soul is waiting upon God. "We wait for—oh! we wait for his Son from heaven." "We wait for the adoption, to wit the redemption of our body." "We wait for the hope of righteousness by faith." "We wait for the manifestations of the sons of God." We wait for the inheritance."

Now, waiting upon God implies consciousness of entire dependence upon God. The same grace which has given us all things in our Lord Jesus Christ has taught us, and is teaching us more and more day by day, that it is the grace that is in him, and not the grace that is in us, that we have to live upon. We come, weakness itself, and we wait upon strength itself. We come, ignorance itself, and we wait upon Omniscience. We come, helplessness itself, and we wait upon him who hath all help for us. We come, emptiness itself. You cannot wait upon God in the true spirit of waiting but as you are emptied before God. And, brethren, this waiting is not in want of confidence, but it is opposed to all anxiety—undue anxiety. It is opposed to all distrust. It is opposed to all undue making haste. It is opposed to all unrest, for they that wait know whom they have believed or ought to know—and are persuaded that he is able to keep that which they have committed unto him. Brethren, waiting times are testing times. You do not know what your faith is till it is tried. You do not know what your hope is till it is tested. You do not know what love you have till you are tempted. When a man is engaged in waiting upon the Lord his God all the other graces and gifts of the Holy Ghost are in active operation in that man's soul. He is waiting. Faith is waiting, is waiting upon God. Hope is expecting, waiting upon God. Love is enduring, waiting upon God. Patience, submission, obedience, have their perfect work. Waiting upon God is just as an old writer says, "the lengthening out of a man's faith, and hope, and love, and patience, and confidence in God," and that during times and circumstances most perplexing, most difficult, and it may be most dark.

Now, waiting upon God is not a matter of fits and starts with the child of God, or ought not to be. Waiting upon God means a life of desire towards God. No wonder that it is said, "Blessed is the man that waiteth for him." Think of what it is to live a life of desire towards God—a life of delight in God—a life of dependence on God—a life of devotion to God. Hear the man after God's own heart in the 25th Psalm, at the 2d verse: "O my God, I trust in thee. Show me thy ways." He wants God's ways; no other way. "Teach me thy paths." Mark, he is in perplexity. He is blind: "Show me thy way." He is ignorant: "Teach me thy paths. Lead me in thy truth." And again, "Teach me; for thou art the God of my salvation, and upon thee do I wait all the day." *All the day.* It may be a long day. "Mine eyes fail," he says in another place, "while I wait for my God." It may be a dark day. "In the way of thy judgments have we waited for thee, O Lord." It may be a stormy day. But is there under the heavens a sight that angels love more to look down upon than a poor tempest-tossed soul in the long, dark, and stormy night, with the four anchors of faith, and hope, and love, and prayer, cast up into the heavens while he waits for the day? Fiery trials are nothing if you gain this—a waiting spirit. Sickness with patience is better than health. Loss with patient waiting is better than gain.

> Ill that he blesses is our good
> And unblest good is ill;
> All, all is right that seems most wrong
> When it is His sweet will.

On thee do I wait all the day." Oh, just think with what irresistible eloquence to the heart of God his waiting, troubled, tried, tempted, tempest-tossed child pleads! There is not a tear that does not speak for him. There is not a need that is not eloquent for him. There is not a perplexity that does not plead for him in the heart of his Father. See the beggar waiting at the rich man's door. He waits long till the great man comes forth. His nakedness pleads for him. The furrow of his aged cheeks pleads for him. His scattered grey locks plead for him. The winds of heaven plead for him. The rags that scarce cover his nakedness plead for him. His want pleads for him; and if the image of God is in the heart of that man, it shall not plead in vain. But if the waiting one is a child, and if it is a father that comes forth to see his need, can you doubt what the result shall be? Again, hear the Psalmist. See the 62d Psalm: "Truly my soul waiteth upon God." See the 5th verse: "My soul, wait thou only upon God." Ah, brethren, this is all indoor work, do you see?—"my soul." He is talking to himself within—consulting with his own soul. "My. soul, wait thou only upon God:" and the man that can say that has poured out his soul before the Lord, and he is waiting upon him. As some one says, the soul is poured out like water—poured out, not like milk, that leaves some color behind—not as wine, that leaves some scent behind—not as honey that leaves some taste behind—but as water, that leaves nothing behind. "My soul, wait thou only upon God." Oh, brethren, may he give us grace thus to occupy the attitude of waiting children!

The man who waits upon God does not wait truly unless he waits only upon God, at all times, and for all things; and if he mixes up any other confidence—anything he has attained to—anything he hopes to attain to, with his confidence—he is not waiting truly upon God. "Wait thou only—only upon God; for from him cometh mine expectation." The man that has his expectation in God will not be disappointed. Every attribute of God is pledged to relieve him, and every blessing of God is waiting in due time to comfort and sustain him. Our Father best knows his own time.

Now I would just say a word before I close upon waiting upon God for service, and waiting upon God in service. Some persons are not ready when God wants their service, and he has to pass them by because they are not waiting. Oh, to be found like those of whom the Psalmist speaks! Indeed, of himself it is he speaks: "As the eyes of servants wait upon the hands of their masters, as the eyes of a maiden upon the hand of her mistress, so our eyes wait upon the Lord." The Lord oftentimes can not use us because we are not ready for his service. Then there is another extreme—people rushing into the Lord's service before their time, before they are qualified, before he calls them. I love to think with comfort, and with instruction to my own soul, of the Master in his own blessed example. Think of him for thirty years standing still, as we would say, waiting, waiting upon God, the world lying in wickedness all round him; but he had not got his orders—need and distress everywhere about him, but he had not got his orders—waiting, waiting, waiting. Oh, how he glorified God in that waiting! And how he teaches us by that waiting to wait upon God! And when he got his commission, then he went forth and worked and wrought. Ah, so it was with the Old Testament saint, Moses. He was very rash at first, he was for pushing himself into the service before he was called, and he thought that all Israel should have known that it was by his hand that God was about to deliver them. He must needs be sent to the desert for forty years; and then, when God did send him, he can hardly persuade him to go. "Who am I, that I should go to Pharaoh?" Ah, the lesson of our nothingness is necessary before the Lord can use the servant And so it was with the great apostle of the Gentiles. When the Lord appeared to him, instead of rushing on, what does he do? He goes away, led by the Spirit of God, for three years into Arabia. And you remember when the great Master ascended up on high, his work done, he says to his disciples, "Tarry ye in the city of Jerusalem until ye be endued with power from on high." What a strange thing! "Tarry ye." Were not their hearts flushed with joy? Why need they tarry? Was there not a great work to be done? Why need they tarry? Were there not souls to be saved and told of the risen and ascended Saviour? Why must they tarry? "Till ye be endued with power from on high." A Christian man is compared to a tree that bringeth forth fruit in due season. Now, there is a reason for everything. When you have done wrong, that is the season for repentance, Christian; when you are in difficulty, that is the season for trust; but when you are in perplexity—when you know not whether to turn here or whether there—that is the time for waiting—waiting upon God.

You remember the climax about waiting in the 40th chapter of Isaiah. I think if you or I had written those verses to which I allude we would have changed the order. You remember them: "They that wait upon the Lord shall renew their strength. They shall mount with wings, as eagles." Oh, how splendid! We would have put that as the climax, would we not? That is the first round of the ladder. That is the lowest consequence of waiting upon God. "They shall mount!" Oh, there are many that mount, and rush, and fly, that soon come down again! "They shall run, and not be weary." That is an advance. Many a man flies, but does not run. And again, "They shall walk, and not faint"—an advance, brethren. It is far more difficult practically to walk and not faint in the Christian life than to walk with wings as eagles. The eagles wings come down again at times; but we have to wait for Pentecostal times, and we have to wait for Pentecostal grace, before the great climax of waiting upon God comes. And that you have in the 6th chapter of the Epistle of Ephesians: "Having done all, *stand.*" This is the climax of waiting upon

God—stand. While the arrows fly thickly upon you, stand. While all seems bustle around you, stand. Occupy till the Lord comes, in silent, simple, trusting dependence, waiting upon the Lord, surrounded with his blessings.

We read—and I do pray you to remember it—in the 1st chapter of the Epistle to the Corinthians the position in which the believer waits. This refers to every believer. I pray you mark this, for I do in my own soul see the importance of it. This is not addressed to some rare Christian. This is not addressed to some that have got on very far and very high in Christian experience. The Epistle is written to the believers at Corinth—to all of them, and he says, in the 4th verse, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even at the testimony of Christ was confirmed in you; so that *ye come behind in no gift*, waiting for the coming of our Lord Jesus Christ." What we want in waiting upon God is just this—to take the great gifts he has bestowed upon us. We wait upon him surrounded with them. There is the fruit that is not in season. You find some Christians, or professing Christians, waiting for peace. They are waiting for faith. They are waiting for righteousness. They are waiting for sanctification. They are waiting for power. Why, brethren, believers wait as possessing these things when they are waiting upon God. Why should he give you more power than he has given you if you do not use the power you have got? Oh, use the gifts you have received; come to him with the pardon he has bestowed; come to him with the conscious enjoyment of adoption into his family. Plead with him as one he has bought with the blood of his dear Son, consecrated to himself in the gift of his Spirit, and commanded to come to him with all your wants and all your weaknesses and infirmities, promising to do for you exceeding abundantly above all that you can ask or think. He is too strong to be resisted, brethren. Wait upon God; he is too just to be questioned. Wait upon God; he is too good to be suspected. Wait upon God. God, for Christ's sake, teach me to wait upon God. Amen.—*The Watchman.*

It was an exquisitely beautiful saying of Saxe Holm, and one that fits exactly into the present season: "The years write their records on human hearts, as they do on trees, in hidden, inner circles of growth which no eye can see."

New England.

THE NEW ENGLAND BOARD of the National Christian Association has its headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited.

E. D. Bailey, N. E. Sec'y

IN VERMONT AGAIN.

Brandon, Vt., July, 24, 1883.

"You may count on four-fifths of the ministers as being with you in sentiment." This is the remark of a Baptist pastor, who has informed himself concerning this movement and has privately conversed with his ministerial brethren. This pastor paid the admission fee to hear the addresses at the great Boston Convention, in 1880, but the mob prevented his hearing, and, said he, "I was mad clear through and talked pretty freely and suffered on account of it."

A curious fact was told me by one pastor. A wealthy Mason of his church told him he was opposed to Masonry as much as Anti-masons were and was trying to exert an influence against the lodge, while his Masonic obligation was such that, with Anti-masons, he pretended to be on the other side, not wishing yet to have his lodge know his true sentiments. This is not manly, but it shows that there are Masons who will welcome deliverance when it can be made without too much self-sacrifice.

In Windham county I have just visited brethren Wood, Potter, Gates, DeWolfe and others. Brother Gates made a good offer for the support of the movement in his town, and if the others do proportionally as well there can be a good work done there. On the strength of brother Gates' offer, work in his town will be commenced (D. V.) next week and continued as long as the funds hold out. Several places are probably ready for lectures now.

My journey thus far has resulted in increasing our resources and opening the way for work. By invitation of the pastor I preached Sunday in the Hinesbury Baptist church.

There were some pledges of help for the Vermont convention made which have not yet been redeemed and are needed to square the account. Those who have not sent forward contributions will confer a favor by doing so now. E. D. Bailey.

—In a card written since the above letter, Bro. Bailey says that his purpose was to return to Worcester before the Sabbath. Mr. Bailey, who was still at Dorset, was so much improved in health that she was hoping to return with him.

WASHINGTON LETTER.

THE COLOR LINE IN SCHOOLS AND CHURCHES.

Dear Cynosure:—I notice that the Colored Convention in Galveston, Texas, declared in favor of mixed schools. Just now that subject is being considerably discussed in this District and there are intelligent people of both races, who can see no reason why clean and well mannered children may not meet in the same school and be taught by the same teacher.

The law of God contains no recognition of caste, and makes no distinctions in rights on account of color. The 13th, 14th and 15th Amendments of the Constitution were adopted expressly to secure equality of rights. White and colored men sit together in our State legislatures and in the halls of Congress, and it seems but a small matter that they should listen to the same Gospel sermon, and their children recite to the same teacher. Separate schools for white and colored involves great additional expense, often cuts off many from the advantages of education, and tends to promote the spirit of race prejudice, which is such a blot on our character as Christians and republicans, and such a bane to society.

With the very inadequate provision for education in the South, and the vast amount of illiteracy, she cannot perpetuate this system of folly except at fearful cost.

The experiment of a school open to all persons of good character, was, perhaps, first tried at Oberlin. It met with bitter opposition both from students and citizens, but her recent grand semi-centennial celebration demonstrates the wisdom of obeying God rather than man. Within the past two years a desperate effort has been made by the negro-haters of East Tennessee to drive out the few colored students from Maryville College, and most confident predictions were made that the authorities must yield or the college would go down. The result was that about thirty students were suspended for insubordination, the rule was maintained, and the college is more prosperous than ever.

The institutions of the American Missionary Association, including Howard University in this city, are open to all of good character. In this city and in New Orleans there are some white students in the Law and Medical departments, and the relative number is likely to increase.

Berea College in Kentucky, after an arduous struggle has achieved a victory over the spirit of caste. For several years about an equal number of white and colored students have graduated, and the institution has become one of the largest and most popular in the State.

Unreasonable and unjustifiable as is the division of Christians into sects, it is still more unreasonable that those of the same sect should be divided on the color line; and that a double expense be incurred for building churches and preaching the Gospel among those who profess to be of the same faith and order. Shall the church be less tolerant than the world? God has said, "If ye have respect of persons ye *commit sin* and are convinced of the law as transgressors." (Jas. 2: 9.) Surely color line churches have "respect to persons."

It is said that the separation of the races is for their mutual benefit, and is the choice of both white and colored. But experience shows that the isolation of a race tends to its debasement, and its intimate association with other races tends to improvement. So long as Japan was closed against the Western nations, she remained in barbarism. During the last twenty-five years of intercourse with Europe and America, she has made unparalled advancement.

The Indian tribes living simply by themselves, have made no advancement for 200 years. Missionary labor has done much, but where the Indian youth has been brought to our Christian schools, and kept under the influences of civilization he has grown up a civilized, often a cultured Christian.

Great and cruel as was the wrong of slavery and the slave trade, yet it has been overruled for incalculable good to the seven millions of Africo-Americans. They are incomparably superior physically, morally, and intellectually, to any seven millions of Africans. This wonderful development has resulted from their intimate relations with a civilized race. There may be no gratitude due from the negro to the Anglo-American, but surely thanks *are due to God* that human wickedness has been overruled for good. The negro is here *to stay*. All thoughts of colonization either forced or voluntary may be at once dismissed. They are, in spite of all their past and present disabilities, making steady progress in all the elements of Christian civilization. The separation, if possible, would be no advantage to either race, and they can afford to be "kindly affectioned one to another in brotherly love."

When Christian people both white and colored shall put away *race-prejudice*, and recognize the grand brotherhood in which "There is neither Greek nor Jew, circumcision or uncircumcision, barbarian, Scythian, bond or free, but Christ is *all, and in all.*" (Col. 3: 11), then may we expect "peace on earth and good will to men."

THE CRIME OF BLASPHEMY.

Yesterday (July 22) the amiable and respectable pastor of the First Presbyterian church of this city preached an able discourse from the text "Thou shalt not take the name of the Lord thy God in vain," in which he showed that the sin of blasphemy is exceedingly prevalent in this city. He said that it was not only a great sin, but a crime that was prohibited by the laws of this District, but that this law was rarely enforced, and never except among the lower classes; while members of Congress and those in high life blasphemed God with impunity. He deplored this state of things, as calculated to undermine the social fabric, and bring all law into contempt, and he earnestly plead for a better execution of the law.

Surely every good citizen should join with this learned divine in his abhorrence of this sin, and his plea for a better enforcement of the enactments of Congress.

But let me call the learned doctor's attention to the fact that oftimes immoral influences outweigh mere legislative enactments; and that while these influences exist, the enforcement of law becomes practically impossible. If the crime of blasphemy were confined to those who, in common parlance, are called profane swearers, it would be comparatively easy to suppress it; but when judges and jurors, pastors and deacons do the same thing, it is idle to talk of the enforcement of law. This learned doctor is, I believe, a Knight Templar, and in this and the subordinate degrees of Masonry, has taken a long series of oaths which could not be openly repeated without shocking the moral sensibilities of mankind, and convincing all uninitiated Christians that they are *distinctly blasphemous.* It does not appear that he has ever repented of this iniquity, but there is reason to think that to-day he is giving aid and comfort to the great multitude of the church members and saloon-keepers who combine to practice and perpetuate this abomination.

Let it be remembered that a Master Mason swears to conceal all the secrets of a brother Master Mason except murder and treason. He swears to this under death penalty and *asks God to help him keep his oath.* Now this oath is, in its terms, distinctly blasphemous, for it asks God to help us conceal crimes, provided it be not murder or treason, and to help in the execution of a wicked penalty if we fail to keep it.

But if the oath is not to be understood by its *terms* then it is none the less blasphemous, for it calls God to witness what is *not true.* In the Royal Arch degree one of the passwords is the name of Jehovah, "I Am that I Am," and in each initiation there is acted the sublime scene of Moses at the Burning Bush. In this scene a Mason *personates Jehovah* and says, "I am the God of Abraham, and the God of Isaac, and the God of Jacob," and the candidate takes off his shoes as though he were in the presence of God. Moreover in the Knight Templar degree, the candidate drinks wine from a human skull. This is called the fifth Libation, and in it he invokes the penalty due to "all the sins of the person whose skull this was, in addition to my own, should I ever knowingly or wilfully violate my solemn vow of a Knight Templar."

Now President Lincoln said of slavery that if it was not sinful, nothing is sinful, and so will the moral sense of mankind affirm in regard to these oaths that, if they are not blasphemous, *nothing is blasphemous.*

And now I respectfully suggest to this and all other Masonic ministers, that they consider the words of our Saviour to those who accused the poor woman of adultery, and that before they preach against blasphemy, they humbly repent. And in view of the terrible prevalence of this iniquity, I would say with the old prophet, "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the elders. Let the priests, the ministers of God, *weep between the porch and the altar* and let them say, *Spare thy people, O Lord and give not thy heritage to reproach.*" (Joel 11: 15–17.) If haply by timely repentance we may arrest the judgments of an angry God.

Yours in Christ,

H. H. Hinman.

Churches that are corrupted by Freemasonry cannot furnish religion enough to run the machinery of Republican government.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,
JONATHAN BLANCHARD,
OF ILLINOIS.

For Vice President,
JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

REV. HOMER HULL of Guthrie Center, Iowa, in a letter to Pres. J. Blanchard, endorses the measures already taken for the advancement of the American party: "We are doing the best we can in this reform work, distributing tracts, visiting on our charge, introducing the *Iowa American* and the *Cynosure*, which we prize very highly. We feel encouraged by the outlook for the American party. With Senator Pomeroy at the head of our ticket we should make some impression in 1884. We honor your judgment and spirit of self-denial in resigning in his favor, yet we should have been satisfied without the change. God bless you in your work of reform."

THE CALM JUDGMENT of Mr. Conant, our noble-spirited nominee for the second place on the American ticket, approves of the effort to extend information respecting the American principles. He writes to the General Agent:

As Pres. Blanchard has withdrawn his name from the canvass and insists upon it, (I believe unwisely however, but honestly, with no other purpose than the advancement of the cause, for which, I honor him) I have no doubt, from what information I have received, that Hon. S. C. Pomeroy of Kansas is the next best man for the position. I am glad to learn that Mr. Pomeroy is to speak at several important places, and hope he will consent and be able to speak in all the States before other parties make their nominations. I was very much pleased with his speech in Farwell Hall as reported in the *Cynosure*.

I am in favor of a political convention in Washington sometime during the autumnal months, also the establishing of a political organ of the American Party, but as to devising ways and means for its accomplishment I am not prepared to advise.

The employment of money in political campaigns, for purposes both legitimate and illegitimate, increases naturally with the growing wealth of the country and with the increasing importance of the prizes which are disposed of by popular election. The public has been but recently made acquainted with the fact that when the election is over and the campaign fund has been spent, the accounts of the campaign committees are regularly burned. The New York *Evening Post* demands a law of Congress requiring the publication of all such accounts and the Philadelphia *Press* demands laws by all State legislatures to the same effect. "Such legislation," it says, "would spread from State to State; it would apply to the choice of the electors who elect a Federal President, and it would cover the wider circle of State and local officers in which election expenditure plays as extensive and corrupt a part as in national affairs, if less obtrusive. Reform associations can devote themselves to no more needed work than agitation for the passage of such legislation, requiring the publication of all campaign and election expenditures." All which is very well. Every safeguard should be thrown around the men who handle public funds. The friends of genuine national reformation, while expending their strength on more fundamental measures, should welcome every restraint which can be placed on our abounding political corruption. Every such effort is part of the people's struggle toward a higher and purer political life,—a struggle which will issue in the triumph of the principles of national religion.

MORAL PURPOSE IN THE DISCOVERY OF AMERICA.

Dr. John Lord closes one of his matchless historical lectures with the following noble sentences, describing the future grandeur of our country if its laws are in their form and execution subordinated to the command of God. There is much in the extracts below that remind the reader of the Farwell Hall speech of Senator Pomeroy, which is now issued in pamphlet:

"The world has witnessed many powerful empires which have passed away, 'leaving scarcely a wreck behind.' What remains of the antediluvian world? Not even a spike of Noah's Ark, larger and stronger than any modern ship. What remains of Babylon, of Thebes, of Tyre, of Carthage—those great cities of wealth and power? What remains of Roman greatness, even, except in laws and literature, and renovated statues? Remember, there is an undeviating uniformity in the past history of nation. What is the simple story of all the ages?—industry, wealth, corruption, decay and ruin. What conservative power has been strong enough to arrest the ruin of the nations of antiquity? Have not material forces and glories been developed and exhibited, whatever the religion and morals of the fallen nations? Cannot a country grow materially to a point under the most adverse influence in a religious and moral point of view? Yet for lack of religion and morals the nations perished, and their Babel towers were buried in the dust. They perished for lack of true conservative forces—at least that is the judgment of historians. Nobody doubts the splendor of the material glories of the ancient nations. The ruins of Baalbec, of Palmyra, of Athens, prove this, to say nothing of history. The material glories of the ancient nations may be surpassed by our modern wonders, but yet all the material glories of the ancient nations passed away.

"Now, if this is to be the destiny of America—an unbounded material growth, followed by corruption and ruin, then Columbus has simply extended the realm for men to try material experiments. Make New York a second Carthage, and Bostou a second Athens, and Philadelphia a second Antioch, and Washington a second Rome, and we simply repeat the old experiment. Did not the Romans have nearly all we have, materially, except our modern scientific inventions? But has America no higher destiny than to repeat the old experiments, and improve upon them and become rich and powerful? Has she no higher and nobler mission? Can she lay hold of forces that the Old World never had, such as will prevent the uniform doom of nations? I maintain that there is no reason that can be urged, based on history and experience, why she should escape the fate of the nations of antiquity, unless new forces arise on this continent, different from what the world has known, and which have a conservative influence. If America has a great mission to declare and to fulfill, she must put forth altogether new forces, and they not material. That alone will save her, and save the world. It is mournful to contemplate even the future material glories of America, if they are not to be preserved—if these are to share the fate of ancient wonders. It is obvious that the real glory of America is to be something entirely different from that of which the ancients boasted. And this is to be the moral and spiritual, that which the ancients lacked.

"Unless something new is born here which has a peculiar power to save, wherein will America ultimately differ from other parts of Christendom? We must have schools in which the heart as well as the brain is educated, and newspapers which aspire to something higher that to fan prejudices and appeal to perverted tastes. Our hope is not in books which treat infidelity under the name of science; not in pulpits which cannot be sustained without sensational oratory; not in journals which trade on the religious sentiments of the people; nor Sabbath-school books which are an insult to the human understanding; nor colleges which fit youth merely for making money; nor schools of technology to give an impulse to material interests; nor legislatures controlled by monopolists; nor judges elected by demagogues; nor philanthropic societies to ventilate impractical theories. These will neither renovate nor conserve what is most precious in life. Unless a nation grows morally as well as materially, there is something wrong at the core of society. As I have said, no material expansion will avail if society becomes rotten at the core. America is a glorious boon to civilization, but only as she fulfills a new mission in history—not to become more potent in material forces, but in those spiritual agencies which prevent corruption and decay.

"We all know that Christianity is the only hope of the world. The question is whether America is, or is not, more favorable for its healthy development and application than the other countries of Christendom. We believe that it is. If it is not, then America is only a new field for the spread and triumph of material forces. If it is, we may look forward to such improvements in education, in political institutions, in social life, in religious organizations, in philanthropic enterprise, that the country will be sought by the poor and enslaved classes of Europe, more for its moral and intellectual advantages, than for mines or farms, and the objects of the Puritan settlers will be gained.

"What sought the then afar?
Bright jewels of the mines?
The wealth of seas? the spoils of war?
They sought for faith's pure shrine.

"Yes, call it holy ground,
Which first their brave feet trod,
They left unstained what there they found,
Freedom to worship God."

REFORM NEWS.

IOWA.

The Iowa Christian Association opposed to secret societies will meet at Albia, Aug. 28, 1883. An unusually interesting programme is prepared and it is designed to make it the best of its kind. Hon. S. C. Pomeroy of Washington city, is to deliver an address; other noted men appear on the programme. Prohibition, Sabbath observance, Christ in government, and other living questions will be presented by able speakers.

AN IOWA "DECLARATION."

The following declaratiou of purpose is beiug circulated in south-western Iowa, and a long list of subscribers is promising some earnest work when time for action comes:

"DECLARATION."

"Viewing with grave apprehension and deep concern the encroachments of the lodge and rum powers, and believing them to be evil in their nature and practical workings against society and good government, therefore,

"*Resolved*, That we, the undersigned citizens of Page county, Iowa, do hereby pledge ourselves not to support by either vote or influence any candidate for any civil office knowing such an one to be a member of any secret society, clique or clan, or who is not a temperance man and positively committed as favoring prohibition. We further recommend the organization of American clubs in this county."

PAGE COUNTY, IOWA.

The work put into the hands of Bro. M. N. Butler, in south-western Iowa does not slacken for heated term or harvest hurry. The *Iowa American* gives this hopeful account of the onward march of the truth:

In Page county the parties are wheeling into line and the American cause moves rapidly forward.

The lodges realize that unless something is quickly done to retard investigation their early demise is certain.

The lodge element would intimidate Mr. M. N. Butler. Recently he was locked out of a school-house by a Freemason. The night of July the 12th he was again debarred the right of entrance to a church west of Clarinda, although promised its use. In one place it is whispered by "Hiramites" that "he might go under the sod;" in an other he is threatened with a "wooden overcoat;" and at a third it is suggested that "he will be obliged to leave this section." But we say, If this is not God's free country the sooner the people find it out the better.

The list of names to the "Declaration," is led by prominent ministers of six different denominations in Page county—*i. e.*, United Presbyterian, Wesleyan Methodist, Congregationalist, United Brethren in Christ, Brethren in Christ, and Free Methodist. It is also believed that the Reformed Presbyterian and Lutheran churches will, ere long be well represented.

While a lecturer was lately putting up bills, a burly bully, just fined for pummeling three men, said: "Young man, you better get out of this town and d——n quick; the sooner the better!" The prompt answer was, "Young man, I've seen whole towns just like you. I'll get out of this town whenever I get ready." About five minutes thereafter a stalwart young fellow came up, read a bill, and volunteered. "That's right; give 'em h—ll!" One Mason said: "Young man, you were born too late to ever destroy Masonry." Another grey-haired sinner when invited out, angrily bawled: "I don't want to hear a perjurer talk."

Whitelaw Reed, speaking of re-orgauizing the Republican fragments, says: "The way to do this, in my judgment, is to give Republicans the right of self-government."

The ridiculous absurdity of the above is simply stunning. The idea of actually giving Republicans the right "self-government" would antagonize the lodge power and do away with Freemasonry.

Napoleon said: "I fear no evil that I can see." Would the son of Corsica have dared to join battle with Masonry?

PERIL.—The M. E. Missionary Society is in danger! William Taylor's vast and wonderful God-ordained system of self-supporting missions "threatens to deplete the funds of the society." This is the hypothesis upon which church despots oppose Taylor's triumphant and world-wide progress! Their "craft" is in danger. One man called from the plow, like Elisha, the son of Shaphat, so rapidly and so far outstrips them in effective and permanent work, that their heavy, lumbering machinery and costly, but stringent red tape, are left in the lurch! This is the puerile plea for proscribing Taylor. This explains all the Jesuitical attempts to lasso this irrepressible world's missionary. As well might a Board of Supervisors raise an out-cry against a man who should abolish our heavy poor taxes, by converting all paupers into self-supporting, wealth-producing citizens! We do not disparage the work the missionary society may have done, but we do insist that the self-supporting principle, so signally owned of God in William Taylor's world evangelism, is the *only* true, common sense and scriptural missionary method.—*The Vanguard.*

There are some inns which are never empty; but as fast as one guest goes out, another comes in. Such is the heart of an unregenerate man.

Correspondence.

HOW HAVE THE MIGHTY FALLEN.

The great, deep, broad, all-prevading Freemansonry, dating back its "ancient and honorable" institutions to the very first dawn of light upon the chaos of this unshaped globe, which brings civilized men and savages, rumsellers and tetolallers, deacons and gamblers, ministers and bawds, politicians and thimble-riggers under one great religion much better than Christianity, and which has laid the corner-stones of capitols and cathedrals, court-houses and obelisks, post-offices and school-houses etc., etc—this great, magnificent body of men has utterly failed to put in an appearance on the greatest occasion of modern times, viz., the opening of the New-York and Brooklyn bridge to the public. Not a single sheep-skin apron, mallet, or pair of compasses made its appearance on the grand occasion. Ministers of religion and of state were present; the militia, the navy and army officiated; high and worthy names in all the higher departments of human affairs illustrated the ceremonies, but not one trace of Freemasonry of any kind can we discover in the ceremonies, except perhaps that a few policemen whose duty it was to prevent people from going over the bridge without paying toll allowed some of their friends to slip through scot free. These men were probably Freemasons engaged as usual in working the lodge, as they do on all similar occasions. It is one of the privileges of their "order." Where is the use of being a Freemason, subjected to all the disgrace of initiation, unless one can receive some advantage in return over and above that of mere ordinary American citizens?

But it is evident to us that the mighty are falling (if it was possible to go lower) and for that let us rejoice.

So mote it be!

AN EXPERIENCE IN EAST TENNESSE.

An incident in the experience of the writer well illustrates the persecuting spirit of this institution. Some years ago, when resident in East Tennessee, and, at that time, a member of the "Religious Society of Frieuds" a certain person, also a member there and an active Mason took measures so to influence the other members of the society, that we (wife and self) might be cast out not only from our right of membership in the meeting, but also throughout the whole society in the United States. The principle cause of offence was that we had openly declared ourselves opposed to the secrecy and the practices of the Masonic order, to belong to which is contrary to the discipline of the Friends. Anxious as we were for the proper observance of all the rules of the society, we could not but warn young men who had been solicited to enter Masonry, to have nothing to do with it in any form or degree. Hence the storm of persecution, which became fiercer and hotter.

Contrary to the discipline of the society in which we were born and were brought up for more than half a century and contrary to every sentiment of honor, morality and religion, we were thrust out from membership, with no redress except through law. Rather than subject ourselves to its uncertainty, we attended the meetings of another religious denomination. We sought to show our persecutors that we forgave them; but at the same time, would not abandon the pure scriptural priuciples and practices in which we had been educated.

Not satisfied however, with severing us from our loved religious communion, this Masonic spirit continued to manifest itself more violently. An anonymous communication was shortly afterward received advising us to *leave the place for our own good*, accompanied by a threat, that, unless we did so, *we might some night be taken out of bed and tarred and feathered, or, possibly hung up to the nearest tree.*

We paid no attention to this threat, but endeavored to live down this malicious spirit, not allowing it to interfere with the mission work to which we had been called in that country.

Years passed—our work was ended and we returned to our Eastern home. Such, however, was the effect of these undisciplinary proceedings by a minority of the meeting, that never from the time of our disownment, was good order, and Christian brotherhood maintained. The very name of "Friend" or "Quaker" began to stink among other societies. In time, however, new members were added to the meeting, through whose influence, discipline was re-established and those who had ejected us who would have done them good have lost their standing in the church and are trusted no longer.

Endorsed by our Christian friends in Philadelphia and having means at our own disposal, our time and energies would have been devoted to benevolent and religious work in East Tennessee; and our declining days been spent among those who needed our help and sympathy.

We do not know of another instance in which the bitter spirit of the secret order among the Friends was more signally shown than in our own case and hope that it may prove a warning to all, far or near not to "touch the accursed thing." J. C.

OREGON TRIBULATIONS.

Silver Creek Falls, Oregon, July 2, 1883.

We are having a serious drouth here. Oats are heading out five to eight inches high, two to three and five grains in one head. Almost every thing is drying up; grain sowed last fall and winter was nearly all frozen out and a great deal will not be worth cutting; but very little will be much over half crop. It looks as if we would have very serious times here. Oregon looks better on paper than it does with the naked eye; this country is as much dried up as ever I have seen Kansas, and I lived there nine years. Many are coming here to be bitterly disappointed, and many would like to go back if they were able.

I like the *Cynosure* very much; will try and get some more subscribers. In *Cynosure* of June 21 you spoke of Dr. Livingstone's death in Africa, and carried by his faithful servants so far that he might be buried in his native England. Was England his native land? You also spoke of Cromwell among good men, and hold him as a patriot. I do abhor such blood-thirsty tyrants as he was. He is only worthy to be named with murderers. If reformers do have to embrace such tyrants, then I am no reformer, and I have been that this last forty years, and a subscriber to the *Christian Cynosure* almost ever since I first saw it about eight years ago. May God direct you aright. John Hepburn.

[David Livingstone was born in Blantyre, Scotland. Bro. Hepburn cannot surely be a Catholic. Outside that church few speak so severely of Cromwell, and with so much assurance. We advise him to read Macauley's and Knight's histories of England, and D'Aubigne's and Carlyle's biographies of Cromwell for better information respecting that great man.—Ed.]

POINTS FROM LETTERS.

OLD WORLD LODGERY.

Why is mankind in general so slow to learn from the experience of others? We read of the conspiracy of the Nililists, the evils of Socialism, the outrages and violence of the Land-league and other secret societies in the Old World; *all* arrayed against government and order, with dagger and dynamite they slay and destroy; crowned heads and high officials the chief objects of their fiendish malice. Even Russian severity, and Gladstone's milder measures and stupendeous influence have as yet failed to subdue these; while Bismarck, knowing something of the power of the beast of Rome by actual contact, has yet said, that, "Masonry out-Jesuits the Jesuits." If such is secretism in the Old World, what of good can this many-headed dragon bring to our country? I hope that last effort of Mr. Weed may equal the last effort of Sampson, in the destruction of his, and Israel's enemies.

Thos. C. Haines.

BEAUTIFUL APOSTROPHE TO THE BIBLE.

When the editor of the *Cynosure* had the discussion upon slavery with its champion, Rev. N. L. Rice, in Cincinnati, thirty-eight years ago, his righteous indignatiou was aroused at Mr. R.'s attempt to make the Bible sanction the great iniquity of the land, and he thus burst forth, addressing the Bible which lay on the stand:

"O, thou Blessed charter of human hope! Thou sweet pole star to the Voyage of Life! Thou bright beam of the ineffable effulgence of God! Would they dive into thy glorious brightness to draw from its charter of human liberty their title deed of slavery? Gracious and compassionate God! they vaunt that they will thrust their hand into this blessed book (holding up the Bible) to fetch hence fetters for our feet and manacles for our minds! . . . But shall they prosper who do such things, never! never! ! That impious hand which is thrust into God's Word to bring out chaius and fetters for our race shall yet be as the hand of Jereboam at the altar of Bethel when he stretched it forth against the prophet of God. And the day cometh, etc." Aye, the day has come and has past, as we all know. T. H.

"THERE ARE MANY GOOD MEN MASONS."

Yes, but will that excuse their Masonry? If Masonry is only another name for Deism, which denies the glory of Godhead to the only begotten Son and to the Holy Ghost, will the fact that the Rev. Dr. Soho has given his patronage to the lodge make it scriptural? Certainly not: for he who does not wordhip the Jehovah of the Holy Bible as the Almighty God of Abraham, Isaac, and Jacob, does not worship the only living and true God. He is therefore without God; and until he confesses his sin and gives evidence of true repentance, he is "without hope in this world."

Who will not admit that Solomon was the wisest and most successful king that ever reigned during the Jewish Theocracy? Was he not divincly inspired? Are not his writings in the Holy Scriptures to be highly prized as models of instruction. But will that either justify or even palliate his sins of pride, lust, ambition, cruelly maiming the bodies of men, of incarcerating the same mutilated eunuchs with his seven hundred princess-wives, and three hundred concubines, within the walls of his harem, which was but a hell on earth and a sink of idolatry and pollution? Was not his life proscribed by the law of God—and that of every one of his heathen princesses who practised idolatry in their secret harem with him, who yet went up to the temple to worship the God of Israel. Nothing but his public confession of such wickness is "vanity of vanities" and his warning to others, against such sin saved him from eternal death. Where are the good Masonic Solomons who will come out manfully like Bro. VanDeventer of Delavan, Ill., in the 7th of June (No. 37) *Christian Cynosure* confessing his sin in all its enormity and vowing in the strength of God to forsake the same. James Donaldson.

HELP PHILADELPHIA.

Will not the N. C. A. do something for wretched Philadelphia this coming fall or winter. I must tell you how the Lord has used me in keeping three young men from joining the lodge; by loaning them my books to read they became disgusted. Bro. Hinman wrote me some weeks since that he had ordered tracts sent from Chicago for me. My days here cannot be many, and I am willing to work on if you will send me the tracts. I have but little of this world's goods, but plenty of time to work.

Charlotte Bock.

FROM GLIDDEN, IOWA.

I have been working for the cause for many years, yet having little means. But I am not discouraged; if the Lord wills I will do more than ever. I am alone as a worker, but there are many about who are in sympathy with us, though afraid to say so, lest they hurt somebody' feelings. If we could get some one to come and organ ize for the American party I believe we could get hunhreds of votes. A. J. Loudenback.

Bible Lessons.

LESSON VII.—August 12. The last Days of Joshua.—Joshua 24:14-29.

Golden Text.—Choose you this day whom ye will serve.—Joshua 24:15.

"Joshua."—Nearly 110 years old; living at Timnath-serah, not far from Shechem. Here he lived in retirement, after the end of the conquest, for 18 years.

"Intervening events."—1 After designating the cities of refuge, 48 cities were set apart for the Levites, who had no other inheritance (chap. 21).

2. Then the men of the two and a half tribes, who had helped their brethern conquer Canaan, returned to their own inheritance east of the Jordan (chap. 22).

3. The people are greatly excited about a supposed danger of schism and departure from God. The excitement is wisely and quickly settled (chap. 22).

4. Nearly 18 years pass in peace (chap. 23:1).

5. Then Joshua, being soon to die, makes a solemn address of encouragement and warning to the leaders of the people (chap. 23).

6. Finally he has a solemn gathering of representatives of all the people, to impress them with his dying words, of which to-day's lesson is a part.

"Fear the Lord." Fear of God means *paying him reverential awe;* it does not designate *terror*. Not even the beginning of true knowledge can be made without the reverence in question. The first Arabic proverb in the collection of one hundred proverbs by Erpenius, runs thus: "The beginning of wisdom is the fear of God."—*Stuart.*

"Put away the gods which your fathers served." We thus learn that idolatry lurked among the Israelites, and that it was that form of idolatry which had been known in the family of Terah of old (ver. 2). It must have existed among the Israelites in every generation,—a traditional evil, for there had been no recent opportunity to learn it anew. It had been so far repressed, usually, by the sentiment of the better class, that it kept itself in secret; but it had not been wholly destroyed. We find many traces of it where we should little expect them (Gen. 31:19, 30–35; 35:1–4; Deut. 32:16; comp. Lev. 17:7 with Ezek. 20:7 ff.; 23:3, 8, and Amos 5:26).—*Johnson.*

"As for me and my house, we will serve the Lord." A resolution truly worthy of so great a prince and so good a man, in which we have a double pattern for us: first, of the brave resolution of a good man; namely, that if there were occasion, and things were brought to that extremity, he would stand alone in the profession and practice of true religion. Secondly, of the pious care of a good father and master of a family, to train up those under his charge in the true religion and worship of God.—*Abp. Tillotson.* When we cannot bring as many as we would to the service of God, we must bring as many as we can, and extend our endeavors to the utmost sphere of our activity; if we cannot reform the land, let us put away iniquity far from our own tabernacle.—*Henry.*

"And my house." The grand inference to be drawn from this mode of address is, that the service of God is a matter of voluntary choice, and that it is his will that we should all seriously and solemnly make this choice. He would have us weigh the matter well, compare the respective claims of his service and the service of sin and the world. As the evidences in favor of religion are so clear and indisputable, and its infinite advantages so obvious,

the man who declines making the choice here enjoined must be considered as deliberately preferring Satan to Christ, death to life, hell to heaven. He who *acknowledges* the paramount claims of God and his Gospel, and yet does not *act* accordingly, does not sincerely and solemny *choose* his service as that better part which cannot be taken from him, must stand self-comdemned both here and hereafter.—*Bush.*

"Ye cannot serve the Lord." God does not want any soul to accept his service without knowing fully what it it. Joshua, therefore, warned the people that Jehovah was exceedingly strict. The speaker did this not only in fairness to the people, but also in order to render their decision more sober, and take from it any character of mere momentary impulse which it may have had. Decisions which are to effect the eternal destiny of the soul should be made at once, but soberly, and with the fullest knowledge.—*Johnson.*

"He will turn." Not in himself or in his dispositions towards his creatures, for we are elsewhere told that with him there is no variableness, nor the least shadow of turning. But the character of his dispensations, the course of his providence towards them, should be entirely changed, in view of the change in their conduct towards him.—*Bush.*

"Put away strange gods." The words import that there really were amongst the people, even in Joshua's days, those who were idolaters in secret, as there were in the days of Jacob before him and of Samuel after him.—*Cook.*

"Joshua made a covenant," *i. e.*, he solemnly ratified and renewed the covenant of Sinai (Ex. 19: 20) as Moses had done before him in the plains of Moab (cf. Deut. 29: 1).—*Cook.* At Sinai the covenant was solemnly ratified with (1) burnt-offerings and peace-offerings at the foot of the mount; (2) the reading of every word of the law in the ears of the people; (3) the sprinkling of one-half of the blood of the victims on the altars and the roll containing the covenant conditions, and the other half on the people (Ex. 24:3–8; Heb. 9:19, 20). This covenant Moses had renewed in "the field" of Moab (Deut. 29:1). Joshua, who had been present at the ratification of both the previous covenants, renews it now, and doubtless with august ceremonial.—*Cambridge Bible.*

BAND OF HOPE BIBLE LESSON.

THY SOUL AND BODY SHOULD BE PURE.

19. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?
20. For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's. 1 Cor. 6: 19, 20.
16. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?
17. If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.
18. Let no man deceive himself. If any man among you seemeth to be wise in this world let him become a fool that he may be wise.
19. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.
20. And again, The Lord knoweth the thoughts of the wise, that they are vain.
21. Therefore let no man glory in men, for all things are yours;
22. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present or things to come; all are yours;
23. And ye are Christ's; and Christ is God's. 1 Cor. 3: 16–23.

GOLDEN TEXT.—And ye are Christ's; and Christ is God's.

CENTRAL TRUTH.—We are to glorify God in body and in soul.

1. Our bodies are called temples, because God made them for his Spirit to dwell in.
2. We can glorify God in our bodies by not injuring or defiling them by any bad habit.
3. A great many boys as well as grown men defile their bodies with using tobacco.
4. Tobacco, when a person first begins to use it, makes him deadly sick.
5. If he keeps on using it, it deranges the action of the nerves after awhile. You will sometimes see the hand of a confirmed smoker shake. It is for the same reason that the hand of a confirmed drunkard shakes. He has lost the control of his nerves. Real cases of delirium tremens have been known to result from the use of tobacco.
6. Nervous prostration, paralysis, heart disease, and other serious and fatal complaints result from its use. It sometimes causes cancer. The late Senator Hill of Georgia died of cancer on the tongue caused by the pressure of his cigar.
7. If no such terrible results happen the smoker has an offensive breath. Not only his clothing but his whole body becomes saturated with the smell of the vile weed. He is thus a nuisance in decent society. But this is not all. It is impossible to be a confirmed smoker and not be injured in health by the habit, though the person may not know it.
8. Men are deceived by tobacco just as they are by opium or liquor. They imagine it does them no harm. They feel soothed and easy under its influence, when the fact is the nerves are only stupefied.
9. Men very often learn to smoke because it is the fashion, and boys of ten or twelve will acquire the habit from a mistaken notion that it is manly.
10. Sir Walter Raleigh first made the use of tobacco fashionable in England. He also introduced the potato, so important an article of food on every table. He made numerous voyages of discovery, and was one of the foremost men of his time. It is likely that he did not fully realize the vile and poisonous nature of the weed he was introducing or the evils its use would inflict on the human race.
11. God has a right to our best services of mind and body. When we knowingly do anything to injure them we defraud him. When we defile them with tobacco or any other vice we insult him, and incur his just indignation.

PRACTICAL TRUTHS.

Our bodies should be temples for God's Holy Spirit.
He cannot dwell in bodies defiled by evil habits.
Tobacco is a deceiver like alcohol.
Sometimes it deceives even wise men.
Our bodies were bought at an infinite price—we must keep them pure for God.

LESSON TALK.

Sir Walter Raleigh, who was a favorite courtier of Queen Elizabeth, was sometimes allowed to smoke even in his sovereign's presence. The Queen probably regarded the weed as one of the curiosities of the New World, and had no thought that the habit of smoking would become so general in her successor's reign as to cause poor James I., in his annoyance and disgust, to write a book against it.

On one occasion Sir Walter laid a wager with the Queen that he could tell her the exact weight of the smoke. This he did by weighing, first tobacco, then the ashes left in his pipe, and subtracting the amount of one from the other.

It would be a good plan if all who smoke cigars and cigarettes at the present day would not only weigh the smoke with which they poison the air for others, but would seriously reckon up the sum which this smoke costs them per annum. One who smokes five good cigars a day at ten cents a piece must expend three hundred or more dollars a year. But there are many who smoke eight or ten a day. Eighty millions are expended every year in this country alone on tobacco. Now if this all ended in literal smoke it would be a terrible waste of money that should have been better spent. But loss of health, moral purity, and often a decided appetite for strong drink is left behind, with a heritage of enfeebled brains, suffering and early death transmitted to the next generation. There may have been some excuse for those who used the weed before science had fully demonstrated its poisonous nature. There can be none for those who enter into temptation with their eyes open.

LESSON HYMN.

What can I give my Saviour
Who gave so much for me?

MOVING APPEAL FROM THE CHICAGO BIBLE-WORK ROOMS.

DEAR CHRISTIAN FRIENDS:—More than ever before, have I this year tried to obey our Lord's command in Matt. 9:37, 38, "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

(The harvest indeed, is great, but the workmen few; beg ye therefore of the Master of the harvest, to-the-end he may urge forth workmen into his harvest.– *Rotherham*).

This language is urgent. It is a plain command given to us by our Lord, with reference to his work; and it is one which every man, woman and child, in the entire church *can obey*. Any Christian, shut within the four walls of a sick room can, *by it*, work for Christ; every maimed Christian, not himself able to go either to the heathen abroad or to the heathen at home, may, *by it*, send or help to send a representative; every man too poor to give much money for missionary work, may, *by it*, give living help to Christ's cause. Every Christian *ought to work for Christ by obeying this promise.* I wish to ask, Christian friends, how many of you will, obediently, *earnestly*, EARNESTLY take up this prayer as a part of your faithful service for Christ, while earthly service lasts? will *you?*

It is computed that Christians may, by faithful, earnest service, carry the gospel to the entire heathen world in the next twenty years. Let us hasten the work; let us do all that we can to accomplish this end; let the aged obediently pray; let the middle-aged obediently pray; let the young obediently pray; and let us all obediently ask—"Lord, what wilt thou have *me* to do?"

Young Christian, are you ready to say, "Here am I, Lord, send me?" *Send you where? Are you* already earnestly working for Christ? Are you doing heartily as unto the Lord, *all that you can do for him?* Are you doing "with your might what your hand finds to do, in Sunday-schools and missions, in mother's meetings and sewing schools, in sewing classes, in hospitals, by visiting the sick and the poor, by a simple, loving Christian ministry and service, are you obediently doing *now* all that you can do for Christ?" "The harvest truly is plenteous; Behold, I say unto you, lift up your eyes,—look on the fields, for they are *white already to harvest.*" Do not *wait* to be sent to foreign fields; hasten to obey our Lord's command to "preach the Gospel to every creature." Obediently take the first step, and the next will come easier. Enter the first open door, and others will open, and fields will widen, and your work will grow, and you will gather imperishable worth out of this perishing world, to lay at the feet of Jesus Christ, when he calls you to his presence.

If any young woman desires to give a year to Christian work, as preparatory to a consecrated Christian life, in home or foreign lands, I shall be glad to hear from her. And may our Lord *urge* us into his harvest. In the hopes of the Gospel. MISS E. DRYER.

Bible Work Room, 150 Madison St., Chicago, July, '83.

A brilliant "Thirty-third" of Rochester, N. Y., was not long since despoiled of his Masonic jewels at a hotel in New York city by a burglar. He lost his watch, his cross, his diamond shirt-studs, etc., etc. The burglar had taken a higher degree than he had.

The man who fears to vote against a Freemason lest the Democracy or Republicans should come in power, may live to bet his vote away on a horse-race, or sell his birthright for a lottery ticket.

ANTI-SECRECY TRACTS

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The Christian Cynosure.

CHICAGO, THURSDAY, AUGUST 2, 1883.

LIFE AND TIMES OF FREDERICK DOUGLASS.

This is a book of more than 600 pages, issued by a company in Hartford, Conn., 1882. We have read it through page by page, to the appendix, with tireless admiration.

Of course the book cannot be characterized in a brief editorial. But it gives us the satisfaction that it was and is wise in some way to seek the alliance of Mr. Douglass with the American Party. The only hesitation we have in encouraging the readers of the *Cynosure* to purchase the book is the partial and we hope temporary mental apostacy of Mr. Douglass from the religion of Christ, as given in the Bible: though his clear discernment of men; his proud humility in adhering to the colored half of his blood, because that is the half that is down in life's fight; and though his colored friends (?) envy and desert him;—but, above all, his tender, though vague reverence for the Almighty, are traits which distinguish, and would distinguish him among the distinguished men of the earth.

The one radical, terrible error of Mr. Douglass and his book is, his steady, unconscious, ignoring of Christ. He treats Christ as if he had the small-pox or was a colored man and a color line separated the two. Indeed, one would think to get through his 600 pages without once meeting the name of Christ; and it does not appear till on page 557, almost at the end, there is a single allusion to "Jesus," such as Ingersoll or Theodore Parker would have made. This is the more astonishing in that the life of Douglass, like that of Christ, has been devoted to the welfare of thankless and down-trodden men. One would think the Saviour would be such a man's favorite. But, more wonderful than all, Douglass reads and reveres the Bible; and employs Christ's parables as speeches to Sabbath-school children!

Now that Bible declares that Christ "shall judge among the nations;" that he, in short, rules and controls national destinies (Isa. 2: 4, etc.); and yet Mr. Douglass in his 600 pages, on the two leading nations, England and America, treats Christ as coolly as Mr. Hilles of New Hampshire treated Douglass when he went there to lecture; that is, gets into his abolition phaeton, and drives on without him!—and that too, when the horror of selling Christ, who dwells in Christians, white or black, (Christ's least brethren) was what overthrew slavery at last!

Mr. Douglass explains this treatment of the "Son of God" as well as the "Son of man," when, on page 583, he says: "Schooled as I have been among the Abolitionists of New England, I recognize that the universe is governed by laws which are unchangeable and eternal; that what men sow they will reap, and that there is no way to dodge or circumvent the consequences of any act or deed."

In the mouth of a Christian, the above is sound scripture and sound sense. "With him is no variableness or shadow of turning" (James 1: 17); and Christ is "the SAME, yesterday, to-day, and forever" (Heb. 13: 8); and, that God in Christ, answering prayer, should do "what law could not do" (Rom. 8: 3); that is change and alter the fixed course of law which makes sin its own chastizer, is no more absurd or wonderful than that Mr. Douglass at the prayer of his grand-child, should by a pump, change the fixed law of gravitation, make water run up hill and give the child a drink.

But the most amazing of all is, that Mr. Douglass, if we understand his case, is a regenerated person, "renewed by the Holy Ghost (see page 11). He tells us he "was a poor, broken-hearted mourner traveling through doubts and fears;" and that he found relief. He says now "I loved all mankind, slave-holders not excepted; though I abhorred slavery more than ever." "I saw the world in a new light", etc.

This certainly is conversion, "born of God;" and if so the explanation of Douglass' life of toil for "the evil and unthankful," is that Christ has been with him, as with those two disciples on the road to Emmaus, whose hearts burned within them as they walked by the way though they "knew not that it was Jesus" (Luke 24: 16). Lucretia Mott, Lydia Maria Child and others of his teachers may have been for aught I know in the same boat with these Emmaus disciples; but one old ignorant colored man Lawson were worth a thousand such, with Sumner and Garrison thrown in. And if this theory of Mr. Douglass' eternal status be the correct one, it is more than possible that the world has not heard the last of him; but like the old musical composers, he may end his life-anthem in the note on which it began, viz., in Christ. Satan is never so much a devil as when he acts in the role of orthodoxy. It is then he would "deceive if it were possible the very elect." And proslavery orthodoxy was orthodoxy with Satan in its saddle. No wonder Douglass shrunk from it.

Isaac Hill ruled New Hampshire for slavery by the Democracy. Hon. Moses Norris, to gain office by pleasing Hill, Pierce & Co., collared and dragged Rev. Geo. Storrs from his knees, at prayer, in an abolition school-house meeting. Of course he was abhorred, or his act was, by Abolitionists. Negro-phobia was at its height; Douglass went to lecture in Norris's town; who, seeing him alone in the graveyard, shunned by the white people, executed a flank movement on the Abolitionists, and saying, "I am not an Abolitionist," took Douglass to his house; and gained at once saintship with Garrison and office with Isaac Hill Democracy.

"CAUTION."

Under this head, the *Telescope* deals out unstinted condemnation to Prof. W. O. Tobey of *The United Brethren in Christ.* Though some of the *Telescope's* charges against Bro. Tobey are specific, we regret to notice that some of them are mere pointless railing; hinting without saying that Prof. Tobey had "sought employment in a sister denomination" (E. S. Chapman sought employment in the Presbyterian church and the *Telescope* followed him with benisons); and vaguely charges him with "malice and ugly temper", etc., which is certainly "railing accusation."

We last winter conversed freely with Prof. Tobey and the Chambersburg brethren. They were asked specifically whether they were willing and desirous to live and walk with the Brethren church, if adhering Masons were put out of it? And every one answered in the affirmative. If any of them, despairing of this result, are anxious to divide the church, we have no information of it.

But whatever Prof. Tobey and the King Street Brethren desire, it is utterly impossible for them to rend their church if the Freemasons are turned out of it. If the *Telescope* will prove its sincerity and redeem its pledges by an open, manly and Christian advocacy of the expulsion of Freemasonry and Freemasons, all troubles with the King Street brethren would be ended. The yearly Friends' Meeting of Maryland, appointed a day after which all slaveholders among them should be read out. They lost but a single member in the whole State.

But "fine words butter no parsnips." The dark deceptive cunning of the lodges have once "possumed" and deceived the churches of the United States. "The first time a man deceives me the fault is his: the second time the fault is mine." Does the *Telescope* suppose "the accursed thing" is to be got rid of by any measures less searching and thorough than the methods which removed Achan?

"THE WATCHED SNAKE LIES STILL."

Josiah Quincy, class of Harvard, 1821, and the fifth prominent Quincy of the early New England aristocracy, died, an octogenarian, a few months after writing the introduction to his book of reminiscences, published this year, 1883. His book is entitled "Figures of the Past." It is a kaliedoscope giving pictures of men and events. John Adams, J. Q. Adams, Webster, Everett, Judge Story, all Anti-masons, are the chief pictures in his panorama.

Mr. Quincy went to Washington in 1826, the year Morgan was murdered. His hero statesman, J. Q. Adams, was President. In Mr. Quincy's own words, "A combination of brilliant, if unscrupulous, political leaders had opened its batteries upon the administration, and was thundering forth the grossest charges." Adams' administration fell at the end of four years, and Jackson came into power in 1828–9; the then only instance, but one, of a President being denied a second term.

Mr. Quincy was young, ambitious, observant, and on intimate terms with the Northern, and well knew the Southern leaders in Congress; and he attempts to give the causes of the overthrow of his friend's administration, and this is the sum of what he says:

A Panama mission was proposed to meet delegates from the new South American Republics formed under Bolivar. John Randolph opposed that mission on the ground that, "The South would never consult with nations who had put the black man on an equality with the white." "From this opposition," continues Mr. Quincy, "arose the party which placed Jackson in the Presidential chair."

Now let us see what facts this Mr. Quincy suppresses or ignores. He had witnessed the rise and fall of Anti-masonry. He had read his own father's answer to a Boston committee denying the claimed antiquity of the lodge. His father was then President of Harvard, and he himself an undergraduate. He had read Webster's oracular utterance that the "lodge is wrong in the principle of its formation and its oaths ought to be suppressed by law." He had seen his favorite J. Q. Adams' letters to Edward Livingston, high priest of the lodge and Jackson's Secretary of State. He had seen 228,000 Anti-masonic votes cast for Wirt and Ellmaker, equivalent to four times that number now! He had seen that lodge erect its poison crest, hiss at, and successfully defy the judiciary of New York, with John C. Spencer for its attorney! He had seen 1500 lodges go down in the North and rise in the South with General Jackson, a Royal Arch Mason at their head, and Livingston and J. R. Poinsett his right hand and left hand supporters. He had seen the pure administration of Adams fall; and the lodge-and-slavery power sieze the reins of government and hold them with a firm grasp for thirty-four years, until in answer to prayer, and "by act of God" the Anti-masons, Seward, Stevens, Chase, Stanton, Lincoln and Charles Francis Adams, were sent to rally the country, overturn that power and drive the smoke-breathing locusts back to the North from which they had fled!

All this history Mr. Quincy, or his publishers for him, ignores—positively passes over in silence! That is to say: there is a system whose temple-walls overshadow alike the tall churches of the cities and the little mechanic shops of the villages; a power which fascinates women by its plumes, awes statesmen by its numbers, silences argument by its braying, and carries elections by its "still hunt!" And this Mr. Quincy, a representative of Puritanism in decay, gives us the political forces in play during his long life with this secret power left out! There is but one explanation of this suppression. *The lodge serpent is watched and it lies still!* Does any rational man suppose that this ubiquitous and terrible force among us, does nothing? is paralyzed? dead?

SKIES BRIGHTENING.

The Religious Telescope has come to our table weekly for many years, and never fails to be taken up and placed to our eye, that, through it, we may scan a portion of the moral heavens. The last number, July 25, editorially discourseth thus, "of the lodge, which the *Telescope* tries openly and ceaselessly, in the spirit of the Master we trust, to condemn, and from all affiliation with which we would save even the weakest of our people." And, in the same article, the editor adds of the anti-secrecy law:

"Furthermore, we believe that there is a growing sentiment in our churches generally against secret organizations and the evil effects of these organizations upon religion and society, It is not disloyal for us to say that we know in many places where formerly vigorous opposition was wielded against our law now many are laboring to lead the people up to a conformity to the requirements of the law. In this lies the future hope and safety of the church and the perpetuity of its principles and laws."

It is known to our readers that, several years since, a paper called *The United Brethren Tribune* was started at Harrisburg by open nullifiers of the anti-secrecy law. See now how the *Telescope* editor hits that dead *Tribune:* "*The United Brethren Tribune* served as a medium for the bitterness of the human heart"; and likens that paper to another sheet which he charges with "fanatical ravings," "volleys of wrath," "slander," "vilification" and the like.

This is the first hint or note of censure, rebuke, or condemnation we have noticed in the *Telescope* under its present management, for the nullifying organ or even its successor, *The Observer*, which walked in the same spirit. Surely the skies brighten.

"REMEMBER MY BONDS."

Paul's admonition is good for many cases. Letters from Greece and Florida remind us of the trials which must yet be endured by the children of God before the Lord comes. Bro. Zaraphonithes had by diligence and faith in God made his school in Smyrna a success. Ninety-six pupils attended during the week and thirty were in the Sabbath-school. Late in June agents of the American Board desired him to vacate the building, since it was under their control. What reason could be found for breaking up so successful an adjunct to Gospel work we cannot imagine, unless it was a politic measure to put a board employee in charge now that Bro. Zaraphonthes had made the enterprise profitable. A letter from him, dated July 2, says that having to leave Symrna, they were returning to Andros, but being too late for the weekly steamer from Syra, they attempted to go in a small boat from the latter port. A storm drove them ashore where they had been encamped for six days at the time of writing. These disheartening circumstances let us all pray may be overruled for the accomplishment of some good work for the kingdom of Christ through our brother's agency.

From Bro. Galloway also comes word of trial. The

threats of violence against him have constrained him to give up one of his preaching appointments. There seems to be some kind of a conspiracy to get him involved in a quarrel or in the law, and the effort may for a time surround this brother's path with difficulties, and even dangers. Without helpers among men, he asks for grace to rely on the arm of his God, who is well able to deliver either from the jaws of lions or the rage of evil men.

—Bro. Hinman reports that he has participated in several street meetings in Washington lately which were orderly and evidently profitable. Tracts and copies of the *Cynosure* were distributed through the crowd and thankfully received. The meetings at the N. C. A. building are being maintained through the hot season and are profitable to all.

—Prof. W. H. Fischer of Wheaton College and J. J. Dunkleberg, member of the last graduating class, have purchased the *Illinoian*, the local paper at Wheaton, and will devote their energies to making it a useful agency in the community. Both, while students, had a successful but brief experience in journalism in connection with the *College Record*. The *Cynosure* extends to them a cordial hand.

—Our thanks to some unknown friend for a copy of the last report of proceedings of the Illinois State Board of Health. The quarterly meeting of the Board was held in Springfield June 29th, Dr. Newton Bateman, President of Knox College, being in the chair. The first business was the quarterly report of the secretary, Dr. John H. Rauch, in which appears the case of a quack "specialist" named Flowers. The evidence on file in the office of the secretary shows that Flowers began a career of infamy some twenty-five years ago as an abortionist, killing a young woman in Lee county. He was arrested, but escaped from jail through the connivance of a deputy sheriff, who aided him as a brother Mason. The reading of this part of the report must have been very agreeable to President Bateman, who is well known as a Freemason.

—The New York *Witness* does not speak with its usual good judgment when in writing up the telegraphers' strike. It claims that a secret lodge combination was needed to combat the powerful Western Union company. It is self-contradictory also, for in the same article the editor says that Jay Gould would have made some terms with the strikers, had he known the grounds and extent of their complaint. To say that it is necessary for any body of men in this country to combine for the preservation of their rights in secret, sworn brotherhood, is to repudiate the whole theory of our American system.

—The letters in this number from Miss E. Dryer, the manager of the Chicago Bible work, and from Bro. Wm. Hazenberg, faith missionary in Cape Town, give in different ways enthusiasm, courage and hope to every worker in the Gospel vineyard. The Bible work in Chicago has been the means of accomplishing in a quiet way an immense good among the homes of the poor, although no class of people is omitted in its labor of love. A year in the practical theology of Miss Dryer's course will be as valuable as three years study of theory in a richly endowed Seminary to many.

—Letters from Senator Pomeroy state that he has been called unexpectedly to Denver for some two weeks on business. The Grand Army of the Republic was holding its reunion at the time of his arrival, but he found a field opening for our reform which he believes should be cared for. "The people," he says, "are sick of shams and false pretenders, and the evils of the competing lodge systems are exposing themselves. All forms of lodges are here, and 'Who will show us any good?' is still the cry." He mentions attending a Chinese Sabbath-school, and being much interested in the exercises and the scholars.

—It strikes us that when organized bodies of men, like the Freemasons and Odd-fellows, profess to take sinners to the "Grand Lodge above," and to do this without Christ, the coercive plan is the only one that is loyal to Christ and his truth.—*Christian Instructor.*

Convince a man who loves Christ and trusts to him for salvation that the lodge is dishonoring to Christ, and he will need no coercion. Peter thought he was loyal to Christ in drawing his sword, but he was mistaken about it.—*Interior.*

True, Bro. Gray, but how are men to be convinced when the columns of the press, religious as much as secular, are like the *Interior*, closed and double-guarded against facts and arguments which would "convince" every reasonable man in the country that these secret orders should be prohibited both in the church and by the government?

FROM SOUTH AFRICA.

THE TRUTH AND THE SPIRIT AMONG THE MOHAMMEDANS.

Cape Town, June 18, 1883.

Dear Brother:—We can truly say that the Lord prospers us in our work, but our trial in regard to temporal things is often quite severe, though the Lord is keeping us out of debt, and always provides the things which are really necessary to sustain life, without making known our wants to man. Two weeks ago I desired to write a letter for the *Cynosure*, but we could not spare the money for stamps till now, yet we can tell more at present of the Lord's blessings toward us, than we could have done at that time.

For about half a year I have taught a class of Christians in the doctrine of sanctification, but being not satisfied with theory only, I finally grew too practical for them, when I informed them that in order to be actually sanctified they had to leave secret societies, to which at least three of them belong. Two of them were Odd-fellows, and they, as is quite customary with secretists, denied that their order in Cape Town is of the same nature with that which is represented in the books I showed them on the subject. They became angry when I told them that I dared not believe their testimony, stating also my reasons for it.

We, for some time, have had meetings in our house for the lower classes, in which I received the help of said secretist Christians, but after our discussion on the nature of secret societies, they left me, which fact has led me to the conclusion to never again accept a co-worker who belongs to any secret oath-bound society. They were talented men, and from this it might be thought I sustained great loss in my work, but this is not the case. The Lord ordered it differently. One excellent Christian man, before his conversion belonging to the society called "the Red Star," but after that event leaving it, took my part against secret societies, and he, with his two adopted sons, who are also musicians, is still helping me in the work.

While the secretists were with us we had full meetings, but did not see any conversions; but on the first night they stayed away many accepted Christ as their Saviour, and at our first weekly Bible class, after they had left us, we had a room full of new converts instead of them.

This fact has taught us a great lesson. I felt not the least fear about their leaving us, being conscious that quality is a greater thing with the Lord than quantity; a greater work being done with the few who were acceptable in the sight of the Lord than could have been done with the unpurified multitude. I really expected greater blessings than before, though I had to do the work alone, because I knew that I had the Lord on my side; and he has not disappointed us. If the churches in general get rid of their secretist members, they would largely increase in number through the addition of new converts. The Lord cannot work through a church that keeps up fellowship with the evil one.

Since our purification process the Lord is wonderfully blessing our work. Our meetings, which at first we held three times a week, but now every night, are almost entirely constituted of Mohammedans, sometimes there being no less than fifty in the house. At first they remained outside on the stoop to hear the Word, but now they take up nearly all the room inside. They are often quite noisy, but the Lord who brings them to us gradually subdues them also, and we are expecting soon genuine conversions among them. One young Mohammedan, being an officer in his church, a couple of days ago accepted Christ as his Saviour. He is respected among his people, takes them along to our meeting, and helps us to keep order. He appears to be a clever man, and I expect good things through him for his people. He complains of the fact that his fellows are so ignorant of the truth. He told us he would acknowledge us as his father and mother, being anxious of learning more about Christ and the way of salvation.

Last night a priest looked in the house, perhaps to see whether there were members of his church whom he had to warn and to reprove. Some priests, however, are very friendly to us, praising us for healing their sick, first by medicine and now by the prayer of faith; and one priest sends his daughters to my wife to learn the Dutch language, and he even orders them to attend our religious meetings. We really love them with a love shed abroad in our hearts by the Holy Ghost, and they cannot help noticing it. We occasionally tell them about our prayers and sacrifice in their behalf, by which some are moved to tears. We expect great things. Pray for us. Yours in the Lord,

W. Hazenberg.

TO READERS AND FRIENDS.

Last week I gave a general statement of the Washington fund. This week you have the statement of your Treasurer by States, (page 13) with receipts to date, July 30th. This is your cause, you are responsible for its success and the deed in *escrow* will make the property yours clear of all incumbrance the day it is paid for, whether I am dead or alive. It will take less money to pay for it now than it will to pay principal and interest a year hence. One thousand dollars now is the equivalent of one thousand and sixty dollars a year hence. Is it a wise policy to pay the extra sixty dollars? Brethren, I trust you will keep an eye on this business, know exactly how it stands, and remember it often and *believingly* in requests to Him who giveth liberally and who would have his disciples follow his example.

J. P. Stoddard.

TO THE FRIENDS IN INDIANA.

Shall we have an Annual Meeting this fall, and if so, where and when. I wish to hear from the friends immediately if possible. I know of many good places, but do not know that a house can be had; this must be left to friends in the locality. Now, friends, please communicate soon with me. I think Oakland City would be a good place; I know a house can be had there. Reno or Coatsville are good places. Dear friends, rally.

S. L. Cook.

OBEDIENCE TO UNKNOWN SUPERIORS IN THE LODGE.

"All that I have got to say, standing on the brink of the grave, is that I did not know what was going to happen twenty minutes before the murders were committed. I was bound to go to the park under pain of death." These were the words of Caffrey, one of the two men last condemned to death for the killing of Lord Cavendish and Mr. Burke, when he was asked whether he had anything to say why sentence should not be passed upon them.

A world of meaning lies in those few words, a warning which it would be well if hundreds of others would heed. They told the story of men who join secret societies for the ostensible purpose of working for Ireland by methods of which they know absolutely nothing. They are bound by a solemn oath to obey orders without question, even though it involve the foulest murder. To refuse is death, as they soon learn. To obey is to peril their lives, as in the present case, while those who sent them into the danger, who commanded them to commit a cowardly assassination, remain in safety.

Both Caffrey and Delaney pleaded guilty to being in the park under orders, but claim that they had nothing to do with the murders, Yet as they were present, and did nothing to prevent them, they are counted as abettors and must suffer the consequeuces.

No man has a right to place himself where he has no moral control of his own actions, yet this is what he does when he joins a secret society and binds himself to blindly obey all orders from headquarters without hesitation or thought of whether they are right or wrong.—*Toledo Blade.*

—A secular paper not long since affirmed that Freemasonry was being diffused through heathen countries by Christian missionaries who were gathering both converted and uncouverted natives into lodges and inducting them into the mysteries of the craft. The statement appears to us preposterous. Missionaries are not the the kind of men who attach any importance to the mummeries of Masonry, or have time to practice them. If there be any grounds for the statement, the National Christian Association could render no better service to the cause of Christ than by instituting an inquiry among foreign missionaries of all denominations. We believe the answer would be prompt, emphatic and satisfactory.—*Christian Statesman.*

—Passing the open door of a temple of the Popish superstition, one will see seven candles or gas-lighted imitations of candles, gleaming around the tinselled pile. It is most strange and surprising to recall the fact that these candles are the survival of an idolatrous worship so ancient that its origin far antedates the dawn of history—the worship of fire. The peculiarity of it is that it is an idolatry of an idolatry. The sun was the god of those with whom it originated. But the sun was not always to be seen, therefore fire was set up as his representative. This form of superstition has survived while century piled upon century, and milleniums gave place to milleniums, and yet here it remains, and hundreds of thousands of poor souls yet bow down in awe before the mystic and sacred flame. It is a remarkable instance of the perpetuity of a simple and idle superstition.—*Interior.*

—Bro. T. F. Dolan of the *Sword*, Washington city, has been appointed to a clerkship with $900 per year salary. He will endeavor to continue his excellent paper with his additional work.

THE HOME.

EVENING.

On velvet slopes the shadows lie,
The crimson pales along the west,
The steadfast stars arise on high,
And labor's weary hand may rest.

So gradual is the twilight's fall,
That day is past and night begun,
Ere we have heard dear Nature call
Her tired children, every one;

Yet homeward fly the little birds,
And homeward fare the laden bees,
And sweet as songs unset to words
The zephyrs murmur through the trees.

Then through the balmy silence—hark!
There sounds the children's vesper chime;
Between the dawning and the dark
There comes no holier, fairer time.

Soft thrill the voices low and sweet,
While little figures kneeling pray,
And trustfully at Jesus' feet
Lay down the burden of the day.

Then mothers tie the robes of white,
And kiss the lips and smooth the brow;
The happy children say goodnight—
And earth is watched by angels now!

—*Mrs. Margaret E. Sangster.*

THE GLADSTONE FAMILY.

Mr. John Gladstone liked that his children should exercise their judgment by stating the why and wherefore of every opinion they offered, and a college friend of William's who went on a visit to Fasque, in Kincardineshire, during the summer of 1829, furnishes amusing pictures of the family customs in that house, "where the children and their parents argued upon everything." "They would debate as to whether the trout should be boiled or broiled, whether a window should be opened, and whether it was likely to be fine or wet next day. It was always perfectly good-humored, but curious to a stranger, because of the evident eare with which all the disputants took to advance no propositions, even to the prospect of a rain, rashly. One day Thomas Gladstone knocked down a wasp with his handkerchief, and was about to erush it on the table, when his father started the question as to whether he had the right to kill the insect; and this point was discussed with as much seriousness as if a human life had been at stake. When at last it was adjudged that death was deserved because it was a trespasser in the drawing room, a common enemy, and a danger there, it was found that the insect had crawled from under the handkerchief, and was flying away with a sniggering sort of buzz, as if to mock them all."

On another occasion William Gladstone and his sister Mary disputed as to where a certain picture ought to be hung. An old Scotch servant came in with a ladder, and stood irresolute while the argument progressed; but as Miss Mary would not yield, William gallantly ceased from speech, though uneonvinced, of eourse. The servant then hung up the picture where the young lady ordered, but when he had done this he crossed the room and hammered a nail into the opposite wall. He was asked why he did this: "Aweel, Miss, that'll do to hang the picture on when ye'll have come round to Master Willie's opeenion." The family generally did come round to William's opinion, for the resources of his tongue-fencing were wonderful, and his father, who admired a clever feint as much as a straight thrust, never failed to encourage him by saying, "Hear, hear; well said, well put, Willie!" if the young debater bore himself well in an eneounter.

Another thing which Mr. John Gladstone taught his children was to accomplish to the end whatever they might begin, and no matter how insignificant the undertaking might be. Assuming that the enterprise had been commenced with a deliberate, thoughtful purpose, it would obviously be weakness to abandon it, whereas, if it had been entered upon without thought it would be useful to carry it through as a lesson against acting without reflection. The tenacity with which William Gladstone adhered to this principle, exereised, no doubt, a beneficial moral discipline upon himself, but was frequently very trying to his companions.

"At Fasque," says his friend already quoted, "we often had archery practice, and the arrows that went wide of the target would get lost in the long grass. Most of us would have liked to collect only the arrows that we could find without trouble, and then begin shooting again; but this was not William's way. He would insist that all the arrows should be found before we shot our second volleys, and would marshal us in Indian file, and make us tramp about in the grass, till every quiver had been refilled. Onee we were so long in hunting for a particular arrow that dusk came on and we had to relinquish the search. The next morning as I was dressing I saw, through my window, William ranging the fields and prodding into every tuft of grass with a stick. He had been busy in this way for two hours, and at length he found the arrow just before breakfast. I remarked that he had wasted a good deal of time. 'Yes and no,' he said. 'I was certain that the arrow could be found if I looked for it in a certain way; but it was the longest way, and I failed several times from trying shorter methods. When I set to work in the proper fashion I succeeded.' 'Well done, Willie,' concurred his always appreciative father."—*Observer.*

HOW NATURE SWEETENS OUR FRUITS.

Substances charaeterized by sweetness are assumed to contain an organic product called sugar. This is a very remarkable substance, and its investigation opens to view surprises and paradoxes not afforded by any other agent in nature. It is highly complex in its organization, having a high atomic constitution, and yet it is the simplest of all compounds when considered in regard to the nature of the elements of whieh it is composed. In studying the sweet principle of plants, we soon discover that they possess the eapability of elaborating more than one variety of sugar, and that there is a curious blending of several forms in the ripened fruits which eome upon our tables. We diseover also that eaeh plant has the power of manufaeturing a special variety, or a combination of varieties, and that this law of their constitution cannot be changed by man. In beet roots, in the stems and trunk of the sugar-maple tree, the syeamore, the palm, in sugar-canes, in the sorghum plant, in the stock of maize, in grasses, we have one kind of sugar, called *sucrose*, which is the sweetest variety; in grapes we have another distinct variety, called *dextrose* or *glucosc;* in apples and other fruits we have still another, called *fructosc* or *levulose.* In melons we have a sweet which is nearly pure suerose, or cane sugar. We learn from this examination not only that sugars differ widely, but that, for wise and doubtless beneficent reasons, the Supreme Intelligence has not permitted all fruits and plants to be sweetened alike. In that vegetable monstrosity called a beet, which is hidden from the clear sunlight and the air during the whole period of its growth, there are found juices whieh hold the most noble and valued form of sugar known to man. The crimson tissues of this root contain the snow-white sugar which graees the tables of the kings and prinees of Continental Europe, and millions of pounds find their way into eommerce, always commanding the highest priees. The humble, earthy beet can hold up its head with pride when its sweetness is contrasted with that of the petted grape, which occupies the foremost place among our delicious fruits. The grape is sweetened with glucose, an ignoble form of sugar, which the chemist can make in the laboratory, where its production does not require the employment of eostly or rare materials. Even if it lessens our respect for the tempting fruit of the vine, the truth must be told. The chemist can make the sweet juices of the grape from old cotton rags and old newspapers; and if this statement does not indicate a sufficiently low origin, we have only to state that it can be made from common sawdust as well. But human art has not yet been able to number among its triumphs the production of the sugar of the beet, the maple, or the cane. It is probable that the peculiar delicate flavor of the grape could not be secured by any adjustment of quantity of suerose or cane sugar, or by any mixtures. It requires glucose, pure and simple, to act in eonjunction with the delicate acids, that we may have this fruit in its highest perfection. The water-melon would not be the fruit it is if it had not the capability of manufaeturing cane sugar in large quantities; neither would the apple, the peach, the eherry, the strawberry, or the pear be what they are if the plants and trees upon which they grow had not the power of bringing into play a subtle chemistry, by which is produeed a mixture of distinct forms of sweets which no art of man can imitate.

But Nature does not, in the bestowal of her fruits, spontaneously or of her own free will sweeten them for us so acceptably. Not one of the fruits in their wild or native state holds any eonsiderable quantity of sugar of any kind,—not enough to make them aeceptable to the taste or to fit them to serve as foods. It is only by skilful cultivation, by hybridizing, by budding and grafting, that we have secured the sweet principles in fruits. We have, as it were educated the dumb chemists in the vegetable cell, and fitted them for the work which Nature made them competent to perform under mans's guidance. The beet, for example, under ordinary eare, will afford from four to six per eent. of sugar, but by scientific and generous culture the percentage can be nearly or quite doubled.

Cane sugar is a eombination of water with carbon,—absolutely pure water with the elements of a diamond. Starch can be transformed into glueose by the addition of one molecule of water, but the glucose eannot be transformed into sucrose. A potato is but a mass of starch, which can be changed almost entirely into sugar. When starch is changed into sugar it requires the aid of diastase, which is a stareh solvent, provided for a specific purpose. Sugar cane two weeks before it is ripe contains no sugar; after it is ripe it contains no stareh. Sugar is not an exhaustive product; the refuse from the manufaeture of beet sugar returns all inorganic matters to the soil.

But while it is possible to increase the saccharine principle, and also to modify the hydrated malic acid constituent in fruits, it is entirely beyond our power to change the fixed nature of vines or trees by any methods of cultivation or fertilization. There is nothing more wonderful in nature than the persistency with which vegetable struetures adhere to their original bent or design. We all know that two trees growing side by side, from the same soil, breathing the same air, and precisely alike in external and internal substance, will produce fruit totally dissimilar in chemical constituents and physical appearance. If a young sour-apple tree is cut off low in its trunk, and scions of another kind are inserted, it is changed only above the point where they are placed. The ehemieal reactions below continue true to the original instinct, and if fruit comes from a sprout it is charged with the acid juices of the parent tree. We have thus the bewildering fact brought before us that the sap eirculating through one portion of a tree culminates in the production of excess of acid in the fruit, while in another there is found an excess of sugar. It is not unusual to observe a newly set seion bud, blossom, and bear fruit the first year. The fruit may weigh ten times as much as the frail scion which held it up and supplied the nutriment necessary for its growth. But the little twig, transplanted to an alien limb, will set up a laboratory of its own, and from the strange juices brought to it will manufacture fruit totally dissimilar to its companion branches. —*Dr. James R. Nichols.*

HOME AND HEALTH.

Looking Out the Back Door.—A friend of ours wished to hire a farmer for a wealthy neighbor, and we mentioned one who was wanting an engagement. Knowing that our friend had been to see this farmer, we asked the result. His reply was, in substance: "Yes, I went there; I went around to the back door and came away, knowing that he would not suit." The front doors of many farm-houses are rarely opened. The back door is in constant use. One need not go far in any locality, to find the outlet of the kitchen sink ending in a sort of ditch, whieh is supposed to carry off the waste water, but which only allows it to soak away and saturate the ground near the back of the house. The seldom used front door is opened when a small eoffin is to be taken out. The minister speaks of "the mysterious dispensations of Providence." They are not at all mysterious. Bad sink drains at the back of the house are sure to bring typhoid fever and other sickness. Let the baek door surroundings be looked to. If nothing better can be done, earry the kitehen wastes to a eesspool a distance from the house, where they can soak away far below the surface. Prohibit all throwing out of slops at the back door. The ground soon becomes charged with matters that ferment and breed disease. Where pigs are kept, and that includes every farm, there should be a pail, to reeeive all animal and vegetable matters and daily emptied. Nothing of the kind should be thrown out at the back of the house. Where there is such a disease-breeding sink spout as we have mentioned, let provisions be at onee made to carry off the water to a cesspool, and cover up the saturated ground with dry earth. Let the back yard to the house always be kept scrupulously neat. —*American Agriculturist.*

Ivy Poisoning.—The "Poison Ivy," also called "Poison Oak," and in some localities known as "Mareury," is often the cause of great distress. The vine is abundant all over the country, one form being low, running along on banks and rambling over stone walls. Another form climbs the highest trees, clinging to the bark by its many rootlets. It is often confounded with the Virginia Creeper; indeed, we have known it to be planted as an ornamental vine, it having been mistaken for that. The two are readily told apart, the Virginia Creeper having its dark-green, shiny leaves five-parted, while the light-green leaves of the poison vine are three-parted. The Poison Ivy is so very abundant, that were all equally susceptible to its influencc, we should hear much more of its effeets than we do at presont. With many, the poison produces only a slight eruption on the skin and an intense itching. Others arc more scriously affected, and the face swells up to such an extent that the features are hardly visible. Nearly every locality has its popular

remedies for the poison, and new ones are frequently proposed. As a general thing, most cases are relieved by keeping the bowels open by the use of salts, and washing the emptions with a strong solution of sugar of lead. The latest remedy, which is now going the rounds, is to bathe the affected parts with lime water, applied as hot as it can be borne. This is simple, the remedy is usually at hand, and is worth trying, as other alkaline washes have been found useful. No harm can result.—*Sel.*

Pet Ideas.—Everyone has a pet idea which frequently occurs to him, and lingers long.

My pet idea is this: *Local affections in our bodies are only expressions of systematic faults.* Whenever people come to look upon their pains and sores as flags of distress calling attention to some sickness pervading the system, as soon as they fully realize that the health of each *part* depends upon the health of the *whole*, then *sunshine, temperance,* and *exercise* will become the popular physicians.—*Dio Lewis.*

RECIPE FOR KEEPING COOL.

Said a physician, yesterday, who looked cool in spite of the thermometer:

It is supposed by most persons that if they bathe in cold water, drink iced lemonade, ginger ale, ice water, etc., sleep with a thin covering over them, eat cold dinners, and rub their faces with their pocket handkerchiefs every few moments, they will be cool, or, at least, as comfortable as the weather will permit. Now, this is all wrong. A cool drink makes one feel exceedingly comfortable for a few minutes, and then the individual will feel warmer than ever and perspire more profusely.

The best way to keep cool is as follows: Do not drink any ice water; take only one glass of soda or lemonade a day; eat a warm dinner, but do not eat quite as much as you want; take hot coffee or tea for breakfast, just as you do in winter; sleep with a very light gauze blanket over you in the night, and take a sponge-bath in tepid salt water before retiring. This makes the body cool, and keeps mosquitoes away. Do not wear a weavy hat or tight collar; wear light flannels, and low cut shoes, carry an umbrella, and above all, do not rub your face too often, because the action only heats the skin to a greater degree, and makes you perspire more freely. If this advice is strictly followed you will be cooler and healthier.—*N. Y. Journal.*

CHILDREN'S CORNER.

OPEN YOUR BIBLES.

BIBLE READING EMBLEMS.—CREATION. Read Gen. 1.

Create in me a clean heart, O God; and renew a right spirit within me. Psa. 51: 10.

1. God alone can create. Isa. 40: 12, 26, 28; Math. 19: 26.
2. He created by his Word. Ps. 33: 6; John 1: 13; 1 Pet. 1: 23.
3. By the Spirit. Gen. 1: 2; Job 26: 13; Zech. 4: 6.
4. Creation brought life and light into the world. 2 Cor. 4: 6.
5. The work of creation was very good. Gen. 1: 31; Eph. 5: 27.
6. It gave joy in heaven. Job 38: 7; Luke 15: 7, 10; Zeph. 3: 17.

ONE OF HIS JEWELS.

"O mamma, the girls are all going to wear jewelry! Nelly May says her papa is going to buy her a set of garnets, and Annie Brown has her lovely torquoise ring and pin. Hatty Marston has a pearly-white cross, and all the rest have corals or jets or pearls or something. I don't believe there's another girl in school that hasn't at least a ring. Even Alice Horton has a plain gold band that used to be her mother's. She can't wear much to be sure, because her mother's just died; but I haven't as much as she. I'm afraid I shall feel ashamed to stand out on the platform, before everybody, and so plain and bare, with only a white dress on."

Margaret had just come from school, where all was in preparation for the exhibition which would soon take place. The girls had been talking over their dresses, and she had felt that it was hard to be so poor. She knew her mother was sewing, sewing from morning till night, and denying herself many things that she needed, that the hardly-earned money might help Margaret to get her schooling. She knew that it had been by severe pinching that the pretty white dress had been bought, and that her mother's eyes had often ached when she sat up long after midnight to make it up. Yet all these things only made it seem harder still, and Margaret wondered why her life was so different from that of others. In fact, she often made herself quite miserable with the thought that everybody else had more things to make them happy than she. She had sometimes said so to her mother, who had told her that she was mistaken.

"We are poor, it is true," she would say; "but the rich are not always happy. If we work harder than many, that is far better than to be idle. And after all, Margaret, God knows just what is best for us. If we love him, we may be sure that we shall not lack anything that would be good for us."

This afternoon, however, her mother did not reply, as Margaret rushed into their cosy little sitting-room. She only looked sad and grieved; and soon Margaret came and took a seat beside her, saying:

"I'm sorry I trouble you so, mamma. I know we can't afford it, and I'll try not to want it."

Her mamma rewarded her with a bright, loving smile, and then said:

"Did I ever tell you, dear why I named you Margaret? The name means a pearl. When God gave you to me, I felt that he had given me a jewel to take care of for him. So I named you Margaret, to keep me always in mind of this. And, darling, I long to have you number yourself among his jewels now"

Margaret knew what her mother meant, for only the day before her Sunday-school teacher had explained the text used as a motto for the paper which had been distributed in the class—"They shall be mine saith the Lord of Hosts, in that day when I make up my jewels." She knew that her mother wished her to be a Christian, and so be one of the jewels in the Saviour's crown.

"How shall I know if I am one of his jewels, mamma?" asked Margaret.

"You would try to honor him. The jewels in his crown will add lustre, beauty and glory to it, and so contribute to do him honor. And one way in which you could honor him would be to have a patient, uncomplaining spirit, even though we have not as many pleasant things in life as some others have."

"I do want to, mamma," answered Margaret, "and sometimes I think I do love Jesus a little."

"I hope you do, darling. But give him your whole heart and he will help you to meet all the trials which will come to you in life, both small and great."

Margaret went up to her own little room, and told the dear Saviour all about it, and that she wished to please and honor him. When the day for the exhibition came, she had asked him to help her specially; and he surely did, for Margarets face was so sweet and beaming that no one noticed whether she had any jewelry or not. But the minister, who was present, leaned over and whispered to his wife:

"I think Margaret must be one of the Saviour's jewels; there is such a peaceful light shining in her face, which used to look so fretful sometimes."—*S. S. Times.*

DYNAMITE.

What is dynamite? How is it manufactured? We are fully prepared to answer these questions, as we manufactured the first nitro-glycerine ever made in the United States, nearly twenty years ago, and have had some experiences with it not pleasant to recall. Dynamite is simply nitro-glycerine, mixed with an adulterant to render it safe to transport. The added ingredient is usually a fine earth of great absorbent capacity. It has been found that the best kind is the earth which good housewives use to polish their silver with, properly called *infusorial* earth, because it is made up of the fossil remains of minute organisms. Dynamite, then, is a mixture of innocent polishing powder and sweet bland glycerine after it has been acted upon by nitric acid. There is nothing apparently very frightful in this mixture. We can eat glycerine on our puddings and griddle cakes, and grow fat upon it; and a box of silver polish in the house is as harmless as a cake of soap.

In what has been stated a strange law of chemical combination comes into view, a law by which a vast change is produced in innocent bodies by a slight disturbance of their molecular constitution. We disturb the molecular constitution of glycerine by subjecting it to the action of nitric acid, by which nitrogen becomes a constituent of the body, and its whole chemical nature and relationships are changed.

This dull, stupid nitrogen, which exists so abundantly in the air, and which we breathe into our lungs every moment, day and night, becomes the agent which confers upon glycerine the most terrific powers possessed by any agent, save two, known to man. Does not this fact teach an impressive lesson as to the mystery of the forces of nature, and of man's capability of bringing them into action, and we may say, into subjection? If such facts do not cause a feeling of respect for chemical science, it is difficult to conceive of any that will.

In the manufacture of nitro-glycerine, we simply mix with pure glycerine a certain proportion of sulphuric and nitric acids, and stir the mixture until the reactions occur, which is in about twenty minutes. The vessels must be placed in freezing mixtures, for if at any time the temperature rises above thirty-two degrees F. decomposition occurs, and if there is no explosion the whole mass goes off in a vast cloud of nitrous acid vapors, which are troublesome and dangerous.

We never ventured to act upon more than one hundred grains of glycerine at a time, and with this small amount the danger was great and accidents were not a few.

Our method was to arrange upon a shelf, in a refrigerating mixture, twelve beaker glasses, each containing one hundred grains of glycerine, and into each of these the mixed acids were slowly allowed to enter, the thermometer being anxiously watched all the time. If the heat from the reactions rose above thirty-two degrees in any glass, away would go the contents, filling the laboratory so densely with red fumes that no object could be seen six feet distant.

It was regarded as a successful experiment if we saved four glasses out of the dozen. Whilst at present the methods of procedure are not different, the apparatus and appliances are greatly improved. It must be remembered that we were pioneers in the dangerous manufacture, and but little of the product was needed in medicine and the arts. Now, the consumption is enormous, and large manufactories are established in many sections of the country. The United States government chemists make the best nitro-glycerine at the laboratory at Newport, Rhode Island. It is used largely for filling torpedoes.

In what has been said we have endeavored to afford a popular view of the chemistry of dynamite. It does not explode at the touch of fire, as does gunpowder, but it must have brought to bear upon it, or in contact with it, another explosive agent, a *fulminate.* A fulminate of mercury is better than a fulminate of silver, for the *rythm* of its detonation is more in accord with that of dynamite. Dynamite *detonates,* and does not explode as does gunpowder. Its action is so much quicker than the movements of air, that it strikes against a column of air with the same force as a hammer falling upon a blacksmith's anvil.—*Journal of Chemistry.*

TEMPERANCE.

STORIES FROM GOUGH.

What is temperance? It is a lawful gratification of a natural appetite. That is temperance. Is the appetite for intoxicating liquor a natural one? No. No one was ever born with a natural appetite for intoxicating stimulants any more than he was born with a natural appetite for tobacco. If you want to have a taste for it you have to use it, and the use of it produces the appetite, and it is not a natural appetite. Therefore, my advice is, total abstinance from intoxicating liquor as a beverage everywhere. People say sometimes, as a man said to me once: "I hate excesses. A man that drinks to excess is a beast." I said: "Are you with us?" He replied: "No. I hate your teetotalism as much as I hate excess. While a drunkard is beastly, a teetotalist is a coward. I stand on moral principle. Moderation in all things, self-control, self-government. Use the article in moderation! Don't make a fool of yourself. You shut a man off, you make him a coward, you make him flabby. Meet it like a man! And develop your highest and noblest manhood." "Yes. All right," I said, "what is excess?" "Drinking too much." "What is drinking too much?" "Excess." "I know it is. I will ask you a broad, plain, plump question: Would six glasses of whiskey toddy in a day be excess for you?" "Well, no; not if I could stand it." [Laughter.] Oh! yes. That means if a man drinks two glasses of whiskey and stands it he is developing his highest and noblest manhood. If he drinks as much as he can hold, and stands it, that is an example of self-control. If he drinks two glasses and don't stand it, there is a fearful exhibition of the want of self-control and self-government in the excessive use of intoxicating liquor. Excess is simply a man's inability to stand it. You don't judge by the number of the man's drinks, but by the effect of the quantity on his brain. There are men in Connecticut who would drink me drunk 365 days in the year, and drink me into my grave in the next five years, if I should attempt to drink as much as they do. I fight the drink, and out of my antagonism to the drink grows my hatred to the liquor traffic. I have nothing to say against the men that are engaged in this buisness; they may be wonderfully respectable men, A great number of them say: "I must live." I say to them as Dr. Johnson said to a man who said "I must live," "I don't see any necessity for it at all." [Laughter.]

I hate it because we have no redress. There is not a mother here that has any redress. There is not a wife here that has any redress. A woman went into a grog-shop—and I give you facts that I can prove—to plead with the liquor seller not to give her husband any more liquor. He took a tumbler of dirty water and threw its contets in her face. She told her boy, and he thrashed that liquor seller so he was on his back several days. Then the liquor seller prosecuted the boy for assault and battery and got the damages. They tried to prosecute him for throwing water in the woman's face. They failed, because she was intruding on his premises. There is not a liquor seller that can't sell your husband drink, and you may plead with him if you will. You talk about moral sausion. Make it your own case. A young man once said to me: "I believe in moral suasion. I believe we have no right to attack these men." I told him a little fact that occurred and I asked him: "Suppose that was your mother that was kicked out of a rum shop when she came to plead with Mr. Leonard not to give her boy drink, and when he made her little boy nine or ten years old drunk and sent him home out of spite because she tried to prevent him selling liquor to her boy. What would you do?" he said: "I would shoot him as I would a woodchuck." I said: "I would not. I believe in the simple way. I believe in the annihilation of the traffic in intoxicating liquor; and the sooner we get rid of it the better."

I remember hearing of a nobleman who wanted to have a grand entertainment, and he wanted fish and there was none to be obtained. One of his servants said to him: "There is a man in the hall has a very fine turbot; but he asks a very curious price." "Never mind the price. Grant it." "He asks a hundred lashes on his bare back." "Well, he's a fool, if he won't let it go for less than that." They brought him in and laid on fifty lashes pretty lightly, when the man said: "Hold on! I have got a partner in this business!" "Well, bring in the other, if there are two fools." "Your porter wouldn't let me in at the gate until I promised I would give him half of what I got for the fish." [Laughter.] They brought in the porter and gave him fifty lashes, and laid them on well. If you put a man in prison for getting under the influence of liquor, how about the man at the other end; the man that sold the liquor?

The governor of one of the largest prisons in England lately exclaimed to the secretary of the Howard Association, on visiting it: "Oh, the drink, the drink, the drink! If people outside did but see and consider the misery and crime which we, in prison, witness as produced by drink, they would make greater efforts to lessen this national evil. Especially would the women do more. It is to be wondered at that the women of England do not more earnestly exert themselves to oppose the cause of so much suffering to their own sons and brothers."

LITERARY.

AUGUST MAGAZINES.

The *North American Review*, has a spirited discussion of the subject of "Moral Instruction in the Public Schools," by the Rev. Dr. R. Heber Newton, who offers a practical scheme for conveying ethical instruction without reference to religious tenets, and the Rev. Dr. Francis L. Patton, who maintains that the Bible must be made the basis of all moral teaching. Mr. Newton is the Episcopal clergyman who has lately attained a cheap notoriety by assailing the inspiration of the Scriptures. His facts are valuable, his logic like that of the old woman who taught her inquiring son that the earth was flat and rested on a big stone. "What does the stone rest on?" "On another." "And what holds that up?" "Why, it's stones all the way down." Of course a man who has made a name by attacking the Bible would look far and long before allowing that book as authority in the school-room. Dr. Patten wields a Hercules club, but not so dexterously as the giant himself. His reply would hit a class in theology, but will miss many ordinary readers. Henry D. Lloyd exposes the tricks and frauds of speculation in grain, which operate to make bread dear, and maintains that they should be repressed by law, as being flagrantly in opposition to public policy. "Woman in Politics." by ex-Surgeon-General Wm. A. Hammond, is a caustic discussion of certain facts of nervous organization which in his opinion render the female sex unfitted for participation in public affairs. Hon. Francis A. Walker reviews "Henry George's Social Fallacies," criticizing in particular his doctrines regarding land-tenure and rent. Other articles are "Crude Methods of Legislation," "The Unsanitary Homes of the Rich," and a discussion of "Science and Prayer," in which President G. A. Anderson of the Chicago University takes part.

The *Century* gives us its "midsummer" number with an article on the quail, exquisitely illustrated by James Beard. Mrs. Jackson's last contribution upon the Indians of Southern California, among whom the Jesuit missionaries began to work years before Elliot labored at Nouantum and Natick, speaks of the present condition of these tribes, and is profusely and finely illustrated. "The Oldest Club in America," "Under the Olives" and "Mr. Watts at the Grosvenor Gallery" are other illustrated articles. In "Topics of the Times" the editor discusses "Caucus Reform," "Vicarious Benevolence" and "Vagrant Parsons."

Mastery is a new illustrated weekly magazine, published at 842 Broadway, New York, and designed to interest young people in pastimes which combine utility and instruction with recreation in home handicrafts, household affairs, rural occupatious, industrial arts, amateur mechanics and experimental science. The twelfth number, if a fair one, carries out this purpose excellently. The publishers offer to young people fourteen cash prizes, amounting to *one hundred and fifty dollars*, for the best fourteen pen and ink sketches that may be submitted, illustrating any of the International S. S. Lessons of the current quarter, reserving only the right to purchase the successful drawings at market rates, the payment thereof to be in addition to the prizes. The object of this offer is to encourage among young people the study and practice of the useful art of free hand drawing with pen and ink.

Dio Lewis's Monthly is the latest venture of the indefatigable reformer of American dress and luxurious living. The first number, in which the Dr. is well supported by other contributors, yet has the unmistakable and characteristic style, with which the American reading public have been more or less familiar for twenty years. The large pica type used in the magazine makes an agreeable page, and the agreeable variety of topics written in an easy style afford a pleasant change after a summer siesta. Dr. Lewis has himself articles on prenatal impressions, woman's figure, pale young men, weight of brain, function of sunshine, and a hygienic department. The magazine is published by Clark Bros., Bible House, New York, at $2.50 per year.

The *Wheelman* as an advocate of bicycle locomotion resembles, in mechanical appearance, the beautiful machines which are becoming popular with the young men of our cities. It is belived that 12,000 of them are used in this country and many more in England where they are used largely by physicians and others who have occasion to make frequent brief journeys. In the Contributor's department the question is raised, "Shall the Bicycle be used on the Sabbath," and the good advice is given that while the wheel is yet regarded by most people as simply a means of recreation and enjoyment, a noble self-denial will be the rule, and God will be honored in its observance. Published at 608 Washington St., Boston.

In general practicalness of operation, Mormonism is away ahead of Romanism, if we can judge from the way the two sects deal with infallibility. The Roman church, in order to make its head infallible, had to gather all its bishops at great expense of time and labor, from the four quarters of the globe, and discuss the question in Latin for weeks. The Mormon church, when it wants the same thing done, just gets a special revelation from the Lord made to order at no expense whatever.—*Independent.*

Repeat it, again and again: A leading manufacturer in Philadelphia, who has lived fifty-two years in that city, says: *"I never knew a man among all the business men whose lives are failures, who gave his heart to God in his youth."*

THE CHURCHES.

—The pulpit of Lincoln Park church in Chicago was again occupied by Pres. C. A. Blanchard on Sabbath, while Bro. C. W. Hiatt of the Tonica church preached in the Chicago Avenue (Moody) church.

—Mr. Moody has seldom been so long away from his old home and friends in this city after a foreign tour as this year. It is said he now expects to visit Chicago about September 20th.

—For some time we have lost sight of the stalwart brother, Samuel Irwin of Brooklyn, who was introduced to the Syracuse National Convention in 1873 by Bro. James Mathews. His testimony for Christ against the lodge, of which he had been a member while unconverted, will be remembered. Jerry McAuley's *Newspaper* mentions several visits from him at the Cremorne Mission, and valuable assistance in the meetings held there for the salvation of the lost.

—Prof. G. W. Northrup, president of the Baptist Theological Seminary at Morgan Park, has been invited by the Board of Regents to the presidency of the State University of Kansas, at Topeka.

—The press reports the death of Rev. James Kilbourn of Racine, Wis., on Tuesday of last week of heart disease. Bro. Kilbourn was engaged in city missionary work at the time of his death. He was one of the valued correspondents of the *Cynosure* and most earnestly sympathized in our efforts for a pure church and a State free from the curse of secretism.

—Blanchard, Iowa, was visited most severely during the late storm in the south-west. Almost or quite every building in the place was injured or destroyed. Among the latter was Bro. M. A. Gault's church (Covenanter); the United Presbyterian and Methodist houses of worship were also blown down.

—There are 1,555 Protestants in the State Zacatecas, Mexico, with only two Protestant missionaries. On July 16, 1882, they dedicated to the true worship of God an old Catholic temple that had been abandoned since the Reformation. It will hold 1,000 people. The regular congregation numbers between 300 and 400.

—Roanoke College, Salem, Va., is very proud of the fact that at the recent commencement it could graduate a full-blooded young Choctaw Indian, named William Harrison McKinney. For thirteen years various young Indians of this tribe have been attending Roanoke, but this is the first to complete the course. He will now enter a Presbyterian theological seminary and enter the ministry of that church.

—Corea, with its ten millions of souls, is beginning to engage the attention of the Western world to an unusual degree, especially since our Government has entered into treaty relations with that almost unknown people. At last the door of opportunity for missionary operations has been opened, and Providence has in wonderful ways prepared instrumentalities for the work. A late letter from our missionary superintendent, giving an account of the conversion of a prominent Corean, shows how the hand of Providence is working in behalf of that people. Everything relating to Corea is of special interest to the Christian at this time, and our readers will appreciate the letter on this subject on the first page.—*Evangelical Repository.*

—On June 19th Mr. Spurgeon's forty-ninth birthday was celebrated at the Stock-well Orphanages. The famous preacher is reported as being "somewhat troubled with his old and ruthless enemy, the gout; but otherwise is in splendid form. He was the life and soul of the entire proceedings.

—A striking proof of the advance of Christianity in Japan is that a venerable journal, the *Choya Shimbun*, prints a four column article on religion, in which, after denying to Shinto the reality of a religion, and showing the decay of Buddhism in Japan, it asserts, "Buddhism will never be restored to its former condition." Arguing, further, that Christianity is destined to become universal, it says: "Christianity is advancing with increasing vigor day by day. The reason why Christianity is progressing, gaining power in spite of numerous difficulties, is because it aims at saving the whole human race and not a portion of society. Buddhism cannot contest with Christianity.

—The census of missions to be taken next year will, it is said, show an increase of 200,000 native Christians in India, Ceylon and Burmah for the last ten years —500,000 in all.

During the past twenty years 17,000,000 of Bibles, or Bible portions, in fifteen languages, have been sold or given at the Crystal Palace Bible-stand. One very fruitful branch of the work has been the distribution of Scriptures in Flemish, Dutch, and French by book-post to 1,516 towns and villages in Belgium. Of course, priestly opposition has arisen. The peasants of Zele, in Flanders, were threatened by their *cure* with a nocturnal Satanic visitation on account of the "bad books" in their possession, and assembled one night, well armed, to receive the foe. To while away their tedious watch, they examined the books, and, becoming greatly interested, read them through the night. Their good report spread through Zele, every copy not seized by the *cure* was eagerly read, and application made for a fresh supply.

OLD TESTAMENT REVISION.—Professor Phillip Schaff says that the Old Testament is still in the hands of the American revisers, who are preparing the American Appendix, that is, selecting from all their readings and renderings which the British revisers have rejeeted those which they deem worth laying before the public for final decision. The revised Old Testament will probably be published before next spring. Then the Convocation of Canterbury, which originated the movement, will subject it to official judgement. If the work in revising the Old is done in the same manner as was in the New Testament, then the fate of the former will be the same as that of the latter. The revised New Testament has received no official recognition anywhere, and the book trade reports that scarcely any more copies are sold. Of the work of the English committee we read: The Old Testament Revision Company have concluded their seventy-ninth session in the New Jerusalem Chamber at Westminster. They are making satisfactory progress with their work; the final review having extended so far as Exodus 27. In the course of the current year there is a reasonable presumption that the revision will be completed and the new revised Bible in the hands of the people. This will be the second time that the Jerusalem Chamber will have been the scene of such work. It was here that the King James version was translated. Judging from the acceptance which has been accorded to the New Testament revision, it will be many years before the new version will supplant the old.

THE GENERAL SYNOD'S DELIVERANCE.

The *Evangelical Repository* comments very justly upon the late action of the Reformed Church General Synod at Albany:

There are some church courts which become very nervous when they are called upon to give any deliverance in regard to the nature and influence of secret oath-bound societies. They are unwilling either to commend them or condemn. So it used to be with slavery, but now that slavery is dead any of them are brave enough to approach with holy indignation the hideous carcass and give it a tremendous kick. When amid the dawning splendors of the millenial era all these Christless, oath-bound secret societies shall be driven from the sanctuary as mercilessly as the money changers once were, Christian ministers and churches will not fear them so much as some of them now do.

We are heartily glad that the Synod was sufficiently true to the better and the growing sentiment in the church against secret orders, to declare that "they have become a fruitful source of injurious agitation and division in the church," and to urge their members to "refrain from connection with such societies."

There is, perhaps, hardly any other denomination of Christians, save those like our own, which refuse to admit the members of secret orders to their fellowship, that would have borne as faithful testimony against them as the Reformed Synod did in the resolution above quoted.

In no way is the dangerous power of these orders more manifest than in their ability to close the mouths of perhaps nine-tenths of the ministers of evangelical churches against their enormous evils. While a large proportion of the ministry and editors of the religious press believe in their heart of hearts that these societies are anti-Christian and unlawful, and will not dare to commend or defend them, they will not bear witness against them.

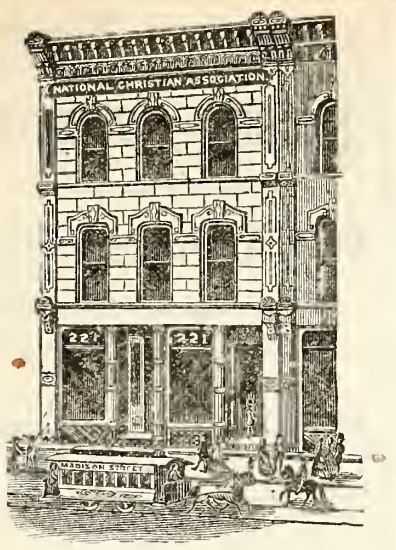
The time seems to be approaching, and we hail its coming, when the voice of church authority will no longer be stifled by a debasing servility to a power as corrupting as it is malignant.—*Evangelical Repository.*

CHURCH ATTENDANCE

The *North American Review* of late published an article from a "Non-church Goer" to prove that religion was a failure becanse people were no longer going to church. Four replies followed, one from Dr. Ward, of the *Independent*, who gives these figures:

There is in the United States a population of fifty millions of people of all ages. Of these, over ten millions, more than one in five, are communicants in Evangelical Protestant churches. Mind, I say communicants. I do not say nominal members, adherents. I do not count in the baptized children. There are actually enrolled as communicants, who are chiefly adults, by trustworthy statistical reports, by count and not by guess-work, over ten million men and women. These represent five million families which are attendants at church, and the children of which, and many of the adults, are attendants but not communicants. We are within bounds if we say that they represent thirty millions of people who recognize themselves as attendants or adherents of the churches. Here we have at once a handsome majority of our people in this Protestant division of the believing church. But we must add to these, according to the best computations, over six millions of Catholics. And this immense number of communicants represents a rapidly increasing proportion of our population. In 1800, there were, according to the best available statistics, 365,000 Evangelical communicants in the country, being seven per cent. of the population of 5,308,483. In 1850, there were 3,529,988 such communicants, being fifteen per cent. of the population of 21,191,876. In 1870, there were 6,673,396 such communicants, being seventeen per cent. of the population of 38,588,371. In 1880, the communicants had risen to 10,065,963, being a little over twenty per cent. of the population of 50,152,866. The increase in population since 1800 has been ninefold; that in Evangelical communicants has been twenty-sevenfold, three times as great as in the population.

—Mr. Spurgeon, in a recent sermon, is reported to have said: "It was the glory of the Moravians that all their members were missionaries; and such ought to be the glory of every church. Every man, woman and child in the church should take part in the battle for Jesus."



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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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OBITUARY.

REV. DENNISON ALCOTT died at his home in Spring Valley July 12, 1883, in the 82d year of his life, after an illness of about six months.

For a year or more Mr. Alcott had been growing more feeble, but was able to get about much as usual, until about the first of last January. The disease which terminated his earthly career was called by his physician the progressive palsy.

Mr. Alcott was born in Wolcott, New Haven Co., Conn., Nov. 8, 1801, and like all others of that time, he was deprived of many of the advantages so common to the youth of our day. In 1825, June 24, he was married to Miss Emily Blakeslee, at Perryville, N. Y., and soon after started business of his own, having a partner and doing quite an extensive business.

Soon after his marriage his religious views underwent a change, and in 1826, Feb. 16, he was received into the Post Street Baptist church near Clinton, in Oneida county, his earlier religious views being those of the Episcopal church. Some years later he felt himself called to the work of the gospel ministry, and his brethren discovering his gifts, gave him license to preach, and later he was called to the pastorate of the church in Florence, Oneida Co., N. Y., where he was ordained, and for four years served them faithfully and well. Then in the spring of 1840 he settled with the church in Westmoreland, serving them nine years, when by the vote of the Association he was made its colporteur—to visit and preach in destitute fields, sell and give away books, and take subscriptions for the *Baptist Register, the* Baptist paper of that day. He then accepted a call to the Clinton church and remained with them two years, when he returned to Westmoreland again serving them for two years. Then he removed to Wisconsin, settling in Spring Valley Corners, and soon after settled on the farm on which he died.

But though engaged in farming and the making of a home, yet he did not forget his *call* of God or the needs of lost men, and in school-houses, as he could, here and there did he preach that Gospel which he so dearly loved.

After some months he organized a Baptist church at the Corners, which he served regularly until the organization of the church at Brodhead, when he and many of his brothers of the Spring Valley church united there, and for a time, a year or so, he served it as pastor.

In 1863 he represented his district in the Assembly at Madison and acquitted himself well. He, however, did not aspire to political office or honors, but did faithfully all the work, and of whatever kind, that was put upon him. He was faithful to his duties whether in his family, his town, his State, or the church of Jesus Christ. He was a man of God, useful and loved in life, and honored in his death, and his memory will be held sacred.

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In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

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VACATION HINTS.

Finding your Way in the Woods.—Always follow a path in preference to taking a short cut through the woods. "A short cut is always the longest." If a path is lost, it is in general better to spend considerable time in hunting for it than to try to do without it, or run the risk of striking it farther on. When walking without a path the following axioms should be remembered: "All ridges lead to the summit. All streams lead to civilization." The best guide in the woods is one's shadow, remembering that the sun is constantly moving towards the west. One should never start out in to the woods without a compass and a watch. A card-compass, one-half black, and the other half white, to render it visible in the evening, is the best form.

If one is traveling through the woods without a path on a cloudy day, and has no compass, the best way is to fix one's eyes on a distant tree, and then walk straight toward it. Before long a more distant one in the same direction will come in sight; then, keeping the first one in line, walk towards the second, and so on. Most people have a tendency to walk toward the left—the explanation being that the right side of the body is the stronger, and so outwalks the left. If belated at night, where birch trees are plentiful, a party can gather enough of the outer bark as they pass along to keep a torch constantly burning to light them on their way.—*From Guide to the Mt. Washington Range.*

How to Keep From Drowning.—The human body weighs a pound in the water, and a single chair will carry two grown persons—that is, it would keep the head above water, which is all that is necessary when it is a question of life or death. One finger placed upon a stool or chair, or a small box, or piece of board, will easily keep the head above water; while the two feet and the other hand may be used as paddles to propel toward the shore. It is not at all necessary to know how to swim to be able to keep from drowning in this way. A little experience of the buoyant power of water, and faith in it, are all that is required. We have seen a small boy who could not swim a stroke, propel himself across a deep, wide pond by means of a board that would not sustain five pound weight. Children and others should have practice in the sustaining power of water. In nine cases out of ten the knowledge that what will sustain a pound weight is all that is necessary to keep the head above water, will serve better in emergency than the greatest expertness as a swimmer. A person unfamiliar with the buoyant power of water, will naturally try to climb on top of the floating object on which he tries to save himself. If it is large enough, that is all right. But it is generally not large enough, and half of a struggling group is often drowned in the desperate scramble of a life-and-death struggle to climb on top of a piece of wreck, or other floating object, not large enough to keep them all entirely above water. This often happens when pleasure boats capsize. All immediately want to get out of the water on top of the overturned or half-filled boat, and all are drowned except those whom the wrecked craft will wholly bear up. If they would simply trust the water to sustain ninety-nine hundredths of the weight of their bodies, and the disabled boat the other hundredth, they might all be saved under most circumstances. An overturned or water-filled wood boat will sustain more people in this way than it will carry. It would keep the heads above water of as many people as could get their hands on the gun-wale. These are simple facts, easily learned, and may some day save your life.—*Ex.*

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98 Clear the Way.
99 Frith Christie's Experiments.
100 Margery in the South.
101 Burden-Bearing.
102 A Rough Voyage.
103 Glimpses of the Edingtons.
104 Tom, Dick and Harry.
105 More than Conquerors.
106 Sought and Saved.
107 Lionel Franklin's Victory.
108 History of a Threepenny Bit; Frank Spencer's Rule of
109 The Harker Family. [Life.
110 Christie's Old Organ.
111 Frank Oldfield.
112 Tim's Troubles.
113 True to His Colors.
114 The Distiller's Daughter.
115 Greyledge.
119 Rachel Noble's Experience.
117 Doing and Dreaming.
118 Mother Herring's Chicken.
119 Brought Home.
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121 Rachel and the S. C.
122 Cobwebs and Cables.
123 Ferndale.
124 David's Little Lad.
125 Alec Green.
126 Buy your Own Cherries.
127 Grandmother Dear.
128 Jennie's Geranium.
129 The Brewer's Family.
130 Sidney Gray.
131 Froggie's Little Brother.
132 Jessie's Struggles.
133 Dot and Her Treasures.
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135 Faith Hayne.
136 Scamp and I.
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138 Black Bob. Scrub, the Workhouse boy.
139 Millerton People.
140 Duties and Duties.
141 The Curse of Telfourd.
142 The Scathed and Saved.
143 Castle Williams; or, the Children's War on Bottle Jack.
144 Ruth and Her Friends.
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146 Mabel's Experience.
147 The Cousins.
148 Under the Curse of the Cup.
149 Bunyan's Pilgrim's Progress.
150 Louie's School Days.
151 Blossom and blight.
152 A Candle Lighted by the Lord.
153 Bruey.
154 History of a Shilling, Toil and Trust.
155 Wee Donald, Chips.
156 Digging a Grave with a Wine-glass. Little blind May.
157 The Manor House Mystery. May's Sixpence,
158 Owen's Hobby.
159 Gathered Temperance Tales.
160 Job Lufton's Rest.
161 Brought to Light.
162 Nothing Like Example.
163 Little Faith. The Diver's Daughter.
164 Dora's Boy.
165 The Hermit of Holcombe.
166 Daneshury House.
167 War on the Weed. A Fear-
168 Drift. [ful bondage.
169 Merton Lodge.
170 Zoe.

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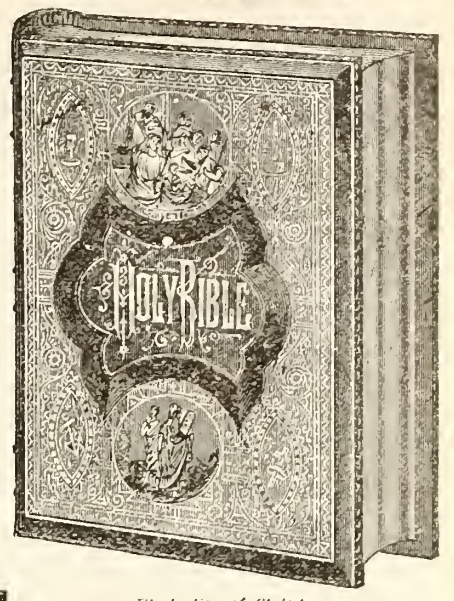


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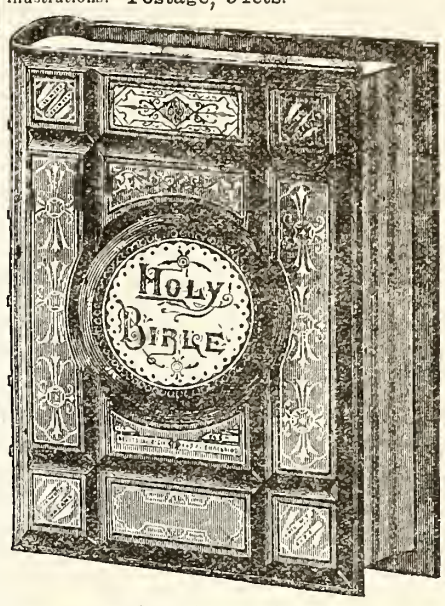


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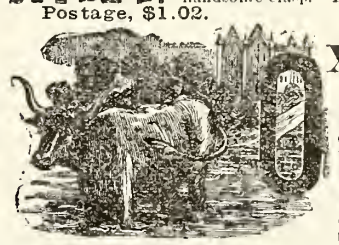
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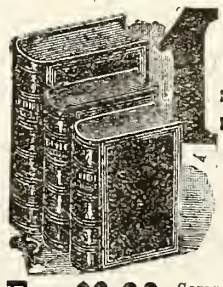
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NEWS OF THE WEEK.

—President Arthur left Washington Monday for his western trip. He stops first at Louisville, Ky., to attend the opening of an exposition there, coming on to Chicago Thursday. From here he goes to the northwest with a select party, and will return after visiting Yellowstone valley.

—M. A. Dauphin, of the Louisiana Lottery Company, on Tuesday last entered suit in the District Court against Walter Q. Gresham, Postmaster General, for $100,000 damages. His complaint is that the order of the department refusing to allow the mails to be used for the lottery business is interfering with a legitimate enterprise.

—Senor Barca, Spanish Minister to the United States, committed suicide at the Albemarle Hotel, New York, during Friday night, with a revolver. Financial difficulties are supposed to be the cause.

—A terrible arcident occurred near Carlton, N. Y., Saturday. An excursion train collided with a freight car which had beeu blown on the track by a heavy gale. Nineteen people were killed, and over thirty seriously if not fatally injured. Quite a number of the victims were pleasure-seekers from the West. Thomas Hoyne, of Chicago, is reported among the killed.

—Saturday afternoon several cloudbursts in the region of the headwaters of the Allegheny River produced a sudden rise in the stream that proved more disastrous than any flood since 1861. Eleven acres of boards and timber were sent adrift down the Ohio, causing a loss of fully $1,000,000.

—Captain Matthew Webb, the noted English swimmer, perished in the attempt to swim the Niagara River whirlpool rapids below the Falls, Tuesday. His body was found floating in the river near Lewiston, N. Y., Saturday afternoon. There was a cut on his head evidently caused by a rock at the entrance to the whirlpool, which was in itself sufficient to have caused death.

—An appalling calamity occurred at a watering place resort on the Potapsco River, ten miles from the city of Baltimore, Md., Tuesday night, by the giving way of a pier crowded with several hundred people—excursionists from the city—nearly all of whom were precipitated into the water, and between sixty and seventy of whom were drowned, most of them being women and children.

—A thunderstorm accompanied by a heavy gale, burst over Toronto, Can., July 27th. Much damage was done. A young lady named Nunden, boating on the bay, was drowned. Several others missing.

—A Friday's dispatch from Galveston, Texas, says, "Details of the storm of Wednesday night from the outskirts of Fort Worth show that it was disastrous all throughout the Southwest. Three men were injured, perhaps fatally. Three buildings were blown from their foundations. Three unfinished structures were buown down. A number of sheds and outhouses were demolished; also, a couple of residences and one warehouse were more or less damaged. A windmill was toppled over, and a tent in use at a temporary hospital was carried away, leaving the patients at the mercy of the elements for some little time."

—The Hon. Montgomery Blair, of Maryland, who was Postmaster General under President Liucoln, died at Silver Springs, Friday. He was 70 years of age.

—The saloon-keepers of St. Louis, at a meeting Friday afternoon, adopted a resolution to disregard the Sundey law and keep their saloons open on Suuday. But one-half were closed, the police taking the names of 900 who will be prosecuted.

—Over a hundred persons in attendance at a lawn party in Joliet Wednesday night were made seriously ill by eating ice-cream, the flavoring in which is believed to have been poisonous.

—The works of the Howe Sewing Machine Company, at Bridgeport, Conn., occupying three sides of a square, were destroyed by fire on Thursday. The loss is estimated at $350,000.

—The bridge of the Detroit and Grand Haven Railroad, near Grand Rapids, succumbed on Thursday under the pressure of an immense jam of logs exsending up Grand River for miles. Nearly 100,000,000 feet of logs swept toward the lake taking out every bridge until the Lake Shore railway offered a final resistance.

—There was a terrible accident at a blast furnace at Geddes, near Syracuse, N. Y., last week Monday afternoon. Eight men entered the furnace to construct a new lining when the old lining fell upon them, killing all instantly. A hundred tons of brick and mortar fell upon them. The victims were married and had families.

—Information has been received at the Vatican that the Catholic clergy of America will follow the recent instructions of the Pope in regard to Parnell and his followers.

—A case of sickness, supposed to be cholera, has been discovered in the London docks and another in Wales. Forty members of the army hospital corps have been ordered to Egypt.

—Professor Putlitz of Berlin University killed himself after drawing the death-lot in a so-called American duel, refusing to fight a duel in the ordinary way because his antagonist was short-sighted. His death attracts serious attention to the dueling mania.

—A motion in the British Commons by a Conservative member Friday night, expressing regret that part of the cost of the Egyptian war had been charged to India, was rejected. Before the vote was taken Gladstone explained if the motion was adopted the government would resign.

—Sir Charles Dilke denies that there is Asiatic cholera in England or in Europe. In Egypt the disease continues its ravages, and is gaining a strong foothold among the British troops. Official advices from India state 1,161 deaths from cholera occurred in the Bombay Presidency during the first week in July.

"Dr. Benson's Celery Pills cured me of nervous headache." M. Fannie Lockhart, Rising Sun, Md.

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CHICAGO, July 30, 1883.

GRAIN—Wheat—No. 2		1 01
No. 3	87	@94
Rejected		72
Winter No 2	1 07	@1 11
Corn—No. 2		51½
Rejected		42¾
Oats—No. 2	29½	@34¼
Rye—No. 2		56½
Bran per ton		10 60
Flour—Winter	3 50	@6 00
Spring	2 25	@7 00
Hay—Timothy	7 00	@12 00
Prairie	5 00	@11 00
Lard per cwt		8 95
Mess pork per bbl		14 00
Butter, medium to best	10	@20
Cheese	03	@11
Beans	1 00	@2 10
Eggs		14½
Potatoes per bbl		1 40
Seeds—Timothy	1 50	@1 55
Clover		8 00
Flax		1 35
Broom corn	01½	@ 08¼
Hides—Green to dry flint	8¼	@14½
Lumber—Clear	43 00	@52 00
Common	15 00	@22 00
Shingles		3 20
WOOL—Washed	22	@35
Unwashed	16	@24
LIVE STOCK—Cattle extra	6 00	@6 25
Good	5 50	@5 90
Medium	5 10	@5 40
Common	2 50	@4 75
Hogs	5 80	@6 60
Sheep	3 50	@4 75

NEW YORK MARKETS.

Flour	3 75	@7 25
Wheat—Winter	95	1 17
Spring		1 10½
Corn	50	@62½
Oats	35	@52
Mess Pork		15 50
Lard		9 12
Eggs		22
Butter	10	@22
Wool	12	@45

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Christian Cynosure.

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While the government, in the person of the Post Master General, is in a bitter struggle for the suppression of the lottery business, the daily press sells its columns day after day for the perpetuation of an infamous scheme of public deception and robbery. In their editorial columns are great professions of interest for the public weal, and often bold attacks on public wrongs, while on another page is often a column, printed as reading matter, advocating the lottery swindle of Louisiana. It is time the supporters of these hypocritical sheets made their managers feel some weight of indignation at their abbetting crime against the public and rebellion against the national executive.

Yellowstone National Park is opening with great demonstration this year. Rufus Hatch has secured a lease of certain privileges and will build some half dozen hotels at the most attractive spots. He has invited representatives of the Western Associated Press to visit the Park at his expense, and some 145 have accepted. General Sherman with a party of U. S. officials with a company of soldier attendants is already at the Park; and it is but a few days since Roscoe Conkling and a select party passed through Chicago for the same place. The simultaneous movement of these parties is supposed to be the head of a long procession of visitors which for many years will be a source of great profit to railways and hotels. President Arthur made a public visit at Louisville only, where he attended the opening of an exposition. On his return there will be a public reception in this city and probably at other places. There has been some criticism of the President's course in running away from his official duties for a summer jaunt and fishing excursion, on the ground that in his position his whole service is due the State. Former Presidents have made their excursions a matter of public interest. But it is also true that our present means of communication allow of as much attention to the affairs of state in the Yellowstone valley as John Quincy Adams had when visiting Boston. It is due our President also that he be remembered before God by all praying citizens, not "that we may live quiet and peaceable lives" merely, but that he may continue to respect the Lord's day as, at the request of Secretary Folger, he began to do when he set out upon this journey.

The bridge horror, which last Thursday evening desolated a happy home and called out a loud protest from every citizen at the reckless mismanagement at the open bridges of Chicago, is likely to be repeated any day through the whole season of navigation. It is a simple wonder that more lives have not been lost at these approaches, when we see the impatient crowds waiting on either side the river and remember that scores of thousands are crossing these swing bridges daily. But Mr. Cregier, Past Grand Master of Illinois Freemasons and 33 deg. Hiramite, expresses an astonishing indifference to the danger. He is at the head of the department in charge of the bridges, but will promise no satisfactory precautions for the protection of the public. Had he and his lodge brother, the mayor, given their attention to this business and to the cleanliness of our unhealthy city, instead of criminal intrigues to defraud the public treasury in favor of the rum-seller, they would deserve less opprobrium. Out of a manufacturer who occasionally sells a little lumber the authorities extort a license of $100. The same manufacturer had the other day to call the police to protect a baker whose stock was being destroyed by a crowd of roughs, drunk on the "healthful" beer sold in one of these saloon holes, which have to pay only $103 for the privilege of destroying soul and body and the peace of society.

The shooting of James Carey, the Dublin artizan, whose testimony at the trial of the Invincibles for the murder of Burke and Cavendish was more dreaded by the conspirators than any other, is a blow on the part of the secret lodge of assassination not to be despised. The British government was under a pledge to Carey, Kavanagh, and the other members of the assassin gang who, to save their lives, had given up the secrets of the lodge for the use of the courts in punishing crimes in which they participated. There is little to say in favor of Carey, though the indiscriminate Masonic howl against him is re-echoed by those who should know better; he was a guilty man, and the merit of his confession is largely due to the power of the government. But the horrible and savage hate with which he was followed to South Africa and shot in the arms of his wife ought to open the eyes of all to the fearful power of the lodge, which, to secure its revenge, makes no account of time, or place, or the lives of its members. The miserable Fenian who followed Carey and became his friend that he might more surely accomplish his fearful errand, made no reckoning on escape. The forfeit of his own life, the murder of another, were nothing, the command of the lodge everything. It is clearly seen by the English authorities that there is no peace or safety in Irish affairs so long as there exists an organization, unknown as to its membership, objects or meetings, which is brandishing its daggers at the back of every officer of the law, and every Irishman it considers unfaithful to the wild theories it hopes to enforce in the government of that wretched island.

The telegraphers' strike presented up to Monday no new features of interest. A threat from the headquarters of their secret lodge to order out the railroad telegraphers is not yet a fact, while it seems to be true that the companies have help enough to carry on their business without much inconvenience to the public, and some of the strikers, beginning to realize their folly, have returned to work. If this lodge shall actually suspend railway telegraphing, and thus cripple public business and travel, they will compel that public in self-defense to put its foot upon the neck of their little secret society, as was done a few years since in several States with the railway brotherhoods. A Canadian official touches upon another evil in which the public has a right to interfere with the affairs of the telegraphers' lodge. He says in the Montreal *Herald:* "In my opinion they made two fatal mistakes. In the first place they came out as a secret society and by this means killed themselves, for the companies and the public will not tolerate anything secret about telegraphing. Why, if such a thing was tolerated it would bring about a nice state of affairs. Here we would have a secret society, say, of telegraphers in New York, and the head of this could order the men at any time to cease work and they would have to do so, no matter whether they had any grievances or not. What then would prevent the same person or persons from ordering the members of the brotherhood to divulge some important secret to their head, or hand over important communications and papers if ordered to do so. Such a system is, in my opinion, outrageous, and puts an end to any likelihood of a settlement with the strikers. We do not intend in any way to recognize a secret society in connection with telegraphy, to which it would be ruinous. Why, a leading citizen in speaking to me to-day on the subject, said that no matter what trouble the public might be put to for a short time, they should help the company against recognizing in any way a secret society like this."

—Agent Townsend has returned from New York, where he has been engaged in investigating the recent election held in the Seneca Indian Nation under the laws of New York State. He said the only corruption he found was that several Indians sold their votes for ten and twenty cents apiece to the victorious faction. He will report that there is no power in the Indian Bureau to declare the election invalid. Agent Townsend remarked, with some humor, that he is now thoroughly convinced that the Seneca Indians at last are fast becoming civilized.

THE INDIANS.

BY GEN'L J. W. PHELPS.

It is as natural for the prairie white man to make war upon the Indian as it is to hunt and waste the buffalo. The few Indians who are left upon their aboriginal lands find themselves in the face of an immigrant flood which they cannot resist, and know not how to deal with. What people on the face of the earth is there who would not resist such aggressions upon their ancient rights as are suffered by the Indians? Our aggression upon their rights is systematic, while we seem to studiously avoid anything like a system designed for their defense and protection. The best intentions in the world may be converted into a means of ruin and desolation if not executed with system.

Our eye has just alighted upon a religious newspaper which quotes with approval a statement made by the Commissioner of Indian Affairs. That statement reads as follows:

"I am decidedly of the opinion that a liberal encouragement by the government to all religious denominations to extend their educational and missionary operations among the Indians would be of immense benefit. In no other manner and by no other means, in my judgment, can our Indian population be so speedily and permanently reclaimed from barbarism, idolatry and savage life, as by the educational and missionary operations of the Christian people of the country. If we expect to stop sun-dances, snake-worship and other debasing forms of superstition and idolatry among Indians, we must teach them some better way."

Now we can conceive of no better way possible of utterly ruining the Indians than turning them over to be dealt with by the religious sects of the country. Contractors and Congressional rings which look to the destruction of the Indians as to a mine of wealth could well afford to pay largely for such an opinion from the Commissioner of Indian Affairs. It is valuable to them.

What the Indians need is a mediatorial power between themselves and their implacable foe—the prairie white man. This mediatorial power, as we have often pointed out, is an armed military organization, consisting of young Indian braves for the rank and file, and of West Pointers for the officers. A force thus made up and stationed on the reservation frontiers would prevent the Indians from strolling and the whites from aggression. The time was when government troops were stationed between the Indians and the advancing white immigrants to protect the latter from the former; but now justice and humanity demand that troops should protect the Indians against the whites. There can be no reliable order, system, or improvement without such protection.

A cordon of troops being once established between the Indians and their foes, then the work of civilization may begin and be successfully prosecuted. Tribal allotments of land, and plots of ground or farms may be made in severalty; cattle and sheep be

distributed; houses built; agricultural implements be brought in use, and schools and churches established. Intoxicating drinks can be kept out of the reservations, and in the course of twenty years all our remaining Indians would merge as an homogenuous element into our American society. And this could be accomplished for probably less than one-half the quarter of a billion of dollars which have been expended since the war of the rebellion in conducting a senseless warfare against this unfortunate people—a warfare that could have served only the purposes of contractors, Star-route frauds, and Congressional rings.

The newspapers of the country, being given over as they are to mere party contests, cannot aid the cause of humanity with respect to the Indians. Every motive with them operates towards insuring, if not actual participation with contractors and speculative rings, at least criminal silence in that direction. Our religious papers which advocate the turning over the fate of the Indians to the management of discordant religious sects, can only escape suspicion of foul hypocritical designs by an acknowledged incompetency to deal with the subject. The greatest civilizing power in Hindostan has been the military organization introduced by the English. Without the intervention of that power the missionary could have effected but little or nothing. As the Saviour found no greater faith than that which animated the Centurion; so no greater agency for Christianizing a barbarous people can be found than the military organization if properly used for that purpose. The regimental organization can be used for the purposes of peace as well as for those of war.

It is an impossibility that the higher interests of humanity can be served on the grounds of party contest. Neither the Republicans nor the Democrats, while contesting for power, can deal wisely with Indian affairs, or with any other great national interest. The country needs a new party, one that is free to meet the issues presented by a growing country. The country needs an American party, in order to restore to our institutions their original American vigor. The parties in the ascendant have sought political power at the expense of our American institutions, until the nation has become alien to its early character for truth, sincerity and moderation. By no possible means can the republic founded by our Christian fathers be conducted by the set of Freemasons who have got control of it. We must destroy the lodge or the lodge will destroy the republic. The "two parties" have sold themselves to the lodge, and have no moral power to resist its exactions. The great question of questions now before the American people is not whether Republicans or Democrats shall have the power, but whether the Masonic lodge, or the Constitution of the United States shall hold sway. This is not a question that we may conveniently put off from year to year to suit our own pleasure. It is forced upon us, as the slave-issue was forced upon us, and we must meet it *now* if we seek the salvation of the republic. The man who fears to vote against either of the "two parties" lest the other should win, is better fitted to bet on a horse race than to help on the cause of reform. To base one's political faith on either of those parties is as helpless as the religious faith of the dying Hindoo, who drags himself to the Ganges to seek salvation in its sacred waters.

WOMEN AND MASONRY.

BY GEORGE W. CLARK.

Masonry rejects, excludes, ostracizes, degrades and humiliates women! It suborns, alieniates and demoralizes their husbands, brothers and sons. It robs them of their independence, their manliness, their time and money, and takes them away from their families into its secret, sinister, impious, oathbound, midnight embrace, when their presence, protection and company is expected and most needed in the sacred precincts of home. Women, must naturally, therefore, instinctively and justly hate Masonry, and all its brood of secret, exclusive, oath-bound cabals, and ought and I think might easily and readily be united and organized into active and efficient opposition and greatly aid in the overthrow of these unnatural, unnecessary, anti-republican and anti-Christian "orders!"

The more especially is such a movement among the women to be urged, as they are soon to exercise the long-denied right of franchise and will therefore become important factors in this great work of reform.

One of the wives and mothers to whom I have been sending the *Cynosure* writes me thus, speaking of her aged mother now confined to her bed: "Mother is a great reader still, and she looks for the arrival of the mail with great eagerness. She is much interested in the anti-secrecy articles coming from you. She and I are strong Anti-masons although two of my brothers became Masons, notwithstanding all my father's preaching and remonstrance against secret societies! My husband laughs at me because I am so anxious every time he goes to a lodge (which is now seldom) and especially when I ask him, 'How do I know but some one having an ill-feeling against you may spirit you away as the Masons did Morgan?'"

"I hope," she adds, "my boys will not wish to know the pretended mysteries of the order, and shall use my influence against it. But their father is a model in their eyes in other respects and they may not be able to judge why I think so differently about Masonry. But with the open warfare now being waged against the system it seems to be destined to another overthrow. When we think of the many obstacles this reform has to contend against it is disheartening, but as in the successful overthrow of slavery, so we may hope for even greater victories as one by one these giant evils are brought to the crucial test."

Now where are the heroic women to lead off in rallying the wives, mothers and sisters of our land in this righteous crusade against secret oath-bound societies? You *may* "all speak at once" and make it thunder if you wish.

Rochester, N. Y.

THE FEASTS OF SATURN.

IDOLATRIES.

Webster says that "Idolatry is of two kinds, the worship of images, statues, pictures, etc., and the worship of the heavenly bodies, the sun, moon and stars; or of demons, angels, men and animals." But God, whose infinite wisdom and authority are subject to the dictum of no lexicographer, treats in his Word any customs usages, rites, ceremonies, or symbols, which in any way appertain, or are used as accessories to idolatry, as idolatrous and profane, unclean and abominable, on account of this connection. He commanded (Deut. 7: 5; 12: 4) that the altars, images, pillars and groves used in idolatrous worship, should be utterly destroyed. Why? Because the very existence of those idolatrous implements among the people, would tempt them to adopt and practice the forbidden worship.

This view of the case is fully confirmed by the verdict of approval by which God so emphatically sustained the acts of Josiah and others, when, from time to time, they rebuked and overthrew the idolatries of Israel and Judah. (2 Kings 23: 4–6; 11–20; 10: 30 and 18: 4.) Whatever was idolatrous then, is idolatrous now. Whatever tended to promote idolatry then, must tend to do the same thing now, and therefore the divine condemnation of the implements of idolatry then, is in full force to-day, and as binding on us, as on the people to whom the prohibition was originally given.

The name of the idolatries in this great Bacchanalian monstrosity is "Legion," but they all center in its

SUN WORSHIP.

"According to the primitive language of mankind, the sun was called 'Shemesh;' that is, 'The Servant,' ....no doubt to keep the world in mind that he was but the divinely appointed minister of the bounty of the great, unseen Creator, to his creatures on the earth. Men knew this, yet....they put the servant in the place of the Master. They called the sun 'Baal,' that is, 'Lord' and worshipped him accordingly." (*Hislop, p. 369.*)

Again, "It was an essential principle of the Babylonian system, that the sun, or 'Baal,' was the one only God. (*Macrobius, Sat. lib. 1, Cap. 23, p. 42, E.*) When therefore Tammuz (*i. e.* Bacchus) was worshipped as God incarnate, that implied that he was an incarnation of the sun." (*Hislop, p. 156.*) Thus Baal became one of the many names of Tammuz (Bacchus) when, in Babylon, *and even in Israel and Judah*, he was worshipped as the sun, incarnate.

This dogma of the oneness of Baal and Bacchus was fully illustrated in the reason assigned in Rome for celebrating, in that city, that "drunken festival of Bacchus," the Saturnalia, on the 25th of December. That day "was held as the *natalis invicit solis*, the birthday of the unconquered sun." (*Hislop, p. 159, 60*). Thus, *from the beginning*, the celebration of Christmas (the Saturnalia) was the joint worship of Baal, the sun, and Bacchus.

The Roman church, in her pagan, "unbloody sacrifice of the mass," with its candles, incense, holy water, its endless catalogue of pompous rites, maintains *in full measure* the sun worship of this always idolatrous festival. It is not claimed, however, that Protestants, in their observance of it, ever render *direct adoration*, by prayer, or sacrifice, or incense, to the sun or any other object of pagan worship. Their idolatry consists in the practice or use of the incidentals of that worship, *its accessories*, the principal of which, are the *symbols or emblems of the sun.* Some of the most conspicuous, and therefore important, of these, are

THE EVERGREENS AND THE CIRCLE.

The Ivy. "Wherever the rites of Bacchus were performed, wherever his orgies were celebrated, the ivy branch was sure to appear." "No emblem was more distinctive of the worship of Bacchus than this." "It was an express symbol of Bacchus himself." "It occupied a conspicuous place in all Bacchanalian celebrations." "The votaries carried it in their hands, bound it around their heads, or had the ivy leaf indelibly stamped upon their persons." (*Smith's Classical Dictionary, p. 227; Hislop, p. 78–9; Adams' Roman Antiquities, p. 242; Rollin's Ancient History on the "Feasts of Bacchus," in ancient Greece.*)

Ivy garlands, or wreaths, were also used in those celebrations. Those symbols were always represented as covered with leaves, which shows that the ivy, thus used, was an *evergreen;* for, as we have seen, Christmas, the greatest of the Bacchanalian celebrations, was as now at the time of the winter solstice, *when none but evergreens could be thus used.* But the evergreen ivy is not indigenous in New England, does not grow here and so cannot be had here without great expense if at all. The Christmas emblems here, therefore, if made at all, must be of some other material. For these reasons the ground pine, being the most, if not the only available substitute for ivy, its use in that celebration is deemed strictly legitimate. It is "to the manner born," and like the ivy is a luxuriant, *evergreen vine*, and so answers perfectly all the uses of ivy as "a symbol of Bacchus" and of his worship. Its use, therefore, in the manner just indicated, as a Christmas emblem, identifies the Christmas of to-day, with the "drunken, Babylonian festival of Bacchus," as fully as if every symbol used, were composed of the ivy itself, and is, in the fullest sense, a perpetuation of that feature in this great Bacchanalian celebration.

The circular chaplet and garland. The import of these symbols was three-fold. In Chaldea, in Egypt, Rome and other pagan nations "the disk, and particularly the *circle*, were the well known symbols of the sun divinity; and, with one or the other, the heads of pictures and images of that divinity were always encompassed." (*Two Babylons, p. 29, 30, 141.*) As simply a circle, therefore, the chaplet or garland was and is "an emblem of the sun." But the circle had yet another, and far more important signification. "In Chaldea, a circle was zero, and zero also signifies 'the seed.'" "Therefore, according to the mystic system of Chaldea, which, to a great extent, was founded on double meanings, that which to the eyes of men in general was only zero, a circle, was to the initiated, 'zero, *the seed.*'" (*Hislop, p. 29, 30; Bunsen's Egypt, p. 335, 337.*)

Thus the *circle*, though primarily an emblem only of the sun, was adopted to symbolize, though falsely and blasphemously, the assumed unity of the sun and Bacchus, as that wondrous Incarnation, that Divine "Seed of David," the long and oft-promised Messiah!

But the evergreen garland, which combines within itself the *full meaning* of the circle, has this additional signification. The evergreen, being "an express symbol of Bacchus," its embodiment in the circle was designed as a most expressive symbol of the perpetuity, the eternal power and dominion of that great, pretended, deific incarnation!

Such is the "mystery of iniquity," which, though disguised, still lives in this circular, evergreen, "lying wonder." Its use, now as of old, under whatever pretext, by whomsoever practiced, *is idolatry.* It is nothing more, nor less, than a positive and most practical recognition and adoption of the same idolatry, and the same blasphemy. The same imposture, the same impostor, *the same Baal!*

2. THE FIR TREE.

The "Christmas tree," now so common among us, was equally common in Rome, in Egypt, and probably in Babylon. "In Egypt it was the palm tree; in Rome it was the fir. The palm tree denoting the pagan Messiah as 'Baal Tamur,' Lord of the Palm Tree." But the same idea, implied in the Palm Tree, "the symbol of victory," was also implied in the Christmas fir; for that covertly symbolized the newborn god as Baal Berith, "Lord of the Covenant" (*Hislop, p. 158, '9*). In a note on the same subject (p. 159) Hislop explains—"*Baal Bereth*," which differs only in one letter from "*Baal Berith*," signifies "Lord of the fir tree." Thus, it being a fundamental principle in the ancient pagan mythology that Baal and Bacchus were one, *indivisible*, the use of the fir tree in this festival in honor of Bacchus (Tammuz) became a conspicuous feature in the joint worship of those great divinities. It was simply the worship of

Bacchus, in common, or as one, with Baal. As an evergreen, "it shadowed forth the perpetuity and everlasting nature," the eternal youth and vigor of his dominion and power.

Of course, none of these emblems are appointed, or even recognized, in the Gospel of Christ. Whatever, therefore, the pretext upon which they may be adopted, or in whatever way, as sacred symbols, they may be used, as they were pagans by birth, character and associations, so pagans they are still, and such, too, they must ever remain, emblems, *not of Christ, but of Baal.*

Other symbols in use in this festival might be named, but these are sufficient to show that Christmas was instituted for the worship and service of Baal. Of course, then, all the rites, ceremonies—*all the usages*, peculiar to the festival, were consecrated to the same end, and so, however innocent in themselves, however attractive, *must bear their full share in its idolatries.*

Although the Word of God uses none of the names of this festival, either ancient or modern, yet, in common with all other idolatries, it was included in those idolatrous "doings" and "ordinances" which that word so emphatically condemned and interdicted.

Let us examine. Lev. 18: 3, 4: "After the doings of the land of Egypt wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan, whither I bring you, shall ye not do; *neither shall ye walk in their ordinances.*" (Ver. 4.) "Ye shall do *my judgments* and keep *mine ordinances*, to walk therein. I am Jehovah, your God." Rollin, in his history of ancient Greece, shows that "the worship of Bacchus had been brought out of Egypt to Athens, where several feasts had been established in honor of that god." Hislop intimates that this great birthday festival was celebrated in Egypt, "about the time of the winter solstice." (p. 150, '2.) Thus it is clear that Christmas, which was then the festival of Bacchus (Baal), was one of those "ordinances of Egypt," against which the thunderbolts of Divine denunciation were hurled with such terrific energy and power.

As "the idolatry of the whole earth is one . . . first concocted in Babylon and thence conveyed to the ends of the earth" (*Hislop, p. 365*), and as everywhere the worship of Baal under whatever name was the corner-stone of that idolatry, it is safe to assume that "the ordinances of the land of Canaan" were, essentially, the same as those of Egypt. The observance of Christmas, therefore, as one of the feasts of Bacchus under its then pagan name, was undoubtedly one of the most conspicuous and important features in the idolatry of that land, against which God so solemnly and so faithfully warned his people, and for the practice of which he, in after ages, so severely judged and punished them.

In Deut. 12: 29–32, God commands his people to "take heed that they be not snared by following" the doings "of the land of Canaan," that they inquire not after their gods, saying, "how did these nations serve their gods? even so will I do likewise." "Thou shalt not do so unto Jehovah thy God." Whatever else this command may mean, it was and is a solemn and most emphatic *interdiction* of the use of anything pertaining to the heathen worship, Christmas included, in their worship of "Jehovah their God." (See Ex. 23: 24; Jer. 10: 2.) In verse 32 he adds, "What thing soever I command you, observe to do it. Thou shalt not add thereto nor diminish from it." (See chap. 4: 2.)

"What thing soever!" This command leaves us no discretion as to the neglect of Divine ordinances, and makes the practice of anything—as ordinances—*which he has not appointed*, an act of disobedience, even of *Rebellion against Divine Law.* This, together with the interdict against "the ordinances of Egypt and the land of Canaan," remains unchanged and in full force, to-day, making the observance of any pagan festival, or any part thereof whatever, the pretext for such observance, a positive, direct, blasphemous violation of Divine law. It is simply "learning the way of the heathen." Jer. 10: 2.

Where, then, is the Divine warrant, or even recognition, of this "feast of Saturn," Christmas? Where the justification of the plea that Christians do not celebrate it as a Bacchanalian or pagan observance?" We have seen that through and through and through *its observance is the worship of the sun*—Baal! *It is idolatry.* In the sight of God, "unclean" and "abominable," most solemnly, most peremptorily forbidden a place in his worship, his people commanded to not so much as "touch the unclean thing." 2 Cor. 6: 16, 17.

CONCLUSION.

Such was the origin, such the consecration and the relationship, and, despite the specious glamour of its present surroundings, such too *is* the true status and character of Christmas. True to it original, its chief and often almost imperceptible influence (especially among Protestants) has ever been to honor and immortalize, not *Christ*, but Bacchus, his great enemy and rival! Not to commemorate the angelic announcement—"To you is born this day a Saviour, which is Christ the Lord," but that great pagan, Egyptian *lie*, that on the birth of Horus (Bacchus, Tammuz), "a voice was heard to proclaim: *The Lord of all the earth is born!*" (*Wilkinson's Egyptians, vol. 4, p. 189; Hislop, p. 108.*) With such facts before us, can we suppose that Christ will accept such offerings? Will he consent thus to become indebted to Baal for ordinances or for symbols, with which his people may worship and honor him? or will he share his honors with Bacchus and Baal? The idea is monstrous. It is blasphemous!

SENEX.

Reading, Mass.

TWO KINDS OF MONOPOLIES.

In resisting monopolies of one kind, let us beware of warming into life monopolies of another kind; the latter, it may be, quite as selfish, and, therefore, quite as odious in their way as those which we would overcome. Nothing is more common in history than the spectacle of would-be leaders of particular classes to permit their enthusiasm, in seasons of excitement, when they have a following, to run away with their heads, so to speak, and, by rushing from one extreme to the other, succeed somehow in negativing the advantages which they might have attained by wise moderations and self-restraint.

When the memorable so-called uprising against capital culminated in the great railroad strike nine years ago it assumed the shape of a formidable attempt to "corner" the labor market, and as long as it lasted it was in all its essentials just as much of a monopoly as any of the railroad corporations against which it had practically declared hostilities. The great body of the American people, with their native good sense, while they could not be accused of any lack of sympathy with the appeals of the laboring classes for better terms from the corporations, quickly discovered that a monopoly of labor was as prejudicial to the public interests as a monopoly of transportation interests; hence, they set their faces against it and demanded that the methods of the government in dealing with it should be, as they proved to be, "short, sharp and decisive."

THE KNIGHTS OF LABOR.

So of the later strikes in the widespread iron and coal trades throughout Pennsylvania, Ohio and southern Illinois. These were conducted by various mysterious organizations calling themselves "Knights of Labor," etc., and their plan was to coerce their employers, the iron and coal corporations, by another attempt to corner the labor market. In this case it was plausibly urged that, as the coal and iron monopolies were "protected" by the Federal Treasury in the form of a high tariff on competitive foreign products, they were petted monopolists. The allegation was undoubtedly well founded, but the error of the Knights was, not leaving these monopolists to the tribunal of public opinion, which in due time will see that injustice in this, as in other forms, will be rectified, but trying to get up an opposition monopoly which, in the true spirit of petty tyranny, would allow no individual man within the range of its influence or its power to sell his labor in the best market he could get.

It is unnecessary to say that these movements failed as soon as the would-be labor "monopolists" reached the end of their purse, and the net result of it all was that, while the coal and iron "monopolies" were temporarily embarrassed (but subsequently benefited by stronger markets resulting from partial suspension of production) the followers of the other would-be "monopolists," the Knights of Labor, found themselves at the termination of the contest much poorer every way than they were when the attempted "corner" was begun.

ANTI-MONOPOLY PRETENSIONS.

And now we see these same Knights of Labor are again coming forward to take charge of the telegraphers' strike, under the taking name of "Anti-monopoly." They claim to have a membership of 800,000 in the several States; and at one of their meetings in Philadelphia, on Sunday, their orator adopted the imperial style, to which men who control, or who are seeking to control other men, in masses, are addicted. It also appears that the Telegraphers' Brotherhood is but a subordinate division of these "Knights." This is an important disclosure, and we presume there is no mistake about it, in view of the following seemingly authoritative exposition of their organization and aims which a "prominent officer" communicates to yesterday's Philadelphia *Ledger:*

"To the oft-repeated inquiry of 'what kind of an organization is the Brotherhood?' we would reply:

"The Brotherhood is a secret society, working under the jurisdiction of the powerful federation of organization known as the Knights of Labor. The experience of centuries thoroughly demonstrates that this is the only basis upon which an absolute successful protective organization can be established. Our branch of the order is now firmly established from the Gulf of St. Lawrence to the Golden Gate, taking in, as it does, all branches of the telegraph service. We seek by organization to make ourselves so powerful that, should it become necessary, arbitration between employers and ourselves can be successfully resorted to for protection, instead of strikes, which are always objectionable and seldom successful. It is also hoped that other benefits will follow from the perfection of thorough organization, such as higher attainments in our profession, by close guarding of its portals, and making knowledge and moral worth the basis of advancement; securing for both sexes equal pay for equal work; the suppression of fraudulent telegraph colleges, and the supplying of operators from the ranks of deserving clerks and office boys—the only students who are qualified to succeed us; to reduce the hours of labor to eight hours per day and seven hours per night; extra compensation for overtime and all Sunday work; to discourage the teaching of our profession, and such other objects as may from time to time be agreed upon. The fact that all members of the order are strictly prohibited from divulging the name or person of another member to any one not a member throws a perfect safeguard around those wishing to keep their membership secret, as, under this law, no outsider can obtain the name of any member except from the member himself."

AN UNAMERICAN MONOPOLY.

If there is a more arrogant and at the same time a more un-American "monopoly" than this, we should like to discover it. In the first place, its designation implies a title of nobility, and for these things we have no use in this country. Workingmen especially would do well to beware of them. They are monarchical and unrepublican. Our Revolutionary forefathers were jealous of all such imitations of royal technique, and hence they inserted in the Constitution a clause prohibiting Congress from conferring upon anybody any order of nobility. It is, in addition to this, a secret society; another circumstance which exposes it to suspicion. In the next place, the organization is as avowedly "protective" as the most odious of the "monopolies" against which they are contending. Like them, they seek to crush out competition by "bossing" the labor market. Among the "benefits" they expect to derive from their ordination is "the discountenance the teaching of our profession," the regulation of how many hours shall or shall not constitute a day's work—and the privilege of prescribing what sort of persons shall or shall not be employed, etc.

If the striking telegraphers expect to obtain the sympathies of the public, the sooner they disavow the control and authority of this body, the better. In attempting to restrain the Western Union "monopoly," as in their attempts heretofore to restrain the railway "monopolies," it is but endeavoring to build up a "monopoly" for itself quite as oppressive and quite as intolerable as either of these. We do not believe public sentiment will sustain them. Obstructions to free competition, either on the part of Knights of Labor, or brotherhoods, or railroad corporations, or telegraph companies, or favored manufacturing companies, no matter what the pretext may be, are encroachments upon the rights of the public and in conflict with the principles of equality upon which this government is founded. This is a free country, and is not to be "bossed" either by corporate monopolies on the one hand nor by labor monopolies on the other. Between these two the public for the moment are threatened with being crushed between the upper and nether millstones; but in the end the "monopolists" of both kinds will discover that, after all, the real boss is "We, the People."—*New York Commercial Bulletin.*

QUESTIONS IN MORAL PHILOSOPHY.

CASE.—In a State where Freemasonry is fostered because of its supposed political and material advantages, though it is exceedingly inimical to the purity of the Christian religion, the head of a college is called on to write the history of Fenianism, which he does without the least allusion to the fact that it is a secret organization. Not long afterwards the horrid murders committed by the organization in Phœnix Park become known.

Now the question is:—

First;—Has the head of a college in the United States the mora right to give the history of an organization

and suppress the important fact that the said organization is a secret one?

Second;—Has any man a moral right to be at the head of an institution of learning in the United States without warning the youths under his charge against the wickedness of secret associations?

Third;—Does the omission to state such an important fact as that an organization is a secret one, show any nice, æsthetic sense of moral right?

Fourth;—Can a people govern themselves as a republic who see no wrong in Freemasonry? American.

INDIA'S MOST DANGEROUS DAYS.

The holidays are coming, and in India, they can hardly be called *holy days*. After some years of observation, we rate them as *India's most dangerous days*. Men who all other days of the year are noted for "truth and soberness" in these days, become noted for wanton, drunkenness and rioting. While those without restraint any day give free swing to unbridled appetite at this season. The customs of Indian society surround even good people with tremendous temptations. Many fall, and many more suffer hurt, and alas that we must say it yet, few comparatively spend these days in a way honorable to God, and profitable to themselves. We could wish to speak some kind word of warning, that would induce all our Christian friends to avoid all wine bibing, rioters revelling associations during the coming holidays. We would say to all good people shame the ungodly soul-destroying customs of this season, by opposing them with legitimate, profitable methods of spending these days. Checkmate every custom that has the devil's brand on it, by something that bears the brand of our God. It is better to go to the house of God than to the house of dancing or drinking.

We know many good people endeavor now to observe these days as they did not years ago. Yet they need to pray for their children and friends. Young ladies could as kindly stab the young gentlemen of their acquaintance as place before them the accursed wine glass. Parents better bury their children, than tutor them in tippling on holiday sips. Better be accounted unsocial and odd; or anything else, rather than walk into the open door of hell, in these devil-trap holiday social customs. Friends may spend a happy day. Christian parents may make a merry season, with and for their children, but let all be ware the deadly cup, and the unhallowed dance. Communion Christmas morning and revelling for a week following, is worse than heathenish; so called Christians nowadays seldom keep Christmas, in any way that at all declares it to be the birth-day of Christ. But if observed at all, it should be done worthily.

Will not every reader stand fast, watch, and pray for every weak brother or sister of their acquaintance in the coming holidays. Open a Christian door to as many as you can keep from the evil, even if it cost you something. —*India Methodist Watchman.*

COLLAPSE.

Masonry is a stupendous sham. The wonder is how such a despicable farce could find support. We are still more astonished that such a gilded fraud, and a varnished cheat, should wield such influence in the management of church affairs, regulating the rank and pay of preachers, and even crushing godly ministers with iron despotism!

Strange this foul, contemptible, and clandestine concern did not collapse before it succeeded in stamping the impress of its deadly tyranny upon the church of the day. The crisis is coming. Read the recent report of Grand Lodge: "Who shall predict the moment when this perilous crisis shall come upon us? The crumbling of the wall predicts a speedy end to the edifice, and the wise man hastens to vacate it. The gaining leak and the settling of the keel into deep water, threatens a speedy submersion of the gallant ship, and the mariners hasten to their boats and pull for life, for *dear* life. But we, although we may see the impending danger, cannot fly from it. As Masons, we are the edifice—we are the ship and we cannot fly. The distant signals are visible. Mark them, my intelligent brethren. To the critical eye, they are manifest in the withdrawal by dismission of *tens of thousands of Masons*, embracing much of the intelligence and moral worth of the order; in the carelessness with which the institution is regarded by many of its votaries; in the lengthy catalogue of suspensions and expulsion announced year by year by all of our Grand Lodges; and in the springing up of fungus societies all around us, in which, shame to say, many Masons are found, to the proportionate neglect of their proper calling. These signs point to the crisis which has been predicted. They are unerring indicia of a day and an hour when the craft will be rent to pieces as with the whirlwind of God's wrath, unless measures, speedy and effectual, are adopted to cement the walls of the institution together."

All this suggests the story of the blacksmith who attempted to make a plowshare out of a poor piece of iron. It burned up and wore away, until he had projected in succession several inferior implements, diminishing in importance. He flung it in the flames with disgust, declaring he thought the thing "would make a firstrate fi-z-z!—*Vanguard.*

When one has been long and far away from an earthly home, what a happy sight to see brothers and sisters all crowding to the door to bring us in. What is that but a dim image of what will be seen at the gates of glory?

WASHINGTON LETTER.

WILL THE COURTS PROTECT CRIME.

One of the most marked events in this city, is the suit of M. A. Dauphin of Louisiana, against Post Master General Gresham for $100,000 damages on account of his order forbidding the postmasters at New Orleans and New York to pay money orders to the former or deliver his registered letters. It will be remembered that Mr. Dauphin is the agent of the Louisiana State Lottery, and that during Mr. Hayes administration Post Master General Key issued an order forbidding the use of the mails for lottery purposes. This order was afterwards suspended but has since been renewed by the present Post Master General, so far as the New York and New Orleans offices are concerned. Mr. Dauphin claims that he is suffering great loss by an illegal interference with a legitimate business.

The testimony of Generals Beauregard and Early is extensively published to show that the drawings have been conducted with perfect fairness; and the *Evening Star* of the 25th adds this editorial to confirm their statement:

"It is easy to carp at success and accuse of dishonesty those whose moral characters for integrity, veracity and fair dealing are as unsullied as the driven snow. Now, in reply to some cavillers, actuated by motives easily seen through, Generals G. T. Beauregard of Louisiana, and Jubal A. Early of Virginia, reaffirm and publish to the whole world, over their own autographic signatures, that they in person manage and control all the monthly and semi-annual drawings of the Louisiana State Lottery, and the same are conducted with honesty, fairness and good faith toward all parties."

There is no doubt the whole matter of prosecution and publication is to capture public sympathy, by raising a false issue. Suppose we admit that this lottery is conducted with exceptional fairness. Suppose it is proved beyond all question, that there is *no* privileged class that are sure to draw prizes, while others draw blanks. That is not the question, but *Is the lottery a legitimate business?* The laws of this District and of nearly all the States declare it is not. Lotteries and all games of chance are regarded in law as demoralizing, and inconsistent with the public welfare. The fraud is in the business itself and not in the manner in which it is conducted.

Every lottery must be so conducted as to secure in any event, a large margin of profit to the company, a liberal salary to those who conduct it, and a percentage to the sellers of tickets. These, together with considerable incidental expense, are drawn from the buyers of tickets, and for it they receive absolutely nothing in return. But this money has been enticed from the hard-working, ignorant and unsuspicious poor; a large proportion from colored people, often unable to read the tickets that they purchased. As a means of this enticement, grand prizes are paraded, cupidity is appealed to, and honest labor is depressed. The first step in the career of crime is often in the purchase of lottery tickets.

If the saloon keepers should set up in justification of their business the plea that they always sold pure liquors, and never cheated in the change, we might well doubt their statements, for people who sell whisky will not hesitate to lie. But if we admitted that their statements were true they would constitute no justification. It may be reasonably doubted whether men who descend to the lottery business for a livelihood, have sufficient honesty to be trusted with other people's money, but suppose they have, the *business itself* should be *under the ban.* It is greatly to be hoped that no legal quibble will enable this nefarious business to be carried on with the aid of the United States mails.

ODD-FELLOW EXCURSIONISTS.

"This morning at 5 o'clock, a train of sixteen car loads of excursionists, representing the ten lodges of the Grand United Order of Odd-fellows of Richmond and vicinity rolled into the Baltimore and Potomac depot. The excursionists numbered about one thousand, and on the arrival of the train they were met by delegations of the lodges here with a band of music, and escorted to Union Bethel Hall, where the visiting Odd-fellows were breakfasted. They are sight-seeing to-day, and this afternoon escorted by the local lodges, they will make a parade, and leave at 8 o'clock to-night for their home."—*Washington Star, July 30.*

This is one of the methods of wasting the hard earnings of the colored people and preventing their accumulation of property. To the great expense of Odd-fellowship, an expense that absorbs over 60 per cent of all its income, is added the cost of these excursions, parades and entertainments.

I saw the great concourse of gaily dressed people from Richmond as they mingled with their Washington friends, and I reflected on the many evils and wrongs they have had to endure growing out of their poverty, ignorance, and former lowly condition; and while I rejoiced at many evidences of improvement, I earnestly wished they were more industrious, provident, and self-respectful; and especially that they might no longer be deceived with the idea that the silly rigmarole of Odd-fellowship, which any schoolboy may read at his leisure, and the consequent parades and excursions, is worth the hard-earned money that it costs them; and which they sorely need for better purposes.

TELEGRAPHERS' BROTHERHOOD.

"On Saturday the following was sent out from the Baltimore headquarters of the Brotherhood of Telegraphers to the railroad operators: 'I am directed by the district master workman to instruct you to refuse all commercial business on and after receipt of this notice. This refers to paid business originating at your office or offered to you by other offices.' This is intended as the initiatory step towards ordering out all the railroad operators.

When the laboring men of the country are reduced to a condition that they can be "ordered out" by an irresponsible "master workman," regardless of individual rights or interests, or the public welfare, then has the condition of the people become truly deplorable. Let it be remembered that this ordering out of the railroad operators means, if carried out, the suspension of railroad traffic, and is just about equivalent to an order to tear up the rails. Railroads cannot be operated without telegraphs.

The tyranny of secret, irresponsible trades unions; the enforced idleness and consequent want and poverty of their members; the many acts of oppression, cruelty and crime that are constantly being perpetrated on non-union workmen; and the great difficulty of convicting and punishing those whose crimes are not their individual acts, but the acts of a sworn, secret brotherhood, is showing people the danger of all organized secret associations. It will be a grand thing for every laborer to know that he is his *own* master workman, and that the "society" with which he has most intimate relations is his own household. It will be a blessed thing when Master Workmen, Grand Masters, and Most Puissant Sovereign Grand Commanders, shall find their vocation gone, and that the orders, constituted mainly for their benefit, have been disintegrated into their original elements.

H. H. Hinman.

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has its headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited.

E. D. Bailey, N. E. Sec'y

—In a large manufacturing establishment in Worcester 40 hands were discharged, not one of whom was a member of any secret society and 64 were retained, all but two of whom were members of lodges. The foreman was a Freemason.

—Franklin Pierce of Derby, Vt., died July 2d. He was a faithful friend of the Anti-masonic reform and attended the convention at Montpelier. At his own request his funeral sermon was preached from the text, "In secret have I said nothing."

—A letter from brother J. Tanner, Jr., does not give a favorable account of his health.

—Enos Mitchell of Maine, has been very sick but is better now. His daughter, Miss F. M. Mitchell has had the care both of him and an invalid mother.

—A former mayor of Cambridge, Mass., was recently initiated into one of the numerous secret societies of his city. After the ceremony was over he gave the lodge a cutting lecture on the indecency and barbarity of their ceremonies and then withdrew. In the next election for mayor he was beaten.

—Ben Butler threw a sop to the Masonic brethren in one of his recent addresses. He knows where his votes come from.

—The corner stone of the Vermont University was laid by the Masonic lodge. The Past Grand Master who spoke, says it is the first time Vermont Masons have enjoyed such an honor. Let it be the last time.

—Gen. Phelps has been spending several weeks of the summer at Saratoga.

—Mr. F. J. Dunham has moved from Worcester to Saratoga, where his home will be for the present.

—The Holiness camp-meeting which is under the control of Mr. Geo. M. Morse of Putnam, Conn., commenced its season July 24th to continue ten days. Mr. Morse is credited with bearing the chief financial burden of several such enterprises.

—The death of Geo. H. Williams at Putnam, Conn., leaves a great vacuum among reformers. His memory is precious.

—Elder J. L. Barlow is spending some time in Fulton county, N. Y., to recruit his health which is much broken. The latest news from him is not reassuring.

—The Free Baptist camp-meeting commenced Aug. 1st at Old Orchard Beach.

BENJ. F. BUTLER.

No newspaper can rightly serve the public without commenting on the acts of the present governor of Massachusetts. No one feels at all sure that Ben Butler will not be elected to a second term of the governorship, and from that step to the White House. He has too often accomplished the impossible to predict with any certainty that he may not soon set aside all improbabilities to nominate and elect himself President.

Probably a more unscrupulous politician does not exist in the country. His word cannot be relied upon in any matter affecting his personal interests. When the Committee on Charities asked counsel of the Attorney General, Butler declared in an open letter that it was unlawful for the attorney to give advice to the committee, and that it never had been done. When the committee disproved his statement he neither confessed his error nor recalled his words, but treated it as a good joke. When the Tewksbury appropriation bill was lost, and afterward found, he affirmed in a message to the legislature that he believed the bill was stolen from his office, when he must have known that he himself dropped it in his carriage. In numberless instances he has obviously disregarded truth.

His correspondence with other members of the State government has often descended to mere blackguardism, entirely beneath the dignity of his office, or even the ordinary courtesies of life. His petulance has sometimes appeared puerile, as, for instance, when he refused to have any further correspondence with Secretary Sanborn, simply because he had been worsted in argument and fact.

It is difficult to say how much credit is due him for the Tewksbury investigation. The same institution was investigated a few years ago, and the principle abuses corrected under another administration. It is claimed that the abuses which constituted the body of the evidence are not of recent date and were exceptional, not general. Certainly the Governor's charge of extravagance has been proved to be groundless.

But Butler has several elements of strength before the people which make him a conspicuous figure. He is daring without limit. He apparently has no fear of failure; he does not care for criticism; he proceeds like one who has nothing to lose but everything to gain. When his courage is rightly employed, as it was during the rebellion, he cuts a noble figure; when employed for selfish political ends he is a dangerous antagonist.

Butler's clear apprehension of political factors is seen by his connection with Freemasonry. He is not a man to waste time or money on the frivolities of the Masonic lodge unless he could obtain a returning advantage in increased political power. His shrewd eye detected the advantage of such a secret ally. When the secret empire seeks for a leader against the American party, Butler will be its most available man. In a speech in Worcester recently he took occasion to laud the Masonic lodge—a significant fact considering his known aspirations for further political honors.

The last conspicuous element of this man's power lies in the fact that he appeals to the worst classes of society for his support, and the bad elements of American society are more thoroughly organized and determined than the good elements. We seem not half awake to the mighty struggle between good and evil going on among us. The bad elements are becoming organized in secret lodges. The good elements are in churches. The secret lodges run our political machinery, and when the good people commence they cry out, "You must not meddle with politics." Butler appeals to these forces of evil for power.

As between the Democratic and Republican party there may be but little choice, but those who are contributing to the notoriety of such dangerous factors in our politics will do well to pause. Let us hasten to establish the nucleus of a new party which will call to its support the better elements of the country, that the wicked may not bear rule.

E. D. Bailey.

If all bankrupts were as lucky and plucky as Jay Cooke it would not be so bad. He has lived to pay every dollar he owed, and has a handsome competence in his old age. He is fitting up magnificently his summer home at Gibraltar, where he spends the spring and fall months fishing. The other months of the year it is in the charge of a housekeeper, and poor clergymen from all parts of the country are each made welcome for two weeks, when they give place to others. Every denomination is represented in these lists, and hundreds of poor ministers have, through the kindness of Mr. Cooke, enjoyed a most delightful vacation.—*Inter Ocean.*

American Politics.

NOMINATIONS FOR 1884.

For President,

JONATHAN BLANCHARD,
OF ILLINOIS.

For Vice President,

JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

—The *People's Informer* of Paris, Texas, prints the names of the candidates of the American party and the platform as they appear above, with the just and complimentary comment: "Our acquaintance with Jonathan Blanchard and John A. Conant is very limited, but their platform, if adopted and carried out, would prove, we firmly believe, the most glorious results to our country." As the editors of the *Informer* are colored men they probably are better acquainted with Senator Pomeroy and can support him in the campaign.

Our nation, having passed by, year after year, the only possible solution of the Indian queston, in vain endeavors to settle it some other way, the Commissioner of Indian Affairs has in his latest report verified the often proved truth that "man's extremity is God's opportunity." He says: "I am decidedly of the opinion that a liberal encouragement by the government to all religious denominations to extend their educational and missionary operations among the Indians would be of immense benefit. In no other manner and by no other means, in my judgment, can our Indian population be so speedily and permanently reclaimed from barbarism, idolatry and savage life, as by the educational and missionary operations of the Christian people of the country. If we expect to stop sun-dances, snake-worship and other debasing forms of superstition and idolatry among Indians, we must teach them some better way."—*Statesman.*

The Chairman of the Iowa Republican State Committee has declined the proposition of General Weaver, Greenback candidate for governor, to take part in the joint debates arranged to take place between the Republican and Democratic candidates.

The Republican State Central Committee of Virginia, Thursday adopted resolutions condemning the course of the National administration in the politics of that State, and declaring James G. Blaine the choice of the Republicans of Virginia for President.

HOW THEY VOTE IN IRELAND.

A correspondent of the Pittsburg *Dispatch* gives this account of a scene at the polls in Ireland:

"The election day is very quiet. The vote is by secret ballot. A voter goes into a room called a booth. There he is given a ticket with the names of the three candidates printed on it. A blank place is left opposite each name, where an x is put behind the name of the one voted for. This ticket is taken behind a screne in the booth, and marked by the voter. It is officially stamped by the sheriff, who furnishes all tickets. The voter, after marking it, hands it to the judge, who deposits it in the ballot box. The voter then vacates the room. Only one voter is allowed in the booth at once. Candidates may have one to a dozen representatives in the booth, but they are sworn to secrecy as to what goes on inside until after the result of the election is declared from the official count. The boxes from all the polling booths are sealed in the presence of the representatives of the candidates, who may also put a private seal on each box. They are then taken to the county seat, where, on Monday, they are opened. As each box is opened in the presence of the candidates or friends, the tickets are counted with their faces down, so that the number in it may be compared with the return on the poll-book. Then the tickets are all thrown into one box and stirred up, so that it may not be known what district gave certain majorities, and counted.

Correspondence.

TRADES UNIONS.

THE TELEGRAPH OPERATORS AND THEIR STRIKE.

While it is manifest that public sympathy is largely with the operators in their demands, it is equally manifest that the nature of their organization and the methods by which they seek the attainment of their objects ought not to be sanctioned. Because,

1. They are a secret brotherhood with an elaborate ritual and form of initiation, and bound by stroug oaths or pledges.

2. They deny to their members all right to sell their labor except with the consent of the whole fraternity, and they enforce this restriction with both rewards and punishments.

3. They insist on uniform pay without regard to individual capacity, putting the efficient and inefficient on the same level.

4. They appeal to, and expect the aid of other trade unions, and count on the support of the Knights of Labor and other labor organizations without regard to the interests of individual laborers, the validity of contracts, or the rights of the people.

5. In common with all other trade unions they put a pressure on every laborer to induce him to join some secret oath-bound brotherhood and to become a party to the whole secret order system.

6. In common with all secret orders, they deny to the state all right of inquiry or inspection as to the nature and methods of their business, and as to the character of their covenants as related to civil law.

7. They deny to each church the right of investigation, watchcare and control of the conduct of the members of such church member so far as that conduct comes under the secrecy of the order.

8. They unequally yoke together in a sworn brotherhood, believers and unbelievers, contrary to Eph. 6: 14.

9. The covenant to "always conceal" the internal character and business of the order is inconsistent with Christian candor and a just regard for the interests of others, and leads inevitably to hypocrisy and falsehood.

10. They are either without any religious worship, or, more commonly, they have such as all faiths can unite in; and from which is of necessity excluded everything that is distinctly Christian

11. They are the legitimate children of Freemasonry, from which they are patterned, and which is the oldest of all the trades unions.

12. They make common cause not only with all other secret trades unions, but with the great network of secret orders that constitute that Secret Empire that seeks to control all business, all religions, and all governments.

13. Membership in them is inconsistent with personal freedom and self-respect, and their practical influence has been to diminish the amount and rewards of labor, and often to produce the most terrible crimes.

H. H. Hinman.

DR. HALL'S CASE AGAIN.

Dear Cynosure:—We are spending a few days in Holly, Mich., the place where Eld. D. P. Rathbun lectured on Masonry and worked the first and third degrees a year ago last April. This place is about five miles from Davisburgh, the scene of the tragic events collected by Bro. Hinman in this vicinity and transmitted to the *Cynosure* a few months subsequent to Bro. Rathbun's labors here. Some of your readers may remember the case of Dr. N. C. Hall, who was charged with having poisoned his wife, and when the thing was fairly proved against him (by the way he was a member of the M. E. church) at his second trial (at the first trial the jury could not agree) he was sentenced to the State's Prison for life, and when subsequent to his being sent up, the Supreme Court of the State revoked the decision of the court that condemned him, and granted a new trial (all through the influence of the lodge, of course), he was released from prison on a bail of $3,000 instead of $20,000, his former bail.

I cannot at this distance of time recall how many of the sickening details connected with this terrible affair were communicated to you by Bro. Hinman, such as the purchase of another stomach and liver, to be placed in the hands of the chemists for analysis, instead of those of the victim, when an investigation was instituted; how the body of the unfortunate woman, or what remained of it, was taken from the grave (it was so full of poison that it was in a remarkable state of preservation when found).

doubled together and thrust into a salt barrel and buried near a straw stack in a farmer's field; how it was discovered by the slumping in of one of the horses while a boy was ploughing near the straw-stack, the confession of the man employed to place the body there, etc. All these things were brought out in the investigation and nobody has any doubt of the doctor's guilt, yet this man runs at large on a nominal bail as jolly and unconcerned as ever, and tells his friends he shall come out all right, and no doubt he will. He has scores of Masonic brethren leagued together to defeat the ends of justice, and what has he to fear?

Another farce of a trial has been gone through with since he was released from prison, with the same result as in the first trial, viz., the jury could not agree, nine being for conviction and three for acquittal. When we look at these appalling facts and remember that this is only one of many cases that are continually occurring where it is found impossible to bring a Freemason to justice, *no matter what his crime may be*, it is truly alarming, especially when we consider the indifference of many who even acknowledge these results to be due to the workings of Masonry.

E. C. A.

THE NATIONAL TEWKSBURY.

The great national Tewksbury is the Masonic lodge. But General Butler is not likely to undertake the reform of that; for his first step would have to be to abolish himself, he being a Grand Sovereign Inspector General of the whole concern. General Butler would be nothing without the lodge. The lodge has made him governor of Massachusetts; and it is by the aid of the lodge that he hopes to become President of the United States. Hence General Butler cannot possibly reform our great national Tewksbury. His powers in that direction are limited to a very narrow sphere.

In fact, Tewksbury is a pattern of cleanliness when compared with the Masonic lodge. Its reform was an easy job. There was but little to do—all cry and no wool. The moral of that reform is that General Grant's trade of tanner must not be exercised with the skins of alms-house patients in Massachusetts so long as General Butler is governor.

But the moral which the good of the country requires to be established is this, viz.: that no man who resorts to the underhanded trickery of the lodge for gaining political ascendency, is worthy of the confidence of a free people. General Butler proudly bears one of the highest titles of the Masonic lodge, and shows himself a perfect adept in Masonic tricks; and for the nation to give its approval to such a position by crowning his Masonic rank with the title of President of the United States, would only sink the dignity and value of the Republic to the level of a set of jocose revellers; not to serious-minded statesmen. No more fatal mistake could ever be made than to reward skill in Masonic trickery with Republican office.

Our great national Tewksbury can only be reformed by a thorough-going out-and-out Anti-mason; and let us vote for no other.

So mote it be.

PITH AND POINT.

WELL PLEASED.

I am much pleased with the change in the *Cynosure*—its paper, its type and general make up; its cheerful face, its able and spicy editorials, its interesting and spirited correspondence, its judicious selections, and its high and sound moral tone. May God bless you and the great work into which you bring such a clear-cut force.

So speak on! Speak on! Do not bate a single word!
Nor turn aside—nor care for hissing nor for scorn—
Since some faint gleamings you may see of Freedom's coming morn.

G. W. Clark.

THE CUNNING FISHERMAN.

It seems as if new orders of secretism are springing up constantly; that the devil is lengthening his cords and strengthening his stakes in this secret empire. He puts me in mind of a fisherman fishing with a trout line in a stream that abounds with all kinds of fish. He stretches his line from shore to shore; fills it with hooks; puts on his bait, a worm for one kind of fish, minnows for another, and liver for another, and so on till all hooks are baited, that he may catch all kinds. Each line and hook stands for a different order in the secret empire, that all men may be caught on the devil's trout line, part to the different hooks of Masonry, Odd-fellowship, Good Templarism. Grand Army of the Republic hook is baited with loyalty and patriotism so as to succeed in catching a great many church members and get into the sanctuary of the Lord all over the land to hold his grand carnival and bring religion into such disrepute that no sensible man could believe for a moment that there was any reality in it, in short, to crucify Christ in the house of his professed friends.

John Thompson.

BIBLE LESSONS.

LESSON VIII.—August 19.—Israel Forsaking God.—Judges 2: 6-16.

Golden Text.—And they forsook the Lord God of their fathers.—Judges 2: 12.

"Served the Lord all the days of Joshua." This verse describes the whole period in which the people were submissive to the Word of God, although removed from the direct guidance of Joshua. The people was faithful when left to itself by Joshua, faithful after his death, faithful still in the days of the elders who outlived Joshua. The whole generation, which had seen the mighty deeds that attended the conquest of Canaan, stood firm.—*Schaff.*

"Buried him." (1) Christian tradition points to a Tibneh, on the Roman road from Jerusalem to Antipatus, 14½ north-north-west of Jerusalem, as the site of the ancient Timnath-serah. Here is a remarkable rock cemetery containing nine tombs. One of these is large, with a portico supported on rude piers of rock. There are niches for over two hundred lamps, once burning in front of the tomb entrance. There is also a village, about three miles to the east, called Kefr Ishria, or Joshua's village. (2) Another site proposed for Timnath-heres or serah is at Kefr Haris, nine miles south of Nablus (Shechem). The Samaritans state that Joshua, son of Nun and Caleb, were here buried. The tombs of Caleb and Joshun were noticed here by Rabbi Jacob, of Paris, A. D. 1258. Conder inclines to this as the burial place of Joshua, since Jew and Samaritan both point to it.—*Schaff.*

The Character of Joshua. *His character was almost faultless.* (1) He was a man of profound faith. (2) He was courageous, fearing no danger, shrinking from no duty. (3) He was disinterested. Joshua lived, not for himself, but for his people. Unlike Alexander and other conquerors of the East, he sought no glory, was ambitious of no greatness, and aimed at no sinister purposes or ends.—*T. Smith.* (4) He was faithful to every trust reposed in him. (5) He haad a rare combination of the highest qualities of the statesman and warrior. (6) Joshua was, in one respect at least, an eminent type of the Lord Jesus Christ. As he conducted the chosen Israel into the rest of the earthly Canaan, so is Jesus, the true Joshua, leading the Christian Israel into the rest of Christian holiness and of heaven.—*Smith.*

"All that generation." Had no practical or experimental knowledge of him; no deep or lively impression of his goodness; no affectionate, grateful, or devout sense of the wondrous manifestation of his power in their behalf (see on Ex. 1: 8).—*Bush.*

"Served." The true religton is a service of love and reverence; but all false religion is a service of superstition and terror. The impenitent often think that by refraining from being Christians they escape service; while, on the contrary, they serve Satan, who is a cruel master and whose wages are death.—*Johnson.* "Baalim." Baalim is the plural of *Baal*, a Semitic word, signifying owner, lord, or master, and in the highest sense denoting the deity. The Hebrews never used it as a designation of their deity, but always to distinguish some god of the surrounding nations. In this sense, with some adjunct appended, it indicated several local deities: Baal-zebub was the fly god of the Ekronites, corresponding to the Zeus of the Greeks; Baal peor answered to the Roman Priapus. With the article prefixed, it designates the Baal or chief deity of the Phœnicians. Strictly, Baal meant the highest male god (the sun or planet Jupiter), as Ashtoreth or Astarte did the highest goddess (the moon or Venus).—*American Cyclopedia.* The plural *Baalim* is used (1) either because of the multitude of idols and images of Baal, or better (2), it refers to the different offices of the god. This latter conjecture receives the general consent of scholars. Thus: Baal-zebub (3), Baal is the office or protector from flies, one of the worst plagues of warm climates; Baal-peor, Baal presiding over licentious rites of worship.—*Johnson.*

What was the Great Attraction of Idolatry *that made the people fall into it so often?* (1) It was a visible representation of God, while Jehovah was unseen. (2) The temptation of novelty. (3) The desire to be like the other nations who, in some respects, were more fashionable and worldly. (4) The sports and revels connected with idolatrous worship, appealing to every passion, and more especially tempting the Israelites, whose worship was purity itself. In the revels of idolaters there was no restraint, no confession of sin, no costly sacrifices except to passion, but they could serve every evil in the name and under the sanction of their gods.—*Peloubet.*

"And the anger of the Lord was hot." The Lord's indignation at their sins was intense, like a burning fire. He could not love righteousness, and not be indignant at sin. He could not love the people and desire to make them pure and holy, without at the same time being hotly incensed at their disobedience, at their trampling under their feet like swine the pearls of righteousness. The more intense the love, the more intense also the indignation. If the feelings against sin do not flame and burn, then the love also is a feeble thing.—*Peloubet.*

"Judges." The judges were usually raised up by divine appointment (Judges 3: 9, 10, 15; 4: 4, 6; 6: 11-16; 11: 29; 13: 2-25). They were probably also elected to their high positions by the free choice of those whom they ruled, their eminent qualifications for the office causing them to be sought by the people (Judges 8: 22; 11: 4-11). Their duty was not confined, like that of modern judges, to the holding of courts for the adjudication of civil and criminal causes; they combined the judicial and executive functions; they both judged and enforced the laws. The nation had no fixed capital, and the judge selected his own place of residence (Judges 4: 5; 10: 1, 2). —*Johnson.*

BAND OF HOPE BIBLE LESSON.

STUMBLING BLOCKS.

10. But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand at the judgment seat of Christ.
11. For it is written, As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God.
12. So then every one of us shall give account of himself to God.
13. Let us not therefore judge one another any more; but judge this rather that no man put a stumbling block, or an occasion to fall in his brother's way.
21. It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth or is offended, or is made weak. Rom. 15: 10-13, 21.
12. But when ye sin so against the brethren, and wound their weak conscience ye sin against Christ.
13. Wherefore if meat make my brother to offend I will eat no meat while the world standeth lest I make my brother to offend. 1 Cor. 8: 12, 13.

Golden Text.—Take up the stumbling block out of the way. Is. 57: 14.

Central Truth.—Denying ourselves for our brother's sake.

1. The first Christian converts found themselves in an atmosphere of complete heathenism. The national customs, the holidays, even private feasts were more or less connected with idol worship.

2. Some, in their fear of seeming to countenance idolatry, might abstain from things really innocent; while others would allow themselves so much liberty as to scandalize their more conscientious brethren. Each side would naturally incline to judge the other harshly.

3. When we make it harder for another person to do right we may be said to put a stumbling block in their way.

4. If we should offer a glass of liquor to a man who was trying to reform we should be guilty of this sin. But it has often been done. Sometimes a glass of home-made wine or so-called "sweet cider" has wakened the terrible thirst for strong drink supposed to be conquered forever.

5. Home-made wines being purer than those we buy, contain for that very reason a larger percentage of alcohol. Dr. Jewett once convinced a lady of this fact by showing her how quickly a glassful of her "pure currant wine" ignited when thrown on the fire.

6. Mince pies are usually mixed with cider; brandy is often put into cake, and wine into sauces. Many people will say that as the alcoholic principle is killed by the heat of cooking they will do no harm. This is a great mistake. An appetite for drink has often been fostered in this manner.

7. It is important that girls, who are one day to discharge the duties of womanhood, should realize the responsibility which rests upon them. There is no better ally of intemperance than a cook book full of alcoholic receipts.

8. Indifference may be a stumbling block. If we treat the subject of intemperance or any form of evil in a careless, thoughtless manner, we make it harder for men to reform.

9. A stumbling block is often put in the way of others by being afraid to say what we think. We should always be ready to testify against every form of sin.

10. Example is often a stumbling block. The man who indulges himself, though only now and then, in a glass of wine or a good cigar, has lost his right to rebuke the intemperate, or to try to reform them.

11. Intemperance, tobacco, secret societies are stumbling blocks in the way of human progress. They must be taken out of the way before Christ can reign over the world.

PRACTICAL TRUTHS.

The Christian will abstain all his life, even from a thing that is innocent, rather than cause a weak soul to fall.

If we want Christ's kingdom to come we must cast out the stumbling blocks that hinder it.

LESSON TALK.

Sixty years ago it was the fashion to drink. There were not many teetotallers, though nearly everybody was willing to admit that drinking too much was a bad thing. Ministers and other good people lamented that there should be so much drunkenness, and then they began to think what they could do to stop it. But they found that so long as they drank themselves, though only a glass of wine occasionally, the drunkard cared very little for anything they might say to him. He would reason, and very naturally, that what was right for a minister or a deacon was right for him. The result was that Christian people generally began to practice total abstinence. *They took the stumbling block out of the way.*

When Mrs. Hayes abolished the practice of having wine at state dinners, she took a great stumbling block out of the way of the temperance cause. All honor to her and other noble women who have contended for the cause of right against fashion and custom.

The influence of woman in this direction cannot be estimated, and it is a great pity that so many fail to realize the power God has placed in their hands. A lady being asked by a gentleman if the smoke of his cigar would be unpleasant to her, replied in the negative, but afterwards confessed to a female friend that "there was nothing more disagreeable to her than tobacco smoke." This lady, besides the falsehood she told, committed a double wrong. She encouraged a vile and pernicious habit, and she lowered her own standard of womanly purity by tolerating what is or ought to be disgusting to every true lady; but she took no stumbling block out of the way. Young ladies who consent to walk or ride with a man puffing his cigar in their faces, help to extinguish what little decency or manliness he may still possess. When a man ceases to respect woman he has ceased to fear God.

FARM NOTES.

SPARE THE TOADS.

There is no better abused, and probably no more useful creature in the garden and upon the farm than the toad. That apt simile, "like a toad under a harrow," tells the story of his wrongs. And now that our harrows are armed with steel teeth, and are supplemented with clod crushers and cultivators of various types for comminuting the soil, the sorrows of the toad are intensified, and he is threatened with extinction in all cultivated fields. Stay thy hand from slaughter, tiller of the soil. The toad is as useful in his place as the implements of tillege you drive over his back so thoughtlessly. "The jewel in his head" is not there, but in his capacious stomach, that always has room in it for one more bug, one more worm, that destroys the food of man. Watch his habits for a day, and observe the lightning thrusts of his tongue as he scoops in your enemies, and you will have a better appreciation of his work, and of his place in good husbandry. If your garden is without toads, you can afford to purchase them for stock. They will pay good dividends, as surely as superphosphate.—*American Agriculturist for August.*

SHALL WE PRUNE IN AUTUMN?

To the above question, which comes from several subscribers, we say decidedly, yes, provided the question applies to newly planted trees, those set last spring, or within a few years. The sooner such trees have their final shape given to them the better. This should have been done when they were planted, but between the hurry of spring work and the timidity of the inexperienced, who are afraid to cut, trees are quite too often set out just as they come from the nursery. Such trees must sooner or later be put into their final shape for bearing, and the sooner this is done the better. Some books on fruit culture, the French especially, give diagrams to show how the tree should be shaped. These are well enough as suggestions, but as no two trees grow precisely alike, the only guides in such matters are a general idea of the laws which regulate tree growth and common sense in their application. Working to pattern can not be followed. If one has a young orchard, the first point to be considered is the height at which he will make the heads of his trees. In localities where the summer is long and hot, it is claimed that low heads shade the trunk, and thus are a benefit. Others wish to have the heads high enough to allow of the passage of teams beneath them, if need be. While there is no objection to cultivating crops in a young orchard, and indeed it is better to do this than to neglect the soil entirely, the practice is becoming more general of seeding the bearing orchard to clover, and using it as a pasture for swine, to the mutual benefit of pigs and trees. The height of the heads being decided upon, all branches that start below this should be removed. The next point should be to secure an open and well-balanced head, with the main branches evenly disposed. Beyond this, all branches that crowd or cross one another, all "water shoots," vigorous growths, that sometimes start up in the growing season, should be cut away. The season's growth being completed, the removal of branches at this time will cause no check, and as the branches to be cut away are all small, no large wounds will be exposed. Hence we say, by all means do such pruning in autumn, while the weather is mild, and other farm work is not pressing.—*American Agriculturist for August.*

Feeding Cows in Summer.—The customary loss from poor and deficient feed in midsummer, when grazing is the sole dependence for the summer feed for the herd, is about two-fifths of what would have been the yield if full feeding of green food had been supplied through the entire season. When a herd has been permitted to shrink from drought, it not only gives less milk through all the remaining part of the season, but it dries up entirely very much sooner than when the flow is kept right up to its maximum measure all the time. Herds which are full fed, go dry on an average only about one month in the year, while they which suffer from a drouth six to ten weeks in the hot part of the season, with no extra feed, go dry on the average about three months. Animals pinched in the summer get poor and wanting in vigor, so that they do not stand the winter well, and yet it costs more to winter such a herd than it does a fleshy one. To subject cows to a lack of feed when they should be doing their best, brings disaster in every quarter, and inflicts losses upon the owner which keep him struggling with poverty from year to year, and by distressing and discouraging, make him dissatisfied with his business, and life an up-hill journey.—*National Live Stock Journal.*

The First Tomatoes in Pennsylvania.—It is stated that many years ago a Bermudian was so unfortunate as to be imprisoned for some offense in the jail at York, Pa. One day he planted some seeds he had in his possession in the jail yard. About the time the plants blossomed his sentence expired, and he left the town. The jailer's wife was interested in the plants, and watched their growth. A small, bright red fruit appeared on the vines, and all persons were cautioned against touching the fruit as it was considered poisonous. One day the Bermudian returned, and seeing the love apple matured, called for pepper, salt and vinegar, with which he seasoned some of the apples, which, to the horror of the jailer's wife, he proceeded to eat with a relish. He quieted the woman's fear by explaining the nature of the vegetable. The precious seeds of the remaining tomatoes were carefully distributed among the neighbors, and so the cool, delicious tomato so on became a common garden vegetable.—*Bermuda Letter Pittsburgh Dispatch.*

Farmers, Be Careful!—A horrible accident occurred near Webster, Taylor county, Va., July 23. A farmer named Wm. Carson was driving a mowing-machine in the meadow, holding in his arms a child 3 years old. The horse became frightened and in the sudden start threw the boy from his father's arm in front of the cutter bar. The father jumped to save the child and fell The mowing-machine ran over both. The boy was cut to death and the father horribly mangled and fatally injured. The machine was broken to pieces and one of the horses killed. The young wife of the farmer is lying in a faint and fears are entertained of her recovery.

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers) or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Toica, Crystal Lake, Union and Big Woods, Ill.' Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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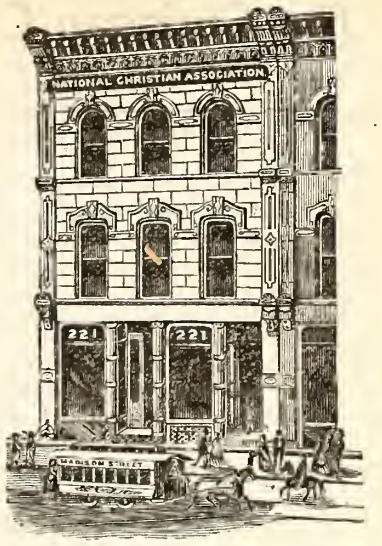
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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

President.—Rev. S. Collins, D. D.,
Secretaries.—H. L. Kellogg, W. H. Ross and M. N. Butler.

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The Christian Cynosure.

CHICAGO, THURSDAY, AUGUST 9, 1883.

MISLEADING LEADERS.

"The children of this world are in their generation wiser than the children of light." The political press ever mentions, by name, the leaders whose principles, measures and ideas it opposes and wishes to defeat. Logan, Conkling, Blaine, Butler, etc., are constantly held up before the people in their sayings and doings by prints which oppose as well as by those who approve them. But when presidents, professors, and prominent preachers who have joined Masonic lodges are held up before the people a multitude cry, "personality!" "persecution!" "a bad spirit!"—though the same persons do not raise the objection of "personality" when those men are named for commendation.

An orator in the great Home Missionary meeting at Saratoga, last June, is a high Mason, who joined the lodge while he was pastor of Hon. Seth M. Gates, Warsaw, N. Y. The *Cynosure* has reproved a college president and a theological professor for entering the lodge, and called on them to forsake the lodge, or, if they disapprove of it, to say so to the Christian public, and save young men whom their example is drawing in and enslaving to the abominations of the lodge. *They do no such thing.* They are, and are still counted, lodge members; and Anti-masons who are good men uphold them and condemn the *Cynosure* for censuring them. Yet these Masons, who are in prominent posts in the churches, are the chief pillars of the lodge-abomination. Hundreds of young men and ministers go into lodges for purposes of gain or advantage, declaring that it cannot be so vile as represented while such men are in it. And when Anti-masons ask these leaders concerning their lodge relations, they simper and say as a college president lately said, "If that subject is ever mentioned it will not be by me!" They hide their Masonry as Achan hid his "accursed thing;" but that hiding did not avert the anger of God, or save Israel from defeat. "*The leaders of this people cause them to err, and they that are led of them are destroyed*" (*Isa. 9: 16*).

EX-SENATOR POMEROY'S SPEECH.

This speech will never be so popular as it deserves to be, for it has been thoroughly thought out in every sentiment of it, and it requires profound thought to read and relish it. It is a condensed compendium of the American system, a sort of Butler's Analogy of politics; and a few earnest souls will long light their minds by it, as, before the days of matches, men used to light their candles by the help of a sun-glass. Indeed, this speech is the sun-glass of Puritan political philosophy, condensing and concentering the light of Christian politics as the lens gathers the rays of the sun into one clear burning focus, which not only enlightens but warms.

Take a few specimens:

"Neither men or nations can long sustain a character which they do not possess. There can be no successful sailing under false colors. Only righteousness exalts. The sting of a wasp may seem to produce flesh; but it is only the swelling of poison after all."

And here is another:

"God had 'made of one blood all nations of men,' and called them to come and participate in human government. The idea was an inspiration and men sprang to its support from every nation under heaven. And such a purpose to nationalize men of all classes became the very genius of the American system."

But whatever collects men in masses if it does not purify, corrupts them. Mr. Pomeroy does not leave these masses to corrupt, as fluids find their level in stagnation. He proceeds to put these effervescing human masses "under law," thus:

"God in human affairs is the first element to be incorporated in every constitution. A Godless nation is a rudderless ship, in an unknown sea, on a hopeless voyage, in a perilous night."

"There should be LEGAL PROHIBITION of all that produces intoxication, crime and misery; as counterfeiting, slander, theft, murder and the sale of poisonous meats and drinks can and should be prohibited."

"There may be a distinction of good and bad in secret societies, but as they all alike have obligations to complete oblivion of all they do or say, I turn from them all to the Great Teacher, who said, 'In secret have I said nothing.'"

"These (three) amendments....dispelled the dogma of State sovereignty....There is now a head center to this government as there ought to be, and not a thirty-eight headed monstrosity as they would have had it."

"The ballot is an educator and protector. Will you confine it to men alone; and rob the mother who bore you? Humanity is one flesh. Its many voices blend in one chorus. Bind this interest together in the ballot. The advent of woman at the elections will be only another testimony to her good influence upon man in all the relations of life. Shut her away from this sphere of influence, and you reflect upon the wisdom of her creation, and publish that there is one place—better than the God-made Eden—where it is good for man to be alone."

In the above paragraphs we have condensed, but altered no sentiment of the speaker. And we repeat that this speech is the American system condensed; in the words of the poet Bryant:

> "Where the free spirit of mankind at length
> Casts its last fetters off;"

and the tenth reading of it will please and profit more than the first.

And the speech reflects the man. Every line and sentence bears the impress of inwrought earnest conviction. And, besides, these are the utterances of his life, not one of which has been contradicted in his practice. True, he was accused of bribery in Kansas. Congress and the courts of Kansas acquitted him. He is still pursued by the lodge minions, while his successor in the Senate, notoriously guilty of that crime, goes scot free and unsmirched by the press. Senator Ingalls is a *Freemason!* The Christian "sect" was "everywhere spoken against" until it gained one argument revered by all public men, namely, the majority. Christian politics must meet the same treatment with the Christian religion from the slaves of false worships, until the world changes masters.

SECTARIANISM IN AGUE.

The *Interior* notices a graduating speech, approved by the *Herald and Presbyter*, at Lane Seminary Commencement, which held that "The church of the future" is to have no "denominational barriers."

Rev. Luther Myrick, State of New York, started churches half a century ago, holding that sectarian divisions are sin. His followers were anti-secret, undenominational, anti-slavery Presbyterians and Congregationalists.

The editor of the *Cynosure*, fifty-four years ago, joined a Congregationalist church; has since communed in the body and blood of Christ with, at least, ten Christian denominations; and for thirty-seven years past has been, and now is, a member of a church which has no name or sectarian designation, but simply a "Church of Christ." We lately wrote Rev. Joseph Travis that "divisions of the body of Christ into sects is then only evil when there are rivalries, bickerings, and contentions." A good brother warns us that "a life time cannot counteract the effect of the virus" of that one sentence. We had better said, "Sects are evil *because* they produce 'rivalries, bickerings and contentions.'"

At the late great Home Missionary meeting at Saratoga, Secretary Clark spoke of "The plague and reproach of sectarian conflict on missionary ground;" and another spoke of the aversion felt by contributors to have their money used "to patch some sectarian flag" where no church was needed.

In a life and ministry somewhat lengthened, we have always excluded unrepentant slave-holders and Freemasons from our Christian fellowship, and have ever held that *schism*, which is splitting and dividing up the body of Christ, is error and sin. But enforcing discipline by Christ's rule is not schism.

BUTLER, TEWKSBURY AND MORGAN.

The Massachusetts legislature adjourned the other day after one of the longest sessions it ever held, since the investigation of the State Almshouse had dragged out to an interminable length with the governor's assistance. The report on the investigation was of course decided by a party vote, as the whole proceeding had been given a political turn by Butler. The Republicans being a majority, the decision is in favor of the almshouse management.

During the last days of the investigation, when one of the officers of the institution was being examined, Butler insisted on knowing who was paying the expenses of the defense, though, as one gentleman reminded him, he, as governor, was almost daily putting his official signature to bills which were to be paid by the State for conducting the investigation. Butler, however, insisted on knowing who paid for the defense of the investigation, and when the witness proved incorrigible, went off into a whining insinuation that there was some dreadful *secret society* like the Freemasons who were behind the wall supplying the means for the hard fight made against his authority, as Bunyan's Pilgrim saw the man pouring oil on the flame which another dashed with water. For a moment, in the heat of his indignation, he forgot his thirty-three degrees of lodgery, the mighty titles which should have elevated him above mortal bickering, and the moral instruction that should have helped him to subdue his passions and improve himself in conducting almshouse investigations. Perhaps he had a vivid flash of memory that he had been an "Inspector Inquisitor Commander" and "Sublime Prince of the Royal Secret," and as such the innermost recesses of the hearts of his adversaries should be opened to his powerful gaze. Following this came up the awful shade of Morgan, and he burst out recklessly thus:

—"I insist upon the question. I think it will throw light upon this matter—to my mind and the minds of the committee. Here are witnesses brought here from great distances; here are very large expenses incurred; and I think that if there is any public body behind paying the expenses, why then we know there is a large interest somewhere to affect—I am trying to use soft words about it—to affect the testimony of witnesses; that there is somebody, if he does not pay, and it would be very wonderful if he did under the circumstances. Then I want to show the difficulty under which the investigation labors so far as the presentation of it is concerned, and whether the Commonwealth in this investigation is put to the expense of this prolonged investigation by Capt. Marsh or by some body of men; the investigation is a very important part of the management of the Tewksbury Almshouse, and has its effect upon it; now if there is any body of men, organized body of men, behind this defence, then I can understand the influences, the terrorism, which is brought to bear upon the witnesses in behalf of the prosecution. If there is no such body of men, then I can understand very well that they are freer to act, to answer questions. I remember many years ago that a question before a court came up, and there was supposed to be behind the defence a body of men very largely interested in the defence, and the question was put to the witnesses, in order to show their bias, whether there was such a body of men. I refer to an investigation, Mr. Chairman, which you and I are old enough to remember, the Morgan investigation, and to the Masonic order. Certain persons were being tried for the supposed abduction of Morgan. The question was pressed whether the Masonic fraternity had subscribed money for the defence, or whether the defence was being conducted as usual, and what was the effect on the minds of individuals. I want to know the same thing here."

The unburied Morgan! A veritable Banquo obtruding his ghostly shape even upon the consciousness of obdurate Ben Butler! But that usually astute gentleman shows, like Macbeth, that he is not beyond emotion. He intimates that the lodge is under condemnation for insisting that its members keep their oaths in the Morgan trials. "What was their effect on the minds of individuals?" he asks. The answer is well enough understood. The effect was the same upon all the individuals who composed the interested public outside the lodge. It roused an indignant condemnation that swept over the whole North and before which the lodge went down, as men hoped, forever. In like manner, argues the Inquisitor Commander governor, you alms-house officials are justly to be condemned if you are supported by a secret clique, Masonic or other, in your self-defense, and refuse me knowledge of the matter. "I want to know the same thing" that Spencer, Weed, Bates Cook, and Victory Birdseye tried to find out. Freemasons, individually and as a body, resisted them as you do me. That kind of business I want no more of. The Boston papers call this "sniveling." That's wrong. Butler asserted a great principle in favor of the people, but unfortunately for the Freemasons, he takes them for the most illustrious example of its violation.

MASONIC VENGEANCE.

It is the policy of the Masonic lodge to silence the law by intimidation. It is for this purpose that it administers barbarous oaths, which are so well calculated to impress the minds of the ignorant men who are likely to be its agents. The lodge would have to succumb to the law if criminals who turn State's evidence against the lodge should be allowed to go unpunished. Hence, the informer Carey who exposed the assassins of Lord Cavendish and Mr. Burke was a doomed man.

It appears that when Carey embarked on board the "Kinfaun's Castle" for Port Elizabeth, he was under the assumed name of Mr. Power, and had his wife and seven children with him; but notwithstanding he was scented out, and a bloodhound of the lodge, O'Donnell, an Irish-American, secured a passage for himself and wife on board the same steamer.

Carey died without speaking a word. O'Donnell, who shot him, had doubtless learned the assassin's trade in the Ancient and Honorable Order of Freemasons in the United States. He was a Fenian.

On the evening of July 31st, 1883, it was telegraphically reported from Dublin that the city was alive with bonfires and processions in a general jubilation over the assassination.

O'Donnell is in arrest, and will doubtless be hung; so that intimidation from the law will keep steady pace with that exercised by the Masonic lodge. The only question is, Which shall have the ascendency, the law or the lodge?

In this contest an American paper has the baseness to say that not much sympathy is felt for Carey. Its editor is doubtless a Mason, and has no sympathy himself for men who expose the secrets of the lodge, "murder and treason not excepted."

The Freemasons of the Knight Templar degree are on their way this week for California. Train loads of them were on their way last Sabbath. Many more will be desecrating next Sabbath in their journeying, marching and pleasure-seeking in open defiance of

that God who they profess blasphemously to honor. The example of President Arthur and his Secretary of the Treasury is in most honorable contrast to this lodge wickedness. Their journey, begun with an honorable respect for the Christian Sabbath, is continued in the same spirit, since the company encamped on leaving the train last Sabbath morning. They owe it to the nation whom they represent to continue this honorable course.

—Providence has ordered kindly a season of long days and short nights so that the business of life might be carried on rapidly and with the greatest energy. The Business of the *Cynosure* and the N. C. A. being among the important affairs of the time, attention is invited to the remarks of the General Agent on the 13th and 16th pages.

—The Johnson county, Kansas, Christian Association will meet in Olathe on Tuesday evening, August 14th. Dr. R. B. Taylor of Spring Hill, Kansas, formerly of Summerville, Ohio, and well known among the reformers of that State as lecturer and seeeded Mason, is expected to speak on the occasion.

—General Phelps gives an original solution of the Indian question, one which would be likely to be suggested only to a mind familiar with military affairs. It is true that this question has provoked more diversity of opinion than almost any other connected with our government, and will for years to come; and all will read with attentive interest his ideas upon the subject, noting with satisfaction that the result is what all desire, though the way to it a majority would probably avoid.

—Brethren M. A. Gault and H. P. McClurkin, agents of the National Reform Association, are arranging for conventions to promote the religious reform in our constitution at Wahoo, Nebraska, Clarinda, Iowa, and other points during the present month. Bro. Gault also expects to address the Iowa State convention at Albia on the 28th.

—The *Banner of Truth*, Baker, Mo., and the Olathe, Kans., *Free Press*, though little among the thousands of Judah, yet out of them cometh that Truth that shall yet rule the people of this and all lands. Rarely in any quarter do we find the case against the lodge argued more clearly. They deserve a circulation of tens of thousands.

—The *Rescue*, a new reform paper published in Goshen, Ind., and edited by Elder Joel H. Austin, has just reached our table. It is a neat four-page sheet, the inside pages being "ready printed," the outside only original matter, which shows vigorous and earnest thinking. The beginning of a new reform paper shows that the principles advocated are gaining many adherents among the people. Let there be one in every county seat.

—Bro. H. Curtis of Olathe, Kansas, writes from a sick bed, of the Kansas State convention, his love for the reform and zeal in its prosecution triumphing over his severe physical disability. It is hoped that the State Capitol building at Topeka can be secured for the meeting, and a general rally will be made to secure the ablest speakers and the largest representation possible. The latest consultation fixes the convention upon the 24th of September, following the Wesleyan conference. Bro. Starry has been requested to attend and the N. C. A. Secretary is asked to come early and assist in the preliminary arrangements.

—The funeral of Thomas Hoyne, the eminent citizen of Chicago, killed in the late railway disaster in Orleans county, New York, was conducted in a Romanist church, where he attended, though the other members of the family belong to evangelical churches. The body was laid away, however, in the unconsecrated ground of Rosehill cemetery, and he was at one time in his life a member of the Masonic lodge, which we do not know that he ever renounced, though the lodge could make no honorable claim upon him as a member. The funeral address by the officiating priest echoed the principles of his church bearing upon such a case and his praise of the dead was, from the press report, as faint as his warning to the living urgent.

—A note from Bro. C. W. Sherman of the *Vanguard*, St. Louis, says that a tent meeting at Tower Hill, Ill., which he was attending lately, was mobbed by Masons and others, the tent cut down and a rush made for the preachers with fierce threats of personal violence.

—A letter from Mrs. A. D. Zaraphonithes, now in Andros, Greece, was received just as we go to press, in which a statement is made respecting their leaving Smyrna, which reflects severely upon the management of the American Board in that city. The friends of these missionaries will read the letter next week and pray that their trial may be overruled for the advancing of Christ's kingdom through their efforts, and that the acts of the Board, so far as injustice has been done, may be reconsidered.

—On Thursday evening last one of the saddest fatalities in the history of Chicago came upon the family of Mr. James Van Bezey of 369 West Polk street, a respected and well-to-do contractor and builder. Between 6 and 7 P. M., Mr. Van Bezey with three children, two daughters aged 16 and 13 years and a son aged 10, took a hack to go to one of the railway stations to meet an aunt. Reaching the river the driver stopped on the viaduct over the railway to wait for the closing of an open bridge. Suddenly the team, scared by the whistle of an engine beneath them, sprang toward the river, and the reins breaking the driver leaped for life but fell over the chasm just as the team and carriage plunged down twenty feet into the stream. Mr. Van Bezey, more fortunate, kicked open one door and attempted to drag out one of the children with himself. He lost hold of the child but was thrown out himself. The three children, imprisoned in the close carriage, sank with it, their screams faintly heard in the awful plunge. Help was secured as soon as possible and the carriage dragged to the surface and on board a tug. The body of the oldest daughter only was found in it. The other bodies were recovered next day after long dragging the river. The funeral on Saturday afternoon was attended by a large number of sympathizing friends and acquaintances in the Holland church. Mr. Van Bezey's family were well known and highly esteemed by many, prayer meetings being frequently held at his house. The three children were attendants upon the Band of Hope connected with the Chicago Christian Association, for which primarily the interesting Bible lesson, which appear in the *Cynosure* are prepared. The two younger were respectively secretary and librarian of the Band. All were among the happy party which lately visited Wheaton for a day of joy and rest in the country. So soon and suddenly have their bright lives been cut off from earthly friends, we hope to bloom more brightly in the skies.

IOWA STATE MEETING.

The Anti-Secret Christian Association of the State of Iowa, will meet in eighth annual convention at Albia, Monroe county, Aug. 28-30, 1883. The following programme is prepared:

Tuesday evening, Aug. 28, Address by Hon. S. C. Pomeroy, of Kansas.

Wednesday, 9 A. M. Devotions; 9:30 Business; 10:30 Report of State Agent. 2 P. M. Discussion, Sabbath Question, opened by Rev. T. P. Robb; 3:15 Discussion, Prohibition, opened by Pres. C. A. Blanchard; 8 P. M. Secrecy and the Church, by Pres. J. T. McMichael, to be followed by Sec'y J. P. Stoddard.

Thursday 9 A. M. Devotions; 9:30 Business; 10:30 Political Meeting; 2 P. M. Divine Recognition in Government, Revs. M. A. Gault, Wm. Johnston, and R. C. Wylie; 8 P. M. Degree Working, by Rev. D. P. Rathbun, S. E. Starry, and others.

We would be glad to welcome *every* friend of reform to this meeting. Let this be made a grand rally. The programme is undoubtedly the best we have yet presented, and we trust, under God, it will be the richest convention yet held under our auspices. *Come all.*

C. D. Trumbull, *Pres.*
A. W. Hall, *Sec.*

THE PRESIDENT'S TRIP.

President Arthur left Fortress Monroe on Sabbath, July 22d, in the United States vessel, the Dispatch, of whose movements he had full control, and reached Cape May on the following day. Thus another inexcusable public violation of the Sabbath gives evidence that the head of the nation does not acknowledge the obligation of the day of rest. As his attitude toward social drinking usages is well-known, it will surprise no one to learn that at an open air concert at Cape May the President and some companions were publicly served with wines and liquors in the presence of more than a thousand people.

Since the foregoing item was in type the papers of Monday morning have brought the gratifying intelligence that the President's departure for the West, which had been arranged to take place at ten o'clock on the evening of Sabbath, July 29th, was postponed until four o'clock on Monday morning. This change was brought about through the influence of Secretary Folger, who stated to the President that he had conscientious scruples against traveling on the Sabbath, that he had never done so when he could possibly avoid it, and that if it were not objectionable to the President he would start on Monday, omit the visit to Greenbrier White Sulphur Springs, and join him in Louisville. The President thereupon sent word to the gentlemen composing his party that he had determined not to begin an important journey on the Sabbath. He suggested to them, if they would be inconvenienced by waiting until four o'clock in the morning, that they go down to the station in the evening and spend the night in the sleeper. This suggestion was adopted. All honor to Secretary Folger for his faithful and timely action, and to the President for his courteous and considerate acquiescence in the Secretary's views. The result shows what good may result from the firm but modest position of a single man who is actuated by conscientious convictions. Secretary Folger not only secured the postponement of the excursion until the Sabbath was past, but his quiet refusal to travel on that day is a protest against needless Sabbath desecration, and a testimony to the authority and sacredness of the day which will be of incalculable moral benefit to the nation.—*Christian Statesman.*

STATE CONVENTIONS.

The season for holding State conventions is near and special preparations should be commenced with reference to their success. Iowa leads off at Albia, Aug. 28th, with a well-digested programme including Government Reform, the Sabbath, Prohibition along with Anti-secrecy. An able corps of speakers have been secured, including, with home talent, two or three men from abroad, and now it remains for the people of Iowa to rally and show themselves truly loyal in supporting these fundamental issues, which the lodge, the rum power, and the infidelity of the country combined is forcing every loyal man and woman to consider. There is no longer *neutral* ground on any one of these issues. You must be either for or against this trinity in unity, the Lodge, Rum and Infidelity.

Kansas follows next in order of time, Sept. 24th, at Topeka. The friends are vigorously at work and will not suffer their successful record to be shadowed by a failure or even a partial success. This young, enterprising State has learned that elections are manipulated in the "Secret Chambers," and that if the real temperance people would succeed in throttling rum, they must begin with the lodges where schemes are hatched for their defeat at the polls, and where miscreants and traitors find shelter among congenial spirits. We hope to meet all the old corps and a host of enterprising, fearless recruits at Topeka, Sept. 24th, next.

The "Empire State" comes next in order and is planning a genuine, old-fashioned, Anti-masonic love feast, continuing three days or more. Meetings on the field of "bloody memories," and almost under the shadow of that towering granite shaft, surmounted by a life size statue of Capt. Wm. Morgan, and in the midst of a goodly number of friends, nothing short of a *grand success* can be anticipated. Our indefatigable co-worker, F. W. Capwell, with Bros. Hyatt and Wardner as "right and left hand supporters," has his head and heart set on a grand time, and he *ought to* have it. He has richly merited it by his past services. The only thing likely to defeat his purpose, and so damage the cause, is indifference or want of co-operation on the part of those who desire this movement to succeed, but do little more to help it on than to *simply keep out of the lodges and keep their mouths shut.* There are enough ministers, church members and women in New York State of this conservative, silent class who really hate the lodge, to drive the whole accursed system out of the church, if they were one half as active and persistent as Bro. Capwell and his good wife. Now I protest in the name of common civility and religion against this treatment of a brother who is advocating *your principles*, and who has never flinched or shown the white flag when money or a man was needed in any of the hard questions with which you have had to grapple in the old Genesee Baptist Association.

Some of you veteran Baptist ministers were the bosom friends of David Bernard and John G. Stearns, and when the "hidden hand" that grasped the dagger was uncovered, you saw it crimsoned with the blood of the slain. You are near the judgment, and the "great white throne," and the innumerable company of the "first born in heaven." But you have a little strength graciously given you; can you anticipate meeting your Judge in full assurance, and clasping the spirit hand of the sainted Bernard or Stearns, without your cheek blanching with shame if you slink away in silence and allow the bride of Christ to be polluted in the embrace of that "man of sin," against which they strove and prayed and preached and fought at the peril of their lives, so long as they had a hand to work or a tongue to speak? When Bernard died and went to heaven did he leave only cowards behind him in the old Genesee Association and in western New York? If not, where are the brave men in this fight, who like him would die before he would kiss the "image of the Beast," or sit silent while the lodge vampires sucked the blood out of the church and the state? If such men and women, and ministers yet live in old Genesee Association or any where else in New York State we want to shake their hands, catch a gleam of sunshine from their faces, and feel a thrill of inspiration from their presence at your State meeting this fall. May God in mercy forgive the past in whatsoever you have come short, and give the open hand, the willing mind and the Holy anointing to come "up to the help of the Lord, to the help of the Lord against the mighty."

J. P. Stoddard, *Sec'y N. C. A.*

There are republicans in France; there are republicans in South America, and there are also republicans in Hayti; but it is the American party which is wanted to run the Republic of the United States.

The Home.

BETTER THINGS.

Better to smell the violet cool than sip the glowing wine;
Better to watch a hidden brook than watch the diamond shine.

Better the love of a gentle heart than beauty's favors proud;
Better the rose's living seed than roses in a crowd.

Better to love in loneliness than to bask in love all day;
Better a fountain in the heart than the fountain by the way.

Better to be fed by mother's hand than eat alone at will;
Better to trust in God than say, "My goods my store-house fill."

Better to be a little wise than in knowledge to abound;
Better to teach a child than to till to fill with perfection's round.

Better to sit at a master's feet than thrill a listening senate;
Better to suspect that thou art proud than be sure that thou art great.

Better to walk in the real unseen than watch the hour's event;
Better the "Well done!" at last than the air with shouting rent.

Better to have a quiet grief than a hurrying delight;
Better the twilight of the dawn than the noonday burning bright.

Better a death when work is done than earth's most favored birth;
Better a child in God's great house than the king of all the earth.

—*Selected.*

TWO COBRAS.

Rev. J. Chamberlain, missionary at Madanapalle, India, answers in the *Intelligencer* the question, "Are you ever bothered with those venomous serpents and insects and scorpions, from the bite and sting of which so many thousands of natives there in India die every year?" by telling some of his own experiences:

Well, yes, we are a little bothered by them sometimes. Yesterday, for instance, as we came home from the early morning service at church—it was Sunday—we came in at the front door and were hardly seated when our school-teacher, who followed us, saw as he approached the house a huge cobra in full chase after a frog, who was jumping frantically past the door-steps to get away from him. Up into the varandah jumped master frog, by my study door and the cobra followed. The frog escaped beneath an article of furniture, and the cobra, after looking around and finding nothing else to catch, glided off the varandah and among the flower-pots standing on the ground, and disappeared.

Where he had gone no one could imagine, but it was not comfortable to sit with the doors all open as we do, and know that he was so near. A careful search was made. Between two flower-pots not eight feet from the verandah by my study door was discovered a hole in the ground, which no one had noticed before. On looking down that hole about ten inches, a coil of snake could be seen. How to get at him was the question. Sunday as it was, he must not be left there. So I took my revolver in one hand and a flat bar of iron in the other, and went out. The sun was shining directly into the hole. I could see a part of his snakeship. Putting the end of my bar of iron in the hole, if turned flat-wise it would prevent the snake coming out. When turned on edge, I could shoot by it. Turning it quickly on edge I shot in. What a squirming. Bar flat again. Once more turning edgewise suddenly, and another shot. More squirming. The five barrels of the revolver were unloaded. Leaving the bar of iron in flat, I went and reloaded. Once more the bar turned edgewise. Up comes the head of the cobra with mouth open, tongue darting, fangs protruding, just in time to take a pistol shot into the open mouth. Fangs are smashed and tongue blown out. The head vanishes in the hole. More squirming. More shots. At last quiet reigns. The blades of a long-handled pair of pruning-shears are introduced cautiously into the hole. The neck of the cobra is seized. Out he comes and the hole is at once stopped again by the bar of iron. Twenty spectators witness the amputation of that cobra's head. The hole is then again cautiously examined and, as I had suspected, more squirming is seen inside. Cobras usually go in pairs. A few minutes more of lively work with the pistol and the shears bring out a second cobra, larger than the first and with eleven pistol holes through his long, body. His head is uninjured. I cut it off carefully tie its mouth open, and suspend it in a jar of alcohol. There it is on the shelf now. See those magnificent fangs. The death of twenty men and beasts is in them, if they could be brought into play. I measured the bodies. One was six feet and one inch long and as large around as my forearm. The other was five feet and three inches long. A goodly pair. I left the hole stopped up, and this morning had it dug out. No more snakes there. We feel relieved, though we doubt not that there are still others in our compound. We kill one every now and then. We killed one in the bathroom at Palamanair, a six-footer. His fangs I sent to America. Cobras do not often come into the house. Other snakes and reptiles do oftener.

Not long ago my wife and son were coming towards my open study door in the verandah, when I heard a shout and call. I sprang to the door and there was a very venomous green viper crawling towards my open door. A walking-stick ended his career. It was one somewhat like this that fell from the rafters of our ceilingless house upon the bed of our sleeping infant a few years ago. He struck on the corner of the bed and rolled off. A shout from the Ayah brought me, and he was turned into a curiosity very speedily. The serpent which, as I looked up from my cot, I saw hanging down over my head, with his body coiled once around one of the sticks of the thatched-roof hut in which I had put up, on a tour some years ago, was of a different kind. He measured full nine feet in length; larger than a cobra ever grows, but said to be as deadly.

Scorpions, we never know when we are free from. Many natives die from their sting, which is in the end of their tail. Those hung up in that bottle of alcohol on my shelf were taken, seven in one hole, on leveling off the ground in front of the house. That dried one in this drawer was mean enough to get into his bed and sting one of my sick catechists in the hospital. The catechist suffered much through the night; but, being in the hospital, remedies were at hand and he was over the pain by the next day, and he seemed to be happy in his vengeance when he brought me the dead scorpion. That smaller dried one was found an uninvited guest in our last Christmas feast. I saw him run out from under the leaf-plate of one of the guests sitting on the mat near me, and my foot proved to heavy for the scorpion before he had done any harm. One night in our tent on a tour, my wife knocked a scorpion over with her bare foot, but was out of his way before he had time to turn end for end and strike, and my slipper quieted his activities.

We have killed scores of them in our own bedrooms, and once in clearing a stony piece of ground under a large tree to pitch my tent, seventy scorpions were killed. Tarantulas we occasionally kill running up the walls of our bed-rooms, or shake them out of our clothes, but we more often find them in our tents pitched under trees. One evening as I sat writing in my tent, I paused and looked up perpendicularly for the next idea, and there hanging on the cloth tent roof exactly over my head was a four-inch tarantula. My slipper suddenly transformed him into a "specimen." The last time I was out in my tent I killed two tarantulas in one day, one within a foot of my head when I saw him.

Yes, between cobras and serpents and vipers and scorpions and centipedes and tarantulas we are sometimes somewhat "bothered," but have never been *harmed.*

It is a somewhat singular and interesting fact that in the whole history of our mission not a single member of the mission or of the families, so far as I know, has ever been bitten or stung or poisoned by any of these abundant pests. The blessed security of the ninety-first Psalm does seem to be vouchsafed to us most wonderfully. Verily a thousand do fall at our side and ten thousand at our right hand, but it does not come nigh us, and we seem to hear the voice of him whom we come here to serve, saying, "There shall no evil befall thee. Neither shall any plague come nigh thy dwelling."

THE LYING PROPHET.

1 KINGS. XIII.

The story of the servant of God who lost his life by listening to the counsels of a lying prophet, is familiar to all who search the Word. It conveys to us several solemn lessons, some of which we note:

I. A man sent of God must know his own business, attend to his Master's commands, take his instructions direct from headquarters, and observe them.

II. Gray-headed and reputable prophets, ministers, or professed servants of the Lord, with kindly feelings and good impulses, *will sometimes lie* to gain their own ways or ends.

III. Younger and less experienced servants of God, who would not yield to the commands of kings, or give heed to lies told by blasphemers, or drunkards, or idolaters, are specially liable to listen to lies told by old prophets, or ministers whom they believe to be honest, and whom they suppose to know a great deal more than they themselves do.

IV. God sometimes speaks by the lips of men who have lied, and his message of wrath is conveyed by the very persons whose wrong doing has caused his indignation.

V. The lying prophet does not bear the burden of the mischief he has done. The man who has listened to his words and disobeyed the Lord must meet his doom, even if it is a prophet who has led him astray.

VI. It is a poor reparation, after ruining a man and blasting his life by lies and misdirections, to take up his body and make a fine funeral, and bury him in a most respectable sepulchre.

VII. Let every young man learn to attend to his own work, and not be diverted from it by the advice, admonitions, or persuasions of lying prophets, whether old or young.

VIII. Let old prophets mind their own business; and if they have nothing to do for the Lord themselves, let them not hinder others who are used of God, nor, by lies, seduce them away from the path of duty, into disobedience, danger and death.—*The Christian.*

HOME HINTS.

THE DIETETIC VALUE OF RICE.

The increase in the consumption of rice has lately attracted the attention of several men of science in Germany, and amongst other investigations an attempt has been made by Professor Voit to discover the relative capacity which various forms of nourishment possess of being incorporated into the system. He has drawn up the following table of the percentage which remains in the body, and of that which leaves it:—

	Remaining	Not retained
Meat	96.7	3.3
Rice	96.1	3.9
Eggs	94.8	5.2
White Bread	94.4	5.6
Maize	93.3	6.7
Potatoes	90.7	9.3
Milk	88.9	11.1
Black Bread	88.5	11.5

According to these results (the *Bremer Handelsblatt* remarks) meat and rice leave the smallest amount of residum, and occasion the smallest excessive exertion to the digestion, and in fact introduce the minimum quantity of ballast into the human frame. Dr. Konig, of Munster. considers that the fact of large masses of population living on rice is easily accounted for; and in summing up the information collected upon the subject, Professor Voit remarks that potatoes, when consumed in excessive quantity, fail to nourish the frame effectively, make the blood watery, and render the muscles weak. Apart from the subject dealt with in the table drawn by Professor Voit, the question of the relative nutritive value of rice and potatoes has been investigated by Dr. Konig, who is of opinion that if similar quantities of both articles are compared, the former possesses four times the value of the latter in really nutritive properties. It is also remarked that the introduction of rice as a substitute for potatoes is facilitated by the fact that no such variation takes place in its quality as is the case with the potato, which is liable to be materially influenced by the effects of unfavorable weather.

On the cooking of rice, a correspondent of *The Miller* gives the following directions:—

Just put the rice into boiling water, with a little salt, and let it boil twenty minutes; strain the water away, dash it over with cold water, and strain once more; put the rice back again into the sauce-pan and cover with a cloth, and let it stand near the fire until required for dishing up. Thus prepared, it is a delicious dish. We used to take four times the time and ten times the trouble; but we never had a dish to bear the least comparison with rice prepared as above.

To those who are Going to Sea.—On the subject of sea-sickness Col. Knox, who is a great traveler, has this useful hint to offer: To those who contemplate going to sea I have a little advice to offer that may save them the pangs of the marine malady. The night you are to sail, take a blue pill—ten grains—just before you go to bed, and when you get up in the morning, take, the first thing, a dose of citrate of magnesia. Then eat your breakfast and go on board, and I will wager four to one that you will not be sea-sick, though the water may be as rough as an Arkansas traveler's manners.

The above was given to me several years ago, and I have rigidly followed it every time I have gone to sea since I received it. It has saved me from sea-sickness, and it has been of equal value to many others, to whom I have given it.

To get rid of Mosquitoes.—It is stated by a writer in *Nature* that quassia-water is a protection against the attacks of these sirenic insects. He tried a weak solution on a child's face, which had become grievously tormented, and it worked to a charm, preventing the gray-backed suckers from dining on the baby's rosy dimples. All that is necessary is to moisten the face with the solution of quassia. It should be weak for this purpose, for a strong solution of quassia is an active poison to flies, sugar being mixed with it to attract them; but it is not powerful enough to kill the insects very quickly.

"Well," remarked a young M. D. just from college, "I suppose the next thing will be to hunt a good location, and then wait for something to do, like 'Patience on a monument.'" "Yes," said a bystander, "and it won't be long after you do begin before the monuments will be on the patients."

OUR BOYS AND GIRLS.

THE FRUITFUL TREE.

Some think that life should have no strife,
But I do not.
The tree, deep in the forest shades,
Where neither wind nor storm invades,
Though it may tall and shapely be,
Is yet a weak and strengthless tree.

Some think that life should be all strife,
But I do not.
The tree out on the prairie plain,
That aye must fight the hurricane,
Though it may tough and hardy be,
Is yet a gnarled and stunted tree.

Some wish in life both peace and strife,
And so do I.
The tree that in the garden grows,
Where sun now shines and storm now blows,
Although it may not perfect be
Is yet o fair and fruitful tree.

—*Edward B. Haskell (16 years old.)*

WHAT'S THE HARM?

"Mother, I'd like to know why I can't go? What's the harm in a game of billiards? Most all the boys of my age are learning to play, and they say 'taint any worse than croquet. Hugh Collins' father has bought him a splendid billiard table 'cause he don't want him to play in the saloon, and the boys go there every chance they get, and they wanted me to come over and see them play this evening. Hugh Collins and Seth Leech are going to play a match game. Oh, I do want to go so bad. Can't I go?"

Mrs. Hathaway's face looked grave and troubled, as her precious boy and only son waxed earnest in his entreaties.

"Willie, I will tell you a story, a true one, and then you may answer your own question. Once there was a bright boy, an only son and brother of fond parents and sisters. He learned to play this game as you would now, on a friend's table, and became a wonderful player, an expert at the game. Soon after, when he was about fourteen years of age his parents moved to a country town, where there were no billiard tables outside of the saloon, where, of course, he was not permitted to go; but he had become so passionately fond of the game that he would stop surreptitiously now and then for a game with his companions. He scorned the idea of playing for money, but it was the custom to play for drinks. As nothing stronger than lemonade was taken, he saw no harm in doing so. Ere long a fixed habit, which neither parents' nor sisters' entreaties could overcome, caused him to frequent saloons, where so much evil in every form existed. From playing for drinks he soon played for money, winning often. His success fascinated him the more, luring him to destruction. I think the wily saloon-keeper often put something stronger than water in lemonade, as he soon disliked it when at home. Well, in a few short years he was a confirmed drunkard. His course broke his mother's heart. Indeed, the happiness of the whole family was destroyed by his career, which in his boyhood promised so much."

"Why, mother, what's the matter? why do you cry so? I don't want to go. I won't tease you any more, if it makes you feel so bad."

"Willie, I have been telling you about your Uncle Robert, my own brother—died last year you know—such a fearful death. Oh, it breaks my heart, my son, to think of it. But I tell you of his sad history."

"Don't mother, say anything about it, I can now see 'what's the harm.' Perhaps the boys will get to gambling over this very game, and if I was there, I'm so excitable, I'd be as bad as any of them in betting. I wish I wasn't so easily led into temptation, mother."

"I'm glad, my son, you know your frailty. Reach my Bible from the shelf; here are two verses which I would like you to commit to memory this evening: 'Wherefore let him that thinketh he standeth take heed lest he fall.' 'There hath no temptation taken you, but such as is common to all men; but God is faithful, who will not suffer you to be tempted above that ye are able to bear, but will with the temptation also make a way to escape, that ye may bear it.' And now I think I had better tell you another bit of family history which is, and will be for some time to come, a living sorrow—caused by evil companions. You know your father took a hasty journey to the State of O—— some time ago. Perhaps you have observed how sad and distant he has been ever since. He went, my son, to see if something could not be done to keep his baby brother—called so because the youngest of his family—your Uncle William, from going to State's prison, the just penalty for the crime he had committed. It was not his first offense, and his employers were bound the law should take its course—would not allow your father and your grandfather to settle the matterr A month ago the trial came off, and he was senteneed for three years in the penitentiary."

Mrs. Hathaway in anguish covered her face, and Willie cried, "What! my uncle go to prison! Why, mother, mother, I'm named after him! Oh, how terrible! how he has disgraced us!"

"Yes, you see, my son, one cannot do wrong and only suffer himself."

"Oh, mother, what was he thinking of? why did he do it?"

"Ah, my son, no one ever commits a great crime at once. 'Twas so gradual that he did not realize his danger. He told your father it never would have happened had he left evil companions and gambling alone. They usually go hand in hand."

"Oh mother, I'm so glad you wouldn't let me go; and now I'll learn these verses; they are just what I need; I'm so easily urged to do anything."

"Well, my son, we cannot expect the divine aid, mentioned in the verses, unless we ask for it."—*Lutheran Standard.*

OPEN YOUR BIBLES.

BIBLE READING EMBLEMS.— CORN. Read Luke 2:25-38.

Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season. Job 5:26.

1. Corn sown that it may be reaped. Ps. 126:6.
2. All the changes of sun and shower, calm and storm, are preparatory. Jas. 5:7; Rom. 8:28.
3. Corn cut when ripe. Mark 4:28, 29; Luke 2:29.
4. Carefully gathered. Mat. 13:30; Ps. 116:15.
5. Brought in with joy. Isa. 9:3; Eccl. 7:1.
6. All anxiety concerning its safety over. Luke 16:22; Ps. 37:37.
7. Ripening corn hangs down its head and becomes loose at the roots. Job 42:6; Phil. 1:23.

STORIES ABOUT ANIMALS.

F. A. Fernald, in *Popular Science Monthly* for May, gives among others the following anecdotes:

The higher mental facalties are more developed in the elephant than in any other animal, except the dog and the monkey. The general fact that elephants are habitually employed in parts of India for storing timber, building, etc., shows a high level of docile intelligence. But perhaps in no labor in which they are employed do they display a more wonderful sagacity than in helping to catch wild elephants. A herd of wild elephants is driven into a corral, and two tame ones ridden in among them. The decoys will crowd upon either side of a wild one, and protect the nooser until a rope is fastened round the wild elephant's leg, when the tame one, to whose collar the other end of the rope is attached, will drag the captive out, and wind the rope round a tree, while the other decoy prevents any interference from the herd, and pushes the captive toward the tree, thus enabling the first one to take in the slack of the rope. The conduct of the tame ones during all these proceedings is truly wonderful. They display the most perfect conception of every movement, both of the object to be attained and of the means to accomplish it. On one occasion, in tying up a large elephant, he contrived, before he could be hauled close up to the tree, to walk once or twice around it, carrying the rope with him; the decoy, perceiving the advantage he had thus gained over the nooser, walked up of her own accord and pushed him backward with her head till she make him unwind himself again; upon which the rope was hauled tight and made fast.

One could almost fancy there was a display of dry humor in the manner in which the decoys thus play with the fears of the wild herd, and make light of their efforts at resistance. When reluctant they shove them forward, when violent they drive them back; when the wild ones throw themselves down, the tame ones butt them with head and shoulders and force them up again; and, when it is necessary to keep them down, they kneel upon them, and prevent them from rising till they are secured.

A remarkable degree of cunning was displayed by an elephant who had been chained to a tree, and whose driver had made an oven at a short distance, in which to put some rice-cakes to bake. The man covered his cakes with stone and grass and went away. When he was gone, the elephant with his trunk unfastened the chain round his foot, went to the oven and uncovered it, took out and ate the cakes, re-covered the oven with the stones and grass as before, and went back to his place. He could not fasten the chain again round his own foot, so he twisted it round and round it, in order to look the same, and when the driver returned the elephant was standing with his back to the oven. The driver went for his cakes, discovered the theft, and, looking round, caught the elephant's eye as he looked back over his shoulder out of the corner of it. Instantly he detected the culprit, and condign punishment followed.

TEMPERANCE.

GERMAN LIQUOR LAWS.

The following, showing the German laws with regard to the sale of beer and liquors, is from a speech lately delivered by Gov. Foster, of Ohio:

I have been at some pains to find out what the German laws in reference to this traffic are. I wrote to the Hon. Arthur Lee, who was four or five years Consul at Frankfort-on-the-Main, and asked him if he could tell me. He told me in a general way. But he wrote to a friend in Germany, so as to get all the particulars, and then he wrote to me, and I hold in my hand an epitome of the German laws on that subject, which I will read:

"1 Must obtain a permit, and in order to get that must show a good character. If the presumption is that the person applying would abuse the privilege by permitting drunkenness, allowing gambling, or tolerating secret vice, permission is refused. Also, when the intended place of business is so located and arranged as not to comply with police regulations, permission is refused.

"2. Permission to commence a retail trade in liquors, or to open beer and wine houses with which the entertaining of travelers is not connected, shall only be granted when the proper official authorities shall be convinced of the necessity and usefulness of such an enterprise. This rule was adoped in Prussia in 1835, and has been continued by the Empire.

"3. Permission to carry on a hotel or a retail business in wine or beer in a place of 15,000 inhabitants shall only be granted when the local police and communal authorities shall give their opinions as to its necessities.

"4. The place where the retail business is located shall not be remote, so that police supervision shall not be inconvenient. The main entrance shall lead directly to the place of business, and not through rooms and chambers, which are not appropriate. [No sneaking around corners, or cigar-stands, or through alleys, but the entrance must be from the street, so that the police can enter without any trouble.]

"5. The business shall not be located in the immediate neighborhood of a school, church, or cemetery.

"6. A wide distinction is made between malt and distilled liquors.

"7. In each Prussian village which constitutes the exclusive jurisdiction of a Burgomaster at least one place for the sale of spirituous liquors may be allowed; but where two or more villages are united in the same magisterial jurisdiction they shall be treated as one village in this respect. When the drinking places in any particular town are, in the judgment of the police, more numerous than necessary, the number may be reduced. [Now, imagine some of our old topers having to march all through a village containing 1,500 inhabitants to get a drink from one place! Why, they would find it more troublesome to get a drink than to do without it.]

"8. Brewers and distillers cannot engage in a retail traffic in their own productions without a license.

"9. Burgomasters, village magistrates, guardians of the forest, turnpike-keepers, superintendents of railway stations, auctioneers and their assistants, railway building employees, mine superintendents, proprietors of factories, artisans and master workmen, clerks, and all other persons connected with factories are forbidden to engage in the traffic in alcoholic beverages, and the traffic is forbidden about factories or any place within a mile of the same. [Now, imagine our City Council. If that was in Germany there would not be a saloon-keeper in the whole body!]

"10. Public dancing announcements are not included in the permits granted to the keepers of coffee and beer or wine houses, hotels, or gin-houses. Such amusements must be specially licensed. The regulation of public amusements is referred to the local police, whose discretion in villages is limited to one permission a month. In the Rhine provinces public amusements, as dancing, are limited by law in number and duration. [One dance a month! Why, how could Germans get along in Cincinnati that are now talking of being robbed by our people of their personal liberties if they could not dance but once a month?]

"11. The communes are permitted, with the approval of the States, to tax luxury, ostentation, and public pleasures. In Lubeck, in addition to license tax, special taxes are laid which are not only restrictive, but largely prohibitory. The keepers of such places vigorously resisted the special tax in court, but without success. [Now, that is a sumptuary law: that is what it means, and all that it does mean.]

"12. Whoever remains in a schenkstube (wine or beer saloon) or place of public resort beyond the prescribed police hours may be fined five thalers, and the landlord who permits such violation may be fined twenty thalers or imprisonment fourteen days. The police requirements demand that such places shall be closed on or before midnight.

"13. Whoever violates the ordinance against the disturbance of Sunday, or holidays, or solemn anniversaries may be fined twenty thalers or imprisonment fourteen days.

"14. Keepers of drinking places who continue to sell spirituous liquors to a person whom the police have designated to them as a drunkard, or who permit such persons to remain in their public rooms, may be fined from two to five thalers, and any retail vender of beer and wine who continues to sell such beverages to any one who betrays traces of drunkenness may be fined from one-half thaler to ten thalers. Repetition of the offense results in the withdrawal and cancellation of the offender's license. [Now, that is the Adair law with a double sting to it. Instead of requiring the wives or the friends of drunken men to notify the saloon-keepers, it is made the duty of the police to notify them, and if they sell to them, whether notified or not, they're punished for doing it, and for the second offense their license is withdrawn.]

"15. Keepers of houses where drinks are sold, or billiard-saloons or confectionery shops, are not allowed to receive upon their premises scholars in the public schools and other educational institutions of the place, unless such scholars shall be accompanied by their parents or guardians. Neither is the sale of food or drink to such scholars at the places named permitted, and the fact that the person violating this act did not know that they were receiving or selling to scholars in the schools may not be pleaded in mitigation of the offense."

At the Chester City Police Court lately John Odgen, smith, who has for some time been in the workhouse, was charged with being drunk and assaulting the police. The chief constable said that this was Odgen's one hundred and tenth appearance for drunkenness, etc. He had calculated that he and his family had cost the city of Chester more than $5,000.

In the legislature of Kansas, recently, the House decided not to submit to the people of the State the question of constitutional prohibition. The vote stood 65 to 51.

THE CHURCHES.

—On Friday evening last the friends of A. J. Chittenden of the College church, Wheaton, met him and his family at the house of Pres. C. A. Blanchard and presented him by the latter with a purse of $60. The gathering was very large, quite informal, and marked the general and high esteem felt toward Bro. Chittenden by all the people of the place.

—Rev. Wm. Wishart, D.D., of Ohio has been requested to present a paper to the United Presbyterian convention to be held in the Fourth Church, Allegheny, Pa., which shall be a summary of all the arguments against the use of instruments in the public worship of God.

—Rev. T. C. Jerome, formerly of New Bedford, Mass., now preaching at Gorham, N.H., has during the past year held a Sabbath afternoon service at Gorham Hill, six miles away and in the heart of the White Mountains. A few days since a new church building was dedicated and a new church organized at the place.

—The eighth annual Faith Convention, under the charge of Dr. Cullis, began July 26, on the camp-ground at Old Orchard Beach. Dr. Cullis conducted a devotional service and preached a sermon. Capt. T. A. Carter, of the Pennsylvania State Medical School, spoke on the words, "Is anything too hard for God," and Rev. J. M. Sutherland also preached giving an account of his experience on the stage and his conversion; and others gave their testimony. About 500 persons present.

—Mrs. Letitia Faurot, widow of Bro. R. Faurot, who died last year at his post in Jackson, Mississippi, writes to the *Christian Standard* from Ottumwa, Iowa, of a journey through the West and expected return to St. Louis, Mich. She hopes soon to return to the South and buy or build a house at Edwards, Miss., which shall be a center of missionary influence and a home for missionary workers.

—In 1830 it was not known that there was a single Protestant among the French speaking people of Canada, now there are 3,000 communicants and a Freneh Protestant population of about 11,000.

—The missionaries among the Indians of Alaska regard them as probably a branch of the Japanese of Coreans, and report their moral principles to be better than those of more civilived people.

—Would it not be a good thing to revive some of the old-fashioned laws that used to hedge society about? An old Baptist church in South Carolina contains the record of the exclusion of a woman from the church for "doing too much talking in the neighborhood."

—The Ministerial Association of York, Penn., composed of clergymen from most of the Protestant denominations, at a recent meeting passed a series of resolutions condemning the sin of Sabbath-breaking, and calling upon railroad presidents especially to use their influence to prevent Sabbath travel.

—The Presbyterians have opened a new mission, not without opposition, in the large commercial city of Wei Hien, China, about 200 miles from Chefoo. One of their temporary structures was fired, and posters were scattered throughout the city, naming a date when their houses would be burned and their families killed. Though confident that the people would not dare to attempt violence, one of the missionaries remarks, "It is not at all pleasant to have the day set for your massacre, even if you feel morally certain it will not take place."

—One of the advantages on the side of the missionaries in Alaska, says Rev. S. Hall Young, who has recently returned from a short rest from Fort Wrangel, lies in the fact that the women are in all respects the equals of the men. The principal obstacles to be overcome are superstition and drunkenness. There are at present twenty missionaries in that field and their labor is meeting with a satisfactory reward.—*Central Advocate.*

—The United Presbyterian brethren report the following sums for the Quarterly Centennial Fund have been distributed: Foreign Missions, $30,000; Home Missions and Church Extension, $28,500; Ministerial Relief, $7,000; Freedmen's missions and Knoxville College, $10,500; Allegheny Theological Seminary, $13,500; Xenia Theological Seminary, $13,500; Westminister College, $18,000; Monmouth College, $18,000; Muskingum College, $12,000; Orphans' Home, Allegheny, $4,392.91.

Dr. Atticus G. Haygood, agent of the John F. Slater educational fund, Aug. 2, at Mount Eagle Sunday-school Assembly on Cumberland Mountains, Tennessee, delivered an able address on the education of the negro. It is the strongest appeal for the cause of education of the colored race, based on the necessities of morals and good citizenship, humanity and Christian duty, yet delivered by a Southern speaker. He stated, as a practical question, that every child, white and black, should have from his parents or from the government an equal chance for elementary education in the common schools, which, to be efficient and reach the case, must be backed by the government.

—The New York *Christian Advocate* publishes some cheering items from Japan. On the first day of June last the revival influence in Yokohama and Tokio still continued with unabated interest, and apparantly increasing power. The Conference of Japanese Christians, held May 8–12, in Tokio, was a very remarkable occasion. The presence and power of the Holy Ghost witnessed there has produced a profound impression throughout Japan. Dr. Maclay says the present outpouring of the Holy Spirit in Japan reminds one of similar occasions in the colonial and early history of the United States. The members of the Japanese church in Yokohama have, by vote, voluntarily assumed the entire support of their pastor.

—The mission of the Scottish United Presbyterian church among the Kaffirs in South Africa has advanced its list of communicants the past year from 1,273 to 1,339. The number of its schools has increased from 20 to 25, and of scholars from 914 to 1,175. The basis of union agreed upon between this mission and that of the Scottish Free church has been approved by the authorities in Scotland, and the union will be consumated. The United Presbyterian Mission includes seven congregations and 45 out-stations. Some of the congregations are of a very mixed character, consisting of Europeans, Hotteutots, Kaffirs, Fingoes, and Basutos. One of the discouraging circumstances mentioned is the increase of intoxicating drinks among the natives. The church has in its eight mission fields 71 regularly organized congregations, with an aggregate membership of 10,808, and nearly 2,000 candidates who are being specially trained for admission into the fellowship of the church. At the various Sabbath-schools there is an attendance of about 10,000; while there are 199 day schools, providing a sound Christian education for 12,524 pupils. To carry on this work there is a staff of 73 fully trained agents, 50 of whom are ordained missionares who have been sent from Scotland, six are medical missionaries and seventeen are ordained native pastors. Besides these there are 15 other agents who have been sent from Scotland, 7 of whom are Zenana missionaries, 5 are female teachers in Calabar and Kaffraria and 5 are male teachers. Of native agents, who are not pastors, there are 393, of whom 83 are evangelists or catechists and the remainder are teachers and helpers of other kinds. The net increase of the year was 523 members.

A FAITHFUL WITNESS.

Sabbath evening, July 29th, we listened to a temperance lecture from Rev. E. Steer, the pastor of the Free Methodist church in Holly, Mich., which was one of the best we have heard in many years. Every point the speaker made was excellent, but the closing up, when he charged upon the "seeret empire" in unequivocal terms that is was guilty of obstructing the course of the law in the prosecution of the saloon-keeper for the unlawful sale of intoxicating drinks. That capped the climax. It was a union temperance meeting, and the audience was made up of the various denominations of Holly, five in number, and doubtless there were a number of Masons present as there is a large lodge in the place, yet this brother bore his faithful testimony against this great evil. He seemed to stand upon a great moral eminence, and I could but feel that the weak-kneed clergymen that sat beside him must really envy him. No one of them would have dared to say what he said to such an audience, yet two of them have, if we are correctly informed, expressed themselves as opposed to the lodge.

A.

WHEATON THEOLOGICAL SEMINARY.

From the second annual report of this iustitutiou given by Prof. L. N. Stratton in the *American Wesleyan*, we extract the following good record made by the members of the first class. The report for the other class is equally good:

"Second, five of the six young men who began the first year with us, have returned, and spent the past year in our Seminary. All have acquitted themselves with honorable success. Most of them have had pastorates. Brother J. N. Bedford has had a revival of religion on his work noticed in the *American Wesleyan*. Brother O. C. Bedford has had a number of souls converted on his charge. He has organized a Wesleyan church, and secured the inalienable right to substantial church property in the same neighborhood. Brother S. A. Manwell has shown a martyr spirit, by preaching to a church in Wisconsin during the past year, and riding from fifteen to eighteen miles beyond railroad advantages, and coming through the winter's cold every Monday morning, to the 6:40 train, when the mercury was not unfrequently below zero. Brother J. N. Bedford had an overland journey a few miles shorter, and took the train at the same station; frequently coming on foot. Brother Manwell and his enterprising people, are now building a parsonage. Brother C. R. Hunt is the pastor of the church at Ligonier, and has seen the work of the Lord advance under his labors. Twenty-two, I am informed, have united with the church under his labors. He has come nearly one hundred and fifty miles to his recitations, and a portion of the time has secured the services of another preacher. Miss Orella Blake is a member of the class, and is at once able, modest and gifted. She preaches as occasion offers, and spends her vacations among the Congregational churches of her native county, filling vacant pulpits. She is a Congregationalist."

THE VALUE OF MISSIONARY LABOR.

Gordon Cumming thus writes of the islands in the South Seas:

Think of the sick buried alive; the array of widows who were deliberately strangled on the death of any great man; the living victims who were buried beside every post of a chief's new house, and must needs stand clasping it while the earth was gradually heaped over their devoted heads; or those who were bound hand and foot and laid on the ground to act as rollers when a chief launched a new canoe, and thus doomed to a death of excruciating agony; a time when there was no security for life or property, and no man knew how quickly his own hour of doom might come, when whole villages were depopulated, simply to supply their neighbors with fresh meat! Just think of all this, and of the change that has been wrought, and then imagine white men who can sneer at missionary work the way they do. Now you may pass from isle to isle, certain everywhere to find the same cordial reception by kindly men and women. Every village on the eighty inhabited isles has built for itself a tidy church and a house for its teacher or native minister, for whom the village also provides food and clothing. Can you realize that there are 900 Wesleyan churches in Fiji, at each one of which the frequent services are crowded by devoted congregations, that the schools are well attended, and the first sound which greets your ear at dawn and the last at night is that of hymn singing and the most fervent worship, rising from each dwelling at the hour of family prayer?"

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ODDS AND ENDS.

DARWINISM IN THE KITCHEN.

I was taking off my bonnet
  One afternoon at three,
When a hiuseet jumped upon it,
  As proved to be a flea.

Then I takes it to the grate,
  Betwcen the bars to stiek it;
But I hadn't long to wait
  Ere it changed into a crieket.

Says I, "Surely my senses
  Is a getting in a fog;"
So to drowu it I eontinues,
  When it halters to a frog.

Here my heart begun to thump;
  And no wonder I felt flunky,
For the frog with one big jump
  Leaped hisscIf into a monkey.

Then I opened widc my eyes,
  Its features for to scan,
And observed with great surprise
  That the monkey was a mau.

But he vanished from my sight,
  And I sunk upon the floor,
Just as Missus with a light,
  Came inside the kitehen door.

And beginning to abuse me,
  She says: "Sarah, you've been drinkiu';"
I says: "No, ma'am; you'll excuse me,
  But I've merely been a-thinkiu'.

"But as sure as I'm a cinder,
  That party what you see
A gettin' out of winder,
  Have dcveloped from a flea!"

—*Sel.*

An enormous spider's web seen recently in Franconia Valley, N. H., was of the geometrical kind, stretched between two trees. The guys or supports were fifteen feet long, while the web was three feet in circumference.

It is said thc mailing system of the United States is the most complete and perfect in thc world. As an illustration, Mrs. J. P. Pond, of Napa, Cal., a few days since had returned from the dead-letter office a letter written by her husband sixteen years ago to a friend in San Francisco.

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The scarcity of snakes in Ireland, was, at a recent meeting of the Edinburg Scientific Society, credited to the antipathy that exists between the pig and all such reptiles. A letter was read to show that in certain parts of India, the cobra di copello, the most venomous of all serpants, had actually been exterminated by the introduction of pigs. And the great number of these animals to be found in Ireland, sufficed to explain the scarcity of snakes without resorting to an appeal to St. Patrick.

From statistics covering the period between the years 1850 and 1879, it appears that 2,005 persons were fully committed in England and Wales for wilful murder. Of these, 665 were convicted and 372 hanged. In the United States but 33 per cent. of the indicted criminals are convicted. During the same period in England the convictions for non-capital crimes amounted to 76 per cent. In this country the average number of murders is about 2,500 per annum, and the average convictions even lower than is the case in other crimes. France sends but one-half of her convicted murderers to the gallows. Spain sends even fewer, while Austria, during the decade ending 1879, out of 806 persons sentenced to death, executed but 16. In Ireland the proportion of convictions to executions is 54; in Scotland, 38.

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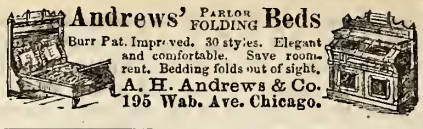
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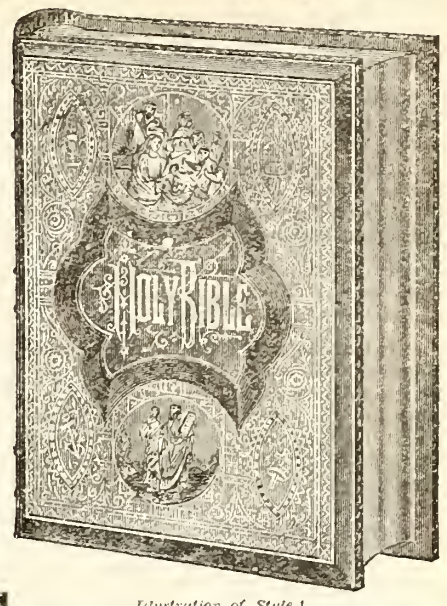


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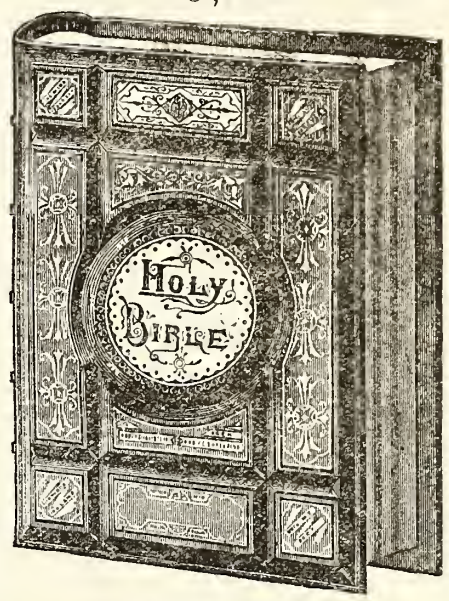


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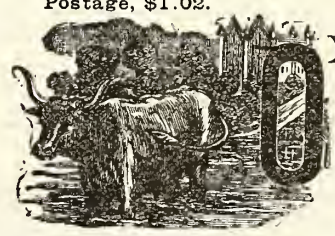
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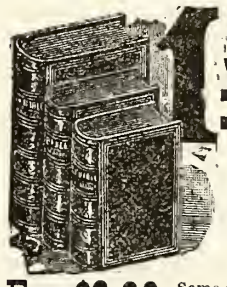
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NEWS OF THE WEEK.

—President Arthur and party left Chicago at noon Friday by the Northwestern road for Omaha and Yellowstone Park.

—The President and party arrived at Green River, Wy. T., Sunday forenoon, where they encamped for the day, and Monday morning started for Washakie in spring wagons. They hoped to camp Monday night on the Sweetwater, 100 miles from Green River.

—It is estimated that the public debt statement will show a decrease of between $8,000,000 and $9,000,000.

—In the famous whisky bond compromise case of Anton C. Hesing of this city, Solicitor Raynor Thursday decided to accept the offer of $2,500 in final settlement. Acting Secretary of the Treasury French on Friday, refused to confirm the action of Solicitor Raynor. The final settlement will now have to await the return of Secretary Folger from the West.

—The Coroner's jury in the case of the drowning of the three Van Bezey children censured the city for having no protections at the bridges.

—There were 155 failures in the United States reported during the past week, 13 less than the preceding week, 46 more than the corresponding week of 1882, and 80 more than the same week of 1881.

—Charles W. Copeland & Co., extensive shoe manufacturers of Boston, have suspended. The liabilities of the firm are $750,000, and they claim to have sufficient assets to pay their creditors in full. A number of smaller houses have gone under through this failure.

—The suspension is announced of F. Shaw & Brothers, of Boston, the largest tanners in the world. The immediate cause was the failure of the shoe house of Copeland & Co., whose paper Shaw & Brothers hold for $200,000. Their liabilities are estimated at $3,500,000, with nominal assets of $5,000,000.

—F. T. & J. D. Phinney, manufacturers of boot and shoe counters, at Boston, have suspended, with liabilities of $400,000. They were on Shaw & Bros.' paper to that amount.

—Four persons were killed by the collision of freight trains, near Pownall, Vt., Wednesday morning. The locomotives and trains were wrecked.

—The telegraph operators on the Mexican National Railway struck on Thursday for an increase of $30 per month. The movements of trains are interrupted.

—Masked midnight marauders have again made their appearance at Wartrace, Tenn., after remaining quiet for about five years. Thursday night a party of a dozen or more disguised men whipped a man named Clinton, a white wood-chopper. A party of masked men also visited the cabin of a negro who lived about a mile from town, and made him take his things out and burned it. His wife was sick, so they took her out and laid her under a tree on a pallet. Subsequently, a white neighbor came and took her to his home. It is a source of anxiety and alarm to all good citizens to see this revival of the Kuklux work.

—The cholera at Bombay has been declared epidemic. There were 101 deaths from cholera at that place during the week ending last Tuesday.

—The London *Daily News* asserts that the total number of deaths from cholera in Egypt to the 3d inst. has been 16,000. It says the disease is now less virulent. Of ten men attacked among the British troops, an average of six survive.

—The Emperor William has directed that the 400th birthday of Martin Luther be observed by all the Protestant people of Germany. The students of the universities will celebrate at Erfurt, Aug. 8, the entry of Luther into that town.

—An explosion occurred in a mine at Caltanisetta, Sicily, July 29, whereby thirty-five miners out of seventy were killed.

—The British Minister to Morocco has been instructed to make an earnest appeal to the Sultan of that country for the abolition of slavery.

—The negotiations between France and China in regard to the Touquin question are at a standstill, and a peaceful solution of the difficulty is considered impossible.

—The London *Times* says: "We are able to state that official news has been received from the Continental capital that a most dangerous Nihilist conspiracy has been discovered in Russia. A great number of people are implicated, and many arrests have been made."

—An attempt, attributed to Feniauism, has been made to blow up a linen factory at Cupar Fife, Scotland. A box of dynamite with a lighted fuse attached was discovered in the building in time to extinguish the fuse before it reached the explosive.

—War has broken out between a gang of negroes and Italians working on the Ohio River Railroad, at Sisterville, W. Va. The negroes put in a blast and failed to warn the Italians, two of whom were killed. The latter are armed with revolvers, dirks, and picks, and the Africans with razors.

—Thursday last the Jews in Ekaterinoslay, Russia, were set upon by a mob, and their houses and shops wrecked. Ten of the rioters were killed by the soldiery, who were called out to restore order. The town authorities voted the Jews 5,000 rubles as compensation for their losses.

—Three informers in the Phœnix Park murder trials were prohibited from landing from a steamer at Melbourne, Australia.

Periodical headaches fly before Dr. Benson's Celery and Chamomile Pills. All druggists, 50c.

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BUSINESS.

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EXTRA COPIES of the *Cynosure*, June 21st, containing portrait of Bishop Edwards with a sketch of his life, and July 26th, with portrait of Hon. Joseph Ritner and a synopsis of his domestic and public history can be had at the N. C. A. office. Friends will find these numbers valuable helps in securing subscribers among their acquaintances. The time for vigorous work has come and all our workers should be supplied with necessary documents. Send for what you can use judiciously in prosecuting your work and securing subscribers for your paper.

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CHICAGO, Aug. 6, 1883.

GRAIN—Wheat—No. 2		1 01
No. 3		87
Rejected		72
Winter No 2		1 07
Corn—No. 2		51⅜
Rejected		44¼
Oats—No. 2	28¼	@29
Rye—No. 2	57½	@58
Bran per ton		10 50
Flour—Winter	3 50	@6 00
Spring	2 25	@7 00
Hay—Timothy	7 00	@12 00
Prairie	5 00	@11 00
Lard per cwt		8 40
Mess pork per bbl		13 15
Butter, medium to best	10	@20
Cheese	03	@11
Beans	1 00	@2 10
Eggs		17
Potatoes per bbl	75	1 00
Seeds—Timothy	1 50	@1 53
Clover		8 00
Flax		1 31
Broom corn	01½	@ 08¼
Hides—Green to dry flint	8¼	@14½
Lumber—Clear	43 00	@52 00
Common	15 00	@22 00
Shingles		3 20
WOOL—Washed	22	@35
Unwashed	16	@24
LIVE STOCK—Cattle extra	6 20	@6 50
Good	5 60	@6 10
Medium	4 80	@5 50
Common	2 50	@4 60
Hogs	5 10	@6 25
Sheep	3 50	@4 75

NEW YORK MARKETS.

Flour	3 75	@7 25
Wheat—Winter	1 03	1 19
Spring		1 05
Corn	55	@62
Oats	38	@51
Mess Pork		15 75
Lard		8 75
Eggs		21
Butter	10	@22
Wool	12	@46

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Christian Cynosure.

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VOL. XV., No. 47. CHICAGO, THURSDAY, AUGUST 16, 1883. WHOLE No. 694.

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The telegraph war remained up to Monday morning without especial change. The strikers in crowds hang about their Chicago rendezvous seven days of the week, some with a lean and hungry look of disappointment which the many promises from their lodge headquarters fail to banish. The monotony of idleness is broken by an occasional Sunday picnic. The railroad telegraphers were ordered out last week Monday, but failed to respond in any considerable number, and the movement, which was the last resort, has practically failed. Occasional outrages upon operators who are at work and cutting wires are indulged in by way of spite as the case becomes more desperate. Nearly a month has passed and the companies continue to do the business of the country in so satisfactory a way that a heavy suit against them for damaging delay was last week decided in their favor. They are paying large wages, and do not refuse to treat fairly with individual strikers, but refuse to recognize the secret lodge which ordered the strike. The war has become one of endurance; work on the Sabbath is one of more or less pay merely, and the question of advanced wages the companies do not refuse to entertain, but not with the order. The strikers maintain the fight to save their lodge and every day weakens their force and their determination.

One section of the constitution of the Knights of Labor which is sworn to by the telegraphers' brotherhood reads thus:

"ART. XV., Sec. 1.—No member of this organization shall instruct any person in the art of telegraphy until the local assembly of which he is a member shall have first granted permission to do so, and until said permission shall have been ratified by the Executive Board of the district assembly."

And the Declaration of Principles, fifth article, says "that all members of this order shall abstain from teaching our profession, except to a brother, sister, son or daughter, and use all honorable means to suppress fraudulent telegraph offices." If this does not mean a monopoly as infamous as Jay Gould's "Western Union" the language has no force. That company is right in refusing to negotiate with a secret lodge which swears its members into such combinations against the public welfare, wrong as it may be in other things. This strife is justly turning much attention to a postal telegraph system controlled by government for the benefit of the people. No one ever heard of a postmasters' strike, and it is urged that a postal telegraph would be also free from this annoyance.

Railroading in Massachusetts is under some restraints which it would be well if other States imposed. The companies have to respect the public sentiment along their lines as well as the profits, and must submit to the command of the Railway Commissioners appointed by the State. The Housatonic road passing through Pittsfield, proposing to run a train on Sabbath, the commissioners met in the town hall of Great Barrington upon the matter and Robert Carter, the Boston publisher (who first issued Samuel D. Greene's "Broken Seal") and Revs. Henry M. Field and Hiram Eddy appeared in defense of the public to enjoy an undisturbed Sabbath day according to the Creator's arrangement. It is only by bold disregard of the laws of God or man that railway business upon this day has become so extensive.

Nearly 1,700 persons have perished in Egypt and the plague is sensibly abating though as wide spread as ever. If it be not the Asiatic scourge which rises from the pestilence-breeding roads to Mecca, as the doctors affirm, it may be that the Nile itself has contributed to start the death march with a foul and sluggish tide, for such it is said to be. The Suez Canal, too, was but lately said to be in a fair way of becoming and open and stagnant sewer. The stations on its banks are drained into its waters. It is never flushed, there is no tide, and the stench becomes intolerable. Diarrhœa and sickness prevail in vessels detained in the canal, and before the cholera broke out these detentions were becoming more numerous and longer and the sickness attending them of more alarming nature. If the canal has bred the plague, Egypt will not want the other which De Lesseps loftily writes Mr. Gladstone he is going to dig anyhow, England or no England.

Dr. Robert Moffat, whose name will ever be associated with that of Livingstone in the history of African missions, died last Friday at the great age of nearly 87 years. He was sent by the London Missionary Society to South Africa in 1817, where he ventured immediately into the wild region beyond the boundary of Cape Colony and penetrated even to the kraal of the terrible Africaner who had long raided the colony unpunished. The ferocious chief became a convert to Christianity. Moffatl abored successfully in several stations north of the colony, and found his gospel message gladly received wherever he went. His remarkable adventures are described in a work written by him in 1842 during a visit of several years to England, rendered necessary on account of his health. During that year he returned to the African field, retiring finally from it in 1870. His spirit of enterprise and devotion was partaken of by his son-in-law David Livingstone; and in 1873 he was persented with a purse of over $28,000 in recognition of his great services.

The French ambition for seizing the territory of weak nations for colonies is meeting with difficulty. Their army in Tamatave, Madagascar, is besieged by resolute natives, and the admiral who was too reckless with foreign flags and agents has been ordered home. China will not submit to French encroachments in Tonquin, but makes so little parade of opposition that the invaders are alarmed lest the Orientals are preparing to crush them by mere numbers. China has three well-disciplined armies of 60,000 men each, beside another of 150,000, well equipped and drilled. She has some 500 cannon made in Europe and powder mills and shell factories distributed at convenient points, and is no longer formidable by reason of numbers only. France is pursuing a suicidal policy in unreasonably invading the territory protected by these forces, backed by millions more who become soldiers at the word of the Emperor.

Secret lodges, with terrible *oaths* are liable to lead men who are for some voluntary club or association, where they may find pleasure or profit, to take one degree after another, until they are absorbed, or turn away in silent disgust. Their oath-bound societies prevents us from judging of their good or bad effects, save as one after another in great horror reveals the same.

JOHN BROWN AND "THE CHRISTIAN AT (BAD) WORK."

BY REV. C. C. FOOTE.

It is not a little surprising that so exeellent a magazine as the *Century* should have printed such an article as that in the July issue on John Brown's raid on Harper's Ferry. In the first place the artiele wants chronology—there is no sufficient record of dates. In the next place the portrait drawn of John Brown—with Cromwell and William of Orange sitting for his portrait!—is out of all perspective of truth. To come to the plain fact of the matter, John Brown was a first-class fanatic, unbalanced in mind if not wholly irresponsible, who thought to uproot slavery by a score of old muskets borne by as many fools. Just as might be expected, he came to the gallows, and who is to blame but Brown himself? But he has served a purpose in his way. Some rabid politicians swear by him, some feeble-minded ministers have found in him an illustration of courage, and for aught we know patriotism, and some fools may turn to Brown with pride and say, "he was one of us!" John Brown is one of his generation, and we hope he will have no successors—and the *Century* artiele no dupliеate.

The above contemptuous and contemptible sneer at John Brown in a recent number of *The Christiun at Work* calls for more than a passing notice, both for the party slandered and for the slanderer. From the beginning the world has been divided into two parties; the condemners of the good and defenders of the bad; and the defenders of the good and condemners of the bad. No extraordinary sagacity is required to see to which party the writer of the above article has joined himself.

It is, however, possible, nay certain, that he has penned this article of a man of whom he is profoundly ignorant. I might assure *The Christian at Work* that I had a pretty intimate personal acquaintance with John Brown, and know that the above utterances against him are utterly false. But then, *The Christian at Work* would rank me among "rabid politicians," "feeble-minded ministers," and "fools" who say "he was one of us."

Well, would that be a very great calamity? Does not *The Christian at Work* know that this tirade against the Lord's dear old martyr has not even the merit of originality? He has simply adopted the style employed against all reformers in all ages. He would have us believe it a great injustice to Cromwell to enroll John Brown in the same catalogue. But the merest tyro of history knows that the aspersions cast upon the hero of Harper's Ferry were more than quadrupled upon Cromwell. In the eyes of his traducers he was not only a "first-class fanatic of unbalanced mind" as *The Christian at Work* pronounces John Brown, but he was a "base-born hypocrite, a murderer and regicide" and all other bad things the sycophants of tyrants could invent against him. Cromwell's enemies beiug in evidence, he was the worse man of the two. The one was master of the situation twenty hours; the other as many years. The one was hung, the other had a secret burial to save him from the headsman's axe after he was dead; and "his grave no man knoweth unto this day." "The portrait of the one drawn from the other," is therefore not at all "out of all perspective of truth."

The *Christian at Work* editor has given the world the measure of his knowledge of John Brown and his intentions by his ridiculous assertion that he thought to uproot slavery by a score of old muskets borne by as many fools!" Albeit, there was one Gideon "whose chronology is more deficient in date" (than the record of Harper's Ferry), who thought to uproot the "Midianites and Amalekites and all the children of the East, like grasshoppers for multitude, and their camels without number as the sands of the sea" with munitions of war vastly inferior to "twenty old muskets in the hands of fools." And he did it—Judges 7:12.

John Brown at Harper's Ferry was the military beginning that ended in the uprooting of slavery, and the overthrow of slaveocracy, as one of the two writers in the *Century* has well said: and this is admitted by all who are versed in the facts, and are able to trace causes to their final results. Such men as the editor

of *The Christian at Work* are as thoroughly disqualified to pass judgment upon John Brown and his associates as they are to give the diagnosis of the disease that terminated the life of Adam.

It is safe to say that so brief an article, so packed with sophistry is an anomaly not often met in a lifetime. The editor would fain make us believe that for dashing himself against the firey walls of slavery, John Brown was a fool. But have not thousands and thousands of martyrs dashed themselves against the Gibralter of pagan idolatry and papal wickedness? Did they not know that inevitable death would be the result? And dare *The Christian at Work* stand up before the universe and pronounce these blessed martyrs, "of whom God is not ashamed," "fanatics," as he has God's martyr, John Brown?

Who were these martyrs, and why did they thus expose their lives to gibbet and flame? They were God's witnesses raised up to bear testimony against appalling wickedness; and so was John Brown.

And to no higher or more noble end can the life God has given be devoted. By this attack upon the dead martyr, and by his former playing the jester with Masonry and Anti-masonry the editor of *The Christian at Work* has proven to the world that there is not in him "the stuff that reformers and martyrs are made of." If *The Christian at Work* will allow me the space I will, in another article, furnish its readers with what I know of the raid of Harper's Ferry, received from John Brown's own lips.

Detroit.

SHORT SERMON.

Text: *The chief priests answered, We have no king but Cæsar.*

My Brethren: The power of the Jewish High Priests stood in danger of being overthrown by the power of the Saviour. Therefore they wished to have the Saviour crucified. But, said Pilate, Shall I crucify your king? We have no king but Cæsar, replied the High Priests.

My friends, the spirit that animates our Masonic High Priests is precisely like that which animated the Jewish High Priests. They are utterly opposed to the Saviour; for if the Saviour reigns the Masonic High Priest must be destroyed, and the place that knew him, would know him no more forever. The Masonic High Priest, like the Jewish High Priest, cannot live where the Saviour reigns. The only king which the Masonic High Priest acknowledges is Cæsar; that is, imperial power, or a power sustained by the force of bayonets. He laughs at mere moral force; he outwits moral force; makes a mockery of it, regarding it as nothing better than a sheep-skin apron, a pair of compasses, an "all-seeing eye," so-called, a little gavel, and similar things. He trifles with the words of Scripture as the servants of the Jewish High Priests and the Roman soldiers trifled with the Saviour.

My friends, what is to prevent the members of Congress from forming a lodge among themselves and the clerks of the Departments, and making the same mockery of the rights and interests of the Republic for their own benefit, that the Jewish High Priests and Roman soldiers made of the Saviour? Do you not know, my friends, that our so-called Christian church, so long as it is trifled with by Freemasons, cannot furnish morality or religion enough to run our republican government? It is true, the Masonic High Priest bends his knee, and cries all hail! to the Republic; and he throws a mantle of royal color around it; but it is in a spirit of mockery that he does this, not in a spirit of sincerity and truth.

My friends, the spirit that animates your two ascendant political parties is the spirit of the Masonic High Priest; and it is of no more consequenee to you which of the two parties wins, than it is which of two horses wins at a horse-race. Both parties look steadily for plunder and power. They are Jews on one side and Pilate on the other. Between the two imperial power alone is served, while the honest virtues that sustain the Republic are mocked at and derided.

My friends, never vote for a Masonic High Priest, nor for any of his crew. Do you wish to know who the High Priest's crew are? I will tell you who the High Priest's crew are; they are those members of Congress who, instead of executing the law against treason, have helped rebel generals to places of honor and profit. They are those members of Congress who have helped to plunder the government, either by silence or by active participation, while land-grabs, back-pay grabs, Credit Mobilier swindles, Star-route frauds, river and harbor bills, Indian-war outrages, etc., etc., have been going on. They are the watch-dogs of the treasury who have suffered themselves to be chloroformed by the Masonic lodges. Against all such unfaithful servants cast your votes my friends, now and forever. So mote it be!

A PARABLE.

BY JAMES RUSSELL LOWELL.

Said Christ our Lord, "I will go and see
How the men, my brethren, believe in me."
He passed not again through the gate of birth,
But made himself known to the children of earth.

Then said the chief priests, and rulers, and kings,
"Behold, now, the Giver of all good things;
Go to, let us welcome with pomp and state,
Him who alone is mighty and great."

With carpets of gold the ground they spread,
Wherever the Son of Man should tread,
And in palace chambers, lofty and rare,
They lodged him, and served him with kingly fare.

Great organs surged through arches dim,
Their jubilant floods in praise of him;
And in church, and palace, and judgment hall,
He saw his image high over all.

But still, wherever his steps they led,
The Lord in sorrow bent down his head,
And from under the heavy foundation stones,
The Son of Mary heard bitter groans.

And in church, and palace, and judgment hall,
He marked great fissures that rent the wall,
And opened wider and yet more wide,
As the living foundation heaved and sighed.

"Have ye founded your thrones and altars, then,
On the bodies and souls of living men?
And think ye that building shall endure,
Which shelters the noble and crushes the poor?

"With gates of silver and bars of gold,
Ye have fenced my sheep from their Father's fold;
I have heard the droppings of their tears
In heaven, these eighteen hundred years."

"O, Lord and Master, not ours the guilt;
We build but as our fathers built;
Behold thine images, how they stand,
Sovereign and sole, through all our land.

"Our task is hard—with sword and flame,
To hold the earth forever the same,
And with sharp crooks of steel to keep
Still, as thou liftest them, thy sheep."

Then Christ sought out an artisan,
A low-browed, stunted, haggard man,
And a motherless girl, whose fingers thin
Pushed from her faintly want and sin.

These sat he in the midst of them,
And as they drew back their garment hem,
For fear of defilement, "Lo, here," said he,
"The images ye have made of me!"

—*Selected.*

THE TELEGRAPHERS' STRIKE.

BY. E. D. BAILEY.

Ten years ago or more the telegraphers of the country formed a secret league, and when organized, struck. At that time the strike was precipitated by trouble between the operators and managers of the San Francisco office. Previous to the strike every possible effort was made to draw all operators into the league. A pressure was brought to bear upon them that could only be resisted by the utmost stubbornness by those who were opposed to such combinations. The strike from first to last was badly managed, and resulted in an utter failure.

The present strike has apparently been managed with more skill. Without reference to the wisdom or justice of strikes, two facts favorable to the demand of the operators are obvious.

(1). The demand for the abolition of Sunday work has certainly come none too soon. Eighteen years ago, when I learned telegraphy, so far as my knowledge went there was very little Sunday work required. On our circuit no Sunday work was done, except in cases of neeessity when there had been a railroad accident or in case of sickness and death. Two years later all offices were required to be opened at 9 A. M. Sunday morning to ascertain if all was well along the line. Sometimes ten minutes would suffice to ascertain and we were dismissed. This was regarded as a work of necessity and cheerfully done.

But this was the beginning of evil. From demanding a few minutes the custom grew into hours, until conscientious men were driven out of the business. In many cases the best positions and salaries could only be had by submitting to an almost total disregard of the Sabbath. Persons who have never been placed under such circumstances can hardly realize the trial such things would be to a Christian. A young man learns the trade and becomes a master workman. He is promoted from place to place, but finds Sunday work increasing. He sees others being demoralized by the custom and fears himself to cut loose from his home training and religious convictions. But he must work Sunday or abandon his chosen occupation. What shall he do? This is no fancy sketeh but a living fact.

Railroad men, telegraph operators, street-car conductors and other public servants must either have a Sabbath or they will become thoroughly demoralized. The Christian public has a duty to these men to aid them in their demand for Sabbath privileges, and sooner or later laws must be passed guaranteeing this right to our laboring classes.

It is (2) manifest to those familiar with the business that in many offices the work required of operators is excessively heavy. Doubtless they have no more reason to complain than other laborers, but this does not lessen the justice of the demand. It is a business which draws heavily upon the nervous system and induces diseases peculiar to itself. What is known as telegraphers' paralysis arises from the too constant use of the hand in rapid transmission and writing. In the larger offices the operators are under very exacting rules and their positions frequently become very irksome.

All this does not justify the strike, although we may heartily wish for a successful issue. There should be legislation speedily to provide courts of appeal for the laborers against the employers where wrongs may be corrected and justice obtained.

THE ARCH ENEMY.

DESPOTISM VS. REPUBLICANISM.

The great American doctrines and principles of popular freedom are the highest conceptions of human liberty. In little more than one short century they have developed a youthful Republic that even now has far outstripped all its predecessors. What a brilliant career of unprecedented grandeur! The Roman Augustan age is here outdone, and the grand days of our Republic have but just begun. It is the day-star of hope to earth's down-trodden millions. Its mission is to encirele the globe, win to its standard all peoples, kindreds and tongues, and proclaim universal emancipation, not only from political thralldom, but from moral and intellectual captivity. Here in the United States is to be fought the great battle of Armageddon. Between the American Republic and despotism there is an irrepressible, life-and-death confliet. The spirit of liberty conquered British oppression, but now despotism seeks to conquer freedom. The foreign element or agent that silently and stealthily leads the enemy of American independence was hatched and formulated in a London grog-shop. Its organization is one of the most complete ever framed by fallen man. It is diabolism gone to seed. It is the devil's masterpiece. Freemasonry is the quintessence of imperialism and idolatry. It is as absolute as hierarchical despotism governed by the mitre and the crown. Its very existence is a standing menace to society and good government. Its influence is felt at the ballot-box, in the court-room, and in the legislative hall. Its motto is "rule or ruin." The struggle is upon us; and, let it come—I repeat it, *let it come.* For here, under the old "Stars and Stripes," kingeraft and priestcraft must die. Here, in the valley of the Mississippi, despotism will be buried more than six feet perpendicular—it will be buried so deep that the "strong grip" of traitors can never resurrect it.

Ex-rebel General Albert Pike, who led the yelling Indians against his flag and country at the battle of Pea Ridge, Arkansas, is its present imperator, or "Most Puissant Sovereign Grand Commander." His headquarters are at Washington City, almost beneath the shade of the dome of the nation's Capitol and within ear-shot of the Congressional Halls.

Benedict Arnold, first traitor to American liberty, learned his patriotism in Hiram Lodge, No. 1, New Haven, Conn., and died a Freemason in good and regular standing.

Aaron Burr, another traitor to the best government the sun ever shone upon, plotted his treason in Royal Arch cipher and died a Free and Accepted Mason in good and regular standing.

Wm. M. Tweed, the noted rascal of New York City, learned his honesty in Perfect Ashlar Lodge of Free and Accepted Masons, of which lodge he was a bright and shining light.

The leading Star-routers are high members of the Masonic order—good Masons but poor citizens.

At the murder of William Morgan the Masonic lodge went down in the North. An Iowa Grand Lodge report records the fact: "Fifteen hundred lodges went down in the strife! The ranks of the craftsmen were reduced in numbers from rising fifty thousand to less than five thousand." But, as Freemasonry declined in the North, it arose in the South, and in that more congenial clime its tyled recesses became the council chambers of treason. And even since the war the Ku-klux Klans kept their masks in Southern Masonic lodge-rooms.

The very terms used in Masonry are the sycophantic language of a low, degraded slave system. The government of a Masonic Grand Lodge is "completely despotic." The power of the presiding officer of a local lodge "is absolute." It has its Masters, Worshipful Masters, and Grand Masters; it has its Kings and Grand Kings. Freemasonry is the arch enemy of republican government.

As the Carthagenian general swore his little son, the youthful Hannibal, to eternal hostility to Rome, so should every American patriot swear his child to eternal hate to Freemasonry.

Darius, the mighty Persian monarch, conceived a deadly hate for the Athenians, and in order that he might not forget to revenge his land and country his servant was required to say at every meal, "Master, remember the Athenians." So every loyal man should remember Freemasonry and the wrongs she has done.

Freemasonry is a combination of political pirates. Its oaths are extrajudicial and criminal. Its obligations and death penalties constitute it a school of murder and blasphemy. Its boast of antiquity is a sham and the contemptible argument of the mummy. Its doom is sealed and it must go, even at the flow of blood or the tramp of marching armies.

"Hurrah, boys, hurrah!
Down with the traitor and up with the Stars."

B. N. M.

MORAL INSTRUCTION IN PUBLIC SCHOOLS.

In any rational theory of education everything should lead up to character and conduct. The individual's own development finds its completion in a noble character. The interests of society are not secured in a system which turns out brains minus a conscience. Educational authorities have always recognized character as the end of education. When Socrates had been shown a beautiful youth he wanted to know whether his soul was equally beautiful. Plato said: "I mean by education that training which is given by suitable habits to the first instincts of virtue in children." ("Laws," Book II., 653.—Jowett,) Locke declared: "It is virtue then, direct virtue, which is the head and invaluable part to be aimed at in education." ("Thoughts on Education.") Milton, in characteristically beautiful language, writes: "The end then of learning is to repair the ruins of our first parents, by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him as we may the nearest by possessing our souls of true virtue." ("Tractate on Education.")

With Pestalozzi and Froebel character was the good supremely and passionately sought. Herbert Spencer's work on education treats of it as "Intellectual, Moral and Physical."

The lack of proper provision for ethical education in our public schools is painfully patent. This defect our public schools share with our private schools. The task of ethical education is so delicate and fine that the wisest may well hesitate over it. Job work here is worse than no work. Prigs and Pharisees are the products turned out from poor character-factories, and no fashion for uglinesses is likely to bring them into favor. It is so easy to spoil a soul in handling it! Still, something needs to be done, as carefully as may be. That something must be done in the people's schools.

General provisions for moral education are found in the legislation of some of the States, and in the schedules of studies and directions for teachers issued by many local Boards of Education. The Legislature of Massachusetts, in 1789, directed teachers "to impress on the minds of children and youth committed to their care and instruction, the principles of piety, justice, and a sacred regard to truth, love to their country, humanity, and universal benevolence, sobriety, industry and frugality, chastity, moderation and temperance, and those other virtues which are the ornament of human society and the bases upon which a republican institution is founded." Philadelphia enumerates "morals and manners," among the studies to be pursued in its schools. In the "directions to teachers," its Board of Education observes: "Remarks upon morals and manners should follow the reading of the Bible by the principal. These remarks should be made in the presence of the whole school, and as frequently as the incidents of the school may suggest." These occasional instructions are urged as a means of school discipline: "Respectfulness to superiors, obedience to parents and teachers; honesty and truthfulness thus enforced and impressed upon the mind of the pupils will be found a powerful auxiliary to the discipline of the school."

The Board of Education of New York (1867) places "manners and morals" among the studies of the primary schools, and directs as follows for the several grades: Sixth grade—"Instruction is to be given in manners and morals, and illustrated by means of the incidents of school and home:" fifth grade—ditto; fourth grade—"Instruction for cultivating love to parents, kindness, obedience, neatness, truthfulness, and politeness, to be illustrated by examples, incidents, and anecdotes;" third grade—ditto; second grade—"Improve opportunities in the daily exercises of the schools by conversations upon the subjects of the reading lesson and all appropriate incidents to inculcate respectfulness, obedience to parents, honesty and truthfulness;" first grade—"Instruction by means of school incidents and anecdotes, so conducted as to aid in the discipline of the school." In the schedules for the grammar schools no reference is made to the subject. The Chicago Board of Education has some admirable instructions to its teachers, worthy of a place in the directions of all School Boards. See "Barnard's Journal of Education," vol. xix., p. 552.

Few of our School Boards offer any detailed directions; the work is one that cannot show for itself as does other teaching; so that practically this whole subject comes to be left very much to each individual principal and teacher.—*R. Heber Newton in North American Review.*

A GERMAN METHODIST AND THE GRANGE.

[Dr. Nast (see below), was converted to Christ in Southern Pennsylvania fifty-five years ago. I knew him soon after he lay for hours in agony on the floor. He founded the German M. E. church, of which the *Apologete* is the organ.—Ed. Cyn.

Rev. Wm. Mittendorf of the Ohio German Conference, and editor of the *Botschafter*, kindly sends us a translation of certain articles in the German Methodist Episcopal paper, for which he has our thanks. Bro. Mittendorf says:

I here send you translations from the *Apologist*, the Methodist Episcopal German paper, of which Dr. Nast is editor. The German M. E. conference, several years ago, passed a resolution not to receive a minister into the conference who belongs to a secret society. Many of their German preachers denounce the lodges and are bitterly opposed to them. A short time ago Rev. Mr. Grenzenberg published an article in the "*Apologete*" against the lodge. A Mr. Wolfe objected to it, and stated that he is a member in good standing in the M. E. church, and also in the lodge, and that he tries to live a Christian life. He says that as outsiders do not know anything about the lodges, therefore it is unkind in them to denounce them.

Next comes a Mr. H. Pope from Texas, and wishes to have light about lodges, and says: "About Freemasons and Knights, and other orders, I cannot say anything because I am not acquainted with them, but about the 'grangers' I can say some things because for a time I was a granger myself, which is also a secret society. I lived at the time on a farm in Missouri. An agent or missionary of the Grangers came into our place and made speeches. A dear brother told me about it who had heard the men, and had joined the lodge himself, for he thought that it was a good thing for us farmers, and would give us support in time of need. And because the word of this brother was regarded very highly by me, I went also and heard the men talk, and it pleased me, and I became a member of the lodge. I soon found out that it was no place for me as a Christian. My brother, who got sick, told me upon his dying bed that he regretted having joined the lodge. I found, wrong:

1. The oath. It is too foolish, too common, too laughable in the lodge, to justify an oath. This oath which each member had to swear, is nothing less than taking the name of God in vain.

2. The majority of the members of the grange were of doubtful character. One man was an outspoken infidel who would any time mock about religion and the church. Another also was an infidel and a drunkard. Besides this, there were several women of very doubtful character in the lodge. And all such we had to call 'brother,' 'sister.' Ah, it went against me! The proverb says: 'Tell me with whom thou associatest, and I will tell thee whom thou art.'

3. At each meeting the question was asked whether any member was sick, and in such case a committee was appointed to visit such member. But I tell you I would not and could not have accepted such infidels as visitors. I would have been ashamed, as a child of God, to have such characters visit me on my sick-bed. I ask here plainly, Is the church not enough society to take care of their sick? Must a child of God be supported by such organized associations? Oh no!

4. After about six months our grange wanted to have a feast, and we wanted to have a procession, for the purpose of gaining new members by such pomp. We got regalias, etc., and behind locked doors were drilled for a march, and got instructions to make a big show. When I saw myself and my brothers and sisters of the lodge in this regalia I was so ashamed of myself that I said openly, 'We just look like a band of fools now.' Then I paid my dues and went away forever.

5. I am convinced that the time and expense are greater than the support will be. The true profits, the smart heads put into their pockets.

6. I must confess that, from the beginning, as often as I went to the lodge, the Spirit of God told me: 'Your way is wrong.' Every time, I felt cast down and condemned when I went to the lodge. It pressed me down as often as I found myself among these lodge brethren and sisters. But that evening when I said 'good-bye lodge!' my former peace returned.

7. Religious songs in such a company are mockery, and the apostolic benediction there is a mockery of God. Yes, I tell you it is wrong; therefore, come out from among them, thou who hast been misled into a secret society. It is right for all who have seen their mistakes to tell others, so they may not be misled into the lodge".—*Richmond Star.*

"THE VOICE OF SCANDAL.

In a little book entitled the "Manual of the Order of the Eastern Star," by Robert Macoy, we find an address to the ladies from which we quote a few sentences, on account of the singular confession therein made, namely:

"The only Masonic privilege denied to you is that of *visiting the lodge*, and this would be of no advantage to you, even if it were possible to grant it, but it would awaken the voice of scandal against you from a censorious world, and thus produce far more pain to your kind and amiable hearts than it could possibly afford you pleasure. *Females cannot be made Masons.*"

There it is, italics and all, just as we find it in the Manual, on pages 16 and 17. And then, in the name of decency, what sort of a place must a Blue Lodge be if a man cannot take his wife along with him when he goes thither to work on the level and square, without subjecting her to the scandal of a censorious world? A Master Mason may take his wife, sister, daughter and mother to the opera, the ball-room, the theater, and even to the circus, without their being scandalized by his so doing; but, should he take his wife to the lodge, which is said to represent the Holy of Holies of Solomon's temple, why—horror of horrors—from that good hour and onwards, scandal is rife in the community, and people are wondering what could have induced Mrs So-and-so to be so reckless of her reputation as to go with her husband to lodge meeting, where men pray, and sing, and read portions of Scripture, and play murder, wherein four lives are pretended to be lost. Well, if Robert Macoy, or Robert Morris, or any other Master Mason says the esoteric teachings and practices of the lodge are such as to scandalize a woman who should listen to the one and witness the other, we who are supposed to know nothing about these things, will not deny the correctness of the statement. Truly, the ladies of the Eastern Star type of Masonry have occasion to rejoice that they can take their husbands, fathers and brothers with them to their lodges, without awakening "the voice of scandal against" them "from a censorious world." Happy lords of the household.—*Olathe Free Press.*

THE POPE AND THE FENIANS.

The Pope issued a short time since a letter to the priests of Ireland upon Irish affairs, telling them to mind their own business, to teach the people to avoid all illegal measures, and to keep out of secret, oath-bound societies; and pointing out the very friendly conduct of the British government towards Roman Catholics, allowing them perfect freedom and the same rights and protection as Protestants. This letter was so strong against Fenians, secret societies, and dynamiters, that it caused a universal howl among them. They said, first, that the Pope had nothing to do with secular matters, in which the people were to judge for themselves. Second, that he had been deceived by wily Englishmen, and had entirely misunderstood the matter. When correctly informed he would doubtless withdraw his unwarrantable interference. They informed him, but the letter was not withdrawn. Third, that the letter was not intended for publication at all, but was a matter of form which the priests would understand meant nothing in particular. Its publication was said to be the surreptitious work of an English emissary at Rome. Fourth, the protest of the Irish revolutionists against the Pope's letter took the more serious form of withholding Peter's pence and subscribing largely to the Parnell fund. Seeing all this, and feeling that it was high time to assert his authority, the Pope caused to be issued another missive, showing that he only had followed the established policy of the Vatican; and a third letter or mandate has come out, requiring the priests in Britain and America to abstain entirely from aiding or countenancing in any way the Fenian or Parnell movements.—*N. Y. Witness.*

There are 1,555 Protestants in the State Zacatecas, Mexico, with only two Protestant missionaries. On July 16, 1882, they dedicated to the true worship of God an old Catholic temple that had been abandoned since the reformation. It will hold a thousand people. The regular congregation numbers between three and four hundred.

"ORDERED OUT."

This phrase, "ordered out," that we hear so often of late, has a very despotic, un-American sound. We are accustomed to hear of "ordering out" the military, but as applied to civil concerns the phrase is new and strange. It is suggestive of tyranny.

Formerly workmen who were not satisfied with their work or their wages agreed together to "go out." Now they are "ordered out," whether they are dissatisfied or not, by an irresponsible body of rulers who are often the only persons directly interested in a strike.

The rulers of the Brotherhood of Telegraphers made certain demands upon the commercial companies and when these demands were not acceded to the operators were "ordered out." As the strike did not bring the companies to terms it became necessary to "order out" reinforcements. The railroad operators have no special grievances to be redressed, but some of the railroads happen to be controlled by the same persons who control the telegraphs, and it is supposed that a strike of the railroad operators, by disturbing travel, would have an effect that the commercial operators' strike failed to have. The railroad operators are accordingly "ordered out."

It is to the credit of these men that they are not disposed to obey the arbitrary decrees of this new order of tyrants. If they have any of the American spirit in them they will tell the commanders of the Brotherhood to mind their own business and leave them to mind theirs. No doubt a general strike of all the telegraph operators together might have accomplished something. But the Brotherhood chose its own time and method, and failed; and now it wants to persuade the other foxes to cut off their tails.

Their is neither reason nor honor nor liberty in this. It is that most despicable kind of tyranny that is only an embodiment of selfishness. Men who assume to lord it over their fellow men in any such way are the ones that should be "ordered out."—*Philadelphia Times.*

It is refreshing to observe that while a merited sympathy is extended to all oppressed laborers, there is still enough of independence and self respect to resist the tyranny of the so-called "brotherhoods." Grievous as are the exactions, it will be a sad day when we accept as the remedy, the absolute dominion of an oligarchy of sworn secretists. Let us be thankful that there is a little manhood left.

H. H. H.

A GOOD VOTE FOR WASHINGTON.

A good brother, whose liberality has been among the most conspicuous according to his means, writes under date of Aug. 2d of an experience somewhat remarkable, in which his union with Christ and his duty to help in preparing the way for the coming of his kingdom was deeply impressed upon his heart. Committing his way to God in earnest prayer, he felt constrained to make his offering to the Washington fund, $50, by adding to what he had previously sent. He closes his letter with the folfowing appeal:

"Dear Brethren and Sisters in Christ: Don't put off until to-morrow what you can do to-day; to-morrow will never come. You have the Father's property in charge, and the Son will hold you accountable if you do not use it in his cause. Our nation and the church of God are at the point of death at this time, and ere you are aware your *'work shall be made manifest* . . . and the fire shall try every man's work of what sort it is' (1 Cor. 3: 13). The world is in commotion, and I should not be surprised to see it in flames within three years."

James Auten.

MASONIC SANCTIFICATION.

There are many Masons, who care nothing for religion, make no profession of religion, except the religion of Masonry, believe not in Bible conversion, nor in being born again to enter the kingdom of heaven. Many others are Methodists, at least professionally, who utterly ignore and detest the cherished Methodist doctrine of full salvation, and entire freedom from sin, by the efficacy of the precious blood of Christ, received by faith, subsequent to conversion. Notwithstanding these two facts, both of these classes have endorsed either consciously or otherwise, these two cardinal doctrines as wrested from Christ by the formidable and gigantic system of Masonic idolatry. At the same time that system virtually and literally banishes the only true Saviour of men, to the farthest isles of the sea, where if possible, there exists no lodge. Masonry claims by the performance of its rites and ceremonies, not only to give the new birth, but entirely to purify man's nature and fully qualify him for heaven. Baptism is administered and the gavel, mall, or mallet is used. Now for the proof of this, refer to their own teachings. In McClenachan's ritual, (page 576) we read this: "In the name and under the auspices of the Supreme Counsel of Sovereign Grand Inspectors General of the thirty-third (33 deg.) and last degree, I proclaim these children to be purified by Masonic baptism, and anointed with the oil of consecration to Masonic duty. Proclaim it along your columns, brethren Senior and Junior Wardens, and charge all Free and accepted Masons over the surface of the two hemispheres to know and acknowledge them as such.—*James Hobbs, M. E. Pastor, in the Vanguard.*

Prohibition will never be accomplished by the politicians. But it will be by the people.

LETTER FROM GREECE.

Andros, Greece, via Syra, July 10, '83.

Dear Bro. Kellogg:—You will be surprised to know that we are in Greece again. We had no time to write to you from Smyrna, as we were busy packing our things to come to Greece.

We mailed you a short letter from Syra a week ago mentioning that the agents of the American Board have taken the English school building. As they took it we thought best to close our school two weeks before the end of the school term. And now I take this occasion to give you a general view of this school and of the actions of the Board. I shall not leave my husband, Mr. Zaraphonithes, to tell you the story; but I will tell you what I saw with my own eyes and heard with my own ears. And I think that the time has come that the American people should understand all the actions of the American Board and her missionaries.

This school as you know was builded by the English people. From the time it was built until the present day, it has been under a debt of about £200. The English population used it as a school for about six or seven years and for three or more years it has been unoccupied. When they ceased to use it, one of the directors, Mr. Perin, spoke to Mr. Bowen, the missionary of the American Board, that if the Board would pay the debt of the school they could use it as a day school and also the English population will use it for Sunday school on Sunday morning and for English preaching in the afternoon. Although this director has applied to the Board through Mr. Bowen several times since, yet the Board has made no reply or taken any action in the case whatever. Not so much even as to use the building and pay rent.

Last summer Mr. Zaraphonithes visited Turkey to make a tour and see the old friends to whom he had preached long ago when he was colporteur, and also to see if there was any place open for us in Turkey where we could open a school and have preaching and a Sabbath school and spend the most of the year there and in the summer come to Andros, and thus keep the people here on fire until they are ready to receive the Gospel. Because here in Andros, the people are not yet enlightened and we cannot open a school here because the government would close it at once, and also we cannot have public preaching for the same reason, and so we thought we were almost wasting our time to spend all of each year here.

While Mr. Z. was visiting in Turkey, he met one of the Greek missionaries, Rev. George Constantine, in Smyrna, who is under the American Board and who advised him to come and get that school and also help him in converting the people; but that they would have nothing to do with our school. When Mr. Z. came home, I agreed with him that we go and open that school for the Greeks. So we went. We began it as you know with two pupils. As we could not get possession of the building until the 1st of October, it was too late for a fall school as we found by trial and so we did not open it until after New Year's. We closed the school now with 96 pupils. When we had about 50 pupils, we needed a teacher to help us. Mr. Constantine said that he knew of a young lady in the American Board school at Magnesia, and that he would try and bring her for us. So we consented, and he wrote to the teacher, Miss Cull, and the young lady came.

Two months ago we asked the director, Mr. Perin, what would be the rent for the next year? He told us that the school was in debt and that one of the men who held the greater part of the mortgage on the school was dead, and his heirs wanted their money, and that the school must be sold at auction unless some one would come out and pay the debt and occupy the school. Then we told him that we would pay the debt and occupy the school. He then told us that he would go and speak to the American Board missionary, Mr. Bowen, and see what he would say. When Mr. Perin put the proposition to Mr. Bowen, they called in Mr. Constantine and they three had a consultation together, and at first thought to let us have the school, then again Mr. Bowen said, "Let us first write to the Board and then give answer to Mr. Z." But after a few days we heard that a letter had come from the American Board saying that their secretary would be in Smyrna before long on his way to Constantinople.

We thought that it would be a good chance to see him and speak to him in regard to the school. But unfortunately he was sick and staid but three hours, and it was impossible for us to see him. So we waited until after the meeting in Constantinople to know what would be done.

But Mr. Z. thought it best to speak to Mr. Bowen and he went and told him what sacrifices we had made to come and open the school and he begged of him to leave the school to us; and as they had expressed the desire to make it a boarding school for boys, we offered to take in as many boys as the building would accommodate, and if they did not want that, they can pay the debt and leave us to occupy the building but that if they did take it, we would have to write the facts to America and that it would make a very bad impression in every American heart against the Board.

In regard to a young Greek preacher which they expect to take charge of the school, there are four places waiting for him to go and preach the Gospel. Mr. Z. told Mr. Bowen, also, that they would need from $1,500 to $2,000 to carry on that school and we are doing the same Christian work. We are not Turks or Jews, but the same as they are and attending the same church.

We decided to tell all these things to them beforehand so that they would have no apology to make afterward. Mr. Bowen thanked Mr. Z. for what he told him and said that he would speak to the secretary in regard to this matter and do what is right. But after all this talk with Mr. Bowen, he came back from Constantinople and did not say anything to us. We heard through Mr. Perin that the Board had taken the school.

1. We accuse the Board and their missionaries for taking the school away from us after we had made so many sacrifices to bring it to that condition.

2. They showed no better spirit toward us than would a Turk or an infidel.

3. They took it because of envy and jealousy, and nothing else.

4. It is not, as they say, for a boarding school, for if they wanted it for a boarding school they would have gotten it last year or the year before, for this building was four years vacant. But look what they did last year. They got a building for two years at £60 a year. This would have paid more than one-half of the debt. They made it a boarding school. Every father from different cities and towns, believing that this school would be not only for one, two, or four years, but for many years, sent his children there. But what was the result? It was a surprise to every parent to hear in the heart of the winter that the school was broken up and the children were surprised what to do. Some went one direction, some another, learning that they could put no trust in the words or the doings of the Board. If they were not able to keep that boarding school up, are they not ashamed to open another now?

5. We accuse them because after all they had done, they were not ashamed to come and ask us to deliver the children of our school over into their hands, without telling the children or the parents anything why we left.

We thank God for the new Board which was made in Wheaton for the native Armenias. When the news of this new Board came, there was a jubilee among all the native Christians of Turkey; and their prayer is that God may bless this Board and open the eyes of the American people so that they can see where to give their money. And we hope that the day will soon come when there will be no Boards and secretaries; but every church will be a Board, to send its own missionary. For a Board unlike yours, needs a great deal of expense to keep on.

The native Christians of Turkey say that they are under a tyranny. Before the missionaries came they were under the Turkish tyranny; but now they are under the missionary tyranny. The different nationalities of Turkey have better schools than any of the missionary schools.

Lately a Protestant brother in Smyrna told us in regard to a school which the missionaries opened for the Armenians. In the beginning the appearances were for a college. They had a professor for ancient Greek, another for Armenian, another for French and another for the Turkish language. And to-day as the brother explains his sorrows, says, "That school, the report of which thousands of Americans read, has come down to one young common teacher and his wife."

Much more might be written but you are fresh from the missionary controversy, so I will not trouble you farther. And also there is lately published in the *Christian Union*, May 17, a very able article by Rev. Henry J. Van Lennep, a man of thirty years experience in Turkey.

In our last address to the children, we felt so badly that Mr. Zaraphonithes could not finish his last prayer. Many of the parents came and expressed their sorrow that we must go away. For we had the roughest children of the city and their parents saw that they improved very much. From time to time we talked with the children about returning to the owner when they find that which has been lost, and we were pleased to hear one day that one of those bad boys had found a purse containing several dollars in money and that he had sought and found the owner and returned it. It was a wonderful thing for such a boy

to do. We feel badly because we do not know whether they will take back these children, for their rule is to charge a dollar a month.

To go back next year we need a great deal more money than we expended this last year. To get a suitable dwelling house in which to have a school, we need to pay much more for rent than we paid for the English school building, because this school was used by the English as well as by ourselves and the rent was not very high. We will also need money for benches and writing desks. So it is dark to us as to what we shall do for the coming year; but we believe that if it is with God's good pleasure, he will open the way and send us the means to go back. We had in our school four nationalities: five Armenians, two Catholics, two English and the rest were Greeks.

We need your prayers in this time, that God will give us patience and consolation, for as we said before, we feel it as a persecution, and when we left Smyrna, we left with very sorrowful hearts.

With Christian love,

Mrs. A. D. Zaraphonithes.

SARATOGA LETTER.

Saratoga, N. Y., Aug. 7, 1883.

I yesterday attended the "Ministers' Meeting" at Temple Grove. About a hundred clergymen were present from various parts of the country. Dr. Spiers read a paper on the authorship of the Pentateuch, which he attributed to Moses, because Christ and the apostles attributed it to him. That reason alone was sufficient.

A general discussion followed the reading of the paper. One of the speakers, a Methodist minister, alluded to the Creator as the Great Architect, from which we inferred that, like most of his class, he was a Freemason. Be this as it may, we were impressed with the fact that these "Ministers' Meetings" by their silence on the subject of Freemasonry are giving positive, actual assurance to that wicked institution. But persons of any scholarship or penetration can never respect clergymen who remain silent on such a subject. For our own part, we could not hear a Masonic clergyman speak on religion, without feeling a perfect disconfidence in whatever he might say. We should as soon go to a foul cistern for pure water, as to look to a Freemason for sound morals. The cause of true religion must suffer so long as those charged with its interests are silent on the subject of Freemasonry. By their silence they become implicated in the fraud; and especially when a considerable number of their class are actually, though silently, engaged as members of the lodge, in sustaining the imposition.

The subject for discussion at the next meeting (these meetings are held every Monday morning), is to be a popular one—temperance. As this is a subject which concerns the pecuniary interests of a comparatively few persons, and will hardly stand in the way of office-getting, many feel bold to speak upon it. The displeasure of saloon-keepers is but little to be feared by ministers. But when the question concerns the iniquity of the lodge, than which there is no greater evil in Christendom, there is a terror in the institution which neither clergymen nor politicians dare encounter. To be read out of religious standing, out of political standing, out of social standing, and out of business standing by the members of the lodge is a fate more dreaded than it was to the Jew to be read out of the synagogue of old. It was the synagogue, led by the crafty Pharisee, that prevailed over the church in Judea, and which probably destroyed early Hebrew writings on Christian subjects, if such ever existed; and the lodge has an equal power for destroying the vitality of the church. Not until this fact is recognized in our "Ministers' Meetings," and is openly and freely discussed by them, can men of any penetration entertain a proper respect for our American clergy. Viator.

According to Mackey and others the Ancient Mysteries, such as the Eleusinian and Egyptian, were nothing more or less than "Spurious Masonry," between which and the genuine article there a great many points of resemblance, to which they call the attention of the brethren of the mystic tie. But the question arises, how do these writers know what were the teachings of these secret organizations, they never having been initiated into them? Either Spurious Masonry was exposed by some person or persons, notwithstanding their obligations to the contrary, or else those who tell us about the Ancient Mysteries made their stories out of whole cloth. We cannot believe that Dr. Mackey would do such a thing, and therefore we are compelled to believe he had access to some good expose, the statements of which he accepted as being true, and which he repeated as such, as do we who have in our possession a reliable expose of the workings of the Blue Lodge, notwithstanding all declarations to the contrary that Masonry has never been written.—*Olathe Free Press.*

New England.

THE NEW ENGLAND BOARD of the National Christian Association has its headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited.

E. D. Bailey, N. E. See'y

THE VERMONT UNIVERSITY.

At the re-laying of the corner-stone of the University of Vermont, by the Masonic fraternity, an address was delivered by Past Grand Master I. C. Butler, which, considering the circumstances and occasion, must be considered a most remarkable piece of effrontery. It was bad enough to invite the lodge to lay the corner stone of a State university, but it is beyond all endurance that the occasion should be made use of for a fulsome laudation of so despicable a fraud as the Masonic lodge. But if such an affliction must be endured, decency would at least demand that the speaker should keep within the semblance of truth in his language.

The first cunning endeavor of the speaker is to prove that the fraternity laid the corner stone of the

When the laboring men of the country are reduced to a condition that they can be "ordered out" by an same building fifty-eight years ago. The only evidence of this claim is the fact that Gen. Lafayette was then the hero of the occasion and that "we are assured that many Masons of Burlington and vicinity were present!" This is the way the lodge mutilates history to laud itself.

Of the same sort is the next claim. Speaking of the invitation to lay this corner stone the speaker uses this language: "We accept the high honor thus conferred upon the Masons of Vermont *for the first time in their history* [a singular admission.] We accept it as a tribute to the fraternal organization, that has from time immemorial been accustomed, upon invitation, to lay the corner stones of buildings dedicated on their completion to the service of God and the well-being of humanity. In compliance with this custom accorded to Masons in all countries, the corner stone of the Capitol at Washington was laid with Masonic ceremonies, our immortal brother, General Washington, participating in the ceremonies."

"From time immemorial" is a good while for on institution that is only one hundred and sixty-six years old. Equally untrue is the claim that the custom has become universal to invite the lodge to lay the corner stones of public buildings. The admission that this is the first time such a thing was done in Vermont is certainly evidence in point. It is well known that in many cases the effort on the part of the lodge to lay corner stones has aroused such opposition that it has been forced into retirement. In some cases the symbols of the lodge have been removed from public buildings in obedience to a just and honorable demand of a free people who hate the despotism of the lodge. As to calling George Washington a Mason it would seem as if an honest Mason would blush every time he thus belied the memory of that great patriot. Many will hear from this Vermont orator for the first time that the corner stone of the Capitol at Washington was laid by the Masons.

"The gorgeous architecture of King Solomon's temple, and the more excellent glory of the new, rebuilt upon the ruins of the old, are monuments of Masonry in its earliest history."

Will Vermont Christians be deceived by such flickering nonsense as this? Must even the Bible be forgotten to give Masonry the credit of every great thing? This claim, like the others, is a senseless falsehood, put forth to blind the eyes of the people and prepare the State to rescind the laws which now prohibit the very existence of the Masonic lodge. In the face of law this institution lifts up its head and flaunts its empty boasts. Let Vermonters beware or their State will go back on the honorable record of 1830 by which the administration of Masonic oaths was forever prohibited.

"In many States of the Union the Masonic fraternity have established and are maintaining institutions of learning." Now why not name one of those institutions, in place of generalizing? Where are they? Has any one ever heard of them before?

It would be impossible to follow this tissue of lies. The concluding portion of the address is suggestive:

"Masonry has stood the test of ages. Its corner stone is firmly laid on the bed-rock of everlasting truth, the Word of God. The waves of persecution, of vituperation, and of calumny have beat upon it. The thunders of the Vatican have roared against it; political demagogues have fired the public heart against the institution and the fraternity. The church has ostracised its Masonic members from its communion and fellowship. It has been perilous to character, to position in society, and almost to life itself, to avow oneself a member of the fraternity. And yet all these combinations and fulminations have failed to disturb a single stone in all its foundation, or to mar the beauty and grandeur of a single pillar in the great temple. There must have been something good, upright and honorable in the organization of the craft, or it could not have withstood the cyclones of fury and of frenzy that have passed over its brilliant pathway."

Our conclusion, from these facts, would be different. We should say "there must have been something bad and dishonorable in the institution that church and state alike, in all countries, have found it necessary to oppose." Such is the fact. It is bad. The churches know it is bad. Statesmen know it is bad. Lawyers and judges know it is bad. The people will not be deceived by such trash as this speaker puts forth.

But, only think of it! This institution which lifts its hands in holy horror, because it was falsely rumored that a certain distinguished preacher spoke of secret societies at a funeral, occupies the occasion of the laying of the corner stone of a State university in praising itself to the exclusion of the only appropriate theme of the occasion.

A correspondent wishes to know if the Grand Army of the Republic is a secret society in the sense of our rule. It unquestionably is, and is doubtless "oath-bound" at that. An old soldier has no more excuse for being deceived into a secret society than others. We went through the war, and never saw the necessity of the clanning in pledged or sworn secrecy of the few or the many, either during the war or since. In the organization of the Grand Army the patriotic sentiment is made to subserve the interests of secret societies which, in their tendency, are in direct antagonism to the true aim of patriotism. Secret societies are the peril of governments, as European history is proving; and especially do they tend to sap the foundation of republican institutions. It is only tending to sell in sworn secrecy what was won on the open battle-field. We would sound this note of alarm in the ears of all old soldiers, for whom from the associations of the past we feel an especial interest.—*Wesleyan*

Correspondence.

LETTER FROM ALABAMA.

Partridge, Ala.

Editor Cynosure:—Our government is fast tending to despotism. All our legislation, both state and national, point to this fact. We see an entirely one-sided presentment of the behoofs of this legislation. The public lands of the country have been squandered by the millions—given away to rich corporations, to the great detriment of the whole country, and to the rising generation. It does occur to me that, among the many other legislative sins of the country, stands the great sin of legislating in the interest of moneyed monopolies and rich corporations to the great detriment of the poorer classes. The legislation of the country is eminently tending to make the rich richer, and the poor poorer, building up a class of aristocracy to lord it over the people.

The last Congress passed some kind of an act that closed up all the land offices for several counties in this State, so that no poor man can homestead or enter any of the public lands within those counties. This class legislation in this particular instance says to the poor man, Step down and out, and give the moneyed men, without competition, the right to pay for and own all the public land, because, it is considered to possess within its bosom hidden millions of wealth. The public land here in these mineral counties must all be offered at public outcry and if there be any that the rich men will not have, the poor men can get it.

Our courts of (so-called) justice are the merest mocks and shams of the same. It is true that there is one class of human beings that the law is rigidly and stringently enforced against, also, there is another class that the law is never righteously enforced against. This immunity class from justice belong to secret orders and the friends, or kindred of these secret order men. This privileged class among us can and do commit all manner of crime and seldom if ever are they punished according to their crimes, and against many of them no bill of indictment is ever preferred.

In this very county of Jefferson not many years ago a former tax-gatherer of the county did embezzle thousands of dollars, and no bill of indictment was ever preferred, but in a neighboring county a negro man was sent to the penitentiary for ten years for stealing two barrels of corn. The tax-gatherer was a Mason and the negro was not. This is the only reason why one was punished and the other was not. Right here in this county we have had robbers, rapers and murderers all turned loose without the infliction of any punishment due for their crimes! This unfair dealing of the courts of law in building up a species of slavery, not so gigantic, but worse than African slavery of yore. These slaves consist in cowans and profanes, and their task-masters have enjoyed the full fruition of Masonic light. How long, O, how long shall the people have to bear these great iniquities!

A gentleman rode forty-five miles the other day to know if I had any revelations of Masonry. He told wife that

he had heard so, and wanted to know the truth for himself. I had but one copy of "Freemasonry Illustrated." I was absent, but wife exhibited it, and he decided that he could not go away without the book. So wife sold it to him. Now you see I must have more of the books, and you must send them whether I send the money or not. Your co-laborer Jesse Ward.

DISRUPTION IN THE UNITED PRESBYTERIAN CHURCH.

Already is the U. P. church fast in the toils of Freemasonry. This solemn contest about the introduction of musical instruments into the church as an aid to psalmody is only a faint screen behind which may be seen the lodge maneuvering to work itself in to monopolize place, money, power and influence.

A minister without charge voted for the overture praying for the removal of the rule excluding the use of musical instruments in the worship of God. The clerk of Presbytery whispered in his ear at the close of the meeting, "Sir, you are not wanted in this church." Not one appointment has ever been given him for fifteen months, nor is likely ever to be given him. He had sought work in the denomination through that Presbytery. No work can come to him except through the clerk of the Presbytery, who is opposed to the use of instruments. But said clerk is dumb upon the sin of lodge idolatry, and has only once in his ministry, it is said, given true warning to the lodge. He got no thanks for it. He is now distinguished for his plaudits of celebrated ministers who are members of the lodge.

What will said clerk think now that the vote of the General Assembly has given *him* a hint that he is not needed any more in this church? But the musical instrument men are equally susceptible of coveting all the other parapharnalia of ritualism with the use of musical instruments. Already we have them using the Odd-fellow's band of music for their strawberry festivals and pleasure parties, while the communion table is open to members of secret societies who are mean enough to come in, with a constituional article excluding them. Every meanness is lawful in war. James Donaldson.

PITH AND POINT.

THE WAFER A SIN.

Some of our readers have not, perhaps, given much consideration to the wafer of the Roman Catholic church, and may suppose it to be as right for its membership as the bread and wine are for the Protestants. This is altogether a shallow fancy, yet it is in one sense true, as it would be true of the errors of Masonic or even of pagan worshipers. We must not, however, forget that truth and error are realities as sure as light aud darkness.

The bread and wine were given believers as memorials of the broken body and shed blood, and our Lord's commands were, "Eat the bread, and drink ye all of the cup." But the invention of the wafer effectually succeeds in preventing obedience to this command. Satan knew the power of the two gospel emblems, and by the wafer he frustrates the power of Christ in the *memorial* cup, and has substituted a thing which is strangely and superstitiously regarded as a part of the body of Christ himself, and verily the Saviour to the soul. Thus the great deceiver has succeeded in deluding millions to believe in the saving power of a man-made wafer instead of looking away in faith to Jesus. Such a story might be told of heathen idolatries, but it seems almost incredible that it should have excluded from any professing church of Christ and made void the command of Christ to drink of the representable blood so strengthening to the faith-life of believers. How thankful we should be for an open Bible and a free country. T. H.

THE GRANDEST.

In answer to some of your questions I desire to say that Senator Pomeroy's speech in Chicago, as published in the *Christian Cynosure*, is the grandest thing I have read for many a day. I heartily approve of his coming to Michigan if he can be obtained, and you or we can get money to pay him. C. C. F.

FALSE TO THEIR TRUST.

While waiting for the train, I am improving my time by giving a little information of the Y. M. C. A. rooms of Ionia, Mich. Several times while passing through this city I have visited these rooms, which I almost hesitate to enter, for by their appearance they look more like a gambling hall than a religious institution. The first thing I beheld was a checker board and dice, domiuo or other games that I cannot mention. I inquired for religious papers to read, and was told by the man in charge of the rooms that they did not keep any of them for the people would not read religious papers. So the Y. M. C. A. feeds the people on such poison and chaff as Frank Leslie, books of fiction and novels, love stories, and this under the uame of the pure and undefiled religion of our loving Saviour. Shame on such work of darkness! I not only refer to the society of Ionia, Mich., but many others that I have visited in other States. May God help us to earnestly contend for the faith once delivered to the saints. S. B. Shaw.

BIBLE LESSONS.

LESSON IX.—August 26.—Gideon's Army.—Judges 7: 1-8.
Golden Text.—The sword of the Lord and of Gideon.—Judges 7: 20.

"Jerubbaal." The surname of Gideon. It means *one with whom Baal contends, i. e*, an open opponent and enemy of Baal. This hero is the wonderful type of the militant church. Militant: that is, against unbelief, not engaged in internal warfare. His name proclaimed that Baal is nothing and can do nothing, but that God's word is irresistible. Hence it is a symbol of encouragement for all who confess the truth.—*Gerlach.*

"Midianites." The Midianites were a powerful and celebrated nation of Arabia, which sprung from Midian, the fourth son of Abraham, by Keturah. For a long period they appear to have been the virtual rulers of Arabia, combining into a grand confederacy, and then guiding or controlling, as circumstances required, all the Arabian branches of the Hebrew race. We may suppose that the bulk of this nation inhabited the region extending from the eastward of Moab and Edom, perhaps along the frontier of Palestine, down to the shores of the eastern gulf of the Red Sea, and that some of the wandering branches of it were occasionally found iu the Sinaitic peninsular.—*Whitney.*

"The people . . . are too many." Though the whole army of the Israelites consisted of only 32,000, while that of the Midianites amounted to at least 135,000, or four to one of the Israelites. His design doubtless was (1), To show that as to any particular instruments, he could, in effecting his purposes, easily dispense with them, and that they were more indebted to him for employing them than he to them for tendering their services. (2) To shame and humble his people for their past cowardice in tamely submitting to the yoke of Midian. By the result of this enterprise he would afford them convincing proof that the disproportion of numbers formed no apology for their remissness; that if they had, as they ought to have done, made sure of the favor of God, one of them might have chased a thousand. But (3), or chief of all, his purpose is to silence and exclude boasting, "lest Israel vaunt themselves against me."—*Bush.*

"Whosoever is fearful . . . let him return." God will not glorify himself by cowards. As the timorous shall be without the gates of heaven, so shall they be without the lists of God's field. Christianity requires men; for if our spiritual difficulties meet not with high spirits, instead of whetting our fortitude, they quell it.—*Bp. Hall.*

"Twenty and two thousand." The application of a rigid test is apt to make thinning work in the ranks of God's professed friends. One would have thought that against such an enemy as Midian, and under such a leader as Gideon, no Israelite would have owned himself fearful and proved recreant to his duty. Yet two parts out of three turned their backs upon their country's standard when they saw the numbers and the fierceness of the enemy. Doth but a foul word, or a frown, scare thee from Christ? Doth the loss of a little land or silver disquiet thee? Doth but the sight of the Midianites in the valley strike thee? Home, then, home to the world; thou art not for the conquering band of Christ.—*Bp. Hall.*

"Every one that lappeth . . . as a dog, etc." The true explanation undoubtedly is, that these men, instead of kneeling down to take a long draught, or successive draughts, from the water, employed their hand as the dog employs his tongue—that is, forming it into a hollow spoon, and dipping water with it from the stream. This mode of drinking is often practiced iu the East, and practice alone can give that peculiar tact which generally excites the wouder of travelers.—*Bush.* This is the first (1) answer given to the question whether this test showed any moral qualities in those tried by it, and what they were. (2) It can scarcely be doubted that those who threw themselves on the ground and drank freely were the more self-indulgent; while those who, remembering the near presence of the enemy, slaked their thirst with moderation, and without being off their guard for an instant, were the true soldiers of the army of God. Compare David's abstinence when thirsty in 2 Sam. 23: 16.—*Cook.* Hence they had the cool cautiousness and prudence needed. (3) The more prevalent Jewish interpretation is probably correct. The worship of Baal was accompanied by prolonged prostrations, so that his worshipers became accustomed to this attitude, and it was more natural for them to assume it in drinking. The others who remained erect, had not been brought up in his worship, but in that of Jehovah, which was not performed with such prolonged, repeated, and superstitious prostrations; they were therefore favored by him in being made the victors.—*Johnson.*

"By the three hundred men." It must have required great faith on the part of Gideon and the few who remained (Heb. 11: 32); and they are worthy of remembrance as religious heroes. Only faith in God could have led them to indulge in such perfectly foolish hopes as theirs seemed to be. Gideon should not be blamed for the anxiety recognized by God in verse 10, and mercifully quieted by the interposition recorded in verses 9–15. Gideon seems never to have doubted God's ability and willingness to save Israel, but only his own call to work out the deliverance; not God's faithfulness to fulfil his promises, but his own reception of a real promise.—*Johnson.*

"Their trumpets." Trumpets were not usually in the hands of common soldiers, nor were lamps, or rather, torches. These belonged only to leaders, so that each of the hundred would appear to the Midianites as a leader of a large band. The pitchers were to cover the torches from being seen, making, as it were, a dark lantern. They also aided confusion by the noise of their breaking. In the Christian warfare the *trumpets* express our power of speaking for God. The *lamps* are our character and example, lighted by God's grace, and shining for men; and the *pitchers* represent our capacity of receiving the truth and the spirit of God. Thus armed, the Christian can enter upon the warfare against evil, with the certainty of victory.—*Peloubet.*

BAND OF HOPE BIBLE LESSON.

PUNISHMENT FOR SABBATH BREAKING.

13. Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.
14. Ye shall keep the Sabbath therefore; for it is holy unto you; every one that defileth it shall surely be put to death: for whosoever doeth any work therein that soul shall be cut off from among his people.
15. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day he shall surely be put to death.
16. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant.
17. It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed. Ex. 31: 13–17.
32. And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day.
33. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.
34. And they put him in ward, because it was not declared what should be done unto him.
35. And the Lord said unto Moses, The man shall be surely put to death; all the congregation shall stone him with stones without the camp.
36. And all the congregation brought him without the camp and stoned him with stones and he died; as the Lord commanded Moses. Num. 15: 32–36.

Golden Text.—It is a fearful thing to fall into the hands of the living God.—Heb. 10: 31.

Central Truth.—We cannot break God's law and go unpunished.

1. The Sabbath was a sign, both to the Jews themselves and the heathen nations around them, that they were God's people.

2. The way in which nations or individuals now keep the Sabbath is a sign either of their piety or their lack of it.

3. Death for breaking the Sabbath may seem to be a very severe penalty. But we must take the circumstances into consideration. The Jews were then a race of escaped bond-slaves, with a large mixture of foreigners. If God had allowed his laws to be broken with impunity, there would soon have been an end of all law in such a vast, undisciplined horde. Anarchy would have succeeded, and the peace and well-being of the infant nation imperiled if not destroyed.

4. In modern times men have been shot for sleeping at their posts. Their act imperiled the safety of an army, perhaps of a whole country.

5. No similar instance is again recorded.

6. Men may not now be punished with immediate death for violating the Sabbath, yet there is a penalty which no transgressor can avoid. Many a merchant and business man has been stricken with paralysis or softening of the brain because he carried his business through Sundays and weekdays alike. He may not go into his counting-room or look at his ledger, but if his thoughts are all the time about these things his brain gets no rest, and his nervous system finally breaks down.

7. The workman who labors seven days in the week finds a demand made on his physical system that must be met by stimulants. And by degrees he becomes addicted to the use of whisky and tobacco.

8. If men do not fear God enough to keep the Sabbath they will not reverence his name. If they rob God of the day which is his due it is but a step to cheating their fellow beings, and so of many other vices and sins.

9. The dropping of all work and amusement at God's bidding one day in seven teaches lessons of discipline and self-restraint. Communism, socialism, and nihilism, never prevail among the Sabbath-keeping classes.

10. The Sabbath is a great national safe-guard. No government can abide on a firm and stable basis where it is desecrated.

PRACTICAL TRUTHS.

The way we keep the Sabbath is a sign whether we are God's children.

God must punish the sinner for the good of others.

Many vices go with Sabbath breaking.

Where God's laws are disregarded government is not secure.

LESSON TALK.

While capitalists and corporations are encroaching more and more on God's holy day, the workmen are beginning to see that compulsory labor on the Sabbath injures them far more than to cut down their wages.

The same sentiment is working in foreign countries. In a province of Switzerland the mail is no longer allowed to be carried on Sunday, the government thus allowing its hard-working servants their much-needed rest.

Sabbath or no Sabbath is going to be one of the great questions of the future which the boys and girls of today will some time help to decide. If they learn now to love and reverence the day they will be sure to decide it right.

It may be hard for you sometimes to put away all your weekday amusements and interests. But as you grow older, as the cares and burdens of life press upon you, then you will understand what a blessed boon is Sunday. And you will understand too that when God punishes men so severely for breaking his holy day, it is because he knows the misery that would result to the human race if atheists and free-thinkers were allowed to set it aside.

FARM NOTES.

EARLY PLOWING FOR FALL WHEAT.

The first object gained by early plowing is time for the proper preparation of the seed-bed. All possible fertility should be made readily available. To be so, it should be soluble, and division aids solution. The ground becomes hard in July and August, and if plowing is delayed too long, the soil breaks up in hard lumps. If plowed early, it will turn up moist and fine. Rain and air are nature's disintegrating forces.

Seeds germinate quickly, and plants grow rapidly in a firm seed-bed. The increase of insect enemies of wheat makes late sowing, coupled with rapid, vigorous growth, desirable. Hence the importance of a firm seed-bed, which also prevents much freezing out of the plants. To make the seed-bed firm, it must first be fine. It is not a hard soil, but compact, fine soil that is desired. It may be compacted with the roller and harrow; but if the farmer, by early plowing, can gain the aid of a heavy rain, it will save him much labor, and it will do the work of preparing the soil far better than he can alone.

Another object gained by early plowing is the destruction of weeds. They are robbers of the wheat, and the sooner their growth is stopped by plowing, the less plant food they will take from the soil. Early plowing will destroy them before they mature their seeds, and thus prevent perpetuating their kind. Late plowing admits of a large growth, and when this is turned under by the plow, it is impossible to compact the seed-bed, and the green manure affords a harbor for enemies.

Early plowing admits of a better application of manure. Manure is most needed in autumn; to be at once available to the roots of the young plant, it must be fine and near the surface; not on top of the ground, but thoroughly incorporated with the upper layer of soil. If the ground is plowed early, the manure can be applied to the surface, and the work of preparing the seed-bed will fine it and mix it with the soil. Commercial manure should be sown with the grain.

Early plowing admits of atmospheric fertilization. Whether it directly adds the elements of fertility to the soil or only frees and unlocks that which it already possesses, is immaterial. Plowing the land exposes a greater surface, and permits of the easy passage of the air into the interior of the soil.—*Am. Agriculturist.*

HOW TO STACK GRAIN.

Select a piece of ground sloping toward the stack yard, and as near as possible to some gulch or creek, so that all the rain will run towards and destroy the stack. The straw, when threshed, can be thrown by the machine into the gulch or creek. Great care should be taken in selecting the stack yard. Commencing the stack, be careful to lay the sheaves flat on the ground. Put nothing under them, as brush or old straw is too valuable to be wasted.

The pitcher should be a man of great strength and sure aim, so that he can strike you every time upon the head with the sheaves. It keeps the stacker wide awake and his mind clear. We have seen pitchers so careless that they would only hit you once in a dozen times. Keep in the middle of the stack, and shove or throw the sheaves in their places, and then the middle will always be the lowest, and every straw will act as a conductor for the rain into the centre of your stack. You must be very careful to have no ladder, but slide off and jump on the stack as much as possible. Finish the stack by laying a few sheaves loosely across each other, and then slide off, dragging half of them with you to the ground. Be very careful not to finish your stack by putting grass on top, and bind it down firmly with grass ropes, as none but lazy people do so. Smart and industrious people do not mind, after wind and storm, throwing the sheaves upon the stack again.

Before leaving the stack, be very careful to prop them up on every side, and in the morning they will present a fine appearance, their heads bowed one way, their bodies every way. Be careful to leave no room for the threshing machine between the stacks, as no smart man will object to pulling down a stack to make room.

Lastly, be sure to have no protection against fires, for what is a grander sight on a dark night than a lot of burning stacks? Our observations have taught us that by following the above rules you will save money in getting your grain threshed, for we have seen farmers who made a great fuss about their stacks in finishing them off, and keeping the middle high and solid, pay twice as much to get their grain threshed, as did those who followed the rules here laid down.—*Ex.*

TO GET RID OF LAWN WEEDS.

A correspondent of the London *Garden* gives the following practical suggestions on this subject:—

During the last thirty years I have tried every mode of eradicating these, suggested by every published correspondence, and, taking the result and cost of time into consideration, I have come to the conclusion that the best method of proceeding is, after the first cutting in the spring, to put as much salt on each weed, through the palm of the hand, as will distinctly cover it. In two or three days, depending on the weather, they will turn brown. Those weeds that have escaped can be distinctly seen and the operation repeated. The weeds thus treated die, and in about three weeks the grass will have grown, and there will not be a vestige of disturbance left. Two years ago I converted a rough pasture into a tennis ground for six courts.

Messrs. Yoeman's & Sons, of Walworth, N. Y., authorize the following milk records of their Holstein cows, all made by setting the milk twelve hours in a Cooley creamer, churning the cream only, and for the full week, at one churning: Lady Walworth, 8 years, made 19 pound in one week, and 37 pounds 6 ounces in two consecutive weeks; Georgie, 2 years, made 12 pounds 2 ounces in one week; Ophelia, 2 years, 13 pounds 5 ounces in one week; Aggie 2d, 13 pounds 6 ounces in a week; Princess of Wayne, 3 years, 8¼ pounds in one week, when she had been in milk ten months, and her next calf was dropped in two days less than one year from date of preceding calf; and in ten months and twenty-one days she made a milk record of 14,008 pounds 9 ounces. This record of nearly one and a quarter pounds of butter per day when over 300 days from calving, and when due with next calf in less than sixty days, is very satisfactory to us, considering her age and the season of the year (Nov. 21).

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

The Associated Churches of Christ.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

Other Local Churches

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. Please designate to which one such funds shall be sent.

OLD FACTS IN A NEW FORM.

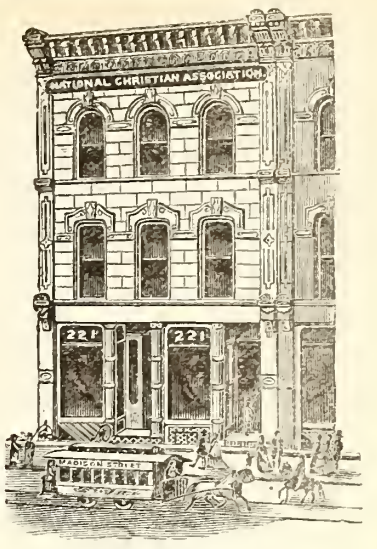
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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

CHICAGO, THURSDAY, AUGUST 16, 1883.

The Issue Presented. The thing to be done by the National Christian Association is precisely that before Christ's disciples at Pentecost, viz., to displace the false worships which fill the earth and teach mankind the only way to God through or by Christ.

An Hundred Monthly Concerts of Prayer, in the villages reached by the *Cynosure*, would unite members of different churches, promote Christian unity and overturn the lodge, as such concerts overturned slavery. Cannot such be formed?

The *Richmond Star* shines brighter and brighter. See articles from it in this number. The failure of Anti-masonry fifty years ago and its mistakes to-day come of inadequate ideas of the lodge.

Judgments.—The *Interior* speaks of "the long list of misfortunes, calamities, and horrible casualties of the present year. The press generally speak of it as a year of terror and disaster. At the same time, from Florida to Puget's Sound there is one continuous and intense awakening in the cause of reforms. This is according to Scripture. "The acceptable year of the Lord" is always joined with "the day of vengeance of our God." "There shall be famines, and pestilences, and earthquakes in diverse places," are ever the tokens of Christ's approaches.

"The portals of heaven his bidding obey,
And expand ere his banner appear.
Earth trembles beneath till her mountains give way,
And Hell shakes her fetters with fear."

Idolatry.—If any of our readers omitted to read the article entitled The Feasts of Saturn, in last week's *Cynosure*, we hope they will return to and read it with care. It is exceedingly able, and the result of much research.

The *Interior* says: "We are earnestly opposed to secret societies," yet censures excluding Freemasons from fellowship as "coercion" and leading to popery. We respectfully ask Bro. Gray:

1. Were not the "unfruitful works of darkness," which Paul commanded to disfellowship, secret societies?
2. Do not standard Masonic writers claim those disfellowshiped mysteries as Masonic?
3. Is profane swearing in lodges less sinful than out?
4. Is not the lodge a Christless religion, and so idolatry? And is not idolatry to be disfellowshiped?
5. The venerable Synod of Cincinnati (1836) declared lodge membership incompatible with professing Christ. Will the *Interior* confute them?

The Washington Paper.—So far as our correspondents inform us,

1. The wish for a paper at the seat of our government is nearly or quite universal among our friends. We cannot learn of a single exception.
2. The wish is nearly or quite as unanimous that it should be owned and controlled, not by the N. C. A. but by a joint stock company.
3. There is a like unanimity, too, in the opinion that the various monthly *Americans* should be merged in one *National American* at our Capitol.

Mr. Needels expects to be at the Iowa State meeting Aug. 28th inst., and hopes incipient measures will be taken to get a Washington paper under way. Full deliberation should be had not only at Albia but at every State meeting before the National Convention next fall. As the New York meeting at Syracuse is to be Oct. 17, it will throw the Washington meeting into the last of that or the first of the next month. The paper should be started by a mass meeting of the American party at Washington.

PRAISES OF OBERLIN.

The *Christian Intelligencer* (Dutch) Reformed church speaks thus of the late Oberlin semi-centennial:

"Abundant honor was paid to the memory of Dr. Charles G. Finney. But there was an omission. It was not said that President Finney, in his last and most useful years, decidedly moderated his opinions and his way of expressing them. Nor was it said that Oberlin has steadily approached to greater conformity to the belief and practice of the great body of evangelical Christians."

We sympathize with the *Intelligencer* in its attachment to the theological teachings of the olden doctrinal confessions which were the result of a direct appeal to the Bible; when Luther had, under God, freed mind from the Pope, and Henry VIII. had broken England off from priests and convents, and Cromwell had freed mind from the dictation of bishops.

We also share the *Intelligencer's* disgust at the illuminated fog taught by the miscalled "liberal" pulpits of to-day. But there are some men and women at Oberlin who will not be proud of the above commendations, and President Finney's share in them is deplorably erroneous. Only five or six years before he died, Mr. Finney published the following:

"I wish to arouse young men to the inevitable consequences of such *horrible* trifling with the most solemn oaths."

"An adhering Mason is a dangerous man in society."

"The teachings of Masonry are *scandalously false*, and their ceremonies a mockery."

"The torments of the damned are but a faint emblem of the punishment which Masonry declares shall be inflicted on the violators of its laws."

"They (Masons) have *seared their consciences* by what they have done."

"Masonry is a swindle,—knowing what it is, and embracing it in his heart, a man cannot be a Christian."

This was written in Mr. Finney's "last and most useful years." Will the *Intelligencer* give its readers some of these "moderated" opinions, moderately expressed? Its church has been rent and is still agitated by the terrible malignity of the lodge, and needs its testimony to enlighten it on this living topic much more than on the doctrines of its catechism. It is

"Faults in the life breed errors in the brain."

Masonry is deism, and denies Christ. There are Freemasons in the *Intelligencer's* churches; does it consider them sound in the faith? If not, why not set itself to remove them? The truth is, President Finney's opinions on public evils never needed "moderating," nor did his mode of expressing them need or receive any toning down.

TWO PAPER CURRENCIES.

"We have in this country two paper currencies, similar in some respects and dissimilar in others; and this is just one too many. One or the other ought to be retired, and in the end one or the other will be. Either greenbacks or bank notes will ere long become the exclusive paper circulation of the people."

The above literal endorsement of the principle of the ninth article of the American platform, is the financial pronunciamento of the New York *Independent*, whose authority in finance is good. We lately published the endorsement of our fourth article against the charters of secret societies, by the *North American Review*. And there is not a plank in our platform which has not been scouted or assailed by the Masonic press of the country.

But to the *Independent*. Why is not this sheet with us? Finance is now the only politics agitated by the old parties. Civil service reform is conceded; and the three commissioners are at work in Washington. And "Tariff" and "Free Trade" are cudgelled by Democrats and Republicans, to force them to yield an issue on which to go before the people in 1884; and both parties are on both sides of each. Morals being out of the question, money is all that they have to contend about. Why is not the *Independent* with us on money?

The answer is, it is the advocate of the banks. It comes square out for "The retirement of the greenbacks, and the substitution therefor of bank notes." (See number of Aug. 2d). While the American platform is against allowing private corporations the use of the national credit to trade, speculate and make money on. "We hold that the government should furnish the people with an ample and sound currency." (Am. Platform, Art. 9.) Against the government currency which carried us through the war, the *Independent* argues thus: "The government lacks the proper machinery to discharge the functions of a bank."

Yet it somehow gave us the money which paid the armies and saved the Union. But if, by "bank machinery," the *Independent* means, giving out government bonds bearing interest, allowing banks to put up those bonds as security for the redemption of their notes, paying interest all the while to the banks on those bonds, and the people all the while paying interest on the notes of those banks based upon the bonds—thus paying banks double interest, one interest on the bonds and another on their "notes" or promises to pay, this is a bank-machinery which we do not want.

Why are not greenbacks furnished by the government, without interest, paid out and put in circulation for coin and public service just as good as bank notes predicated on bonds, both of which draw interest from the pockets of the people of the United States? United States bonds are public debt. Why should that debt be made perpetual by under-pinning the currency of the United States with it? We confess we cannot see. Perhaps the *Independent* will enlighten us.

SO-CALLED "CHRISTIAN KNIGHTS."

Are the disgraceful doings of the so-called "Christian Knights" in the Chicago conclave of 1880 to be repeated at San Francisco this year? It would seem probable, if we accept the Sir Knights of Boston as a specimen. It will be remembered that our city dailies reported an enormous consumption of liquor, and hinted darkly at gross licentiousness in the camps, while even business men felt deeply chagrined at the disgraceful conduct of their visitors. The *Boston Herald* of Aug. 5th announces the departure of 105 Sir Knights for San Francisco, with a "considerable number of ladies," under the management of Eminent Commander John L. Stevenson, who occupied the "private carriage" of T. J. Potter, general manager of the C. B. & Q. railroad. In a Boston daily of March 6th, 1883, is an advertisement of this "eminent commander's" business as follows:

"Serofula and scrofulitic humors. Fine whiskies. Old bourbons, rye, Scotch and Irish. Pine apple gin. Choice brandies. Old Medford, St. Croix and Jamaica rums. Sherry, Port and Madeira wines. California wines. Sweet and dry Catawbas. Elderberry wine. Cherry brandy. Chapin & Gore's and other champagnes. Smuggler cigars, etc., etc. John L. Stevenson & Co., 2 and 4 Faneuil Hall Square."

The train was a "special," consisting of six palace cars, all new except one, and "built especially for the trip." The whole programme, under the leadership of a liquor dealer, is exceedingly ominous of anything but good, and it is significant that railroad corporations build whole trains of magnificent palace cars for the especial accomodation of Sir Knights and their "numerous ladies," and that the general manager of one of the finest equipped railroads in the country surrenders his "private carriage" for the accommodation of a noted Boston "whisky" dealer. The *Herald* does not give the number of "Christian" ministers included in this "eminent commander's" division, but it is a well-known fact that some of the "lights" of our country are devoted disciples of the order. Is it any wonder that "Zion languisheth" and that the "judgments of God are abroad in the land," when such wickedness is committed in high places and the professed ministers and disciples of Christ join hand in hand with liquor sellers and libertines at the feasts of Bacchus?

—As an evidence that the letter of Hon. Thurlow Weed to the Batavia Convention has permanently fixed the historical *status* of the Morgan abduction and murder, it is worth observing that the press correspondents accept his testimony as final. Indeed, nothing but the vaporings of Rob. Morris, and the indefinite promises from persons comparatively unknown that counter testimony would be soon given to the world, have even been offered by the lodge to break the force of the blow. A New York letter to the Detroit *Post* mentions the correspondence of Thurlow Weed Barnes, grandson and biographer of Mr. Weed, with an old lady in Chautauqua, N. Y., who says that the "Mrs. Monroe" who figured in the third inquest over Morgan's body, was none other than a Dr. Lewis. She was personally acquainted with him and was at a dinner party with him when he was called away to attend the inquest at Batavia.

—"Non-payment of dues" is happily a popular failing among American Freemasons who carry their independent spirit to a greater or less degree even into the despotic regions of lodgery. Over in Canada we read that the Master of an English lodge has sued the Grand Secretary of the Grand Lodge of the Province of Montreal for reporting him as expelled for non-payment of dues. Additional interest is given to the affair since the question of the legality of the Grand Lodge of Quebec will come up. Under the laws of Canada which prescribes secret societies except certain ones expressed by name, this body has never been so excepted, and it is therefore considered an illegal body.

—The conviction of Marshall T. Polk, ex-State Treasurer of Tennessee, and his sentence to serve twenty years in the penitentiary and pay a fine of $366,000, is a most hopeful fact; and an evidence of a healthy reaction of the public mind against the influence of wealth, high life, and distinguished family connections. When the same measure of justice shall be meted out, regardless of the position and favor of men and uninfluenced by pow-

erful (because secret) combinations, we shall have gone a long way towards national purity, and that righteousness that exalteth a nation.

—Bro. Edward Mathews of Spring Arbor, Mich., is expecting to attend a camp-meeting at Toronto, Iowa, beginning Aug. 22d. He hopes also to attend the State convention at Albia. He desires to lecture at points along the route to and fro. Address him in making arrangements at this office till September 1st.

—The St. Bernard commandery of Knight Templar Masons on their way to California took advantage of the Sabbath to make a special excursion from Denver to Georgetown, Colorado. They thus prove to what religion they belong.

—A series of reform meetings continuing for a week is announced to begin on Tuesday evening, Aug. 14th, at Delphos, Kansas. They will be conducted by Revs. Paul S. Fcemster, State Lecturer and J. A. Richards, Wesleyan Conference evangelist. With such men to lead these should be grand meetings. May the Holy Spirit bless the truth they may present.

PERSONAL MENTION.

—President J. Blanchard preached for the Tonica church on the Sabbath.

—Dea. Moses Pettengill, of Peoria, Ill., is prostrated for a third time this season with an insidious and dangerous, but not painful disease. His interest in the work of the National Assoeiation is by no means affected by his affliction, from which we pray he may be soon relieved.

—Bro. E. Ronayne has been for several weeks holding religious meetings in Lowell, Indiana. He was assisted during a few days by Judge Gillett of Valparaiso.

—Rev. Dr. Meloy, of the United Presbyterian church of this city, and chairman of the N. C. A. Board, lately returned from his vacation much invigorated by the fortnight's change and rest.

WASHINGTON LETTER.

THE KU KLUX KLANS.

The recent revival of the Ku Klux in Georgia and Tennessee lacks the poor excuse of Carpetbagism. That unworthy but much misreprcsented class has long siuee abandoned the field. It lacks the excuse of general disorder among the colored population. It is safe to say that never since emancipation has there been more patient industry or morc quiet progress in mental and material development. Nor does this outburst represent the virtuous and thinking whitc people of thc South. Whatever grievances they may have, they have learned too well that unlawful violence is not the remedy, and that they are likely to be the greatest sufferers if it is resorted to. It is simply this: The mean, negro-hating element that is too lazy to work and too proud to see honest industry exalted over them, seeks occasions for war upon the colored people. Of course when occasions are *sought for* it is not hard to find them, even in the best ordered society. Some poor untutored negro has stolén a chicken or a pig; another has neglected his cotton crop, and the noble, patriotic and philanthropic order must administer a hundred lashes, and burn their cabins. The men who do these things have never read thc rcports of the last census; they do not know that the negro in the South increases faster than the white man; that they increase not only in numbers bnt in all elements of material prosperity; and that they are *here to stay*. If they know this it were wisc in them to cultivate peacc rather than war, and the good people of the South must demand it.

There is just one thing that makes these raids *possible, i. e.*, the prevalencc and power of secret combinations. It is notorious that in their former era the K. K. K.'s kept their disguises in the Masonic lodges, and from them they sallied out to do their work of arson and murder.

On oue oecasion a witness gravely informed thc authorities that he "could not tell what he knew about the K. Ks. because it had been told him as a Masonic secret." When secret orders shall be regarded as unlawful, and all good citizens, white aud colored, shall unite in *reproving* them, then we may expect such raids to cease.

What sort of influence is it that protects Howgate and Nickerson from arrest? There is an Ethiopian in the woodpile, somewhere.—*Washington Star, Aug. 27.*

Yes, and a very black one. So black that if the mass of the people eomprehended his true character they would soon drive him from his hiding place. Capt. Howgate is a high Mason. The great majority of the offieials, that like him have sworn to obey and execute the laws of the land, had also sworn a previous oath, to conceal all the secrets of a brother Mason and to espouse his cause (if a "companion"), so far as to extricate him from any trouble, whether *right* or *wrong*. It is possible that there are many Masons in this city who are better than their oaths, and who interpret them as in subordination to their civil oaths. But many do not, and it should not be thought strange that with plenty of stolen money, a net work of secret lodges and the sworn sympathies of a large pereentage of the officers of the law

"Offenee's gilded hand should shove by justice,
And oft the wieked prize itself buy out the law,
But 'tis not so Above."

H. H. Hinman.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

JONATHAN BLANCHARD,
OF ILLINOIS.

For Vice President,

JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

A CHICAGO SEMI-CENTENNIAL.

Fifty years ago Friday last, Chicago was incorporated as a village, and of the twenty-eight men who voted at the election four are still alive—Philo Carpenter, Medue B. Beaubien, John Watkins, and Stephen F. Gale. Only one of the men who signed the call for the first meeting is alive. This is Mr. Alanson Swett. At that time the boundaries of Chicago were what is now State street on the east, Jefferson on the west, Ohio on the north, and Jackson on the south—about seven-eighths of a mile square. All the territory on the North Side east of State street was in the village limits, but not that on the South Side, as there was a military reservation from the river to Madison street, and south of that to Twelfth street was canal land. The population was 350. There was some talk about a celebration in honor of the semi-centennial anniversary of the incorporation a few weeks ago, but no movement was made, and the project was dropped. The fact is, however, an interesting one. Every great event, movement and enterprise has just such small beginnings. American voters, remember this. Doubtless Mr. Carpenter often is encouraged to expect great success for the principles advocated in the American platform when he remembers the days of Chicago's cradlehood.

SPIRITS.

There are several kinds of spirits. Among these, ardent spirits are thought by many to be the worst. The only harm, however, in drinking ardent spirits consists in turning one's self over to a power that one cannot control, and which does not operate in accord with right reason.

But it is as bad to surrender one's self to one evil power as it is to another. To surrender one's self to a set of knavish Freemasons is as bad as it is to give one's self over to the power of rum. The Christian man, whose freedom has been purchased at the fearful expense of the blood of the Redeemer, has no moral right to sell himself into the hands of a saloon-keeper, nor into the abominable power of the Masonic lodge. Neither has he a right to give himself over to the spirit of party. There is probably more wickedness done under the influence of party spirit than under that of the whisky jug. Any man who votes for the Republican or Democratic party merely, throws himself away to a party spirit. He is as much a slave to a foul spirit as if he were to take to drink. The long list of frauds committed by the Republican party is as bad as anything that could be done under the stimulus of drugged liquor. It is as impossible that either of the "two parties" can effect the needed reform as it is that a nation of sots could abolish the manufacture of liquor. It is degrading to the American character to suffer itself to be ridden by either of the two parties that are contending for the votes of the country. Even if there were no American party offering its services to effect a reform, it would be a loss of dignity for a man to vote for either the Republicans or Democrats. He had better not vote at all than to vote for parties with such histories as theirs. It is useless to claim any credit for the Republican party for abolishing slavery. The abolition of slavery was a foregone conclusion; the people decreed it; God had ordained it; and the Republican party first delayed and prolonged it, and is now making money out of it in the most shamcless manner. The people are under no obligation to the Republican party, any more than a master workman is under to a shiftless, unprincipled employee who is ruining him.

Every true American should make an effort to break away from the control of the two ascendant parties. Never would I give my vote to either of them, let what will happen. I might vote for a third party, but never for either of the old ones: for the greatest calamity that can possibly happen to the country would be to come under the control of either of them. The choice between these two parties is only like the choice between two different kinds of liquor, both of which are equally poisonous. The spirit that animates them is as greedy, as lustful, and as meretricious as it is intoxicating. It has no more the good of the country in view than the stock gambler has the good of the church in view. None but office-seekers and political gamesters should ever vote for them.

My vote is my political life. I may be thought to lose that life if I fail to give it to one of the "two parties." But on the contrary, I *save* it. By withholding it from these parties I withhold it from evil, and preserve it for conviction, for honesty, and for truth. Nothing could be more stupid or more stultifying than to vote, in the name of party, for thousands of such men as are now set up for office. Men of honesty cannot associate with them without loss of self-respect. Their election to office is a premium on vice and incompetence. It is absurd to suppose that our republic can be maintained without the intervention of a reform party. The eagle might as well be returned to its shell, as the interests of the country could be brought within the compass of the Republican party.

American institutions must be maintained by American convictions—by men who are not afraid to vote for a new party. The farmer who still adheres to an old, worn-out reaping machine when he needs a new one, is a sensible man when compared with him who still continues to vote for the Republican or Democratic party.

Let us have a new party—an American party, made up of independent men who dare to stand alone.

American.

THE FIRST PLANK.

"We hold that ours is a Christian and not a heathen Nation, aud that the God of the Christian Scriptures, is the author of civil government."

Enjoying, as we do, such general freedom, and such liberty of speech and press, and such blessings, is it any wonder that thoughtful minds should have framed, and with moral courage, laid this down as the first plank in the Great American Platform of Principles? And then is it any wonder that such vast numbers are embracing it, and say, *That is my sentiment?* It would be indeed a dull mind and an ungrateful heart that could arrive at a less conclusion, though it needs the moral courage of the true Christian to embody these sentiments, and then to carry them out at the polls, and vote as though we believed in the God revealed to us through the Holy Scriptures.

No one will presume to assert that ours is a heathen nation; but with pride he owns that it is purported to be a Christian nation. Then with those fundamental principles laid down for our guidanee, we have this conclusion, that we came to a knowledge of those principles that make us Christians through the Bible or Holy Scriptures. Then why should not the nation recognize the God revealed to us thereby, and make those Scriptures the reading book of the nation? It is objected because there are some that don't believe in the God of the Bible. We have little to do with that. We are American citizens, and as such, are a Christian nation—nominally so, at least. If there are those who do not want to adopt or conform to our government, it certainly should be their privilege, if they prefer heathens better, that they should go where they may gratify such desires. But this nation owes to itself that it embodies in its fundamental laws a recognition of its author expressed in unmistakable declaration.—*The Rescue.*

The Home.

SEED TIME AND HARVEST.

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126: 5, 6.

Go forth! though weeping, bearing precious seed;
Still sow in faith, though not a blade appears;
Go forth! the Lamb himself the way doth lead,
The everlasting arms are o'er thee spread;
Thou'lt reap in joy, all thou hast sown in tears.

Take up thy burden—bear it joyfully—
Fear not sin's darkest cave to enter in;
Though fierce thy foe, yet Israel's Lord is nigh,
And o'er thy fellow-men he hears thee sigh,
Seeking for him thou lov'st, a soul to win.

Go forth! there is no shadow on thy brow,
No tear that rises—no swift cry to bless
The grain thou bearest—but he heedeth: thou
Shalt soon rejoice—joy breaketh even now;
On to the mark of thy high calling press.

The pastures of the wilderness may mock
Thine earnest labors. Look thou to the hills:
God shall the chambers of his dew unlock,
Till living waters from the smitten rock
With fertilizing streams each furrow fills.

Ask not for sheaves, a holy patience keep;
Look for the early and the latter rain.
For all that faith hath scattered, love shall reap;
Gladness is sown—thy Lord may let thee weep;
But not one tear of thine shall be in vain.

'Tis thy Beloved gently beckons on;
His love illumes for thee each passing cloud;
When yon fair land of light at last is won,
And seed time o'er, and harvest work begun,
He'll own the fruit that shadows now enshroud.

Behold! the Master standeth at the door;
Cry for Sabaoth's—raise thou thy voice:
Short hour of labor—soon it shall be o'er:
The dawn is breaking—night shall be no more,
And thou, with him who reaps, shalt then rejoice.

—*From "Whispers in the Psalms."*

THE CURSE OF ONE DISTILLERY.

Colonel Imiah Holland was a wealthy New York grain dealer, who had come up into New England, and bought for a quiet summer retreat for himself and family a large and picturesque hill farm, whereon were a trout brook, a pickerel pond, partridge coverts and a substantial, roomy house, quite comfortable, although somewhat old, and large enough to accommodate the parties he annually brought up with him from the city for hunting and fishing. Mr. Holland was a pleasant, social man, who always had a cheery word for his new rural neighbors, and asked so many questions about farming, stock and crops that he became very popular.

One mild April morning, as his neighbor, Farmer Stoddard, was driving past "Holland Farm," as the rich grain merchant's country residence was called, he was surprised to see the owner come bowing and smiling towards the gate.

"I ran up from New York last night, to see if it was beginning to thaw out here," he said, "and to carry out a little project which I have had in my head all winter. I have thought that in a place like this some sort of business that would make a local market for products of the neighboring farms would be a blessing to the owners. It has occurred to me that I would put up two or three cider mills and a distillery or two over on Stony Brook. That would use up all the superfluous grain hereabouts, as well as all the apples which I hear are frequently left on the ground to decay in great quantities here in these immense orchards."

"There were cider mills and distilleries in town when I was a lad," said Farmer Stoddard gravely.

"Is that so?" queried Colonel Holland, still chirk and pleasant in his manner. "Did they do a good business?"

"I will show you what they did if you will step into my buggy and ride with me two or three miles out to my brother's."

"All right," replied Colonel Holland. "I'm glad to go with you. I thought I would speak to a few of the leading farmers about it, and you are the first one I have met since my return. I don't know that I have ever met your brother whom you are taking me to see."

"Quite likely not," replied Mr. Stoddard. "He owns a farm in a retired locality in the north part of town. He was chosen overseer of the poor at our last town meeting, and all of our paupers are now quartered there. Here we are," said the intelligent, thrifty farmer, as he drew up his sleek bay filly in front of a long, low, red house, on the south side of which a dozen wretched samples of humanity were out sunning themselves. They all looked clean and well kept, but were very decrepit, and looked out from sore, red eyes set in very sodden and blotched faces; two, one man and one woman were insane. The woman, who was known as "Aunt Huldah," was greatly taken with the handsome, finely dressed, portly city man, and ran after him as he with Mr. Stoddard walked through the door-yard toward the large barns, calling on her companions to see what a beautiful lover had come for her.

"Poor, demented creature!" said Colonel Holland, pityingly, as he passed through a gateway and escaped from her vehement protestations of affection.

"It is a sorrowful sight indeed," said Mr. Stoddard. "She lived near the distillery I was speaking to you about. In those, her younger days, she used to board and help those employed about it. By degrees she became to like cider-brandy made there, and of which nearly everybody drank as freely as of water. Finally the doctors said her brain had become paralyzed. She is harmless, and so is kept here rather than at the asylum, where for a year or two she was homesick and very unhappy. She has no near relatives, and of course no property.

"This is Captain Ball, one of our former leading business men," continued Mr. Stoddard, pausing before a thin, bent, pallid-faced old man, who was sawing wood in a weakly way before the woodshed. "When I was a boy the Captain carried on a thriving business."

"Yes, yes," spoke up the poor creature in a wheezing voice, endeavoring to straighten himself up. "I owned the distillery, and did do a thriving business, to be sure but somehow I lost money. My wife used to say that I was the best wholesale customer I had. Perhaps I was, for I never went dry in those days—although I've had to since I came here; he! he! I tell you I made a prime article of cider-brandy and corn-whisky, too; yet there were always some folks in town who cursed me for it."

"Where are the men who worked for you in your distillery, your neighbors who had money invested in it, and those in this region who were the largest consumers of your fine brands of brandy and whisky?" asked Mr. Stoddard, in his grave, quiet way.

"He! he!" laughed the captain, "those who are not in the burying ground are here, waiting to be carried there."

"It is a fact," said Overseer Stoddard, coming up now and greeting his brother after an introduction, "Colonel Holland, that every one of these 'boarders' of mine was brought hither directly or indirectly by that old distillery. That little hunchback girl over there by the door is a grandchild of the old captain with whom you were just now talking. His only son married a daughter of 'Aunt Huldah.' They were both burned to death one midnight, not many years ago through the carelessness of the drunken husband, who set their house on fire. That poor little creature, who was terribly mutilated by burns, but was saved, is the unfortunate offspring of that union. Oh, it was hell upon earth over there in the 'Still village' when I was a boy. At last the more respectable part of the community would stand such work no longer, and one dark night the distillery was leveled to the ground. The old captain there was fully paid for his loss—in fact much more than the property was worth—but soon he drank up the money, as well as the rest of the property, and he and his sole living descendant are here to-day."

"I am a man of the world, and have seen something of the ill effects of rum in my day, but not exactly in this light," said Colonel Holland, as he and Farmer Stoddard were driving homeward. "I like this old town, however, and want to do something to benefit it in the way of business."

"Build a cheese factory," suggested Farmer Stoddard.

"Eureka!" cried Colonel Holland, "I will do so; and what is more I will start a vinegar-making establishment. Your Vermont cheeses and pure cider vinegar will sell like hot cakes in New York."

And so to-day the grain that is raised in the fertile meadows and plains in Northford feeds the sleek, Juno-eyed cows that graze on the sweet pasturing of its hillsides, and the luscious milk goes into the best of cheeses; while the carloads of apples, that were formerly left to decay in the large and prolific orchards are utilized by the vinegar factory. The farmers are more prosperous than ever, and bless the day when Colonel Holland first came to pass his summer there, and put a little enterprize into them withal. —*Selected.*

HOW TO PREVENT A DIVORCE.

When the senior Jonathan Trumbull was governor of Connecticut, a gentleman called at his house, requesting to see his excellency in private. Accordingly, he was shown into his sanctum sanctorum, and the Governor came forward to meet Squire W., saying, "Good morning, sir, I am glad to see you."

Squire W. returned the salutation, adding as he did so, "I have called upon a very unpleasant errand, sir, and want your advice. My wife and I do not live happily together, and I am thinking of getting a divorce. What would you advise, sir?"

The Governor sat a few minutes in deep meditation, then turning to Squire W., said, "How did you treat Mrs. W. when you were courting her? and how did you feel toward her at the time of your marriage?"

Squire W. replied, "I treated her as kindly as I could, for I loved her dearly at that time."

"Well, sir," said the Governor, "go home and court her now just as you did then, and love her as when you married her. Do this in the fear of the Lord for one year, and then tell me the result." The Governor then said, "Let us pray." They bowed in prayer, and separated.

When a year had passed away Squire W. again called to see the Governor, and grasping his hand said, "I have called, sir, to thank you for the good advice you gave, and to tell you that my wife and I are as happy as when we were first married. I cannot be grateful enough for your good counsel."

"I am glad to hear it, Mr. W., and hope you will continue to court your wife as long as you live."

The result was that Squire W. and his wife lived happily together to the end of life. Let those who are thinking of separation in these days go and do likewise.

YOUNG ATHEISTS.

A suggestive scene took place lately in a railway car that was crossing the Rocky Mountains. A quiet business man who with the other passengers had been silently watching the vast range of snow-clad peaks by him seen for the first time, said to his companion:

"No man, it seems to me, could look at that scene without feeling himself brought nearer to his Creator."

A dapper lad of eighteen, who had been chiefly occupied in caressing his mustache, pertly interrupted: "If you are sure there is a Creator."

"You are an atheist?" said the stranger, turning to the lad.

"I am an agnostic," raising his voice. "I am investigating the subject. I take nothing for granted. I am waiting to be convinced. I see the mountains, I smell the rose, I hear the wind: therefore, I believe that mountains, rose and wind exist. But I cannot see, smell, or hear God. Therefore"—

A grizzled old cattle-raiser opposite glanced over his spectacles at the boy. "Did you ever try to smell with your eyes?" he said, quietly.

"No."

"Or to hear with your tongue, or to taste with your ears?"

"Certainly not."

"Then why do you try to apprehend God with faculties which are only meant for material things?"

"With what should I apprehend him?" said the youth with a conceited giggle.

"With your intellect and soul!—but I beg your pardon;" here he paused; "some men haven't breadth and depth enough of intellect and soul to do this. This is probably the reason that you are an agnostic."

The laugh in the car effectually stopped the display of any more atheism that day.

But this is a question that cannot be laughed or joked away. The immature lads are not few in our colleges who find a Greek grammar too much for their brains to master, yet who loudly proclaim themselves agnostics or materialists, and challenge the Creator of the universe to stand on trial for their verdict.—*Sel.*

THE TURPENTINE REMEDY.

An aged physician in Washington, who is retired from practice, a man of extensive learning and high character, says that the younger practitioners laugh at him for recommending turpentine as a remedy for diseases of the lungs. He contends that they have nothing better to suggest, indeed they have no remedy for consumption. He claims that in twenty-seven clear cases of throat disease the use of this remedy under his own direction has restored the several parties to fair health, one of these being his own wife, and another being a man who, from being unable to sit or to lie in a prostrate position, has been for five years past doing engineer's work in the Treasury.

The remedy is simple: Procure at a drug-store some white turpentine; take in the mouth a bit the size of a pea; swallow the slowly dissolving substance and when it is quite soft, swallow the lump. This medicine is an old one, not at variance, however, with the modern notion of sending patients to piny regions to inhale terebinthine odors.

CHILDREN'S CORNER.

OPEN YOUR BIBLES.

DARKNESS. Read 1 John 2.

The way of the wicked is as darkness; they know not at what they stumble. Prov. 4: 19.

1. Darkness the emblem of the power of sin and Satan. Luke 22: 53; 23: 44; Ex. 10: 21–23.

2. Darkness is the absence of light. Gen. 1: 2; John 12: 35; 1 John 1: 5.

3. Darkness injures the sight. 1 John 2: 11; Eph. 4: 18.

4. Danger of stumbling or wandering in the dark. Jer. 13: 16; John 11: 10; 12: 35.

5. Darkness gloomy. Ps. 107: 10; Lam. 3: 2–6.

6. Light dispels darkness. 1 John 2: 8; John 8. 12; Eph. 5: 8.—*Notes for Bible Study.*

THE FIRST STRAWBERRIES.

A litle girl once had a bed of strawberries. Very anxious she was that they should ripen and be fit to eat. The time came.

"Now for a feast!" said her brother to her one morning, as he picked up some beautiful ones for her to eat.

"I cannot eat these," said she, "for they are the first ripe fruit."

"Well," said her brother, "all the more reason for our making a feast, for they are the greater treat."

"Yes; but they are the first ripe fruit."

"Well, what of that?"

"Dear father told us that he used to give God the first out of all the money he made, and that then he always felt happier in spending the rest; and I wish to give God the first of my strawberries, too."

"Ah! but," said her brother, "How can you give strawberries to God? And even if you could, he would not care for them."

"Oh, I have found out a way," said she, "Jesus said, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me,' and I mean to go with them to Mrs· Perkins' dying child, who never sees a strawberry, they are so poor."—*The Pansey.*

CRABS PLAYING POSSUM.

A learned friend, a naturalist, owned a large vicious monkey, which, because of its fierceness, had to be kept iu a strong cage. Visitors from motives of prudence kept at a safe distance. At my first interview, I spoke gently to the imprisoned thing, and reached to it my hand. It took hold of my fingers with its black hands, aud toyed with them, cooing like a trustful child. The learned man was astonished. It had never acted thus to a strauger. So, assuming a fierce voice, he shouted: "Go for him, Jack! go for him!" But Jack didn't stir; still holdiug my fingers, he looked entreatingly at his master, as if to say: "Excuse me this time. I like this man." The master, however, iusisted, and shouted again, in assumed earnestness: "Go for him, Jack! go for him!" and Jack obeyed. I let him keep hold of my fingers; and he did "go for me." Such sublime rage—he fairly danced, and screamed with anger. But it was all make-believe. Jack held on to my fingers, and wouldn't hurt a hair of my head.

In animal life there is a great deal of this make-believe. Some manifestations of it naturalists call mimicry. Much of it is inherited habit, in which cases it is for purposes of protection. Some caterpillars are deceptive both in color and habit, resembling the color of the bark, and in their habit imitating the twig of a tree. They attach themselves by one end to a branch, and then extend themselves at an angle, which position is sustained for many minutes at a time, so that birds will mistake them for dry broken twigs.

Many insects will feign death when disturbed. So will a fox on occasion. This trick is so common with the opossum, that out of it has come the proverb. A person who is shamming is said to be playing 'possum.

Some interesting and pretty instances of playing 'possum are found in the habits of the sea-spider, or spider-crab, whose scientific name is *Libinia canaliculata.* It is decidedly the most crabbed and testy-looking member of its tribe. The body is round pear-shaped. The legs are sprawling thin and spider-like, the two front ones being the longest and thickest. There is a pretty insect, the tortoise beetle, which delights in the leaves of the convolvulus, or morning glory. It shines like a scale of burnished gold, but is far more brilliant in the sunlight than any gold can be. In its larval or worm stage it actually makes for itself a tent-like covering of its own dung. Some think this curious habit is to provide a shelter from the sun. I think the object is to mask itself, and thus to escape the birds.

Of all the crabs this sea-spider is the most dirty and repulsive looking. I have caught specimens which seemed to me to delight in a filthy aspect, being literally coated with a matting of dirt. Hence, naturalists speak of it as encrusted with "a greenish-brown sordes." The last word may be rendered filth or slime. In this condition, if the crab will but keep still, a passing fish would mistake it for a slimy or mud-coated stone.

The spider-crab has upon its shield or back a good many stiff hairs, and some hooked, stout spines. There are also some stiff hairs on the sprawling legs.

It is sometimes seen perambulating in most fantastic garb, having fronds of sea-lettuce like green ribbons attached to its legs and shield. Thus this "high fantastical" with its array of emerald streamers covering arms and back, did look vain, and ridiculous, too, for all that. In the case of spider-crab this "wearing of the green" is a beautiful instance of mimicry for self protection. A ravenous fish does not gobble up a clump of green seaweed. Moreover, a little portable grove like this would probably be very grateful to the crab, as it surely would oxygenate the water about it, and might attract food.

I think that the sea-spider is not likely to practice this dodge in any localities except such as are clean; for instance, sandy and rocky places. It suits its conduct to the situation, hence, in muddy localities it becomes a gutter-snipe. There it affects to imitate a muddy stone, among the rocks it imitates a stone overgrown with seaweed.

It must be added that once I was much amused by a Japauese caricature, representing a party bathing in the sea. The bodily contortions and the excited countenance of one of the party was laughably comical, the truth being that a great sea-spider had him by a toe. And this reminds that some years ago I deseribed a Japanese spider-crab which I have measured myself. This terrible crustacean, when expanded, was exactly eleven feet and six inches in length; and one has since been captured said to be sixteen feet in length!—*Mastery.*

GOD EVERYWHERE.—A Brahmin in Calcutta asked a European gentleman, "What is your order of society in Great Britain, are you divided into castes, or do you eat and drink together according to circumstances?" The European replied, "We deem it our honor to demean ourselves as brethren in the participation of food at one table, as Providence permits." The Brahmin replied, "That appears to me to be an offence against good morals and good conduct." The gentlemau rejoined, "I think I can prove it to you, by a practice of your own, that you are in error. How do you act in the field of Juggernaut? Do you eat there with the lowest caste of India? There you know no distinctiou of caste, but all feed at one board." The Brahmin answered, "I can screen myself from the imputation you bring against us, for there we are in the presence of our god; there Juggernaut is in our midst, and there we can feast together." "Ah!" said the gentleman, "and I can justify the Christian practice on your own principles, for *we are everywhere in the presence of our God.*"

KING EDWARD AND THE SWORDS.—In the dawning of the glorious day of the Reformation, the Lord raised up the eminently religious King Edward the Sixth to engage in that work. He had a very high esteem for the Holy Scriptures, according to which this great work was to be secured, and which had been, by the enemies and murderers of souls, long concealed from their forefathers. When, therefore, at his coronation, the swords were delivered to him, as King of England, France and Ireland; having received them, he said, "There is yet another sword to be delivered to me;" at which the lords wondering, "I mean," said he, "the sacred Bible which is the sword of the Spirit, and without which we are nothing, neither can we do anything." And as he prized the word of God himself, so he soon restored it to his people; and that they might all have opportunity to peruse the inspired writings, he ordered a large Bible in English, with the paraphrase of Erasmus on the Gospels, to be set up in every church in which at all times those that could, might go and read; and those that could uot read, might go aud hear.

TEMPERANCE.

KANSAS THE PROHIBITION STATE.

"Kansas is one of the most essentially agricultural States on the face of the whole earth, and if any one doubts the ability of a purely agricultural people to rise to the very highest prosperity, refinement and culture by agriculture alone, he need only come to this beautiful State, to have all these doubts removed. Here are a million of people of whom less than ten in a hundred are engaged in manufacturing. Only think of it! The valuation of the property in Kansas is $369,255,961, more than $369 apiece for every man, woman and child in the State. They have a cow to every two persons, and of other cattle they have one apiece. Of sheep they have one apiece, and of swine one and a quarter. They have six bearing apple trees, six peach trees, and of cherries and plums one apiece. Of winter wheat for 1882, they have thirty-four bushels apiece; or oats, twenty-two; of Irish potatoes, five bushels, and they had six gallons of sorghum to each person to sweeten it all. Was there ever such material prosperity? Was there ever on the face of the earth in one community a million of people so well off? And all this has been done within half the time allotted to human life."—*Junction City News.*

INTEMPERANCE IN LONDON.

This I apprehend is the monster vice in the city. It stares you in the face on every hand. Active workers in the cause of temperance say, as yet but little, comparatively, has been done in this metropolis, to check the fearful progress of this vice; that it is of a more hopeless character here than in the provincial towns and villages. Among the latter, the lower classes, for the most part, drink strong beer, but in London they add to this the free use of gin. Here they have large and splendid establishments which they call GIN PALACES. Some of them are beautiful establishments. The decorative art has made some of them as attractive as the Prince of Wickedness could desire, to catch the victims of this soul-destroying vice. In these institutions the work of death goes on by the wholesale. The custom is so great that the very drippings from the glasses, all are saved by lattice work counters and large trays underneath, are sufficient, it is said, to pay the clerks who wait upon the customers.

A few evenings since, in company with a friend, I stopped at the door of one of these palaces, to see the throng that was passing in and out, I was perfectly astonished, when my friend said, "More than two hundred have passed in and out during the fifteen minutes that we have been standing here." I said, How do you know—it cannot be possible? His reply was, "I counted them by my watch." Do you think, my reader, we can rival that in America? I have never seen the like in our country, and I have visited all, or nearly all, the largest cities of the Union, and never saw anything that approximated it. Now, supposing there are two thousand of the gin palaces, and a hundred thousand smaller places where intoxicating liquors are sold in London, and hundreds of thousands of families where it is drank as freely as water; is it any wonder that intemperance is fearfully common? Many of the customers of these palaces are women; indeed, there was one establishment where we saw more women come out than men. Their dress and appearance were most squalid and wretched. Many of them seemed to be mothers, leading up their children—sometimes a young child in their arms, and another at their side. These poor little children, when hungry for bread, are fed with whisky, and thus early trained to habits of intemperance. Truly, the time is come, when, if a child asks for bread, the parents gives him a poisonous serpent.

Perhaps there there is no city in Europe, outside of some of the large cities of Russia, where drunkenness is so common among women as in London. And it is not confined to the lower classes alone; even ladies in the higher walks of life are not exempt from the degrading vice.—*Correspondence of Evangelical Messenger.*

GEORGE CRUIKSHANK AND THE "BOTTLE."

Recent reminiscences of the artist, Cruikshank, tell the story of his early dissipatious, his conversion to total abstinance, and his subsequent use of his powerful pencil in the interest of the temperance reformation. "The first hand-grenade he flung at the tyrant Rum, was a pamphlet of twelve pages about the size of *Harper's Weekly*, which he called 'The Bottle.' It represents the career of a happy and prosperous mechanic who, beginning with one glass of gin, descends step by step through the various stages of misery and crime till he ends by slaying his wife with the instrument of all his misery, the bottle. This was very forcibly treated, and took the town by storm, selling enormously, and of course turning a large sum of money into Cruikshank's pocket. It gave Douglas Jerrold an opportunity for one of his sarcasms. Walking with a friend he met Cruikshank. "Hallo!" he cried, "here comes Cruikshank; hasn't been out of a public house since 'The Bottle' was published." But this was not true. Cruikshank, I believe, never relapsed, and was certainly most sincere and earnest in the cause of temperance when I visited him.

"I want to do something," he said, "for the benefit of my fellow-creatures before I die, and if I can put one spoke in the wheel of this chariot of hell which is carting its millions every five minutes down to the dead sea of damnation, I shall die a little more contented. Five minutes? Did I say five minutes? Every two minutes, every one minute, like the Paddington busses, this infernal vehicle makes a trip, and its always full, too, always full. From Rum to Ruin, by way of Care Cross, Crime Crescent and Penury Square. I fear I have to a great extent fritted away whatever gifts, physical and mental, God has seen fit to give me, and now I want to see if I cannot take up a few of the ever-due bills which I owe the Almighty and his creatures."

WHISKY IN ALASKA.

News from British Columbia dated Victoria, July 15, says: The steamer Eureka, arrived this morning from the North, brings news of a horrible tragedy at Dakan mine, near Harrisburg, Alaska. Two whisky sellers named Rennie and Martin got drunk and unconsciously exchanged cabins during the night. Indians broke into Martin's cabin, where Rennie was sleeping, and stole a bottle of whisky. As soon as the fact was discovered both of them started after the Indians, and in a fight with them Rennie was killed. Citizens in force arrested three Indians, confining them in a guard-house. During the temporary absence of the guard the Indians procured a pistol, shooting the guard on his return, then fled. The firing awoke Major Givens, formerly of the United States army. He rushed to the rescue, and was shot down wounded. The Indians took an ax and hacked his head to pieces. The three Indians then attempted to make good their escape, but a number of miners who had reached the scene shot one of them down and arrested a second. The third escaped. Infuriated citizens constituted themselves a jury and hung the captured Indian on the spot. Next day Colonel Barry ordered the chief to produce the third one who had escaped. He was quickly delivered up and promptly hanged.

Mr. Gladstone is credited with the remark that the drinking customs of Great Britain are bringing on that country all the evils of war, pestilence and famine.

At Hyde Park, Pa., nearly all the saloon keepers were refused a renewal of licenses. This action is due to the strenuous efforts of the Temperance Union.

Dram-drinking drags its deluded devotees down to a drunkard's dreadful doom of darkness, degradation, death and damnation.

Greeley, Col., is a prohibition town of 2,460 population, with no paupers, no jail, no police magistrates, no poor-house.

The whisky traffic makes bad citizens faster than schools and churches make good ones.

The Home.

SEED TIME AND HARVEST.

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126: 5, 6.

Go forth! though weeping, bearing precious seed;
Still sow in faith, though not a blade appears;
Go forth! the Lamb himself the way doth lead,
The everlasting arms are o'er thee spread;
Thou'lt reap in joy, all thou hast sown in tears.

Take up thy burden—bear it joyfully—
Fear not sin's darkest cave to enter in;
Though fierce thy foe, yet Israel's Lord is nigh,
And o'er thy fellow-men he hears thee sigh,
Seeking for him thou lov'st, a soul to win.

Go forth! there is no shadow on thy brow,
No tear that rises—no swift cry to bless
The grain thou bearest—but he heedeth: thou
Shalt soon rejoice—joy breaketh even now;
On to the mark of thy high calling press.

The pastures of the wilderness may mock
Thine earnest labors. Look thou to the hills:
God shall the chambers of his dew unlock,
Till living waters from the smitten rock
With fertilizing streams each furrow fills.

Ask not for sheaves, a holy patience keep;
Look for the early and the latter rain.
For all that faith hath scattered, love shall reap;
Gladness is sown—thy Lord may let thee weep;
But not one tear of thine shall be in vain.

'Tis thy Beloved gently beckons on;
His love illumes for thee each passing cloud;
When yon fair land of light at last is won,
And seed time o'er, and harvest work begun,
He'll own the fruit that shadows now enshroud.

Behold! the Master standeth at the door;
Cry for Sabaoth's—raise thou thy voice:
Short hour of labor—soon it shall be o'er:
The dawn is breaking—night shall be no more,
And thou, with him who reaps, shalt then rejoice.

—*From "Whispers in the Psalms."*

THE CURSE OF ONE DISTILLERY.

Colonel Imiah Holland was a wealthy New York grain dealer, who had come up into New England, and bought for a quiet summer retreat for himself and family a large and picturesque hill farm, whereon were a trout brook, a pickerel pond, partridge coverts and a substantial, roomy house, quite comfortable, although somewhat old, and large enough to accommodate the parties he annually brought up with him from the city for hunting and fishing. Mr. Holland was a pleasant, social man, who always had a cheery word for his new rural neighbors, and asked so many questions about farming, stock and crops that he became very popular.

One mild April morning, as his neighbor, Farmer Stoddard, was driving past "Holland Farm," as the rich grain merchant's country residence was called, he was surprised to see the owner come bowing and smiling towards the gate.

"I ran up from New York last night, to see if it was beginning to thaw out here," he said, "and to carry out a little project which I have had in my head all winter. I have thought that in a place like this some sort of business that would make a local market for products of the neighboring farms would be a blessing to the owners. It has occurred to me that I would put up two or three cider mills and a distillery or two over on Stony Brook. That would use up all the superfluous grain hereabouts, as well as all the apples which I hear are frequently left on the ground to decay in great quantities here in these immense orchards."

"There were cider mills and distilleries in town when I was a lad," said Farmer Stoddard gravely.

"Is that so?" queried Colonel Holland, still chirk and pleasant in his manner. "Did they do a good business?"

"I will show you what they did if you will step into my buggy and ride with me two or three miles out to my brother's."

"All right," replied Colonel Holland. "I'm glad to go with you. I thought I would speak to a few of the leading farmers about it, and you are the first one I have met since my return. I don't know that I have ever met your brother whom you are taking me to see."

"Quite likely not," replied Mr. Stoddard. "He owns a farm in a retired locality in the north part of town. He was chosen overseer of the poor at our last town meeting, and all of our paupers are now quartered there. Here we are," said the intelligent, thrifty farmer, as he drew up his sleek bay filly in front of a long, low, red house, on the south side of which a dozen wretched samples of humanity were out sunning themselves. They all looked clean and well kept, but were very decrepit, and looked out from sore, red eyes set in very sodden and blotched faces; two, one man and one woman were insane. The woman, who was known as "Aunt Huldah," was greatly taken with the handsome, finely dressed, portly city man, and ran after him as he with Mr. Stoddard walked through the door-yard toward the large barns, calling on her companions to see what a beautiful lover had come for her.

"Poor, demented creature!" said Colonel Holland, pityingly, as he passed through a gateway and escaped from her vehement protestations of affection.

"It is a sorrowful sight indeed," said Mr. Stoddard. "She lived near the distillery I was speaking to you about. In those, her younger days, she used to board and help those employed about it. By degrees she became to like cider-brandy made there, and of which nearly everybody drank as freely as of water. Finally the doctors said her brain had become paralyzed. She is harmless, and so is kept here rather than at the asylum, where for a year or two she was homesick and very unhappy. She has no near relatives, and of course no property.

"This is Captain Ball, one of our former leading business men," continued Mr. Stoddard, pausing before a thin, bent, pallid-faced old man, who was sawing wood in a weakly way before the woodshed. "When I was a boy the Captain carried on a thriving business."

"Yes, yes," spoke up the poor creature in a wheezing voice, endeavoring to straighten himself up. "I owned the distillery, and did do a thriving business, to be sure but somehow I lost money. My wife used to say that I was the best wholesale customer I had. Perhaps I was, for I never went dry in those days—although I've had to since I came here; he! he! I tell you I made a prime article of cider-brandy and corn-whisky, too; yet there were always some folks in town who cursed me for it."

"Where are the men who worked for you in your distillery, your neighbors who had money invested in it, and those in this region who were the largest consumers of your fine brands of brandy and whisky?" asked Mr. Stoddard, in his grave, quiet way.

"He! he!" laughed the captain, "those who are not in the burying ground are here, waiting to be carried there."

"It is a fact," said Overseer Stoddard, coming up now and greeting his brother after an introduction, "Colonel Holland, that every one of these 'boarders' of mine was brought hither directly or indirectly by that old distillery. That little hunchback girl over there by the door is a grandchild of the old captain with whom you were just now talking. His only son married a daughter of 'Aunt Huldah.' They were both burned to death one midnight, not many years ago through the carelessness of the drunken husband, who set their house on fire. That poor little creature, who was terribly mutilated by burns, but was saved, is the unfortunate offspring of that union. Oh, it was hell upon earth over there in the 'Still village' when I was a boy. At last the more respectable part of the community would stand such work no longer, and one dark night the distillery was leveled to the ground. The old captain there was fully paid for his loss—in fact much more than the property was worth—but soon he drank up the money, as well as the rest of the property, and he and his sole living descendant are here to-day."

"I am a man of the world, and have seen something of the ill effects of rum in my day, but not exactly in this light," said Colonel Holland, as he and Farmer Stoddard were driving homeward. "I like this old town, however, and want to do something to benefit it in the way of business."

"Build a cheese factory," suggested Farmer Stoddard.

"Eureka!" cried Colonel Holland, "I will do so; and what is more I will start a vinegar-making establishment. Your Vermont cheeses and pure cider vinegar will sell like hot cakes in New York."

And so to-day the grain that is raised in the fertile meadows and plains in Northford feeds the sleek, Juno-eyed cows that graze on the sweet pasturing of its hillsides, and the luscious milk goes into the best of cheeses; while the carloads of apples, that were formerly left to decay in the large and prolific orchards are utilized by the vinegar factory. The farmers are more prosperous than ever, and bless the day when Colonel Holland first came to pass his summer there, and put a little enterprize into them withal. —*Selected.*

HOW TO PREVENT A DIVORCE.

When the senior Jonathan Trumbull was governor of Connecticut, a gentleman called at his house, requesting to see his excellency in private. Accordingly, he was shown into his sanctum sanctorum, and the Governor came forward to meet Squire W., saying, "Good morning, sir, I am glad to see you."

Squire W. returned the salutation, adding as he did so, "I have called upon a very unpleasant errand, sir, and want your advice. My wife and I do not live happily together, and I am thinking of getting a divorce. What would you advise, sir?"

The Governor sat a few minutes in deep meditation, then turning to Squire W., said, "How did you treat Mrs. W. when you were courting her? and how did you feel toward her at the time of your marriage?"

Squire W. replied, "I treated her as kindly as I could, for I loved her dearly at that time."

"Well, sir," said the Governor, "go home and court her now just as you did then, and love her as when you married her. Do this in the fear of the Lord for one year, and then tell me the result." The Governor then said, "Let us pray." They bowed in prayer, and separated.

When a year had passed away Squire W. again called to see the Governor, and grasping his hand said, "I have called, sir, to thank you for the good advice you gave, and to tell you that my wife and I are as happy as when we were first married. I cannot be grateful enough for your good counsel."

"I am glad to hear it, Mr. W., and hope you will continue to court your wife as long as you live."

The result was that Squire W. and his wife lived happily together to the end of life. Let those who are thinking of separation in these days go and do likewise.

YOUNG ATHEISTS.

A suggestive scene took place lately in a railway car that was crossing the Rocky Mountains. A quiet business man who with the other passengers had been silently watching the vast range of snow-clad peaks by him seen for the first time, said to his companion:

"No man, it seems to me, could look at that scene without feeling himself brought nearer to his Creator."

A dapper lad of eighteen, who had been chiefly occupied in caressing his mustache, pertly interrupted: "If you are sure there is a Creator."

"You are an atheist?" said the stranger, turning to the lad.

"I am an agnostic," raising his voice. "I am investigating the subject. I take nothing for granted. I am waiting to be convinced. I see the mountains, I smell the rose, I hear the wind: therefore, I believe that mountains, rose and wind exist. But I cannot see, smell, or hear God. Therefore"—

A grizzled old cattle-raiser opposite glanced over his spectacles at the boy. "Did you ever try to smell with your eyes?" he said, quietly.

"No."

"Or to hear with your tongue, or to taste with your ears?"

"Certainly not."

"Then why do you try to apprehend God with faculties which are only meant for material things?"

"With what should I apprehend him?" said the youth with a conceited giggle.

"With your intellect and soul!—but I beg your pardon;" here he paused; "some men haven't breadth and depth enough of intellect and soul to do this. This is probably the reason that you are an agnostic."

The laugh in the car effectually stopped the display of any more atheism that day.

But this is a question that cannot be laughed or joked away. The immature lads are not few in our colleges who find a Greek grammar too much for their brains to master, yet who loudly proclaim themselves agnostics or materialists, and challenge the Creator of the universe to stand on trial for their verdict.—*Sel.*

THE TURPENTINE REMEDY.

An aged physician in Washington, who is retired from practice, a man of extensive learning and high character, says that the younger practitioners laugh at him for recommending turpentine as a remedy for diseases of the lungs. He contends that they have nothing better to suggest, indeed they have no remedy for consumption. He claims that in twenty-seven clear cases of throat disease the use of this remedy under his own direction has restored the several parties to fair health, one of these being his own wife, and another being a man who, from being unable to sit or to lie in a prostrate position, has been for five years past doing engineer's work in the Treasury.

The remedy is simple: Procure at a drug-store some white turpentine; take in the month a bit the size of a pea; swallow the slowly dissolving substance and when it is quite soft, swallow the lump. This medicine is an old one, not at variance, however, with the modern notion of sending patients to piny regions to inhale terebinthine odors.

CHILDREN'S CORNER.

OPEN YOUR BIBLES.

DARKNESS. Read 1 John 2.

The way of the wicked is as darkness; they know not at what they stumble. Prov. 4: 19.

1. Darkness the emblem of the power of sin and Satan. Luke 22: 53; 23: 44; Ex. 10: 21–23.
2. Darkness is the absence of light. Gen. 1: 2; John 12: 35; 1 John 1: 5.
3. Darkness injures the sight. 1 John 2: 11; Eph. 4: 18.
4. Danger of stumbling or wandering in the dark. Jer. 13: 16; John 11: 10; 12: 35.
5. Darkness gloomy. Ps. 107: 10; Lam. 3: 2–6.
6. Light dispels darkness. 1 John 2: 8; John 8. 12; Eph. 5: 8.—*Notes for Bible Study.*

THE FIRST STRAWBERRIES.

A litle girl once had a bed of strawberries. Very anxious she was that they should ripen and be fit to eat. The time came.

"Now for a feast!" said her brother to her one morning, as he picked up some beautiful ones for her to eat.

"I cannot eat these," said she, "for they are the first ripe fruit."

"Well," said her brother, "all the more reason for our making a feast, for they are the greater treat."

"Yes; but they are the first ripe fruit."

"Well, what of that?"

"Dear father told us that he used to give God the first out of all the money he made, and that then he always felt happier in spending the rest; and I wish to give God the first of my strawberries, too."

"Ah! but," said her brother, "How can you give strawberries to God? And even if you could, he would not care for them."

"Oh, I have found out a way," said she, "Jesus said, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me,' and I mean to go with them to Mrs· Perkins' dying child, who never sees a strawberry, they are so poor."—*The Pansey.*

CRABS PLAYING POSSUM.

A learned friend, a naturalist, owned a large vicious monkey, which, because of its fierceness, had to be kept in a strong cage. Visitors from motives of prudence kept at a safe distance. At my first interview, I spoke gently to the imprisoned thing, and reached to it my hand. It took hold of my fingers with its black hands, and toyed with them, cooing like a trustful child. The learned man was astonished. It had never acted thus to a strauger. So, assuming a fierce voice, he shouted: "Go for him, Jack! go for him!" But Jack didn't stir; still holding my fingers, he looked entreatingly at his master, as if to say: "Excuse me this time. I like this man." The master, however, insisted, and shouted again, in assumed earnestness: "Go for him, Jack! go for him!" and Jack obeyed. I let him keep hold of my fingers; and he did "go for me." Such sublime rage—he fairly danced, and screamed with anger. But it was all make-believe. Jack held on to my fingers, and wouldn't hurt a hair of my head.

In animal life there is a great deal of this make-believe. Some manifestations of it naturalists call mimicry. Much of it is inherited habit, in which cases it is for purposes of protection. Some caterpillars are deceptive both in color and habit, resembling the color of the bark, and in their habit imitating the twig of a tree. They attach themselves by one end to a branch, and then extend themselves at an angle, which position is sustained for many minutes at a time, so that birds will mistake them for dry broken twigs.

Many insects will feign death when disturbed. So will a fox on occasion. This trick is so common with the opossum, that out of it has come the proverb. A person who is shamming is said to be playing 'possum.

Some interesting and pretty instances of playing 'possum are found in the habits of the sea-spider, or spider-crab, whose scientific name is *Libinia canaliculata.* It is decidedly the most crabbed and testy-looking member of its tribe. The body is round pear-shaped. The legs are sprawling thin and spider-like, the two front ones being the longest and thickest. There is a pretty insect, the tortoise beetle, which delights in the leaves of the convolvulus, or morning glory. It shines like a scale of burnished gold, but is far more brilliant in the sunlight than any gold can be. In its larval or worm stage it actually makes for itself a tent-like covering of its own dung. Some think this curious habit is to provide a shelter from the sun. I think the object is to mask itself, and thus to escape the birds.

Of all the crabs this sea-spider is the most dirty and repulsive looking. I have caught specimens which seemed to me to delight in a filthy aspect, being literally coated with a matting of dirt. Hence, naturalists speak of it as encrusted with "a greenish-brown sordes." The last word may be rendered filth or slime. In this condition, if the crab will but keep still, a passing fish would mistake it for a slimy or mud-coated stone.

The spider-crab has upon its shield or back a good many stiff hairs, and some hooked, stout spines. There are also some stiff hairs on the sprawling legs.

It is sometimes seen perambulating in most fantastic garb, having frouds of sea-lettuce like green ribbons attached to its legs and shield. Thus this "high fantastical" with its array of emerald streamers covering arms and back, did look vain, and ridiculous, too, for all that. In the case of spider-crab this "wearing of the green" is a beautiful instance of mimicry for self protection. A ravenous fish does not gobble up a clump of green seaweed. Moreover, a little portable grove like this would probably be very grateful to the crab, as it surely would oxygenate the water about it, and might attract food.

I think that the sea-spider is not likely to practice this dodge in any localities except such as are clean; for instance, sandy and rocky places. It suits its conduct to the situation, hence, in muddy localities it becomes a gutter-snipe. There it affects to imitate a muddy stone, among the rocks it imitates a stone overgrown with seaweed.

It must be added that once I was much amused by a Japanese caricature, representing a party bathing in the sea. The bodily contortions and the excited countenance of one of the party was laughably comical, the truth being that a great sea-spider had him by a toe. And this reminds that some years ago I described a Japanese spider-crab which I have measured myself. This terrible crustacean, when expanded, was exactly eleven feet and six inches in length; and one has since been captured said to be sixteen feet in length!—*Mastery.*

GOD EVERYWHERE.—A Brahmin in Calcutta asked a European gentleman, "What is your order of society in Great Britain, are you divided into castes, or do you eat and drink together according to circumstances?" The European replied, "We deem it our honor to demean ourselves as brethren in the participation of food at one table, as Providence permits." The Brahmin replied, "That appears to me to be an offence against good morals and good conduct." The gentleman rejoined, "I think I can prove it to you, by a practice of your own, that you are in error. How do you act in the field of Juggernaut? Do you eat there with the lowest caste of India? There you know no distinction of caste, but all feed at one board." The Brahmin answered, "I can screen myself from the imputation you bring against us, for there we are in the presence of our god; there Juggernaut is in our midst, and there we can feast together." "Ah!" said the gentleman, "and I can justify the Christian practice on your own principles, for *we are everywhere in the presence of our God.*"

KING EDWARD AND THE SWORDS.—In the dawning of the glorious day of the Reformation, the Lord raised up the eminently religious King Edward the Sixth to engage in that work. He had a very high esteem for the Holy Scriptures, according to which this great work was to be secured, and which had been, by the enemies and murderers of souls, long concealed from their forefathers. When, therefore, at his coronation, the swords were delivered to him, as King of England, France and Ireland; having received them, he said, "There is yet another sword to be delivered to me;" at which the lords wondering, "I mean," said he, "the sacred Bible which is the sword of the Spirit, and without which we are nothing, neither can we do anything." And as he prized the word of God himself, so he soon restored it to his people; and that they might all have opportunity to peruse the inspired writings, he ordered a large Bible in English, with the paraphrase of Erasmus on the Gospels, to be set up in every church in which at all times those that could, might go and read; and those that could not read, might go and hear.

TEMPERANCE.

KANSAS THE PROHIBITION STATE.

"Kansas is one of the most essentially agricultural States on the face of the whole earth, and if any one doubts the ability of a purely agricultural people to rise to the very highest prosperity, refinement and culture by agriculture alone, he need only come to this beautiful State, to have all these doubts removed. Here are a million of people of whom less than ten in a hundred are engaged in manufacturing. Only think of it! The valuation of the property in Kansas is $369,255,961, more than $369 apiece for every man, woman and child in the State. They have a cow to every two persons, and of other cattle they have one apiece. Of sheep they have one apiece, and of swine one and a quarter. They have six bearing apple trees, six peach trees, and of cherries and plums one apiece. Of winter wheat for 1882, they have thirty-four bushels apiece; or oats, twenty-two; of Irish potatoes, five bushels, and they had six gallons of sorghum to each person to sweeten it all. Was there ever such material prosperity? Was there ever on the face of the earth in one community a million of people so well off? And all this has been done within half the time allotted to human life."—*Junction City News.*

INTEMPERANCE IN LONDON.

This I apprehend is the monster vice in the city. It stares you in the face on every hand. Active workers in the cause of temperance say, as yet but little, comparatively, has been done in this metropolis, to check the fearful progress of this vice; that it is of a more hopeless character here than in the provincial towns and villages. Among the latter, the lower classes, for the most part, drink strong beer, but in London they add to this the free use of gin. Here they have large and splendid establishments which they call GIN PALACES. Some of them are beautiful establishments. The decorative art has made some of them as attractive as the Prince of Wickedness could desire, to catch the victims of this soul-destroying vice. In these institutions the work of death goes on by the wholesale. The custom is so great that the very drippings from the glasses, all are saved by lattice work counters and large trays underneath, are sufficient, it is said, to pay the clerks who wait upon the customers.

A few evenings since, in company with a friend, I stopped at the door of one of these palaces, to see the throng that was passing in and out, I was perfectly astonished, when my friend said, "More than two hundred have passed in and out during the fifteen minutes that we have been standing here." I said, How do you know—it cannot be possible? His reply was, "I counted them by my watch." Do you think, my reader, we can rival that in America? I have never seen the like in our country, and I have visited all, or nearly all, the largest cities of the Union, and never saw anything that approximated it. Now, supposing there are two thousand of the gin palaces, and a hundred thousand smaller places where intoxicating liquors are sold in London, and hundreds of thousands of families where it is drank as freely as water; is it any wonder that intemperance is fearfully common? Many of the customers of these palaces are women; indeed, there was one establishment where we saw more women come out than men. Their dress and appearance were most squalid and wretched. Many of them seemed to be mothers, leading up their children—sometimes a young child in their arms, and another at their side. These poor little children, when hungry for bread, are fed with whisky, and thus early trained to habits of intemperance. Truly, the time is come, when, if a child asks for bread, the parents gives him a poisonous serpent.

Perhaps there there is no city in Europe, outside of some of the large cities of Russia, where drunkenness is so common among women as in London. And it is not confined to the lower classes alone; even ladies in the higher walks of life are not exempt from the degrading vice.—*Correspondence of Evangelical Messenger.*

GEORGE CRUIKSHANK AND THE "BOTTLE."

Recent reminiscences of the artist, Cruikshank, tell the story of his early dissipations, his conversion to total abstinance, and his subsequent use of his powerful pencil in the interest of the temperance reformation. "The first hand-grenade he flung at the tyrant Rum, was a pamphlet of twelve pages about the size of *Harper's Weekly,* which he called 'The Bottle.' It represents the career of a happy and prosperous mechanic who, beginning with one glass of gin, descends step by step through the various stages of misery and crime till he ends by slaying his wife with the instrument of all his misery, the bottle. This was very forcibly treated, and took the town by storm, selling enormously, and of course turning a large sum of money into Cruikshank's pocket. It gave Douglas Jerrold an opportunity for one of his sarcasms. Walking with a friend he met Cruikshank. "Hallo!" he cried, "here comes Cruikshank; hasn't been out of a public house since 'The Bottle' was published." But this was not true. Cruikshank, I believe, never relapsed, and was certainly most sincere and earnest in the cause of temperance when I visited him.

"I want to do something," he said, "for the benefit of my fellow-creatures before I die, and if I can put one spoke in the wheel of this chariot of hell which is carting its millions every five minutes down to the dead sea of damnation, I shall die a little more contented. Five minutes? Did I say five minutes? Every two minutes, every one minute, like the Paddington busses, this infernal vehicle makes a trip, and its always full, too, always full. From Rum to Ruin, by way of Care Cross, Crime Crescent and Penury Square. I fear I have to a great extent fritted away whatever gifts, physical and mental, God has seen fit to give me, and now I want to see if I cannot take up a few of the ever-due bills which I owe the Almighty and his creatures."

WHISKY IN ALASKA.

News from British Columbia dated Victoria, July 15, says: The steamer Eureka, arrived this morning from the North, brings news of a horrible tragedy at Dakan mine, near Harrisburg, Alaska. Two whisky sellers named Rennie and Martin got drunk and unconsciously exchanged cabins during the night. Indians broke into Martin's cabin, where Rennie was sleepiug, and stole a bottle of whisky. As soon as the fact was discovered both of them started after the Indians, and in a fight with them Rennie was killed. Citizens in force arrested three Indians, confining them in a guard-house. During the temporary absence of the guard the Indians procured a pistol, shooting the guard on his return, then fled. The firing awoke Major Givens, formerly of the United States army. He rushed to the rescue, and was shot down wounded. The Indians took an ax and hacked his head to pieces. The three Indians then attempted to make good their escape, but a number of miners who had reached the scene shot one of them down and arrested a second. The third escaped. Infuriated citizens constituted themselves a jury and hung the captured Indian on the spot. Next day Colonel Barry ordered the chief to produce the third one who had escaped. He was quickly delivered up and promptly hanged.

Mr. Gladstone is credited with the remark that the drinking customs of Great Britain are bringing on that country all the evils of war, pestilence and famine.

At Hyde Park, Pa., nearly all the saloon keepers were refused a renewal of licenses. This action is due to the strenuous efforts of the Temperance Union.

Dram-drinking drags its deluded devotees down to a drunkard's dreadful doom of darkness, degradation, death and damnation.

Greeley, Col., is a prohibition town of 2,460 population, with no paupers, no jail, no police magistrates, no poor-house.

The whisky traffic makes bad citizens faster than schools and churches make good ones.

THE CHURCHES.

—The State campmeeting of the Michigan Holiness Association will be held on the Fair grounds at Ionia, Mich., from the 10th to the 20th of this month. A largc attendance and glorious results are expected.

—The latest from the United Pres. missionaries in Egypt, is dated July 14th. At that time all were safe, and none of the native Christians had died of the cholera. Its ravages, however, have been great, especially in Cairo, sincc that time, and results may have been fatal. The telegraphic news from day to day indicates that the disease is abating in Cairo, and that it is not spreading to the cities and towns up the Nile.

—Major Whittle, says the New York *Witness*, after a laborious and successful evangelistic work in Britain, has just passed through Canada on his return to Chicago. He addressed to two meetings in Montreal on Sunday, and left with his son, who has been studying in Edinburgh, for Chicago on Monday. He purposes to co-operate there with Mr. Moody and othcrs in the systematic evangelization of that city in September, one great object of the campaign being the practical training of evangelists.

—The Howard Avenue Congregational church of New Haven, installed Rev. Charles W. Park. of Mt. Auburn, Mass., as their pastor recently, notwithstanding the Ecclesiastical Council refused to advise or assist in his installation, on account of heterodox views on infant baptism and the inspiration of the Scriptures.

—The Methodist church at Liffin, Ohio, welcomed nearly one hundred and fifty probationers into full membership July 8. These werc the fruits of a scason of spiritual refreshing enjoyed last week. Nearly fifty others continue on probation, nearly all of whom can be satisfactorily accounted for.

—The Congregational church at Maryvillc, Ohio, Rev. Homer Thrall, pastor, received seventy members on confession of faith at the last communion. This accession is largely the result of a revival enjoyed by various churches, under thc labors of the Rev. J. S. Weber, a Methodist evangelist. Over four hundred persons professcd conversion.

—The Rev. William Cuthbertson, D. D., of London, England, now supplying the pulpit of the Central church in Bangor, Me., has accepted the call of the Leavitt street Congregational church of this city, and will begin the pastorate in the early fall.

—The Northwestern Presbyterian church of Philadelphia has retired from the Presbyterirn denomination, because the Presbytery disapproved of its employing as its pastor a Greek, Waldo Messaros —who was not a Presbyterian, and did not expect to become such. The church is now independent, and Mr. Messaros has been installed pastor by two Free-will Baptist preachers from Massachusetts.

—In the time of the orthodox Edward VI. Richard Taverner, "though," as Anthony Wood, the Oxford antiquary, says, "a mere layman," obtained a special license signed by the king to preach in any place in his dominions, "on account of the scarcity and slackness of preachers." And, in like manner, othcr lay gentlemen such as had bcen educated at the universitics did preach. If the scarcity and slackness of preachers of which we now hear so much continue, we shall have to take a leaf out of King Edward's book.

—The Waldensian congregation in Rome after being driven from one hired room to another, have at length erected a church of their own. The very granite from the Alpine Valley, we are told, was brought to Rome for the foundations of the building—stones oftcn pressed perhaps in the times of persecution by the blecding, weary feet of exiled mothers and children, of trembling old men, or equally unfortunate brave and strong ones. So these gray stones will cry out in the chief street of Rome against the cruelty and perfidy of the Popes to the Waldenses, and the history of that ancient people will be recounted with sympathy in the fortress of their persecutors. Truly thcrc are sermons in stoncs.

—The case of the Rev. Heber Newton, in the Diocese of New York, has not yet been dccided. The New York *Observer* notices the fact that the last ecclesiastical trial in that diocese was the case of Dr. Stephen H. Tyng, who had preached in the parish of another rector without his consent. He was promptly arraigned. And yet here is Doctor Newton, who has preached doctrines subversive of the Scriptures themselves, who may possibly not be arraigned at all.

—The thirty-seventh Annual Meeting of the American Missionary Association will be held in the Central Congregational church, Brooklyn, New York, (Dr. A. J. F. Behrends'), commencing Tuesday, October 30, at three o'clock P. M. Rev. J. L. Withrow, D. D., of Boston, will preach the sermon. Other addresses and papers, and also arrangements rclating to thc meeting will be announced hereafter.

—A Minncapolis paper says: "Thc superintendents of Congregational and Presbyterian home missionary work in North Dakota have come to a mutual understanding so that various fields, where there was likely to bc a conflict of interests, arc to be taken care of by one or the other of thc denominations alonc."

—The Independent Presbyterian Church, Savannah, Ga., presents a singular anomaly among Presbyterian churches, being independent of the Presbytery and the General Assembly, and strictly congregational in its government, though the pastor, Rev. Dr. Axson, is a membcr of the Presbytery. The church is very wealthy, and supports a missionary in China, besides contributing largely to Presbyterian funds. It was founded by the early settlers of Savannah, 150 years ago, and is incorporated, so that it is likely to retain its independent character.

—Tahiti, the home of the bread fruit tree, already has the Bible in its own language, but it is so expensive as to be beyond the reach of the nativcs, costing about eight shillings. Rev. J. L. Green, the missionary there, who is now on a visit home to England, has persuaded the British and American Bible Society to issue a twenty-penny edition. It is now going through the press, so that before this year is out, the Tahitians will have a Bible sufficiently cheap to be within reach of all.

—The Inland Mission, Africa, has stations on the south of the Congo, planted at intervals of thirty or forty miles, and extending over about 110 miles of a route traversed by no Europeans except themselves. The missionaries have dwelt peacefully among the people for five years, without a single hostile collision. They have learned the language, and are training some of the lads for teachers, being fully supplied with native produce by the people, who also willingly act as carriers for them over the whole line.

—The Indian Mission is in the Indian Territory, and is organized into a Conference with four presiding elder's districts and twenty-nine pastoral charges. There are 112 local preachers; 1,100 white members; thirty colored members; 5,107 Indian members, fifty-eight Sunday-schools, with 1,602 scholars. There are four schools. The Asbury Manual Labor School is located at Eufala in the Creek Nation. The New Hope Seminary is in the Choctaw Nation. The Seminole Female Academy is located at Sasakwa, Seminole Nation. The Harrell International Institute is located at Muskogee, Creek Nation. All of these schools are prospering.—*Gospel in all Lands.*

THE LUTHERAN CHURCH.

THE PRACTICAL SIDE OF THE SECRET SOCIETY QUESTION.

For a number of years the secret society question has been agitated and discussed to such an extent in our Evangelical Lutheran Church, that it appears to us that all our members have had abundant opportunity to become convinced that fellowship with secret societies is unscriptural and entirely incompatible with true Christianity. Is it not high time that all our pastors and charges should commence practically to carry out the principles of the Gospel in regard to fellowship with such anti-Christian societies? We mean by this, to not receive any more a single member into church fellowship until such a person is convinced, and declares that he will leave the lodge. Again, to place under church discipline all members of our congregations who yet stand connected with a secret society. By this we mean at once to commence instructing and admonishing all such as fellowship secret societyism, and not to permit them to have altar-fellowship with the congregation until they leave the lodge.

We rejoice over the article of our worthy Professor Loy on this subject, which lately appeared in our German magazine, the *Zeitblaetter*. But, perhaps, many will ask: What will the consequence be of such practice and discipline?

We answer: The consequence must be left to him who rules over his church; for his will would thus be done, that Antichrist and Christ's Church shall not fellowship together. We ask: How can we treat error in the church differently from vice? Who looks upon it as wrong and uncharitable to require a vicious man to abstain from the Lord's Supper until he sees the error of his ways, confesses his sin, and promises to reform? No one. All see this as a right and proper church discipline. Why not treat error, or false doctrine, in the same way?

We do not mean, that secretists applying for church membership, or secretists already, perhaps for years, standing in church fellowship with us, should be dealt with in haste, or in an impatient or unfriendly manner. But we do mean, that all such should be told, Your position is a sinful one; we arc willing in all Christian patience to instruct you and to convince you that your position is sinful and contrary to the Gospel, but until you are convinced we cannot permit you to havc altar fellowship with the congregation. Why? Because you are patronizing and upholding principles in the lodge which are in direct contradiction to the Gospel of Jesus Christ. We further ask: If a man is not willing to permit the church to exercise her right and duty in thus watching over purity of doctrine, what kind of a member will such a person make? Must we not deal with such errorists just as we would deal with any sectarian errorists, who wish to become members of our Lutheran church and would have altar-fellowship with us? We cannot see any diffcrcnce in these two cases. To go to church and to hear God's Word preached is a privilcge which must be granted to all who wish to come, whether such are vicious in their lives, or whethcr they uphold the gravest and worst kind of errors.

But the question of church-membership, of church and altar fellowship, is quite a different one. Why will mcn not see this? Is not God's Word clear cnough on this subject? Hear what God requires: "Endeavoring to keep the unity of the Spirit in the bond of pcace. There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. 4: 3-6. Again: We are to "speak the same thing," to bc of "one mind," and to be "perfectly joined together." If a member of a Lutheran congregation will go and join a sectarian church, and wishes to confess their doctrine and also ours, to commune there and also in our church, could we permit such a position? If a member of any sectarian church wishes to become a member of the Lutheran church, and yet wishes to remain also a member of his sectarian church, could we accept such a person? If a person wants to confess and fellowship the "universal religion" of secretists, not grounded on the Gospel at all, can he also be a member of the Lutheran church, which is grounded on Christ the only corner stone and foundation? But would we not lose many members, and also be deprived of getting quite a number of members, by such a practice in our Lutheran church? Of course we can expect this result. But we ask: Is it the number of members that we are to have in view in carrying on the Lord's work? If so, then it would be advisable to drop a number of our precious doctrines and to make our platform, or confession of faith, as wide and easy as the world wants it. To preach and confess the whole truth of God's Word, to lead as many souls as possible to a knowledge of the truth as it is in Jesus, and thus to be instrumental in saving as many souls as possible, this is the object and aim of our Evangelical Lutheran church.—*S. B. in Lutheran Standard.*

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OBITUARY.

Died, at Plainfield, Ill., July 4, 1883, DEA. CYRUS ASHLEY, aged 85 years, 6 months and 12 days.

Dea. Ashley was the model deacon. He was the brother of Elder R. B. Ashley, one of our pioneer preachers, and both were well known throughout our Association. Forty-seven years ago there arrived at Hudson (Oswego) Ill., a middle-aged man, from Martinsburg, N. Y., with a consignment of wagons. He was a good agent and soon sold his wagons, and was so pleased with the country that he concluded to settle there. But he had formed acquaintances at Walker's Grove (Plainfield). They were Baptists. Their little church was but two years old, and they were on the lookout for helpers. They discovered that this Eastern stranger was a fellow Baptist, and one not ashamed of his Lord. So they resolved to lay siege to him, and were successful. He settled at Walker's Grove instead of Specie Grove. The little church was undoubtedly an attraction to him. He had been a deacon at the East, and they appointed him to the same office here, and that office, in that church, Dea. Ashley filled until his death, with the exception of twelve years spent at Cedar Rapids, Ia. And the testimony of all, both in the church and out, was that he was a thoroughly earnest Christian man, and the model deacon. His memory is fragrant. He has been a main working support of every pastor in that church, while there, for nearly fifty years, and no pastor has been more uniformly untiring than he for the spiritual prosperity of the church. He was a firm Anti-mason and Abolitionist. Opposed on principle to all secret societies, and freely using his home as one of the stations for flying fugitives. He served his Lord just sixty-six years to a day, since his baptism. His death was sudden. He lay down to sleep, and "was not, for God took him." The funeral was conducted by the pastor, Bro. D. F. Carnahan, assisted by those well-known friends of the deceased, Elders S. B. Ives, Solomon Knapp and S. R. Beggs. He is with Christ.—*Sandwich (Ill.) Visitor.*

—The frequent secret society strikes are rendering it evident that it is unsafe to employ laborers controlled by secret oaths. The sooner all industries come to realize this fact, and employ men who are at liberty to use their own judgment in matters of labor and wages, the better. We are in earnest sympathy with the laborers of the country, and opposed to their being swindled by secret societies. —*American Wesleyan.*

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The United States government is the most generous toward its soldiers of any nation on the globe. It has paid them $700,000,000 in pensions.

The Spiritualists have been so ridiculed about their anniversary coming on April 1st that they are trying to change the date to March 29. One of their leading speakers was asked what the number of Spiritualists in this country is. He estimated them at 2,000,000. This is a reduction of 9,000,000. They claimed 11,000,000 a few years ago. The fact is that if the infidels and curiosity seekers be deducted, there is no reason to think that there is half a million of Spiritualists in the United States and many—not all—of them are cranks.—*Ex.*

The Washington *Sunday Herald* claims to have information as to the largest holders of United States bonds. The list of these millionaires in this country and Europe is as follows: Mr. Vanderbilt, $37,000,000; Mrs. A. T. Stewart, $30,000,000; Jay Gould, $13,000,000 registered and a large amount of coupon bonds; an estate in Boston and three or four persons in New York have $10,000,000 each: the estate of Moses Taylor, $5,000,000; D. O. Mills, $4,000,000. These with an unmarried lady in New York—name not given—who has $8,000,000, are the largest holders in the United States. In Europe, the Rothschilds together hold the evidences of nearly one-quarter of the entire bonded debt.

Texas has now a population of two millions. She can easily support fifty millions of people. Everybody in Texas works, and yet one-fifth of last years cotton crop still stands in the field unpicked. Enough cotton has gone to waste in a single harvest to furnish every inhabitant in the United States with a new shirt. Even the penitentiary convicts, several thousand strong, are impressed into the field, Experiments have demonstrated that a vast extent of lands, heretofore regarded as sterile, or fit only for grazing, will yield handsomely almost any crop planted; but Texas requires no more agricultural soil. She would not have it if she could; for then she would have no wide ranges for her cattle, or pastures for her sheep. There are now five million head of cattle in the State, and two million head of sheep. Of the latter, one million belong to the three counties of Webb, Dimmitt, and Encinal, on the Rio Grande, and half a million to the Abilene district, on the Texas-Pacific R. R., embracing some fourteen counties in the center of the State. There are also a great many large herds of goats, which produce a silken fleece of the longest staple and most delicate texture. I have seen the fleece of sheep whose staple measured sixteen inches.—*American Agriculturalist.*

However grim the doctrines of the old Calvinistic divines there was something to admire in the firmness with which they proclaimed and adhered to their convictions. They were men of backbone. There was no dodging and shirking, no backing and filling. They did not try to turn words inside out, and pervert the natural use of language. When they subscribed to their standards, the language in which they were written corresponded to their convictions; and they did not hesitate to accept the logical consequences of their beliefs. We ask ourselves, Is this as characteristic of their descendants? We are reminded of the words which Dr. Withrow so fittingly quoted from Emerson: "I confess our latter generation appears ungrit, frivolous, compared with the religions of the last or Calvinistic age. In its stead, a low prudence seeks to hold society stanch; but its arms are too short." Imagine Mr. Emerson subscribing to a creed which he could not believe!—*Christian Register.*

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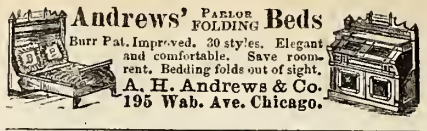
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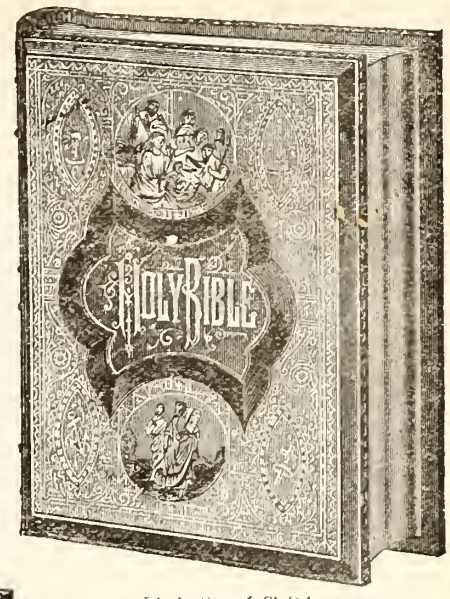


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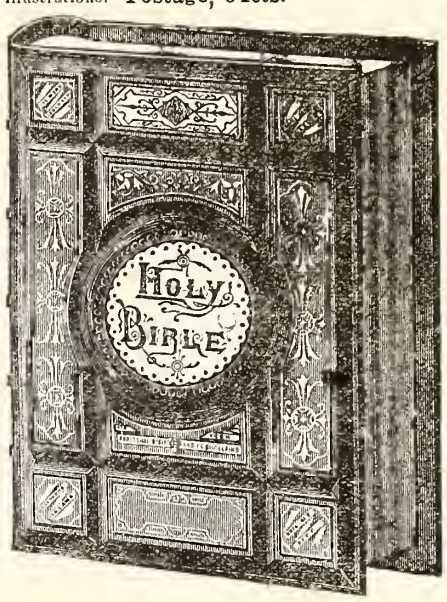


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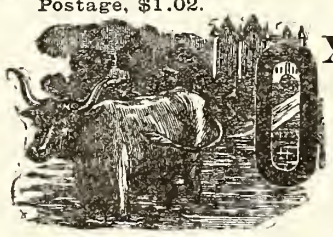
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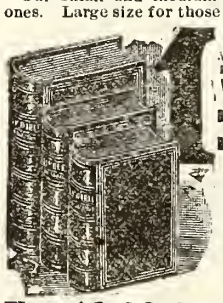
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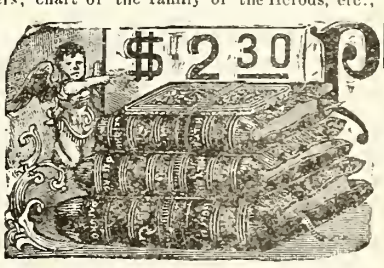
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NEWS OF THE WEEK.

—President Arthur encamped Friday on Dinwiddie Lake, in Wyoming, where a remarkable vista is so vividly reflected in the water as to make a sight to be seen but once in a lifetime. Secretary Lincoln remained behind at Fort Washakie to attend to business connected with the governmental care of the Indians.

—The steamer Charmer, with a party of Chicago citizens on board, went out on the lake Sunday to test a smoke consumer. She sprung a leak off Hyde Park and sunk in four or five fathoms of water. A little steamer ran out in answer to signals of distress and was just in time to save the passengers.

—The monster new ship Golden Age, arrived in Chicago Wednesday on her maiden trip. She can carry 3,000 tons of coal and is 300 feet long.

—A movement of wheat from Chicago eastward by lake has begun. The 6,000,000 bushels so long in store here are expected to dwindle rapidly.

—Sections of Iowa and Nebraska were visited Tuesday night by a hail and wind storm, which worked terrible ruin to growing crops. Hundreds of cattle and hogs were drowned, and some persons lost their lives. The hail was of huge dimensions, and in one locality is reported to have fallen to the depth of five feet.

—The Kimball House at Atlanta, Ga., was destroyed by fire Sunday morning. The guests all escaped. Loss, $1,000,000.

—In the outskirts of Lincoln, Neb., Saturday, three boys and a dog which accompanied them, were killed by lightning.

—A tornado at Dodge City, Kan., Wednesday night, accompanied by continuous lightning and heavy rain, did considerable damage to many structures, the total loss being placed at $10,000. The velocity of the wind was ninety miles an hour.

—Runs were inaugurated Thursday afternoon on the First National bank and the Indiana Banking Company, of Indianapolis, and large amounts were withdrawn. The situation is critical, but it is stated a syndicate is being formed to speedily help the institution.

—Twelve men were killed in the Bozeman (Montana) Railroad tunnel Saturday forenoon.

—Near Point Lookout, off Baltimore, Friday morning, the steamer William Lawrence and schooner Sarah Lavinia were in collision, the latter immediately sinking. Four persons perished.

—An open switch near Massilon, Ohio, early Thursday morning wrecked a Cleveland and Lorain train, the engineer and fireman being killed and others injured. Unknown persons had opened the switch for the purpose of derailing the train.

—The Wells-Fargo express was robbed Saturday between Riverside and Pioneer, Arizona, by masked men. The agent, John Collins, was killed and one passenger wounded.

—During the past eighteen months there have been shipped to China from San Francisco 25,000 Springfield rifles, 250,000 cartridges, and many hundred bales of cotton duck for tents. All were from Springfield, Mass., and the total value is nearly $5,000,000.

—Fifteen thousand people attended the opening of the saloon owned by Sullivan, the pugilist, in Boston, Tuesday night. A special detail of police, including some mounted officers, were kept busy in maintaining order and keeping the streets open for travel.

—The theory that the Gladstone Ministry has lost its hold upon the Liberal party will have to be abandoned. The vote on the Suez Canal question and on the government policy in South Africa shows that the Ministry is as strong as it ever was.

—Cetewayo, the Zulu King, reported killed in battle, is now en route to Pietermaritzburg.

—A meeting to further emigration, over which Earl Shaftesbury presided, the Archbishop of Canterbury being also present, resolved at London Friday that 200,000 persons should be sent to Canada and the colonies, the State to buy them farms, taking a mortgage for security. It is proposed to send 10,000 families to Canada next spring.

—Deaths from cholera in the Egyptian provinces Friday were 926. Saturday there were 789 deaths. Hundreds of people have fled to Cairo from Alexandria. There have been no fresh cases of cholera among the British troops in Egypt, and their general health is excellent. Thirty-two persons died from cholera at Alexandria Saturday, including five Europeans. English physicians, who have had experience in India, say the cholera in Egypt is different in character from the Asiatic type.

—Owing to a report that English doctors were poisoning the natives, an Alexandria mob attempted violence Friday night, and shouted, "Death to the Christians." The riot was soon quelled.

—A dispatch dated Hanoi, China, Aug. 5, says: "Six river gunboats are here preparing temporary armor for boilers. Everything points to a severe encounter. The French have no artillery, horses, or mules. The enemy is pressing closer both here and at Namdinh. It is believed the Viceroy Yun Nan is actively forwarding assistance to the enemy.

—Many innocent persons injured recently in the anti-Jewish riots at Ekaterinoslav, Russia, have died of their wounds. No Jews were hurt, as they had left the town upon warning given by friends. The riots broke out again Friday, and in the collision between the military and the populace hundreds have been killed.

—Another demonstration against the Jews was made at Pesth Friday night, and several of the rioters were wounded by shots from the police.

—The New South Wales Government has consented to the landing of the Irish informers, and undertakes to protect them.

—The annexation of Bosnia and Herzegovina by Austria is being negotiated by the German, Turkish, and Austrian Governments.

—Three hundred workmen attempted to hold a demonstration in Vienna, Friday evening because of the seizure of the workmen's newspaper. The mob was dispersed by a large body of police with drawn swords. Many arrests were made and order was finally restored. The police wounded several persons. The mob subsequently gathered again, and was charged and dispersed by dragoons, who were pelted with stones. A large force of infantry and cavalry patroled the streets until a late hour.

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BUSINESS.

REGRETS.

To remove a single name from the the *Cynosure* list is not pleasant, and we have been trying to devise some plan to reduce removals to the smallest number possible.

You of course expect us to consult the financial interests of your paper and the cause, and to keep you advised on all points. You will be glad to know that a considerable number of delinquents have renewed since notices were sent out and a request made in your paper, but there are some who neither renew or send any explanation, whose names we drop with great reluctance this week. To some this may seem unwarranted, but it appears to be a necessity. As yet we have given the list only a partial revision, and it is not impossible that errors have in some instances occurred which when notified we shall be glad to correct. We are thankful that the list of removals is not large, and we hope it will grow less week by week until arrears notices will not be required, and the entire unpaid account with subscribers wiped out of our books. Let us make a united effort to accomplish this *very* desirable object.

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No. 3		90
Rejected		80
Winter No 2		1 09½
Corn—No. 2		50⅜
Rejected		44
Oats—No. 2	26½	@28⅜
Rye—No. 2		@62
Bran per ton		10 75
Flour—Winter	3 50	@6 00
Spring	2 25	@7 00
Hay—Timothy	9 00	@13 00
Prairie	5 00	@11 00
Lard per cwt		8 25
Mess pork per bbl		12 60
Butter, medium to best	10	@20
Cheese	03	@11
Beans	1 00	@2 10
Eggs		17
Potatoes per bbl	1 00	1 25
Seeds—Timothy	1 45	@1 53
Clover		8 00
Flax		1 36
Broom corn	01½	@ 08½
Hides—Green to dry flint	8¼	@14½
Lumber—Clear	43 00	@52 00
Common	15 00	@22 00
Shingles		3 20
WOOL—Washed	22	@35
Unwashed	16	@24
LIVE STOCK—Cattle extra	5 90	@6 15
Good	5 40	@5 80
Medium	4 60	@5 35
Common	2 50	@4 25
Hogs	4 00	@6 10
Sheep	3 80	@4 65

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Wheat—Winter	97	1 20
Spring		1 05
Corn	50	@64
Oats	38	@50
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Lard		8 75
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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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A Washington eating-house keeper having attempted to make a white-man establishment of his place, like the Race Bros. restaurant of this city, has answered for it in the courts. Rev. G. H. Smith, a colored man was refused a meal in his place and Judge Mills decides that the act is criminal and the proscriptive victualer must answer for it. The Baptist brethren who were most affected by the Chicago case have now a precedent by which they can do more service to the public than by passing resolutions.

The recent Mormon election was a sweeping victory for the polygamists, but such a victory that it comes near being a defeat. The vote was hardly one half the number of names registered, showing that, although the Gentiles abstained from voting, the Mormons also are not so prompt to obey their leaders as formerly. The Mormon candidates were generally young men of inexperience, whose nomination was displeasing to many voters, and whose administration of affairs in the legislature may hasten a crisis in the affairs of the hierarchy. The Edmond's law and its commission have apparently done nothing to relieve the country of polygamy. God in his providence may make the Mormons themselves the agents to accomplish this work.

Under the State law of Illinois many towns and even some counties have enjoyed the blessings of prohibition. For years the saloon-keeper fought against the public with most ingenious subterfuges; but vainly, for the courts always decided that an evasion was as bad as a violation. Last spring the legislature after a long battle passed the Harper high license bill, fixing a license of $500 upon the sale of whisky and $150 for beer and wine. The Mayor of Chicago joined with the saloonists to defeat the operation of the law in this city by an evasion meanly planned and knavishly executed. It was to give city saloons a license till April 1st next for $103. The Citizen's League began a test case and hoped for a speedy and fair trial, but by another move the Mayor gets the defense turned over to the city for the purpose of defeating the measure by legal quibbles and delay. The papers were spreading the legal correspondence before their readers all last week to the satisfaction of all the liquor dealers and their best friend, whom they proudly call the "best Mayor" of Chicago.

The failure of the telegrapher's strike, after holding public attention for four weeks as few labor movements of the kind have done in this country, bears a lesson which wage workers cannot afford to forget. It is foolish to assume that Gould's money won the day. That factor had little to do with the matter. Against it the strikers pitted the power of a secret lodge oath. They found that public sympathy, as between their lodge and his bonds, was largely indifferent, and the more thoughtful feared the success of the first rather than the other. Gould's company was a monopoly in fact, yet of great public service; the strikers attempted a more odious monopoly which the public had not yet tried. They could not accomplish their end because in the schools and by other means thousands of young men are being taught the telegraph business without regard to lodge proscription. To swear, then, not to teach the art to others was the idlest of oaths. Had the operators struck against Sabbath work, we believe the mass of the people would have stood by them. They demanded, however, only more pay for such work, and by their business meetings and pic-nics upon that day showed that they had as little regard for it as the companies. Higher wages may have been deserved. A small advance was offered, and more might have been agreed upon if the request had not been made by a secret oath-bound combination. The operators are now entirely at the mercy of the Gould monopoly, and their ill-advised action has given it more impunity in its exactions upon the public. Senator Edmunds will take advantage of this agitation to push his measure for a postal telegraph before Congress. He is confident of its adoption, but that will bring him little thanks unless it is more effective than his Mormon bill. What the people want is a postal telegraph which shall not be a wire-pulling arrangement for the politicians.

If Freemasonry is not a religion, as many lodgemen assure us, the performance of the Knight Templar Masons in San Francisco last Sabbath is in singular contradiction of the statement. These lodgemen who have been streaming across the continent, marching through our streets on the Sabbath, shocking our ears with the blare of bands and our eyes with the gewgaws and flaunting insignia of paganism, using the day for pleasure excursions when they were not traveliug on to the Pacific—they must have reserved their pious feeling for one grand demoustration. A temporary meeting for their conclave has been built, and Clinton Locke, their chaplain, though ordinarily presiding over an Episcopal church in Chicago preached from the words, "Thou therefore endure hardness as a good soldier of Jesus Christ." Mockery and blasphemy! What had these Masons been doing all across the country! But they came to their "church"—thousands crowded in, thousands could find no room. So auxious were they to participate in the worship that a large force of police even were unable to control them. Women fainted, and men were almost crushed to death, and the police were many of them engaged in carrying away the limp and exhausted forms of women and children. The religious exercises withiu were after the Masonic form and continued for three hours, with such enthusiasm as one might conjecture would fire the hearts of dancing dervishes. After this exhibition of Masonic devotion let no one say that the lodge has no religion.

An abortive but threatening attempt at revolution broke out in the Spanish army about two weeks ago, but its fires were soon quenched by prompt measures of the government, and the rebels driven into Portugal and France. Their numbers seem to have been less formidable than their noise, for the assurances King Alphonso has since received from almost all classes, from nobles to peasants, show that the conspiracy was not wide. As to its depth some judgement may be formed from the news received this week that documents had been discovered proving that an influence among army officers was attempted by Freemason lodges some six years ago, with the purpose of subverting the government. The dates were fixed for an uprising. The first trial was to be made in 1878, another in 1881. The result after so long a time is not flattering. Now to get at the purpose of this Masonic movement in the name of republicanism we must remember that in Spain as in several other despotic countries the practice of Freemasonry was in 1830 punished with death. The revolutions in that country may have modified this stringent law, but no doubt the Masonic lodge is under such restrictions as chafe its autocratic and domineering spirit. What is more, Freemasons throughout the world see in the example of the United States and of France that under a republican form of government the lodge has less restriction apparently to its infamous and grasping power. Hence its policy everywhere is to foment rebellion in the name of liberty, but with the well-determined end that a shameful slavery may be fastened upon an ignorant or confiding people. The efforts of Freemasons in Mexico, Brazil and Italy in years past may be profitably studied in the light of these developments in Spain.

—A Chicago gentleman lately took the ladies of his family to Haverly's theatre, of the kind a first-class institution. He has attended theaters for years and is familiar with the character of the entertainments they give the public, but this is his first indignant protest, published in a morning paper, which is one item in the general condemnation of this kind of amusement: "In the second act some of the dialogue is simply bawdy, and is so regarded by the genteel fraction of the audience, as may be determined from the shamed silence in which the questionable wit is received. In the finale that follows this actually vulgar talk between the characters, the action is so broadly suggestive as to indicate a general inclination on the part of the people to carry out the intimations of the principals. All this affords a shock to a modest nature, and no young woman or respectable wife can listen or look without a blush of shame within their cheeks."

THE GREAT SUBSTITUTE.

BY REV. E. S. UFFORD.

I think I can notice that as the success of the lodge-room has advanced, in the same degree has the church also relapsed. The one has very largely and materially been affected by the other. Therefore the lodge, in its dual nature, having tendencies of a moral influence, yet partaking of the secular, looms up before us and begins to darken the horizon of the church of Christ. The fear in my own mind is that it shall become "the great substitute," the local church being supplanted by it.

Several years ago, I was ordained in E——. The little village with its one church and hearty people was our first home, and we welcomed ten happy converts into the kingdom of grace. Then we had no trouble to gather a congregatiou. In E—— there was a grange, in a fair state of success, with a sprinkling of our members in it. This summer we revisited our old field, and mark the change! No minister there, no meetings, no interest, and no funds. But not so the grange, however. *There* is interest, and attendauce, and success. If a member had twenty-five cents to spare, it went into the lodge, while the church suffered, and likely, will go down to extinction. There is not a prayer-meeting there, but the harvest feast is well atteuded, and the spirit of worldliness reigns. The chaplain I found to be a swearing man, who keeps a store under the hall, and opened it on Sabbath days for the sale of beer, etc.

There is a strange amalgamation here, when listening to the plea of a supporter, who affirms that the ritual is largely from the Bible, and is an order of very beautiful design. Alas for this "mixed multitude" who pretend to be with us, and claim that their code, if practised faithfully, will usher them into the presence of their "heavenly Father!" Oue member was accidentally shot while out fox hunting on Sunday, but who, in the resolutions, was "removed by the hand of our heavenly Father." A brother minister, who formerly was very acrimonious toward Freemasonry, was informed by another fellow laborer that he did wrong to hold such antipathy toward them, and were he to join them would fare better in this world; to my surprise he did become a Mason. And so do all clergymen who joiu the lodge, go over to them in

the vain hope that it will subserve an end toward their prosperity or success.

Besides this great idea of the secret society embodying religion, in its confused Biblical symbols, charts, high priests, worthies, etc., there are a list of evils which it engenders, a few of which are:

1. The pressing of young men into their ranks. They are made to enjoy the lodge room by a very adroit scheme in its system, which works them along and upward in its routine, insuring their attendance for months, at least. Thus they come to venerate their order, and consequently quit their hold upon the church, and exchange the associations.

2. It creates and provides weekly a budget of fun. "The good of the order" is thus maintained, and the meetings looked forward to with gusto.

3. It weakens godliness and reverence. It is the having of "all things common" in too striking a sense. The lines of demarcation grow less marked, and the sacredness of the church and her doctrines become to be the property of masses of men.

4. It tends to a union of Christianity with the world. The entire bulk of organized secretism is pretensious in its religious basis. It aims at, but does not hit it. It is intellectual belief in, and assent to, the fundamental truths of Christianity, without the warm, devoted, sincere love to support it. Hence an organic system of men, who meet together without experimental religion, but who at the altar and the grave, assume an equal merit with the disciple of Christ.

Will the trend of this great system become a substitute for the holy church of the Redeemer? If so, then we are treading upon the edge of that era, foretold by apostolic pen, when the great falling away shall take place. Let us be watchful, and with earnest prayer, meet it.

West Dedham, Mass.

MODERN CHURCH ENTERTAINMENTS.

BY ALBERT SIMS.

All such modern schemes for raising money for God's cause as donation parties, pic-nics, church fairs, lotteries, socials, bazaars, tea-meetings, election cakes, auction sales, etc., are sinful, and that for the following reasons:

1. These methods of raising money for God's cause are contrary to the precepts and examples of the Bible. The simple method of free-will offerings alone is approved, and all other schemes are virtually condemned. Study Ex. 35: 5–29; 2 Cor. chapters 8 and 9; Luke 6: 35; and Matt. 10: 8. What if Moses had got up a great bazaar or social to draw the surrounding heathen into his camp, and get means to build the Tabernacle? How would it agree with the character of the early Christians to read in one of Paul's epistles a suggestion that the saints at Corinth get up some entertainments to raise money for the poor saints at Jerusalem; or an exhortation to Lydia to stir up the godly women of Phillipi, to get up a grand fair, festival or concert with all our latest modern devices?

We say again, God calls upon us to *give* to the support of his cause, and must we be bribed to duty with a stick of candy and a piece of cake? The money given in such ways is equivalent to saying, "Dear Lord, I'll take half of this money, and have a good time with it, and you can have the other half." How can anyone call this benevolence? The principle that is assumed in the whole business is a false and entirely unscriptural one; and hence its impropriety, not not to say downright wickedness. The idea that for every cent or dollar contributed to the church of Christ, there must be received a consideration in music, or in tea, or oysters, or bazaar articles, as a return for money given is erroneous and impious. What God demands of his people is free-will offerings, not expenditures that come from selfish and ulterior motives, as a sort of investment looking to the largest return of carnal pleasure or profit as an inducement thereto.

If men cannot be persuaded to give to the Lord, "hoping for nothing again," in the spirit of willing and cheerful benevolence, we have the best reason to believe that he does not want them to give at all. Luke 6: 35; 2 Cor. 9: 7; Matt. 10: 8.

The *Sunday School Times* waxes satirical, and with good cause, in speaking of the modern Sunday-school drama and church fair:

"'And now, brethren, let us get up a supper, and eat ourselves rich,' said a witty Presbyterian elder, in keen satire on the church-fair plan, when this church was proposing indirect methods of raising money for new and necessary expenditures. 'Buy your food,' he said; 'then give it to the church. Then go buy it back again. Then eat it up, and your church debt is paid.'"

Instead of obeying God and trusting him for help, the assistance of the world is sought after, and this is directly contrary to the will of God. What would be thought of a wife whose faithful husband had promised to supply all her wants, if she should distrust and dishonor him by going to his enemies for money; or, to obtain it, should open his house for the entertainment of sensual pleasure seekers? Yet such is the course pursued in these church entertainments. No wonder that a jealous God has said of such characters: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever will be a friend of the world is the enemy of God." James 4: 4. "Woe to them that go down to Egypt for help." Isa. 31: 1.

The world loves its own; and the churches which depend on the world for support of course are obliged to please the world and conform to it. As H. L. Hastings says: "If churches cannot live without dishonoring the Lord, then let them die decently and speedily, and when such cumberers of the ground are cut down, there may be room for other trees that will bear good fruit. And if ministers of the Gospel cannot be supported without resorting to such means to obtain a livelihood, let them go into worldly business with their backslidden churches, and leave their room for men whom God has really sent to preach his Word. The commissioned messengers of Almighty God, sent to warn a slumbering world of approaching judgment, will not be dependent upon such sources for their support. This whole system of supporting religious worship by the sale of gimcraeks and the giving of entertainments is a fraud. A religion that cannot be sustained without such devices is not worth sustaining, and the ministry which is dependent for its support on this sort of 'backsheesh' begged from the votaries of the world, the flesh and the devil, is a disgrace to the Gospel which it professes to proclaim."

How vastly better is the plan God prescribes by his servant Malachi: "Bring ye all the tithes into storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3: 10.

These modern methods of church amusement and money making, greatly blight the spiritual life, influence and soul saving power of the church. Most of these fun-loving people of the church constitute no part of Christ's church, but are merely a dead weight of baptized worldlings. Professing godliness and practicing worldliness they are making more infidels than all our enemies outside the church. From long observation we are constrained to say that the churches that have these worldly attractions are generally wanting in life and power. "For many walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things." Phil. 3: 18, 19.

Many of the churches of the present day wonder why they do not have such powerful revivals as they had in by-gone days. Generally they attribute the cause to "sparseness of population"—"lack of funds"—"people are so busy"—"so many more in the field," etc. But the *real* cause is to be found in the terrible worldliness, darkness and death that universally prevail among the ministers and members of those churches. Their own sins are blocking up the way of souls and causing the awful desolations in Zion. The craze for money to gratify pride and ambition absorbs so much of the time and labor of these "respectable" Laodicean churches that the salvation of souls is made a secondary consideration. Money first, salary first, concerts first, tea-meetings first, then a few weeks revival effort. And if these so-called revival meetings should come in the way of another entertainment it is easily postponed, for the money must be had whether souls are saved or not. This is not a fancied representation of the condition of things around us in Christendom, but terribly stubborn facts, as constantly occurring events show. A brother in writing to us concerning a protracted meeting held in his church says:—"I am very sorry to say that but one soul has been converted yet; and yet it is not much wonder; for during three weeks the meetings have been closed three times for Christmas trees and the like!"

To say that the church of Christ cannot be sustained without these contrivances to beguile the world into its support, is to confess that Christianity is a failure. The practical effect of such a lamentable confession is to lower the religion of the Bible in the estimation of the very persons whom it seeks to bless. Said an infidel, "I think your God must be in great need of money by the tricks the churches practice to get it for him."

Thus is the spread of the Gospel hindered by this confessed weakness. But we are bold to say this is a totally false representation of Christ's church. While popular, time-serving, world-conformed churches have never been able to get along without leaning upon the world for support, Christianity, without the aid of these devices, has always been able to support itself, and ride triumphant through all difficulties. Notably has this been the case when the world has been most bitter and persecuting towards her. Says a certain writer: "A locomotive with the steam up not only goes without help, but it draws the train." Such is Christianity. When there is *real* piety there is no need of resort to these worldly customs, and call in flirts and fops to play and snicker over dolls and tomfooleries.

[*Continued next week.*]

WHAT THE LIQUOR ORGAN MEANS.

THE SIGNAL ANSWERED.

BY H. H. HINMAN.

Now what does this mean? Let some person of detective ability determine. The *Champion* (Illinois liquor organ) says:

It is very unfortunate for the interests of those who are injured by the Harper high license bill, (and who are naturally making every effort to avert the calamity which the law, *should it ever go into effect* would produce), that there are certain officious individuals who in order to make their own importance conspicuous, bring to light measures which are taken with *proper precautions against publicity*. A fool may often by opening his mouth upset a wise man's counsels.—*Union Signal.*

Here are the ear marks of the lodge. Let me suggest to our good sisters of the *Signal* that it needs no detective to discover "That every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved," and that the world justly regards all conduct that is carefully concealed, as *presumptively wrong.* The saloon-keeper would have no screen before his door if he were doing a legitimate business, and no oath of secrecy would be required in the lodge if its obligations and ceremonies were such as to commend them to public approval. Gibbon says that the first great persecution against the early Christians was occasioned by their supposed imitations of the Eleusinian Mysteries, since many of their meetings were held in private for fear of persecutors. It was assumed that whatever was carefully concealed must be injurious to the public welfare.

Liquor sellers and Freemasons must needs practiee concealment. They dare not come to the light. Bad as the world is, it would be utterly shocked by a sight of all their abominations. But Christians cannot afford it, for they are "children of the light." When temperance takes on the form of secrecy, it is at once suspected of sinister motives, and its power for good is greatly diminished.

Let saloon-keepers and all wrong-doers resort to the "cunning craftiness whereby they lie in wait to deceive," but let all who are strong in the truth of God "*walk in the light*, as he is in the light." If any of the friends of temperance have been beguiled into the secret orders of any sort, let them imitate the example of the apostles and "renounce the hidden things of dishonesty, not walking in craftiness nor handling the Word of God deceitfully, but by the manifestation of the truth, commending themselves to every man's conscience in the sight of God."

SECRET TRIBUNALS.

Secret tribunals have never been in favor with mankind. When kings and their advisers condemned whomsoever they chose to imprisonment or death, as in the case of the Bourbon kings, with their *lettres de cachet* and Bastile, the people rose up and threw down the prison and condemned the Bourbon king publicly to the block. The secret trials and terrible punishments of the Inquisition doomed that truly infernal institution to destruction and abhorrence. So much terror and indignation were excited by the Venetian Secret Council of Ten, which condemned whom they would to cross the Bridge of Sighs, to the secret places of imprisonment, torture or execution, that the government fell and has been held up to public execration ever since. The Sacred Velm of the Middle Ages that decreed the death of tyrannical rulers, and carried out its decrees by courageous emissaries, became an object of terror and hatred to the people. it was intended to protect, and so it is now with the Russian Nihilists. In like manner the secret association of Irishmen called Invincibles, has taken upon itself the business of trying rulers, informers, or other obnoxious men, secretly dooming them to death, and sending obedient followers to execute its sentences. These last are American-Irishmen. This is just the best plan for destroying their own influence

and the influence of the friends of Ireland, who are seeking by all lawful means to ameliorate the woes of the people, which are mostly brought on them by drinking, superstition and ignorance, in which Rome always delights to leave the people. The question arises whether threats emanating from the members of this secret society of cutthroats may not be punished for threats to murder as well as murders actually committed. It appears to us that the threat of Mr. Lynch of Rochester, against Lord Lansdowne should be punishable by law, especially when coupled with the boast that he would have killed Carey if that informer had come to Canada.—*New York Witness.*

Doubtless the excellent judgment of the editor of the *Witness* has marked the action of the telegraphers' secret lodge in ordering members, who were satisfied with their wages and had no grievance, to leave their work and has especially noted the implicit and humiliating obedience of these men who had given up their independence and their means of subsistence at the order of a secret tribunal with whose members they have no acquaintance. Is there not an identity of principle here that deserves condemnation?—ED. CYN.

"THE BINDING FORCE OF A VOW."

Who can read the legend of the murder of *Adah* by her father, as it is set forth in the Daughter's Degree, in the "Order of the Eastern Star," without coming to the conclusion that the lesson designed to be taught therein, is simply this: an oath, no matter what may be the character of the thing sworn to, has such a binding force as that it never can be annulled, and that no excuse whatever can be accepted for its non-fulfillment. Nay, more, we get the impression that it is a less crime for a man to deliberately kill his own child, than to break a rash vow. According to this rule of ethics, a man is justified in doing anything, no matter how infamous the act may be, providing that he had previously sworn so to do. Accordingly, Herod the Great chose the least of two evils when he was necessitated to kill John the Baptist, or to break his wicked oath, and spare the good man's life. Not one person in a million will endorse the course pursued by Herod, unless he has a pet theory to defend, either directly or indirectly. We learn from the New Testament that more "than forty Jews banded together, and bound themselves under a curse, or as it is in the margin—with an oath of execration—saying, that they would neither eat nor drink till they had killed Paul." When tidings of this conspiracy came to the ears of the intended victim, he claimed the "protection of the law," by appealing to Cæsar. Consequently the conspirators were compelled to starve themselves to death, or do that other more terrible thing, namely, break their ungodly oath. What course they pursued we know not, but we have no recollection of hearing of the glorious forty who starved themselves to death because Paul was not generous enough to allow himself to be put to death, that the honor of the murderers might remain untarnished. And now, a question arises, did Paul pursue a less praise worthy course than did Adah in not giving himself up to be butchered by more than two score sabres? Ought he to have bared his breast and thereby invited the glittering blade, to the end that forty wicked oaths might remain intact? We do not understand how it is that delicate women can consent to be taught the horrible doctrine that a young woman who consents to be murdered by her father, in order to prevent his breaking an unlawful oath, has done something praise worthy, and which renders her name "forever famous in the annals" of the good and great.

Let us look at this from another stand-point. Suppose the vow of Jephthah had been of such a nature as that its fulfillment required a violation of the seventh command in the Decalogue, instead of the sixth, then what would have been thought of the parties who would by their acts show that the violation of the seventh commandment was in their judgment a less sin than would be the breaking of a wicked oath. Why, then in the name of all that is good are ladies taught that "The Open Bible is appropriate to *Jephthht's Daughter*, as the symbol of obedience to the Word of God," which says, "Thou shalt not kill." And why insist on calling the murder of a young woman, by her father, "a glorious event?"—*Olathe Free Press.*

—President Warren of Boston University, says, in his recent Baccalaureate sermon: "I speak with strictest scientific precision when I say that I know far more of the nature of God than I do of the nature of a sand grain. And I speak with equal soberness when I say that it is easier to give a child right conception of the former than it is to give a right conception of the latter."

WAITING FOR THE MORNING.

We are waiting for the dawning
Of that bright and glorious day,
For the good time so long coming,
When old wrongs shall pass away.
We have longed for light and freedom,
Truth to triumph over vice,
Love to make the earth an Eden,
And each home a paradise.

We are waiting for the morning,
Night has been so dark and long,
Dimly now the day is dawning,
And we hail it with a song.
Light of truth to every nation,
Brightly now begin to shine,
Pæans raise from every station,
"On earth peace and love divine."

We are waiting for the morning,
And our courage will not fail,
While our soul for light is yearning,
Until truth and right prevail.
We will work to banish sorrow,
Work and wait for human good,
Trusting to the coming morrow,
For the perfect brotherhood.

We have waited for the morning,
Through the long dark night of years,
But we now behold the dawning
While the light of truth appears.
Human hearts are sweetly singing,
"Mortals see with angel's ken,
Dove-winged Faith and Hope are bringing
Peace on earth, good will to men."

—*B. M. Lawrence.*

DANGEROUS HEIGHTS IN MASONRY.

A few weeks since the New York *Tribune* published the following account of a dispute between the Masons of high degree upon a question which involves the supremacy and existence of the Supreme Council of Sovereign Grand Inspectors General, thirty-third degree, Scottish Rite Masonry, presided over by Albert Pike. His council, which has come down from Dr. Dalcho and Frederick the Great, gave charters to the Gourgas council of the Northern jurisdiction; but the authority of both is disputed by the Cerneau council, sprung from the atheist Grand Orient of France. The *Tribune* says:

The question which is the Simon-pure, original and legitimate Supreme Grand council of the Ancient and Accepted Scottish Rite of Masonry in this country, which has vexed high-grade Freemasons for more than half a century, is about to be precipitated for answer upon the Supreme Grand council of France. An adjudication of the rival claims of the so-called Gourgas and the Cerneau councils is not impending, for there is no tribunal in existence having jurisdiction, both these American bodies claiming equal power with the sister council that is now to be fretted with the old controversy. At the request of the Supreme Grand council of which William H. Peckham is the most Puissant Sovereign Grand Commander, Claudius F. Beatty, Grand Marshal General, is about to visit Paris for the purpose of asking recognition from the Supreme Grand council of France, as the representative of the only legitimate Supreme body of the Scottish Rite in the United States. The representatives of the rival body will also be there, and it is believed that the showing of proofs and the presentation of facts and arguments will be such that the French council, from which the present Cerneau council claims original authorization, will speak in a manner that will heal the distraction in which many Masonic craftsmen have long been held. Mr. Beatty is a past grand officer of the Knight Templars of the United States, and will sail on the City of Rome with the Apollo Commandery, of Chicago, which will then start on a two months' pilgrimage to Europe.

Touching the controversy, which has developed convolutions that give the lay mind pause, Mr. Peckham said to a reporter: "In the United States there are two Grand councils that claim to exercise the privilege of conferring the degrees of the Ancient and Accepted Scotch Rite of Masonry. One is known as the Cerneau council, and was founded in New York city on Oct. 27, 1807; the other is the Gourgas council or Northern jurisdiction, founded in New York city in 1813 by Emanuel de la Motta, and resusticated after thirty years of extinction in the Northern States, by J. J. J. Gourgas, formerly a clerk of De la Motta. In 1863 the Gourgas council was split in two parts, one of which was known as the Raymond council and the other as the Van Rensselaer council. Both parties excommunicated and expelled each other. The Cerneau council, then undertook the goverumeut of Edmund B. Hays, united with the Raymond branch of the Gourgas council, the number of officers being doubled so that all the nine officers of the two councils were retained. Under this union, which was known as the Supreme Grand council of the United States, the Southern jurisdiction under Albert Pike, the Confederate general, and the Van Rensselaer council, were entirely ignored. When the war was over Pike objected to what had been done, and the consolidation was dissolved, the Raymond council joining with the Van Rensselaer. The Cerneau council left the Raymond council, and both Supreme Grand councils continued to work as they had done previous to 1863. We are uow fighting for the position we had previous to that time. Gourgas and Pike men are coming over to us in large numbers, and expulsions, red-letter documents, and a flow of printer's ink are following them. We claim that we have had an unbroken succession of legitimate most Puissant Sovereign Grand Commanders since 1807, when Joseph Cerneau established the most Puissant Sovereign Grand Consistory, with De Witt Clinton, Cadwallader D. Colden, Martin Hoffman, and other distinguished New York men as his inferior officers. We claim to be governed by the constitutions of 1762 and 1862, while the Southern and Northern jurisdictions are governed by the so-called constitutious of 1762. These constitutions are impudent and baseless forgeries which made their appearance about 1801 at Charleston. They professed to have been signed by Frederick the Great at an alleged conventiou of high-grade; but for years previous to 1801 Frederick the Great was a hopeless paralytic at Sans-Souci. Besides, he was opposed to high-grade Masonry, and Masonic history is silent concerning such a conference. We propose now to have our rights established on the continent of Europe as they have always been recognized. We want our rivals and traducers to come over and be healed. We were abody in this city in 1807. recognized by France and brough here by France, and our territory was invaded in 1813. We shall ask that we alone be recognized."—*New York Tribune.*

THE GRAND ORIENT.

Three years ago when the Grand Lodge of France banished the name and idea of God, the Masonic world was in much confusion over the act and a crisis at that time impended as the following editorial from the Chicago *Daily News*, 1880, sets forth. *But who knows how this trouble was settled?*

A very serious crisis in Masonry is an event which is exciting much interest among members of the order in the world at large. The Grand Orient of France, it appears, is to be credited or discredited with the distinction of being its exciting cause. In 1771 the ancient Grand Lodge of France, declared extinct, was formally replaced by a body called the Grand Orient of France. Still the Ancient Grand Lodge continued to "work" separately until June, 1798. It was then incorporated with the Grand Orient. The latter has continued to the present time, but it has been placed out of communication with many Grand Lodges on account of some extraordinary deviations from established rule. One of these, according to Dr. Mackey, the well known Masonic author is "the recent abolition of the office of Grand Master, the duties being performed by the President of the Council of the Order." But this it appears has been followed by another and still more serious innovation. Several months ago the Grand Orient of France resolved that they would no longer recognize the existence of a God in any Masonic rites. Considering that Masonry is a religious, though unsectarian, institution, this repudiation was so repellant to the constitutiou of the order, and the sentiment of a large majority of the brethren outside of France, that the Grand Lodge of Ireland severed all paternal relations with the Masons of France. The Grand Lodges of Scotland and England, and some of the American lodges, also took similar action.

It now appears—probably in view of this action of lodges out of France—that the Grand Orient of that country are about to issue a general invitation to their brethren in England, Ireland, Scotland, and the United States, to take part in a "convent," or secret convention, to be held in Paris. The object is to revise the decision of the English-speaking lodges, which have literally read the French Masons out of all fraternity, on account of this repudiatiou of the Deity. If these lodges adhere to their resolutiou, or, it is stated, even if they decline to accept the invitation of the Grand Orient of France, the latter intend to declare themselves independent, with power and a determination to issue warrants under their separate seal constituting grand lodges in other countries.

This is the crisis which the order is called upon to meet; it is one which, to say the least, is the source of much annoyance and solicitude to Masons in countries other than France, and to the religious element of the order in that country.

FAITHFUL DEALING.

Ex-Bishop Wright, of the *Richmond Star*, endorses the following:

This emeny of God and man has furnished some of his agents one of the most effectual plans that could be conceived, to get the curse of secrecy into the church. It is just to let it in little by little, and by all means to keep quiet and say nothing; and then from less to more. And all this while, it is to be careful never to pull on the reins of discipline, but let them lie slack. This is just what the church is now doing—opening the door little by little, and from less to more. This is just what Satan desires; for he knows it will get up hard feelings and strife and enmity and confusion. This is just what it is doing to-day, and as sure as God made the sun to shine, Christ is not the author of it.

As the result of the evil things referred to in the foregoing, one of two things is bound to take place. The first of these is that those clothed with authority to execute the discipline will turn over a new leaf, and, in the turning of that leaf, turn out every traitor that has forfeited his membership in the church by joining a secret society. This they can do; this they ought to do; this they are solemnly bound to do; and this they solemnly promised to do when they took upon themselves the office of the ministry. This ought to be done before the next General Conference. It will not only unite us as a

church, but will also unite us in Christ our living head. But in the second place, if this is not done, they will try at the next General Conference to get hold of the helm of the church, for which they are now making a strong effort. And if they accomplish their end, then, sir, you may look out for a general war for church property, as it was in the Methodist Episcopal church when the split took place between the North and the South on the subject of slavery. Now, Mr. Editor, I wish you and all the readers of the *Star* to keep this in memory.

MISSIONARIES AND OPIUM.

The missionaries in China forwarded in April a petition, addressed to the British House of Commons, against the opium trade. It carries 239 signatures. Four English and two American missionaries refused to sign it. Two of the former were opposed to the petition, and one did not like the form of it. All the German missionaries signed it. The Americans who held off did so because they thought it not proper that they should, as American subjects, sign a document addressed to the British Government. The question came before the House of Commons April 3d, when Sir Joseph Pease moved that China should be treated as an independent state having the right to arrange its own import duties on opium. By a vote of 68 to 128 the House refused to declare against the policy of forcing the duty on China. This shows a gain of only eight votes since 1875. A correspondent of the *Chinese Recorder* shows that within a few years the estimate of the amount of opium produced in China has advanced from 100,000 to 300,000 chests. As to the number of opium smokers he says the statements are "perfectly appalling."

"The number has been stated as high as sixty out of every hundred of the *whole population* in some provinces. Mr. Spence, of H. B. M. Consular service, reports the production of Szechuen, Kweichau and Yunnan provinces to be 224,000 chests annually. The number of 76,000 chests, in view of the statement of the extent of its cultivation, would appear to be a moderate estimate for the quantity produced in Shansi, Shensi. and Kansuh provinces, and in Manchuria. In my former letter I gave as a probable estimate of the smokers of 100,000 chests of imported and 100,000 chests of native drug, of *ten millions*. But in view of the statement that the quantity of the native drug is three times as much as it was then estimated to be that number is entirely too few to consume such a quantity, and the statements of those who are residents in these opium-producing provinces as to the proportion of the population who use the seductive poison make it evident that the number of smokers is vastly beyond any number which has been hitherto surmised.

"In view of the quantity of the drug which is now produced, and the statements of the residents in and the travelers through these six provinces in which it is grown, a moderate estimate will make the number of smokers to be nearly thirty millions or one-tenth of the whole population of the Empire, estimating it at three hundred millions. As many of the smokers are youth and women they will not use as much as older smokers. This is a most appalling view of the condition of vast portions of this populous country. It looks as if the country was indeed going to ruin. If it is to be saved from this blighting influence, it behooves the friends of China. both foreign and native, to bestir themselves with an earnestness which has never yet been manifested by them.

"Another point which claims attention is this—the *rapid increase* of the growth over large and extensive districts of country. Hitherto the attention has been more directed to seeking to arrest the importation of the *foreign drug*. It was supposed that the native drug was not much in quantity, that it was grown in some measure clandestinely and that its growth could be easily suppressed at any time by the enforcement of the laws which forbid the growth of the poppy. But we are awakened from these delusive surmises by the astounding fact that *three times* as much drug is *produced* as is *imported;* that the poppy is openly grown over extensive districts in these six large provinces; and that during the last fifteen years the laws against its growth have been in abeyance; and now the last statement reaches us from Shensi, 'that proclamations have been issued from the highest officials legalizing the traffic in opium and imposing a regular tax on each catty.'"—*Independent.*

India's Dialects and Darkness.—There is a great variety of languages spoken in India, and this will in itself always be an insuperable obstacle to unity, national or otherwise. Besides dialects, there are no less than one hundred and twenty-three distinct languages enumerated, though many of these are spoken only by small numbers of the people. Hindustani appears to be the principal language, and this is spoken by eighty-two millions; Bengali by thirty-nine millions; and Telegu and Mahratta by about seventeen millions each. All the rest are minor languages, and are spoken by fewer numbers.

The saddest part, perhaps, of all this wonderful population is the six hundred and one thousand one hundred and sixty-four "priests," who are continually engaged in teaching what we can find no better name for than the doctrine of darkness; and it would be well if a great effort could be made to enlist this vast army of enthusiasts on the side of light and progress. If this could be accomplished, a rapid and wholesome change would soon be brought about.

Mankind like and respect men of decision—border men, neutral men, are detested.

To a heart that is full of joy, all it sees is joyful; but to a sad heart all is sad. Change of heart is the greatest change.

WASHINGTON LETTER.

THE PUBLIC PRESS AND PUBLIC MORALS.

There is no doubt that the daily press of this city is conducted with much ability, and that it aims to please rather than offend the better class of the people; but it is equally evident that they do this from no love of truth, or desire to vindicate the right, nor with any regard for public morals. The staid D. D. who keeps in the beaten track, and never in any way disturbs the self-satisfied convictions of his hearers; the lottery dealer, who in violation of the laws of Congress and the laws of God, entices multitudes of poor people to part with their hard-earned money, when he knows it can bring them nothing but demoralization, disappointment and sorrow; and the saloon keeper who coins the heart's blood of suffering humanity into gold to fill his coffers, are all regarded as precisely alike. Each may get a gentle puff, or, for a consideration a grand encomium.

But let a man get out of the ruts; let him dare to lift up his voice like a trumpet and reprove people for their popular sins, and he has committed an offense for which these writers will never forgive him.

The ten commandments of Moses may be set aside with impunity. One only must be kept as the price of peace—"Thou shalt do no indecorum." A little meeting is held for prayer that the power of the secret orders may be broken, and the reporters of two leading dailies come in and write up a long list of contemptible falsehoods, and admit no correction. A faithful and blameless preacher of the Gospel seeks a place on the street where he will not interrupt locomotion and earnestly warns his fellow-men to repent of their sins ond bring forth fruits meet for repentance, and these same reporters pour out the vials of their wrath and falsehood upon his devoted head, while these same papers print elaborate vindications of Mr. Dauphin and his lotteries, representing them as the most *honorable, amiable,* and *benevolent* lotteries, and this corrupter of the ignorant and and defier of the laws of God and man as most terribly persecuted and wronged. A daily paper may, and perhaps ought to re-echo public opinion, but if it does this, it should be the matured opinions of the thinking and virtuous class. But when beardless youths who get their inspiration from the saloon and its associations, write vindications of the wicked, and pour contempt on men whose shoe-latchets they are not worthy to unloose, they, or rather their employers, become corrupters of public morals, and the plague-spots on the fair form of the city.

"THE ORDER OF THE AMERICAN UNION."

This youngest child of Freemasonry has already several hundred councils in operation, and its organ, the *National Free-School Advocate*, seems a special defender of secret orders, especially of the Grand Army of the Republic, the August number being largely occupied with its doings. The platform is evidently designed for the basis of a secret political party, that shall be political only in the sense that it makes the interests of the orders paramount to all other interests:

We ask no man where he was born.
We attack no man's religion.
We interfere with no man's politics.
We are opposed to any interference in local, state or national affairs by any ecclesiastical organization.
We favor the equal taxation of all property, both real and personal, except public property and burial grounds.
We are opposed to any appropriation of public money for any sectarian purpose whatever.
We favor the maintainance of unsectarian free public schools throughout the United States, aided by generous appropriations of money by the State and National governments.
Inasmuch as ignorance engenders crime, and is dangerout to free government, we favor compulsory education where voluntary education is not rigidly and universally practiced.
Electors control the affairs of a free people, as they should. They must be qualified to the highest standard of civilization. We are, therefore, in favor of requiring all who become voters, after a fixed date, to be able to read and write.

Of the above quoted party principles I would say that they are *mainly wrong. We do* attack all forms (of false) religion; I could neither be a good Christian nor a good citizen without so doing. I *do interfere* with every man's politics if they are *wrong.* I am *not* opposed to protest or remonstrance upon "any local, State or national affairs, by an ecclesiastical organization, if such affairs should be contrary to Christian principles. Nay, it is the *duty* of the church to bear testimony against any iniquity in the State, and this *is* interference.

The proposition to tax alike all property except public buildings and burial grounds, would include churches, hospitals and colleges. It is probable that some limit should be put on the amount of such property exempt from taxation, but the principle of exemption is maifestly just. The church building that costs from $1,000 to $100,000 exists for the public good, and in an important sense it is public property. Its construction and use adds to the value of every man's property, and to the amount of taxable property in the vicinity; and so does not put an additional burden on any one. It rather lightens it. But if a church organization shall invest its millions in such property then they manifestly should pay for its protection, and the same principle applies to colleges, hospitals, etc.

The next two propositions are admissible provided we know what is meant by "sectarian." If to be Christian, is to be sectarian, then all Christian teaching, including all reading of the Bible, would be ruled out of our public schools, and they would become simply atheistic. Such is the evident drift of all such teaching.

In reference to compulsory education, and an educational test for voters, much might be said in its favor, but we need no secret order to teach us these things.

A FEAST OF TABERNACLES.

On Tuesday, August 8th, we had the pleasure of greeting our fellow-laborer, Mrs. M. M. Mair, who has given twenty-six years of missionary work in Africa. and from whom we had been separated nearly eighteen years. We left Washington on the morning of the 10th and came together to near Harper's Ferry when Mrs. Mair went southward, and my wife and myself turned north to Chambersburg, Pa., near which place we found the brethren of the King St. Church dwelling in tabernacles in a beautiful grove. We found a cottage erected and furnished for our comfort.

The meeting commenced on the 9th and has been well attended, orderly, and harmonious. There have been three sermons each day, besides a children's meeting, and morning and evening prayer and conference meetings. The preaching has been direct' practical, and earnest. Not much has been said about any *theory* of holiness, but practical godliness has been strongly insisted on. No iniquity, however popular, has been spared, and the sins and shortcomings of God's people have been faithfully rebuked and honestly confessed. Up to this morning (the 15th) quite a number of persons have been hopefully converted, and others are seeking. On Sabbath there was a great concourse, who in the main, were attentive hearers. It was a blessed privilege to preach to them. A part of Tuesday was given to the foreign mission work, and a collection was taken for that purpose.

It is noteworthy that this single congregation has undertaken the support of a mission-school in Africa, which has been already commenced; and that individuals who are the most faithful and earnest in the cause of Christian reform are the most willing to labor and give for the conversion of the heathen.

Tuesday afternoon was given to the subject of reform, and it was my privilege to speak from Esther 4: 14, in which I endeavored to show the danger to which Christianity is exposed through the influence of the secret orders, and the necessity of meeting the emergency. It was a grand opportunity. and the large congregation listened with earnest attention. Let me say too, that Mordecai's exhortation to Esther, keeps ringing in my ears. "If thou altogether holdest thy peace at *this time*, then shall enlargement and deliverance arise from another place; but *thou* and thy father's house shall be destroyed: and who knoweth but thou art come to the kingdom for such a time as *this*."

A large number of the tracts of the N. C. A. were distributed, and it is hoped a lasting impression will be made. It is expected that the meeting will continue till to-morrow night. Other meetings are being planned for Gospel and reform work, aud it is hoped that there is a great reformation to be accomplished in this beautiful valley.

Yours in Christ, H. H. Hinman.

One of the best evidences of the divine origin of the the religion of Jesus Christ is constantly staring atheists in the face; it is the indestructibility of the Bible. There are now some eighty Bible societies in various parts of the world, besides several thousand auxiliary societies, engaged especially in the work of publishing and circulating the Holy Scriptures. Since the Bible society era in 1804, these societies have issued over 170,000,000 of Bibles, Testaments, and portions of the Bible. The Word of God is now printed in two hundred and ninety-eight different languages or dialects. This does not indicate "the decadence of Christianity," but the very opposite. Men may differ about it, but it does not go down. Infidels may war against it, but it still endures. "The grass withereth, the flower fadeth; but the Word of our God shall stand forever."—*Ex.*

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

JONATHAN BLANCHARD,
OF ILLINOIS.

For Vice President,

JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

TARIFF AND FREE TRADE.

The *Cynosure* is neither tariff or free trade, nor is there a paper in the United States which is. Both the Republican and Democratic parties stand with each a foot on opposite sides of the line which separates direct from indirect taxation. Democratic iron-makers in Pennsylvania want protection for their forges and furnaces, and Democratic mule-raisers in Missouri want cheap iron and dear mules. Both vote the Democratic ticket. Senator Hoar, protectionist, says: "I should be willing to leave tariff revision to free-traders." And Senator Beck, free-trader, said lately, "The revenue tax should be adjusted so as to aid the American industries in the proportion in which they can least bear foreign competition." Gen. Grant, a hereditary and, till wanted by the Republicans for President, a life-long Democrat, heads the "New York Protection Association." and there has never been an hour when a bill to pay all government expenses, pensions included, by direct tazation, would not have been voted down in a pure Democratic caucus. Yet the *Cynosure* will give constant and increasing attention to finance, trade, and commerce, and give its readers the benefit of its studies.

GOOD FOR ANTI-MASONS, TOO.

The Prohibitionists of Ohio have set apart a day in each month, until after the election, for prayers. It looks as if they had better pray every day until the election, and then vote and work. The man who prays and don't vote is a poor specimen of a Christian.—*Inter-Ocean.*

JOHN P. ST. JOHN NOMINATED.

Miss Frances E. Willard, president of the Woman's Christian Temperance Union, in the course of a recent address in Brooklyn, is reported by the *Daily Times* of that city as cheering the voters who stood by their convictions on the prohibition question. Her praise applies indirectly to every voter of the American platform.

Miss Willard was glad to see that there were so many men in Brooklyn, and especially in the Eastern District, who voted with the new party. No man *threw away his vote* when he placed it in the ballot-box with his conviction behind it, and the speaker thanked the prohibition voters of Brooklyn for their loyalty to humanity, to God, to home and their native land. To carry this movement out there must be an organized, concentrated power, and that power was a party. There was so much that was bad attached now to the name "party," that people forget what a magnificent thing partizanship was when it was on a basis of loyalty to that principle which that party embodies. The party which elected Lincoln in 1860, polled only seven thousand in 1840. What Americans had done, Americans could do again. [Applause.] Revolutions never go backward, and the fanaticisms of to-day are the victories of to-morrow. The people who stand by this new party have not the flimsy, flabby courage which only dares to assert itself in times of success, and they will grow in strength and numbers and will succeed. The prohibition movement must be a partizan movement because it must elect men who will enforce the law. In every country it must elect a sheriff, and constables who will insist upon the rigid enforcement of the law. Until it does that any prohibition law that may be passed will be like a rusty sword in a still more rusty scabbard. "I believe," said Miss Willard, "that before our next Presidential election there will come that which shall not be a mere sound from the tops of the mulberry trees, *but a cyclone* that will uproot the mulberry trees, and I hope that the man who be carried into the Presidential chair by that cyclone will be John T. St. John of Kansas. [Applause.] —*Brooklyn Daily Times.*

"THE MISERIES OF FO HI."

This is the title of a late publication by Jansen, McClurg & Co., of this city. It is a political satire directed against the intense thirst for office which influences the majority of our young Americans. An *Inter Ocean* letter describes it:

This hit of the season sets forth the trials and tribulations of the title-role hero, a Celestial functionary, and the purpose is to exhibit in Chinese garb, the real life of the average servant of the public, by appointment, in this country. The civil service is mainly had in mind, but glimpses are caught here and there of the vapid, inane, dreary, snobbish, and unwholesome life of an army officer in time of peace.

Fo Hi senior was a thrifty paper merchant, who rose by business habits from a stall-keeper to a wealthy tradesman. His third and youngest child was his only son and namesake. In him centered the family ambition. He was sent to college. "The Foust of Pencils," to learn Sanserit, the Greek of the Orient. Then came the study of law, followed by a fourth-rate clerkship under the government, namely, Supernumerary Expectant, Master Surveyor of Stoneheaps, for which high honor he was really indebted not to his merits or indorsements on file in the department, but to this chain of good fortune, a good-natured customer of his father had an old housekeeper who had a friend, an old rag-picker, whose son was a soldier of the Imperial Guard, who was the lover of a cousin of the lady's maid, whose business it was every evening to dress the hair of the Minister's wife. By that route traveled the coveted appointments.

It is hardly worth while to follow in abstract and outline the miseries of Fo Hi. At every step one recognizes the government service in this country. If this story could only cure the insane longing for office which torments so many American breasts, and ruins so many fair prospects, it would be second only to "Uncle Tom's Cabin" as a liberator, but all the genius for story telling, from Boccacio and Rabelais, to Dickens and Howells, could not produce a novel that would make any perceptible impression on the maniacs who insist upon rushing into the outstretched and never folding arms of our Moloch. A very considerable percentage of our best young men will still go on wanting places, some of them being so unfortunate as to succeed.

The immense church of St. Peter in Rome was built in part from funds derived from the sale of indulgences in Germany. The seller of these indulgences (Tetzel) cried out in the market place: "The moment your money chinks into the dish, that moment the soul of your friend flies up from purgatory into heaven." So the Freemason virtually cries out: The moment you have taken three degrees, and paid the money for them, that moment you are assured of the grip of entrance into the grand lodge above. The sale of indulgences led to one reformation, and the abominable impositions of the lodge will lead to another.

The bishop of Manchester, England: "Beer and wine shops with vaults are gate-ways to hell."

CORRESPONDENCE.

AN IOWA TESTIMONY.

GUTHRIE CENTER, Iowa, Aug. 16, 1883.

DEAR EDITOR CYNOSURE:—Not long ago in conversation with the pastor of the Baptist church of this place in the house of one of his members, who is an Anti mason, the reverend gentleman lost his jewel by getting angry. He claims not to be a Mason when conversing with Anti-masons, but is a Mason among Masons. He was made a Mason in Canada, received a demit from the lodge there about fifteen years ago, has never been inside the lodge since, because he deems it a waste of time and money, and that is all the harm there is in Masonry. After some conversation at this time he flew in a passion and took his hat and left the house. So it is when you get a Mason cornered; with all their Masonic holiness they will get mad. God pity such Christians!

A few weeks ago the W. C. T. U. held a mass meeting in the Baptist church in this place. I was called upon among others to give my views of the outlook of prohibition. I said as long as we were governed by hoodwinked and cable-towed governors and judges, we might expect to be defeated, for they were bound under obligations held by them to be superior to all others, to protect their brethren in their business and their brethren were the saloon-keepers, and they would trample the wishes of wives and sisters under their feet and laugh them to scorn, despite their prayers and cries and tears, until God and right and truth prevailed through the instrumentality of a true prohibition party (the American), prohibiting sin in all forms secret, and revealed, allowing the women to vote as well as pray. Then and not till then can we expect success in this warfare against the rum traffic. The little speech created quite a sensation. A Masonic candidate for representative turned pale and squirmed when he found there was one Wesleyan in Guthrie Center who would not vote for him.

When will our people who profess to be reformers learn that the time has come when our reformatory principles must be carried into every-day life and to the ballot, or we will be defeated? God pity two-faced Christianity.

You see that we are doing the best we can for God and truth, though the truth sometimes offends, and we are reproved by our own members for preaching the plain truth. We shall endeavor to be true to God and his cause though all men forsake us. HOMER HULL.

"HOLDEN WITH CORDS."

BOSTON, August 11.

EDITOR CYNOSURE:—A few weeks ago while in the southern part of Vermont, I chanced to read a late work entitled, "Holden with Cords." I was at once interested. The great evil workings of past and present secret organizations as herein presented, cannot fail to interest and profit the young reader. Written with purity of character, and woven as it is into a story, the attention of the young reader is the better arrested; while great truths and facts shining through this gossamer texture in characters—arguments in themselves—carry along the mind in a happy manner, till it is fairly hedged about with convincing truths. More books treating upon this subject should be written in similar style. They awaken the sympathy of the young to expression; while those abounding only in facts and complex arguments might fail of weight with only persons of mature mind and thought.

Surely the time seems not far distant when we not only as individuals, but as a people, a nation, must contend with this growing evil as a deadly foe to all that relates to our best interests. Its subtle power already threatens the undermining of our free government, our Christian and judiciary interests, yea, reaches to our very fire-sides and fetters our own freedom of conscience.

All organized combinations enforcing their subjects to profound silence by imposing horrid oath-bound penalties should alone be sufficient evidence that their internal workings are anything but righteous. Let the subject be agitated till the people are educated to the point, that they demand and gain legislative action for their suppression. As nations increase in power and wealth, so spring up and for a time flourish all manner of Satanic powers. Are we to yield the ascendancy by letting them alone? It is by this very means they now have such a strong hold among us, that their overthrow seems well-nigh impossible. But when compared with the various dominate powers of the past which have been brought to naught, we have every reason for encouragement. And when once these secret powers are overthrown, they will be as effectually buried as is the slave power; for by the same means must it be brought about. And it seems to me this reform will be more effectual in its accomplishment than any brought to bear upon its ally, the liquor traffic; although with the destruction of one comes in a great measure ruin to the other. With what persistent efforts, and martyr-like endurance, have the temperance advocates worked with oftentimes the most disheartning results; yet they still work, and not less needful seem we of their helpful influence. For this liquor curse is seemingly possessed with an undying root, from which shoot out in some unseen direction its poisonous branches, as fast as they are made to wither and decay. Our duty is to meet, resist, and battle with these forces of the adversary, that we be not overcome by them. And if we give the present the moral force of our direct influence, our immediate action, the future will claim its opposing forces to vindicate the truth, till waves of purifying revolution sweep oven the land. W. J. S.

PITH AND POINT.

POLE-STAR BEAMS.

Please send the *Cynosure* one year to the East end branch of the Public Library, Station "C," Cincinnati. I gave a copy to the Y. M. C. A., and they said they would "exchange" with you. I also waited on the librarian of the city library who sited me to Prof. Evans of Lane

Seminary as one of the committee to select reading matter of that kind. I went to see him but he was not at home. I also left a copy with one of the professors with the request that they put it on file in the Seminary library. He said he would present the matter to the Faculty. I told him that it would not carry if any of them were Masons; but I was glad to be informed that none of them belonged to the dark institution, so I think there is a fair prospect of its carrying. I have urged some business men here to subscribe, but I find an utter indifference to become posted as to the workings of the Association, or plottings of the enemy which it seeks to overthrow, or a dread of Masonic persecution and the damage that may come to their business. C. O. W.

INFIDELITY AND LODGERY.

Yesterday an *imposing* funeral took place in this county over the remains of a noted or notorious infidel. He did not believe in the Holy Bible, and consequently uot in Christ nor the God of the Bible, but seemed to have a profound and profane hatred of every thing of a true Christiau character, even to the last. Perhaps hundreds in this county, in the last twelve years, have been led into the way of eternal ruin through his instrumentality. Quite a concourse of people were at the funeral, mostly, perhaps, of his belief and his converts, but partly through curiosity to see the Masonic parade and heathenish mummery; for he was a "good" Mason. Thus he was saved through "Masonry Divine" and "transplanted from the lodge below to the Grand Lodge above." The lodge was either anxious for a display or else it endorsed infidelity. It was a very appropriate occasion indeed for Masonic display, as it is undoubtedly the most powerful ally of infidelity. S.

SABBATH-BREAKING PAPERS.

I have ever been a friend to the cause and *Cynosure;* and yet not so ardent as I should be. But of late certain indications and improvements prompt me to more activity in this great cause. I think that the principles advocated therein cannot be too ardently promulgated. I hope that the editors will not shun to declare the whole council of God, and warn the people of all the sins of both church and state. I did not know till I saw it in the *Cynosure* that the *Inter Ocean* was desecrating the Sabbath by publishing a Sunday paper. I prize the *Inter Ocean,* but can not patronize it under such circumstances. To them it will scarcely make any difference, but in eternity it may to me. H. W. Fowler.

THE U. B. WING OF THE ARMY.

It seems as if the *Richmond Star* and the *United Brethren in Christ* had bruised the head of the Masonic serpent that has crawled into the United Brethren church. Brethren Tobey and Wright are men who are not obliged to sound a trumpet before them to prove that they are loyal as do some. Their fruit is known to be good by every honest, intelligent man in the church. The United Brethren church, as a part of God's army, has not drilled under their high moral standard as they should, consequently the troops are undisciplined, especially the artillery, the enemy spiking many of our guns. In our late war the heavy and light artillery, cavalry and infantry all drilled under the same standard, and when the artillery opened on the enemy all other parts of the army were ready, all loyal hearts were glad when any portion of the army gained any victory. Praises to our Great Commander, who doeth all things well and never lost a battle and never will. Blessed Redeemer; glorious Captain! When will we learn to trust him as we should, and rejoice in all his works and waysj I am sorry to see many of our brethren that talk as if they were jealous because another company of God's army are drilling under our standard. Many in authority oppose faithful soldiers in our own company for drilling. May they see the error of their way and be saved before it is too late. Yours for a glorious victory, Cyrus Smith.

Bible Lessons.

LESSON X.—September 2.—The Death of Samson.—Judges 16:21-31.

Golden Text.—The God of Israel is he that giveth strength and power unto his people.—Ps. 68:35.

Time.—Samson's was about B.C. 1096, 126 years after the victory of Gideon, our last lesson. Samson judged Israel 20 years in Dan, B.C. 1116-1096, at the same time that Samuel was judge in other parts of Palestine.

Place.—Gaza, the chief of the five cities of the Philistines, 50 miles south-west of Jerusalem, three miles from the Mediterranean, and 10 miles from Asealon. It is one of the oldest cities in the world.—*Schaff.*

Samson's character. Though Samson was the recipient of certain divine gifts, he was by no means an exemplary character; nor is it to be supposed that all the acts of his life had the stamp of God's approval. Like Jephthah, he was raised up for a special purpose; he had a special work, viz., to begin to deliver Israel—to prove to the people of Israel that the power of Jehovah would abundantly suffice for their deliverance—if by their penitence and prayer it were called forth. For this purpose God gave him a special *gift,*—the gift of bodily strength. —*Stock.* It is interesting to study the wild humor of Samson, exhibited even in his moments of greatest achievement and deepest suffering (chaps. 14:12–14, 18; 15:4, 5, 12–16: 3, 7, 11, 13, 25). His good nature under provocation was as conspicuous as, when aroused, was his wrath (chaps. 14:16, 17; 16;6–17). His childlike waywardness in indulging all his whims and modes and passion, even in the face of tender remonstrances, is no less marked; he is not strong enough to control himself (chaps. 14:1–3; 15:18, 19. 16: 1, 2, 4). We have no evidence of great mental powers in Samson; yet his intelligence was sufficient to cause him to be resorted to as judge.—*Johnson.* He was rough and savage towards his enemies, yet coolly shrewd about it all, never showing sudden outbursts of fiery passion.—*Steele.* He was full of the spirits and the pranks, no less than of the strength, of a giant. His name, which Josephus interprets in the sense of "strong," was still more characteristic. He was "the Sunny,"—the bright and beaming. Nothing can disturb his radiant good humor. His most valiant, his most cruel actions, are done with a smile on his face, and a jest in his mouth.—*Stanley.* May we not conjecture that this power given to Samson was specially adapted to Philistia, where the giant race of champion warriors was not yet extinct, and whose pride in her Goliath comes to view presently in David's history? The case of Samson witnessed before those lords of the Philistines that the Great God of Israel could raise up champions against whom no Goliath from their ranks could hope to stand. —*Cowles.*—His immoralities, while they caunot be excused, must be explained by considering the influence of this corrupt people upon all who mingled with them, and also by remembering the general darkness of the age. We must judge him by the light which he had, and not by that of the 19th century.—*Johnson.*

"Put out his eyes." There being in that age no regular prisons, a privative infliction of this nature was resorted to, not only to lesson the chances of escape, but to render the man harmless if escape should be made.—*Kitto.*

"Fetters of brass." Well does the Jewish expositor remark on this inflict on that Samson now looses his eyes and is fettered with irons, because heretofore he followed his eyes too much and allowed himself to be fettered by the allurements of the senses .—*Cassell.*

"Did grind in the prison house." The silence of Scripture in this period of Samson's life is supplied, as far as possible, by sanctified human genius, in Milton's *Samson Agonistes.—Smith.*

"The hair on his head began to grow." With blinded eyes he began spiritually to see—fettered with chains he became free—under slavish labor he ripened for the freedom of God. The greatness of the fallen Samson consisted in this, that like all noble natures in similar circumstances, he became great and freer in the deepest suffering than he had been before.—*Lange.*

"They praised their god." Samson now saw with deep intensity of shame and sorrow, how the name of the Lord had been dishonored through his misconduct, seeing that they ascribed to their own god that triumph over the covenanted servant of Jehovah, which they owed only to his own folly and sin. Yet out of this despair he gathered hope. He was aware that Jehovah was a jealous God, and that he knew well how to vindicate the honor of his own great name. The question was now put upon a different ground. It was no longer a matter between Samson and the Philistines, but between Dagon and Jehovah. —*Kitto.*

"The pillars whereupon the house standeth." Most of the city is built on hills, which, though comparatively low, have declivities exceedingly steep. The temple was erected over one of these, beyond a doubt, for such was and is the custom in the East; and in such a position, if the central columns were taken out, the whole edifice would be precipitated down the hill in ruinous contusion. There is such a steep declivity on the north-east corner of the present city, near the old dilapidated castle. I am further inclined to believe that the immense roof which rested upon these columns was sustained by arches, and there is every reason to infer from the number of them that are found in the ruined cities of Palestine, that columns large enough to sustain immense roofs were common at that very early day. If this were so, and the center columns stood on the brow of the declivity, the whole edifice would be precipitated down the hill merely by tearing away, as Samson did, these central supports.—*Thompson's Land and Book.*

"There were upon the roof." The lords and principal persons seem to have sat within, *under* the roof, while the people, to the number of 3,000, stood *on* the flat roof.—*Cook.*

"Avenged of the Philistines for my two eyes." Is it right to pray thus? For Samson it is. For he was called to recompense the Philistines; his whole task was directed against the tyrants. He fell only because instead of avenging the wrongs of his people on their oppressors, he squandered his strength with the Philistine woman. If now he desires the restoration of his lost strength, he can lawfully do so only for the purpose for which it was originally given.—*Lange.* This is not a Gospel sentiment, but one natural to his age. He acted in accordance with his best judgment of the right. Do you so act?—*Johnson.*

BAND OF HOPE BIBLE LESSON.

DRUNKENNESS CENSURED.

1. Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. Prov. 20:1.
17. He that loveth pleasure shall be a poor man, he that loveth wine and oil shall not be rich. Prov. 21:17.
20. Be not among wine-bibbers, among riotous eaters of flesh:
21. For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags. Prov. 23: 20, 21.
29. Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?
30. They that tarry long at the wine; they that go to seek mixed wine.
31. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright.
32. At the last it biteth like a serpent and stingeth like an adder. Prov. 23:29–32.

Golden Text.—Buy the truth and sell it not; also wisdom and instruction and understanding.—Prov. 23: 23.

Central Truth.—God's word commands total abstinence.

1. Wine is called "a mocker" because it makes men mock at God and sacred things. Strong drink is called "raging" because it makes madmen of those who use it. Under its influence husbands murder their wives: and fathers, even mothers, sometimes kill their children.

2. A healthy brain contains a great deal of moisture. Alcohol takes away a portion of this moisture and temporary insanity is the result.

3. It deceives men in various ways, but chiefly by pretending to do them good when it is only doing them harm.

4. Alcohol is very greedy of water. Even when taken in small quantities it extracts from the nerves a portiou of their moisture. This blunts the power of feeling so that if any pain or discomfort existed before taking it the man feels relieved—not because he is rid of the source of the pain, but because the alcohol has paralyzed the nerves of sensation.

5. Dr. Young, chief of Bureau of Statistics, puts the amount spent in drink in this country for one year at $600,000,000, while the cost of making and selling it is supposed to be about $300,000,000 more. Now although many rich men drink, the great bulk of the consumers belong to the laboring class who have nothing to support them but their daily wages. Everybody can see that they must always be poor while their earnings go to pay such an enormous tax as this.

6. But his money is not all or the principal thing of which alcohol robs the drunkard. It robs him of his health, of his friends, his self-respect, his reputation; of all true comfort in this life, and all hope for the next.

7. High and luxurious living often lead to intemperance.

8. Drunken men are often ugly aud quarrelsome. Some estimate the number of murders directly traceable to alcohol committed in this country in a year at 300.

9. Alcohol is a poison, and any use of poison is excess —not modcration.

10. The free use of beer and wine causes more drunkenness rather than less, because it creates and fosters a taste for the stronger liquors. Dr. T. D. Crowthers says that iu Germany where beer and light wines are commonly used, the consumption of brandy and whisky has enormously increased. The same fact has been noted in France.

11. Remorse is the bitterest ingredient in the drunkard's cup. In his sober moments he realizes that he is ruining his family and destroying himself, but usually his appetite is stronger than conscience, and he keeps on drinking till delirium tremens sets in, or some other fatal disease carries him to a drunkard's grave.

PRACTICAL TRUTHS.

Drink makes men lawless and profane.

It does its evil work by first deceiving those who use it.

It is the chief cause of poverty, for the nine hundred million dollars which drink costs the country every year is principally taken out of the pockets of working men.

Our only safety is in total abstinence.

LESSON TALK.

Dr. Wm. B. Carpenter, an eminent English physiologist says, "No one who is familiar with the action of poisons upon the living animal body, and has made the nature of that action a subject of special study has the smallest hesitation in saying that alcohol is a poison. It is this 'poison' which is present, in a larger or smaller degree, in all the varieties of intoxicating liquors, in 'beer,' 'cider,' and the 'light wines' as well as in whisky, brandy. and gin. The great mass of the blood consists of water, and any other fluid introduced is not only so much surplusage, but so much that is foreign and has to be expelled. The introduction of alcohol into healthy blood can do uothing but mischief."

It used to be supposed that alcohol would keep off cold, and it is true that after drinking it one feels a sensation of warmth. It is because the nerves that control the small blood-vessels near the skin are relaxed and more blood passes into them. A thermometer would show a rise of about half a degree of surface heat; but this soon passes off while the real reduction of vitality caused by alcohol reduces the vital heat a number of degrees, thus making the body much less able to resist the cold. This is the reason why drunkards so often freeze to death. As as an agent to help us resist extreme heat it is still worse. The head physician at Bellevue Hospital, New York, says that full three-fourths of those brought there suffering from sunstroke are under the influence of drink.

God knows that alcohol is a terrible poison. He wants us to know it and keep clear of it, and so he has given us a strict command, that no one can help understanding, not to taste, touch, or handle, or even look at it.

LESSON HYMN.

Tune, America.

God bless our temperance band!
Firm may we ever stand
For truth and right;
Help us to work and pray;
Teach us in wisdom's way
Our nation's curse to stay,
By thine own light.

Help us the chains to break
That greed and av'rice make
By licensed laws;
Help us that we may be
Champions of liberty;
Help set the bondmen free
Through our dear cause.

Mrs. J. A. Ogsbury.

FARM NOTES.

STORING POTATOES.

As potato harvest will now soon be in order and as the crop will probably be a fair average one, and operations will begin rather earlier than usual, we offer some views upon the best mode of storing them, which may possibly be of advantage to some one.

To store potatoes properly we have to guard against heating, for although the potato will not absolutely ferment by heat as so much vegetable matter, a heat becomes warm enough to excite any germ fungus there may be in the tuber, and this exhalation may be sufficient to cause a decay, which can be communicated to roots in which no symptom of rot exists. Moisture is favorable to heating, and hence it is best to have the potato thoroughly dry before storing, if any considerable quantity is to put away in bulk. Thus, if they are spread on a barn floor or other cool place out of the sun, before putting into the root cellar, they will be safe against rotting. When potatoes are perfectly healthy there is not so much necessity for this care in drying. Hundreds of bushels are often taken from the field to the cellar, without any damage whatever resulting; and it is only in view of the possibility of rot that we think it advisable to take the extra precaution in drying. It is best to note that a cool shed is best to dry them in, as the tubers will otherwise absorb more heat than when they come out of the ground, and this is just what we try to avoid.

This is one disadvantage in drying potatoes in this way which is always more or less connected with dry cellars, namely, the great loss from shrinkage which results. In an average dry cellar there is often as much as as loss of twenty per cent. in bulk from shrinkage. Thus, one hundred bushels stored away in a place like this in winter, will give but eighty when taken out in the spring. This is as often as much, and sometimes more than the advanee of spring over fall prices, and is an argument often used to induce growers to sell their crop as soon as taken up instead of keeping them for the spring rise. But this loss can be wholly avoided and the roots kept in excellent condition by carefully storing in the open ground. A dry place is to be selected, where the water can easily run away, and the potatoes laid up in long narrow ridges, say about four feet wide and as long as the quantity to be protected demands. After the whole has been collected together, a thin layer of straw only thick enough to keep the earth from falling in among the potatoes, is to be put along the sides and over the tubers, and a thin layer of soil, just enough to keep the straw in place, is thrown over. It is best not to throw more earth than this over at first, as the natural heat of the potatoes will accumulate, while it is the object to let it pass rapidly away. As soon as there is danger of frost then the potatoes should be covered thickly with soil, as the frost is certain to penetrate. In this way the potatoes are preserved at a temperature but little above the freezing point, and thus guarded against heating much, and at the same time there is little loss from evaporation —a great point gained when a bushel measure is brought out in the spring.—*Ex.*

—Potato rot first shows itself by fungus on the leaves and stems. "When this is discovered," writes a New York farmer, "if the potatoes are well along, and if early sorts have been planted as they should be, it is best to dig the tubers before the fungus has time to descend the stems. It may be that the fungus has reached some of the potatoes, and all that show any signs of the rot should be left out, while the others are taken to some dry place and stored. If taken to a damp room the conditions for the further development of the 'rot' are furnished, and the whole crop may become a malodorous heap of rottenness. The vines should all be gathered into one place, together with any rotten potatoes thrown out in the harvest, and burned. This destroys millions of spores, which might otherwise serve to carry the pest over the winter season, and furnish 'seed' for future trouble, should the conditions prove favorable for their germination and growth. To be forewarned is said to be forearmed, and it is hoped that this word in season may help to save many bushels of potatoes which might otherwise become rotten. Bear in mind that this is a season for fungi, and watch for the approach of these microscopic thieves, which come in the night or on a rainy day. If the potato crop is ready to harvest, do not delay the work. Dig the tubers at once and store them in a dry, cool place."

Digging Potatoes.—There is a great deal of uncertainty about the best time for digging potatoes. Some are in favor of digging as soon as the tubers become ripe, to prevent them from rotting in the ground; others hold that if the germs of the rot are in them they will rot any way, and that they prefer to let them rot in the ground than in the cellar. We have tried both ways, and with varying results, and have come to the conclusion that to raise good keeping potatoes they should not be planted so early as to mature during midsummer, but so as to bring their ripening after the greatest heat is past, and the tubers, when dry, may be brought directly into a cool dry cellar.

FARMERS, BE CAREFUL!

At Manteno, Ill., Friday evening, a workman, before getting upon his cartload of oats, threw his pitchfork on top. Lying on the load was a boy named William Lanelle, and one of the tines of the fork struck his jugular vein, resulting in his bleeding to death in a few moments.

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Vermont, O. C. Bailey.
Wisconsin, Isaac Baneroft, Monroe

Other Lecturers.

C. A. Blauchard, Wheaton, Ill.
N. Callender, Thompson, Pa.
J. H. Timmons, Tarentum, Pa.
J. H. Baird, Tempieton, Pa.
T. B. McCormick, Prinecton, Iud.
E. Johnson, Dayton, Ind.
J. M. Bishop, Chambersburg, Pa.
A. Mayn, Promise City, Mich.
J. B. Cressinger, Sullivan, O.
W. M. Love, Baker, Mo.
A. D.Freeman, Downers Grove, Ill.
J. P. Richards, Belmont, Wis.
E. Mathews, Spring Arbor, Mich.
Wm. Fenton, St Paul, Minn.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, South Salem, O.
J. S. Perrry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, New Wilmington, Pa.
Prof. S. C. Kimball, New Market, N. H.
Elder L. H. Bufkins, Scranton, Iowa.
S. G. Barton, Breckinridge, Mo.
Joel H. Austin, Goshen, Ind.
D. B. Turney, Bird Station, Ill.
J. F. Browne, Germantown, Ky.
E. Barnetson, Jackson Valley, Pa.
Wm. R. Roach, Pickering, Ont.
Geo. T. Dissette, Sabetha, Kans.
D. A. Richards, Clarkville, Mich.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

The Associated Churches of Christ.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowudes Co., Miss.
Brownice Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co.,Pa.

Other Local Churches

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Meuomonie, Mondovi, Waubeek and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Cougregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.' Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers aud Churches of Christ in Kentucky

CHRISTIAN WORKERS

Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. Browne, Germantown Ky.
Eli Tapley, Columbus, Miss.
J. F. Galloway, Okahumka, Florida.
Wm. Hazenburg, Cape Town, S. Africa.
A. D. Zaraphonithes, Smyrna, Turkey.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. Please designate to which one such funds shall be sent.

OLD FACTS IN A NEW FORM.

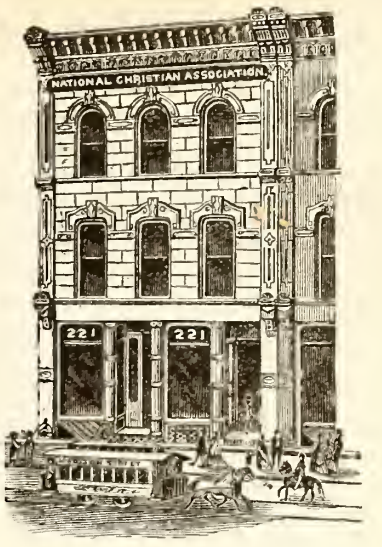
Do you want the *Christian Cynosure* for one year? There are three ways to get it:

1. Send the subscription priee (single copy) $2.00.

2. Send $8.75 for a club of five, at $1.75 each, and get a copy one year for your services.

3. Send $15.00 for a club of ten at $1.50 each and get a copy extra for yourself.

Names may be sent at different times and papers addressed to different postoffices; but when you send the last name and order your extra copy, please give at the same time the entire list of names in your club, with the address of each, so as to avoid confusion or mistakes.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION.

President.—F. W. Capwell, Dale, N.Y.
Vice-Pres.—Jos. Travis, Chicago.
Rec. Sec.—John D. Nutting, Oberlin.
Cor. Sec. and Gen. Agent.—J. P. Stoddard,221 W. Madison Street,Chicago.
Treasurer.—W. I. Phillips, 221 W. Madison Street, Chicago.
Directors.—Joseph Travis, J. M.Wallace, O. F. Lumry, M. R. Britten, T. H. Gault, John Gardner, L. N. Stratton. W. T. Meloy, Alexander Thomson, Thos. Hodge, J. B. Blank.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruptiou."

To carry on this work contributions are solieited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

The National Convention.

President.—Rev. S. Collins, D. D.,
Secretaries.—H. L. Kellogg, W. H. Ross and M. N. Butler.

State Auxiliary Associations.

Alabama.—Pres., W. A. McAlpine; Sec., G. M. Elliott; Treas., E. Fishel, all of Selma.

California.—Pres., L. B. Lathrop, Hollister; Cor. Sec., Mrs. U. P. Merrill, Woodland; Treas., C. Ruddock, Woodland.

Connecticut.—Pres., J. A. Conant, Willimantic; Sec., Geo. Smith, Willimantic; Treas. C. T. Collins, Windsor.

Illinois.—Pres., N. E. Gardner, Haldane; Sec., C. W. Hiatt; Treas., J. C. Schoenberger, Chicago.

Indiana.—Pres., I. W. Lowman, Auburn; Sec., S. Y. Miller, College Corners; Treas., Benj. Uish, Silver Lake.

Iowa.—Pres., C. D. Trumbull, Morning Sun; Rec. Sec., A. W. Hall, College Springs; Cor. Sec., W. T. Moffitt, Morning Sun; Treas., Joseph Laird, Wayne.

Kansas.—Pres., J. A. Collins, Americus; Sec., W. W. McMillen, Olathe; Treas., H. Curtis, Olathe.

Massachus tts.—Pres., S. A. Pratt; Sec., Mrs. E. D. Bailey; Treas., David Manuing,Sr.; all of Worcester.

Michigan.—Pres., J. L. Bush, Muskegon; Rec. Sec'y, A. H. Springstein, Pontiac; Cor. Sec'y, H. A. Day, Coldwater; Treas., Geo. Swanson, Jr., Jackson.

Minnesota.—Pres., E. G. Paine, Wasioja; Cor. Sec., W. H. McChesney, Fairmont; Rec. Sec'y, Thos. Hartley, Richland; Treas., Wm. H. Morrill, St. Charles.

Missouri.—Pres., C. J. Kephart, Avalon; Treas., William Beauchamp, Avalon; Cor. Sec., M. N. Butler, Albany.

Nebraska.—Pres., S. Austin, Fairmount; Cor. Sec., W. S. Spooner, Kearney; Treas., J. C. Fye.

New Hampshire.—Pres., Elder J. G. Smith, New Hampton; Sec., S. C. Kimball, New Market; Treas., E. Smith, Center Stafford.

New York.—Pres., F. W. Capwell, Dale; Sec'y, Isaac Hyatt, Dale; Treas., M. Merrick, Syracuse.

Ohio.—Pres., Wm. Dillou, Dayton; Cor. Sec., J. P. Lytle, Sago; Treas., J. M. Scott, Alexandria.

Pennsylvania.—Pres., A. L. Post, Montrose; Cor. Sec., N. Callender, Thompson; Treas., W. B. Bertels, Wilkesbarre.

Vermont.—Pres., W. R. Laird; Sec., C. W. Potter.

Wisconsin.—Pres., Enos Collins, Coloma; Cor. Sec., W. W. Warner, Oakfield; Treas. M. R. Britten, Vienna.

West Virginia.—Pres., D. B. Turney; Sec John Bosley, Grafton Treas., H. B. Higgins Petroleum.

The Christian Cynosure.

CHICAGO, THURSDAY, AUGUST 23, 1883.

Opium.—Can it be possible that forty out of every hundred men in China smoke opium? English Christians, alarmed at the horror and ghastliness of that vice, are holding meetings to pray for its suppression, and the Christians in all countries to aid them. The looks of an opium eater are terrific.

The Israelites were never a match, numerically, or otherwise, for surrounding pagan nations; yet while they kept the Decalogue, they lived, flourished, and the swords of their enemies were turned against each other, while they escaped. But "when they offended in Baal," they fell. The secret lodge system, from its beginning, has been, and is, one continuous internal brawl. See the leading editorial in this paper. But the brawls of their enemies did not help them while they practiced those enemies' abominations. Masonic churches and political parties never will overthrow Mormonism.

A mistake.—In last number we wrote, "There is not a plank in our platform which has been scouted or assailed." The types made us say just the opposite. Our platform so far as we have seen, is *not* assailed. The Masons stand in the political arena, silent, like men bent on murder in a crowd, with their hands in their pockets on their revolvers; and if they say anything it is either blackguard or irrelevent jokes and ridicule. To assail our platform is to assail American principles in favor of a dark system which is secking to subvert and destroy every thing American.

"Pilgrims."—This name, given to the children of God, ancient and modern, to betoken their travel to heaven, is, in Satanic burlesque, assumed by Knight Templars, leaving Boston in resplendent cars built for them, to riot in San Francisco at the expense of business men, farmers, and mechanics who stay at home, work and "pay dues." It is a double-acting caricature. It deceives shallow Masons by a godly name given to swindling, sorcery, extortion and revelling; while, to the shrewd and far-seeing, it makes the Christian pilgrimage a stench by its foul associations.

"Anti-Secret Societies."—Under this head, the official organ of Good Templars, San Francisco, Aug. 9, speaks thus of the anti-secret reform: "The devil was the primary instigator of the movement"; "Meaner and more harmful than the distillers' conspiracy;" "Only comprising the vicious and worthless." The first national anti-secret convention at Pittsburgh, May, 1868, "comprised" the sainted Bishop Edwards, president; Prof. Henry Cowles, who reported the Constitution; President Fairchild, who made an able speech; and thirteen Christian denominations were represented by some of their best men. The California Good Templars' organ treats these men as above.

Politics, 1884.—The *Chicago Evening Journal* counts the South, except perhaps Virginia, "solid" for the Democracy. New York, Connecticut, Indiana, New Jersey, California and Colorado, uncertain; with some other Northern States on the doubtful list. It calls on the Republican party to give up "favorite sons," and find them a Lincoln or Garfield. Logan, one of the ablest Republican managers, places his hopes openly on secret societies. There are voters enough who are at heart in favor of the American platform, if they can be reached, to form a party of principle, which, with "The Independent army of scratchers," may make an American party in 1884, like the Republican in 1856.

Mormonism.—The *Independent*, Aug. 16, gives three close-printed columns to the Mormons. And yet

"'Tis pitiful, 'tis wondrous pitiful"

that this able mammoth sheet, and, indeed, almost all others, say not one word about the secret oaths and rites of the endowment, which is Mormonism. Is it because Jo. Smith was a Mason in Batavia lodge, N. Y., and that Mormonism is clandestine Masonry, declared so by the record of the Illinois Grand Lodge? The *Independent* is amazed that in the late election the "Mormons who do not love polygamy, voted the programme of the church." Of course, they are sworn to obedience under oaths whose penalties may be inflicted, if not any day, at least any night. Edmunds' bills, to Mormonism, are chaff thrown at an allegator. That fearful system, it is true, turns whoredom into religion; and that of itself would sink it, but for its Masonic oaths, with each its cut-throat penalty, and men sworn to inflict those penalties; aye, and who, for money and their oaths, are ready to inflict them, as Booth to shoot Lincoln, or O'Donnell, Carey. *These* secret oaths *keep up Mormonism;* and the religious and political press does not attack these oaths because they are Masonic.

THE POLYP OF NATIONS.

"——The other shape,
If shape it might be called that shape had none;
Or substance might be called, that shadow seemed;
——Black it stood as night,
Fierce as ten furies, terrible as hell."

The above is Milton's conception of death. It is no bad picture of the secret lodge system, which is "the image of the beast," a vague shadow, yet having the power of the substance which it symbolizes. See Rev. 13:14, 15. And there is a disgusting aquatic creature, having a mouth to eat, but no organs of sense; capable of multiplying itself by sections, as well as by ova, each section becoming a perfect animal. This creature is no bad emblem of Supreme Council Masonry, as its history shows.

Twenty-five years before Morgan, May 31, 1801, the first Supreme Council of the Ancient Accepted Scottish Rite ever formed, was opened at Charleston, S. C., by John Mitchell and Frederick Dalcho, who were Sovereign Grand Inspectors General. It was an attempt to centralize, control, tax and govern all the Masons on the globe. Like efforts have been made and repeated over and again. A similar attempt was made by Masons to control all the secret temperance orders by a supreme governing body which rented and occupied the first finished room in the first Farwell Hall building in Chicago. This attempt failed.

This Mitchell-and-Dalcho Supreme Council like all speculations, was copied and imitated, rivalled and for a time eclipsed. But Mackey assures us that this first monster council gave origin to, and is the source of "all the other councils which have been since established in America and Europe." (*Cyclopedia, Art. Supreme Council.*)

Under its authority and by its charter, a second Supreme Council was formed next year, 1802, by Count DeGrasse, in the French West Indies; a third in France in 1804; a fourth in Italy in 1805, etc. And thus the Dalcho Council, which is now ruled by Albert Pike, Confederate general and scalper of Union soldiers at Pea Ridge, claimed to be, and was recognized and obeyed as the "mother council" of the whole world. These were the palmy days of Masonry, and a trifling tax on the whole Masonic world filled this mother council's coffers with fabulous amounts of gold.

Competition was inevitable to share this secret plunder. To meet and settle and quiet the rival claims to this stupendous secret swindle, "In 1813 the Masonic jurisdiction of the United States" (we quote Mackey) "was divided, the mother council establishing, at New York city, a Supreme Council for the Northern Jurisdiction over the States north of the Ohio and east of the Mississippi." Thus happened the absurdity of two Supreme bodies in one country. The Southern or Pike's Council, held the territory south of the Ohio and west of the Mississippi, which the slave power afterward claimed and attempted to seize by repealing the Missouri Compromise. The seat of that Northern Council is now in Boston, and that of the Southern or Pike's Council in Washington city, to which it was removed from Charleston, as the other was to Boston from New York.

Now, behold, we have a third Supreme Council, hailing from France, denying and defying Pike and his Northern ally, and declaring it will hold on its way "*notwithstanding all the venom, defamation and falsehood that may be launched at them by the so-called Supreme Grand Council of the Northern Jurisdiction.*"

The history of the three, in brief, is this:

1. Frederick the Great, who was an atheist, gave a charter for an American Supreme Council, in 1786. This Council was opened by Mitchell and Dalcho in Charleston, South Carolina, in 1801. In 1813 a branch was started in New York by De la Motta and continued by his clerk, Gourgas. With varying vicissitudes, these two have come down to date as the Northern and Southern Jurisdictions. H. R. Palmer of Milwaukee is head of one, Albert Pike of the other. Pike's Council claims priority and the position of "Mother Council."

2. The French Grand Orient granted a charter for a Supreme Council to Joseph Cerneau, in 1807, to be established in New York. Between this Cerneau Council and the Northern branch of the Dalcho-Pike concern there has been perpetual war, as well as considerable disagreement among themselves. For instance, there are two Supreme Councils claiming to be the legitimate heirs of the Cerneau body; one is headed by Peckham, the other by Thompson. But the principal quarrel is with the Dalcho-Pike Northern Jurisdiction known as the Gourgas Council. These Northern and Southern Jurisdictions, headed by Palmer and Pike, maintain friendly relations. They have the same origin, and stand or fall together when their authority is assailed; and having the start of the Cerneauites, they claim and have the general recognition of the Grand Lodges of Master Masons. The *Voice of Masonry* for September, 1883, gives the action of the Massachusetts and New York Grand lodges de-Masonizing all the Cerneauites, and making Pike's Council the "Mother" Council on the continent.

This kite-and-snake fight between Supreme Councils for the supremacy is helping to heal a greater and universal lodge-fight.

The Chicago *Times*, July 16th last, in an article taken from the New York *Tribune*, says of this fight: "The question, Which is the simon pure, original and legitimate Supreme Grand Council is about to be precipitated for answer upon the Supreme Grand Council of France."

This alludes to the fact that the Grand Orient of France some three years since, resolved that they would no longer recognize the existence of a God in any Masonic rites. The Grand Lodges of Ireland, Scotland and England severed all connection with the French atheist Grand Lodge. American Grand Lodges would have taken similar action, as the boast of Masons has ever been that no atheist could be a Mason. But in this deadly feud in which, says the *Times*, "both parties excommunicated and expelled each other," they both appeal to France and thus wink out of sight the atheism of French Masonry, and thus virtually give up their Bible and their God. The Grand Orient, seizing its advantage, unless the lodges of Great Britain, like the Americans, wink at their atheism, threatens to declare independence and go to forming atheist lodges throughout England, Ireland and Scotland, which would be a Bradlaugh boom!

Thus this fight is putting French Masonry, without God or Bible, at the head of the Masonic world; and compelling the English speaking lodges, "which have literally read the French Masons out of all fraternity," to "revise their decisions," and recognize Satan as their God!

A JESUIT MISSION.

The Jesuits have sent a man of notoriety, Monsignor Capel, to push them to the front in this country. On the 5th inst. he preached in honor of Ignatius Loyola in one of the Jesuit churches in New York. He held that the "Jesuits were ambitious of one thing alone, to save souls." "The Society of Jesus," once had the schools of all Europe in their hands. They have been, in turn, expelled from every kingdom and principality of Europe for political plottings. They attempted to blow up the king and Parliament of Great Britain. They taught openly that death, in attempted assassination of Protestant princes, entitled to the rewards of martyrdom. In 1773 the order was entirely suppressed by the Pope. They were restored in 1801 in Russia; and by Pope Pius VII in 1814. In 1815 their *Secreta Monita* were published in the *British Review*, as furnished by themselves. Like the Masonic lodge, they set aside the laws of God and man, and substitute their own. "Every member of the order, the moment he entered it, surrendered all freedom of thought and action."

Nor is the nature of the order changed; only its policy. In 1878, five years since, I asked a Jesuit in a California College, who had been there from youth to age, "Suppose your General should command one or all of you to leave this pleasant place, where you have seen all these beautiful trees planted, and go and live and die among the Digger Indians, what would you do?" "*We should go*," was his reply.

The "*order*" was received, by night in a cavern covered with brambles, back of the town of Manresa, in Spain, in 1520, by an ignorant soldier and man of the world, whose leg was shattered at the siege of Pampeluna the year before. The "exercises," or initiation into the order, took at first twenty-eight days, but were reduced to fourteen. The order was completed in 1540, twenty-three years after Luther began the Reformation. It was Satan's scheme to meet and counteract that great movement for human liberty; and it succeeded in arresting and turning it backward. Since the middle of the sixteenth century the Reformation has not advanced one step in Europe.

The Jesuits landed at Quebec before the Pilgrims landed at Plymouth. The Pilgrims left pillories and jails; the Jesuits were backed by the learning, wealth and culture of Europe and the craft of kings and priests. The Jesuits planted missions and cannon from Quebec to the Gulf of Mexico, and instructed

the Indians that the almost penniless heretics along the Atlantic coast had no rights which they were bound to respect. Spanish priests performed a like labor of love through Mexico and up the Pacific coast. Neither France nor Spain now own one foot of North American soil, and no legislators cross themselves or kneel before a Speaker's chair. Jesuitism and the secret lodge system are twins and will ultimately make common cause against Christ and freedom of conscience and of speech.

NOTICE.

THE WASHINGTON BUILDING.

I expect to make a payment of $1,000 *and more* on the Washington N. C. A. property between the first and tenth of September. It is for the friends to say *how much more* than one thousand dollars shall be paid and the interest stopped, by sending in their offerings.

J. P. STODDARD.
Sec'y N. C. A.

—Our readers will miss their usual New England letter from this number. Bro. Bailey does not ask that it be mentioned, but it is due him and his faithful wife to say that her continued illness prevents his writing this week. Though recovering, her progress toward health is quite slow. Let us not forget to intercede for her with the Lord.

—In the article on the Knight Templars, page 8 of last *Cynosure*, the advertisement of the leader of the Boston party began with the words "Scrofula and scrofulitic humors," which by an oversight was put in from another advertisement. It was too mild a heading anyway for a whisky advertisemeut which might begin, Suicide, murder and everlasting woe!

—Rev. J. H. Timmons, Tarentum, Pa., whosc name has for years been an encouragement to reformers in our lecture list, has taken a commission to lecture for the National Reform Association.

—Hon. S. C. Pomeroy returned from a business trip to Kansas and Colorado to his home in Washington last week, stopping briefly in this city Thursday, calling at the *Cynosure* office with hearty greetings for all. Hc enters with enthusiasm into the plans for State conventions and meetings at prominent points this fall, and will, so far as possible, attend and speak.

—The *Daily Saratogian* of the 15th inst. announces an address that evening on the "Religion of Freemasonry" by General J. W. Phelps, who is spending the summer season in that celebrated resort. The address was to be giveu in the Free Methodist church, and is, we believe, the first ever given on the subject in that city.

—The remarks at the Farwell Hall noon meeting on Saturday last on the Sabbath lesson rang clear as a bell for some avoided truths in the ears of several hundred Sabbath-school teachers of Chicago. The lesson (Judges 2: 6–16) gave the speaker a fine opportunity to impress upou these earnest Christian men and women that the judgments of God were visited upon Israel because of their forsaking his worship, and that sin came about of the lax instruction or want of instruction on the part of their parents. The heathenism broadcast throughout the world, and the idolatrous practices of the secret lodges allowed and even upheld in our Christian land were displeasing to God, and he would visit in judgment for them in proportion as the people knew his will and condemnation of these evils.

—Among items of interest in the Iowa Masonic Grand Lodge report, 1883, we notice that there are in Monroe county two lodges with an aggregate membership of 138. Official figures show a decrease of eight in membership during the year, and little activity in what is styled Masonic work. It would be well for some of the friends in that locality to ascertain how many of the county offices are held by members of the "fraternity," and what proportion of the voting population of the county are in the lodge. It is claimed that the lodge has nothing to do with politics, but if this is so, it will be well to verify it with the facts. The meeting of the State Association on the 28th inst. in that county will be a good time to look up this matter. Let every delegate come furnished with facts gathered in his locality.

—Cardinal Manning, the head of the greatest Catholic See of England, charges that the Continental secret societies are to blame for much of the trouble in Ireland. He says "*the influence of the Continental secret societies in Ireland must be checked somehow*, and the American dynamite conspirators must no longer be tolerated. Paris and New York between them if allowed their way, would break up any established order."—*Sandy Lake News.*

REFORM NEWS AND NOTICES.

IOWA STATE MEETING.

The Anti-Secret Christian Association of the State of Iowa, will meet in eighth annual convention at Albia, Monroe county, Aug. 28-30, 1883. The following programme is prepared:

Tuesday evening, Aug. 28, Address by Hon. S. C. Pomeroy, of Kansas.

Wednesday, 9 A. M. Devotions; 9:30 Business; 10:30 Report of State Agent. 2 P. M. Discussion, Sabbath Question, opened by Rev. T. P. Robb; 3:15 Discussion, Prohibition, opened by Pres. C. A. Blanchard; 8 P. M. Secrecy and the Church, by Pres. J. T. McMichael, to be followed by Sec'y J. P. Stoddard.

Thursday 9 A. M. Devotions; 9:30 Business; 10:30 Political Meeting; 2 P. M. Divine Recognition in Government, Revs. M. A. Gault, Wm. Johnston, and R. C. Wylie; 8 P. M. Degree Working, by Rev. D. P. Rathbun, S. E. Starry, and others.

We would be glad to welcome *every* friend of reform to this meeting. Let this be made a grand rally. The programme is undoubtedly the best we have yet presented, and we trust, under God, it will be the richest convention yet held under our auspices. *Come all.*

C. D. TRUMBULL, *Pres.*
A. W. HALL, *Sec.*

THE NEW ENGLAND BOARD.

The annual meeting of the New England Board for the election of officers and the transaction of other business is hereby called to meet at Worcester, Mass., at 10 A. M. Aug. 24th, 1883. Important business is to come before the Board and a consultation of friends of the reform is also to be held at the same time and place to which all who are interested, are invited.

By order,
E. D. BAILEY, *N. E. Sec'y.*

M. C. A.

M. C. A. simply means Michigan Christian Association, one of the graudest advances yet made on the Michigan field of reform toward victory and success. Well may the craft tremble in view of this systematic and formidable method lately adopted by the noble band of workers who have been compelled, in the past, to submit to the unbusinesslike arrangements by which reform work has been conducted. A meeting of the Board of Trustees, and all who are sufficiently interested to attend, will be held in Jackson, Sept. 5.

It is expected that the editor of this paper will be employed for the year to come in canvassing this State in the interests of this Association, selling shares of stock, lecturing, etc. Let every reader make up his or her mind to have work of this kind done in their community during the year. All we ask is that you will enter into this great cause heart and soul with us, and correspond with us as to when you would like lectures and reform work. We would like the privilege of presenting a few thoughts on this great subject in every community in Michigan. Encourage by correspondence, and address,

H. A. DAY.
Parma, Jackson Co., Mich.

OH, MICHIGAN! MY MICHIGAN!

There is to be a meeting of the Michigan Association Board of Trustees at Free Methodist church on Wednesday morning Sept. 5th. in the city of Jackson for the transaction of *very important business*, which will come before the meeting, concerning future action in Michigan. Let uo member of the Board fail to be present, and let as many others come as can. Bro. J. P. Stoddard expects to be present and it is possible ex-Senator Pomeroy will also be present to speak on the occasion.

H. A. DAY, *Sec'y. M. C. A.*

THE INDIANA STATE MEETING.

ALBION, Aug. 17th, 1883.

TO THE FRIENDS IN INDIANA:—By the concurrence of the Executive Committee I hereby announce the eleventh annual meeting of the State Christian Association to be held at Oakland City, Gibson Co., Oct. 16th, 17th and 18th inclusive, (commencing Tuesday evening, Oct. 16th). Eminent speakers will be there, of whom due notice will be given. We confidently hope the friends in Southern Indiana will help make this a grand meeting by having the meeting well advertized in the annual conferences and other church meetings, by coming themselves, and having others come. We will of course expect the *American Wesleyan, Christian Harvester, Christian Worker, Friends Review, Brethren at Work*, and *Richmond Star* to call the attention of their readers to this meeting. If the friends will send me the means I will advertise it thoroughly in other ways. More will be said in the future. Prepare to come to Oakland City. I will guarantee they will do their duty there and receive you with a thorough hospitality. I will now on my own motion appoint Uncle John Richardson, Justus Miller, James Shaw, Jacob Frame, and W. H. Figg. a special committee to help circulate the word to go and get to go. Dear friends, you who are not named, do not be offended; you will be on the next committee.

Respectfully,
S. L. COOK.

KANSAS.

The Kansas State Christian Association, opposed to secret societies, will hold its semi-annual Convention in the State House, Topeky, Kansas, commencing at 3 P. M., Sept. 25th, 1883 and continuing through the 25th and 26th.

The following programme is arranged: Addresses on Government Reform, by Rev. D. H. Coulter; on Prohibition, by Rev. C. H. Strong; on Anti-secrecy, Rev. B. F. Worrell; each of these to be followed by discussion. Secretary J. P. Stoddard, ex-Senator Pomeroy and other able speakers will take part. The first and the third degrees of Masonry will be explained by S. E. Starry.

W. W. MCMILLAN, *Sec'y.*

TOPEKA AND THE KANSAS MEETING.

Bro. J. A, Richards, Wesleyan evangelist for Kansas, has lately visited Topeka and his remarks relating thereto in his report to the *Wesleyan* will be of valuc to every brother and sister who expects to attend the State Couvention in that city:

What is needed in Topcka is a cyclone of spiritual aud moral power in truth, that will wake up dead, formal churches, show the hypocrisy of sin-loving professors, and the wicked, polluting, anti-Christian character and power of secrecy, both in church and state; and to preach the Lord Jesus Christ, as the only Saviour of a lost world. O, ye men of God, come to the rescue! Come to the State Convention at Topeka, Sept. 24th and 25th, and let us have more light, and seek power from on high, the anointing of the Holy Ghost, to fit us to work and defend the truth! Get Starry, Rathbun, Stoddard and others to come over and help us work the "degrees," and show up Masonry as it is, black and damning! and so give a good reason why we are anti-secret," and make it a test of membership. Then God will put a difference between us and the truth, and open the way before us for a glorious triumph! Many will not do or say anything to-day against secrecy, and will not preach the whole truth for fear of persecution, loss of bread and butter, and worldly friends, or position, yea, for fear of the "offense of the cross of Christ." Lord, wake us up! Some say, to testify they are saved from all sin is the same as to bear testimony against any, or all sin; but no! such persons are sadly mistaken. Suppose John the Baptist instead of saying to Herod he ought not to marry his brother Phillip's wife, had said, he was sweetly saved; or Elijah, instead of reproving Baalism, had only said, that he was trusting in the true God, and urged others to do the same; or Isaiah, Jeremiah, Daniel, Amos, Malachi, instead of bearing faithful testimony against evils in their day, had only testified that they were fully saved from such evils themselves. Or suppose Paul, or the early Christians, Luther, or the Wesleys, iustead of preaching against Daina, secrecy, paganism and papacy with its evils, and the dead formalism of the English church, had only testified that the blood of Christ cleansed them from all sin, would the effect have been the same in the triumph of the truth? No! It is not enough that we have a defensive war; we must also have an offensive war against, and to destroy the works of devil; a strong, brawny, vigorous, spiritual, truthful Christianity; "to the pulling down of strongholds" and "spiritual wickedness in high places," and casting down "every high thing, that exalteth itself against the knowledge of God," and bringing all into obedience to Christ. A salvation holiness, or a Christianity that does uot possess these grande lements or power and final success, is a sickly skeleton, without brains, blood, or heart; a sickly consumptive, a faith without works, dead! Bible salvation, or holiness, does possess all these elements of power and success. May the Lord help us to put on the whole armor of truth, aud then when we get it on, to use it,—fight! work! and trusting in Jesus, the victory is ours. Tried ones at Topeka have fought many battles, and are ready for more.

NEW POSTAL NOTES.

The new postal notes, which are to be used after September 3d. in the transmission of small sums of money through the United States mails, were printed rapidly in New York city, and it is announced that they would be ready for shipment to all the post-offices in the country on Wednesday last. Every book contains 500 postal-note forms, with the address of the post-office printed on each note. The pages of the books are perforated, so that when the notes are torn out stubbs remain to show the amounts for which they were issued. A note can be filled out by a post-master for any amount not exceeding $5, at a cost to the sender of three cents for each note. The notes are payable to "the bearer," and they can be used as fractional currency in any place to which they are sent.

The benefit of an acquired fortune is not objective, but subjective; consisting not in the value of the possession, but in the moral character acquired in its pursuit; just as in a gymnasium—the good to the athlete is not the weight lifted but the muscular strength acquired.

The Home.

WORK.

When, from the great Creator's hand,
In order and in wisdom planned,
  Heaven's countless orbs came forth,
In the world's earliest infancy,
It was his will man's lot should be
  To toil upon this earth.
The mandate ran—"A worker, thou,
Go!—in the moisture of thy brow,
  And quell the stubborn soil.
Whate'er thy hand shall find to do,
Be strong, be steadfast, and be true,
  And I will bless thy toil."

And, strong in heart, and strong in hand,
Man wandered forth upon the land,
  Its teeming breast to till:
Till earth, and sea, and wind, and flame,
And light, and heat, and cold, became
  The vassals of his will.
'Tis but to gaze around to see
How nobly man his destiny
  Has labored to fulfil.
How time, in each succeeding age,
Has left fresh records on his page
  Of man's triumphant skill.

The wise, the wealthy, and the great,
Let these adorn their high estate,
  And do the good they can;
And high and low, and rich and poor,
Learn that to labor and endure
  Gives dignity to man.
That when at last the time shall come
When man is summoned to his home,
  And all beneath the sun
Shall, like a pageant, vanish, all!
Each man—'tis writ—must stand or fall
  As he his work has done.

—*W. H. Bellamy.*

CONSECRATION AND DEDICATION.

These words though very distinct in their meaning are often used interchangeably. From this has arisen much confusion of ideas and many mistakes. Even when the two words apparently agree there is a wide difference. Both may signify the setting apart to a holy or sacred use, viz: the worship or service of God. But the radical distinction is that dedication is man's act, consecration is exclusively the act of God; either directly by his Spirit and presence, or representatively by his authority. For example, man may dedicate a place to the worship of God, but it is consecrated only by the presence of God and while God is present in it. Man may dedicate—that is set apart a portion of time to the service of God, but it is consecrated or made holy time only by God's appointment or when done by his authority. Men may dedicate or make an entire surrender of themselves to the service of God, but they are consecrated or made holy persons by the power and indwelling of the Holy Spirit. This was symbolized of old by the oil of consecration or holy oil, which was poured upon or applied to persons, places or things—and thus that which was before dedicated to the service of God became consecrated—nor did the act of consecration consist simply in the application of the oil according to the will of man, but in the appointment and authority of God prescribing it. So that to apply the holy oil to any person, place or thing which God himself had not designated was a profanation and not a consecration. From this it will be seen:

1. That the Popish idea of the consecration of persons, times, places and things, whether by canonization, setting apart or anointing with oil and blessing and sprinkling, where God has not appointed and commanded it is a blasphemous profanation which ought to be abhorred and not countenanced in any degree. It is not proper, therefore, to call John or Paul, etc., by the name of Saint any more than any other Christians who have not been canonized by Rome. Nor is it proper to speak of a building as a house of God, except while it is being used as a place of meeting for worship, where and when only God is present, according to his promise. In all places, or "where two or three are gathered together in my name there am I in the midst of them." To speak of profaning a church building, as though holiness attached to the material house savors somewhat of popery.

2. The observing of days and times as holy which have been set apart by merely human authority is unwarrantable and wrong.

3. To call music sacred, or songs sacred which God has not appointed, is an improper use of the term which, though allowable by common consent, is liable to misconstruction. Strictly speaking the only sacred songs are those contained in the Bible, so far as we know, there never was any sacred music, or tunes set apart for sacred use. There were instruments of music which were holy because prescribed by God through Moses and David; and so in the time of Amos there were those who were guilty of sacrilege in "inventing to themselves instruments of music like David," and using them in their feasts, etc. This also explains why the exiles in Babylon "hung their harps on the willows" and refused to "sing the Lord's song in a strange land," (Ps. 137th), because they deemed it a profanation to use these songs or instruments in any other place than at Jerusalem, and in the worship of God. If any songs or instruments are holy or sacred now, it must be by Divine appointment and consecration.

4. To speak of persons "consecrating themselves to God" being "wholly or fully consecrated," "consecrated anew," etc., although sanctioned by common use, is nevertheless using the word "consecrated" in an improper sense, that is the sense of dedication. From this arises much of the confusion and error in the doctrine of the "higher life," "perfect sanctification," "entire sanctification," etc. These would be avoided, if we keep in view the fact that consecration is the act of God—done at once and once for all in the case of his people—and which is equally complete and perfect in all. The duty and privilege of believers is to recognize this fact, just as they do their justification in Christ, and to live accordingly. The difference among Christians in reference to this sanctification (using the term in the sense of consecration, or setting apart to a holy use, which is the primary sense) is in the different degrees in which they realize the fact and not in the fact itself. We can hardly conceive of degrees of consecration in the same object. That which is consecrated at all is wholly, completely, entirely, perfectly consecrated just because it is the act of God. Sanctification in the sense of purifying, moral and spiritual cleansing is a work, and so progressive in the same individual and different in degrees in different individuals, but in the sense of consecration it is an act like justification—completed at once and forever in reference to every Christian or member of Christ's body. The duty also of "presenting our bodies a living sacrifice," that is dedicating ourselves to God may be frequently repeated, and is susceptible of degrees of entireness and sincerity, and properly speaking proceeds upon the basis of our consecration instead of being itself our consecration to God.

These are some of the many considerations which might be mentioned to show the importance of observing the distinction between consecration and dedication.—*Prof. J. G. Carson in Christian Instructor.*

THE WAY TO GIVE.

As I was riding one Sabbath with a farmer to church, we fell into conversation on the subject of giving. He was an elder in the Presbyterian church, a man between fifty and sixty years of age.

Said he, "I give a tenth of all I make to the Lord. Every crop of corn, every load of hay, every dozen of eggs I sell, I keep account of and one-tenth of the profit goes to the Lord. It came rather hard at first, but that is past long ago. Now I only have to distribute what is already given. I am ready to listen to any reasonable application, and if I think it is a good object, it is nothing but a pleasure to give. That tenth, I have come to feel belongs to God. I never touch it. I should as soon think of spending my neighbor's money as that."

About the same time I met the pastor of this man. Said he: "That farmer is not only the largest giver, but the most cheerful giver in my parish. I preach in two churches. He helps liberally in sustaining both, and the money he gives is the least of the blessings he brings to us."

Some time after this I was conversing with a friend in Chicago, a young business man on the same subject.

"Yes," said he, "I determined, when I was a clerk, the first year that I earned anything for myself, that I would set aside a fixed percentage of my income for benevolence. I made the resolution, and I have kept it."

"Well, you began early," I remarked.

"So I did," was the reply, "and it was well I did. My salary was small, and to give the proportion I had fixed upon was hard; but there has never been a year since when it would not have been harder. A year or two after I went into business for myself it looked as though every cent was needed for capital. I am afraid I shouldn't have commenced the system this year. But having resolved, and made a beginning already, I was ashamed to retreat. Then the year after, I was married. That year I should have begged off, I am sure, if it had not been for the habit, by that time pretty well settled. Soon after came our big fire; then hard times, epizootics—in fact, almost every year something to make that particular year a bad one to begin. Now I always say to my friends, Begin to give as soon as you begin to make; start early."

I do not know what proportion of his income the young merchant gives. Probably a tenth; not less, I am sure.

So here in Cleveland. A young man, just beginning his business life, came to me alone a few evenings since, and said:

"I like this idea of giving a regular proportion, and I'm going to begin now. I think I'll give a tenth. This year that will be five hundred dollars. It looks like a good deal to give away, and my business is growing—it will be more yet, I expect, next year; but it's the right way. My old Bible-class teacher used to talk to us boys about it, and I'm going to do it."—*Rev. Arthur Mitchell, D.D.*

"HATS STUCK ON POLES."

There is a deal of unreality in the life that surrounds us,—a vast amount of pretenrion, show, and sham, covering a very limited proportion of real, genuine piety, grace and godliness.

W. F. Bainbridge, speaking of his travels in China, says: "Nearly six hundred miles up the Yang-tsi-Kiang, a Chinese officer heard that a high mandarin was coming along on our beat, and he prepared to display a military force equal to the rations he was drawing. Through my field-glass I counted twenty real soldiers, and nearly two hundred *coats and hats stuck on poles!*"

This was in China;—How is it elsewhere? What shall we say of the church? Here are genuine, devoted, Christian soldiers—a few, but oh, what hosts of "poles with hats on!" Here are soldiers who count, but do not fight; who draw rations but do not defeat foes.

Here is a society or board of officers composed of twenty or thirty men; two or three of them are workers, and the rest are "hats stuck on poles."

Would that we could see more *reality;* there would then be less call for pretense; less dress parade and sham fight, and more actual warfare against the world, the flesh and the devil. We have *real* foes; let us see to it that we are real soldiers,—good soldiers of the Lord Jesus Christ, clad in the whole armor of God, and ready to resist unto blood, striving against sin.—*Selected.*

WHAT WE ARE.

When Martin Luther was combatting the doctrines of human merit that so prevailed in his day he was accustomed to take the conceit out of himself and men generally by the following illustrations of the unprofitableness of the best.

"Miserable creatures that we are!" he said.

"Till we are seven years old we do nothing but eat, and drink, and sleep, and play; from seven to twenty-one we study four hours a day, the rest of it we run about and amuse ourselves. Then we work till fifty, and then we grow again to be children. We sleep half our lives; we give God a tenth of our time; and yet we think that with our good works we can merit heaven."

At another time he would thus take himself to task over his daily time table:

"What have I been doing to-day? I have talked for two hours; I have been at meals three hours; I have been idle four hours! Ah, enter not into judgment with thy servant, O Lord!"

How He Dealt with the Choir.—The Rev. Dr. W. W. Newell, in his book on revivals recently published, tells us how he once dealt with a troublesome choir. He says: "Many years ago I was pastor of a church where there was a large, efficient choir. But they were sadly frivolous. There were frequent whispers, merriment, and note-writing. They gave me much thought and anxiety. I was sometimes tempted of the devil to reprove them openly. They deserved it. But I said, 'This will repel them. My desire is to win them, first to myself, and then to Christ;' and so I studied the case, and looked to God for wisdom. And here came in my rule to treat with special attention those persons by whom I was annoyed. I called upon each of them. Without allusion to their trifling, I spoke to them of my love of music and of my connection with an academic and a collegiate choir. I spoke to them of my high appreciation of their singing, and of our obligation to them on this account. I soon after arranged a series of evening prayer-meetings in the chapel. I then called upon the choir again, invited them to our meetings, and requested them to sit together in a forward seat and to conduct the singing. A large number of persons soon after united

with our church. Among them was every member of that troublesome choir. And without ever suspecting my annoyance, they were for many, many years my help and my joy."

CHILDREN'S CORNER.

"TWO CENTS A WEEK, AND A PRAYER."

"Two cents a week, and a prayer,"
A tiny gift may be,
But it helps to do a wonderful work
For our sisters across the sea.

"Two cents a week, and a prayer,"
From our abundant store—
It was never missed, for its place was filled
By a Father's gift of more.

"Two cents a week, and a prayer;"
Perhaps 'twas a sacrifice;
But treasure came from the storehouse above,
Outweighing by far the price.

"Two cents a week, and a prayer;"
'Twas the prayer, perhaps, after all,
That the work was done and a blessing brought,
The gift was so very small.

"Two cents a week and a prayer,"
Freely and heartily given;
The treasures of earth will all melt away—
This is the treasure laid up in heaven.

"Two cents a week, and a prayer,"
A tiny gift may be,
But it helps to do such wonderful work
For our sisters across the sea!

—*Heathen Woman's Friend.*

LIVES OF CELEBRATED MEN.

JUSTIN MARTYR.

The study of the early ecclesiastical writings, which appeared during the formative period of Christianity, and which constitute a distinct department of learning in the Catholic church, has never been pursued with the same ardor, or regarded with the same favor, by those who accept the Scriptures as the sole authoritative rule of faith. Other reasons might be given for the little interest manifested by large numbers of Protestants in these writings, such as the use made of them in maintaining corrupt forms of worship, and their frequent speculative and mystical character. At the same time the truth remains that they contain much that is historically valuable, and important for every Christian to know, concerning the period when Christianity breathed a new life into the world. Their authors, in some cases, gave proof of their sincerity by a martyr's death, such for instance as Justin, who is for this reason called Justin Martyr. He is regarded as the chief among the early Apologists, by which title those are designated who, after the labors of the apostles in the diffusion of Christianity, entered upon its defense and exposition by treatises and apologetic writings. He was a native of Samaria, and born of Greek parents, A. D. 100. He had studied the philosophy of the stoics, Peripatetics, and the Platonists, with a confessed leaning towards the latter, and the occasion on which he renounced it is related in his "Dialogue with Trypho" in these words: "Once, while meditating near the sea shore, a venerable man had appeared, and in a learned conversation, shown him the inefficiency of his philosophy, and had then told him of the prophets, who, being filled with the Holy Ghost, had revealed divine truth authoritatively, glorifying the God and Father of all things, and proclaiming his Son, the Christ. The old man had disappeared, 'but straightway,' says Justin, 'a flame was kindled in my soul; and a love of the prophets and of those men who are the friends of Christ, possessed me; and while revolving in my mind, I found this philosophy alone to be safe and profitable.'"

From that period to the present his praise is in all the churches for the zeal with which he went from city to city, teaching to Jew and Gentile the new religion he had embraced, and which knew no diminution until at Rome, A. D. 163, he sealed his faith with his blood. There is something, even at this distance of time, very attractive in the courage which counted life itself as valueless in comparison with the truth which possessed his dauntless spirit. "He appears," says a writer on early Christian literature, "in the midst of that cultured and curious but hollow and heartless second century, like an old Hebrew prophet waking after a sleep of centuries, and assuming the philosopher's cloak as the nearest approach to his old sheepskin mantle. He denounces woes upon the Cæsar if he does not repent, as boldly as Elijah rebuked the sins of Ahab. He feels through every fibre of his being that he is called to utter the truth of God, and so speaking he knows no fear."

In his first Apology, Justin answers the charge of atheism which was brought against the Christians, and boldly discusses the folly of idol worship. He shows, with great clearness, the fulfilment of the prophecies in the person and work of Christ. The following, from the same Apology, is an interesting description of the manner in which the holy supper was celebrated by the primitive church early in the second century:

"And on the day which is called Sunday, there is an assembly in the same place of all who live in cities, or in country districts, and the writings of apostles and prophets are read so long as the time permits. When the reader stops, the president of the assembly makes an address in which he recapitulates the glorious things that have been read and exhorts the people to follow them. Then we all stand up together and pray. After prayer, bread, wine and water are brought in. The president of the meeting again prays according to his ability, and gives thanks, to which the people respond, Amen. After this, the bread, wine and water are distributed to those present, and the deacons carry portions to such as are necessarily detained from the meeting. Those who are able and willing contribute what they please in money, which is given to the president of the meeting, and is appropriated to the support of widows and orphans, the sick, the poor, and whomsoever is necessitous."

Justin Martyr and Tertullian, in their apologies addressed to the Gentiles, calls the Lord's day Sunday—a designation by which it was generally distinguished among the Greeks and Romans. But it is worthy of remark that Tertullian, when addressing Christians, calls the day the Lord's day, and this not merely when he wishes to distinguish it from the Jewish Sabbath.—*Baptist Weekly.*

A LOVING DAY.

"Mother, I suppose one reason why they call the Sabbath a holy day is because it's such a loving day," said a little boy, as he stood by his father's side and looked up into his mother's face.

"Why, is not every day a loving day?" asked his mother. "I love father, and father loves me, and we both love you and the baby every day, as well as Sabbath."

"Well, but you've no time to tell us so on week days," said the little boy. "You have to work, and father has to go off early to his work, and he is so tired when he comes home. But Sabbath he takes me on his knee and tells me Bible-stories, and we go to church together. And, oh, 'tis such a loving day!"

DO NOT BITE YOUR NAILS.

One of the strangest habits we have ever noticed is that of biting the nails. If anybody can tell us why it is done or what possible good can come from doing it we shall be glad to be informed. It surely cannot arise from hunger—for there is nothing nourishing in finger-nails; and besides, many of those who indulge in the practice are fat and well favored. It certainly cannot come from a desire to beautify the ends of the fingers; for we can scarcely imagine any one with such strange notions of beauty as to suppose that finger-nails bitten to the quick are more beautiful than if they were neatly trimmed.

It is simply a habit, and nothing else. It is a habit, too, which if it has been long persisted in is very hard to cure, and therefore one which ought to be carefully avoided.

We must learn to subdue self; and one mode of doing this is to correct all habits of an offensive character. The strength of will which does this will become a great help in other matters of importance.—*S. S. Classmate.*

HOW SPOOLS ARE MADE.

At Drummondville, on the St. Francis River, Canada, on the line of the northern division of the South-eastean Railway, there are large factories for making spools from white birch, which grows in profusion there. The farmers get from two dollars and fifty cents to three dollars per cord for the wood, which, after being delivered to the factories, is first sawed into pieces about four feet long and from an inch to an inch and a half square, according to to the size of the spool it is desired to make. These pieces are put into a stove and thoroughly dried, whence they are taken into the factory and given to the roughers, who in a short space of time bore a hole in the center a couple of inches deep, turn about the same space round, and then cut off the length required for the spool. The machines used for this purpose are revolving planers, in the center of which is a revolving gimlet or bit, and immediately to the right a small circular saw with a gauge set to the proper size for the spools. One proprietor ships over two million spools per month to England, and another firm ships one million to Scotland.—*Sunday-school Visitor.*

OPEN YOUR BIBLES.

DEATH. Read Luke 8:41–56

And you hath he quickened, who were dead in trespasses and sins. Eph. 2:1.

1. A dead body a melancholy sight. Gen. 23:4; Ezek. 37:1–14.
2. Life is extinct. John 6:53; Luke 7:12.
3. Feeling, sight, and hearing gone. 2 Kings 4:31; Eph. 4:18, 19; 5:14.
4. Corruption begun. Gen. 6:12.
5. Physicians can do nothing. Luke 8:48; John 4:49.
6. God can raise the dead. John 5:25, 29; 11:43; Luke 14:32.—*Notes for Bible Study.*

From the region of Sivas (Western Turkey) comes a story of a little boy who had in some way become somewhat acquainted with the Gospel truth. He was dying, and his friends called in a very holy dervish to pray for him. The child said to the dervish: "But you did not pray. You did not use the name of Jesus." The next day the dervish came to pray again, but the boy objected, saying that he wanted a prayer in Jesus' name. "But if you trust to that name," said the dervish, "you will be lost." "I had rather be lost trusting in Jesus," replied the poor little fellow, "than be saved without him."

TEMPERANCE.

If Iowa prefers to build school-houses and raise men and women rather than build jails and penitentiaries and crowd them with thieves and murderers, she ought to have the privilege. That about covers her demand in the present canvass.

The venerable Earl of Shaftsbury declares that if places of public amusement are opened in England on the Sabbath, the temperance movement will be set back twenty-five years. He is certainly right. Sabbath shows do not diminish the throngs in the groggeries, but increase them, even though the show is an art gallery.

Judge McConnell, of Tennessee, says there is not one place in the fifth judicial district where intoxicating liquors are retailed and "the schools have risen and the whisky dens have fallen."

What nobler watchword lives in history than that formulated by an Iowa statesman for the new prohibition campaign in that State? "A school-house on every hill top, and no saloon in the valley."

Says the *Presbyterian:* "An equity suit has been brought in Philadelphia to compel an owner to cut down a tree whose roots were undermining an adjoining dwelling. Would not an equity suit be just as righteous against a man whose sale of liquor was 'undermining' the moral character of his neighbor, the happiness of his wife, and the future prospects of his children?"

The *Inter Ocean* says: "For some reason the year ending May 1, was a thirsty one, for the people of this country drank 733,062 more barrels of beer during that year than ever before in the same length of time. Whisky is not exactly losing its grip, but it can make no such record of increase as brewed liquors can."

The legislature of Rhode Island has amended its license law by allowing a liquor saloon to be planted within two hundred feet of a school-house, instead of four hundred feet as before, thus bringing the attractions and the temptations of the dram shops twice as near to the enticeable minds and hearts of the children.

Senator Dawes of Massachusetts, in a letter to a no-license demonstration held on the Fourth, expressed himself very forcibly, saying: "The slavery of intemperance is a greater curse than colonial servitude. It extinguishes manhood, it insures poverty, it entails misery, it begets crime. Woe follows its footsteps, and despair dwells on its hearth-stone."

The *Living Issue* says: "Mr. J. F. Somers, a prominent citizen of Camden county, Missouri, while on a recent visit to our office, stated that the counties in that State have the privilege of prohibiting the manufacture and sale of liquor within their confines if they so elect. His county (Camden) has so voted, and accordingly has had no establishments of that kind for some time. The result is *there has not been a single inmate in the county jail for five years!*"

A comparison between certain towns in Massachusetts, licensed, and not licensed, shows the following: In these license towns the cost of pauperism increased 267 per cent., while the population increased 26 per cent. In the no-license towns the cost of pauperism increased three times as much as the population and the license towns ten times as much as the population. These facts very clearly point to the free use of intoxicating liquors as the direct cause of the increase of pauperism. Do they not also demonstrate that the license system is contrary to sound political economy?

A temperance lecture comes in a telegram from Baltimore saying that a hat, in which was a note bearing the words: "Beware of drink; beware of drink, A. P. Dorsey, 156 St. Paul street," was found lying alongside the railing of a city reservoir. Search was made and the corpse of Mr. Dorsey was found at the bottom of the pool. Mr. Dorsey is a native of Howard county, and highly connected. It is supposed that the suicide was committed while suffering from the effects of intoxicants.

It is said that in Milwaukee, a city of abundant beer drinking, there are twice as many suicides as in any other city in the United States, in proportion to the number of inhabitants. The *Illinois Staats Zeitung* says: "Beer tippling is neither anything good or wholesome, and by no means an element of culture, however much lauded in German student songs." Another says: "A man drunk with whisky wants to kill somebody else; one drunk with beer wants to kill himself." There's *murder* in the drink, anyhow. *Prohibit it.*

Francis Murphy, the well-known Pittsburg temperance advocate, who has for a long time been holding successful meetings in England, will sail for home with his son and daughter on Sept. 5 on the steamship City of Rome.

Miss Frances E. Williard has just concluded a temperance-lecturing campaign of several months in California, Oregon and Washington Territory. She addressed a State Temperance Convention at Denver, Col., Aug. 10th. She has now organized the Woman's Christian Temperance Union in thirty-five States.

The President left Washington early on the morning of the 30th ult., for Louisville, Ky., *en route* to the Yellowstone Park. Among the supplies were "six cases champagne, three casks Rhine wine, four gallons Bourbon whisky, 1860, fine Cognac brandy, Bordeaux and other wines, and four cases Apollonaris water." Is the President the "medical purveyor" of the party, or is the "Survey of the Yellowstone" another name for that sort of picnic which is vulgarly spelled with a single syllable? —*American Reformer.*

THE CHURCHES.

—Pres. C. A. Blanchard led the Sabbath-school teachers meeting in Farwell Hall last Saturday noon.

—Mr. Moody, the evangelist, will go to Ireland early in September, and, after remaining there a month, will proceed to London for the winter.

—The Reformed church of South Holland, Cook county, Ill., near Chicago, has extended a call to Rev. Wm. Moerdyk, of Milwaukee, to become their pastor.

—Rev. James O'Connor of the Independent Catholic church of New York city, is visiting the West. He spoke at the Clear Lake Sabbath-school assembly, July 20th, before a large audience. Several Romish priests were in the audience. A number of his Catholic hearers were converted to Christ.

—Rev. S. F. Scovel, D.D., of Pittsburgh has been elected president of Westminster College, Pa. Dr. Scovel is an ardent supporter of the National Reform Association.

—Rev. S. S. Marshall of College Springs, Iowa, has removed to Tarkio, Atchison county, northwestern Missouri, to take charge of Tarkio Valley College.

—It is announced that Major Whittle is in Chicago to remain a few weeks. He will conduct Sabbath evening services in Farwell Hall during September.

—Rev. J. A. Mack, formerly pastor of the Congregational church in Peoria has entered upon the work of agent for the American Bible Society in Chicago.

—The 400th anniversary of the birth of Martin Luther occuring on the 10th of November next, the Lutheran churches are all making an effort to observe the day with some ceremony. Special services will be held, and a thank-offering fund is suggested in the *Lutheran Standard* to be divided among the literary institutions, orphan's home and home missions.

—The Chicago Avenue church in this city, known as the Moody church, has established a Medical Mission under Miss Condit, M. D., assisted by some of the most eminent physicians of the city. Miss Condit, a graduate of one of the Chicago medical colleges, was educated especially for this work. A system of regular religious visiting is connected with the medical relief.

—The services commenced by Mr. Moody in the Windsor Theatre, Boston, have been continued by Mr. E. W. Bliss with marked success. Every evening an audience has assembled filling the theatre, which holds fifteen hundred people, and a large number of conversions have taken place. The interest and solemnity of the services have steadily increased. Mr. N. N. Rich has charge of the choir, and has rendered effective service. Mr. Moody has been preaching at his home in Northfield, Mass.

—The mission of the American Methodists in Bulgaria is experiencing great trouble from the political obstructionists. The order for the closing of the schools has been enforced at Loftcha, and all representations to the authorities have failed to secure a reversal of the order. Politically the outlook in Bulgaria is far from hopeful. Russian influence has overborne any independent action, and there is little freedom for evangelical missionaries. Still, the missionaries are holding on, and it cannot be doubted that this reaction against religious liberty is but temporary. It is of the highest importance for the welfare of the nation, and for the right settlement of questions relative to religious liberty, that American missions in Bulgaria should be maintained in full force in this trying hour.

—A new building must be immediately erected at Kioto, Japan, for the accomodation of the increasing number of students in the Theological Training School. It will cost $6,500. God is blessing the young men of this institution in a remarkable manner. There is need also just now of $500 for the purchase of a few books for the use of these young preachers. Who will add to their contributions for special thank-offerings for these objects? A few spontaneous gifts of $1,000 or $500 each would be exceedingly refreshing during these hot months.

—The English Baptist Missionary Society, while straitened for funds, is literally burdened by the applications of young men who desire to be sent as missionaries. A large number of applicants have been received conditionally, to be sent out only in case an increase of contributions shall warrant. One of the young men writes: "For years I have been preparing myself for this most blessed enterprise. It has been my one aim night and day, my one longing desire. Can it be, with the world wide open, that the churches at home will decline to furnish the means to send out those who are waiting, and longing, and panting to go?"

—There are missionaries and missionaries, but we apprehend that not every one of them has such practical ideas about missionary work, or gets as close to the ideal of Christianity as a young lady of Chicago, at present a student in the Female Baptist Missionary Training School, and who is not yet twenty years of age. It has been her practice for the past few months to visit the sick and destitute in the lowest and vilest slums of Chicago, entirely alone, at all hours of the day. The little figure dressed modestly in black is known and respected by the criminal classes of the city, and in all her errands of mercy she has never once been molested or even insulted. She says that her object is first of all to do some practical good, and next to fit herself by actual experience for her life as a missionary.

—The *Missionary Herald* for August gives a remarkable sketch of a convent from Corea, a country which has a peculiar claim upon our interest since its recent treaty with the United States. One of the envoys in the embassy from Corea to Japan, three years ago, was a nobleman who was a personal friend of the king. During the revolt last July he saved the life of the queen by keeping her concealed till the overthrow of the usurper. For this service he was offered any reward that he might choose. Declining all honors, he asked permission to visit Japan in order to study its progress and civilization. After a residence of ten months he became a Christian and was baptized, though the step may cost his life if he returns to Corea. He pleads earnestly for American missionaries to be sent to his native land.

—A St. Petersburgh dispatch says the coronation decree granting liberty of worship to dissenters only affects a million of the so-called registered dissenters. There are fourteen million still unrelieved of their religious disabilities.

—Rev. Dr. Parkhurst, of this city, says that the profits of the Moody and Sankey hymn-books have been in the neighborhood of $400,000. Neither evangelist has derived any personal advantage from the publication. The profit funds have been collected from the publishers by a committee consisting of Messrs. John V. Farwell, of Chicago, William E. Dodge, of New York, and George H. Stuart, of Philadelphia. They have applied the money to charitable and evangelical purposes.

—The American Sunday-school Union, Philadelphia, offers a premium of $1,000 for the best book, written for the Society, upon "The obligations and advantages of the day of rest." The book must be popular in character, of a "high order of merit," and consist of not less than 60,000 nor more than 100,000 words. This premium is offered in accordance with the terms and conditions of the John C. Green trust.

—A successful form of evangelization in France is the Bible Carriage movement. M. Pointet, in a vehicle suitably furnished with religious reading, has itinerated in not less than ten Departments of the Republic, selling Bibles and tracts, and using his carriage as a pulpit from which to preach. The chief opposition is in the vicinity of Paris.

—Mrs. Jennie H. Caldwell, an evangelist in the Methodist church, well known in the vicinity of Chicago, and a graduate of Wheaton in 1865, attended the Irish Wesleyan Conference lately held at Dublin. She conducted a revival in the church where the conference was held. She visited London and Paris, and is expecting to return to this country in August.

—Word comes that Mtesa is dead; that the French Romanist missionaries have abandoned Uganda, and left the field with the Church Missionary Society's force, with whom all is going well; that the Church Missionary Society's steamer, Henry Wright, for the East Coast, has reached Suez; that through the aid of the Natal Government and that of individual colonists the necessary funds for the college building of the American Board at Amanrientote have been secured. This is good endorsement of mission work. On the Congo it is said that the chief with whom De Brazza negotiated has been deposed, and that Stanley is in possession of Brazzaville with a force far superior to the French.

—The fifty-third annual report of the Free Church of Scotland is an exhilarating document. It says: "Our Scottish missionaries and the native ministers trained by them have abounded in their labors for the conversion of the people of India, Africa, the New Hebrides, and the Lebanon, to an extent which recalls the Christian civilization of Germany under Boniface just twelve centuries ago, when his band of Scotsmen established that line of mission houses out of one of which—that of Erfurt—Martin Luther came to reform Christendom." There was a gratifying increase of income, specially that of the congregations, which was the largest yet recalled in the history of the organization.

A CHRISTIAN CONVENTION.

Mr. D. L. Moody, says the *Inter Ocean*, has promised to visit Chicago before going abroad again, and Christian workers here are arranging to hold a Christian convention in Farwell Hall, and have him take the lead. As now arranged, Mr. Moody will come to Chicago, Saturday, Sept. 15, and Sunday will preach in his church, on Chicago avenue, corner of La Salle street, a church built for him, but only preached in by him on rare occasions. A committee has sent out circulars to all the city pastors asking their co-operation, and a meeting will be held soon to arrange for the convention, which will meet Tuesday, Sept. 18, and continue till Thursday evening. The object of this convention will be to reach the masses of the people and awaken a deeper spiritual interest in the churches. Mr. Moody will preside, and the city pastors assist in the work. The practical methods of church work will be discussed.

Mr. Sankey will also be present, and take charge of the singing, assisted by Mr. James McGranahan. At the close of the convention Moody and Sankey will return to the East, and the 1st of October they will sail for Ireland, where they will labor for a time this fall.

Mr. F. G. Ensign is Secretary of the committee arranging for the convention, and in addition to the city pastors he is sending invitations to many Christian workers throughout the country. It will be during the time of the Exposition, when there will be excursion rates on all the railroads, which may be taken advantage of by those desiring to attend.

—The Rev. Wm. J. Barnett, pastor of Shilo Baptist church (colored), Williamsport, N. Y., is the son of a once powerful African king, Dumba by name. He early came to the conclusion that a trusty trade is a valuable adjunct even to royalty, and so he became a river and coast pilot at Sierra Leone, and while thus engaged was converted to Christianity and baptized in the Atlantic Ocean Then he was kidnapped, and was being brought to New Orleans as a slave when he contrived to escape at Liverpool. From there he went to California, and then back to Liverpool. On his second visit to England, Lord Garney became interested in him and had him well educated. In 1862 he visited New York and Philadelphia, and was sent to Sierra Leone as a Baptist missionary. Returning to this country after a year, he became pastor successively of churches in Philadelphia, Brooklyn, Newport, and New Haven. After the war he went to Richmond and founded a strong church on Navy Hill, the site of the old slave market. After that he preached at Greenbrier, White Sulphur Springs, Lexington, Staunton, Charlottesville, Gordonsville, North Danville, and Louisa Court House. In all these Virginian towns he built up strong and prosperous churches.

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FACTS.

—Frederick Douglass, Professor Gregory, of Howard University, and a Mr. Laws, have been chosen to represent the colored people of Washington in the coming convention of representatives of the negro race in the United States which is to be held in Louisville, Ky., September 15.

—The savings-bank system of the English Postoffice continues to work successfully. During last year 250,000 additional depositors opened accounts in the bank, making the total number nearly 3,000,000, with aggregate deposits of £39,000,000.

—Slaves are to be bought cheaply enough in Tangler, the prices brought being low enough to excite the contempt of a Southern auctioneer under the late order of things. A boy eight years old was, at the last reported sale, knocked off at $38, and a girl of like age at $24. Forty-two persons have been sold there since April 1 at correspondingly cheap prices.

—A singular and somewhat curious freak of nature is causing no little excitement at and in the neighborhood of Hubbellton, a little village eight miles west of Watertown, Wis., on the Crawfish River. A piece of land four acres in size and seven feet thick became loose from the mainland and floated down the stream against the Hubbellton bridge (a large wooden structure), thus almost completely stopping the flow of the water. The farmers dreading an overflow of their lands, which at this place are quite low, are busily engaged night and day in cutting a channel through the center of the float. The land, it is said, belongs to a poor school teacher.

—Within three miles from the business center of St. Louis, on the Illinois side, at the old French town of Cahokia, generations are born, live and die, who do not speak the English language. The people are provincial in the extreme, and jealous of their French origin, customs and language.—*Buffalo Express.*

—The Roman correspondent of the Cologne *Gazette* asserts that the Jesuits are about to resume their old ascendancy at the Vatican. Before long, he thinks, the powers will have to recognize the fact the Pope's master is the General of the Jesuits, and that the latter is the real head of the church. This correspondent—who is always well informed—adds that the present Pope virtually purchased his election to the Pontificial throne by an agreement entered into with the Jesuits before the conclave.

—The *Railroad Gazette,* of the 10th, reports a total of 34½ miles of new railroad constructed, making 2,796 miles thus far this year, against 5,667 miles reported at the corresponding time in 1882, 3,115 miles in 1881, 2,631 miles in 1880, 1,273 miles in 1789, 947 miles in 1878, 845 miles in 1877, 1,145 miles in 1876, 594 miles in 1874, 913 miles in 1874, 1,966 miles in 1873, and 3,372 miles in 1872.

—Attention has been called anew in Paris to the Order of the Barefootcd Clares. There are eighteen of these nuns, and fourteen are under 22 years of age. The reason of this, according to a statement just made by Baron Palet, is that the rule of the Clare is so excessively severe that nearly all the inmates die young. They go barefoot on the cold stone flooring; they never warm themselves at a fire, even the kitchen fire being placed beyond their access; they eat meat only on Christmas day; they sleep on a narrow board; they must spend ten hours every day upon their knees, and they are only allowed to speak to one another on rare occasions. The Abbess, through a grating, assured the Baron that more than one of her nuns, through cultivation of this grace of silence, had actually lost the power of forming a sentence.

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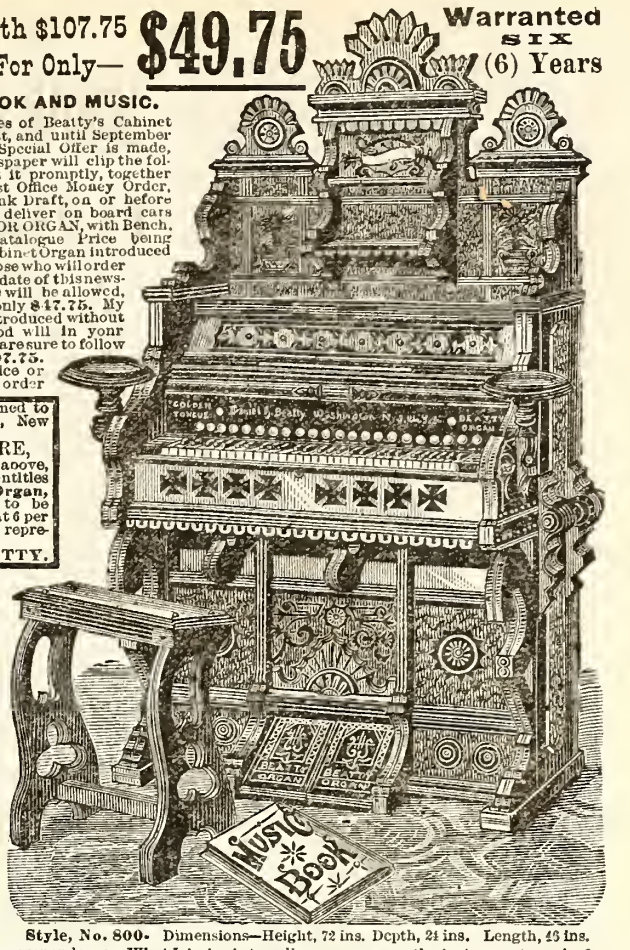
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—Miss Clara Barton, President of the American National Association of the Red Cross, which has over 1,000 members, has called in her special agent, Dr. J. B. Aubbell, Cedar Rapids, Iowa, who is a recent graduate of the Michigan University at Ann Arbor, and ordered him to report to her for orders. This is done because of the threatened danger of yellow fever at the South and of Asiatic cholera, in which ease her society will be called to work instantly. The association has now some $15,000 deposited in Boston and Washington, which is to be used in any emergeney great enough to eall for it. Since May 1, Miss Barton, as president, has received and disbursed over $30,000 in the work of relief.

Red Fish Lake, above Sawtooth City, on the snmmit of the Sawtooth range of mountains, in the Wood River region, Idaha, has dropped through the bottom. The lake had an era of several miles, and was many fathoms in depth. It was on the snmmit of one of the peaks of the range, some 11,000 feet elevation above the sea. and surrounded by heavy timber, which rendered it a delightful place in summer for eamping, fishing and boating parties. The lake has been there since the white man has known the country but lately—the day of the oeeurrence is not known—the bottom fell out. The country formation is granite and limestone, and an immense fissue has opened, whether caused by separation or settling of the earth's snrface or from volcanic actiou is not known. At present the bed of the lake is dry, and presents the appearance of a deep gorge or valley on the summit of the mountains. The lake has always contained millions of red fish; and beeu a favorite resort for bear, deer and other game. Where the fish went to is as mueh of a mystery as where the water went.—*Hailey, (Idaho,) Times.*

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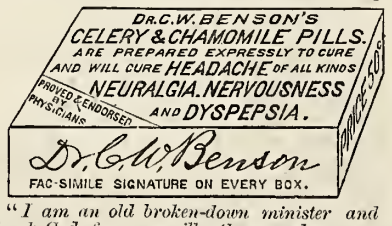
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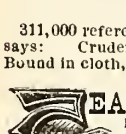
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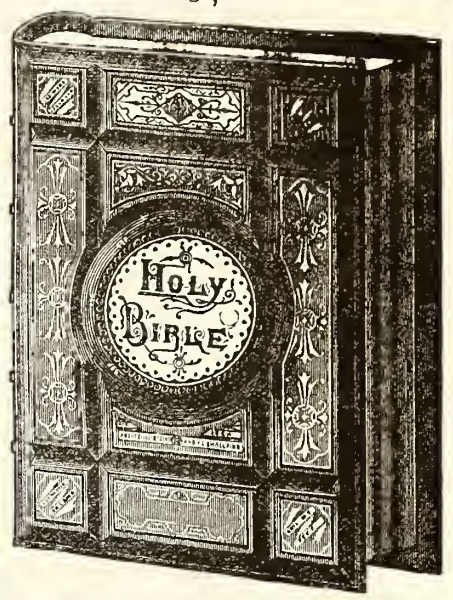


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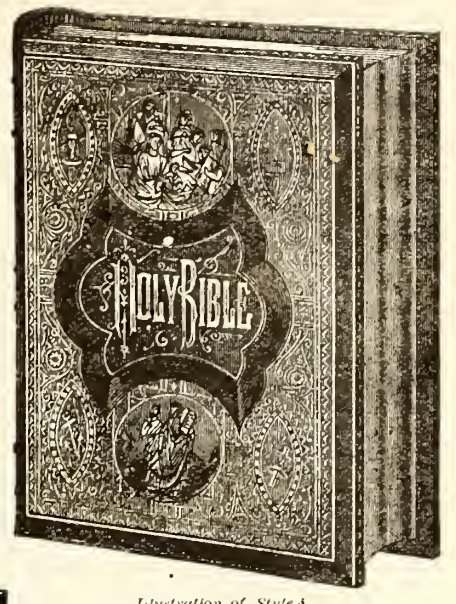


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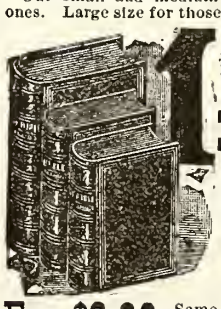
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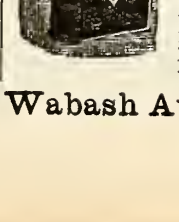
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NEWS OF THE WEEK.

—The Northern Pacific Railroad will be opened formally by President Villard on Sept 8. It will be actually completed on Aug. 25. There will be over 300 guests present at the opening ceremonies. Among those who have accepted the hospitality of the road are a number of gentlemen from England, Germany and this country.

—The Master Workman of the Brotherhood of Telegraphers in New York issued a circular Friday acknowledging that the strike was a failure, and directing the members to seek work. The New York assembly voted to give the girls the first chance to regain their situations. A number, both male and female, were reemployed in the Western Union office in New York.

—Judge Jeremiah Black died at 2:10 o'clock Sabbath morning at his home in York, Pa. Though not unexpected, his death was sudden and a shock to the community. An unfavorable change began about 4 o'clock in the afternoon, and he gradually grew worse, but remained conscious almost to the end, and died peacefully. From the beginning of his illness Judge Black believed he never would recover, and was perfectly resigned.

—At Winchester Crossing, Ky., Friday morning, a train on the Kentucky Central Road dashed into another belonging to the Chesapeake and Ohio Line, the rear of which, containing 400 kegs of giant powder, rested on the crossing. Sparks from the wrecked locomotive ignited the powder and an explosion followed which shook the earth for miles. The depot building, three cars, and an engine were blown to pieces. Two men were almost instantly killed, and five others are believed to be mortally injured.

—Fire at Albia, Iowa, Thursday morning, destroyed five dwellings, involving a loss of $25,000.

—The iron strikers at Bethlehem, Pa., receiving no financial aid from the central organization, disbanded their lodge of the Amalgamated Association Tuesday, and applied to the mill owners to be taken back. Most of them will be reinstated in their former positions.

—The Devon Inn at Eagle, Pa., burned to the ground Monday forenoon last week, involving a loss of $75,000. There were 225 persons on the premises, and none were injured.

—The wife of United States Senator W. B. Allison, while suffering from an insane attack, drowned herself in the Mississippi at Dubuque, Iowa, Sunday evening, Aug. 12. The body was not found until Monday morning, and attached to it was found a rubber coat filled with stones.

—There was a disturbed condition of the stock market in Wall street last week. The transactions were unusually large, competent authority placing the stock which changed ownership one day at 700,000 shares. The failure of George William Ballou & Co. was announced, causing much excitement. His liabilities will approximate $700,000. Cecil Ward & Co. became embarrassed later and caused the suspension Wednesday of the firm of E. C. Stedman & Co., New York brokers. Mr. Stedman is well known as a poet and prose writer. It is claimed that during a short vacation his son Frederick, aged twenty-three, a partner in the business, by injudicious speculation with the firm's funds, caused a financial crisis. Mr. Stedman has the public sympathy, and has received numerous offers of aid, but declined them. It is believed the suspension will be only temporary, as the liabilities will not exceed $200,000.

—C. M. Dittman, a prominent real estate dealer of St. Paul, Minn., has been arrested for forgery. His crooked transactions aggregate thousands of dollars, one man losing $40,000, and a firm being swindled out of $33,000.

—For lack of business the Farmers' Bank at Richmond, Ind., closed its doors Thursday, and the directors have agreed to wind up its business. The depositors, who are mostly farmers, will be paid in full.

—The Second National Bank of Warren, Ohio, closed its doors Friday evening. K. M. Fitch, the cashier, is reported to be defaulter to the amount of $70,000 or $80,000.

—The Russian Minister of the Interior has ordered the enforcement of the decree prohibiting Jewish manufacturers from employing Christian workmen.

—The Pope has summoned to Rome the chief prelates in America and Europe, and they will assemble in the Vatican in November. They will be consulted as to the means by which the Holy See can maintain friendly relations with all the powers.

—In a mine near Redruth, Cornwall, Eng., while thirteen med were ascending Wednesday, the rope broke and by the fall twelve of the men were instantly killed.

—Nihilism is finding a foothold in the schools of Russia, and arrests of students are quite frequent. The Minister of Education urges the scholastic authorities to enforce discipline, and call on the police for aid if necessary.

—The Emperor of Morocco having refused to pay the claims of Italian subjects, war is imminent. In Tangiers, the capital, the Italian Envoy Wednesday lowered his flag, this hostile act causing a panic among the inhabitants.

—A mob of 400 men attacked the Jewish quarters in Prague Wednesday night. The rioters dispersed before doing much harm. The frequency of riots causing much alarm among the authorities of Austria. The police and military officers have been ordered to crush with the utmost energy every outbreak, however small.

—A mob in Agram, Croatia, Tuesday tore down official notices from the government building because they were printed in the Hungarian tongue. The military took a hand, and wounded and arrested many of the rioters. The troubles were renewed Wednesday, and the windows of the government office wrecked.

—It is reported an express train between Paris and Amsterdam met with an accident between Malines and Vilvorde, Belgium, and several passengers were killed.

—Two thousand Bedouins attacked the Sanitarium at Sinkat and were repulsed with the loss of sixty killed. The soldiers defending the place lost seven men and the civilians five. Sinkat is fifty miles from Suakin, a town in Nubia on the Red Sea. The attack was incited by the False Prophet.

—A dispatch from Anam says that Colonel Baden of the French army made a sortie on the 6th inst., supported by a gunboat. He proceeded northward and outflanked and drove off the enemy. On the 7th, with 1,200 men, he made a movement to the south and attacked the earthworks of the Anamites. The enamy made but slight resistance and abandoned the works in confusion. Their cannon were hauled off by elephants. The loss to the French was two killed and six wounded. The enemy's loss was heavy.

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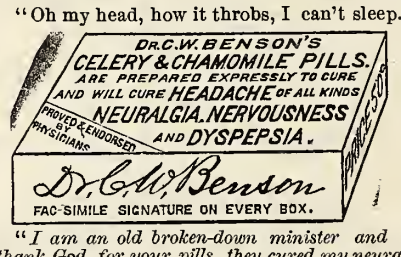
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GRAIN—Wheat—No. 2		1 01¾
No. 3		90
Rejected		68
Winter No 2	1 07	@1 08
Corn—No. 2		50¾
Rejected		46
Oats—No. 2		26½
Rye—No. 2		@62
Bran per ton		11 25
Flour—Winter	3 50	@6 00
Spring	2 25	@7 00
Hay—Timothy	9 00	@12 00
Prairie	5 00	@11 00
Lard per cwt		8 27½
Mess pork per bbl		12 15
Butter, medium to best	10	@21
Cheese	08	@11
Beans	1 50	@2 15
Eggs		17
Potatoes per bbl	1 00	1 25
Seeds—Timothy	1 48	@1 55
Clover		8 00
Flax		1 30
Broom corn	01½	@ 08½
Hides—Green to dry flint	8¼	@14½
Lumber—Clear	42 00	@48 00
Common	11 00	@18 00
Shingles	2 50	@3 00
WOOL—Washed	22	@35
Unwashed	16	@24
LIVE STOCK—Cattle extra	6 00	@6 30
Good	5 50	@5 90
Medium	5 00	@5 40
Common	2 50	@4 65
Hogs	4 60	@5 75
Sheep	2 50	@4 50

NEW YORK MARKETS.

Flour	3 10	@7 40
Wheat—Winter	98	1 21
Spring		1 14
Corn	55	@63½
Oats	35	@50
Mess Pork		15 75
Lard		8 75
Eggs		23
Butter	10	@22
Wool	12	@46

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The late effort of the friends of the Sabbath in Massachusetts before the Railway Commissioners was successful, and the Housatonic road will not be allowed to run its trains on that day. The arguments of gentlemen Carter, Field and Eddy secured a unanimous vote in their favor. The record of the Louisville, New Albany and Chicago road is given on another page of this number. It is a satisfaction to note the frequent praise given in the public press to the management of this road and its fine equipment. The record of the old Vermont State has always been the highest in respect to Sabbath observance, their being no Sabbath railway business carried on until within a very short time. It is not unfair to attribute to the same depth of religious conviction both the banishment of the lodge and legal proscription of its oaths and this freedom from Sabbath desecration. But as Freemasonry has crawled back into position and power moral sentiment gives way and lately a train has been started on the Montpelier road chiefly for the distribution of "Sunday papers"—a marked instance of the affinity and mutual assistance of evil practices.

The California organ of Good Templarism, the *Rescue*, must have blushed when it printed the announcement of the lodge authorities that the Knight Templar Masons must not enter a liquor shop with their lodge toggery upon them. Suppose Bishop McLaren of this city should proclaim that neither Rev. Clinton Locke or Rev. Henry G. Perry or other Episcopal clergyman who are Freemasons should patronize saloons in their official robes. Would the gentlemen named feel complimented by the order? It would be interesting to know what they think of the same order, given here in Chicago three years ago and now repeated, of their Masonic relations. Perhaps it is intended to protect the sanctity of the Masonic jewels and feathers, since nothing is said about the same persons drinking in plain dress. Doubtless in the estimate of Freemasonry, the system is more precious than the men who get entangled in it. It is true, however, that the Templar Masons had plenty of liquor outside the saloons. Hundreds of them were entertained in one of the great wine vaults of Napa valley and each took away one and some as many as four bottles of liquor each. At every banquet, excursion or entertainment of any sort, champagne and other wines flowed freely, if the dispatches may be believed. Indeed if we may credit the papers, which would not care to indulge in evil speaking of the lodge, there is no gathering of any kind in the country where drinking is so freely indulged. The saloons themselves are an evidence. In San Franeisco as here, they flung out their banners to welcome their best patrons. It is time a cringing public should rate the character of this order at its true value.

Bismarck is an old lion whose growls yet inspire terror in those who have felt the weight of his paw. His organ, the *North German Gazette*, last week answered the vengeful attacks of some French journals with a journalistic petard which struck all over Europe. France, says the *Gazette*, alone threatens the peace of Europe. The present state of affairs cannot long continue without serious danger that the passions engendered may break out in actual war. From any other source these menacing words would have been passed by as so much editorial rhetoric, but coming as they did, directly all Europe, borne down to exhaustion with the load of armies and armaments, is in a tremble of alarm. The French press repells the charge, the Austrian papers ask if it means war, the English think the matter overdone. The London *Times*, though holding that it proves the French influence in Europe not at all increased by the unjust attempts upon Tonquin and Madagascar, yet maintains that the *Gazette* is insulting and intends to wound and humiliate France with a vulgar menace. The effect also upon stocks in Paris, Vienna and Berlin added to the general alarm. Nothing could show so remarkably the suicidal war policy of the European governments. Armed to the teeth, every tone and motion of either is a threat in the suspicious eyes of the rest; and this condition of alarm will continue until they begin a paace policy in earnest by general disarmament.

The explorations of Stanley in Africa, important as they were in the discovery of Livingstone and the introduction of King Mtesa to the English missionaries, were but steps to a grander work which is now taxing all the resources of experience, tact, energy and means of the explorer. His effort to open the interior of Africa to the Gospel and the commerce of Europe and America is nearing its first success. A Frenchman, DeBrassa, took advantage of Stanley's absence and seized upon the Congo river in the name of France. To counteract or overcome this movement has cost Stanley much trouble. It has been done, however, to a great degree, and his communication with the interior is not affected. The expenses of his expedition is borne by Leopold II., King of Belgium, who has lately been visited by Mrs. H. Grattan Guinness in the interest of mission work. Mrs. Guinness says of Leopold: "To secure, as far as it may lie in his power, the present and future well being of the new world of Central Africa, seems to be the one great object of his life. With no selfish or personal object, with no view to annexation of territory, or to commercial profit of Belgium, from no other motive than the highest and purest philanthropy, this noble monarch is spending £80,000 a year from his own private purse for the benefit of Africa. We do not remember in all history a parallel ease. A monarch devoting his great influence and ample private wealth, not to the aggrandizement of his own country, or of his own name, but to the elevation of the helpless. His plan is to remove, if possible, the existing impediments to a lucrative commerce between Europe and Central Africa, in order that when they are removed he may be in a position to hand over the advantages he has secured to a large international commercial association, which shall conduct trade with Africa on righteous principles. He wants to save Central Africa from the dreadful fate of the Portuguese colonies, both east and west; to secure the weak against the tyranny of the strong; and to protect the helpless against the demoralization which mere selfish commerce always inflicts on savage nations."

PRAYER AND TESTIMONY ON THE MAINE BEACHES.

(From a special correspondent of the *Cynosure.*)

OLD ORCHARD, Me., Aug. 8, 1883.

The annual Holiness and Faith-eure meetings of Dr. Cullis and company from Beacon Hill Place, Boston, on this common cosmopolitan outing-ground of the North, are over and gone. They have drawn together, as in years before, notable representatives of a peculiar type of Christianity from all the religious denominations and from different parts of the world; whose hearts (taking their own standpoint) God hath touched; whose disorders faith has healed. And they have touched and kindled others with the same mystic, holy fire—souls *panting* after God, after the living God, who think with Faber:

"Most good is the brisk, wholesome serviee of fear,
And the ealm wise obedienee of conscienee is sweet;
And good are all worships, all loyalties dear,
All promptitudes fitting, all serviees meet:
But none honors God like the thirst of desire,
Nor possesses the heart so eompletely with him;
For it burns the world out with the swift ease of fire,
And fills life with good works till it runs o'er the brim."

This has been succeeded by an enthusiastic gathering of the practical heroines of the National Woman's Christian Temperance Union, who have occupied the camp-ground day and night of this superb weather, with song, prayer and address, for the last three days. The Napoleon of the Prohibitory Law movement, Hon. Neal Dow of Portland, gave the stirring address of welcome on the part of Maine. All the other speaking and praying has been by the commanding matrons of the Union, whose discipline and experience have undeniably developed most remarkable gifts and powers of prophesying. There was a masterly address by Mrs. Mary H. Hunt of the Educational Department in the Temperance Union, whose aim is to procure the introduction of such textbooks into the schools as inculcate the scientific and sanitary importance of total abstinence. Legislators and committee-men of our boards of instruction should hear it and act upon its judicious suggestions.

There was a so-called Bible reading in the highest degree instructive and thought-quickening by Mrs. H. W. Smith, authoress, who is Superintendent of the Evangelistic department of the Union, that aims to carry the Gospel-cure to the drinking classes, by holding religious services in reading rooms, depots, theatres, etc., and to sustain Temperance Institutes for the training of women in the methods of conducting evangelistic exercises for the poor and profligate. There was another service at which divers practical questions were spoken to by pre-appointed speakers and then thrown open for general discussion, which elicited very great interest. There was a Bible-reading also by Mrs. Mary C. Sayre of Florida, eminently spiritual and restful as by one taught of the Spirit. These and other exercises were largely attended by earnest men and women who are intelligently at work creating and moulding public sentiment into laws, usages and institutions that will soon, there is reason to believe, by the blessing of God ehange the face of American society, and eventually deliver the English-speaking races from the thralldom of intemperance.

Bordering upon another part of this magnificent seven-miles beach, at Ocean Park, there is a camp-meeting in progress of the Free Baptists, at which are assembled large numbers of this liberal "family of the faithful," whose testimony against slavery, intemperanee and societies of secrecy, and in favor of moral reform in general, has been clear and positive from an early day.

At another of the much frequented watering places of Maine in this region, perhaps the most attractive of all to lovers of the beautiful, the ancient town of York, a discourse was delivered this season by a minister from Massachusetts, Rev. Henry T. Cheever of Worcester, on the Temperance Issue in Polities. He advocated the formation of a National party on the basis of Constitutional prohibition of the liquor traffic, and the right and duty of Maine to lead off in such a party. He argued that if the Republican party in New England, which has it in its power, should not

now suppress the liquor traffic by a Constitutional Amendment duly submitted to the people, then the Republican party would be itself suppressed; that is, would give way to a new party that would be true to God and humanity The speaker claimed for Maine that her reliable staples were her timber, her granite, her ice, her men and her Maine Law; and her duteous sons in other States only asked for her, that her timbers might continue to carry the commerce, her ice to freeze the creams, her granite to build the monuments, her prohibitory law to lead the legislation, her blue waters to cool the throbbing brows, her men and her women to mould the minds of the country at large.

The discourse closed with a reference to the late Baccalaureate address of Dr. Cyrus Hamlin, President of Middlebury College and an honest son of Maine, to the effect that the liquor traffic was too atrocious an evil to be hid, too destructive and cyclonic to be regulated, too insolent to be endured. The capital invested in its support was enormous and potential; but God and humanity were allied against it; childhood and womanhood out of the depths lifted up holy hands against it; and the irrepressible conflict must go on until our statesmen should dare assail in the halls of legislation at Washington such a monstrous evil that was so pernicious to national welfare.

Your correspondent modestly suggests to Mr. Cheever and those who think with him, that the tenacity of life may be about the same in the Republican party and the liquor traffic. Both must go to the wall and go under the sod, if they continue to withstand the rising enthusiasm for humanity in the cause of temperance. Bishop Ireland may not err when he predicts that a tidal wave of total abstinence is about to sweep over the land. When that comes the old parties and old issues will be the first to go under and to disappear forever.

JOHN BROWN AND "THE CHRISTIAN AT WORK."—II.

BY REV. C. C. FOOTE.

In his second letter to Timothy, Paul declares that in the "perilous times" of the last days should be found "*despisers of those that are good.*" We have evidently fallen upon these "perilous times." Look at the facts.

Reformers devote their lives to the overthrow of the wrongs selfish men have inflicted upon society and the world. They do this for the love of God and humanity, and for conscience; often at the loss of friends, property and reputation. Their motives, acts and lives are Godlike and Christlike. Where, if not among such, will you find those whom the Apostle designates as "good men." If they are hated it must be by those described by the Apostle. God-fearing men cannot hate godly men. But reformers are hated, and hated because they are reformers.

A quarter of a century ago I traveled in Maine in the heat of the temperance war, and everywhere among liquor men Hon. Neal Dow was assailed as the prince of fanatics and an enemy to society. Gerrit Smith was treated as a Sabbath desecrator, an infidel, and fit for bedlam. A reward was offered for the heads of Mr. Garrison and the Tappans. Charles Sumner, by the slave-holders, was deemed worthy the deadly blows of "bully" Brooks.

And were there ever victims of more deadly hate than were Beriah Green, Charles G. Finney and William Goodell. Can these haters of those that are good name a reformer that was not hated in his day. It surely would not be the man that could stop and kiss a slave baby on his way to the gallows.

From the slanderous judgment of the *Christian at Work* concerning John Brown, I appeal to the audience of two thousand of Chicago's best men and women at the reception given to Mrs. Brown, who listened with raptures of delight to the eulogy on her martyred husband, by the "Cicero of Chicago." I appeal to the successful conflict against the "border ruffians" in which John Brown acted so prominent a part. I appeal to the entire anti-slavery army of all ranks and conditions. I appeal to the millions of freed slaves who love and revere the name of him who braved all slavedom and who died for them. From the judgment of the unfeeling and unsympathizing editor of the *Christian at Work*, I appeal to the vast congregation that assembled in Philadelphia to testify their love of John Brown at the hour of his martyrdom. I appeal to the philanthropists of the Old World and to the noble army of our "boys in blue" who marched to battle and to victory, singing, as an inspiration from heaven,

> "John Brown's body lies mouldering in the grave,
> But his soul is marching on."

And they will tell you with one heart and one voice, as the sound of great waters and mighty thunders, that John Brown was among the grandest heroes of the world. And thus shall his name be passed down by impartial history for ages to come, long after the memory of his traducers have passed from the earth as if they had not been.

The friends of the bondmen knew John Brown as the *Christian at Work* did not. They had seen every effort put forth for the liberation of the slave fail. Never in all the history of slavery were its fetters more tightly riveted than when the blow at Harper's Ferry was struck. The hands of the Abolitionists were pendent in despair. They had petitioned, entreated, warned, written and spoken to the nation. They had flooded the land with anti-slavery literature, and voted for righteous rulers. But the more they toiled the more determined was the South. There was but one more resort—*Strike!* Our martyred brother loved and pitied the slaves as his own children. He could, he would do and dare anything for the bleeding, dying victims in bonds. He said to God, "I will strike." He believed that God had said to him as to Gideon, *Strike!*

Gov. Seward knew that he was to do the deed, nor did he object. Gerrit Smith knew it and helped; so did leading Abolitionists in New England, and helped; so did Hon. Frederick Douglass; and I wish my posterity to the latest generation to know that I was "one of them."

But I said to the man whose soul was rock and fire, as we walked along the streets of Detroit in the still hour of midnight, "The blow you are about to strike will cost you your life." I shall never forget his instantaneous answer, as if he had fully weighed the consequences, "*It will pay well if it does.*"

And it did. That first blow resounded through all slavedom like the awful thunderbolt of doom. It was the death-knell to the terrified oppressor, and to slavery as well; and in their terror and wrath they rushed upon their own destruction, as did the Syrians of old, frightened out of their wits by the blows of Gideon's "fools."

The men that fail to see God in human affairs cannot fail to see, from their sphere of vision, that there was vastly greater folly in Gideon's blows than in the Harper's Ferry blows. And if the editor of the *Christian at Work* believes that Gideon was chosen of God, then let him acknowledge that John Brown was not a whit less so. And so let him hasten to repent of the great wrong he has done to God's chosen servant, who "builded better than he knew," the fruits of whose "work of faith" vastly transcended his hopes.

The hand of God was so manifestly present in the affair of Harper's Ferry, for the part in which the actors are pronounced "fanatics and fools," that it is of small moment to know how the actors expected that slavery was to be effected thereby. The enemies of secretism know they are appointed of God to their mission, and so they can well afford to leave the consequences with him.

Detroit.

WEEK-DAY SERMON.

BY E. E. FLAGG.

There drifted to me the other day on the wings of the press an unsavory little sheet calling itself the *Iconoclast*, and adorned with a motto from Thomas Paine. The front page was also embellished with a coarse wood-cut supposed to represent his Satanic majesty as he appears to orthodox minds—a kind of cross between a satyr and a dragon, with forked tail, cloven foot, etc.

Of course there was the usual amount of spiritualism, for it is one of the curious inconsistencies of modern infidelity that while it caricatures the Christian's belief in a personal devil, and jeers at his faith in one great, invisible, all-controlling Power, it "keeps open house" for every charlatan who professes to be a "medium" for disembodied spirits to work their vulgar miracles, and pour out their vapid nonsense, unsettling weak brains and puzzling wise ones.

There was a little free-love thrown in, a little socialism, a great deal of Ingersollism, and one truth to a hundred lies. But truth is truth even when spoken by the mouth of an enemy. This infidel sheet only repeated in mocking, insolent triumph a terrible fact, echoed in sadness by religious journals, praying pastors and Bible-loving Christians throughout the land: *The church is growing to be like the world.* It taunted her with caring for popular applause more than for souls, for fashion and Mammon more than Christ; with her fairs, and raffles and dancing parties, her anxiety to fill up her pews with a minister that will "draw" no matter what doctrine he may preach, and the covering up of scandalous sin on the part of professors. When Zion trails her beautiful garments in the dust no wonder the uncircumcised set up a shout of triumph.

It is the sins of God's people on which infidelity fattens. A church that has foundered on the rocks of worldliness is as much a "godsend" to it as a wrecked vessel to Cornish smugglers. If the church lived up to her full standard of holiness, infidelity could no longer support her ghoulish, vampire existence. She would perish by slow starvation. But some individual Christian asks, What can *I* do to reform the church? I am not a Luther, nor a Calvin, nor a Wesley. Dear Christian brother or sister, did they do anything more than to follow Christ, and is not your duty the same? What would they have accomplished without the band of earnest souls that gathered about them and upheld their hands? What would Gideon have done without his God-chosen three hundred, and if you can't be a Gideon, can't you be one of the three hundred? Have you borne faithful testimony against the secret lodge—infidelity's strong hold? For she has no better ally than a false religion. Masonry's Christless rites and ceremonies, its pretended new birth, its claim to be better than the church have for years been slowly undermining the foundations of Christian belief and action. But if three hundred devoted Israelites could overthrow the hosts of Midian, the Lord's hand is certainly shortened if three hundred devoted Christians cannot overthrow the hosts of secrecy now.

Have you done all you can to stem the tide of worldliness in your own church? Have you lifted up the standard of Christian holiness high that all around may see it? Have you fed every stray sheep and wandering lamb? Have you been daily crucified to self that you might live the new life that is in Christ Jesus?

Questions that few of us can answer without a sad consciousness of shortcoming. But are we striving after perfection, hating the sin or the weakness that keeps us from it? Then we are at our post. We haven't deserted, we are not asleep, but armed and watching. Infidelity may taunt and defy, may come in like an armed host, but God will always have his chosen band of faithful souls. In every crisis of spiritual declension it is not the thirty-two thousand but the three hundred who deliver the church. Shall slothful ease hinder us from being among them?

MODERN CHURCH ENTERTAINMENTS.

BY ALBERT SIMS.

[Continued from last week.]

All these modern, but unseemly entertainments necessarily give sanction to an irreverent spirit as to places of worship, and educate society into a practical disregard of the sanctity of Jehovah's house. The sacredness of the sanctuary is soon forgotten in the roars of giddy laughter, stamping of feet, and rehearsal of silly anecdotes.

These entertainments lead to a forgetfulness of God, and beget in the minds of the young a taste for amusement elsewhere. The pieces and parts acted out on the platform engender a love for theatricals; and from the *church performance*, they go to the theatre. Facts prove this. A young man who had been employed in a Brooklyn theatre said that he received his first training and taste for the stage in Sunday-school concerts. An eminent writer says:

"The Romish Church of the Middle Ages abolished the 'Mysteries and Moralities,' because they found no good but evil resulting from dramatizing any part of the sacred Scriptures. Those who favor such exhibitions of sacred scenes and characters upon the stage, will soon see their views consummated in the 'Passion Play.' What possible good can result from these juvenile exhibitions of elocution and song, finery and vanity, flowers and gilt pasteboard? They do indeed 'draw' immensely, but not to the truth or to Christ. Our Sunday night 'Choral Services' and 'Sabbath-school concerts,' advertised as 'Entertainments,' are really feeders of the opera and the theatre and not counter-attractions, and probably a strict enforcement of law would close both." "Evil communications corrupt good manners" (1 Cor. 15: 33).

No indulgence is right which unfits us for holy communion with God. Just think of the gossiping, joking and fun in such meetings, and then getting down on our knees to pray! Often these giggling, fun-making entertainments lead to quarrels, disputes, and divisions; and the devil thus steals away all *real* appetite for prayer. "*Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play*" (1 Cor. 10: 7).

We are not permitted for pleasure's sake to enter into worldly fellowship. In all seriousness and sincerity we ask, What are festivals, tea meetings, and entertainments, as usually held by modern churches,

but parties of pleasure? What are the attraetions on such occasions but worldly allurements; and the entertainment but worldly pleasure? How can those who so frequently enjoy pleasure parties in a church think it a sin to attend them outside of a church, even though it be in a circus or theatre? "For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what eoncord hath Christ with Belial? Wherefore, come out from among them, and be ye separate, saith the Lord, and toueh not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6: 14–18).

The modern church bazaars, lotteries, ete., lead to extortion, extravagance and gambling. Often prices are asked for articles at bazaars that bear no kind of honest relation to eurrent and legitimate valucs; thus teaehing and practicing extortion. Sometimes young men are led into the sin of extravagance—going beyond their ability—by the persuasiveness of some "pretty young lady;" and the first lessons leads to more.

Relative to this subject, T. K. Lombard asks the following pertinent questions:

What is gambling but a resort to a game of chance to make money?

Are not "lotteries," "grab-bags," "guess-cakes," "gold-ring-cakes," etc., all games of ehance in the fullest sense of the word?

Are they not resorted to by the church for the purpose of making money?

Have not others as good right to make money through games of chance as the church has?

May not church members, and others, as properly attend games of chance in other places as in a church?

Is gambling any less so, when carried on in a church, by church members, and for ehurch purposes?

Must not such works, constantly carried on by the church, tend to encourage a dissolute life in society?

"*It is written, My house shall be called the house of prayer, but ye have made it a den of thieves*" (Matt. 21: 13).

The eyes of the Lord are in every place, beholding the evil and the good (Prov. 15: 3).

This know, also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without, natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away (2 Tim. 3: 1–6).

But, and if that evil servant shall say in his heart, my Lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites (Matt. 24: 48–51).

And because iniquity shall abound, the love of many shall wax cold (Matt. 24: 12).

Galt, Ont.

RINGS WITHIN RINGS.

Secret rings are chains by which the devil binds the souls of men. If one hundred men get up a Masonie lodge, ten men within that lodge ean get up a ring within the ring and govern the other members just as the one hundred govern the neighborhood. All that the ten men have to do in order to keep the other ninety in order is to toss them a crust now and then. With that, most of the dupes of the lodge are satisfied. They are willing to vote any Mason into the Presidency if he will give them a pension.

So, too, let us suppose that a ring is got up among the clerks of the departments and members of Congress; there is no reason why a smaller ring of Dorseys and Bradys might not get eontrol of them, and toss them a few crumbs from time to time, while they themselves might be plundering the treasury. There is no end to the capacity of Freemasonry for mischief. It can aid men to plunder any bank, or any treasury, and at the same time maintain them in positions in society that are deemed "ancient and honorable." It can run any ehurch in the interest of the most corrupt set of politicians in the country.

But the lodge can give nothing to the young American in exchange for the manhood which it robs him of. When the lodge member shall sum up his final accounts, he will find that he will have gained nothing from Freemasonry in a pecuniary point of view, while in every element that goes to make up a man, he has lost a great deal. Nothing is more wretched than the condition of the man who has bartered away his freedom and independence for the paltry advantages which the lodge can give him. He is like the young man who has sold his virtue to a bagnio in exchange for a loathsome disease, whieh saps the foundation of his health, respectability and happiness. The youth who has any manhood left after going through the hazing of the lodge, would resent the knavery of its leaders by voting against them on every occasion that might offer. The man who aceepts the insult that has been imposed upon him by the Masonie initiation, can claim no higher distinction than that of being either a clever sharper or the dupe of sharpers. All his boasting is but to cover up his own degradation.

How is it possible that the American farmer can trust a man who acts on the sly, in the darkness of the lodge, while so few men can be trusted in these days when acting openly in the light of day? With the farming interest it is suicidal to vote secret society men into office. It should be a principle of political action with the American freeman never to vote for any man who resorts to the tricks of Freemasonry for any purpose whatever. All the honorable pretences of Freemasonry are but mere devices for covering up fraud; and by voting Masons into office we encourage fraud. Every political success of a Freemason is a premium on vice and dishonesty. To allow a man to practice his tricks in the dark and give him eredit for an honest purpose is to eherish every kind of villiany that can be conceived or accomplished.

We cannot honor a Freemason with the Presidency of the United States without honoring Freemasonry itself; and if we do *that*, we dishonor every institution that can be called American. There is nothing American in Freemasonry. The Masonic lodge means plunder. It cannot possibly effect a union between the North and South, unless it is upon the grounds of giving pensions to everybody of "both armies," the "Blue and the Grey" alike.

AMERICAN.

THADDEUS STEVENS.

PERSONAL RECOLLECTIONS OF HIS LAW PRACTICE, RELIGIOUS BELIEFS AND DEFENSE OF COMMON SCHOOLS.

An old acquaintance of Thaddeus Stevens, has given the *Philadelphia Press* the following recollections of him:

"I was intimately acquainted with Mr. Stevens from the time he came to Lancaster in 1841, until he died in 1868. I had met him a few years before, being one of a committee of six or eight who went to Gettysburg to get him to come here to address our people upon Anti-masonry. He consented to come, and his speech made a deep impression.

"William Jenkins, Esq., one of the leading members of the bar at that time, and a Democrat, too, after listening intently to the speech to its elose, turned to me and said: 'That is a great man—he is a giant.' The reception whieh our eitizens gave him at that time, I think, caused him to consider the question of locating here. Then, too, he was hopelessly in debt at that time, and I think he hoped that by coming here he might be able to recover himself financially. His success was assured before he came. He built up a practice very fast, and made money.

"When he died his personalty was appraised at $60,000 and he valued his realty at between $100,000 and $200,000. He was careless about his charges, however. Why, when he died, there was not a single charge upon his books against a living soul."

"Did any one owe him?"

"Of course they did. When he beeame sick the last time, a representative of a very wealthy firm in the eity came to him to pay him for some valuable services he had rendered, but Mr. Stevens said, 'Do not bother me about money now, I have plenty. I do not need any, and when I do I may call upon you.' The money was never paid to Mr. Stevens or his executors. This is only one instanee. One man, I believe, and only one, after Mr. Stevens' death, came to the executors and said he owed them $100 and wanted to pay it. His fees were generally paid voluntarily by his clients, they naming the amount, too.

"Men frequently came to him and asked for his bill, when he would say: 'Why, do you owe me anything? What is it for?' and if he needed any money he would let them pay what they thought was right; otherwise he would pass the matter over and get nothing.

"He shrank from and hated oppression of any kind. His great heart reached out to the people and the race, and the people loved him. He could not have endured that his representatives after his death should oppress a living being for a dollar of indebtedness on his account.

"His method of practicing law was characteristic. He disliked office work. I do not think he ever wrote an agreement over a page long. Some agreements, which other lawyers would spread out over pages, he embodied in a few sentences. He seldom spoke over a half hour in trying a case, but each word counted. He drove right at the salient points, and cared very little for details. He had few equals in examining witnesses, especially in cross-examination. His mystic wand cleft the rock of falsehood and deeeit, and laid bare the hidden springs of truth and justiee. His biting sarcasm was proverbial, and Carlyle himself was not more severe in unmasking sham and driving imposture back to its foul nest.

"He never expressed himself freely about his religious beliefs. It is said that he died a Roman Catholic, but that arose from the fact that in his last sickness some Sisters of Merey came and begged to see him, and when he was told of it and was asked what should be done, he simply said, 'By all means let them come in. If they can do aught toward soothing my pillow, or easing the passage, let no obstruction be placed in their way.' And they were admitted to his chamber, and he simply yielded a passive submission to their ministrations.

"Yes, I believe there has been some agitation recently in some of the papers as to his defense of the common school system of Pennsylvania. Mr. Edward MePherson, I believe, has set that matter right in a recent letter to a Philadelphia paper. I remember well Mr. Stevens' speech on the school law delivered in the legislature in 1835. It brought down the house, and it was universally conceded that it turned the tide in favor of the common-school system. But for that speech the school law would have been repealed, and our school system, the boast of our State to-day, would have been nipped in the bud.

"I have his speech printed in pamphlet form, only eleven pages, short and concise as usual, but a perfect philippic. It is a classical production, and beside, brim-full of common-sense philosophy. He liked the common, and, devoting himself to it, made it respectable, and he won an immortal name, while others, striving after the uncommon, and spurning the common, had their day and are forgotten."

MASONRY ILLUSTRATED.

The tenacity with whieh the average Vermont Mason holds on to the absurd shams of the Lodge surpasses that with whieh Pat elings to the traditions of the priests. His faith in absurdities is illustrated by the following story:

In the early days of Waitsfield, Vermont, a Mr. Savage had a daughter who dreamed three nights in succession that a pot of Captain Kidd's treasure was buried near a ledge of rocks east of her father's house. Mr. Savage immediately began digging for the money. Following the rules prescribed for such cases, while the father dug in silence (for not a word was to be spoken or the mystic charm would dissolve) the daughter sat near by reading the Bible, just as the Masonic High Priest, with a red nose, is often supposed to be doing on his way to the burial of some fellow sot. Mr. Savage's son Sam was present occasionally to lend a hand when necessary.

After digging some days in this manner, Mr. S. finely had the satisfaction to hear his crowbar clink down amongst the pieees of gold and silver! Completely overcome, as if he had heard the veritable "Mahabone!" whispered in his ear, he let his crowbar stand as a landmark of the true spot, and beekoned to Sam with a true cabalistic sign to come and give him help. But unfortunately Sam had not been initiated into hunting for pirate's money, and could not understand what his father wanted. In trying to understand his father's strange signs and gestieulations, he spoke right out, just as any anti-mason or other disbeliever in flummery might do. But of eourse the moment Sam spoke the treasure disappeared! The pirate Kidd had probably given it a horrid oath, in writing, not to reveal the true plaee of its concealment unless the right word should be spoken.

Mr. Savage believed to his dying day that if Sam had not spoken, he should have got possession of the treasure. Like a true Freemason, he could never be ridieuled out of the idea that he had got hold of the veritable key to the great lodge above.

How many Masonic dreams of office are to be disappointed hereafter by some honest word inconsiderately spoken, which will dissolve the mystie charm by which office has heretofore been gotten!

Whenever now I see a Mason making signs for office, I think how happy he might be if it were not for Sam! Let us hope that every other mystic worker who seeks to make money out of piratic plunder may be doomed to disappointment! Many a boss has his crowbar stuck into the lodge, and is making frantic gesticulations for Sam to help him to the official treasures which it holds.—*The Sword.*

—A new building, to be used for both school and ehurch purposes, is to be erected at Umvoti, in the Zulu Mission, as a memorial of Mrs. Daniel Lindley. She was a daughter of Dr. Willard Parker, of New York, and the first person to begin schools in Umvofi for kraal children. A revival is in progress at this station, at least fifty of the natives expressing a desire to become Christians.

WASHINGTON LETTER.

MACEDONIA.

Dear Cynosure:—This region and season of the year is prolific in camp-meetings. That of the King St. church, near Chambersburg, Pa., closed on the 16th with, I think, excellent results both to the cause of religion and reform. It is noteworthy that this church, though cast out by their brethren, besides their ordinary Christian work, support their excellent semi-monthly paper, the *United Brethren in Christ*, an annual camp-meeting, a foreign missionary society that sustains a mission school in West Afriea, and aids liberally in the general reform work.

Nor have they forgotten the work of home missions. About two years ago the people living among the slate hills west of Greencastle said to the brethren of King St. church, "Come over and help us," and Rev. John Fohl, a veteran missionary, held a series of meetings for eight weeks, resulting in an extensive revival, the organization of a church where one was needed, and the erection of a neat house of worship. This was called Macedonia and has been fairly prosperous, having been supplied by the King St. brethren since its organization. This little church is also interested in foreign missions, and has called a meeting to organize a missionary society.

I went there by invitation on the 18th, and on that evening they had an excellent meeting for prayer and conference. On Sabbath I preached twice to large congregations, and lectured on Monday evening the 20th. On Sabbath evening my subject was the "Relation of the Secret Orders to the Church," and on Monday their relation to civil government. Excellent attention was given and much interest was manifested. I am constrained to mention Rev. W. O. Tobey, editor and pastor, Rev. J. M. Bishop, Rev. P. Nicklas, Rev. J. Fohl, Bro. Adam Nicklas and many earnest Christian sisters, who have been very active and faithful in Christian work in Chambersburg and vicinity. They all feel a warm interest in our work here in Washington. I returned to our headquarters here on the 21st and found an accumulated mail waiting my attention. May the Lord give me wisdom for my work.

SOME LESSONS FROM THE STRIKE.

The agreement which all the striking telegraph operators must sign who re-enter the service of the Western Union Telegraph Company reads:

I.....of.....in consideration of my present re-employment by the Western Union Telegraph Company, hereby promise and agree to and with the said company that I will forthwith abandon any and all membership, connection or affiliation with any organization or society, whether secret or open, which in anywise attempts to regulate the conditions of my service or the payment therefor, while in the employment now undertaken.

And I do hereby further agree that I will, while in the employ of said company, render good and faithful service to the best of my ability and will not in anywise renew or re-enter upon any relations or membership whatsoever in or with any such organization or society.

Dated.....1883.

[Signed].....

The frog that tried to swell to the size of an ox and burst in the effort, did not more signally fail than did the brotherhood of telegraphers in their late strike. Like the dead frog let the remains of the secret brotherhood be decently buried and—*forgotten.*

I write this in no want of sympathy with the hireling oppressed in his wages. The grievances of the operators were real and ought to have been redressed, but to submit to a secret, despotic and irresponsible order, officered by men whose personal interests would be promoted by that which injured their so-called brethren, and who exercised their power regardless of the public good, was surely a strange and evil remedy.

One good result has at least been achieved. Like the plotters of the slaveholders' rebellion the strikers built more wisely than they knew. In both instances emancipation is the result, and emancipated labor is the great want of the times. Haply the people are beginning to see this, and while they are disposed to oppose monopolies they are equally disposed to oppose organized despotisms. The following, from the New York *Mail and Express*, illustrates this rising conviction: "What right have 4,000 men, or 10,000, or 1,000,000 men to turn honest, willing workers out of a job, as was done by the Trades' Union yesterday at the new Park & Telford building? Is a country really 'free' when laborers are not free to find work as, and when they please, without asking leave of any one?"

Let this question be carefully pondered by all working men; and let them also ask, What right have men to organize *any* secret associations that are not responsible to public opinion or to civil law, and whose members swear to conceal each other's secrets, even to the extent of murder and treason? That the members of such orders are not always as bad as they swear to be, is no justification of their course. Let all secret orders be suppressed.

TRADE UNION FAILURES.

J. S. McClelland, secretary of the Executive Committee of Knights of Labor, in his testimony before the U. S. Senate Committee of Education and Labor now in session in New York, said that the total number of strikes in Great Britain from 1870 to 1879 inclusive, was 2352. The largest number was among miners and colliers and the smallest (18) among agricultural laborers. Of these strikes but 71 succeeded in their object, while the loss in wages was $22,734,000. The loss of wages by the telegraphers' strike is estimated at $400,000. The loss to the Western Union company and to business interests was far greater. It is abundantly evident that as a means of settling differences between laborers and employers, strikes are a failure.

Another fact is coming to the surface. The officers of the trades unions are generally "black listed" by employers, that is, by their position and influence they are in marked disfavor with them, and hence have nothing to gain by continued peaceful labor. It is for their interest to add numbers to the union, keep non-union men out of work, accumulate funds as fast as possible, and *precipitate a strike.* In fact, their selfish interests are just the reverse of that of the rank and file laborers they are supposed to serve.

It is highly probable that if every trades union in the land were disbanded, there would be an immense gain not merely in personal freedom, but in accumulations and comforts of life. There are three classes that would be sorely troubled: the indolent who want support without work, and who therefore delight in strikes; the incompetent, who want as much pay for poor work as for good; and the officers who get salary and notoriety but add nothing to the means of support. But it would be vastly cheaper to support these men by public tax than that they should hang as leeches on honest laborers.

As an illustration of the despotism of these orders there appears in the *Star* of last evening an "order" that the Hod Carriers Union, No. 1, Washington city, shall meet at their hall at 10 o'clock sharp, Aug. 27th, form a line and march through the principal streets of the city. "Any member of the Union who works on that day shall be fined $2.50 and his working card shall not be granted till his fine is paid. A medal will be awarded to the fastest loader. The race will come off at 5 o'clock."

These men are, I suppose, colored, and earn an honest livelihood. The enforced loss of a working day and the attendant *spree* will be severely felt. How much better is such bondage than that from which they were emancipated? H. H. Hinman.

THE MORRIS SCHOOL IN LIBERIA.

REPORT FROM THE AFRICAN ENTERPRISE OF A PHILADELPHIA PHILANTHROPIST.

Philadelphia, Aug. 20, 1883.
No. 4, Merrick St.

Editors Cynosure:—I think you will read with pleasure the following report from the teacher in my Liberia School, received last week:

COPY.

The school is opened regularly five days in each week with reading from New Testament Scripture, and closed with singing and prayer. The books in daily use are as follows: The New American Spelling books, Readers and Arithmetics; Goodrich's Child's Pictorial History of the United States; Mitchell's First and Second Lessons in Geography; Richardson's Temperance Lesson Books; Foster's story of the Gospel and Bible (colored illustrations.)

The children are very anxious to learn, and handle their books with care—the Native children especially prize a book more than our American children. Another son of a chief entered school this month, making five in all; including these, there are now eighty children in your school, more than half of these are natives.

The stories of the Gospel by Foster I must say are the most profitable books we are now using, they are so easy to read and understand. Oh! how the Native boys love to look at the picture of our Saviour and ask, "Is this the American Man's God?" Believe me, my dear Mr. Morris, you have done a great good already in having these poor little boys brought into your school and taught the way of life.

Eight of the Native boys have joined the church, they never heard the name of Jesus until they heard it in your school. So let us praise God for what he has done for us in our labors. This has been my prayer ever since I commenced the school. When these little boys were baptized a great many of their Native brethren were there. They heard these boys praising God, and telling them to "come and find the American Man's God."

Be encouraged, the Lord is blessing your work here, and its influence is spreading far and wide in this dark land. Our church is crowded every Sabbath with Natives to hear the gospel. Believe me when I say, your school is an open door to the heathen around this settlement. It has awakened the church in Arthington to a sense of its duty. When strangers come to your school they cannot tell the country boys from the American, they are all dressed alike with the material you sent made on your sewing machine. The mulberry seed you sent are growing well, some of the plants are three feet high.

The above report is from a Negro teacher, once a slave in Georgia. If the climate of Liberia will allow the mulberry to grow to a tree, then it is my intention to introduce silk culture. This industry, more than any other methinks, will be a practical step towards helping African women to become independent of the men. The future of Africa must come from Christian mothers, not from women slaves. If it is true that the "Home is the father of the State," so is it true that woman is the mother of the home. Your brother for Christian homes, schools and churches in Africa, Edward S. Morris.

THE SAN FRANCISCO CONCLAVE.

Bro. H. J. Becker, author of that original and valuable pamphlet on Good Templarism, "*Borachio's Bo-peep,*" writes from San Francisco to the *Telescope* some of his experiences and observations connected with the Knight Templar Masonic gathering in that city:

I was taken for a Templar yesterday. A woman on board the steamer "Modoc," on the Sacramento river, came to where I was sitting with my wife and said, "I hope you will not think it impertinent in me to ask you if you are a Knight Templar on your way to San Francisco. I saw you on the street in Sacramento and took you to be a stranger here." I replied. "I am not a Knight Templar. I am a resident of the coast." I was about to ask her the object of her inquiry, but she left *sans ceremonie,* and did not show her face again. Who is she? What construction shall I put upon the searching looks which she and others gave me before I was interrogated? Do I look like a worshiper of Osiris, or like any of the numerous votaries at heathen shrines? Mr. Editor, the mosquitoes annoyed me some, and to save my blood from being taken by them I did beckon them to desist; and it may be that my gestures appeared like awkward signs of my belief, and that her husband or some one else took me to be a hurried-through candidate, practicing, it may be, the paladinean art. I cannot now recall that any of the little creatures bit me anywhere in the regions of the larynx, or that I arranged my neckerchief, or gave an unusual sign of distress as they now and then succeeded in getting a sip of the life-fluid which courses through my veins. I am glad the woman did not get her surmised reply. How could I be a Sir Knight and at the same time command the respect of my fellow-citizens whose civil rights I had sworn to trample under foot whenever or wherever my Masonic obligation made the demand, or of my Christian brethren whose "religion" I had been taught to "abhor as a monster."

I am acquainted with two members of the Triennial Committee. One of them is a wholesale liquor-dealer in one of our cities. The other is a fallen-from-grace Baptist preacher, who two years ago in a Masonic address at the dedication of a Masonic temple in Woodland, Cal., asserted that Masonry was above twenty-five thousand years old. He sought to prove the assertion from the supposed chronology of Egyptologists. A Methodist minister took him to task concerning the far-fetched fable, and challenged him to give reliable historic proof for the antiquity of the order of the white-apron brethren; but he kept his jewel. It is rather humiliating to the ancient craft to be brought face to face with the historic fact that it was born in a brothel in a European city almost wholly given to licentiousness, and that only one hundred and sixty-six years ago. Some of the most noted infidels on this coast are also noted Knights. Their names appear in public print as though they were worthy of double honor. Great things are contemplated here this month. August 18th is set apart as a day of parade. Sir Knights are coming in every day. Grand Commander H. M. Romberger of Mississippi, it is announced, will be escorted to the city next Sunday. That holy day—a "day which God hath made," and in which he ought to be worshiped in his holy temple—this God-impugning, Christ-rejecting institution proposes to set aside and do greater honor to an earthly master than to the meek and humble Jesus, in whose light alone may be found the life of men. I repeat it: How could I belong to such a craft? Deny Christ? Never! Reject the atonement? Never! Fellowship those who deny Christ and reject the atonement? Never! I would far sooner be a slave in Central Africa, subjected to the unnamable indignities so common among them, than to be a Masonic serf in civilized America, bound under the penalty of death, never to break the shackles which bind me to a religion which ignores the "only way" of my salvation, and in its stead sets up a morality as foul as the atmosphere in which it was conceived, and vulgar as the base den in which it was born.

American Politics.

NOMINATIONS FOR 1884.

For President,

JONATHAN BLANCHARD,
OF ILLINOIS.

For Vice President,

JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

IOWA AND OHIO.

The voters in these States have to decide in a few weeks the important question of the legality of the liquor business. The old parties have been compelled to recognize and act upon it, and their nominations are made ostensibly in view of this fact. Attention has been called to the fact that the Iowa candidate for governor is a 33 degree Mason and member of Albert Pike's "Supreme Council" of "Sovereign Grand Inspectors General." His public advocacy of the prohibition of saloons falls far short of the manly, zealous, sincere devotion of such men as St. John of Kansas. In Ohio, on the other hand, the Republican candidate is of a more hopeful character, as says the *Telescope:*

Joseph B. Foraker, Republican candidate for governor of Ohio, is yet quite a young man, being only thirty-six years of age. He was reared to the industries of the farm in Ohio, entered the Union Army at sixteen, and served in the Army of the Cumberland till the close of the war. He was promoted to the office of captain for efficient services during the campaigns in Georgia and North Carolina. At the close of the war he returned to school at the Ohio Wesleyan University, and graduated from Cornell College in 1869. In the fall of the same year he was admitted to the bar, and began the practice of law in Cincinnati, where he has since resided. He is a member of the Methodist Episcopal church, is a strong temperance man, and favors the taxation of the liquor-traffic as a party-measure. If elected governor, his influence would be given to the enforcement of any laws which may be adopted relating to the suppression of the curse of intemperance. Judge Foraker is not a member of the Masonic fraternity, as has been alleged by some since his nomination. This shows him to be a man of self-reliance—free from the lodge entanglements with which many public men are embarrassed. Men of positive worth of character do not need the prop of secret societies to lean on in order to reach positions of usefulness and distinction.

FOR THE SECOND PLANK.

In the *Cynosure* of May 24th it was noted that President B. H. Young, of the Louisville, New Albany and Chicago railway has ordered the discontinuance of trains on the Sabbath day. "So far as possible no work was to be done or trains run" on that day, and that "under no ordinary circumstances must any employe who objects on grounds of his religious convictions, be ordered or required to do any service on the Sabbath. If any difficulties arise in the execution of this regulation, you will please report them to me for consideration; and you will also notify employes of their right, on conscientious ground, to be fully protected in the observance of a day of rest." No excursion trains even for camp meetings were to be allowed. The kind of Christianity which demanded them would be in so far discouraged. Mail trains for which contracts had been made would be continued but an effort for their discontinuance promised; also when absolutely necessary perishable freight and live stock would be passed on.

This unusual order while attracting wide attention and favorable comment met adverse criticism all over the country. Railway managers especially marked the experiment, as it seemed to them, as bigotry and folly. But a few days since, when President Arthur and his company passed over this line the reports were full of praise for the excellence of the road and the ability of its management; and in a business way the road has prospered. The work of two months shows that the predicted loss has not appeared. President Young recently telegraphed: "Our June business has been larger than ever before, and the aggregate earnings are the largest on record."

The *Railway Age* of Chicago says: "While the experience of one railroad for two months is by no means conclusive of the question at issue, yet it certainly tends to refute the position taken by so many managers that a single railroad or a portion of the railroads of the country cannot afford to cease Sunday work, and that Sunday observance is not practicable unless all railroads unite in it. The Louisville, New Albany and Chicago road has discontinued Sunday traffic and has increased its business, and there are no indications that its earnings for May and June are one dollar less than they would have been if its employes had been worked seven days in each week. The results of the reform inaugurated by the management of this important line will be watched with great interest. While the religious element in the problem should not be ignored or undervalued, the decisive point will doubless be the economical results of the experiment. Meanwhile, it is very gratifying to know that the host of employes of one railroad in this country have been permitted during bright May and delicious June to enjoy the sweets of Sunday quietness and rest without doing financial injustice to any one."

In a letter recenty published in the *Railway Age*, President Young declares that so long as he remains in the management of the road no change will be made. Taking the high ground of Christian principle he says: "I do not think that Christian railway managers can ignore divine teaching upon this subject. The laws of God and the laws of man are conclusive upon it. Every railway manager operating a road on that day violates human and divine command, and by forcing his employes to do the same sets before them a continual example of the disregard of highest obligations." The points which he makes, with admirable clearness and force, in justification of his course, as summarized by an exchange, are:

1. That "without the day of rest men can enjoy neither health nor freedom." He appeals to the abundant testimony of railroad men to prove this.

2. The universally conceded fact that religion qualifies a man for the discharge of every duty. "If railroads teach their men to violate the Sabbath they dull the obligation which they would feel, both to God and the State, their respect for the laws of the railway itself and their sense of duty to their employers."

3. The defenseless condition of railway property, at the mercy of employes, as the riots of 1877 taught. "Is it wise, therefore, to teach and train them to break, with impunity, the laws made for their protection?"

4. There are 500,000 men in railway service in this country, more than half of whom are compelled to work on the Sabbath. "The results of thus requiring 250,000 persons to violate the day simply to make money for the corporations, often in contravention of their own scruples, are of incalculable injury, not only to the parties, but to society at large." "This compulsory violation of their duties is a monstrous wrong against their religious and family rights."

5. Men who have families are generally more constant and faithful in service than others. The Sabbath is the only day on which the laboring man can enjoy his family. Deprive him of this, and we take from him many of the qualities which make him fixed and true. It is also a wrong to them and the injustice works out a double evil."

THE GRAND ARMY OF THE REPUBLIC.

A brother makes the following inquiries: "Will you be so kind as to give us, through the columns of your good paper, what you think of the G. A. R.; also state if you know of any Wesleyans belonging to it, and was you ever a chaplain in the army?" We believe the Grand Army of the Republic to be the invention of Freemasonry to popularize secret societies, by rendering the patriotic sentiment subservient to this purpose. Freemasonry seeks to avail itself of any popular thought and sentiment to advance the general interests of secretism. It has sought to utilize the temperance cause by dragging it into unnatural relations to secrecy. A high Mason, who recently died in Syracuse, wrote the Good Templar Ritual. When the Bible in the schools was the especial issue, a secret society was immediately originated to secure favor from professed devotion to the Bible, when it was clear that it was rather designed to use the general esteem for the Bible to promote the interests of organized secretism, than to render organized secretism a help to the Bible. It is the same thought and purpose in seeking to lead all old soldiers into organized secretism. It is a most unnatural relation for an old soldier, who has nothing of his devotion to country to hide away from general observation.

We served between three and four years as chaplain of the 96th Regiment N. Y. S. V. This regiment was organized at Plattsburgh, Clinton county, N. Y. We personally know of no Wesleyan who is a member of the G. A. R. We most earnestly advise all our brethren to keep clear of all secret societies, of whatever name or profession. We have but one sentiment on this question which has always controlled our personal relations. The gospel of Jesus Christ neither teaches or tolerates secret societies, and that ought to be enough to settle this whole matter with all who profess to follow the teachings of him who declared, "In secret have I said nothing." "He that doeth truth cometh to the light, that his deeds may be made manifest."—*Wesleyan.*

Correspondence.

LETTER FROM IOWA FRIENDS.

EAST TENNESSEE QUAKERS VINDICATED—SOME OPINIONS ON HISTORICAL CHARACTERS.

Pleasant Plain, Iowa, 8-10, 1883.

Editor Christian Cynosure:—As we have for several years been interested readers of thy paper and do fully realize the great need of the reforms so ably discussed therein, we feel it right to endeavor to correct a statement in No. 45, 8-2, of present volume, signed J. C., by stating to thee that an anti-secret man, a member and elder of the meeting by which those persons were disowned in East Tennessee, is now visiting his children and other relatives in and near Pleasant Plain; and as the communication contained in its face, features which made the writer at first reading doubt the veracity thereof, it was read in presence of this friend; who said, "Well I know all about that case," telling their names in full; but said it was "entirely misrepresented. It was in no way connected with the subject of secrecy. There was no agitation in regard to the subject, and had not been any." He then related the case, as he said, from the beginning, to us. It was a *very clear case;* but *altogether different* from the account given in the paper.

We are considerably acquainted with this man personally, and are well acquainted with his character; which is good. He has with him a minute from said meeting, recommending him as an elder in unity with the meeting.

We believe there is an influence exerted, which designs to get incorrect statements made in this paper for the purpose of injuring it. That communication savors of having been written by one unacquainted with the order of Friends.

We have noticed a few communications from, and accounts relative to some whom we know to be noisy professors whose lives do not correspond with their profession; but we cannot suppose in this day of so much loud profession and so much short-coming in living up to it, that such a paper will be likely to keep entirely clear of such. We admire the paper and sympathize with its editor in his arduous duties; also with the noble corps of workers, some of whom we have been pleased to receive at our homes. We heartily desire the success of the cause it so nobly advocates, and gladly lend our influence in its aid.

We would also allude to what is said of O. Cromwell in same paper. We have undeniable evidence of the truth of his being accountable for much of the suffering and persecutions endured by Friends, and others, on account of religious scruples, and for many atrocities which were perpetrated under his protection; and of his being, many times warned by them of what would overtake him if he did not cease to wink at such things as were done under his name. The condition and cause of his death seem to show his sense of guilt. And further, we would say that we cannot accept Macauley as a reliable historian. We learn that it is known and acknowledged by some of the foremost colleges, that of Haverford especially, that he cannot be depended upon in regard to many things; but especially *we* fault him for giving a *disgraceful* and *untruthful* account of George Fox, the first to come out and preach Friends, doctrine; and also of William Penn, the founder of Pennsylvania, and a faithful and true Friend also. When Friends of England learned that Macauley was thus writing of Fox, they visited him with testimonies from various sources, to convince him that he was in error in respect to his character; but he persisted in his course. We would hope that no religious denomination would suffer his book a place in their libraries.

We do not write this in any fault-finding spirit by any means, but for the good of the cause we so much love; and as a watchword, if it may be, to guard against anything that may retard the progress of this good work, which is so much obstructed.

We do especially value H. H. Hinman's letters in *Cynosure,* and many others. There surely is a noble work going on. May it be abundantly blessed is our sincere desire.

Juliet Burgess.
James Harvey.
Minerva Harvey.
Aaron Burgess.
Elizabeth T. Burgess.

WHAT ARE COLLEGES FOR?

We have an idea in America that colleges are very essential instrumentalities for maintaining our institutions, both religious and eivil; and that by no manner of means were they designed for keeping alive the vieious, malignant buffooneries of that old, effete relic of barbarism, the Masonic lodge. Yet the University of Vermont seems to think otherwise. That institution has recently lent itself to the usual trick for glorifying the vulgar pomposities of the sly craft by giving them a eorner stone to lay, whereby the college has disgraced itself as well as the State of Vermont, whose University it claims to be.

There are these valid and especial reasons why this Vermont College should not so unnecessary be-little itself. First, the head of the college is a Congregationalist, to whose religion the lodge is more uncongenial, even than Romanism itself. Seeond, the State of Vermont has a law on her statute book which classes Freemasonry with crimes against public justice, and prohibits its oaths under the penalty of a fine and imprisonment; and third, the character of the people of the State for honesty and independenee is outraged by this concession to triekery and fraud. The University of Vermont might as well invite a Mormon or a Ku-Klux to lay the corner stone of one of its buildings as to call on a Freemason to do it. The course of the University in this action, which is so regardless of law and self-respeet, cannot meet with the approval of any body but demagogues and political partisans. Just so far as the University possesses any weight of character, it uses that weight to erush down all the real merit of the State; for no man of any real elevation of eharacter can ever thrive where Freemasonry is thus honored. Nor ean a proper moral, politieal, or literary sentiment be disseminated where the rank impostures of Masonic mountebanks are held up as worthy of the respect of the rising generation.

The bombastic, empty grandiloquence of the so-called Grand Master who delivered the address on the oecasion ought to prove sufficient to convince the faculty that they made a great mistake in ealling in his services, if nothing else would Of all the revolting speetaclcs that we ever beheld, the most absurd is that of a Vermonter trying to puff himself up, like the frog in the fable, into the full dimentions of a Masonie grand title. He wholly misconeeives the character of his State, of Republican government, of the Christian religion, and of true manhood, and he devotes all his ingennity to playing the trieks and grimaees that would better suit a baboon in the toggery of a Pope, than an American eitizen. The Vermonter who makes himself a Mason with a long title, needs but one thing more to make himself complete, and that is a pair of long ears.

We presume that the object of the university in thus eonsenting to dishonor itself, lower the State, and deseerate the cause of learning, was merely to serve a partisan purpose in politics with a view to sustaining the Republican party and its next nominee. But a party that looks for support to sueh unworthy tricks as this, ought not to be sustained by the Ameriean people; and least of all by those of Vermont. An institution of learning that for a political purpose, or for any other purpose, offers a place to a Grand Lodge humbug to spout Masonic bombast, is a disgrace to any Christian community of modern days, whether in Vermont or out of Vermont. If Vermont has nothing else to offer for the service of the Republic than the low, dirty tricks of the Masonic lodge, it is time for the rest of the country to know it. I, for one, in the name of the ancient and honorable eharaeter of the State, protest against this wilful degeneracy which the lodge is impressing upon our politics, our religion, and our society. The men who have thus aided in degrading this once honorable institution of learning for a mere partisan purpose, will be justly held in reprobation by the enlighteued sense of mankind. Vermonter.

PITH AND POINT.

NOT QUITE A BUSHEL.

We have a heap of elippings made from newspapers printed in houor of the stupid proceedings of Freemasonry. There is not a bushel of them, it is true; but there are a great many of them. A bushel of such might easily have been got at the time when they were made. This was some ten or a dozen years ago, when the lodge was rampant and in all its glory. To look back at those times, it seems like a strange dream, so utterly derogatory to American manhood was the worship of the lodge by which they were characterized. Relative to the two different ages the worship of calves in Bethel a thousand years before Christ, was not more unmanly than this American adoration paid to the lodge. It is a sickening reflection that men can become so pervertcd, and so void of common sense.

What shall we do with these elippings? Perhaps they might make a good pillow for some Masonie High Priest, or troubled editor. On such laudation of the old handmaid, his dreams would be sweet.

Kitchen Gardner.

SIGNS OF PROGRESS.

Note—One of the eneouraging signs of the times is the faet that in all the great gatherings of the people, in the soeial temperanee meetings, temperanee camp-meetings, mass-meetings for the eonstitutional and statutory prohibition of the great liquor seourge and curse—less and less is seen, or said, or known of "*Sons of Temperance*," "*Good Templarism*," "*Knights of Temperance*," ete., or any other secret "*orders*." All these seem to be lost sight of in the great struggle—and all the people mingling in the eommon cause for the overthrow of the common enemy. "So mote it be." Geo. W. Clark

WELL REMEMBERED.

When I was quite young Freemasonry became very popular in the plaee where my father lived (near St. Thomas, Canada West, now Ontario), and he and my uneles with many neighbors were about joining them, when it eame out that the lodge had murdered Captain Morgan. That altered the ease and from then until now I have utterly opposed the lodge and have always wondered how any one, especially a Christian, could have any sympathy with the baneful system, which has not as I can see, oue redeeming quality.

Mrs. J. Griffin.

Bible Lessons.

LESSON XI.—September 9.—Ruth and Naomi.—Ruth 1: 14-22.

Golden Text.—Thy people shall be my people, and thy God my God.—Ruth 1: 16.

"Ruth clave unto her." Expressing her resolution in action, as Orpah had expressed hers. *Ruth's motives.* (1.) Ruth's resolve, and her action in throwing her arms around the neck of Naomi, were not merely from love, but also from regard for Jehovah, concerning whom she had been instructed by Naomi and her own husband (vers. 16, 17).—*Johnson.* (2) Ruth realized, in her affectionate heart, a keen sense of her mother-in-law's forlorn condition. She could not consent to abandon her under these circumstanees.—*Kitto.* The difference between mere kindness of manner and self-sacrificing love is most vividly depicted in the words, *and she clave unto her.*—*Cook.*

"Unto her people and her gods." Both having attraeted her, as she adhered not to Jehovah, but to her own god. Ruth had forsaken her people and her false god for the chosen people and the true God. The two were in opposite states religiously. We must not suppose, however, that Orpah was a very bad woman (see ver. 8). Early education and an unregenerate though ordinarily moral nature determined her course.—*Johnson.*

"Whither thou goest I will go," ete. The effeet of Naomi's repeated entreaties to Ruth to leave her was only to bring out more elearly Ruth's steadfast determination to east in her lot with the people of the Lord. Compare the very similar entreaties of Elijah, and the steadfast determinntion of Elisha not to leave him (2 Kings 2: 2-6). In Elisha's case, as in Ruth's, the reward of steadfast persistence was very great.—*Cook.* "And thy God my God." Now this is a pattern of a resolute eonvert to God and religion. We must take the Lord for our God. "This God is *my God for ever and ever;* I have avouched him for mine." We must take his people for our people in all conditions; though poor and despised, yet, if they be his, they must be ours. We must be willing to fare as they fare; submit to the same yoke, and draw in it faithfully; take up the same cross, and carry it cheerfully; go where God would have us to go, lodge where he would have us to lodge, die where he would have us to die.—*Henry.*

"They came to Bethlehem." The early home of Naomi, which she had left ten years before. Here, too, she had a small estate (Ruth 4: 3). Bethlehem, although originally of little consequence, is honored as the birthplace of the most illustrious personage of all history, and as the residence of Naomi, Ruth, and Boaz. King David was born here.—*Whitney.* Then, as now, its single street ran along the double crest of the white chalk ridge, 2,500 feet above the sea; its slopes terraced into hanging gardens, with rows of olives and vines; a pleasant valley lying underueath on three sides, musical with the sounds of brooks, though its eastern end is almost touched by the terrible wilderness of Judah.—*Geikie.* "All the city was moved." Bethlehem was a small town (Mic. 5: 2); and in such small villages, and especially in an age when there were no newspapers, mails, etc., every event flew quickly abroad by the commuuications of friend to friend. Naomi's return was an uncommon occurrence. The city, and especially the women, were throwu into peaeeable uproar. Everybody ran, told the news, and wondered. For more than ten years had passed since she had left Bethlehem. Her husband, we know, belonged to a prominent family in the city. All this renders it natural that the news that Naomi had returned, poor and sorrowful, spread like wildfire, and created what to her was an unpleasant sensation.—*Lange.*

"Call me not Naomi." The meaning of Naomi is *pleasant, sweet,* to which she opposes what she calls a more appropriate name for her in her present circumstances. Call me *Mara,* i.e., *bitter* (Ex. 15: 23).—*Cook.* Ten years have turned Naomi (beautiful) into Mara (bitter). What assurance is there of these earthly things whereof one hour may strip us? What man can say of the years to come, Thus will I be?—*Bp. Hall.* It is good at times to be in distress; for it reminds us that we are in exile.—*Thomas a Kempis.* If God have loved thec, thou canst have had no lack of trouble.—*Bengel.*

"Hath afflicted me." The Jewish writers generally think that they did wrong in leaving their own country to go and live among idolaters. Observing that the law of the old covenant contained promises of unfailing subsistence to those who trusted in God, it is held that it had been the more faithful part for them to have remained, trusting to the Lord for their sustentation. They found death in the land of their choice, which the Jewish writers believe to have befallen them as a judgment.—*Kitto.*

BAND OF HOPE BIBLE LESSON.

SECRECY A COVER FOR SIN.

2. Hide me from the secret counsel of the wicked; from the insurreetion of the workers of iniquity;
3. Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words;
4. That they may shoot in secret at the perfect; suddenly do they shoot at him and fear not.
5. They eneourage themselves in an evil matter; they commune of laying snares privily; they say, Who shall see them? Ps. 64: 2-5.
14. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Ecc. 12: 14.
20. Jesus answered him, I spake openly to the world; I ever taught in the synagogue and in the temple whither the Jews always resort; and in secret have I said nothing. John 18: 20.

Golden Text. O my soul, eome not thou iuto their secret; unto their assembly, mine honor, be not thou united. Gen. 49: 6.

Central Truth. Seeret societies protect crime.

1. When men band together in secret, and refuse to let those outside know what they are doing, we naturally conelude that they are plotting misehief.
2. The brigands of Italy, Greece, and other eountries, often unite together with a system of secret signs and passwords. They know that in this way they can rob a greater number of travelers, and with less risk to themselves.
3. If Masonry was really pure and benevolent as it pretends to be it would not wish to keep its doings secret.
4. Murders have often been planned in Masonic lodges. The most noted case was that of Capt. Wm. Morgan, but there have been others both before and since.
5. Capt. Morgan's murder in 1826 roused sueh indignation that they have not dared to go to the same length again, and usually try some other way to iujure those who oppose them. One very eommon method is to slander their eharacters.
6. Freemasonry is the mother of all the secret soeieties in the world. Some are more innocent than others, but there are always certain points of resemblanee.
7. The men who have been lately hung in Ireland for murders, committed the erime at the order of a seeret society.
8. Men often learn to drink in the lodge.
9. Secret soeieties bring them into association with profane and godless men, and after a while they learn to be like them.
10. Seereey emboldens men to engage in erime.
11. Secret societies are very dangerous to good government. To-day the peaee of every European nation is more or less disturbed by their plottings.
12. The secrets of Masonry as well as most of the minor orders have been revealed. They are losing much of their power in this way, for when good men can see for themselves how foolish and sinful they are they will refuse to have anything to do with them.

PRACTICAL TRUTHS.

When people are afraid or ashamed to let others know what they are doing, they are probably doing something that is wrong.

Secret societies foster drunkenness and other vices.

They try to injure those who oppose them—sometimes by taking their lives, but more often by telling falsehoods about them.

They are condemned both by Patriotism and Christianity.

LESSON TALK.

Every Freemason breaks the Sixth Commaudment in spirit when he takes its terrible oaths. Many of the degrees are founded on stories of assassination. The next step is to break it in letter, for the taking of sueh murderous oaths, and the acting of such scenes, is in itself a preparation for murderous acts. The noted desperado, Jesse James, was a Freemason. Like many other famous freebooters, he joined the order because of the protection it afforded him in his crimes. An old man who had been a Mason many years once confessed, "I have never gained any advantage from my conneetion with the order." Honest, law-abiding men do not find iu seeret societies the benefit they expeet, aud sometimes they are frank enough to own their disappointment. The reason is because the laws of our land are framed to protect honest people,—the laws of secret societies are framed to protect criminals. Said a Freemason to a young acquaintance who was thinking of joining the lodge,—"If you want to be a slave, join it; if you want to be a free man keep outside." Many a one has fouud out this truth by bitter experience. They see too late that they have surrendered their liberty into the hands of bad mcn whose criminal doings they are obliged to keep secret, and whose orders they must obey however uulawful. A man will often drink a glass of liquor in secret who would be ashamed to do so in public. Thus the lodge fosters intemperanee. The whole principle of secrecy is to cover sin, and a Christian has no business to enter such societies. Nor is it enough to resolve to have nothing to do with them. We should warn others of their sin and harm.

LESSON HYMN.

Thou art a God before whose sight
The wicked shall not stand;

FARM NOTES.

PROVIDE YOUR OWN LIGHTNING ROD.

Dr. Geo. Thurber, gives much valuable information in an article on the above practical question in the *American Agriculturist* for August.

First. As to the rod itself. It is well known that copper is a much better conductor of electricity than iron, but it is so expensive that iron is most generally used, making the rod much larger than would be necessary if it were of copper. The shape is of no consequence, and the twists and grooves in some "patented" rods are merely to beguile the ignorant. The rod may be of round 7-16-inch iron, or it may be a flat strip an inch wide and 3-16ths of an inch thick. If more convenient to procure, larger iron may be used, but it should not be smaller than these sizes. It is very important that the rods be continuous. The pieces of round iron may be joined by couplings, which are cut with a screw-thread on the inside, while the ends of the rods are made to fit. The portions are usually joined by welding.

Second. The manner of fastening to the building. At one time it was customary to pass the rod through a glass ring, which was fastened to the building, and the rod thus kept from contact with it. But insulators of this kind are quite useless, for as soon as they are wet they cease to insulate. The rod may be attached by staples. There is not the least danger that lightning will leave the rod to pass into the house by way of the staples. A flat rod may be fastened by a strap of iron fashioned to clasp it. Should the rod be painted? Some years ago there was an idea that the conducting power of the rod would be injured by painting it. This is not true. Paint the rod of any color that will make it as inconspicuous as possible.

Third. How far will a rod protect? The old rule was that a rod would protect an area with a radius twice as great as the hight of the rod. In practice little attention is paid to this rule, it being customary to provide each chimney with a rod, which, in most houses, will bring them much nearer than the above rule requires. Each chimney should have a rod, connected with the main rod, which runs along the peaks of the roof and to the ground. Upon all ordinary buildings but one main rod is needed. If there is a roof of tin or other metal, this, as well as all irou crestings and other ornaments, shonld be connected with the rod.

Fourth. The upper end of the rod. Formerly much stress was placed upon having the rod terminated above by a very sharp point, which should be kept gilded to protect it from rust, and later, platinum points were used. At present neither of these are regarded necessary. The rod extends a foot or two above the top of the chimney, and is filed to a point. The various ornamental crestings much used on buildings answer as points. If the chimney is a long distance from the gable-end of the roof, it is well to place a short upright piece of rod there, which should, of course, be pointed.

Fifth. The lower end of the rod. The mere placing of the lower end of the rod in the ground, so that it will be out of sight, will make the rod intended as a protection a source of danger, and the building would be safer without it. The whole object of the rod is to carry off the electricity quietly, and its usefulness depends upon a proper termination in the ground. Dry earth is a poor conductor; moist or wet earth is a good conductor. The lower end of the rod should reach a place where the earth, in the dryest time, is always moist. Some dig down to this point and then surround the lower end of the rod for a few feet with coke, which absorbs moisture and is au excellent conductor. The ease of finding a moist stratum for the rod will differ with the locality, but should always be secured.

SUGAR CORN

Sugar or sweet corn can be turned to such good account that it may be considered one of the best crops to grow in the garden or on the farm. Where a cow or pig is kept, the stalks are valuable to feed. If cut up when green, as soon as the ears have matured and been plucked, and given to the cow, they will increase the flow of milk; and fed to the pig, they will take the place of other food. A pig will grow and even fatten on sugar-corn stalks After the stalks are removed from the ground, it may be sown with turnips, and a double crop obtained.

The largest yield of corn and stalks is obtained by planting in drills, but care must be taken not to sow the seed too thick in the row. Two kernels should be dropped a foot apart, in a furrow which should be made with a hoe or with a plow. The kernels should be covered about two inches deep, and if the ground is dry it should be pressed down with the foot or roller. This will retain moisture better in the soil, and insure quicker germination. Land cannot be too rich for corn. The ground should be kept mellow and free from weeds. It is not necessary to draw the earth up around the corn in the form of hills, as it will do better if the surface is left level. The cultivation ought not to be so deep as to destroy the roots, which grow close to the surface if allowed to grow naturally. By planting later and earlier varieties, a continuous crop may be had until cold weather. The earlier kinds will be ready to eat within about sixty days from planting, while the larger kinds require three mouths. It may be planted as soon as the ground gets warm, but not before, as this seed, unlike most other grain, will rot speedily in cold, wet soil. After the largest and mature ears are taken off, the smaller ones will increase in size, and come on for a later crop on the same stalk.

There are now so many excellent varieties of sugar corn in cultivation, that one can hardly go amiss in making a selection. The earliest to ripen is probably Dolly Dutton, followed soon by Black Mexican, Minnesota and Marblehead; for medium, Triumph and Moore's Concord are best, and for late, Egyptian, Evergreen and Mammoth, Tuscarora has a red cob, and remains a long time fit for boiling.—*American Garden.*

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New Hampshire.—Pres., Elder J. G. Smith, New Hampton; Sec., S. C. Kimball, New Market; Treas., E. Smith, Center Stafford.

New York.—Pres., F. W. Capwell, Dale; Sec'y, Isaac Hyatt, Dale; Treas., M. Merrick, Syracuse.

Ohio.—Pres., Wm. Dillon, Dayton; Cor. Sec., J. P. Lytle, Sago; Treas., J. M. Scott, Alexandria.

Pennsylvania.—Pres., A. L. Post, Montrose; Cor. Sec., N. Callender, Thompson; Treas., W. B. Bertels, Wilkesbarre.

Vermont.—Pres., W. R. Laird; Sec., C. W. Potter.

Wisconsin.—Pres., Enos Collins, Coloma; Cor. Sec., W. W. Warner, Oakfield; Treas. M. R. Britten, Vienna.

West Virginia.—Pres., D. B. Turney; Sec John Bosley, Grafton· Treas., H. B. Higgins Petroleum.

The Christian Cynosure.

CHICAGO, THURSDAY, AUGUST 30, 1883.

Masses for the Dead.—The *Catholic Review* is pleased with the *Independent's* pronouncement that no court should throw out claims by priests for money left in wills for masses for the dead. How about Tetzel's auction of indulgences, and German opposition to such mock auctions; and what of "Peter's Pence" in England? Were the German and English courts all wrong?

The Telegraph Strikers are reported beaten. The secrecy, oaths and initiations of the brotherhood almost escape notice by the press. Their funds from their own treasury, contributions of other trades unions, private subscriptions, Sunday picnics and balls have been exhausted. Man-made secret religions help men here as little as in Asia.

Open Brotherhoods of laborers with no oaths or initiations; newspapers well supported by laboring men fearless and firm in the advocacy of just wages; and voting for political candidates faithful to the interests of labor, with the chance always open of laborers becoming stock-holders by industry, economy and patience—if these do not ensure laborers against oppression, *secret societies*, oaths and worships will never do it. The men who accept the devil's proposition, made to Christ, will lose in the bargain both purchase and price.

The Pacific (Congregationalist) San Francisco, Aug. 15, gives the Knight Templars' Conclave a respectful but questionable greeting, thus: "Grand Master Dean arrived yesterday, and thousands of Knights are expected this week. The gathering is a novel one for this coast. What it all means we shall better know a few days hence." We shall await the *Pacific's* judgment with more than usual interest, as it is an able paper, and represents most of Puritan sentiment on the Pacific coast, and a single paragraph from "Bradshaw's Apology" places Templarism and Puritanism in simple antagonism:

"They [Puritans] hold and maintain the absolute perfection of the Holy Scriptures, both as to faith and worship, and that whatever is enjoined as a part of Divine service, that cannot be warranted by the said Scriptures is unlawful."—*Neal I. 248.*

Secretary Seward's "Travels around the World," (p. 725) speaks briefly of the extermination of Knights Templary, "five hundred years ago throughout Europe." But those who wish to see the popular estimate put upon knighthood at that day must read Cervantes' "Adventures of Don Quixote De La Mancha."

Mormonism and the Republican Party. Hon. Edwards Pierrepont has been (say the papers) to see President Arthur to induce him to make the overthrow of Mormonism the one grand issue tendered by the Republicans in 1884. This will not, or, if adopted, would not save the Republican party. True the Mormons have voted Democratic since their prophet Smith claimed to have a revelation in favor of Stephen A. Douglas. But Mormonism was modelled after Masonry, in fact *is* Masonry with the requisite modifications. The records of the Grand Lodge of Illinois give the action of that body excluding Mormons as Masons, and both the old political parties are run by the lodge. If either attempts to go to work in earnest against Mormonism it will split on that rock, as Whigs and Democrats split on slavery. The party which extirpates Mormonism will be a new party, and though now no bigger than a man's hand it may soon sweep like a cyclone. Ten righteous men would have saved Sodom. We may find at least a like proportion out of the lodge in the United States.

SPANISH FREEMASONS.

The lodge is one the world over. It is the secret enemy of every government which it cannot control. In Mexico, it has conspired, indifferently, against empire or republic. In France, secret lodges overturned the Lamartine Republic in 1848, about four months after Lamartine took the helm. And that brilliant and powerful writer lashed them, comparing them to the squirming creatures which in times of quiet lie hid in the stagnant pools of society, till the breezes of popular agitation blow off their slimy coverings, and expose them to the light for a moment, when they instantly again dive out of sight, and continue the plotting, mining and vices which are at once their occupation and their element. In the siege of Paris and the Franco-Prussian war they made one of their periodical apparitions, marching out in their regalia upon the city walls and then returning to their holes, apparently satisfied with having excited the gaping wonder of the street. Such another apparition has just been seen in Spain as given in the following dispatch:

"Madrid, Aug. 19.—Quiet having been restored throughout Spain, the various bodies of gendarmirie engaged in quelling the recent uprising have returned to their former stations. Provincial officials are actively inquiring into the causes of the rebellion. Documents found on the insurgents who belong to the northern army, show that Masonic societies had been influencing the army since 1877. Among the documents is a circular issued by a junta from Paris, on the occasion of the formation of the dynastic left, setting forth every contingency which was likely to arise, and declaring that it was intended that the first movement should be made in 1878 and another in 1881."

WHAT DOES THE PLATFORM CONTAIN?

Mr. Editor:—I rise to inquire what is involved in the first plank of the platform of the American party, which reads as follows: "We hold that ours is a Christian and not a heathen nation, and that *the God of the Christian Scriptures is the author of civil government.*" There is a question in the minds of some conscientious voters in our country as to the full import of the latter part of this proposition. There is no question as to the Divine origin of civil government; but the point of inquiry is, whether this proposition is designed to embody the principle now advocated, to wit, that the Lord Jesus Christ, *as Mediator,* is the ruler of nations. H. L. Atchison, Avery, Iowa.

ANSWER.

"The fifth-monarchy men," a small sect under Venner, made or attempted two insurrections, one against Cromwell, the other under Charles II., in favor of the reign of Christ on earth. There is no tinge of their sentiments in the first article of the American platform. Christ's kingdom was not of this world. Otherwise his servants would have fought. (John 18: 36.)

What then means the first plank of the American platform?

1. It means that "There is no power but of God," (Rom. 13: 1); no court without the oath of God; that hanging men without a sheriff's warrant from such a court, is murder or lynching; that American after the English common law, is from the Bible, so that laws which deny or repeal the Decalogue are void. (*See Blackstone, passim.*) In short it means that the Bible is the standard of law and morals.

2. What then means the declaration that, "Governments derive their just powers from the consent of the governed?" It does *not* mean that murderers must "consent" to be hung, or mobs to be dispersed. It means that the *people*, not kings, priests or aristocracies, who are but a portion of the people, must establish and accept governments to make them valid. But when once established, governments are under the law of God. A law giving one man a dozen wives, or the possessions of another man without compensation, or generally giving one man discretionary power over the life, liberty, or property of another, would be void *ab initio*, no matter how many people should consent to that law. It is unequal and ought to be broken. Majorities cannot make consciences. The first plank of the American platform, to wit, that human rights and powers of government are from God, has been recognized since there was a Christian government until now; and party platforms omitting this plank are outside of Christian civilization.

BISHOP WEAVER'S OUTLOOK.

Bishop Weaver gives above two columns to "The Outlook of the United Brethren Church," in the *Telescope* of Aug. 22d inst.

The anti-secrecy antecedents of this bishop are these: In the Lebanon (Pa.) Conference, he was with the great and overwhelming majority against secret societies. The secretists rallied after that Waterloo defeat; started a paper at Harrisburg; then held a nullification convention at Dayton, Ohio; denounced the rule against the secret orders, and recommended removing the nullification organ to Dayton itself, under the eaves of the denominational printing house! Bishop Weaver made no motion and took no measures, either to enforce the law, or to reprove the open and avowed nullifiers who defied the church to enforce the rule excluding Freemasons. But he wrote a coaxing, friendly letter, which was published in the successor of the Harrisburg organ, in which he gave no word of reproof to the nullifiers. Prof. Tobey took charge of a paper at Chambersburgh, Pa., and ex-Bishop Wright started another at Richmond, Ind., against the secret orders, and *both are supported by United Brethren*, and several conferences endorse and recommend Bishop Wright's paper. During twelve years of agony and struggle Bishop Weaver has looked on in comparative silence. Indeed, excepting his Harrisburg letter, giving "aid and comfort" to the malcontents, we have seen nothing from his pen in the controversy, nor has he officially, that we are aware, taken any measures to enforce the law. But the United Brethren church, and the country generally, are slowly awaking to the horrible nature of the deism and idolatry of the lodge; and Bishop Weaver now comes to the front and utters himself thus:

"On the secrecy question I stand where I stood forty, thirty, twenty, and ten years ago. I am and always have been conscientiously opposed to all secret organizations."

But his whole two columns are an attack on those who have stood for the church against Freemasonry and nullification.

He then proposes his remedy for the distractions of the church:

1. Let men of God, who have carefully studied the whole question, point out the evil nature and tendencies of secret organizations.

2. Let those who believe that our present law is not what it ought to be formulate a law based upon what they may conceive to be the spirit and principles of the Gospel of Jesus, and submit it to and for the consideration of the church.

3. Let all the true and tried friends of the church rise up in the spirit of the Master and demand that this wholesale way of denouncing brethren who may see differently from themselves must be stopped.

This weak fanfaronade reminds one of the grave proposition of the leader in a convention of mice, "*Let somebody bell the cat.*"

Have not "men of God" these many years "pointed out the evils of secret societies," in the *Telescope* and elsewhere? and are not the very men who have done this traduced by this bishop for "denouncing" Warner and others who declared that the law could not, would not, and should not be enforced.

If Bishop Weaver is sincerely opposed to the secret orders, would it not be more manly, not to say Christian, for him to aid those churches which have Freemasons in them, to enforce discipline and purify themselves? This is what he is chosen and ordained to do. His three remedies are mere *brutum fulmen.* If he and his brother bishops will meet in Dayton and consult with and aid the First United Brethren church there, to induce their secret society members to quit their lodges, the whole connection would hail it as a benison.

N. C. A. Board.—A meeting of the Board of Directors of the N. C. A. is called for Monday, September 3d, at 10 A. M., in Carpenter Hall, 221 West Madison St., Chicago. All members of the Board are expected to be present. By order of the Chairman.

—The General Secretary left this office for the Iowa meeting on Thursday last, stopping on business at several points. He had an appointment at Albia, Iowa, on Sabbath afternoon, and was to speak in a church near that place in the morning. He had also engaged to lecture on Monday evening.

—Pres. C. A. Blanchard called at this office on Wednesday on his way to Iowa. The friends of Morning Sun and Mediapolis had engaged him for three of his matchless speeches against the lodge, and he was to preach last Sabbath in the latter place. He is at the State meeting this week.

—Rev. Isaac Bancroft, State agent for Wisconsin, reports fifteen lectures in July and visits with 342 families—a good record for midsummer.

—Among the visitors at the *Cynosure* office of late we are happy to note Bro. J. Brush who "holds the fort" at Marion, Iowa; Bro. T. Hudson of Kalamazoo, Mich., to whose large-heartedness our cause is much indebted; Prof. E. G. Paine of Wasioja Seminary, Minn., who was homeward bound after a vacation of hard study; and the irrepressible Bro. Edward Mathews, who, fresh from the conflicts and halleluiahs of one campmeeting in Michigan, is to begin another at Toronto, Iowa, in a few days. He gives the lodges no peace in the pulpit or out of it.

—The *Hebrew Standard,* organ of several Jewish lodges, has a biographical sketch of Justice Alfred Steckler of New York, whom it calls the "model judge", and discourses with enthusiasm upon his merits, his popularity, and the great things his friends propose to do when he returns soon from Europe. But the secret of all this eulogy and exaggerated praise is in these lines:

"The following are some of the organizations that Judge Steckler is an officer and member of: Ex-president Cooper Union Literary society. Noble Grand Edward Everett Lodge of Odd-fellows. Member of Wieland Lodge, Knights of Honor. Past President of Gad Lodge, F. S. O. I. Chancellor Commander Republic Lodge, Knights of Pythias. Ex-chairman of Committee on Appeals of Grand Lodge Knights of Pythias of State of New York. Junior Warden of United States Lodge, F. & A. M. Member of Y. M. H. A. Past President Palestine Lodge, I. O. B. B. President for two years of Y. M. H. U. Member of Sons of Benjamin Lodge. Member of Home for Aged and Infirm Hebrews. Director of German hospital, Sixth street. One of the committee of fifty of Citizens Movement. Member of Grand Lodges of I. O. F. S. of I., and I. O. B. B. The firm [of which Steckler is one] are counsel for the Bricklayer's National Protective Union, Longshoremen's Union, Bakers' Union, Cooks' Union, Coachmen's Union; and in fact most of the trade unions throughout the city. the Liquor Dealers' Protective Association, of which George Hillen, Esq., is president, and most of the beneficial lodges and societies throughout the city."

A judge with such antecedents and associations must be a *model* indeed!

REFORM NEWS.

KANSAS.

The Kansas State Christian Association, opposed to secret societies, will hold its semi-annual Convention in the State House, Topeky, Kansas, commencing at 3 P. M., Sept. 24th, 1883 and continuing through the 25th and 26th.

The following programme is arranged: Addresses on Government Reform, by Rev. D. H. Coulter; on Prohibition, by Rev. C. H. Strong; on Anti-secrecy, Rev. B. F. Worrell; each of these to be followed by discussion. Secretary J. P. Stoddard, ex-Senator Pomeroy and other able speakers will take part. The first and the third degrees of Masonry will be explained by S. E. Starry.

W. W. MCMILLAN, *Sec'y.*

MICHIGAN.

There is to be a meeting of the Michigan Association Board of Trustees at Free Methodist church on Wednesday morning Sept. 5th. in the city of Jackson for the transaction of *very important business*, which will come before the meeting, concerning future action in Michigan. Let no member of the Board fail to be present, and let as many others come as can. Bro. J. P. Stoddard expects to be present and it is possible ex-Senator Pomeroy will also be present to speak on the occasion.

H. A. DAY, *Sec'y. M. C. A.*

INDIANA.

TO THE FRIENDS IN INDIANA:—By the concurrence of the Executive Committee I hereby announce the eleventh annual meeting of the State Christian Association to be held at Oakland City, Gibson Co., Oct. 16th, 17th and 18th inclusive, (commencing Tuesday evening, Oct. 16th). Eminent speakers will be there, of whom due notice will be given. We confidently hope the friends in Southern Indiana will help make this a grand meeting by having the meeting well advertized in the annual conferences and other church meetings, by coming themselves, and having others come. S. L. COOK.

BRO. FEEMSTER AGAIN MEETS THE FOE.

DELPHOS, Kansas, Aug. 20th, 1883.

I came to this county over a week ago by invitation of Rev. J. C. Bernhard, a Wesleyan Methodist minister, stationed at Grover, some nine miles from this place.

On arriving I found brother Richards of Fort Scott, already on the ground to aid in the work. I would to God we had many such workers as brother Richards and brother Bernhard. Our audiences varied with the weather, and with the outside pressure, but the average was fairly good, and the attention marked.

In Delphos we were all strangers. We found it a town of perhaps a thousand inhabitants. It has one M. E. church, and one Universalist church, with a dancing hall in the basement. It has eleven secret societies and is the headquarters of the Spiritualists of the State. In such a place it is not strange that when we came to fill our appointment we found another meeting advertised to occupy the hall at the very time for which we had engaged it. Our first appointment was thus entirely defeated.

But the Lord opened a door for us to enter in. We secured the use of the M. E. church, had our posters struck off and scattered them in the houses of the people with our own hands. We thus secured a fair hearing of the best people of the town, and that notwithstanding the fact that a ball was in full blast within a stones cast on one side and on the other a Spiritualist camp-meeting drew the crowds together so near to us that we could almost hear their shouts as the people "sat down to eat and drink and rose up to play."

I have been deeply impressed during these meetings with the truth of our Saviour's words: "My sheep hear my voice and I know them and they follow me."

Here in Delphos we have found houses that were worthy in which to tarry, and while some met us only to contradict and to blaspheme there were others, earnest souls, who gathered round us to bid us Godspeed and were willing even to suffer shame for the truth. May the peace of God rest upon them.

P. S. FEEMSTER.

THE ASSOCIATED CHURCHES IN MISSISSIPPI AND ALABAMA.

COLUMBUS, Miss.

In consequence of a protracted meeting in progress at a church near Ridgeway Academy, the Convention of the Associated Churches of Christ met at the Piney Grove church. The meeting was well attended, most pleasant and harmonious. In the discussion of the best means of opposing organized secrecy, some cheering facts were brought out of the success that had attended the labors of different members of the churches represented in the Convention, among which was the prevention of six brothers from joining the Masonic lodge by showing its wickedness, the turning of the attention of a leading man to the same by a single leaflet, and the breaking up of an entire lodge. According to previous appointment there was a discussion of the best means of putting the Bible into the hands of every one, in which many participated. It was delightful to hear the earnest testimonies to the great experimental value of the Bible and to witness the zeal for its circulation. Among other accounts of destitution a teacher told of his school of seventy-five scholars in which there were only two Testaments and one church Bible, and he placed before the mind's eye the children crowding around the church Bible to read. A resolution was passed recommending to all the churches to form Bible societies and keep on hand the Word of God, and make continued and earnest effort to place the Bible in the hands of every one.

I hope the suggestions to women in a late number of the *Cynosure* will wake some hearts and pens to speak. I know that many are necessarily so occupied with their home duties that they cannot write for the press, but let us all pray. There are many who can write who keep silence, and many who might be most useful helpers in the reform who keep still. My sisters, do you know that whenever any great good is about to be accomplished Satan steps in, in the form of organized secrecy, to oppose it. Do you know the great responsibilities and also the liabilities of the hour? Shall it be said of each of us, "She hath done what she could?"

MRS. M. A. F. TAPLEY.

LITERARY.

Several valuable additions to Mr. John B. Alden's popular publications have been noted in these columns; as, *The Life of Alexander H. Stephens* by Frank H. Nortou, and the reprint of the series of Ancient Classics for English readers: *Demosthenes, Aristotle* and *Plato*. These volumes first issued in paper covers in the Elzevir library have been also well and neatly bound in cloth, and are sold at the usual low rate established by Mr. Alden, 25c. and 30c. per volume. Other publications uniform in style and price are a *"Life of Peter Cooper"* by Charles Edward Lester, a well known journalist and correspondent, for some time in the U. S. foreign service and author of a popular life of Sumner. This life of Peter Cooper is a handsome tribute to a great and unselfish soul whose efforts for his fellow men it would be difficult to measure. Mr. Alden has also put in permanent form a recollection of the great Brooklyn bridge in a 25 cent volume, containing the orations by Hon. Abram S. Hewitt and Rev. Dr. Richard S. Storrs, on the occasion of the formal public opening of that structure.

No one can note without an honest pride and satisfaction the progress made by people of moderate means in the construction of their homes. In this is marked the effect of liberal education and a Christian culture. In some communities the exterior appearance of many houses indicates a fine taste in the workman who supervised their construction, and it is one part of the education of a journeyman carpenter, too generally neglected, that he should know something of architectural designs. A company of European architects, Palliser, Palliser & Co., now established in Bridgeport, Conn., recognizing the value of developing and training a correct architectural taste, have made the public their debtor, by publishing their charts of *"Useful Details"* in a cheap and popular form. These consist of forty plates, 20x26 inches in size, containing details drawn to a scale of all parts of an ordinary dwelling, and must be to every builder almost an cucyclopedia of his art. These forty charts are furnished by the Messrs. Palliser for $3.00 per set. They are a good investment for any builder and in some of rapidly growing towns of the West ought to be a kind of public property for frequent refereuce.

The *North American Review* for September is almost overburdened with topics that have been of late the burden of political conventions, trade unions, "sand lot" orators and strikers meetings. Chief Justice T. M. Cooley of Michigan shows that in a considerable degree the principles of common law can be applied to restrict the exactions of corporations. Congressman Kasson of Iowa writes on "Municipal Reform;" Richard Grant White on "Class Distinctions in the United States," especially those falsely made by wealth; James Jackson, Chief Justice of Georgia, on the dueling habits of the South; and G. W Green on the "Caucus and Primary." Other contributors are W. H. Mallock, the English writer and moralist, Dr. D. S. Phelau and Grant Allen.

—According to the American Newspaper Catalogue of Edwin Alden & Bro., Cincinnati, Ohio, just published, containing over 800 pages, the total number of newspapers and magazines published in the United States and Canadas is 13,186; (showing an increase over last year of 1,028.) Total in the United States 12,179; Canadas 1,007. Published as follows: Dailies, 1,227; Tri-Weeklies, 71; Semi-Weeklies, 151; Weeklies, 9,955; Bi-Weeklies, 23, Semi-Monthlies, 237; Monthlies, 1,324; Bi-Monthlies, 12.

THE UNITED PRESBYTERIAN CONVENTION.

The convention of members of the United Presbyterian church opposed to the use of musical instruments in the public worship of God, held in Allegheny, Pa., August 14th and 15th, was an enthusiastic, harmonious and august meeting. Over five hundred delegates were in the body, and a large local attendance filled the church. Gen. James A. Ekin of Ohio was selected to preside, and among the prominent members present were S. Collins, D. D., president of the National Convention at Batavia; Prof. J. W. Carson of Zenia; Prof. Ed. F. Reid of Monmouth; Rev. Dr. D. W. Carson of the *Christian Instructor*; Rev. Dr. R. Audley Browne of Pennsylvania; Hon. James Dawson of Washington, Iowa; Rev. Dr. Geo. Wishart of Ohio; Rev. Dr. James P. Lytle of Washington, Pa.; Wm. Floyd of Pittsburgh; Rev. Dr. W. W. Barr, for years editor of the *Instructor;* Rev. Dr. James Harper, and others. The addresses were characterized by a moderation unexpected by the advocates of the organ, yet there was so deep and earnest a conviction that the time-honored practice of the church should be maintained that further steps in the controversy will be very cautiously taken.

The resolutions, unanimously adopted, are as follows:

WHEREAS, By the action of the General Assembly, opening the way to the introduction and use of instrumental music in the worship of God, a crisis has been precipitated upon us in which it has become necessary to do something to secure our liberty and rights of conscience in the church; therefore, by this convention of ministers, elders and members of the United Presbyterian church it is

Resolved, 1. That whether the rule in our Directory was repealed or not, we assert that even without such rule, the Constitution of the church, its Confession of Faith, Catechism, Testimony, Book of Worship, unwritten law and ancient usage preclude the use of instruments in worship in the United Presbyterian church, and that they always have been unlawful, and their intrusion on unwilling parties is a violation of personal liberty and the rights of conscience.

2. That, standing as we do on the constitution and laws of the United Presbyterian church as adopted at the time of the union, we claim for ourselves the liberty of conscience guaranteed by that solemn compact, and we propose to remain steadfast and maintain our rights and liberties in the church by all legitimate means.

3. That, without derogating from the just respect that is due to the General Assembly as the superior court of the church, we nevertheless claim that our obedience and submission is due to it only as its decisions are in accordance with the mind of Christ, as expressed in the standards of the church.

4. That we concur in the protest of the minority in the last two General Assemblies, against the action of the majority; also, that a memorial be prepared by the officers of this Convention asking the General Assembly to declare that according to the standards of our church the use of instrumental music is unlawful.

5. That we pledge ourselves to stand by and support each other in the maintenance of the principles of our public profession and our just rights in the church.

6. That the officers of this Convention be instructed to memorialize the next Assembly to adopt the proper steps for ascertaining in a constitutional way the sense of the church on the question of the lawfulness of using instrumental music in worship.

7. That an Executive Committee be appointed of seven members, centrally located, with a corresponding member so far as possible from each Presbytery, to which shall be entrusted the duty of giving effect to the action of the Convention by calling ratification meetings in the different Presbyteries, and in any other way judged advisable for securing unity and harmony of action throughout the church, and also have power to call a meeting of this Convention at such time and place next year as shall be deemed advisable.

PROMPT MAIL DELIVERY.

Complaints have been made that the *Cynosure* was not delivered promptly to subscribers in some instances. We have endeavored to do our part faithfully, and so far as possible protect our patrons from the irregularities of others. There may be some consolation to our friends in knowing that they are not the only victims of unscrupulous employees in the postoffice, and that the government is taking measures to protect the people against further depredations, as appears from the following official order:

SECOND-CLASS MATTER TO BE PROMPTLY FORWARDED.
GENERAL ORDER NO. 145.

Complaint has been made to this Department that second-class mail matter (newspapers and periodicals sent to regular subscribers) is not in all cases promptly forwarded. To the addressee such matter is of at least equal importance with his letter mail, and it should be treated with equal care by postal clerks. If it is necessary to withdraw second-class matter from its wrapper in order to ascertain its destination, it may be done, but will not be allowed for any other purpose. The Postmaster General desires that the practice of reading newspapers and periodicals passing through the mails be discontinued wherever it exists.

W. B. THOMPSON,
General Superintendent.

THE HOME.

THE CHRIST OF THE AGES.

Look, child of time, he comes, the Son of God!
First promise to the fathers from of old!
His steps, through the long ages, marked with blood,
He comes to die the death so long foretold.
First and last promise, lo! he comes, he comes,
To fight our battle, crush the serpent's head,
To conquer death, to burst earth's iron tombs,
Himself the Lord of living and of dead.
The prophet's eye is dim,
The prophet's lips are dumb,
But he, the prophet's theme,
The woman's seed has come!

Creation's gladness, hope of weary man,
How clear thy splendor, though but seen afar!
Light of the universe, long pale and wan,
Now rising in thy strength, heaven's sweetest star.
Son of the Blessed, lo! he comes at last,
The songs of ages in him fulfilled,
God manifest in flesh. The night is past,
And the true day begins to be revealed.
The prophet's eye is dim,
The prophet's lips are dumb,
But he, the prophet's theme,
The woman's seed has come!

He comes to bear our sins, to soothe our woe,
To die the death which only he can die;
To do the work which only he can do,
And lift the lost one up to stand on high.
With crown and sceptre, lo! he comes to reign,
As Prince of Peace to sheathe war's wasting sword;
With glory, honor, blessing, in his train,
He comes, creation's righteous Heir and Lord.
The prophet's eye is dim,
The prophet's lips are dumb,
But he, the prophet's theme,
The woman's seed, has come!

—*Horatius Bonar.*

CHRISTIANITY AND THE HUMAN BODY.

Many Christians seem to think it a mark of refined spirituality, to speak in a slighting manner of the human body. A greater mistake could hardly be made. That the body is material and of the earth is no sufficient reason for such contempt; for the material world is as real, and in its way and degree, as worthy of God as the spiritual.

The human body displays the divine power and goodness. We are his "workmanship." The Son of God has honored our physical nature by taking it upon himself, by rising with it from the grave, by taking it with him to the heavenly world. 'Tis true, these earthly bodies are frail and perishing; but they are to be raised in incorruption and glory when the Lord comes. "This mortal" is to "put on immortality," and "this corruptible" to "put on incorruption," upon the coming morning of the resurrection.

Almost all the miracles of Christ were performed upon the bodies of men. It is an error to suppose that we can but serve God in a weak and suffering body. Much of our sickness and disease is caused by violation of the laws of nature, and the laws of nature are the laws of God. All sickness then is a badge of our fallen state, an imprint of the ruin and wreck wrought by the first Adam. Before the fall there was no sickness or disease. Christ suffered every form of human ill, except, so far as we have any record, *that of sickness and disease.* This is a very significant fact. Would not the freedom of Christians from physical diseases be a triumph for Christ, a wonderful attestation of the power of God, an emblem of their victory over sin, and a type of their future state in the kingdom of God? If God has power over sin, if he can pardon and purify the spirit, can it be that he has no power over physical evils? Does not the greater include the less? Unbelief alone stands in the way. Yet, how inconsistent many are in their unbelief!

Where is there a minister of Jesus who has not knelt beside the bed of pain and disease, and prayed that if it were God's will, the sick might be restored to health. Yet often these very men decry the cure of faith. Is it not almost time to ask whether these prayers are an idle form or a sincere asking? Surely prayer should be modified or faith strengthened. Let us strive for bodily, as well as spiritual, health. We are to glorify God in the body. Surely if our bodies are "temples of the Holy Ghost," we can best glorify God by keeping them in good repair.—*Times of Refreshing.*

THE DEVIL'S DEADFALL.

Six months ago, two men, Charles Martin and Wm. Hoge, went into Sullivan's saloon, or rather, the devil's deadfall, under the agency of Mr. S., on Main street, B——. They agreed to knock off hats for the drinks. Martin knocked off Hoge's hat three times out of four; so he had to treat the crowd. His brain being maddened by previous doses of the devil's poison, he became sullen over Martin's victory. He was standing outside the door when Martin left the house, and although Martin begged him not to shoot, he fired at him twice. One shot took effect in his arm, the other lodged near his heart, resulting in death in one hour, and sending a soul unsaved to its doom. Money saved Hoge's life, but he is in the penitentiary, while Sullivan, the devil's agent and cause of the crime, is still carrying on his master's business.

About the 22d of May, 1882, Fred Scarf, son of Dr. Scarf, a talented young man twenty-two years of age, went into this same saloon, drank, on a wager, six glasses of poison called wkisky, sat down on a chair and died in three minutes, without God and without hope. His body was taken to his mother a lifeless corpse.

Still this "well-regulated" pitfall into perdition is kept open, and the devil—soul and body murderer—is sustained in his business. Since the doom of the last victim, Major Williams, a brave soldier of the Union army, and at the time a local editor of the *B—Index*, drank himself crazy, went up the railroad a quarter of a mile, laid down on the track, was cut to pieces by the train, and strewn for a hundred yards along the way. Thus three souls, at least, in a few months' time, in one place, have fallen victims to the saloon deadfall.

Will not this intelligent, humane age and nation, which enacts laws for the protection of beasts, birds and fishes, rise up, in the name of God and humanity, and deliver the already ensnared millions, and destroy this monster curse that threatens the purity and peace, the hopes and fortunes, the very lives and immortal destiny of our rising offspring? O Lord, how long shall the strong arm of the law tolerate this most deadly foe of all the interests of society?—*Gospel Trumpet.*

THE FIRST AND SECOND COMING.

How great the contrast between the first and second coming of the Lord. We look back into the past and what do we see? A cradle and a cross, and between the two—leading from the cradle to the cross—we see a rough and rugged pathway. Dark clouds overshadow it, and wicked men are ranged on either side of it. With weary step, and sorrowing heart, and tear-dimmed eye, we see the promised Saviour—the sinner's Friend—journeying along that pathway. Words of kindness, and greeting, and love seldom fall upon his ear. The bitterness of wrathful scorn, and the black rage of cruelty are ever tracking his steps and causing grief to his tender heart. We hear a plaintive cry, the piteous wailing of a sorrow-laden soul: "My God, my God, why hast thou forsaken me?" His Father's face is hidden from him. The sword of his Father's justice is awaked against him. The arrows of the Almighty stick fast in him. With a bleeding, broken heart, he expires upon the cross. The heavens draw down their curtains in wonder at the sight.

But now we turn to the future, and a different scene meets our view. The curtain is now withdrawn. The veil has passed away. The gates of heaven are open. A triumphal procession issues forth from the realms of glory. The principalities and powers of the heavenlies are there, arrayed in all the glories of celestial magnificence. The angels of God, like a bright cloud of glory, come forth from the heavenly gates. All the unspeakable splendors of the unseen world burst upon our view, giving to all the scene, and to all the circumstances, an air of unutterable grandeur. But we do not pause to look at the subordinate details. For there is One in that assemblage who is evidently the centre of all, the object of admiration and of adoration on the part of all. It is the King—the King of Glory—the great and gloriously exalted Messiah. To him all hearts and lips do homage. Many crowns are on his head. Yea, the crowns of the mighty are being cast at his feet. A long, loud song of praise breaks forth from his attendants, and reverberates through all the realms of space. The King is now in his triumphal march, to take possession of this conquered world, and to bless his ransomed people. And still, as we gaze, the procession moves on. It reaches its destination, and the King of heaven—the King of all the earth—stands once more upon the world; not as formerly, with the tear of sorrow in his eye, and the pangs of grief rending his heart, but with the air of majesty on his countenance, and a crown of glory encircling his brow—that brow which the wicked over-wreathed with thorns.—*Rev. Alex. Thompson, in Christian Leader.*

HOW TO READ THE BIBLE.

1. Read the Scriptures regularly through. Read alternately, portions from the Old and New Testaments. Begin at the beginning of each. Mark where you leave off and begin there next time. When you have finished each Testament, begin it again.

2. Read with prayer. You cannot by your own wisdom understand the Word of God. In all your readings of the Scriptures, seek carefully the help of the Holy Spirit. Ask for Jesus' sake that he will enlighten you.

3. Read with meditation. Ponder over what you read. You see now the deeper meanings. It is better to think over a little than merely to read a great deal.—*George Muller.*

HOME AND HEALTH.

If milk be introduced into bottles, put into a pan with cold water, and gradually raised to a boiling point, and after being allowed to cool, be taken out, corked, and set away in a cool place, it may be preserved perfectly sweet for upwards of half a year. The reason is said to be that heat deprives the sugar of its power of changing into lactic acid.

A Simple Insecticide.—Hot alum-water is the best insect destroyer known. Put the alum into hot water and let it boil till it is all dissolved; then apply the solution hot to all the cracks, closets, bedsteads, and other places, where any insects are found. Ants, bedbugs, cockroaches, and creeping things are killed by it; while it has no danger of poisoning the family or injuring the property.

How to Drive Flies out of a Room.—Observations made by M. Rafford, a member of the Society d'Horticulture, at Limoges, show that a castor-oil plant having been placed in a room infested with flies they disappeared as by enchantment. Wishing to find the cause, he soon found under the castor-oil plant a number of dead flies, and a large number of bodies had remained clinging to the under surface of the leaves. It would therefore appear that the leaves of the castor-oil plant gave out an essential oil, or some toxic principle which possesses very strong insecticide qualities. Castor-oil plants are in France very much used as ornamental plants in rooms, as they resist very well variations of atmosphere and temperature. As the castor-oil plant is very much grown and cultivated in all gardens, the *Journal d'Agriculture* points out that it would be worth while to try decoctions of the leaves to destroy the green flies and other insects which in summer are so destructive to plants and fruit trees. Anyhow, M. Rafford's observations merit that trial should be made of the propertics of the castor-oil plant, both for the destruction of flies in dwellings and other troublesome insects.—*From the British Medical Journal.*

FLIES.

This is what "The Next Neighbor" in the July *Wide Awake* has to say about them:

"Now about flies. I can tell you from experience that it is perfectly unnecessary to have even a dozen flies all summer. The neighbors darken their houses and shut themselves up and half suffocate behind screens for fear of these plagues, but I never do either and rarely see a fly. They don't like to come and see me, for they never get anything to eat. One law in this household is executed with the fidelity of a dragon, if dragons are faithful as supposed—and that is to allow no crumbs or smears, and no trace of eatables about the place, outside of the proper rooms and proper hours. Where there is no food there are no flies. You have got to choose between taking strict care to starve them out, or have twice as much trouble with their presence. Yes, I've lived through the usual worry of babies with stickey fingers and children who wanted something to eat between meals, and know what it all means. I don't remember whether I kept a wet sponge to wipe fingers and doorknobs tied to my apron strings or not, but it was something like it. In the first place there is no need of children running about with smeary fingers and slices of bread and butter, for they can learn before they speak to eat in proper places, and to have hands washed as soon as they are through. I have seen a baby worry as much because his hands were not washed, as his nurse could to see him so. Then sticky doorknobs and shelves must be washed anyhow, and it is just as easy to do it first as last, after they have drawn a feast of flies. A smear of sweets on a door knob, a fragment trodden into a carpet, a dust of sugar or drop of sauce on a pantry shelf is enough to feed a dozen flies, and they are alert to take advantage of it. No food is to be eaten or kept in the china closet, which is the place for dishes and table-ware only; all eatables in the pantries are to be kept closely covered in clean plates or jars, all crumbs wiped or swept up as soon as made, and no food or scraps are to stand in the kitchen uncovered when not actually in use. Is it necessary to leave cups of sugar about, with flies taking toll, or gravy with two or three swimming in it, or the freshly baked cake for the whole swarm to parade over, when it is so easy to cover things with saucer or cloth? In the dining-room, as soon as the table is set, it should be covered with the fresh white netting kept for the purpose, and the moment the family rise, let it be replaced till you are ready to clear things away. All food should be set away in ice box or pantry, under cover, tablecloth shaken and the crumbs brushed up before the dishes are washed, which should be soaking all the time. Then air the dining-room thoroughly, so that the odor of food may leave it, and let the windows stand open between meals."

OUR BOYS AND GIRLS.

OPEN YOUR BIBLES.

DEW. Read Hosea 14.

I will be as the dew unto Israel: He shall grow as the lily, and cast forth his roots as Lebanon. Hosea 14:5.

The dews of the East copious. Ps. 133;3; Jud. 6:36-40.

Change of temperature, an indirect influence of the sun, causes dew. Acts 2:33.

Dew falls imperceptibly. Deut. 32:2; Luke 17:20.

Its influence irresistible. Ps. 110:3.

Its effects apparent. Hosea 14:6-8; Gal. 5:22.

The spiritual dew does not depart when the sun reappears. Jer. 32:40.—*Notes for Bible Study.*

WHO WAS THE COWARD?

Elsie had quite a walk before her to meet her schoolgirl friends for a fern-hunt in the woods. It would not have been so very long if Elsie had "cut cross lots" like most little country girls and boys, but there was a very large field in the way which Elsie always went around.

Now I am afraid if I tell you why Elsie always did this, some of you will think that she was a very silly little girl, and perhaps some little boys or girls will call her a coward, as her brother Jack did.

Elsie was very much afraid of cows. Even gentle old Brindle, whom she had known all her little life, she was somewhat afraid of, and she would go a long way out of her path to avoid meeting a strange cow. You will not wonder then why Elsie would not go through the field when I tell you that there were always several cows in it, some of whom had the name of being very bad tempered. One big black cow with ugly looking horns Elsie was particularly afraid of, and a loud "Mo-o-o" would send her scampering past the field as fast as her feet could carry her.

She had just passed this part of her walk when a familiar voice cried:

"Hello! Elsie, wait a minute, will you?" and looking back she saw Jack coming across the field right among those dreadful cows, without the least fear, his fishing-rod over his shoulder, and a bright tin lunch-pail in his hand.

"Oh, Jack! how *can* you come through that field?" exclaimed Elsie, with a sigh of relief, as he jumped over the fence and stood safely beside her.

"I'm not a 'fraid cat like you," answered Jack scornfully. *I'm* not such a baby as to be afraid of a few cows. Where are you going?" he asked, as he saw her basket.

"I'm going to the woods with the girls," answered Elsie. "Let's stop and rest a little while under this big tree, it's so hot."

"All right," answered Jack, throwiug himself on the grass. "I've got lots of time. I say, Elsie," he exclaimed, as he looked up into the green branches waving over his head, "do you see that nest up there? I'm going to make a try for it. Will Ellis said yesterday that he would bet any money that I didn't dare go up and get it; now I will just get it down and show it to him this morning," and he sprang up and took off his coat.

"Oh, Jack, *please* don't!" exclaimed Elsie. "Perhaps there are little birds in it."

"No, there are not," answered Jack; "for it's an old nest and has been there two or three years," and in another moment he had reached one of the lower limbs and was making his way upward toward the nest.

The bird that had built the nest had evidently intended that it should be beyond the reach of any boy, for she had selected the end of a long and not very strong limb to build upon, and her home had been undisturbed, for no one had cared enough for it to venture after it.

Elsie stood looking up into the tree. She could hear Jach rustling among the leaves as he went up higher and higher, although she could only now and then catch a glimpse of him.

"Jack," she cried, as she saw him venturing cautiously out on the limb, "Jack, *please* don't go any farther. I am sure that branch will break with you. Don't go out on it."

Jack paused irresolutely. He knew that he would be running a great risk if he ventured any farther out on that slender limb, and he half determined to please Elsie and come down again without making any farther effort to get at the nest.

Then he thought of what the boys would say if they should hear that he had been up the tree and had been afraid to get the nest.

Afraid! At the mere thought of such a taunt Jack's cheeks flushed, and he resolved to get the nest, even at the risk of breaking his neck.

"This branch is safe enough, Elsie," he called down to her, as much to assure himself of its strength as to quiet her fears. "Don't you wish you were up here too," and he rocked himself backward and forward on the swaying limb.

"I see Aunt May coming around the corner," he said, presently. "I must hurry and get the nest before she gets here, or she will be scared too. Here's my hat, Elsie," he added, throwing his broad-brimmed straw hat down on the grass that it might not be in his way.

"Jack, Jack, don't!" pleaded Elsie, almost crying with terror, as she saw the branch bending beneath his weight.

"Stop your noise, Elsie," commanded Jack, rather roughly, it must be confessed. He was a little nervous himself, although he wouldn't have owned it for anything in the world.

Elsie stood still, her hands clasped together, scarcely breathing in her anxiety. Jack was crawling cautiously along, and he had almost reached the nest, and, with his hand outstretched to grasp it, had "Hurrah!" on the tip of his tongue, when there was a cracking noise, and Elsie uttered a shrill scream of terror, as the limb broke off, and Jack came crashing through the branches. One of the lower limbs broke his fall, and he hung in it for a moment, and then fell to the ground.

"Jack! oh, Jack! are you dead?" cried Elsie, as he lay white and unconscious. "Oh, Aunt May, Jack is killed!"

Aunt May bent over him with a face as white as Elsie's own.

"No; he isn't dead, Elsie," she said, as she could hear a faint breathing. "Run home as fast as you can for your father, Elsie. I will stay here with him."

Elsie hardly waited for auntie's words to start off. Her little feet fairly flew over the ground. When she reached the field where the cows were she paused just a moment. Could she go through it? *Could* she pass those terrible cows? She was only a little girl, you know, and it required almost as much courage to think of going among them as it would have if they had been bears or lions.

Only a moment she paused, then one thought of Jack, lying white and motionless under the tree, decided her. With a very earnest little prayer in her heart, Elsie climbed over the fence. Every moment was so precious; perhaps Jack might die before father could get to him. She ran bravely on, trembling as the cows raised their heads and looked at her with mild eyed wonder, and as the black cow uttered a loud "Moo," it seemed as if her feet would refuse to carry her another step.

At last she reached the fence and clambered over it scarcely believing that she had really crossed the field unhurt. It only took a few moments for her father to harness up the horse and drive back with her to where she had left Jack.

He was sitting up now, leaning against Aunt May, a little color returning to his white cheeks, the nest closely held in his right hand, while his left arm hung helplessly at his side.

He had really escaped with only a broken arm and a slight bruise, wonderful as it seemed, considering the height of his fall. The hardest thing would be to keep him quiet while his arm was getting well again.

For a few days the pain made him so weak that he was glad enough to stay in bed and have the window darkened so that the light would not make his head throb with pain.

When he was strong enough to sit up then indeed it was a hard matter to keep him quiet. He was restless and irritable, and it took everybody's best efforts to keep him in a good temper.

"Oh, Jack, I do wish that you hadn's tried to get that nest and hurt yourself," said Elsie one morning, when it seemed impossible to please him.

"I don't then," said Jack. "I am not a coward. I would rather get hurt than be afraid to do a thing because there is a little danger in it. You're only a girl and girls are always afraid to do anything except walk around or play croquet. Bah! before I'd be a girl."

Aunt May had heard this speech.

"Do you really think that you are braver than Elsie?" she asked quietly.

"Of course I am," answered Jack in surprise. "Do you think Elsie would have dared to climb that tree after the nest?"

"Do you know, Jack, it seemed to me that day as if Elsie was the brave one and you was the coward," said Aunt May.

"Why auntie!" exclaimed both the children in surprise.

"I mean just what I say," said Aunt May. "Tell me Jack, why did you want that particular nest so much?"

"Will Ellis dared me to get it," answered Jack, promptly. "I didn't want the nest specially, but I wanted to get it because it was so far out that no other fellow would go after it."

"Oh," said Aunt May, "then you went because you were *afraid* not to go—afraid of being thought a coward, and that fear made you hazard your life. I should call that being very much of a coward, indeed. Now, I will tell you how my little Elsie proved her bravery," she added, putting her arms around the little girl and drawing her to her side. "Jack, you know how afraid Elsie is of cows?"

"Yes, she's more afraid of a cow than I would be of a bear," said Jack, wondering how Aunt May was going to prove that Elsie was brave.

"Don't you think it would take a good deal of courage for her to go through a field full of them. I don't say that it would have been brave for either you or me, but don't you think it would be a pretty hard thing for Elsie to do?"

"That's just what she never will do," said Jack, triumphantly. "I've seen Elsie walk all the way round that field a hundred times."

"Yes, I know you have," answered Auut May, "but the other day when you were lying under the tree and Elsie thought you were dying, she went right through that field, because she wanted to briug your father to you as soon as possible. She was afraid to go, but her love for you led her to conquer that fear and go bravely through the cows. Wasn't that true bravery, Jack?"

"You *were* a brick, Elsie," said Jack, warmly. "I didn't think that anything in the world would make you go past black Daisy."

"There is a difference you see, Jack," said Aunt May, "between daring and courage. It was a daring thing in you to go out on the end of that branch when you knew yourself that it was dangerous, but your daring came from a sort of cowardice after all, while Elsie didn't put herself iu the way of danger from a desire to prove that she was brave, but her courage came to her when she needed it to do what she thought was right for her to do. Boys don't often stop to think about this in the right way, I know Jack, but don't you think it is better to be thought a coward sometimes, than really to be one? I am going to fasten that nest up in a corner of your room, and then it will remind you sometimes of my little lecture. Shall I, Jack?"

"Yes, if you like," said Jack, rather doubtfully.

But I think it was a reminder to him sometimes of the distinction between daring and courage. Of course he sometimes got them sadly confused, all boys do, but I don't think he ever risked his life again to prove that he was not afraid.—*Churchman.*

Say not, that thou hast royal blood in thy veins, and art born of God, except thou canst prove thy pedigree, by daring to be holy, in spite of men and devils.

The little things which you may do for those about you will fall back upon your heart as the summer dews fall upon the vineyards. What if it is nothing but a kind word to a schoolboy crying in the street; it dries his tears, and the aching heart grows light and glad again. Who knows what cloud of darkness one kind word may dispel?

TEMPERANCE.

A New York paper of recent date, speaking of the heat, says, "No sober persons were overcome by heat in the city," and yet we often hear that a little drink is good in hot weather.

Five thousand dead bodies are, in the course of a year, sent to the Morgue in New York city. Indisputable facts show that the mischief which sends 4,000 of them there, comes of drunkenness. In this state of things is one of the most powerful temperance sermons ever preached.

A coroner's jury empaneled to ascertain the cause of the death of a notorious drunkard, brought in a verdict of "Death by hanging—about a rum-shop." In California a coroner's jury, under similar circumstances, rendered a more courteous verdict: "Accidental death from unpacking a glass.

The Tobacco crop of the United States amounted in 1880 to 473,107,573 pounds. This allows over nine pounds to every inhabitant. It would be an interesting inquiry, were there any way of ascertaining the facts, how much of this crop is used by members of Christian churches; how much they pay for it, and how much they contribute for the evangelization of the world.

A VIGOROUS temperance movement is mkaing progress in Copenhagen. A company has been organized with a capital of 100,000 crowns, with which to erect a number of coffee and eating houses, where no intoxicants will be sold. Good food will be served at moderate prices, and a good supply of newspapers aud periodicals will be provided.

MR. GLADSTONE is reported to have said of the "Gospel temperance mission" in England: "From the first I have watched the temperance question with great interest; but I am bound to say that no phase of it has ever yielded me so much satisfaction as this has done. To witness the large number of ministers of all denomiuations, and, of course, the still larger number of members of perhaps all the churches, wearing the ribbon of blue, is an exceedingly gratifying circumstance, and speaks well for the future. Indeed, I firmly believe, as far as this matter is concerned, that much brighter days will soon, in God's providence, dawn upon us."

DRUNKEN PIGS.—A rich Sweedish philanthropist recently employed two eminent French physicians to test certain theories with regard to the action of alcohol upon animal tissue. Fifteen pigs were treated daily with different kinds of liquor: each pig, however, being confined to one particular tipple. When they had been killed their vital organs were found to be marked with small white spots resembling ulcers. When the flesh was sent to market it was seized by the police as unfit for human food It is safe to say that every human being who daily uses alcoholic stimulants becomes diseased in liver, kidneys, stomach, or brain. Liquor drinking is the curse of the age; and the aim of all legislative bodies should be to discourage it, and if possible to stop it altogether.—*Demorest Monthly.*

A SCHOOL OF PERJURY.

The saloon of this country is primarily a school of perjury. From the very day it is opened it makes liars of men. You may say this is a strong charge. Indict a saloon-man in this town for the violation of law. Your detectives tell you that he has persisteutly violated it. Bring him into court and put him on trial; subpœna from their houses in the city twenty-five men, young and old, who have patronized him. They come into court; you reach out the Bible; they will swear on God's Holy Word to tell the truth, the whole truth, and nothing but the truth. Let them take the stand, and try to prove by them facts which you know to be facts. Nineteen out of twenty-five will swear to a lie to defend the man who sold them liquor.

Such a man willfully perjures his soul, degrades his manhood, dishonors his citizenship to defend the man who, when he has got his last dollar and made him a drunkard, will kick him into the street and call him a drunken dead beat. Have you tried to enforce the law against saloons? If so, you know this to be true.

They, everywhere, try to corrupt judges, to suborn witnesses, to defeat the ends of justice, and prevent an honest, fair, and full enforcement of the law.—*Nebraska Liberator.*

THE CHURCHES.

—Speaking of the few weeks labor of Rev. Mr Drake, of Northfield, Mass., with the Chicago Avenue church, this city, at the request of Mr. Moody, the *Inter Ocean* says that the result of his labors has been very satisfactory, and a strong attachment has grown up between the temporary pastor and his parishioners. Likewise the manifest spirit of self-abnegation of Mrs. Drake and her devotion to the interests of others has greatly endeared her to the ladies of the church. On Tuesday of this week it is the purpose of this faithful pair to return to their quiet home in Massachusetts, where they have labored with abundant success.

—On the departure of Mr. Drake, Pres. C. A. Blanchard of Wheaton has been engaged to preach in the same church during September. So well pleased also were the Sabbath-school teachers with his exposition of the lesson at their meeting in lower Farwell Hall on the 18th inst., that he has been engaged to lead the Saturday-noon meeting again this week.

—It is announced that Major D. W. Whittle will conduct the Sabbath evening services in Farwell Hall for a few weeks. The meeting will be of great interest. As Major Whittle will sail for Ireland next month, his many friends will be glad to hear him during the few weeks he remains. Beginning Monday, Sept. 5, he will conduct Bible readings for two weeks in the Y. M. C. A. lecture-room from 4 to 5 P. M. It is expected that Mr. and Mrs. McGranahan will be present to sing. These meetings will be preparatory to the Christian convention to be conducted by Mr. Moody in Farwell Hall from Sept. 18 to 20.

—The Faith Cure Convention at Old Orchard, Me., has closed, but prayer meetings will be continued three times a day for several weeks. About 230 persons attended the Convention. The most striking cures in answer to prayers during the recent session are alleged to have occurred in the case of Miss Gibbs, of Oshawa, Canada, whose cerebro spinal meningitis of six years' standing was suddenly cured, and in the case of Miss Jennie C. Clark, of Berwick, Me., whom heart disease scarcely allowed to reach the Convention.

—Dr. Cullis has received sufficient subscriptions to start the construction of a church on the site of the Old Beacon Hill Church. Vestries will be in the basements, offices of the various organizations that Dr. Cullis has founded on the first floor, the church the second floor, and other rooms will be used for the Faith-Training College.

—The celebrated "*Philosophy of the Plan of Salvation,*" by Dr. J. B. Walker, after having unwonted success in several languages is now being again translated and published in Brazil. Rev. E. Vanordeu, an independent missionary formerly residing in Chicago, has proceeded in his translation of this book, published at Rio Grande do Sul in his Portuguese paper, as far as the seventh chapter, about one-third of the book. He will issue it in book form when completed.

—Prof. Stratton, in an interesting letter to the *Wesleyan,* speaks thus of the practical side of his seminary work: "God has seemed to give the sanction of his seal to our work. The Holy Spirit so deeply impresses the truth upon our hearts in the "Jerusalem Chamber," that often a tearful interest is manifested among the members of our classes. Besides this, there have been in the two years of our theological school, over twelve hundred sermons preached by its members, near one hundred added to our churches under their influence, and between $6,000 and $7,000 added to the church property. This does not include the parsonage now being built by brethren S. A. Manwell and J. N. Bedford on Sugar Creek charge, Illinois Conference."

—The Second Presbyterian church in Oakland, Cal., declined to accept the proceeds of a dramatic entertainment and social dance in a public hall, kindly offered by them for the benefit of that church.

—The Norwegian Lutheran church of Portland, Me., celebrated the Reformation festival in a unique manner. Each and every member of the church presented, as a thank-offering, one day's wages, for the benefit of the church.

—The American Bible Society have received letters from Constantinople indicating a disposition on the part of the Turkish Government to withdraw its objections to the distribution of the Scriptures.

—A series of revival meetings has been held at Elmira, N. Y., in the rooms of the Railway Young Men's Christian Association. About seventy persons have professed conversion, and have been united with the churches of their choice. Evangelistic work is still continued.

—It is said on good authority that the Society of Friends is not decreasing in membership in America, but is steadily growing. In North Carolina it has more than doubled in the last twenty years, and the increase has been very marked in the West. A large majority of the members are young people.

—There is reason to fear that the invasion of Madagascar by the French will be disastrous to the work of Christian evangelization there. At latest dates some of the missionaries in Madagascar were intending to leave the country, and a number of them who had just gone out were not allowed to land from the vessel which bore them, and had proceeded to the Mauritius. The *Nonconformist* takes a very gloomy view of the situation.

—To give an idea of the scarcity of clergymen in cities during the summer, the *Christian Advocate* says that the Rev. Dr. J. M. King, hearing that it was sometimes almost impossible to secure a minister for a funeral, resolved to stay in town one year. He gave notice to the several pastors in his neighborhood that he could be called on for such services, and in three months he officiated at ninety-three burials.

—The Rev. Dr. McLane of Steubenville, Ohio, was some months ago adjudged a heretic, and was suspended by his Presbytery from the exercise of ministerial functions. His case was taken to the General Assembly at Saratoga, where it came very near being tried. But on the understanding that Dr. McLane would retire from the Presbyterian denomination, the trial was indefinitely postponed. Dr. McLane has now become a Congregationalist, and notwithstanding the alleged heretical teachings of his book, "The Cross in the Light of To-day," he has been received by a Congregational Association.

—St. Giles' Cathedral, Edinburgh, having been restored in part by the munificence of Dr. Robert Chambers, lately deceased, was re-opened a few weeks ago. This is the church where John Knox preached, and where Jennie Geddes flung her stool at the head of the dean. Dr. Chambers left $100,000 by his will to complete the work of restoration.

—There are about seven hundred missionaries in India, only twenty-eight of whom are medical men. There is a loud call for physicians in connection with missionary effort. A missionary who is also a physician can accomplish much among the natives, where one who has no knowledge of medicine will find difficulty in obtaining a hearing.

—The Rev. J. C. Hill, a Presbyterian missionary at Guatemala is confident that in the next decade there will be seen a progress in evangelical beliefs in Central America similar to that which has taken place in Mexico. Religious freedom is enjoyed throughout the land, Protestantism is received with marked favor by those who are at the head of affairs.

—The death of King Mtesa, of Uganda, will undoubtedly have some influence upon evangelical work in Central Africa. Just what his religious belief may have been when he died it is impossible to say, as he had avowed himself, by turns, a heathen, a Protestant, a Catholic, and a Mohammedan. But during the period of his allegiance to the missionaries, Divine service was conducted in the presence of the royal court every Sabbath, and a flag was hoisted from his palace as a signal for his people to abstain from labor on that day.

—The Plymouth Congregational Church, Hyde Park, Pa., Rev. J. Edwards, pastor, though organized but a little over one year ago, has now a membership of nearly two hundred. Not a single communion has passed but some have been received on confession of faith. A lecture and Sunday-school room, with a seating capacity of 500, is nearly finished. The Sunday-school numbers about 250, and with the increased facilities soon to be at its command, will doubtless soon be still further enlarged. This church is a working church in all its departments, and is especially active in the temperance cause.—*Ex.*

—The Presbyterians have dedicated another church in the village of Ozumbo, population 4,000, fifty miles southeast of Mexico, just under Popocatepeti. The attendance has grown in a year from thirty-five to 100, and 300 were present at the dedication. The people are nearly all pure Indians. Many nominal Romanists attend. A meeting of presbytery was held May 30th, in Mexico. Six young men were ordained, and two re-ordained, as to the regularity of whose ordination a question had been raised. They have all gone to their new fields, and great enthusiasm is felt in this most successful and promising of the Protestant missions of Mexico.

—The Union Protestant Congregation of Mexico City make an appeal for funds to erect Protestant churches in Mexico. Numbers of young men go to Mexico every year, hoping to better their condition; they are thrown into society that has no respect for the Sabbath or the Bible; many become converts to Catholicism. In addition to the appeal to provide churches at much-needed points, the Protestant Congregation of Mexico City asks for funds to establish a reading-room where American newspapers and good reading-matter may be found; this will not only give a place of entertainment to strangers, but will also develop into an exchange of courtesies between our citizens resident and transient. Funds may be forwarded to J. Milton Green, Union Protestant Congregation, Mexico City.—*Christian Union.*

—The Basle Society has long been desirous of extending its mission on the Gold Coast, Africa, to Coomassie, the capital of Ashanti. Its work has been confined to the provinces of Akim and Okwau, but its missionaries have visited Coomassie several times to induce the king to allow them to open work in his capital. Their last visit was made last year. They found the town or city in a dilapidated condition. The king was not too courteous. He said in reply to their request: "You remember the former state of my city and empire, and you see what it is now. As long as it is not restored to its former state I cannot receive any missionaries. When it is built up again I shall be glad to receive and dismiss them in peace." The missionaries understood by this that he was willing that they should visit Coomassie, but did not want them to reside there. He probably feared they would act as spies and inform the British Government of the state of affairs. He has a wholesome fear of the British, and it is because of this that the number of human sacrifices has been decreased. The missionaries believe that ere long the whole kingdom will be open to missionaries. The natives of the capital have a presentiment that the kingdom is coming to an end. The missionaries will await favorable indications.—*Independent.*

—A dispatch from Cettinge, Montenegro, Friday last, says that a reign of terror exists in the province of Kossono, in Albania. The Arnauts are murdering Christians, and all who can get away are fleeing from the country. The Turkish officials connive at the outrages, and have arrested and exiled a number of priests. In the Ipek district ninety-two persons have already been murdered. Twenty-three villages have been abandoned. The Arnauts are Albanians who have served in the Turkish army and have retired to the estates granted them by the government. In this manner many villages of discharged veterans are formed throughout the empire. The Turks have at all times nourished hatred between the Albanians and Montenegrins, and the Arnauts, who call themselves Turks, cherish a feeling of contempt for their Christian neighbors that breaks out into bloody warfare on the slightest provocation. Human life is held cheap by this semi-barbarous people, and their superstition impels them to deeds of cruelty that rival the atrocities of the most imbruted savages.

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IN BRIEF.

"A riference, is it?" exclaimed the girl at the incelligence office, when asked by the lady in search of help, for a recommendation. "An' why should I give ye a riference? It is meself that't got to live wid ye, an' not ye wid me."

President Grevy of France is a great coffee drinker—when he can get coffee fit to drink. Calling one day at a country hotel for a cup, he asked: "Have you any chiccory?" "Yes, sir." "Bring me some." The landlord brought a small can full. "Is that all that you have?" "No sir; we have a little more." "Well, let me have it too." Another can was brought. "Positively, this is every grain you have?" "Yes, sir." "Very well; now go and make me a cup of coffee."

"The Rev. Frank G. Woodworth, pastor of the church in Wolcott, Conn., is peculiarly and not altogether unpleasantly situated, in being pastor of the only church in a town without a pauper, a dram shop lawyer, or doctor. Taxes are merely nominal; the people, we are told, are intelligent and unexcelled in the equal distribution of refinement and wealth."—*Phil. Obs.*

The highest bridge in the world is the railroad viaduct of Garabit, in France, now being erected over a river in the department of Cantal. The bridge has a total length of 564 meters—say 1,880 feet—and near the middle of the great center arch, which is the most remarkable feature, the height from the bed of the river to the rail is 124 meters, or 413 feet. The viaduct was begun in 1881, and is to be completed next year. It is estimated to cost about £120,000.

It is remarkable that shipping, as old as civilization, and once the great carrier of the world's commerce, has been far outstripped in its capitalized value by the railroad, an institution but little more than fifty years old. The value of British shipping is $1,000,000,000; value of British railroads, $3,700,000,000; value of American railroads, $6,300,000,000. Great Britain herself, the queen of marine commerce, finds her railroad investment to treble that in shipping, while our railway plant nearly doubles in value that of the mother country.

Those who are talking of the Brooklyn Bridge as the most wonderful work of the kind in the world, should remember that China has a little affair at Langang, over an arm of the China Sea, some five miles long (the Brooklyn Bridge is hardly a mile), with 300 arches; over the pillar of each arch reclines a lion, 21 feet long, made of one block of marble. The roadway is 70 feet wide, a generosity of space quite in point to cities building deathtraps on bridges.

The earls and barons who are traveling toward the Yellowstone under the guidance of Uncle Rufus Hatch had their eyes opened to the size of American agriculture when they reached the Dalrymple farm in Dakota and saw 150 American reapers started into a 28,000-acre wheat field to harvest 500,000 bushels of wheat.

Mr. Vanderbilt while in the White Mountains learned that thirty of the waiters in the hotel where he stopped were college students, earning money during the summer vacation to further their education. He left behind him a check for $3,000 to be divided among these students, giving them $100 each. That act was probably as noble as anything Vanderbilt ever did.

The *Congregationalist* tells a "veritable incident" of the faith in good prevailing over the power of iniquity. A steamboat had among its crowd of passengers one who had the delirium tremens. In the midst of his fearful agonies of mind and body he called for a Bible. When the book was brought him he seized it, and, triumphantly placing it on his breast as he lay, in the berth, shouted: "There, devils! You are beaten now; you can't get over this book." He became calmed straightway, and kept his eye intently fixed on the book for continued security.

Dr. Gautier recently read a paper before the Paris Academy of Medicine, the object of which was to state and explain experiments he had made, proving the human saliva to differ from the venom of servents only in degree. He obtained about 20 grammes of human saliva, concentrated it, and injected it under the skin of a bird, in which it at once produced signs of poisoning. The bird quivered, tottered and soon feel down, showing all the symptoms of tetanus. In the course of an hour or a half-hour, according to the size of the dose, death took place. These symptoms are the same as those produced by the bite of a poisonous serpent, and the principle that is supposed to constitute the poison is allied to that which Bouardel and Bouting obtained cadaver-poison. Up to a temperature of 100 degrees C. the saliva-poison is not destroyed, and this is also the case with the venom of the cobra.

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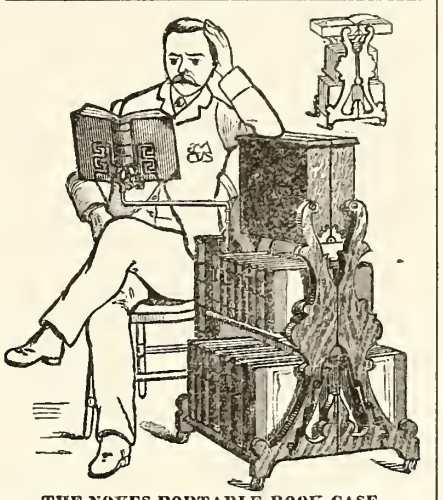
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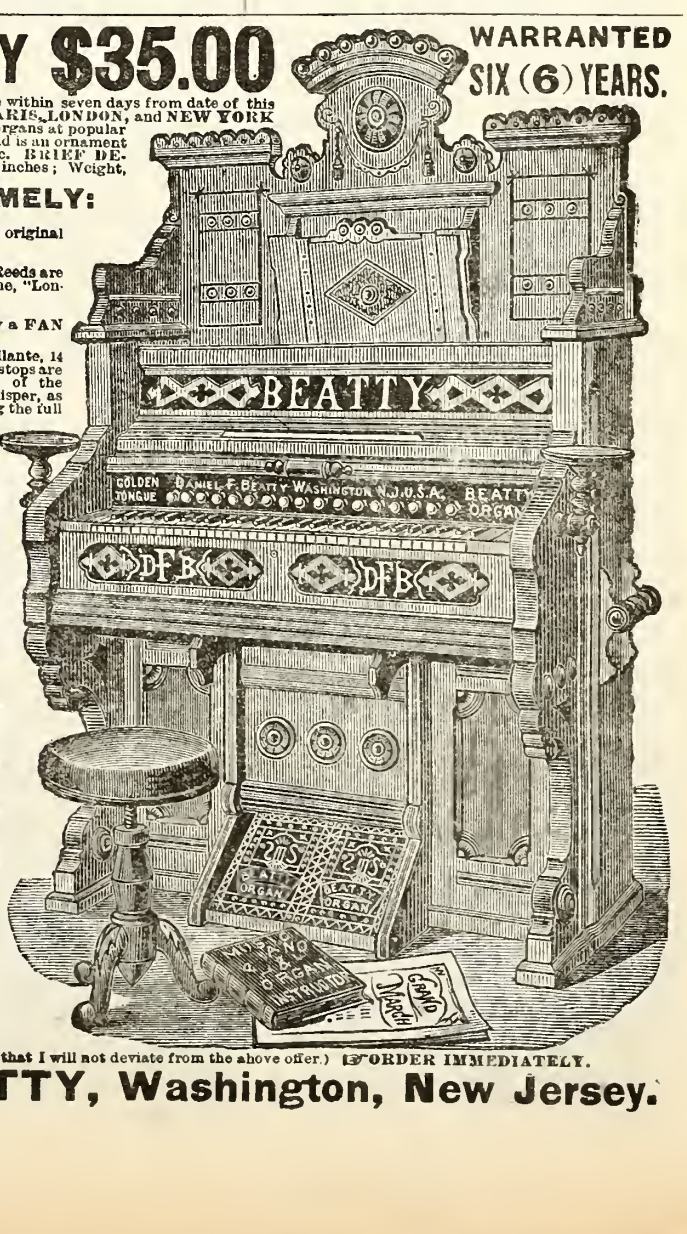
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COPPER AS A CHOLERA REMEDY.

Dr. E. M. Hale read a paper on this subject before a late meeting of Chicago physicians from which the following is taken:

Fifty years ago Hahnemann wrote: "The use of copper, combined with a mild and regular regimen, and cleanliness, is the most certain and efficacious preventive." He adds: "It has been proved in Hungary that a plate of copper worn next the skin will preserve one from the infection, as I have been assured by several authentic reports from that country."

In support of these statements I will quote from the writings of an eminent allopathic physician of Paris, Dr. Burq, whose fame as an investigator of the medicinal power of metals is world wide. Thirty years ago he ascertained, by numerous expcriments made in the hospitals under the supervssion of the head physicians, that the application of copper to the limbs, in the form of rings, is a certain means of causing the cramps in cholera patients to cease immediately, and often all the serious symptoms which accompany them vanish at the same time. This important discovery obtained for him from the government a medal of distinction and a pension.

I will add here that Dr. Burq entered into an extensive investigation on the preventive power of copper in cholera. He examined all the great manufactures of copper and its alloys, in France and other European countries, and the results were an astonishing amount of testimony in favor of that metal. One day he visited an important copper foundry in Graviliers street; he found that all the workmen and inhabitants of the establishment, in number over 200, had not had the slightest attack of cholera either in the year 1832 or 1849. This was likewise the case in three other copper foundries in the same street: He then entered into a laborious examination, in which he examined over 100,000 persons in Paris as well as in the provinces and foreign countries. The result of this inquiry was placed before the French Academy of Medicine. I cannot give you in full the result or its deductions, but will try to place them before you in brief.

The cholera epidemics of 1832 and 1849 were very severe all over Europe. I do not know the exact percentage of deaths to the population in great cities and towns, but from the expressions used by writers it must have exceeded 20 or 30 per cent.

During these two epidemics, which were so devastating in their character, the workmen in copper, brass, bronze, etc., had almost complete immunity from this scourge. Out of 11,500 persons thus engaged only 23 died or were attacked, about .002 per cent. Dr. Burq's report goes so far as to assert that this was but an example illustrating the universal influence of copper as a preventive. He gives instances where the workmen fled from the foundries and were soon attacked by the disease, while those who remained did not suffer from the epidemic.

At a meeting of the Societe de Biologie, of Paris, Dr. Burq presented an interesting communication upon the immunity enjoyed by workers in copper during epidemics of cholera and typhoid fever. He stated that of 40,000 such workmen two only died during each of the epidemics of typhoid fever in 1876 and 1883. Furthermore, the statistics of a society of 300 members, all copper workers, showed that during the entire period of the existence of the organization (sixty-four years,) there had been but three deaths from epidemic diseases among its members. If Burq's views are true, it may not be so very visionary, if I venture to suggest that cities and other communities might be protected from the ravages of the dread visitor if the public health authorities would devise some means whereby copper or its preparations could be volatilized in large quantities so as to saturate the atmosphere. If this method could not be extended to the open air, it might be utilized in the residences of all classes alike. Or, it can be easily applied to the water supply of communities, when all the water was supplied from one common source, as is now generally the case. In such cases the amount of copper in each gallon of water need only be minute in quantity, so minute that no possible injury could accrue from its influence over any person of any age.

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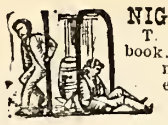
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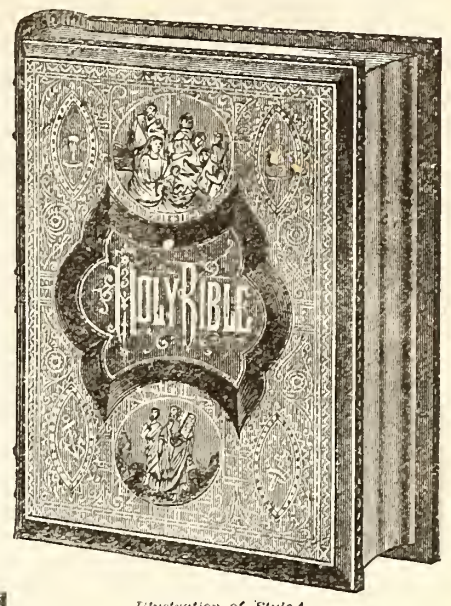


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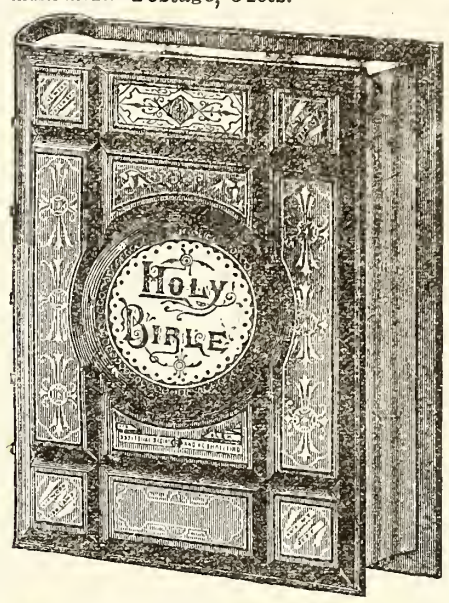


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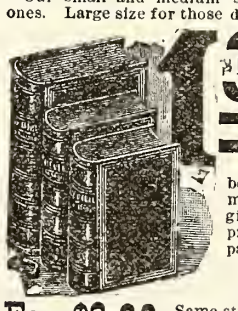


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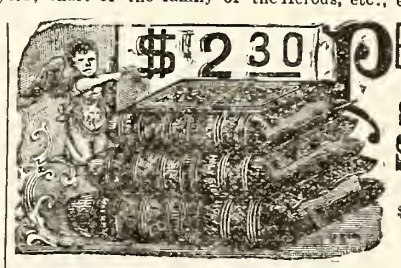
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NEWS OF THE WEEK.

—The Presideutial party arrived iu the Upper Geyser Basin of the Yellowstone Park Friday last, and went into camp near Old Faithful Seyser, which treated the excursionists a few momcnts after dismounting with one of its hourly eruptions.

—By the burning of a tenement house in Boston Sunday morning four persons were smothered to death and one fatally injured by jumping from the building.

—In a collision in the English Channel Sunday between the French steamer St. Germain and the English steamer Woodburn, the latter sank and eighteen of her crew were drowned.

—The upper story of the Union Building, corner of Washington and LaSalle streets, opposite the Board of Tradc Chicago, was burned out Tuesday morning. The building is situated in the very heart of the business district, upon one of the busiest corners of the city. It was well known as the headquarters of the Western Union Telegraph Company and also the telephone companies and the Western Associated Press. The Union National Bank occupied the coruer on the first floor, while besidc it was the International Bank.

—Sir Henry Parkes, Premier of the Government of New South Wales, and the oldest member of Parliament now liviug, arrived in Chicago yesterday from Sidney, via San Francisco. He is eu route for New York, thence to England. It is intimated that one errand in this country is concerning a line of steauers to connect Australia with the Atchison, Topeka & Santa Fe R. R. at Guyamas, Mexico.

—A strange spectacle was witnessed iu the South Branch of the Chicago river Tuesday. From Thirty-fifth to Thirty-eighth street the "water" is not water at all, but is a thick liquid of filth and grease, made so by refuse from the packing-houses, slaughter-houses, etc. Suddenly the river took fire aud blazed up, and the flames swept along at a fearful rate and continued burniug for fifteen minutes. Vessels lying along the docks escaped.

—About one hundred men are busily engaged daily in putting the Exposition Building in condition for the annual industrial exposition which will open the evening of Sept. 5 and close Oct. 20. The department of manufactures promises to be one of great interest, as care has been taken to exclude everything that is uot novel. Among the euriosities of the Exposition will be a band of Navajo Indians, who are to be brought here by the Atchison, Topeka & Santa Fe Railroad. These Indians, it is well kuown, are experts in the manufacture of blankets, and consequently will represent a manufacturing element in the show, especially as they will bring their looms with them and make the blankets from the raw material. They will also make gold, silver, and copper trinkets with their primitive tools. The smelting works will also be an interesting feature, as the entire process of reducing gold, silver, and copper oars will be exhibited.

—W. J Davis, butter-maker near Beloit, Wis., and in other places, has failed, with liabilities estimated at from $80,000 to $100,000, and nominal, if any, assets.

—Mobile has declared quarantine against Pensacola because of the outbreak of yellow fever. The scourge has appeared in Woolsey, a Penscola suburb, resulting in two deaths. Surgeou Owen, of the navy yard, succumbed to the malady Thursday. The house-to-house inspection uow in process in Pensacola reveals no new cases.

—A post-mortem examination, says a later dispatch, has shown that the man who died Thursday at Pensacola did not have yellow fever, and that another suspicious case is simply one of malarial fever. Experienced physiciaus and nurses believe the deaths reported at the navy yard have not been from the much-dreaded malady.

—Lord Chief Justice Coleridge, of England, was given a dinner at New York Friday night by Elliott F. Shepard.

—At Wells Beach, Me., Thursday, four young people, who were bathing, were swept out by the undertow and drowned.

—Five Chinamen recently deprived of their cues in the State Prison at Trenton, N. J., threatened to sue the authorities for damages, on the ground that the United States Constitution gives liberty of conscience, and the cue figures prominently in a Chinaman's religion.

—An open switch at Redhouse, Pa., on the New York, Pennsylvania and Ohio Railroad, derailed a passenger train there Thursday morning. The wreck was a frightful one, but fortunately no person was seriously hurt. At the time of the accident the train was running sixty miles an hour.

—The New Hampshire Legislature has passed a joint resolution favoring a government telegraph system.

—A great storm swept through Southern Minnesota, and Northern and Central Wisconsin Tuesday night, last week, which levcled buildings and feuces, ruined crops, and in some instances residents were killed. The hail was of unusual size and terribly destructive. The same fearful cyclone wrecked 300 houses in Rochester, Minn., damaged 200 others, and killed sixteen persons. The total loss to the little city is $400,000. At Kassou five people lost their lives, and in the counties of Dodge and Olmstead the destruction of property has been terrible. The whirling storm blew a passenger train off the track between Gumbrota and Rochester, the force of the gale smashing the cars to kindling wood. It is stated nine travelers were killed or injured, aud fifty wounded alone removed to Rochester and Owattouna. Appeals for aid have been sent to the Governor and the large cities, and liberal sums have already been raised for the sufferers.

—Near Forest City, Ark., Tuesday evening, last week, three cars of a Memphis and Little Rock train were precipitated through a trestle by a broken rail, three persons being killed out right and fifteen severely injured.

—All day Wednesday forest fires threatened Ashlaud, Wis., and the mills were shut down and the hands employed iu fighting the flames. Rain fell at 9 o'clock at night, and it is believed all danger is passed.

—A fierce rain and lightning storm in Northwestern Ontario on the 19th washed away railway tracks and bridges and destroyed standing grain. Some towns were deluged, the water standing two feet in the streets of Listowel.

—The French are in possession of Haiduong, Tonquin, and in the fight for its capture also took 150 cannon and $50,000 iu Anam money.

—The decomposed remains of twelve children were found in an uudertaker's establishment in Bermondsey, a London suburb, Wednesday.

—Mount Versuvius is in a state of activity, and buildings in its vicinity, and the railway running to its summit, have been damaged by the trembling of the earth.

—Mr. Collings, an English Liberal member, announced in the Commons Wednesday that at the uext session he would introduce a resolution for grantiug home rule to Ireland.

BUSINESS.

We endeavor to make the *Cynosure* mail list absolutely correct, but in spite of careful supervision mistakes and errors will sometimes occurr. If you do not receive the *Cynosure* regularly, or if your address is incorrect, you will confer a favor by notifyiug us at ouce. If you fail to receive any number of the *Cynosure* and will uotify us we will send you another copy if possible.

ALL REMITTANCES should be made by draft on Chicago, New York or Boston, postal money order, express or registered letter. Currency by unregistered letter at sender's risk. In sending money the amouut and what it is for should be distinctly stated. In every instance the name of the writer and his post office address should be given to avoid confusion or mistake.

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MARKET REPORTS.

CHICAGO, Aug. 27, 1883.

GRAIN—Wheat—No. 2		1 00¼
No. 3		93
Rejected		68
Winter No 2	1 05½	@1 06½
Corn—No. 2		50⅞
Rejected		47½
Oats—No. 2	27	28
Rye—No. 2		@56¾
Bran per ton		11 25
Flour—Winter	3 50	@6 00
Spring	2 25	@7 00
Hay—Timothy	9 00	@12 50
Prairie	5 00	@11 00
Lard per cwt		8 37½
Mess pork per bbl		12 00
Butter, medium to best	10	@20
Cheese	03	@11
Beans	1 50	@2 15
Eggs		16
Potatoes per bbl	1 00	1 25
Seeds—Timothy	1 48	@1 58
Clover		8 00
Flax	1 25	1 31
Broom corn	02½	@ 08½
Hides—Green to dry flint	8¼	@14½
Lumber—Clear	42 00	@48 00
Common	11 00	@18 00
Shingles	2 50	@3 00
WOOL—Washed	22	@35
Unwashed	16	@24
LIVE STOCK—Cattle extra	6 25	@6 30
Good	5 50	@5 10
Medium	5 20	@5 40
Common	2 50	@4 65
Hogs	4 60	@6 00
Sheep	3 25	@4 50

NEW YORK MARKETS.

Flour	3 10	@7 40
Wheat—Winter	1 03½	1 21
Spring		1 14
Corn	57	@65
Oats	36	@48
Mess Pork		15 75
Lard		8 75
Eggs		22
Butter	10	@22
Wool	12	@46

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THE IOWA MEETING at Albia is reported as interesting and earnest. Mr. Pomeroy was not present, but other able speakers nearly made good his place. Mr. Starry gave a degree in Masonry the last night; and of course the Opera Hall was filled and a strong impression made. Secretary Stoddard and others will give details. A committee was appointed to get up a strong local paper in Iowa—which with the proceedings entire will appear in the official report.

On Saturday evening preceding the Iowa State meeting Gen. J. B. Weaver, Greenback candidate for governor, spoke in the Opera Hause to a crowded audience on Prohibition. His speech is printed in the papers.

"SHALL WE GIVE UP THE PRAYER MEETING."—The London *Christian World*, the New York *Christian Union*, and other like papers concede the general decline of the prayer meeting, and are discussing the cause of it. The *Union* thinks the spiritual life of the church may evince itself in missions, Christian activity, Bible study, etc., while prayer meetings decline. We think not. "These all continued with one accord in prayer and supplication," is the description of the meeting which opened the Christian dispensation for the conversion of the world, and Albert Barnes says that Pentecost was not only a wonder, but our model for the coming ages. Moshcim says that the very century which was most remarkable for religious corruption and error was greatly distinguished for the success of its foreign missions. The disciples were directed to continue at Jerusalem until they were "endued with power from on high;" and the meetings which they held, while waiting for that "power," were prayer meetings. Peter was delivered from prison while the church was in a prayer meeting.

"Restraining prayer we cease to fight,
Prayer makes the Christian's armor bright;
And Satan trembles when he sees
The weakest saint upon his knees."

The Civil Service machinery is at last in operation, but is somewhat too exact for many of the neophytes who try to jump on and find a clerk's desk waiting for them. It may be considered a singular augury by most people that the first appointment under the rules is a young lady from Connecticut. If the new arrangement continues to favor the sex it may play a different and more important part in future politics than it has even in the past.

The grain of comfort is very small, but it is of some interest to know from later intelligence that O'Donnell, the murderer of the Irish "Invincible," Cary, required some further stimulant to the performance of his hellish work than the mere demand of his lodge oath. It is said that he drank heavily before committing the deed to give to his desperate determination the aid of a stupified conscience. The wretched man will be brought to England for trial and some further facts may be developed respecting the operation of the lodge oath when it is used to cover assassination.

A paragraph is going about the papers saying that General Grant does not like to travel on Sabbath if he can help it. When his practice of years ago when in public service is remembered this seems to deserve a smile of incredulity, but if Gen. Grant has refused the offer of a special train on that day it marks a hopeful improvement in his practice, whatever may have been his private convictions. Every one who has any sincere regard for American institutions must rejoice at the indications of an improved public sentiment in regard to the observance of the day which we have set apart for that worship and rest ordained by the Creator.

In most unhappy contrast with the sentiment of General Grant is the action of Lord Chief Justice Coleridge of Great Britain, now visiting this country. On Sabbath of last week in company with his son and some of the party who came with him from England, and also by our own Chief Justice Waite, he went to Manhattan Beach, the great pleasure resort for New York city. They dined upon the piazza of the hotel while English and American airs were played by Gilmore's band, and then returned to New York. The *Intelligencer* does not speak too severely of this public exhibition of immorality on the part of men whose exalted position should of itself, from a decent self-respect, restrain them from such Sabbath desecration: "This example will fill God-fearing hearts with regret and sorrow. The action of these gentlemen is the more pernicious because they are set for the maintenance of righteous laws and are expected to be a mighty bulwark against the advance of practices morally injurious. The Sabbath desecrators at Coney Island have not often received such encouragement and justification."

Our Chicago dailies have opened to public gaze some of the filthy lodgings filled with Italians, who come to this country on the Chinese principle to make the most, spend the least, and get back to Italy as soon as possible. That a perpetual pestilence does not rage in such quarters is a matter of special thanksgiving to God. Of a similar character are nearly all the Mediterranean cities, an old sea captain tells us; their sewerless and filthy streets being surpassed by the squalor and foul sights and smells within the houses. One of our valued exchanges, the *India Watchman*, comes with several sharp gashes cut through and through. It is the work of sanitary officers for the purpose of fumigation. An exchange tells of the experiences of European physicians who have bravely gone to Egypt: "Dr. Haddaad, a Syrian physician, sent to Mansoman by the Alexandian Relief Committee, reports the impossibility of the securing the cleaning and disinfection of the houses of the Moslems. Houses vacated by the removal of their tenants to tents, and subsequently sealed, were found, next morning, in possession of their old tenants. A horrible stench arises from the cemeteries where the vaults, only three feet wide, are filled to the top with bodies uncovered by earth. Dr. H. found the large government hospital in a terrible condition. The bedding was foul with the ejections of patients; the sick received only a little rice water twice a day, and were dying from want of nourishment. Dr. Dutrieux, a Belgian volunteer physician, reports an equally deplorable condition of matters in other respects. The native physicians object to the service of foreigners, because their own profits are reduced. The government will not allow Dr. Hooker, another volunteer, to go to Bilkoss, where the daily mortality is reported as two per cent of the entire population. Help must not pass from one infected district to another, not because it would spread disease, but because the incompetency and brutality of the authorities would be disclosed. This is only a partial view of the sanitary condition of matters among the fatalistic Moslems of Egypt.

The Northern Pacific railway is introducing its line to the world by a monster excursion of some fifty gentlemen from Germany and England and 200 from different parts of the United States. By several trains this party will proceed over the now completed line to Oregon and return during the latter part of September. The railway company, it is said, will expend some half a million dollars in this public opening of its new route. The programme of the company included the laying of the last rail and driving a golden spike with a wine-guzzling accompaniment, but enterprising and prompt contractors have spoiled this part of it. Two weeks ago the armies of workmen approaching each other from east and west were within a hard day's work of meeting. A tall pole was set up and a flag hoisted at the connecting point. The two companies rose early on the last morning, every man from overseer to Chinese cook bound to be first at the rendezvous. The description of this track-laying race is extremely animating, and the satisfaction of the hundreds, who saw the last rail honestly spiked down with a workman's arm and an iron spike, was just as honest and as noble as if the two or three hundred grandees had been present.

TEMPORIZING.

BY H. H. HINMAN.

"They have healed also the hurt of the daughter of my people slightly saying peace, peace, when there is no peace." Jer. 7:14th.

Not less now than in the days of Jeremiah are people disposed to resort to temporizing expedients and yet always to their hurt. Thirty years ago the Abolitionists said we must emancipate or be ruined. Elihu Burrit, as a practical measure, said, set aside the proceeds of the public land to aid the slave States in compensated emancipation. But both North and South denounced such radical schemes and patched up compromises to tide over the national differences until their folly was made manifest, and the Abolitionist was called to the front. It was dear bought wisdom and cost half a million of lives, and more money by six fold than would have purchased every slave in the land.

At the commencement of the present difficulties in Ireland Peter Cooper wrote to Mr. Gladstone respectfully suggesting that the British government purchase the great Irish estates, and sell them in small parcels on long time, to the holders. This would have done for Ireland what the first Napolean did for France, and have added immensely to the prosperity and happiness of the people. But this was regarded as far too radical a measure, the interests of the great land owners and the law of primo-geniture stood in the way. Temporizing expedients were resorted to, assassinations, misrule and suffering have followed, and the end is not yet.

The dreadful consequences of war are abundantly manifest. The people of Europe even in time of peace are groaning under its accumulated burdens. It would be easy to provide by treaty for the settlement of all disputes by arbitration, and it would then be safe to reduce their great armaments. But such a measure is far too radical, especially for those who aspire to military glory, and the people must continue to groan until actual war shall make their rulers tremble.

Intemperance is one of the most momentous of the evils of the world. How to surpress it is the great problem of statesmen and moralists, Prohibition is a safe, practical and wise remedy, but far too radical for ordinary politicians who resort to all time-serving expedients and plans of "how not to do it."

The labor question is of great and pressing importance. The exactions of monopolists have been most cruel, the tyranny of secret labor unions has been

most oppressive, and their violence extreme and full of dangers, the radical remedy is the suppression of all secret combinations and compulsory arbitration when other means of settlement have failed. But this would be a difficult measure for Freemasons to adopt. The mother trades union has taken off her working apron and put on a fancy one, but she is still the guardian of her children.

Mormonism rears its head in defiance of good government and scoffs at the legislation of Congress. What to do with this plague spot in the nation has been a problem for more than twenty years. All expedients have failed. The one radical remedy is the suppression of the ceremonies of the Endowment House together with all other secret rites, and to require all marriages to be in public before a U. S. officer. But surely secretists are not prepared for so radical a scheme. Most likely they will go on temporizing till polygamy, like slavery, shall demand universal recognition and dominion, and then it will fall together with the system of secrecy that supports it.

Washington, D. C.

BAALISM IN IRELAND.

In the "Personal Recollections" of Charlotte Elizabeth we have the following account of what she saw on first going to Ireland. After describing an Irish jig, she says:

"But something was to follow that puzzled me not a little; when the fire had burned for some hours and got low, an indispensable part of the ceremony commenced. Every one of the peasantry passed through it, and several children were thrown across the sparkling embers; while a wooden frame of some eight feet in length with a horse's head fixed to one end, and a large white sheet thrown over it, concealing the wood and the man on whose head it was carried made its appearance. This was greeted with loud shouts as the 'white horse,' and having been safely carried by the skill of its bearer several times through the fire with a bold leap, it pursued the people, who ran screaming and laughing in every direction. I asked what the horse was meant for and was told it represented all cattle. Here was the old pagan worship of Baal, if not of Moloch too, carried on openly and universally in the heart of a nominally Christian country, and by millions professing the Christian name. I was confounded, for I did not then know that popery is only a crafty adaptation of pagan idolatries to its own scheme; and while I looked upon the now wildly excited people with their children and, in a figure, all their cattle passing again and again through the fire, I almost questioned in my own mind the lawfulness of the spectacle, considered in the light that the Bible must, even to the natural heart, exhibit it in to those who confess the true God. There was no one to whom I could breathe such thoughts, and they soon faded from my mind."

Yes, and the impulsive, warm-hearted Irishman enjoys even yet the sport of the ragged remnants of ancient idolatry! How lamentable that its delusions should in any degree have been incorporated into their own religious ceremonies! The instincts of enlightened, devout minds naturally shrink from such corruptions of the worship of God as are not authorized by his Son, and yet even among Protestants these corruptions are nourished in the secret lodges where man's or devil's authority rules in every one of those religious rites which Jesus has not given in the New Testament. T. H.

"I DON'T SEE ANYTHING WRONG IN IT."

BY GEORGE H. WILLIAMS.

One may often hear an adhering Mason, even if a church member or a minister, say of Masonry: "I don't see anything wrong in it," or, "I see nothing in it contrary to Christianity." Is this a testimony in favor of Masonry? No! But it is a clear testimony that the condition of his conscience is very bad; that it is not moved by that which would torture a healthy conscience. If an adhering Mason can see in Masonry no wrong done to Jehovah—Father, Son and Holy Ghost; no wrong done to his fellow man; no wrong to community; what security does his conscience give to his fellow man that he will not do him the greatest wrongs, and this without disturbing his conscience in the least? Who that knows but a little of the enormous wickedness of Freemasonry could have confidence in that man; in his word, or that he would not, in favoring circumstances (and with the encouragement of the concealment of his acts, which Masonry promises him—acts that he well knows community would condemn if they knew of them,) wrong him grievously?

THE LONG ROLL.

BY ALEXANDER THOMSON.

Rouse, sons of freedom! rouse, or sleep forever—
Ignoble sleep unworthy of your sires;
And to your children cravenly deliver
Corrupted altars and unhallowed fires.
Shall we whose fathers stood for freedom's blessings
Against an empire, when but weak and few,
Be cowed and conquered by the constant hissings
Or deadlier biting of a reptile crew?
Oh, for a voice to bid the people stand
Like heroes to their arms and save the land.

Shall we whom neither priest nor king has humbled,
Shall we who guard great freedom's lofty tree,
See that vast column from its rock base tumbled,
By hidden legions of iniquity?
Shall we who sing with joyous exultation:
We're fifty millions, freemen every man;
See every right and honor of the nation
Usurped or trampled by a secret clan?
While tamely standing, white with craven fear,
Before the shaking of its vengeful spear.

What power is this, that shuts the door of knowledge,
And at its girdle bears the holy keys,
Whose terror rests alike on press and college,
All fettered by its cursed mysteries?
What power is this, that at God's holy altar
Limits the truth, and bids his saints obey;
Or slips its hounds, when any dare to falter,
Or stem the power of its tyrannic sway?
The secret lodge, within whose dark recesses
Resides a power rules pulpit, bench and presses.

Then rouse and move like children of the free,
To storm and overcome its dark defences;
Who ventures forth upon the stormy sea
Must have the heart to risk the consequences.
And he who leads the van of freedom's power
Against the foe conducts a desperate sally,
Where massed and dark the evil legions lower,
In battled front with black hell for their ally,—
And he may fall, but o'er his lowly bed
God's flag of truth in triumph yet shall spread.

Bartlett, Ill.

ACCOUNTABILITY IN OFFICE.

There is one damnable thing to be observed in the lives of the Christian bishops of the middle ages; instead of stepping in between their flocks and the Inquisition, they recreantly sided with that den of wolves against their own lambs; just as recreant clergymen of the present day side with the lodge against the Christian congregations that employ them. And the clergy will always be thus recreant to their trusts unless there is some accountability in office more than they are subject to now. For the worst possible sin against the Christian religion of the present day, which is Freemasonry, the Protestant church has prescribed no penalty. It admits to the service of its sacred altars men whose immoral tricks and practices are more un-Christian than are those of the Jesuits.

Nor is there any sufficient accountability in our political offices. The very cornerstone of republican institutions is accountability in office. Let this stone crumble away (as it must do when mumbled over with Masonic ceremonies) and the Republic must rapidly go to ruin. But there is virtually no accountability in office where rebel leaders take high seats in the councils of the nation which they aimed to destroy; where back-pay grabs, Credit Mobilier swindles, Star-route frauds, Indian war outrages, river and harbor jobs, with other numerous schemes for plundering the treasury not only go unpunished but are absolutely encouraged with positions of honor and profit.

Men in office must be held accountable for the ill deeds that are done under their administration, or the Republic must cease to exist. A mere failure to re-elect recreant men to office is not a sufficient bar against official neglect of duty. This is the punishment that is now virtually bestowed upon every good man, and can be easily borne by rogues. The current of popular opinion must turn, and set with opprobrium against Freemasons as it now sets against Anti-masons. Freemasonry must come to be regarded as *dis*reputable and *dis*honorable as it now claims to be reputable and honorable. No greater mistake could ever be made by any people than to crown with glory a character who is self-branded with infamy.

It is impossible to make any honest use of the Republican party. It is worm-eaten with Freemasonry. It has brought over the Democracy by elevating the lowest of the Democrats to office. The Republican party is republican only in name. Its Grand Army of the Republic, slavering with greed, pensions and office-seeking, is no more like the army that defended the government against rebels than a band of plundering camp-followers is like the forlorn hope that heroically assults and crushes the head of the enemy's intrenchments. The objective point of the armed band of patriots who turned out to defend the government was the salvation of the Union against the pretended divine institution of slavery, while the aim of the "Grand Army of the Republic" is for plundering the treasury.

The men who organized this plundering band of camp-followers, and has thus stolen from an army of patriots the honor that is due to it, ought to be held accountable for their work at the bar of public opinion. But instead of this, one of them holds a seat in the United States Senate; another is distinguished by the exceptional honor of ex-ambassador and retiracy asMajor General in the United States army; still another as a 32nd degree Mason is at the head of one of the leading States of the union, and thousands of others, their followers, whose chief services, self-laudation have been rendered since the war, are living on the offices and resources of the country. Such are the men who are now running the Republican party and shaping the destinies of the American Union. They are not content with their wages but aim at back-pay grabs and pensions. They are chiefly old slave Democrats whose conversion to the Republican party savors more of the craft of Simon the sorcerer than of the lofty fervor of Paul the martyr. They are men who have attained to leaderships and office through the practice of Masonic arts, and are receiving the confidence and trust of their fellow citizens while playing into the hands of a foreign organization wholly inimical to the institutions of the United States!

Our American party cannot possibly burden itself with the corrupt alliances of the Republican party, with Democracy and Freemasonry, and still possess the moral freedom, energy and power necessary for saving and maintaining the Republic. We must throw overboard all political men who have no other comment to make on the baneful power of the lodge than either a silly smile or the silent pallor of fear. We must demand *men*, American men, men too sterling to play the monkey tricks of the lodge, and too honest to fear them, for our American leaders; for it is only by such leaders that our American institutions can be saved. To trust to the leaders of the lodge any longer, would be like turning away from the doors of our Christian temples and throwing our bodies beneath the wheels of a Juggernaut. AMERICAN.

LODGE MORALS.

Many well meaning people do not see the nature of the education the rising generation are receiving from the secret lodge. It is not enough for Masonry and Odd-fellowship to exclude Jesus Christ from their religious system, but they must, in order to successfully cover up their wickedness, completely debauch the public conscience. James Carey belonged to the secret lodge that assassinated Lord Cavendish and Mr. Burke. Carey turned state's evidence and several of the murderers were convicted and hung.

For bearing true witness against those secret lodge murderers Carey has been assassinated. Now mark the teaching of the lodge organs of our own country in reference to this horrid crime. The most widely circulated Republican and lodge paper in New Hampshire says: "Judases are not good subjects for life insurance companies to take risks on." Another lodge organ says: "No one with a drop of patriotic blood can regret the death of the infamous scoundrel." Those public teachers who claim to think the influence of the secret lodge is too small to be noticed, may wake up too late. The lodge, by its abominable secret rites and its public teaching, benumbs the conscience and brutalizes the minds of its votaries, thus preparing them for crime.

The *Church Advocate* recently published a strong editorial defense of reformers, of which the following is an extract: "John Brown, at Harper's Ferry, was the prince of fanatics only to be cononized afterward. William Lloyd Garrison, John G. Whittier and Wendell Phillips, a half century ago were the crazed and erratic spokesmen of the dispensation of fool-hardiness, and now their former fanaticism is part of the national Constitution. Time has shown that they were wise while the public was crazy. When we hear the cry of 'fanaticism' we are sure somebody is making himself felt, that somebody is not satisfied with the indolent, droning monotony of mere existence. Whenever truth and righteousness are the actuating impulses of any reform, the cry of 'fanaticism,' 'erratic indiscretion,' etc., is but the penny-whistle of blind bigotry, without ability to originate an idea or the courage to express it. There are erratic and fanatical men who attempt the impossible, not because their theories are underlaid with the granite of eternal righteousness, but because of unbalanced mental organizations, in consequence of

which they are constantly pursuing some visionary, unreal chimera. But society at large ignorantly confounds this class of theorists with the real, radical reformers of the world."

LIQUOR AND LODGE IN ENGLAND.

Dr. E. P. Thwing of Brooklyn, during a summer trip to Europe sent back to the *Baptist Weekly* a testimony on the drinking habits of the lodge which have just had again so disgraceful an exhibition at the California conclave:

"To-day, August 1st., one Nobleman is happy; it is William Noble, in whose lovely suburban retreat I am writing. Hoxton Hall is the theatre of his triumph. Here have been held on consecutive nights 2,000 meetings, without break for five years and a half, about 7,000 in all, for it is a bee-hive of industry. Over a million pledge cards from this hall alone have been issued. A committee supervise the work, for the founder, who has given his time and labor without pay, found his strength inadequate to meet the demands here, and over the kingdom in hundreds of places, where the work goes on, first started here. The reform has enlisted the efforts of conspicuous men in church and in state. Business men begin to see its importance. A letter has just been handed me written by one who has had forty years experience of commercial traveling and speaks in behalf of 40,000 now employed. 'Public houses are the devil's turnpike,' he says. He recalls the dinners the publicans used to give his associates on Sunday, for which, in return they were expected to buy liquors of the landlord. After five hours' revel they adjourned to the smoking room, to drink black coffee with brandy poured into it. This was 10 P. M. Before bed a glass of grog to each. 'Then a restless night, hot head and no energy for Monday. So on daily, weekly, *ad nauseam*, in old days.' The writer then extols the Blue Ribbon movement, as well he may. He grieves to say that Freemasonry is one lure to ruin. 'Signs of the craft make landlords crafty' in seducing members to drink that might not otherwise yield. 'The Prince of Wales is one. Lucifer was once in heaven, but makes hell no better."

DELUSIONS IN FREEMASONRY.

[From the London Saturday Review.]

Another error respecting Freemasonry is that its "secrets" and ceremonial are somehow connected with the ancient mysteries of Egypt and Greece. There is not the slightest foundation for such a supposition, for although all secret societies are so far alike that they have their forms of initiation, degrees, signs, and password, there can be no possible point of contact [not in the historical sense.—ED. CYN.] between the secretly taught science and religion of the ancient world and the essentially modern cock-and-bull story about Solomon's Temple which forms the motive for the Masonic ritual. The claims which have been advanced for it, that it was in some way connected through the Crusades with the Knights Templar and other secret orders, are also without foundation, the known history of the craft being totally opposed to any such idea. The Knights Templar were undoubtedly connected with the Assassins, and through them with some of the older secret orders of the East, but their story, though most interesting, and one which deserves careful rewriting, has no more to do with the constitution of Freemasonry than it has with that of the "Good Templars" of temperance notoriety.

The secret of Freemasonry is a *secret de Polichinelle*, and is to be read in 50 different treatises, any one of which will enable a reader to make his way into a lodge quite as well as though he had submitted to the inane ceremonies of probation and initiation. If this is not the case, the society should authoritatively deny its truth, or it will continue to be under the imputation of having for a great number of years made a great fuss about nothing at all. But in the matter of the antiquity of the order no disclaimers which they could make would be of any avail. The story of Hiram Abiff, and of the mysterious pillars Jachin and Boaz which stood at the temple entrance, as told by Masonic ritual, bear the unmistakable "Brummagem" brand, and will not for a moment bear the test of criticism, either from an archæological or Oriental point of view. The real origin of the order as we have it now appears to date from about the beginning of the eighteenth century, while an extinct organization which furnished the motive for Freemasonry, though having no immediate connection with it, is some three or four centuries older. It has been indisputably proved that the institution of Freemasons took its rise in the guild of operative masons which, under the name of the "Fraternity of Masons," was formed by the architect and workmen employed from the thirteenth to the fourteenth century in the building of Strasburg Cathedral. The flower and pick of the profession were engaged upon this masterly edifice, and they were naturally desirous of perpetuating the secret of such good work, just as the *Comedie Francaise* preserve the traditions of the art of perfect acting. Their example was followed by other groups of masons throughout Germany, and all these different lodges were, some twenty years after the completion of the tower of Strasburg, merged into one association. Their Act of Uniformity was drawn up in 1459, and ratified by the Emperor Maximilian thirty years later by an imperial diploma. They adopted the instruments of the craft—the square, level, and compass—as their emblems, and had a secret password, "Liberty," which in itself gives a clue to the ulterior aims of the society. The Fraternity of Masons lasted until 1707, when it was authoritatively abolished by the Imperial Diet.

These are the simple facts about the origin of the society, or rather of the society whose constitution served as a model for the more recent and spurious association which has taken its name. It is not necessary to enter into the question of the so called higher degrees in Masonry, such as the Knights Templar, Rosicrucians, and the like. The rituals are even more impudent pretenses than those of the craft itself, and exhibit a mixture of arrant nonsense, child's play, and profanity which is rather shocking than ridiculous.

A LETTER TO THE SISTERS OF THE UNITED PRESBYTERIAN CHURCH.

GOOD FOR ALL OTHERS.

Dear Sisters:—It is a cause of gratitude that the women of the church are being more and more inspired with a missionary spirit, and a desire to be useful in the vineyard of the Lord. While devising ways and means of doing good a word of encouragement from an "old laborer in Christian work may not be amiss." It is woman's duty to labor side by side with her husband and father in church as well as reform work. The Apostle Paul recognized woman as an agency for good, when he commanded the church at Phillipi "to help those women that labored with me in the gospel." Greater blessings are being bestowed on women now than in the past. Their educational advantages are better and their opportunities and facilities for doing good are greater. For these innumerable blessings, willing hearts and hands should be given to the service of the Lord. Works should be commensurate with privilege.

Something more is required than a mere negative Christianity. "They should let their light so shine before men that they seeing our good works may glorify our Father which is in heaven." The talents hid away in napkins, are to be brought out and improved for God's glory and the good of souls. "The Lord hath need of them." Humanity is crying out for them. Tact and management in raising funds for the Lord's cause is a duty; but this is not all that is required.

Woman should witness for and in behalf of the truth. The perilous condition of the church and nation are matters of deep concern to every true Christian. As members of Christ's body, they should do their part in maintaining the purity of the church; and labor for the suppression of those national evils which are coming in like a mighty flood. They are foes to church and state destroying men socially, religiously and politically. May not the Lord be pouring out his Spirit on his handmaidens to enable them to more carefully consider their responsibility and duty to the church, and children in guarding them from those evils to which they are exposed.

They should set an example in the home. For purity in the home lays the foundation of all good government in church and state. Years of labor in reform has demonstrated the fact that all true reform must begin with children, and to be effective must be followed up. Dear sisters do you need to be reminded that the two great evils abroad in our land which demand the attention of the women of our church are intemperance and secretism?

Notwithstanding the fact that we have an article in our Testimony against secret societies, somehow the lodge has "crept into houses and led captive silly" *men*, and they are trying to make the lodge respectable by leading women also into them. Can you sit idly and see your sons and daughters in danger and not lift a warning voice? The sons whom you are rearing so carefully around the hearth-stone will some day have to run the gauntlet to avoid this evil. Mother, have you no fear and trembling when you kiss that noble boy good-bye as he goes to college? In many of these there are fraternities. And many a mother to-day is mourning the fact that her boy has taken sinful oaths to maintain that which she is not permitted to know.

Money is squandered in the lodge, keeping up officers, that is needed in the home, and for Christ's cause. Husbands and sons have learned to drink through the banquets given in the lodge. Said a Mason's wife, "I have not had a happy day since my husband joined the lodge, for he learned to drink there." Secret Temperance organizations are but stepping-stones to Masonry. Let them come to the light. They prevent the settlemen of this great subject of temperance by belonging to both, and by being pledged to shield one another, thus making it impossible to enforce law.

This subject is becoming more and more one of the living issues of the church's moral warfare. You sacrificed sons on the altar of freedom, and gave character to noble men whose lives are a benediction to every good cause. Are you willing to see sons sacrificed to the lodge Moloch? Let our testimony against secrecy be the theme in the home and Sabbath-school. Teach children to shun the lodge and wine cup as they would vipers. Let suitable tracts be circulated. When speaking of Christ the Saviour of sinners warn them to have no fellowship with the Christless lodge. Make these subjects themes for discussion in missionary meetings. This is practical church work; and the church should be the advance guard in every reform; and women should help work out their own destiny. Do not fold your arms and say these great social problems must be solved by wiser heads.

Adolphe Monod said: "The greatest influence on earth, whether for good or evil, is possessed by woman." A greater oracle said: "Train up a child in the way he should go, and when he is old he will not depart from it." Here is authority, as well as encouragement to duty.

The young ladies in the church will exercise a potent influence over young men by preparing essays on these subjects and reading them in the missionary meeting. Let Esther's example and Mordecai's word be their incentive: "For if thou altogether holdest thy peace at this time," etc. Who better than they could point out the nature of that wicked oath which cost John the Baptist his life? Whose labors are more appreciated than theirs in the cause of temperance? God grant their example and work may show a higher type of Christian culture than prevailed when Salome danced before Herod. Above all old and young should seek greater consecration. Take Christ as the great exampler, who said: "In secret have I said nothing." Avoid those associations whose principles are not in harmony with the Word of God.

Mothers, there is a grand opportunity before you. See to it that the lodge have no votaries from your homes. From the capital of the nation to the Pacific these secret forces are working so insiduously as to cause alarm and suspicion. They are planting lodges among the colored people and Indians, and all for political power. You are part of the body politic. Your ancestors helped to free the land from a foreign foe. Shall they now come and rob you of your children.

The destiny of this great Republic will depend largely upon the education at the fireside and in the school. Then let us all be up and doing whatever we can by counsel, admonition, and by our pens and agitation to protect the home, and help our brothers to suppress the saloon and its ally, the lodge.—*Mrs. J. S. Collins in the Christian Instructor.*

SUNDAY AND THE RAILROADS.

In view of the general discussion on the subject of Sunday railway work, the editor of the *Railway Age* lately addressed a letter containing the following questions to several railroad presidents and managers in different parts of the country:

Do you consider it practicable to abandon the running of railway trains on Sunday?

If not, is it practicable to diminish the number of trains now run?

If practicable, is it desirable to prohibit all Sunday work on railways?

Has your company taken any action toward diminution of Sunday labor?

What is the present practice on your road in respect to Sunday labor?

What, approximately, would be the net annual loss to your company from stopping all work on that day?

Would the public as a whole be benefited or injured by a strict observance of the Sabbath by railways, as a day of rest?

While most of the answers express the opinion that it would not be practicable, under existing circumstances, to discontinue entirely the running of trains on Sunday, they are agreed that trains should be run only as a matter of necessity or convenience, and not for profit. This provso, "and not for profit," opens the door to all that could be asked. All work can be grouped under "necessity or convenience." Public opinion and public demand must both change radically before the railroads will cease their Sunday work.—*The Outlook.*

ACCORDING to Mackey and others the Ancient Mysteries, such as the Eleusinian and Egyptian, were nothing more or less than "Spurious Masonry," between which and the genuine article there a great many points of resemblance, to which they call the attention of the brethren of the mystic tie. But the question arises, how do these writers know what were the teachings of these secret organizations, they never having been initiated into them? Either Spurious Masonry was exposed by some person or persons, notwithstanding their obligations to the contrary, or else those who tell us about the Ancient Mysteries made their stories out of whole cloth. We cannot believe that Dr. Mackey would do such a thing, and therefore we are compelled to believe he had access to some good expose, the statements of which he accepted as being true, and which he repeated as such, as do we who have in our possession a reliable expose of the workings of the Blue Lodge, notwithstanding all declarations to the contrary that Masonry has never been written.—*Olathe Free Press.*

WASHINGTON LETTER.

COLORPHOBIA.

The recent conviction of a restaurant keeper in this city for violating the law, by refusing food to a respectable colored citizen, has been made the occasion by a part of the public press, for a prolonged howl in behalf of colorphobia. It is argued that Rev. Smith is a disturber of the public peace; that race and color prejudice is an existing fact, and should be recognized factor in law; that there should be no law compelling social relations; and that to have admitted a colored person would in effect have driven away the whites, and compelled the owner to keep simply a black restaurant, etc.

I desire to say that as a general fact the colored people of this city are peace-loving, industrious and respectable. Some of them are persons of wealth and refinement, hold high official positions, and have such social standing as makes them welcome in the best society of this country and Europe. Their rights are as well respected here as anywhere in the nation. With advancing education the color prejudice has rapidly abated, and it is a singular phenomenon that this fast-decaying relic of barbarism should receive the endorsement of such papers as the New York *Evening Post* and the *Evening Star* of this city.

2. Colored persons are freely admitted on all the railroads and street-cars of this city. Some of the best dining halls make no distinction on account of color, nor was it generally known that *any* made such distinction. The pretense of driving away white people, and injuring business is the purest fabrication. It may be said, however, that many of the restaurants here keep a bar for the sale of liquors, and as it has become an axiom in morals, that "the meaner a white man is, the worse he will hate negroes," we can readily see why bar-keepers and their customers should want to draw the color line.

3. It is notoriously true that great and cruel wrongs are done to colored people by their exclusion from hotels, railroad cars and eating-houses. This is very generally done in the South, and in some cases in the North. Persons of the highest moral and social standing are compelled to ride in a smoking car after purchasing first-class tickets, and denied all access to railway eating houses, which practically means denial of all food. For these wrongs there has been, as a general fact, no redress. All over the South the Civil Rights Act has been openly trampled on, and the 14th and 15th Amendments of the Constitution skillfully evaded.

4. The claim that there should be no law to compel social relations is doubtless correct, so far as voluntary relations are concerned. There should be no law to compel a negro-hater to ride or eat with the abhorred race. He surely should be privileged to walk and eat by himself. But his prejudice should be no bar to the rights of all well-behaved people to the full benefits of public conveyances and public tables. To secure these rights was the object of the Civil Rights Act. This is said to be the first and last case, and it is a matter of rejoicing that the right has triumphed.

FREEMASONRY AND CIVIL SERVICE APPOINTMENTS.

I think it it may be safely assumed that the President and heads of the Departments are patriotic, fair-minded men, who, whatever may be their shortcomings, desire to administer the government with due regard to the interests of all. The fact that some of them are Freemasons should not be regarded as a proof that partiality is consciously used in appointments, but rather that these men have made use of this among the many helps to climb to their present high positions. The fact that Freemasonry *could* be and often *has been* so used, is strong reason why it should be suppressed.

It is, however, notoriously true, that in some of the Departments there is a large number of men, often a majority, who surely lack the qualities of gentlemen, who fill the rooms with tobacco smoke and abound in profane and impure language to the great annoyance and hindrance of the few Christian men and women with whom they are associated. If such things are contrary to the rules of the Department it does not make it any the less a fact and an evil.

But these men are generally Masons or members of kindred orders, and woe be to the fellow clerk who would dare complain. It were good for him that he never had an official position.

In a recent case a Christian man called attention to these annoyances, and though he had spent years of faithful service, both in the military and civil departments, and though his record stood high both for accuracy and rapidity, he was dismissed at brief notice. Of course there was a pretext. It would have been awkward to have given him the *real* reason.

Moreover it is this class of unscrupulous men who, other things being equal, climb fastest and highest. A modest Christian man may work for years and constantly find unworthy upstarts, with lodge influences to back them, climbing over his head. It is perhaps not so much the fault of the men who make the appointments as of the system under which they act. So long as favoritism pervades almost every department of society, it will be hard to keep it out of the civil service. The stream cannot rise higher than the fountain nor can it send forth purer and better water. The remedy lies deeper than in any mere political change. There must be national reformation. The Civil Service rules just coming into effect may modify these things in a degree, but they are not the remedy. H. H. HINMAN.

THE CONCLAVE OF 1883.

KNIGHT TEMPLAR ARROGANCE DENOUNCED.

August 24th, during the San Francisco Conclave, the corner-stone of a monument, ostensibly to the memory of Garfield, but no less in honor of Freemasonry, was laid by Freemasons with great parade and ceremony. The Governor of the State disgraced his office by proclaiming a holiday. The San Francisco *Monitor* speaks thus of the matter:

Governor Stoneman, at the request of the Masonic fraternity, has proclaimed Friday the 24th inst. a legal holiday for the very peculiar reasons "that a great number of prominent and influential citizens of other States will on said day be visiting this State as the guests of an important organized society of our citizens; and whereas, on said day the corner-stone of the monument to our late President, James A. Garfield, will be laid in Golden Gate Park, in the city and county of San Francisco, by the Most Worthy Grand Lodge of Free and Accepted Masons, escorted by the Knights Templar from all parts of the Union then sojourning in San Francisco, and by the military force of the United States and the State of California." This is the first instance in the history of the Republic where a secret society has been officially recognized by any State executive, and this is the first time when a day has been declared a legal holiday for their sole accomodation. Such special privileges are bad precedents to set in a Republic where all men are supposed to be free and equal.

RESPECT FOR THE SALOON.

The *Rescue*, Good Templar organ, San Francisco, Aug. 16, says: "Ex-Gov. Perkins has publicly prohibited the entering of any dramshop by a Knight Templar of this State wearing any insignia of Masonry. That order reflects credit upon Commander Perkins and upon the Masonic fraternity. And it deservedly places a stigma of disrepute upon the dens of sin called saloons. One of the fraternity of mankillers has put up a deadfall on Market street which he calls the Conclave with especial designs on the purses and lives of the Knight Templars."

What credit? No Mason is forbidden to patronize the grogshop—only he must not show his lodge trinkets there. It is also a requisition of the lodge that all who enter must leave at the door with their umbrellas all their political prejudices and religious convictions, that nothing may interfere with the prevailing religious spirit of devil worship within. Now when Knight Templars gather in great numbers it is ordered that when entering drinking holes they leave their Masonic peculiarities at the door. Is not this by analogy an acknowledgment of the superior power of the spirit dwelling within the vile place.

THE CHICAGO REPUTATION MAINTAINED.

"O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil."—*Shakespeare.*

[From a San Francisco dispatch to the Chicago *Tribune* dated August 22, 1883.]

"The excursion party to Napa Valley returned last evening much pleased with their trip. It was participated in by 800 Knights, their ladies and friends. At Yountville the Knights paid a visit to the immense wine vault of G. Grossienger, in the loft of which great preparations had been made for the reception of the guests. Arriving at St. Helena, the party marched in a body to the grove, where eight refreshment tables, each 100 feet in length, were spread. Buggies for the accommodation of 300 excursionists were placed at the disposal of those wishing to take a short drive in this garden spot of California. Time was too limited to make a long stop at Calistoga, at the end of the road, and at 4 o'clock the excursion started on the return to San Francisco, each Knight bringing one and some as many as four bottles of wine as mementos of the California wine-growers' hospitalities."

"At 10 o'clock nineteen yachts, carrying nearly 600 guests, started out for a cruise. As the breeze was light and the fog rather thick the program was changed, and instead of an each-for-himself two tugs took the yachts in tow towards the Golden Gate. Four steamers accompanied the yachts—one in front, one in the rear, and one on either side—forming a diamond-shaped quadrangle. The steam-yacht that served as a flag ship and commissary ship drew ahead to the first yacht handing over the hampers of wine and refrestments, then, dropping astern to succeeding yachts, continuing its process of supplying the wants of the guests. The five steamers carried nearly 700 people and bands of music."

MASONS, JESUITS AND JEWS.

The exploiters of labor are organized into three great capitalistic secret societies. These are, the "Knights Templar," the "Jesuits" and the "B'nai B'rith."

The Knights Templar is a collection of the Protestant robbers, the Jesuits of the Catholics, and the B'nai B'rith of the Jews. Each of these organizations are run in the interest of and controlled by the capitalists and aristocrats for the main purpose of enslaving labor. Whenever there exists a necessity for their joint operation against labor they strike hands and present a united front to us.

Their scheme of operation is simple and effective: They all cry out that they are organized to benefit humanity. Under these false colors they go out to organize the world. They endeavor to make all the working people become members of their subordinate degrees. They rope the producers into the organization with plausible stories, assess them there for the money to carry on their schemes, and pledge them there to assist all members of the order. Then they pick out those that have the most money or brains and raise them up to the higher degree, and keep up this weeding and selecting process until they have in the highest degrees only the most aristocratic, selfish, shrewdest and wealthiest men. These fellows do the governing and enjoy the power and profit that springs therefrom.

They exact from the poor devil of an "Entered Apprentice" that he shall support every brother of higher degree, and yet not one of them will carry out on their part the obligation they have taken to that subordinate.

Through this system they control the world.

Now, what is needed is that all laboring men shall see what asses they are making of themselves, and shall withdraw from these capitalistic robbing machines and band themselves together in an organization of their own.—*Correspondent of San Francisco Truth.*

THE RETURN HOME.

On the 31st of August a stranger from some despotic country might have been reminded of scenes in his own land. Armed men marching through our streets with the semblance of military rule—for what? Is the city under martial law? Are there riotors to be quelled? Is there political disaffection dangerous to the peace of the community? or what?

No, Sir! No. None of these. Only some of our citizens delight in parading and playing at soldiers, a game at which our colored people are likely far to excel them as they will do also in the trumpeting of their joy in their display. Silly vanity is an essential element of it.

But there are a few who lead such slavish crowds. These few delight in power, have military instincts, are natural monarchists, and have no great faith in the permanence of our Republican form of government. They moreover toady to the rich. They would have been (if in France) for the late Duc de Chambord as king of the French and now would likely support the claims of Count de Paris as the nearest heir to the throne.

Knights Templars indeed! What need for them in these United States in the year A. D. 1883? What childishness to play at such historical follies! How utterly out of place in this day of constitutional freedom and open Bibles! But the silly play is not altogether free from danger—perhaps like some of our city boys the other day who were playing, and in sport built a toy shed and set fire to it, and in their delight cried out *fire! fire!! fire!!!* Whew! Quickly the real alarm was given and the engines came hurrying along to the utter confusion of the boys and stoppage of their sport

Now take warning, all ye gallant Knight Templars, whether colored or white, and don't display your swords and drill too much or you may meet the fate of our silly playful city boys. T. H. (*Chicago.*)

Say nothing against pride, secrecy and other side-issues; get the heart right and all will be right. This is the logic by which, we are bold to state, Satan has deceived his thousands. The majority of the churches today pretend to be acting on this principle, but the genuine fruits are not forthcoming. The sins that are by them termed side-issues, and which to rebuke they call indiscretion, are gaining an alarming prevalence, and what seems to us so passing strange is that some who seem to be walking in the light themselves, do not seem to perceive that this logic is a trap of the devil whereby he is ensnaring many; and especially such as are inclined to compromise. Beware!—*Gospel Banner.*

WESTFIELD COLLEGE.—Rev. L. Bookwalter has been chosen president of Westfield College, and it is understood that he will accept the position. He will enter upon the duties of his office as soon as he can close up his work judiciously at Greenville, Tennessee, where he has been laboring for a few years as a missionary with signal success. For scolarship and ability as a teacher, he proved himself first-class while serving as professor in that institution, and before that by his very valuable services in Western College. He regained impaired health by resigning his position at Westfield a few years ago, and going as a missionary to Tennessee, where he has developed his naturally superior preaching and evangelical ability. He as a man of moral worth ranks very high. He is in every way worthy to succeed that great and good man, President Allen.—*Richmond Star.*

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

JONATHAN BLANCHARD,

OF ILLINOIS.

For Vice President,

JOHN A. CONANT,

OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

Ex-Senator Pomeroy, of Kansas, now of Washington, D. C., honored the *Union Signal* office with a call one pleasant morning last week. It was greatly desired that he should address a meeting at Lake Bluff, but his engagements prevented. His earnestness in reform work of all kinds is an inspiration to all who have the good fortune to see or hear him. Prohibition and woman's ballot are themes on which he delights to speak, both in public and private. All this goes far, we believe, to keep him the young, vigorous man he is to-day after years of battling and enduring hardness like a good soldier of Jesus Christ.—*Union Signal, Aug. 23.*

ONE VOTE.

I think that a better man than Mr. Pomeroy could not be placed at the head of the American ticket. I believe that every Christian and lover of truth should vote for that ticket. I shall do what I can at the coming election. It may be said that these votes are lost, but that cannot possibly be, for acts of righteousness, like principles, are immortal; and lived up to are the life and power of any people. H. W. FOWLER.

THE MASONIC CANDIDATE FOR THE PRESIDENCY.

It is well enough to know the qualities of that thirty-two storied character, Gen'l. Butler, whom the pensioners of the "Blue and Grey" are going to nominate for our next President. This character is one of those men who are thus described by Picton in his Life of Oliver Cromwell, as actuated by self-consciousness, ambition, and fussiness—"their sense of self and self-interest is much keener than their loyalty to the body corporate of which they are organic parts. And therefore, instead of doing with instinctive devotion to the general good what first comes to hand, they scheme and intrigue to secure for themselves the largest possible share of power and honor. Woe to the commonwealth which in any time of sudden and unusual peril counts a large proportion of such men among its numbers."

The political drift of things is evident. Under the management of the lodge the old democracy, the "Blue and Grey," and the disaffected Republicans are to be united for the election of a President. General Butler is their first choice. If they fail to secure his nomination, then they have some Masonic dark horse in Massachusetts or Indiana to put in his place. But if he is elected it will not be by MY VOTE.

THE MORAL FORCES IN POLITICS.

FROM AN ADDRESS BY SENATOR WILSON OF IOWA, AT CLARINDA, AUG. 11TH.

Moral forces are moving upon the political elements of this good State of ours to-day. No student of political history can fail to appreciate the great significance of this fact. Sneer as some may and do at the activity of preachers, and churches, of prayer meetings and Sunday-schools, of women in their homes, and in their Christian temperance unions, of that quiet and unobtrusive force of voters which moves resolutely only when put in motion by the spur of moral conviction, they will find that political history will repeat itself in Iowa this year by perching victory on the banners under whose folds these promoters of the world's true progress march. I have not the least alarm as to what the result will be. When that vital political principle on which our system of government is based, and through which alone a people's sovereignity can speak, receives the active support of the moral forces of the community it will not be overthrown. And the conditions here involved will not confine the sundering of party allegiance to one political organization. There have been times in the history of our own country when party disintegration was more active than any like thing in the present political conditions of Iowa; but the right was not the loser. In the quiet of the homes of Iowa from now on until the second Tuesday of October next the better natures and moral convictions of the men and women of the State will hold their way and do their work; and a majority greater than that given to the constitutional amendment at the non-partisan election on June 27, 1882, will approve the position of the party which affirms the right of the majority to rule, and has planted itself "on the side of the homes of our own people in their contest with the saloons." We will all find at the outcome that there is more of the non-partisan movement in Iowa politics this year than many men now dream of, and that there are more active homes than aggressive saloons in the State. Thousands of men who never have voted a Republican ticket will do it this year, not because they surrender their political convictions, but because they cannot vote to maintain the rule of the majority and represent their moral convictions by doing anything else. There is no difficulty in finding the line which divides the parties this year. So, at least, it seems to me, and so I believe the result will show to all.

YOUNG MEN OF IOWA!

to you I signal—"Hold the Fort!" Make no mistake in your political action this year. When I look back upon the lines of my life's march, and take in the wondrous things which have transpired in the comparatively few years which I have numbered, I almost envy you that reach of life and experience which will carry you far beyond me in the future. I pray you to consider the mighty responsibilities and bewildering possibilities which are coming to meet you. Keep in line with the better thought and moral forces of your times. If you meet with doubts resolve them on the better side. This great country needs your best endeavors. It opens up to you fields of usefulness, happiness and success beautiful as Eden's garden, but no more free from temptation than was it. Start right this year, and be assured that even slightest efforts, if made with earnest purpose to create and promote better conditions of society and thus advance the true interest of your country, will help you in all others. Though your right effort seems to fail in its aim, its very making will give you strength. You have heard older men wish for better politics and cry aloud for reform in political methods. Doubtless there is room for both. But they will never come through wrong ways, nor by departures from moral convictions. It will not be long until you will have the political affairs of this country in your own hands. Some of you have had the ballot for a few years, others of you will exercise it for the first time next October. It is a great trust. Whatever the future of this country may be will depend largely on the use which the young men of to-day shall make of the votes of which they are the masters. All along the lines of your lives you will meet with important political conditions which you must help to resolve. Be careful in your study of them, do your best to understand them, follow your moral convictions, and you seldom will go wrong. The politics of a great country like ours is something more than

A PARTISAN GAME OF CHANCE,

to be played for public office and personal advantage. There is no more serious employment in the country than its politics It needs all of the care and thought, heart and mind, earnest purpose and moral vigor you can put into it. It relates not only to individual and party, but also to State and Nation. If anything more than another should be guided by wisdom and characterized by purity by an organized community, however small or however great it may be, it is its politics. And nothing can be more forceful to this end than a determination on the part of the young men of the State that it shall be so.

CORRESPONDENCE.

THE THING TO BE DONE.

ARCADE, N. Y., Sept. 1, 1883.

It is correctly avered, editorially, in the *Cynosure* of August 16th, that "the thing to be done by the National Christian Association is precisely that before Christ's disciples at Pentecost." It is of vast importance to mark well the circumstances and condition of things which were precedent to the gift of the Holy Ghost as the motive power, moving, inspiring and giving efficacy to the labors of these disciples.

The thing to be done by the N. C. A. is also the thing to be done by the Christian brotherhood universally. That thing, as given by the editor, is "to displace the false worships which fill the earth and teach mankind the only way to God through or by Christ." If desired and desirable ends are sought through Christ, then is it indispensably necessary that his plans and ways should be honored by a strict and practical observance of them.

The inexpressably rich blessings, including that of the gift of the Holy Ghost, received from the Father on the pentecostal and succeeding days were preceded by humble, devout and earnest prayer, and other preparatory work. Promises of bestowment of blessings always involve conditions. "Bring ye all the tithes into the storehouse." Then, and not until then, will God "open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Sacrifices must be made. Crosses must be shouldered. This involves the sundering of cherished ties heretofore considered to be God-approved, but which increased light has shown to be offensive in his sight.

One condition, and that the only one named *immediately preceding* the history of that wonderful pentecostal season of the baptism of the Holy Ghost, as recorded in the second chapter of Acts, in which the disciples were previous to that baptism, was that of unity and union. "They were *all* with *one accord* in one place." Such union, being in numerous instances insisted upon in the Scriptures, it is unquestionably right to conclude, was and is an indispensable and fundamental prerequisite to successful labor for the Master, whether that effort be for adding graces to the militant church, or for the displacement of "the false worships which fill the earth."

No sane Christian man or woman can, for a moment, believe that had the Christians of the year of our Lord 33 been organically divided into sects, as at this day they are divided, that God, by the Holy Ghost, would have come down and accomplished such a glorious work as that performed on and immediately succeeding the day of Pentecost.

With like preparation, as on that occasion, it requires no prophetic ken to affirm truthfully that like results will be realized, for God's covenant promises are sure. This being so, they who create and those who perpetuate sect divisions, and those who institute and maintain other stumbling blocks, incur a great responsibility.

R. W. LYMAN.

A WORD OF APPROVAL FROM ENGLAND.

NEWCASTLE-ON-TYNE, Eng., August, 1883.

[Extract.]

"MY DEAR S.—I thank you for the various newspaper (*Cynosures*, etc.) you have sent me. I was surprised to find that the opponents of Freemasonry, etc., were strong enough to be represented in the press, or rather, I should say, that Freemasonry was so strong as to require a paper practically and expressly to combat it.

"My opinion of unions of this kind is what it has always been, that they are vicious in principle and practice.

"A few weeks ago, the Prince of Wales, (a worthy man !! ??) laid the foundation stone of a building at York, with Masonic honors. The blasphemy of the religious (?) service produced a feeling in my mind which was only equalled by the feeling of surprise that, any man, calling himself a minister of Christ, could be found to do and say what the Rev. Chaplain did and said!

Yours, etc., T. A."

The foregoing is a true extract from a letter received by a subscriber to *Cynosure* in answer to copies of the paper he had sent to his brother-in-law who is a lawyer of Christian standing in Newcastle, Eng.

We see the good effect of scattering the papers.

H. S. LIMBOCKER.

Manhattan, Kan., Aug. 28, 1883.

A SMALL DOSE ENOUGH.

ELDORA, Iowa, Aug. 27, 1883.

EDITOR CHRISTIAN CYNOSURE:—I have always been opposed to the principles of secret orders, though I was induced to unite with one of the milder orders, whose main object seemed to be life insurance, and for that purpose I joined. I never attended the lodge except the night of my initiation; in fact, I did not feel the least interested, for the reason that the ceremony was conducted in a manner and by such persons that it caused a feeling of the greatest condemnation, when asked to kneel and place my hands on God's sacred Word. I paid my dues for about eighteen months, and last December requested my name to be taken from the roll. When I united with the church they wished me to know their full doctrine before becoming a member. So help me God, I will never take the oath of a secret order again.

When brother Blanchard was in Cedar county, Iowa, near 1871, delivering his anti-secret lectures, an Odd-fellow expressed himself in disfavor with secret orders and said he had not attended a lodge in the State (though he had been a resident of Iowa for some years), neither did he intend to. He is now a resident of this (Hardin) county, and I was surprised that he took part in the Odd-

fellows' reunion at this place, though soon after I learned that he was a candidate for a county office. This, I think, will explain everything when I say he was nominated by Republicans, who are usually sure of success in this locality.

We have heard secret society men telling how it has helped them in business, or assisted others in time of trouble, by being a member of the order, but when you remark that such help often leads to injustice or corruption in business and politics, they are quick to reply, "No! O no!" Sworn to defend the order, you know.

L. BUTLER.

THE FREEMASONS AND NICOLAITANS.

Some people believe that in these two systems there is much in common; but the point calling for notice is the fact that the Nicolaitans, like the Freemasons now, did hold membership in the church of Pergamos, while by the church of Ephesus their deeds were hated. The deeds are not specified, but the fact of their evil tendency is one of great practical importance in our own day. And as the Lord commends the church of Ephesus for "hating" the said "deeds" and calls on the church of Pergamos to repent or incur the penalty, the duty in our day is clear, that *no church should fellowship* "THEM THAT HOLD THE DOCTRINE OF THE NICOLAITANS, WHICH THING I HATE," saith the Lord. That is assuredly certain. Then the question is, What were the deeds hated? Do Freemasons commit them?

Almost every number of your valuable paper proves that the deeds of Freemasonry are such as the Word of God condemns. Hence Freemasonry should be a matter of discipline as much as other wrong things taught or encouraged by any other anti-Christ.

A question might be put, or a case supposed, thus: A member of the church of Pergamos who *hates the deeds of the Nicolaitans* is silent in regard to them, and allows members to be snared without a word of warning. Question; What would the Lord say of him?

Another finding the church vote to continue them in fellowship, or even never bring the matter into question, feels compelled to "hold no fellowship" and withdraws from the church which walks so disorderly. What would the Lord say of him?

Would it be better to adhere to the corrupt church, or to withdraw from it even if there was not a purer one to receive him?

QUERIST.

PITH AND POINT.

HOPE FOR ARKANSAS.

A letter from Pactolus, Arkansas, says: "We are gaining ground here, and making a clean sweep as we go. Lodge men acknowledge that the lodge here is gone."

S. C. T.

THE TEMPERANCE WAVE.

A grand series of temperance camp mass meetings are being held through western New York, attended by thousands of the people, and addressed by such able speakers as Gov. St. John, Revs. Boole, Copeland, Cushing, Mrs. Ellen Foster, Mrs. Mary Lathrop, and others whose souls are embued with the vital importance of constitutional and statutory prohibition of the great liquor crime and curse from society.

G. W. C.

"HOLDEN WITH CORDS."

I have just finished reading "Holden with Cords," and to say that I am more than satisfied would be but a faint way of expressing my appreciation of the volume. This book placed in the hands of the young men of the nation will prove an insurmountable barrier in the way of the lodge and will cause many who are already members to throw off the shackles of slavery. It is a book that should be circulated in every neighborhood. Friends of the reform buy "Holden with Cords," and loan it to your neighbor.

C. M. S.

A SYNAGOGUE OF SATAN AT SPRINGVILLE, PA.

July 17th was a grand day with the lodge. The band paraded the streets playing the most inspiring airs. At 3 o'clock, the "Grand Master" of the State being present, a hall over a blacksmith's shop was dedicated with the usual formalities. A new lodge, composed of some members of adjacent lodges and three new members, was formed. During the exercises a song was given to the tune "Coronation" of which the following is one verse:

"All hail the power of *friendship's* name,
Let angels prostrate fall;
Bring forth the royal diadem
And crown *it* Lord of all."

The name of Jesus was carefully excluded from all the exercises.

After the dedication the Grand Master made a speech full of sophistry and bombast in the Methodist church. One of his assertions was that Odd-fellowship was not a religion but an adjunct. The idea seemed perfectly ridiculous that the religion of Jesus Christ needed any improvement.

LENOX.

BIBLE LESSONS.

LESSON XII.—September 16.—A Praying Mother.—1 Samuel 1: 21-28.

GOLDEN TEXT.—I have lent him to the Lord; as long as he liveth he shall be lent to the Lord.—1 Sam. 1: 28.

"Elkanah." Elkanah, the Levite is called an Ephraimite (chap. 1: 1), because, so far as his civil standing is concerned, he belonged to the tribe of Ephraim, just as the Levite in Judges 17: 7 is described as belonging to the family of Judah.—*Keil.*

"Hannah" (*beauty or charm*). It is the same name with Anna of Luke 2: 36, and with our modern names Anne, Anna, Annie. She is distinguished not only as the mother of Samuel, but also as a prophetic poet of high order. Her hymn of thanksgiving for the birth of her son (chap. 2) belongs to the highest class of inspired poetry. That of Mary, the mother of Jesus, resembles it. Compare 1 Sam. 2: 1–10 with Luke 1: 46–55. See also Ps. 113. It contains the first designation of the Messiah under that name (1 Sam. 2: 10).—*Johnson.*

"Until the child be weaned." He would then be two or three years old. It is still a common practice in the East to suckle children for two years, and in ancient times they were sometimes not weaned till three years old. The weaning was made an occasion of festivity (Gen. 21: 8). The objection has been made that so young a child would have been troublesome to Eli, but there were women engaged in the tabernacle service (chap. 2: 22) to whose care he might have been committed. It was important that he should be dedicated as soon as possible. The house of God was to be the only home he knew; the earliest impressions of his boyhood were to be those of the sanctuary.—*Cambridge Bible.*

"The child was young." Note the impressive connection between Samuel's character and Samuel's mission. Wild excesses in youth are often followed by energy, by zeal, by devotion. We read it in the examples of Augustine, of Loyola, of John Newton. Sudden conversions like these are among the most striking points of ecclesiastical history. But no less certain is it that they are rarely, very rarely, followed by moderation, by calmness, by impartial wisdom. The especial work of guiding, moderating, softening, the jarring counsels of men, is, for the most part, the especial privilege of those who have grown up into matured strength from early beginnings of purity and goodness.—*Stanley.*

"They slew a bullock," viz., the one which had been brought as a dedicatory offering with the child: the sacrifice of the others is taken for granted. We may try to picture the scene. Elkanah leads the bullock to the north side of the altar of burnt-offering, in the court before the door of the tabernacle, and binds it to the horns of the altar. Hannah brings her child, and lays his hand on the head of the victim in token that it is his representative; at that moment Elkanah or one of the priests slays it (Lev. 1: 5). Its blood is sprinkled, and its limbs burnt upon the altar, as an emblem of the complete dedication of the child to Jehovah.—*Cambridge Bible.*

"My lord." My master and commander. Here we perceive the great reverence in which Eli was held. He was the greatest man in Israel, greater, indeed, than a king, since he was sovereign, judge, and high priest.—*Johnson.*

"For this child," etc. Three things move Hannah's soul deeply and joyfully: (1) the *recollection* of the moment when she stood here and called on God for this son; (2) the contemplation of the *answer* to her prayer, and the granting of the thing asked; and (3), the *determination* now to restore to the Lord what he had given her in this answer to her prayer.—*Lange.* It is well to *desire children.* It is almost impossible to become such persons as God means us to be, without the influence of children. We are trained in training them. We are made unselfish by loving them. They teach us how we ought to act and feel toward God. They show us how the most we can do for God is simply to love him. They help us to govern ourselves, to restrain our feelings and passions, lest we set an evil example before them. We are made better by their innocence and loving faith. In every way children are a blessing.—*Peloubet.*

"Therefore also," etc. Whatever we give to God may on this account be said to be *lent* to him, for though we may not recall it as a thing lent, yet he will certainly repay it with interest, to our unspeakable advantage, particularly what is given to the poor.—*Henry.*

BAND OF HOPE BIBLE LESSON.

PROFANITY A SIN AGAINST THE LORD.

33. Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths;
34. But I say unto you, Swear not at all; neither by heaven; for it is God's throne;
35. Nor by the earth; for it is his footstool; neither by Jerusalem; for it is the city of the great King.
36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.
37. But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil. Mat. 5: 33–37.

GOLDEN TEXT.—Thou shalt not take the name of the Lord thy God in vain. Ex. 20: 7.

CENTRAL TRUTH.—Profanity is a great sin.

1. The Jews did not consider an oath binding in which the name of God did not directly occur.—*Alford.*

2. Many people seem to think if they substitute some other name for that of Jehovah, they are not guilty of swearing.

3. Our Saviour shows us that as God is everywhere, creating and supporting all things, to swear by any object, animate or inanimate, is really profanity because an indirect appeal to him.

4. When people use such expressions as "By George!" or "By Jove!" it shows that they have enough reverence for God not to take his name directly in vain. But it is a sin nevertheless. It betrays a coarse mind and low breeding, and as the tendency of evil is always down hill, a person in the habit of using such expressions will be apt by and by to use stronger ones.

5. Habits are formed when we are boys and girls, and the first bad word we use is like the first glass of liquor, we never know where it may lead.

6. Any light, irreverent treating of sacred things is profane. There is no habit better for the young to cultivate than the habit of reverence.

7. Every man who takes a degree in Masonry takes several oaths. If he goes through all the degrees he takes between two and three hundred. Only a magistrate can lawfully administer an oath, and nobody has a right to take an oath except before one.

8. Men who take so many oaths lose their reverence for God's name. When a man ceases to reverence God he is very apt not to respect the rights of his fellow beings. This is one reason why profanity usually goes with other crimes.

9. Christ commands us not to affirm or deny anything in our common conversation by any stronger words than a simple Yes, or No.

10. When a man seeks to bolster up a statement by profanity, or even by using strong expressions of any kind, he only creates a doubt of its truth.

11. There is no habit, unless it is the habit of intemperance, which is harder to break off.

PRACTICAL TRUTHS.

The first bad word leads to the second.

Any want of reverence for God is profanity.

Men who become Freemasons must violate the Third Commandment.

Profanity springs from evil, and only evil comes from it.

LESSON TALK.

A gentleman once entered into conversation with a stranger who, in a few moments, uttered an oath. Another and another soon followed, upon which the gentleman said:

"Don't you think swearing is wrong?"

"I know it is wrong," promptly replied the man; "but it is a part of my business."

"And pray, what is your business?" inquired the gentleman, in some surprise.

"Liquor selling. A man can't sell liquor and not swear. It is a part of the business."

Wherever we find saloons, there we find profanity. If the sale of liquor could be entirely stopped, we should hear much less bad language.

Society has altered since Dr. Johnson's day. A lady calling to see him when absent, the servant told him that she did not leave her name and he could not tell who she was, but he was certain she was a woman of high rank *because she swore so.* Profanity is no longer fashionable nor tolerated in good society. The steady progress of Christian principles has brought about a great reformation in morals and manners. But there is still room for improvement.

Any light, irreverent quoting of God's Word is profanity. If we should receive a letter from a loving, absent father, and some thoughtless person should take a sentence here and there and turn it into a witticism to laugh over and make others laugh, our filial feelings would be shocked. We should feel hurt and indignant. We ought to feel so when God's Word is made the subject of idle jests. But this is very often done in our daily prints and in conversation.

We know there is a penalty attached to every broken commandment. In this one we are distinctly reminded of it, perhaps because it is one which in some form or another we are very liable to break and think it a small thing. Let us always remember that God will not hold him guiltless who taketh his name in vain, and shun the slightest approach to this vice.

LESSON HYMN.

Dear Jesus, let thy pitying eye
Look kindly down on me;—
A sinful, weak and helpless child,
I come thy child to be.

O, blessed Saviour! take my heart,
This sinful heart of mine,
And wash it clean in every part;
Make me a child of thine.

My sins, though great, thou canst forgive
For thou hast died for me;
Amazing love! help me, O God,
Thine own dear child to be.

The Masonic orator at Montrose on St. John's day said that the reason it would not do to make Masons out of women was that it would make them angels and they would take wings and fly away. So it seems that in the case of Masonry what is sauce for the goose isn't sauce for the gander, for Masonry lacks a long stretch of making angels out of men. The orator also said that "if he was allowed to tell the women a part of the Master Mason's obligation they would have no objections to their husbands and sons joining the order." What a pity there are so many good things the Masons can't tell. But that trouble is all over now for since the antis have gone into the exposition business it is all being told, and our lady readers can see in our columns that which a Masonic orator can't tell them.—*Banner of Truth.*

FARM NOTES.

—If you wish to propagate a hardy shrub that does not sprout from the roots, the way to do it is by layering. Select a slender, low-growing branch, strip off all but the terminal leaves, bend it down and fasten it against the ground and cover with earth. From the leaf nodes tiny rootlets will start and a new plant form, which, when well rooted, can be severed from the bush.

—"A farmer has no more right," says the *American Cultivator*, "to grow a crop of weeds upon his own land to furnish seed to trouble his neighbors than he has to build fires upon his own land where they will oblige the neighbor to fight the fire in order to protect his own property from the flames." Denmark farmers are compelled to destroy all weeds on their premises, and in France a man can prosecute his neighbor for damages who permits weeds to go to seed which may endanger neighboring lands.

—A successful dairyman says: "The length of time that a young heifer keeps in milk after her first calf is likely to measure her staying qualities for all after life. For this reason young heifers should have their first calf in the Fall. By good care and ensilage food in Winter, an abundant flow can be established, which can more easily be kept up the next Summer. If heifers calve in the Spring they are very liable to go dry early in the next Fall."

—In South America cattle have increased so rapidly the last few years that bullocks have declined from $10 per head to a few cents over $6 per head. It is estimated that in two years from now the number of cattle in the Argentine Confederation will number 28,000,000, against 13,000,000 in 1877, 5,000,000 of which are in the State of Buenos Ayres. The Confederation also claims 60,000,000 sheep, 10,000 goats, 4,000,000 horses and 18,000 ostriches. The population is only about two to the square mile.

—A correspondent of the *Ohio Farmer* says that the good effect of salting clover is unquestionable; that it brings out the full flavor of the hay, but that if too much salt is used it will be sickening. To throw into the mow or on the stack great quantities of salt is to absorb too much moisture, a second fermentation sets in, and mold results. In that condition it is nauseous to stock, and, if growing hunger forces them to eat it, heaves and other disorders are apt to follow. A portion of the moldiness escapes as a penetrating dust, when stirred. This gets into the lungs, and the effort of nature to expel causes an unnatural action.

It is stated that $23,000 worth of wines and liquors have been corraled to supply the excursionists who are going out to drive the last spike of the Northern Pacific Railroad. As the party is limited to 250 gentlemen, the size of the bust can be ascertained by a mathematical calculation.

—It is very alarming to learn from the last annual report of the Chief of the Bureau of Statistics of the Treasury Department, that there were imported *thirty thousand pounds more* of the smoking opium than during the previous fiscal year, and our Government received more than half a million dollars duty on it. There is no word strong enough to describe the *ruin* which the opium habit entails. It is of the same dire brood as alcohol and tobacco, with some effects worse than either. It is the duty of every Christian to fight, always and everywhere.

Native potatoes have been discovered in Arizona by Professor Lemmon. They were found in one of the highest peaks north of the Apache pass under a tangle of prickly bushes and cacti. They were found at an altitude of about 8,000 feet in Tanner's cannon, and some of the plants were two feet high. Others were found near the summit of a peak 10,000 feet high, under the shade of fir, pine and poplar trees, growing in soil kept moist during the greater part of the year by melting snow. These potatoes are unquestionably indigenous. There were from four to ten small but unmistakable potatoes on each plant. Those blowing had blue and white blossoms. The professor brought quite a number of the potatoes back with him. Various cultivators have manifested the utmost interest in his discovery, and are making careful preparations to cultivate the specimens he has forwarded them.

As between the two extremes, says Colonel Curtis, the largest hogs are the best. I do not find any fault with a pig because it grows, and if it takes as long again for it to grow to maturity as it does for a fine little one, and it weights as much again, I think it is an advantage. It certainly takes more food in proportion to keep two sets of lungs and other organs in operation, and four more legs, than it does one. The fancy part of pig-breeding is giving away to a more practical standard. There are families of red hogs, medium in size, which will mature when a year old, and which will fatten at any age. These hogs possess the characteristics of vigorous appetites and a remarkable power for digesting and assimilating food; hence they can be fed strongly without any waste. In this respect red hogs are not excelled by any breed, and all they lack to place them in the front rank is more care and uniformity in breeding.

In transplanting fruit trees place them shallower than they formerly stood. Roots are of two kinds—the young and tender rootlets, composed entirely of cells, the feeders of the trees, always found near the surface, getting air and moisture; and roots of over one year old, which serve only as supporters of the tree and conductors of its food. Hence the injury that ensues when the delicate rootlets are so deeply buried in the earth. Placing fresh or green manure in contact with the young roots is another great error. The place to put manure is on the surface, where the elements disintegrate, dissolve and carry it downward. Numerous forms of fungi are generated and reproduced by the application of such manures directly to the roots, and they immediately attack the tree. It is very well to enrich the soil at transplanting the tree, but the manure, if to be in contact with or very near the roots, should be thoroughly decomposed.

Headache,—sick, nervous, neuralgic, removed by Dr. Benson's Celery and Chamomile Pills.

ALL REMITTANCES should be made by draft on Chicago, New York or Boston, postal money order, express or registered letter. Currency by unregistered letter at sender's risk. In sending money the amount and what it is for should be distinctly stated. In every instance the name of the writer and his post office address should be given to avoid confusion or mistake.

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Toulon, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

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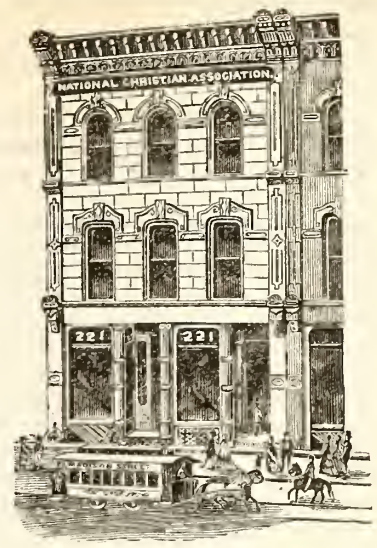
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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

CHICAGO, THURSDAY, SEPTEMBER 6, 1883.

THE LABORERS' RIGHTS AND WRONGS.

The U. S. Senate sub-commission is in New York city taking testimony from laborers concerning their condition and wages. And the newspapers are discussing the wrongs and remedies of the laboring classes. This is a movement in the right direction. But it is painfully amazing how, even the religious press omits God and the Bible from their remedies for the wrongs of labor. The Psalmist held that the people is "happy" "whose God is the Lord." That when and where that is the case there will be "no breaking in or going out;" neither burglary nor strikes, nor "*complaining in our streets.*"—Ps. 144 : 14. Now David in spirit calls Christ "Lord." And that happy people whose God is the Lord Jesus Christ is surely not that people whose politics and religion are governed by a secret lodge system which excludes Christ altogether or insults him by a vain and impious worship.

Now a procession of eight thousand men, Masons and other secretists, were marching in San Francisco Aug. 24. They had no visible or declared object but secret and public worship, except the laying of a corner-stone, and their worship, it need not be said, is not that recognized by the Bible or appointed by Christ. Forty thousand dollars were subscribed to entertain them. And the papers estimate their expenses as fabulously vast. They must have amounted in all, reckoning time, excursions, etc., to money enough to support the underpaid laborers of New York, whose sufferings draw the attention of the U. S. Senate, for years, so that they and their families should want neither bread nor raiment; and the lodge dues which support such frauds are chiefly drawn from the laborers of the United States. And so far are they from harmonizing or helping capital or labor they are a damage and drawback on both! Can any rational man believe, for a moment, that the San Francisco conclave has advanced any one substantial interest of society?

But emptiness, inanity and folly are not the sum or chief of their evils. They destroy the worship of God by false worship. They weaken the oath; adulterate and confound religion; they unbridle lust and vice and intemperance; and are just as surely bringing down the wrath of God on our country as the same sort of things destroyed the Hebrew commonwealth; and those presses and political speakers who harangue us on "rings" and "monopolies," while they ignore the secret, oath-bound rings, swindlings and monopolies of the lodge must be conscious to to themselves of cowardice or hypocrisy or both.

PRESBYTERIANISM VS. MASONRY.

The following from the *Interior*, which is the organ of the General Assembly Presbyterians, is altogether a hopeful sign of the times. We received our instruction in reference to the lodge from leaders in that great denomination, some of the noblest, mightiest, and most apostolic of men; as Nathan S. S. Beman, Samuel Crothers, the Rankins and others. The *Interior*, Aug. 23, discourseth thus:

"We oppose Masonry for a variety of reasons. Our observation is that it is, like the clubs in our large cities, bad for the family. A semi-religious organization which admits the husband and excludes the wife has the elements of demoralization in it. It takes the husband away from his home, where he ought to be, in the evenings. It cultivates a selfish charity—not the charity of the Gospel. It teaches false doctrine concerning the way of salvation. Christian Masons deny this, and put a construction upon Masonic ethics which makes them include Christianity, but their interpretation is rejected by their own brethren; and rightfully, as we think. The tendency of Masonry is to subvert interest in the church, and on that ground the Pope combats it."

After such clear and manly utterances, we regret that Mr. Gray should have added an argument somewhat longer than his utterances against the lodge, in favor of receiving and retaining Masons in Presbyterian church fellowship! The order is "bad for the family," "a semi-religious organization which admits the husband and excludes the wife," "takes the husband away from his home," "cultivates a charity—not the charity of the Gospel," and "teaches false doctrine concerning the way of salvation." Surely, a man "yoked" in an order which does and is all this, yoked too by twenty-eight oaths, not administered in the name or sworn by the God of the Bible, must be "unequally yoked," and that too with "unbelievers" in Christ. And this we know, is positively forbidden.

But the above teaching is sufficient, if heeded, to draw every child of God, who has been drawn into the lodge, directly out of it: and as he is second to no Presbyterian editor in the art of amusing while he instructs, and pleasing while he profits those whose opinions differ from his own, we respectfully request Mr. Gray to open his columns to facts and quotations from Episcopal and Presbyterian writers like Bishop Warburton and Macknight, as also from standard Masonic writers; to instruct the readers of the *Interior*, and sustain and enforce his very just and sound opinions above expressed.

In 1837, in the General Assembly at Philadelphia, the Southern leaders who rent the denomination the next year keenly ridiculed the party led by Dr. Beman, for their opposition to the Masonic lodge! So true was it, that the power which rent the Assembly and the Government, was *Slavery, Lodge & Co!* Ought not this dark and mighty power, which is capable of mischiefs so stupendous, to be uncovered to the eyes of the readers of the *Interior*, by more than an occasional paragraph? Will not Mr. Gray give from Masonic standard writers, and Presbyterian divines the reasons which sustain his just condemnation of the body, which has lately sent several thousands of men across our continent to parade on our Pacific coast, without assigning one substantial reason for such an assembly, either political or religious.

—Secretary Stoddard returned from Iowa Saturday morning. He attended the meeting of the N. C. A. directors on Monday, and was to be in Jackson, Mich., on the 5th to attend the meeting of the incorporated association of Michigan.

—Rev. Joseph Travis, editor of the *Free Methodist*, has for several weeks been traveling in the West and Northwest, from Kansas to Manitoba, attending camp meetings and other gatherings of his denomination.

—An Iowa correspondent, upon whom we place much reliance, wishes to know something of the influences controlling the schools of Cook county, Ill., in which Chicago is situated. A Mr. Speer from that State has just been appointed principal of the Normal School of this county, located in the suburb of Englewood. This Mr. Speer has been six years superintendent of schools in Marshall county, and is said by our correspondent to be Freemason and an infidel, and is a man whose reputation is not so much by merit as by puffs from Masonic editors. The capabilities of the lodge in manipulating our school system, makes the grave charge of our Iowa friend not by any means improbable.

—"Ancient Order Shepherds" and "Knights of Sherwood Forest" are two secret lodges of limited membership, which make their so-called "benevolent" or mutual Insurance work prominent among their objects.

—The *Forester's Journal* of New York city is the organ of the "Ancient Order of Foresters." On its editorial page a standing headline announces this secret lodge as "*instituted from time immemorial.*" An editorial in the August number says with the greatest assurance: "He has studied Forestry to but little purpose who does not know that its teachings are not only wholesome and beautiful, but such as every man should follow in order that he may attain to his highest good and usefulness. No better code of morals, no higher and more perfect standard of true manhood can anywhere be found than Forestry presents." The Foresters have been adding largely to their membership for a few years past. Perhaps it is their assuming unlimited antiquity and a superexcellence of virtue and perfection of moral instruction that produces the mistaken notion that this society is just as good as the Freemasons!

—The father of our esteemed fellow-worker and correspondent, Rev. C. C. Foote of Detroit, died on Saturday, September 1st, at the remarkable age of 102 years, seven months. At his 100th birthday a suitable remembrance of the occasion was made by a large gathering of the descendants of this father in Israel, a description of that most interesting occasion appearing in the *Cynosure* of current date.

"HOLDEN WITH CORDS."—Mrs. Willard, editor of the *Union-Signal*, has been reading our great story with pleasure and profit, and gives it a noble commendation in the last number of her paper, thus:

"It is often said, and said with truth, that reform stories, novels with a purpose and the sort of fiction that seeks to embody unpalatable truths, must ever be lamentable failures. The few notable exceptions, like 'Uncle Tom's Cabin,' and a few of Dickens' and Charles Reade's works, it is claimed only prove the rule. Well then let us add a new name to the exceptions, for "Holden With Cords" is no failure, it is a story which one finishes before he can lay it down. It represents the struggles of a conscientious nature in the toils of secret orders, and gives, in story, much of unwritten history. The author is not widely known, but is the author of two or three prize books, and if we mistake not, will be renowned some day as one who can 'lead captivity captive' in the domain of reform literature. Will she not try her hand at temperance story-writing?"

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has its headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited.

E. D. BAILEY, N. E. Sec'y

TO NEW ENGLAND FRIENDS.

WORCESTER, Mass., Aug. 31st, 1883.

Last year an appeal was made to friends of the anti-secrecy reform for money to carry on the work in New England. Many responded liberally to the call, and their gifts aided the cause greatly. The responses, however, fell short of the demand, and we were obliged to curtail our operations to some extent. For the coming year the New England Board will be wholly dependent on the gifts of friends to sustain its efforts, and the undersigned were appointed a committee to appeal to friends of the cause in New England for a more liberal support. We need most of all a regular income—something which can be relied upon, monthly or quarterly. A number of persons last year made monthly remittances, and such gifts were of great value. They were evidence of a consecrated devotion to the cause. It is believed that many more could set apart small sums monthly to aid us, and we earnestly appeal to all who read these words for a pledge or a contribution. In no other way can we sustain the work.

It would save trouble and expense if friends would, without further solicitation, write to the New England Secretary, Mr. E. D. Bailey, No. 8 Portland St., Worcester, Mass., and state what they can and will contribute. The cause is worthy of a liberal support, and the work already accomplished is a guarantee that the money invested will produce worthy results. We appeal to friends of reform not to be backward or negligent in so important a matter. Let the responses be prompt.

S. A. PRATT,
L. P. GODDARD, } Com.
E. D. BAILEY,

NOTES.

—Masons and Odd-fellows sometimes put on long faces and deny the truth of the expositions of their secrets, but among themselves they make use of the books to commit the work. Here is an ingenuous note from an Odd-fellow: "Send me two copies of Revised Odd-fellowship Illustrated. Recommended to me by Brothers of Shetucket Lodge, No. 27, Norwich, Ct.!"

—Philip Bacon sends a donation to the work with one of his ringing letters, urging the N. E. Board to provide more laborers. His part of Connecticut is in need of more work.

—Bro. Daniel Stratton, who expected to be at the N. E. Board meeting, was detained but he did not forget that such meetings cost something and that somebody has to pay the bills. Such thoughtfulness is helpful.

—Elder Barlow has returned from his trip to New York somewhat invigorated in health and stimulated in mind. His observations concerning the progress of the reform are very encouraging. It is his opinion that if men can be sent out to organize for political action we can poll a large vote in the country next year. This accords with the opinions of many others from various places.

—The call for the N. E. Board meeting published in the *Cynosure* made the date the 24th instead of the 29th, a typographical error.

—Two seceding Masons denounced the lodge at a large Advent camp-meeting in New Hampshire, and other Masons visited the speakers to inquire how they might honorably leave their lodges.

THE NEW ENGLAND BOARD.

AN IMPORTANT MEETING.

WORCESTER, Mass., Aug. 30, 1883.

The N. E. Board held its annual meeting yesterday at Horticultural Library. The meeting was one of the best yet held. Besides the members of the Board, who have before attended our meetings, a large number of friends came and took part in the discussions. Although the Board itself consists of only seven members, there were over twenty persons in attendance. The best of all is the fact that those who came were people of clear heads and clean hearts, who are thoroughly enlisted in the work and who have good ideas about how it should be prosecuted.

The officers of the Board were re-elected as follows. Rev. D. McFall, president; J. A. Conant, vice president; Prof. S. C. Kimball, recording secretary; D.

Manning, treasurer; L. P. Goddard, S. A. Pratt and the N. E. Secretary (*ex officio*) executive committee.

It was voted to propose an amendment to the constitution, limiting the Board to thirteen members and proposing that each organized State shall have at least *one* representative, instead of *two* as formerly provided. The reason for the change is that the former provision located so many of the Board at remote places from the headquarters that it would be exceedingly difficult to get a quorum for ordinary business meetings.

In accordance with this proposed amendment the Board recommended that the N. C. A. reappoint the former members and add to the list names enough to make the full number. If the suggestion is approved the Board will consist for the coming year of the following named persons: D. McFall, J. A. Conant, S. A. Pratt, S. C. Kimball, L. P. Goddard, C. L. McCracken (these being the former members) and Geo. Buck, J. E. Gates, A. M. Paull, I. Leadbetter, I. Flagg, D. Stratton and A. J. Hinckley (new members). The intention was to select men who could attend the meetings, being located sufficiently near headquarters to come when necessary. Each organized State has at least one representative. It is a matter of pride with me to believe that a "baker's dozen" of abler men could not be selected in any part of the country. This fact was fully demonstrated in the independent tone of the discussion of the business before the Board.

The Treasurer's report showed the receipts to have been $1,703.56 and the disbursements the same. The money was used in paying the salaries and expenses of four men who have been employed part or all of the time by the Board.

The N. E. Secretary's report introduced the finances and the location of headquarters for the consideration of the Board. Considerable time was given to discussing the best method of raising money for prosecuting our work. During the past year some eight or ten persons in different States have made monthly pledges and have remitted the money with great regularity. These remittances have come with such unerring certainty that they have removed much embarrassment and have been a continual solace in the work. The smallest of these subscriptions was fifty cents monthly and the largest two dollars and a half. The largest donation from one man was $170. There are more than one hundred men who call themselves poor who could easily pay 50 cents or $1 monthly which would aggregate not less than $50 monthly or $600 yearly, enough to support one man in the work. This, added to the larger gifts, would insure a comfortable fund for the work. After a full and free discussion of the subject it was decided to ask for pledges for our expenses the coming year and brethren Pratt, Manning and Bailey were appointed a committee on finance to draft an appeal and secure pledges to meet our expenses.

The question of locating our office in Boston received careful attention. It was urged on the one hand that we had already made a place for our reform in the hearts of Worcester people and a move would be hazardous. On the other hand the building offered in Boston was considered especially valuable in its location and in the room afforded, and it was said that a location in Boston would exert more influence in New England than to remain in Worcester. On the final vote the majority were favorable to moving provided the state of the finances would warrant it and the whole question was referred to the finance committee. The executive committee was empowered to fill any vacancy which might occur in the New England secretaryship.

After the business of the meeting was concluded opportunity was given for a general discussion of the reform and reports of progress. The necessity for immediate political action received attention and the efforts in that direction were heartily approved.

This meeting cannot help but produce a most salutary effect in New England. Those who attended were business men and women who have embarked with the purpose of succeeding, and with the blessing of the Lord they will succeed.

E. D. BAILEY.

THE WORLD'S ARBITRATION LEAGUE is planning for a great exposition in 1892. At a meeting of the World's Arbitration League in Washington, Aug. 28, resolutions were adopted favoring the holding of a world's exposition of art and industry at the Capital of the United States in 1892, the fourth centennial of the discovery of America, and recommending it be held in connection with a representative congress of nations for the discussion of "questions affecting the moral and social relations of the human race." It also decided to appoint a committee of seven members of the league to wait upon the President and request him to take into consideration the propriety of recommending to the next Congress some legislation looking to the successful attainment of the ends contemplated

REFORM NEWS.

THE CHICAGO ANTI-SECRECY CHRISTIAN ASSOCIATION.

The next meeting of this association will occur *Thursday evening Sept. 6th*, at 221 W. Madison street, at 8 o'clock. Members and friends will please note the time of meeting.

Readers of the *Cynosure*, resident in the city, and all who are in any way interested in the agitation and discussion of vital reforms of the day, are hereby cordially invited and urged to identify themselves with the association, and as far as possible aid in pushing the cause of truth and righteous reform work in this city. The topic proposed for discussion at the meeting Sept. 13th, and on which a paper will be read, is: "The propiety of voting men into office who are members of a secret society."

A. G. LAIRD,
Secretary.

FROM THE GENERAL SECRETARY.

ALBIA, Iowa, Aug. 27, 1883.

The two services held on Sabbath were well attended and I trust profitable. Gen. James B. Weaver spoke in the Opera House here Saturday evening and reviewed the record of the Republican party and some of Iowa's leading politicians in a very bold and impressive manner. The charges he preferred were exceedingly grave, and sustained by official records, in such a way as to appear conclusive. He was especially severe in his criticisms of the course pursued by the Republican leaders on the prohibition issue and thought their conduct indicated a want of sincerity and a willingness to sacrifice the welfare of the people to gain selfish ends.

The General is a fine speaker, in the prime of life, and I am told by the Mayor of this city is always greeted with a full house in this neighborhood, where he grew up from a boy.

I have seen little indication of general interest in our convention, and think it is not very well known in this community. I shall do what I can to spread the notice in the brief time remaining and hope that the attendance may exceed my expectation.

At Fairfield on Saturday I met a few of our old friends, but was disappointed in not seeing Bro. Elliot, who was away looking after his farming interests. The people of that enterprising little city were astir on political questions. A convention was progressing in which candidates for county offices and a State representative were to be nominated. There were several contestants, and no one when I left at 2:30 seemed to have a decided advantage for the legislature. I distributed tracts No. 2 and 13 and encountered both opposition and encouragement. While the secrecy question was not made a distinct issue the craftsmen were carefully watched and the secretists compelled to use great circumspection to avoid detection. The question was prohibition or modification, and as the platform and sentiment of the people are strongly prohibition, the modifictionists were attempting to carry their measures by placing "liberal" men with "broad ideas" in nomination. So far as I could learn, the men put forword by this faction were "Brothers of the Mystic tie," and some were of opinion that they would succeed in *forcing* their favorites to the front. I conversed with parties who gave it as their opinion that such a measure would split the Republican party in Jefferson county, and change the county administration. The Denocrats enjoyed the situation of course, and were sanguine in the expectation of getting into the lead.

I have heard considerable talk about the "Beverage Construction" of the Prohibition Amendment, and from what I have picked up, I understand the situation to be this: Republican leaders say that the law was not intended to prohibit the manufacture of liquor in the State of Iowa, or its sale to be transported to other States; but it must not be sold to drinkers in the State, thus ignoring the moral question entirely. Of course real, conscientious temperance people are disgusted with such trifling with a grave question, and the pandering of a great party to the whisky interests and the basest element in the State. The more thoughtful and discriminating look upon the whole move as a trick of party leaders to perpetuate their power by deceiving honest voters, and many of them will not follow in the road to ruin.

How far the American party will succeed in gaining a recognition remains to be seen, but it is absolutely certain that there is, and is to be a terrible shaking up of the old parties which will result in a new deal. The "Secret Empire" will move heaven and earth and hell itself, so far as they are able, to prevent any recognition of the fourth plank in our platform, and their combined efforts may succeed for a time, but a day of visitation and righteous retribution will come, and the overthrow and demolition of the "Secret Empire" will be all the more complete by reason of strength gathered in the delay. We have only to push on with undeviating firmness toward the goal, which if we do not reach, those who come after us surely will.

THE CONVENTION.

GALVA, Ill., Aug. 31st.—I find here my mother in her 89th year, in good health, and remarkably vigorous for one of her years.

Looking back upon the Iowa Convention just closed, I recall a gathering of vigorous men who have already achieved much and are ready to undertake still greater things. The absence of ex-Senator Pomeroy and Revs. Robb and Johnston, put down in the programme as speakers, was noted with regret, and the sessions opened with a mist if not a cloud on the prospect. But the presence of speakers of recognized abillty mitigated the disappointment and gave courage to all. The speakers, without exception, acquitted themselves with credit, presenting an array of talent of which any good cause might justly be proud. I mention those who presented prepared addresses in the order followed: C. A. Blanchard, on secrecy; D. P. Rathbun, report of his year's work; C. D. Trumbull and E. B. Graham, on the Sabbath; C. A. Blanchard, on prohibition; J. B. McMichael, D. D., on secrecy and the church; brethren R. C. Wylie and M. A. Gault on government reform. The last evening of the convention was given to work on the third degree by Bro. Starry, in which there is no doubt of his having sustained his justly earned reputation as a competent expositor of the mysteries.

I left Albia on the 6 P. M. train and reached this place at 2:30 this A. M. Brethren Wm. Layton, J. M. Kent and S. E. Starry were chosen to represent Iowa in the National Convention, and a committee of four appointed to formulate a plan for a joint stock publishing company in Iowa. The brethren contemplate enlarged and active labors during the year, in which they will doubtless find along with successes new and profitable experiences. The sessions of this eleventh annual gathering were characterized by a kindly spirit in general and that freedom of utterance to which no reformer is a stranger. For personal courtesies I am greatly indebted to the brethren, and my prayer is for their abundant success.

J. P. STODDARD.

ANOTHER MILE-STONE SET UP.

MORNING SUN, Iowa, Aug. 27, 1883.

EDITOR CYNOSURE:—President C. A. Blanchard delivered two lectures last week in Morning Sun on the subject of secrecy. I have heard but one opinion concerning them, and that of hearty commendation of the ability and power of the speaker. The attendance for various reasons was not as good as we could have desired. The secret society men with one consent stayed away. Some of them have claimed that the advantage in the previous discussion was with them, but it seems to me they have confessed in very practical ways that they are the losers in the argument. In the first place for weeks past they have been crying for peace; they want no more agitation. I have no experience in pugilistic encounters but I have always understood that when one party cries "enough," he confesses he is whipped. Again, heretofore they have always come out to hear our lecturers. By refusing to do so this time they confess that their cause cannot bear discussion.

We have now erected another milestone to mark the progress of the reform in Morning Sun. A late writer has said "When we hear the cry of 'fanaticism,' we are sure somebody is making himself felt.' That cry is raised here against us. The inference is anti-secrecy work here has not been abortive. There is however room for more work. It must however take another form, viz: that of personal effort to persuade men individually to give up lodge connections and to walk in the light.

As I am writing I will chronicle another fact, viz: that the lodges have controlled the Republican primaries in this county. The election was on the 25th. There were three candidates for nomination as representative in the next legislature; two prohibitionists, one anti-prohibitionist. One prohibitionist is a Mason, the other an Anti-mason. The Mason was nominated and it is a potent fact that secrecy has done it. The same is true with respect to the other nominations.

President Blanchard preached in the United Presbyterian church of this place Sabbath forenoon. So far as I have heard, his sermon was well received. From here he went to Mediopolis where he preached two sermons and delivered two lectures on secret societies.

C. D. TRUMBULL.

THE HOME.

THE END.

The course of the weariest river
Ends in the great gray sea;
The acorn, for ever and ever,
Strives upward to the tree.
The rainbow, the sky adorning,
Shines promise through the storm;
The glimmer of coming morning
Through midnight gloom will form.
By time all knots are riven,
Complex although they be,
And peace will at last be given,
Dear, both to you and to me.

Then, though the path may be dreary,
Look onward to the goal;
Though the heart and the head be weary,
Let faith inspire the soul;
Seek the right though the wrong be tempting,
Speak the truth at any cost;
Vain is all weak exempting
When once the gem is lost.
Let strong hand and keen eye be ready
For plain and ambushed foes;
Thought earnest and fancy steady
Bear best unto the close.

The heavy clouds may be raining,
But with evening comes the light;
Though the dark low winds are complaining,
Yet the sunrise gilds the night;
And Love has his hidden treasure
For the patient and the pure;
And Time gives his fullest measure
To the workers who endure;
And the Word that no law has shaken
Has the future pledge supplied;
For we know that when we "awaken"
We shall be "satisfied."

—*Tinsley's Magazine.*

"JEHOVAH-JIREH!"

A few years since my friend, Mr. John Quin, traveled from San Francisco to New York, and he afterward related the following occurrence to me:

The train had reached a junction where the two Pacific roads met. Everyone was dusty and weary and glad to leave the car for a breath of air and a draught of fresh water, as well as for a relief from the cramped-up quarters they had occupied so long. All sorts of people came out to exchange friendly greetings and sentiments and conjectures on the weather, the probable length of the journey and similar topics which occupy the thoughts of travelers on the same road.

One old Scotchman, who was particularly brusque, crabbed and querulous, just looked out and then returned to growl by himself in his own corner. Two merry, dainty young Englishmen, with their cart and maps and rugs and gay young hearts, had been out on the plains for a fishing and hunting excursion. They seemed quite critical and had a merry word or question for their American cousins.

Seated a little way from the depot, on a string-piece, was a forlorn-looking woman seemingly careless of her surroundings. Her two children, a boy and a girl, were looking toward the town, as if in wonder or waiting for their mother to rise. By her side was a rough pine box which looked familiar to the travelers who had left the train. One more curious than the others, perhaps more sympathetic, went to the group and addressed the woman. This was her story:

She and her husband had left the East years before and settled in Kansas, and were doing pretty well; blessed with three children, the oldest a fine, brave girl, who was the stay, the joy and the comfort of the family. The father, hoping to improve his chances, heard of an opportunity further to the southwest, whither he removed with his belongings, but soon began to experience all the trials of an emigrant's life. He was unsuccessful. His daughter, only fourteen, did all in her power to encourage her parents, and to supplement with her own labor the work that her father, now fallen ill, could not do. The father died. The widow, with the three children, toiled on in hopes of better days to come. The daughter fell sick and died.

Alone, dejected, friendless and far from home, the mother in her widowhood thought of her former home in Kansas and of the friends she had left there, and resolved to return.

The Southern Pacific road gave her a pass for herself and her children and the rough box that contained the remains of her dear daughter. She had now come as far as the junction, and had learned that the pass was valueless on the other line. She had pleaded in vain with the officers. No one had authority to pass the party on free, and there she sat with a few pennies in her purse, alone among strangers, with her dead child at her side and her two others, almost helpless, stranded, as it were, on a desolate island. She was too heart-broken even for tears. The sum asked to forward her the rest of the way was one hundred and seventy dollars, I think. The story was related to the group who had disembarked, when the two young Englishmen exclaimed, "We'll go through the train."

No sooner said than done. Back and forth these gay young men went, representing the facts. A hundred dollars was soon collected, and with this sum the kind fellows hurried to the officers of the road.

"No! it would not do;" they had no authority to pass any one with a corpse for a less amount than they had named.

The youths were disheartened. Some one called out, "Try the train again!" Again they went through it and collected a little more. Still the deficiency was great.

In their dilemma, as they stood so sorry, so sympathetic, a voice was heard from a distant corner: "Let her get on, I'll be responsible for the rest."

It was the brusque, crabbed Scotchman who spoke. There was a murmur of approbation, a fervent "Thank God and you"—almost a cheer! went up. One young fellow ran to the office and then back again to explain to the woman that the fare was paid and she could go on; and the poor box was raised and carried to the baggage-car through a line of bare-headed men. The mother followed with her children, the kind young fellows on either side, but she was too dazed to understand or express her thanks. "The Lord has indeed provided for us, as Molly said he would," she murmured, and being seated, the young gentleman saw her lean her head down and burst into tears.—*Intelligencer.*

EXCUSING SIN.

It is strange that the judgment of men is so often more under the influence of human greatness than of divine wrath. The Word of truth tells us that sin is sin whether found in the great, talented and mighty favored few, or in the low and poor many, and that in each and every case it is a transgression of God's laws, the wages of which transgression is death. But how differently do we judge of the faults and failings of men, and how often is not our accusing or excusing prompted or prevented by the financial or social position of the culprit. The escape of the great robber and the punishment of the little thief is not only an every day occurrence before the bars of corrupted justice, but also before the larger tribunal of the world's and even of the Christian's opinion. If a man is wealthy, influential or a genius, we are ever ready, in order not to offend him and his, to close our eyes to his departure from rectitude and seal our lips to the sins which in his near and lower neighbor would arouse our deepest indignation and call forth loud and long condemnation.

When famous men or women commit infamous deeds, the mantle of public charity is generally large enough to cover the multitude of transgressions, be they ever so great in number. In a late number of a prominent Eastern paper we read a criticism of a new life of the great French immoral novelist who called herself George Sand. She is described in these terms: "She inherited a disregard of marriage, and was surrounded by illegitimate relatives, whose position in society was not questioned. Her disregard of conventionalities exposed her to slander; her genius and fascinations exposed her to jealousy; her impulsiveness led her into blunders; her warm heart, generosity and intellect won for her crowds of friends. She owed her fame to her own power and will. Her life was a series of enchanting illusions, each in turn losing its charm and vanishing, and of transient love affairs that interested and occupied her for a time, till the lover became tiresome and then he was dropped. This mode of proceeding involved some annoyance to her and much pain to her victims; but she had genius which required such excitements, apparently, for her intellectual powers grew stronger, and her intense, defiant life led her to a serene and lovely old age." What in other cases is called a disgraceful violation of law both human and divine, a total submission to the lowest lusts of the flesh, finds here an apologist because the author of these sins is a great and gifted sensational writer. Goethe, among the greatest of German writers, was another whose marital relations were in open conflict with the demands of the sixth commandment. Yet who among his biographers will point the finger of condemnation at him and say, Thou hast sinned.—*Lutheran Standard.*

—Anthony Comstock says that the societies for the suppression of vice have destroyed during the past ten years more than thenty-five tons of villainous literature.—*N. Y. Tribune.*

HOW MUCH SHALL I GIVE?

This question is constantly staring us in the face, or rather dinning us in the ear, and the likelihood is as things are going, that we shall hear it oftener in the future than we have in the past. It becomes an important matter, therefore, to answer it rightly. Some of the *wrong* ways of answering it are as follows:

1. I will give as much as the next man.
2. I will give according to my individual interest in the object.
3. I will give if I happen to like the minister, or the other man who may happen to ask me.
4. I will give if I have anything left over Saturday night.
5. I will give as little as it will do to give.

Now some of the *right* ways of answering the question "How much shall I give?" are these:

1. I will give without any reference to what the next man may give.
2. I will give from a sense of duty, if I may not fancy the object.
3. I will give, even if I don't happen to like the asker.
4. I will take care to have something left over to give.
5. I will give as much as I possibly can.—*The Diocese.*

HEALTH HINTS.

Of all the various drinks with which civilized man has tried to sharpen the blood and tone up the system; to prevent fevers and insure good health the year round and in all the various parts of the world, God gave us the lemon. So says a great traveler who has not been sick an hour in thirty years. He used lemons and pure fruit acids instead of alcoholic beverages.

If a person swallows any poison whatever, or has fallen into convulsions from having overloaded the stomach, an instaneous remedy, more efficient and applieable in a larger number of cases than half a dozen medicines we can now think of, is a heaping teaspoonful of common salt and as much ground mustard, stirred rapidly in a teacup of water, warm or cold, and swallowed instantly. It is scarcely down before it begins to come up, bringing with it the remaining contents of the stomach; and, lest there be any remnant of a poison, however small, let the white of an egg, or a teacup of strong coffee be swallowed as soon as the stomach is quiet, because these very common articles nullify a larger number of virulent poisons than any medicines in the shops.

WEIGHT OF DRIED FRUIT COMPARED WITH GREEN.—The California *Horticulturist* quotes the following from the *Bulletin*, as the result of dried fruits by the Alden process:

Apples—100 pounds green fruit make 12 dry.
Pears—100 pounds green fruit make 12 dry.
Peaches—100 pounds green fruit make 12 dry.
Apricots—100 pounds green fruit make 14 dry.
Plums—100 pounds green fruit make 14 dry.
Cherries (pitted)—100 pounds green fruit make 16 dry.
Grapes—100 pounds green fruit make 20 dry.
Gooseberries—100 pounds green fruit make 20 dry.

THE COST OF VEGETARIAN DIET.—The great temperance enthusiast, Dr. Norman Kerr, recently furnished a vegetarian dinner to one hundred persons. The repast consisted of three courses, accompanied by a plentiful supply of brown bread and a cup of exeellent cocoa for each guest. A "hotch-potch" soup was first served. The ingredients in this were potatoes, turnips, carrots, leeks, celery, green peas, parsley, and butter. It was palateable, and it is claimed for it that it is nutritious. The next dish was a savory pie made up of haricot beans, flour, onions, and butter; and then followed the sweets, in the shape of a pleasant hot mess of rhubarb, rice and sugar. The cost of the entire meal was less than $6.25, being at the rate of six cents each person.

—M. Czartoryski, M. D., of Stockton, Cal., writes as follows to the *London Lancet:* "During a prolonged residence in the interior of China I become acquainted with the fact that the Chinese place great reliance during epidemics of diptheria on the internal use of the fresh juice of limes and of the fruit itself, which they consume in enormous quantities in every conceivable form—as lemonade, with native spirits, cut in slices, etc.—during attacks of this dreadful disease, with apparently most successful results, it hardly ever failing to effect a cure. The Chinese consider it a specific, and will, in case of need, do anything to obtain a supply. Since I have come back from California, as also in Louisiana, I have used limes and their juices in my practice as a physician, with most successful results in cases of diptheria—even in the most desperate cases. As soon as I take charge of a case of diptheria, I order limes to be admiuistered as freely as possible, in any manner the patient can be prevailed upon to take them, especially in the form of hot lemonade, swectened with white sugar or honey, or cut in slices with powdered white sugar. Besides lime juice (which I suppose acts by imparting an excess of oxygen to the circulation, and thereby prevents formation of vibriones, etc., and so has almost a specific effect on disease), I prescribe whatever drug may be indicated to relieve symptoms as they develop, and impart strength by appropriate stimulants and nourishment."

OUR BOYS AND GIRLS.

OPEN YOUR BIBLES.

DOOR. Read Rev. 3: 7–13.

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. John 10: 9.

The door the way of entrance. Heb. 10: 19, 20.

We knock at a door. Matt. 7: 7, 8.

It shuts us in from the storm. Gen. 7: 16.

It keeps out enemies. Psa. 91: 9, 10.

This door the only way. John 10: 1; 14: 6.

This door will one day be shut. Matt. 25: 10.

Other doors: the door of the heart. Rev. 3: 20; 2 Cor. 2: 12.—*Notes for Bible Study.*

LIVES OF CELEBRATED MEN.

MARTIN LUTHER THE STUDENT.

In 1501, Luther, then in his 18th year, was sent to the University at Erfurt, at that time one of the most famous institutions of learning in Germany. The financial condition of his father had improved, so that John Luther was now able to support his son at the university. As we have already stated, Luther was well prepared to enter upon the study of the higher branches. He had laid a good foundation at Mansfeld and Eisenach. He had paid much attention to Latin, read Virgil, Cicero, and Livy, but his favorite Latin author seems to have been Plautus. Up to this time he had not studied Greek or Hebrew; these languages he studied afterwards, and studied them very thoroughly. Dr. Trautvetter was the leading professor at Erfurt. This man led Luther into the intricacies of the scholastic philosophy, as the science of moral philosophy was then called. In connection with the lectures of Trautvetter, he read the works of Occam, Bonaventura, Dum Scotus, Thomas Aquinas, and other celebrated schoolmen. These men were all the servile followers of Aristotle, whose absurd system of logic had governed the whole intellectual and theological worlds for a thousand years. Everything had to be taught in conformity with this false system. Luther had to study this absurd system of logic in order to see its fallacy, and to demolish it. He commenced the undermining of it, which was more successfully prosecuted by Peter Ramus, of Paris, and at last altogether overthrown by Sir Francis Bacon. If Luther had never done anything more than to destroy the influence of Aristotle over the human mind, he would be entitled to the everlasting gratitude of the literary world! Luther was a great reader, he read everything that came in his way, and seems to have remembered nearly all he read. This is evident from all his writings, but more especially from his protracted debate at Leipsic with John Eck. One of the rules of that debate was that no books should be used on the rostrum. On that occasion Luther quoted the Fathers, the Decretals, and the Clementines by the hour. It was during the second year of his residence at Erfurt, that an event occurred that changed the destiny of this young man. It was the finding of the Bible. It occurred in this wise. One day, when looking over the library, he saw a large volume bound in parchment, with large red letters on the back "Biblia Sacra," Holy Bible. It was in Latin. He was struck with the title "Biblia Sacra," he wondered what kind of a book it was, he had never seen or heard of such a book before. So he opened it to see what it was. And in opening it he happened to open it at the Book of 1st Samuel, 1st chapter. Did it happen by chance, or did God in his providence open it? The first thing that attracted his attention was the beautiful and touching story of Hannah and her son Samuel. He read this touching narrative with deep interest, and it made such an impression on his mind, that he could think of nothing else. Henceforth he devoted all his spare time to the reading of this book. The Reformation lay hid in that old neglected Bible.

The Romanists pretend to ridicule the whole story of Luther's finding the Bible. Dr. Spaulding, in his review of D'Aubigne, says: "D'Aubigne professes to borrow all this fine history from Mathesius. It is a story absurd enough, in all conscience, and too clumsily contrived even for a well-digested romance. What! Are we to believe that Luther, at the age of twenty, did not know there was a Bible, until he chanced to discover one in the library at Erfurt? The thing is utterly incredible." Not at all incredible to Protestants. If this story is not true, no fact in the history of the Reformation can be established. To corroborate it, Carlstadt declares that he had been made a doctor of divinity before he had ever seen a Bible! And Mathesius says he never heard the Ten Commandments, the Creed, or the Lord's Prayer read in a Roman Catholic church, and he was twenty-five years old when he left the Papal church. This is pretty strong presumptive evidence in favor of Luther's ignorance of the Bible. The fact is, Romanism always chains the Bible or locks it up in a dead language.

But to proceed with Luther's discovery of the Bible. He opened it at 1st Samuel, and read the first, second and third chapters. Hannah, her son Samuel, his birth, and dedication to God—what a wonderful narrative, how grand, and yet how simple! He had read many thrilling legends of the saints, and many beautiful pictures drawn by the classical poets, but such a touching scene he had never read before. Cicero, Livy, Virgil, and even his beloved Platus, are thrown aside for the Bible.

The Bible fell into Luther's hands at a most favorable juncture. He was near the close of his classical course, and as his father had intended, he had commenced the study of law. But the reading of the Bible changed his views on that subject.

Towards the close of his second year in the university, he had a severe spell of sickness, brought on by too close an application to his studies, and on his convalescence he returned to his home at Mansfeld to recruit his health. How long he remained in his father's house we do not know; but about the time of his return to the university, two events occurred which had an important influence on his life. The one was the sudden death of his friend and fellow-student Alexis. Some say this young man was assassinated in Erfurt, and others that he was struck dead by lightning at Luther's side. The other was that, as Luther was returning from Magdeburg to Erfurt, when near the latter city, he was overtaken in a fearful thunder-storm, and as some think his friend Alexis was struck down and killed by his side. He was so much alarmed that then and there he made a solemn vow that if the Lord would spare his life, he would become a monk, and thus dedicate himself to God. I think it most probable that Alexis was struck by lightning.—*Lutheran Observer.*

PARENT'S LOVE.

In one of the cities bordering close to New York there occurred the following incident:

One day a man was seen driving a horse, who seemed determined to break from his Land. It plunged and reared and at length started to run. The driver at first wrapped the reins around his wrists in his efforts to hold the fractious animal.

"Let him go! Let him go!" cried the bystanders; "you can't hold him! Let him go! Why don't you let him go?"

The driver never heeded these cries; he held on with all his strength, and as a last resort, wound the reins around his neck.

Great efforts were made, and after a time the horse was caught, but not till the blood was gushing from the nose and mouth of the man, who strove so hard to hold him.

A crowd gathered around the poor man, and he was asked, "*Why didn't* you let him go? Your life is worth a hundred such horses."

"Look in the back of that wagon," said he. "Do you see that little boy? That's all the little boy we have. I could't go home to his mother without that little boy, and for him I held the horse to the danger of my own life."

Ah, children, there was the father's love displayed; rather than have his little son hurt, he ran a most fearful risk, but counted his own life as little worth if he might save his boy.

"Like as the father pitieth his children, so the Lord pitieth them that fear him," saith the Word of God; and just as you go to your father, little one, knowing that he loves you, and is ready to grant your requests, if they are such as should be granted, so may you go to the loving, pitying, heavenly Father, and ask for help in your need. He will hear and answer if you ask for Jesus' sake.

Two of Jesus' disciples, James and John, the sons of Zebedee, were one day brought to Jesus by their mother, who said unto the Saviour, "Grant that these my two sons may sit, the one on thy right hand and the other on thy left, in thy kingdom."

Ah, here was the mother's love displayed—she asks nothing for herself, but great things for her two sons. They were her jewels, and in them was her love centred.

Prize your mother, girls and boys; no other love on earth is equal to hers! Never think lightly of father or mother; let God be first, but parents second in your love, always remembering that their love for you is like a deep mine, whose wealth is past measuring.

We are certain that God looks with abhorrance upon the ungratefnl, disobedient child, and equally certain that he views with favor the obedient and loving child.

"Cursed be he that setteth light by his father or his mother."—Deut. 27: 16.

"Children, obey your parents in all things for this is well pleasing unto the Lord.—Col. 3: 20.—*Intelligencer.*

BE LITTLE SUNBEAMS.

Children, you are household sunbeams; don't forget it, and when mother is tired and weary, or father comes home from his work feeling depressed, speak cheerfully to them and do what you can to help them. Very often you can help them most by not doing something, for what you would do may only make more work for them. Therefore think before you speak or act, and say to yourself, "Will this help mamma?" or, "Will this please papa?" There is something inside you that will always answer and tell you how to act. It won't take a minute, either, to decide, when you do this, and you will be repaid for waiting by the earnestness of the smile or the sincerity of the kiss which will then greet you. One thing remember always—the effect of what you do lingers after you are gone. Long after you have forgotten the smile or cheerful word which you gave your father or mother, or the little act which you did to make them happy, it is remembered by them, and after you are asleep they will talk about it and thank God for their little household sunbeam.—*Sel.*

—A French Protestant society is doing a good work at Barcelona, Spain, under the guidance of M. Empaytaz An encouraging feature is the union of three evangelical congregations, making one strong church of about ninety members, which already aspires to possess a chapel of its own,

—Fold the arms of thy faith, I say, but not of thy action; bethink thee of something thou oughtest to do, and go and do it, if it be but the sweeping of a room, or the preparing of a meal, or a visit to a friend. Heed not thy feelings, do thy work.—*Geo. Macdonald.*

TEMPERANCE.

TEMPERANCE AMONG THE GERMANS.

Thursday, Aug. 23, was German day at the Lake Bluff Temperance Convocation near this city. It is one of the most hopeful and most needed efforts in temperance reform, that the German-speaking Americans should be enlisted in the great war upon the saloon. The Lake Bluff meeting last year gave a great impetus to this movement. During the year a paper *Der Bahnbrecher* has been established in Chicago and lecture work has been begun. The meeting this year was presided over by Prof. H. A. Fischer of Wheaton College, and the leading speaker J. Adolph Schmitz, editor of the *Bahnbrecher*. He argued that a great part of the temperance work should be directed toward the foreign population, since 25 per cent. of the liquor business was in the hands of the Germans alone who form but 4 per cent. of the population of the country. In the afternoon there was a general discussion of the temperance work among the Germans. At the close a resolution was passed that they should immediately take steps to raise $1,500 to send out a German temperance lecturer in Illinois. Such a lecturer has already been provided in Wisconsin. Some $400 was subscribed on the ground for this purpose.

THE TOBACCO NUISANCE.

BY A SUFFERER FROM IT.

Some years since Mr. George William Curtis wrote a series of delightful papers entitled "Manners upon the Road." They appeared in *Harper's Bazar*, over a *nom de plume*, but their peculiar felicity of diction, and their charming beauties of thought, revealed at once the essayist's identity. I often think of them when journeying, and their title is to me suggestive. They did not specifically apply to manners on the highway or the railway, but covered the whole wide range of conduct through life, amid a variety of circumstances. But literally our manners upon the road should have consideration, and, we may say, demand reform. Both consideration and reformation must begin at home.

The man or woman who goes much abroad is regularly, constantly, a victim to the ill-manners of personified tobacco. I have almost lost patience with my fellow-men over their indecent selfishness as smokers and chewers. They travel wherever I do—on the street, or on the train—and they multiply. They puff their villianous odor into my face every day, as I walk up and down; and every day I spend upon the cars I see their filthy pools of expectoration on the floor—see women disgusted at their nastiness, and rendered uncomfortable, possibly sick, by its proximity. Now I am not unduly sensitive; and tobacco is not so offensive to me as to the average non-user of it. I rather enjoy the flavor of a *good* cigar—when some other man smokes it; and if this of which complaint is made were but an occasional annoyance, to myself and perhaps a few abnormally sensitive people, it might be passed by. But the thing has become so universal that we must cry out against it. The entire atmosphere seems permeated with tobacco smoke when one goes abroad where men abound; there is no escaping it altogether; and the smoke is rarely good in quality—if ever any quality be good—it is oftenest villainously bad. The public have endured it till endurance ceases to be a virtue.

The cool effrontery with which men proceed to enjoy their bad habit often amazes me. The other night I sat in a crowded car, where the heat made every one miserable, when half a dozen smokers produced their cigars, lighted them, and began vitiating the stifled atmosphere still further. Two-thirds of the car-full were ladies, but that made no difference. Those *gentlemen* smoked on; and notification to quit only partly checked them. They were Germans, let it be confessed, bent on enjoying "personal liberty," but I have seen hundreds of American *gentlemen* equally regardless of propriety and the rights of others. This is not a race matter; it is not a question of national prejudice. It is a question of manners, of common right, of good health, of personal decency, of public morals.

The popular cigarette is inimical to the welfare of our youth. I don't know or care what it is made of; the purest and best tobacco ever grown would not save it from being a public nuisance, or relieve it of its demoralizing influence upon young America. Why may not the home prohibit it so wisely and so lovingly as to make more public prohibition unnecessary? Surely, if tobacco be indulged in at home, they who set the standard of home politeness should raise that standard high enough to protect the world outside from tobacco's offensiveness. But ought the evil of tobacco to find tolerence in the home? Most assuredly not. There is nothing to commend it, nothing to justify it. Our home teaching should be opposed to it, our home example should never approve it. It is an evil only; an evil always; an evil born of bad taste, and bred in selfishness. Let it be condemned, tabooed, and forever driven out of Christian civilized homes; then it will vanish as a public torment.—*Sel.*

There are now about 2,400 different diseases, and every year the strain on a single patent medicine becomes harder and harder; yet the medicine stands up manfully, and promises to cure them all.

France is attempting reform by imposing severe penalties on drunkenness.

THE CHURCHES.

—Bro. J. T. Michael of New Wilmington, Pa., who several years ago was expelled from the Methodist Episcopal Conference in New Jersey because of his proclaiming the lodge as anti-Christian, passed through Chicago on Friday on his way to camp meeting at Osage, Mitchell county, Iowa.

—Col. Geo. Clarke of the Pacific Garden Mission in this city, says that during six evenings forty-eight inquirers were present at their Gospel meetings, half of whom were converted. The attendance on these meetings has not been seriously affected by the warm weather.

—A faith mission was opened two years ago in Burhanpur, India, a city of 30,000 inhabitants with some forty villages with a radius of ten miles. The missionaries were Bro. Ward and his wife from this State. About $1,500 have been forwarded to them to aid in carrying on their work, and others in this country are anxious to join them. Most, if not all, the money forwarded is from the Free Methodist churches.

—Rev. J. W. Logue, who has been for forty consecutive years pastor of the United Presbyterian church of Northfield, Ohio, has asked the church to unite in a request for dissolution of the relation so long held because of the feebleness of age.

—At the annual breakfast of the London Tract Society, May 17, Rev. Dr. J. Murdock, of India, one of the missionary speakers, said that there are 330,000,000 idols there to its population of 250,000,000.

—The practice of setting apart one or more hens with the view to give the proceeds to the mission fund, has become very common in Europe, and has begun to prevail in Africa. One missionary writes that at a place about ten miles from Cape Town, knowing that many were poor, he suggested each family should set apart a hen for missions. The first year the proceeds of the missionary hens amounted to over twenty-five dollars. One lady always calls the eggs laid at her home on Sunday, "missionary eggs," and the proceeds always go to missions.

—Rev. J. Smith, missionary from India, thinks that the advance of Western science is doing so much to undermine Eastern ignorance and superstition, that the recently founded Mohammedan College at Allegghur, is tending more than anything else to the overthrow of Mohammedanism.

—A Norwegian philosopher named Heergard, who was at one time a rank atheist; has been converted by the Christian truth, and in the preface of the second edition of one of his works he has made a noble profession of faith.

—A coffee house has been opened in Constantinople as a center of Gospel work. On its outer walls is printed in Arabic, "Come unto me all ye that are weary and heavy laden, and I will give you rest." It has a lady director who speaks four languages. Within two months it has sold more than a hundred Bibles, Testaments, and Psalms.

—An Armenian bishop sought a license to bury one of his people, and this is a copy of the permit, given by the Moslem authorities: "To the wearer of Satan's crown and tar black clothes" (a playful description of the bishop's dress), "cast away from the gates of heaven, thou infidel teacher." Then follows the gracious permit: "One of your nation has died; you have asked permission to bury him. According to the requirement of the Koran it is not necessary to bury a Christian in the earth; but, to avoid the stench of putrefaction on the earth's surface, dig the grave deep, fill the earth upon the body and stamp it down well.—*Phil. Observer.*

—Dr. John Hall, speaking recently, thus eulogized Protestantism. He was dealing with the assertion that "Protestantism is a failure." "How," asks the doctor, "can that be a failure which in A. D. 1500 did not exist, and in A. D. 1883 controls populations to the extent of 408,000,000, while its rivals, the Roman and Greek churches, combined, controls 280,000,000?"

—The Woman's Prayer Union for China, with headquarters in London, now has 316 members, banded together to pray daily for the women in China, and to seek personal guidance as to how they may help them, and also to seek to interest others in the spiritual condition of the women of China. Twelve members of the Union have been led to devote their lives to missionary work, and are now in China.

—The United Presbyterian Missionaries in Egypt have passed through an experience during the past few weeks almost as trying as when Arabi Bey attempted to seize the control of government last year. Their work has been successful notwithstanding. Rev. Dr. Watson wrote from Cairo, July 28th: "We are in the midst of the judgments of the Lord. The pestilence is specialy severe in Boulac (one of our suburbs), and where we have lost by it the best men in our evangelical community—Abdel Malak, the old Egyptian soldier—and for many years an efficient colporteur in the service of our mission. Others both there and in Cairo proper, have fallen victims to the terrible malady, and whose places will henceforth be vacant in the church, in the Sabbath-school and prayer-meeting. Verily, the Lord is visiting this land with his terrible judgments—but few learn righteousness; still we notice many new faces in all of our public meetings. Thus far no one of our missionaries has been attacked. Dr. Lansing also writes from the same city: "Last Sabbath we held communion in Dweyr, which is supplied by the Licentiate Makar, and ten persons were received (of about twenty who had applied), and the place of meeting was crowded in a fearful manner, there being about 300 persons present. while their usual congregation is about fifty; and this is the state in the other places—as Zarabi and Mishta and Fama and Abutij, and others." "With us here in Cairo, there is no special excitement, but an evident increase of interest and attendance on the means of grace. The conversion of the two Muslims has evidently promoted this, and the present sad visitation is causing many searchings of the heart and confessions of past short-comings. May the Lord speedily lift the rod of judgment from this poor people and visit them in mercy. The disease in many cases acts differently from formerly. Many fall down in the streets and die in a few minutes. We have seen three thus fall under our own windows. Our trust is in our Covenant God."

—The *Congregationalist* says: "An audience of nearly 1,000 people gathered at the First church, Pittsfield, Mass., on Sunday evening, July 29th, to hear Deacon Kirby relate his twenty-five years' experience as a worker among the Esquimaux. He was the first missionary north of the Arctic circle, where the mercury stood sixty degrees below zero, and where it took two years to receive goods from England."

—The annual meeting of the American Board will be held in Detroit, October 2–5; preacher, Prof. Wm. M. Barbour, D. D. The National Congregational Council follows after meeting of American Board, and in Concord, N. H.; preacher, Rev. F. A. Noble, D. D. The American Missionary Association will begin its annual meeting in Brooklyn, Oct. 30; preacher, Rev. J. L. Withrow, D. D.

—The colored people of Brooklyn, New York, are endeavoring to raise money to build a church at San Domingo for their own people. Protestantism is in its infancy in the island; there is not a Protestant church in the city of San Domingo. Services are held for the colored people in a dwelling in the outskirts of the city. So many are attracted to these services that it is necessary to erect a building. The Government of San Domingo will donate a suitable lot as soon as the funds are secured for the building.

—James A. O'Connor, pastor of the Independent Catholic church of New York, gives in the New York *Witness* an incident of his late Western trip: "A presiding elder out West wished me to send him a converted priest to take charge of a church in his district. I said I would do so if he would set him to work to evangelize the Roman Catholics of his town. He replied that he could not do that, as he had no means of supporting him for such work, and he added, 'You must all eventually become ministers of our churches, for how otherwise will you get the means of living, the Roman Catholics will not support you?' I answered by telling him of our success in the past, and that now when I was entering on my fifth year in this work, I had greater faith in God's Providential care over us than ever. I asked him who gave St. Paul a salary, who paid John Wesley, who pays Mr. Moody, who supports the work of God everywhere, who but the Almighty God and Father of our Lord Jesus Christ whose kingdom is being built up by an army of workers, and who has thousands upon thousands of stewards of his gifts that are used for his glory, and for the spread of his Gospel of salvation."

—The United Presbyterian Mission in Egypt has received an important accession in the person of Muhammed Ramsi, who was received into the church at Cairo on July 15th. He is about twenty-five years of age, belongs to the holy family of El Khuidare, is a graduate of the Government College, has spent four years at the Medical School of Old Cairo, and thirteen months in study in France. Every effort was made to delay or prevent his profession of faith in Christ. He was arrested, taken before the Cadi, and imprisoned from Friday until Monday, and plied with arguments and pleas. The audience at his baptism was very large, and after the services a number of those present, strangers as well as members of the church, crowded around him to congratulate him.

—It is reported that the demand for Bibles and Testaments for the last three months has been so great that the American Bible Society, although it publishes seven complete Bibles and testaments every minute of working time, is unable to supply it promptly.

—The Centennial Convention of the Protestant Episcopal church in the United States will convene in October for its opening services at Christ church in Philadelphia, the place where the first convention met one hundred years ago. Nearly $6,000 have been expended in restoring the church as nearly as possible to its appearance when the first convention assembled within its walls. The history of the church is interesting. It was erected in 1695, during the reign of William III., and was built partly of wood and partly of brick. In 1727 the present edifice was built, and was nine years in process of construction. In 1754 the tower and steeple were built and a chime of eight bells was hung; a portion of the money to defray the expenses were raised by lottery. Many relics of the ante-Revolutionary date have been collected by the committee of the church. There are many interesting associations connected with this church that are deserving of mention: the Continental Congress assembled here for worship on the 20th of July, 1775, the day having been set apart for general humiliation, fasting, and prayer throughout all the American provinces. Benjamin Franklin and Robert Morris were members of the vestry of the church. Bishop White was baptized in this church; his remains now rest under the chancel. The Book of Common Prayer for the American branch of the Episcopal church was ratified in this building, and in the parish library is a copy of the Prayer Book published in Oxford, with the alterations made in the handwriting of Bishop White. Among the long list of illustrious persons whose names are on the parish burial list are John Nixon, Peyton Randolph, Francis Hopkinson, Chief Justice Tighlman, Commodores Biddle and Davis. At the first general convention there were present two bishops and seventeen clergymen; now there are sixty-two bishops and over three thousand clergymen.—*Christian Union.*

COLONIZING JEWS.—Lord Shaftesbury, who is president of a society for colonizing Jews in Cyprus, with a view to taking possession, when permitted, of the Promised Land, says: "We guarantee £52 for support this year of each family in Cyprus, and the British government take them under their protection, and will allot to them suitable land. We ask immediate help in providing this sum for their settlement in the island. That primary duty fulfilled, we intend to continue the work in the Land of Promise, at Jerusalem and elsewhere, of helping suffering Jews to settle in honest industry."

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A missionary in Chihuahua, Northern Mexieo, gives a graphic description says the *Independent*, of the Catholic celebration of Holy Week in that city, which is widely known as "very religious." Thursday morning the priests were busy blessing loaves of bread, of crown shape, for rich and poor. In the afternoon the great church was thronged to witness a celebration of the Last Supper. A table was arranged in front of the altar, with three benches for seats. Lame, halt and blind men supposed to be street beggars, were helped by the priests' assistants to their seats. The table was piled with crown-shaped loavcs. After somc services a priest and assistants, gorgeously dressed, proceeded to wash and wipe the feet of these guests, after which the brcad was removed unbroken, and those who wcre bidden to the mock feast were led away without having so much as tasted a crumb. The church was brilliantly illuminated and kept open all night. On Friday all places of business in the city were closed, the streets were deserted of vehicles, and flags were at half mast. Few pedestrians were seen.

"In the church were ghastly ceremonies enacted. In front of the chancel was suspended an enormous black curtain like a funeral pall. Immediately before this was erected a cross, and to the cross was fastened a lean and sorrowful figure dressed only in a short white skirt, reaching from the loins to the knees. A superscription in large letters told us, what we knew too well, that men had dared to erect an image of the suffering Saviour. On either hand were companies of men with bristling spears. A sponge on a reed was borne aloft. Two garments, one white and the other colored, to be worn outside, were lifted high on frames; and one horrid white banner bore upon its face the likenesses of two or three-score red drops of blood arranged in vertical and horizontal rows, with a precision that would have seemed childish and amusing had it not been so revolting.

"Amongst the figures of weeping friends waiting at the cross, was one that wore a becoming expression and attitude, the Virgin Mother—the sole redeeming feature of the scene. But how is it possible suitably to characterize onc of the remaining images? It represents a young woman of great physical beauty, having a rounded figure, brilliant eyes and complexion, and abundant tresses of brown hair. She was brightly arrayed in a dress whose brevity of skirt disclosed a pair of dainty booted feet and ancles. The right arm was encircled with a bracelet, and the hand at its extremity held one corner of a lace pocket-handkerchief. On the head was worn something between a jaunty cap and a crown. And this was Mary Magdalene!

"In the afternoon, between four and five o'clock, with great ceremony, the figure of the crucified was taken down, clothed in rich garments, and laid in the tomb, which was merely a large casket of glass placed upon a lofty bier in one of the aisles. After the lid had been put on, it was covered with a profusion of artificial flowers, many white *fleurs-de-lis*, cut from the public parks, were laid about the bier; and a Roman guard of six men stationed, three on each side. These wore preposterous helmets, set upon soft felt hats and surmounted with boquets of similar artificial flowers. Above their heads were reared the sponge and blood-stained banner and a bloody spear."—*Independent.*

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IN BRIEF.

Colonel King has sold his ranch and cattle, near San Antonio, Texas, for $4,000,000, to an English syndicate. This is said to be the largest ranch in the world.

A man lives a few miles above Athens, Ga., who eats in one county, sleeps in another, smokes when sitting upon his piazza in a third, and has built his barn in a fourth.

A subterranean forest seven feet below the surface of the ground has been discovered in Chazy, Clinton county, N. Y. Many of the trees are in an admirable state of preservation.

Marwood, the hangman of England, has taken to drink. He has twice executed men while under the influence of liquor, and has done the work so bunglingly that he is likely to be dismissed from office.

The Chinese believe that each person has three souls. At death one of these souls is supposed to go to heaven, one remains with the body in the grave, and one comes back and lives in the ancestral tablet.

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A great man not ashamed of confessing to have been in error. Ignorant people are generally positive and assuming, and some learned men are still more so. Even when they find themselves in error, they are too proud to acknowledge it. But those who are truly wise, have learned that they are also fallible; they rejoice in an opportunity of having an error corrected. The celebrated Dr. Johnson, one of the best and most learned men that were ever born in England, one night, rather late, had a dispute in conversation with a Mr. Morgan. Johnson had the wrong side, but did not give up; in short, both kept the field. Next morning, when they met in the breakfast room, Dr. Johnson with great candor accosted Mr. Morgan thus: "Sir, I have been thinking on our dispute last night; you were in the right."

—John Brown's grave at North Elba, N. Y., is close by the old, weather-beaten farm-house that was once his home. It is in a corner of the dooryard, and fenced off by a white paling, the gate of which is carefully locked. In like manner the tombstone is covered by a wooden box, chained and padlocked to the ground. When this is removed one sees a blue stone, with the record of the death of Brown, his father and three sons. At the foot of the grave stands a huge boulder, into which are deeply cut the letters, "John Brown, 1859."

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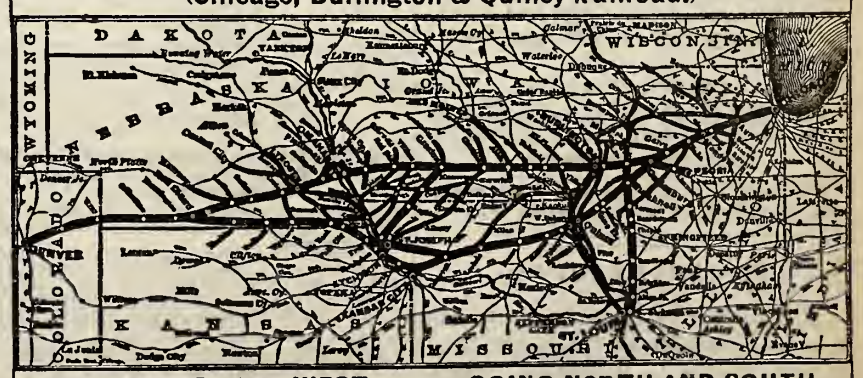
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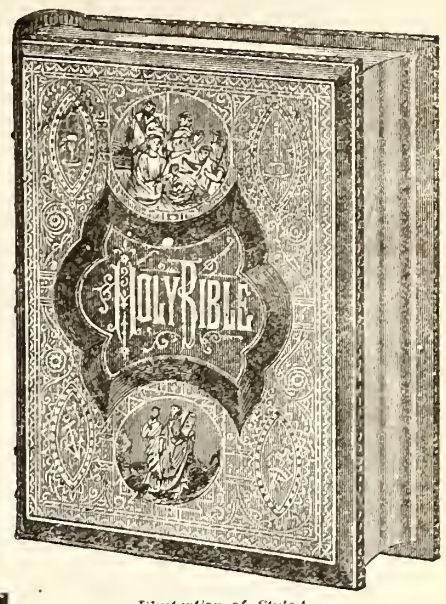


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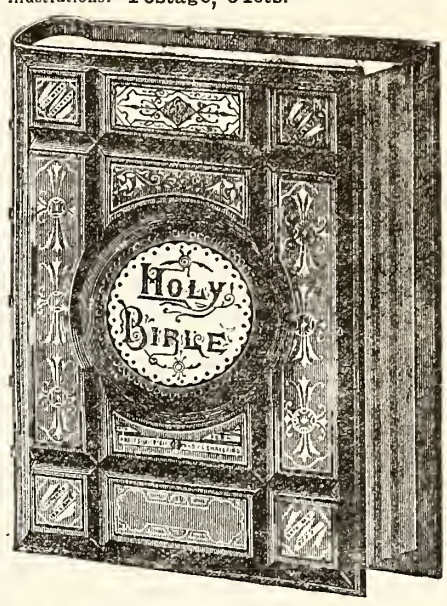


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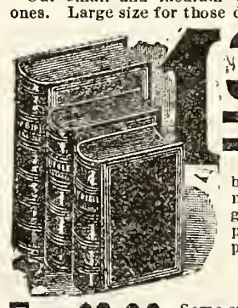
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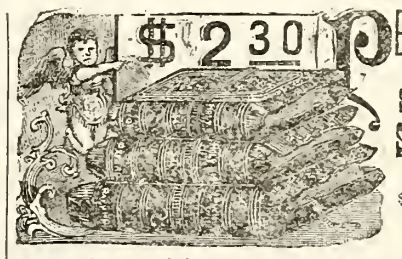
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—Great tides expended their force on the Northern Atlantic coast Wednesday. The beach at Long Branch was badly washed, the waves sweeping over the Jersey Southern Railroad into the Shrewsbury river. At Atlantic City stores, baths, and residences were undermined by the surf and carried away, entailing a loss of $75,000.

—An oil-tank of large dimentions exploded in the South Brooklyn Works Monday afternoon, and the flaming fluid, which ran in all directions, severely burned many persons. The works were entirely destroyed, and sparks from the blazing structure fired Daniel Gray's sulphur works, which suffeerd a loss of $25,000. The damage to the oil company is $60,000.

—A sudden gale struck the American fleet of fishermen Aug. 26, on the Great Banks of Newfoundland, just at a time when hundreds of dories were out overhauling trawls. Scores of these boats were overturned, and about eighty fishermen found watery graves.

—Tuesday afternoon the steamer Riverside blew up in the North River, at the foot of Fourteenth street, New York, and was torn to pieces. The number of passengers on board is unknown, but those killed only number six, while twenty were wounded. It is feared that when the wreck is raised many dead bodies will be found.

—Crops in Eastern New England are burning up with long-continued drought, and farmers are feeding their cows on winter hay.

—Stubblefield & Co.'s stable at Bloomington, Ill., burned at midnight Friday, and eleven valuable Norman horses were suffocated. The loss is about $20,000.

—Hope for the safety of the steamship Ludwig, sixty days out from Antwerp for Montreal, has been abandoned. There were seventy souls on board, twenty-four being passengers.

—Wednesday night's storm effected dire results on the Nova Stocian coast. Ten schooners were driven ashore, some of which were completely wrecked, while inland, structures were moved from their foundations or blown away by the hurricane.

—A treaty between France and Anam was signed Aug. 5 at Hue. It gives France a protectorate over Tonquin and Anam, and the latter country is to withdraw all its forces from Tonquin, the garrisons there to be placed on a peace footing. France agrees to make trading safe by expelling the "black flags" from Tonquin. The treaty was signed by the leader of the peace party, Heiphema, as the rightful ruler fled with his forces at the approach of the French.

—In order to suppress Jew-baiting, the Hungarian Prime Minister has decided that all persons condemned to death by martial law shall be executed within three hours.

—President Arthur and party finished sight-seeing in the Yellowstone Park Saturday and are now homeward bound. They will spend a day in this city.

—Near Frankfort, D. T., Saturday morning, the boiler attached to some farm machinely exploded, killing four men and seriously wounding five others. The body of one of the victims was blown 130 yards and broken into fragments.

—The death rate from cholera among the British troops in Egypt is now six per cent. Since the outbreak of the epidemic the total deaths in Egypt from cholera have reached 27,318.

—It is announced that the American Rapid Telegraph Company has notified their employes that all advantages accorded them during the strike have been revoked, and that hereafter they will receive the same pay as before the strike, and also be compelled to labor the same number of hours. This is the company that acceded to the demands of the operators a few days after the strike, and received for this action great praise.

—The Republican State Committee of Massachusetts has issued an address to the people on the coming campaign. It says the Governor and his followers have slandered the commonwealth, and that their purpose is simply one of spoils; and urges the defeat of a power responsible for such principles.

VOLCANIC DESTRUCTION IN JAVA.

The island of Java in the Malay peninsula is about as large as the State of Illinois but contains over 19,000,000 inhabitants, of whom over 28,000 are Europeans, as the Island is a dependency of Holland. The island contains 38 volcanoes, most of them active, and earthquakes and cruptions are frequent. Batavia, the principal city, contains 100,000 inhabitants. Dispatches from this city last week told as follows of one of the most appaling and destructive eruptions known in the history of the world, during which it is believed that 100,000 persons have perished:

Aug. 27.—Terrific detonations were heard yesterday evening from the volcanic island Krakatoa. Little alarm was felt at first, but within a few hours showers of stones began to fall at Jokjokerta, Surabaya, and Zerant. All through the night showers of red hot rocks and ashes fell, making complete darkness in all these towns. In Batavia there was an occasional fall, and it was difficult to keep the street lights burning in the European part. By the next morning all communication with Anjer was cut off, all the bridges having been destroyed by the descending rocks and ashes, and the road rendered impassable. The first eruptions were on Saturday night. On Sunday morning the disturbances had extended beneath the waters of the strait, and they were soon boiling and hissing violently, while great waves dashed upon the Java near shores, and the temperature of the sea went up nearly twenty degrees. Even as far away from the original point of disturbance as Madura the furious waves were lashed into mountains of foam as they came rolling in. The threatening rumblings gradually became more and more distinct, and by and by the Malia Meru, the largest of the volcanoes of Java, was belching forth flames at a very alarming rate. This eruption soon spread to the Sunung Guntur, the crater of which is the largest in the world, being nearly four miles in diameter, the Gunung Guntur and many other minor mountains, until more than a third of the forty-five craters of Java were either in active operation or seriously threatening it. At noon Sunday the eruptions and shocks were supposed to have reached their greatest height. But late in the afternoon and evening the violence of the disturbance suddenly increased, and the island seemed to be about to be completely buried in a mass of fire and sulphurous ashes. At the same time enormous waves began to dash with greater force upon the shores, coming in some places far up into the interior, and great chasms opened into the earth, and threatened to engulf a large proportion of the islands, people and buildings. About midnight the most frightful scene of the whole disturbance took place. Suddenly an enormous luminous cloud, similar to that which was seen over the Gunung Guntur, but much greater in extent, formed over the Kandang range of mountains, which skirt the southeast coast of the island. This cloud gradually increased in size until it formed a canopy of lurid red and whitish gray over a wide extent of territory. During this time the eruptions increased, and streams of lava poured incessantly down the sides of mountains into the valleys, sweeping everything before them. When daylight came it was seen that an enormous tract of land had disappeared, extending from Point Capucin, on the south, to Negery Pafsereang, on the north, and west to Low Point, covering an extent of territory about fifty miles square. In this were situated the villages of Negery and Negery Cabawang. Of the people inhabiting these places and the natives scattered sparsely through the forests and on the plains, none escaped a frightful death. This section of the island was not so densely populated as the other portions, and the loss of life was comparatively small, though it must have aggregated fully fifteen thousand souls. The entire range of Candang mountains, extending along the coast in a semi-circle, for about sixty-five miles, had gone out of sight. The waters of Welcome Bay, the Sunda Straits, and Pepper Bay on the east, and of the Indian Ocean on the south, had rushed in and formed a great sea of turbulent waters. The aggregate loss of life from various elements of the terrible disturbances must be fully 100,000, but the number of those who perished can never, of course, be approximated. A violent shock occurred in the island of Sumatra Monday forenoon, and it was feared that other violent disturbances might occur. Middle Island, ten miles off the Javanese coast, and half way between the extreme points of Java and Sumatra, was almost wholly engulfed in the seas. The small island of Sinkle, probably originally only a cone blown up by an eruptive paroxism, has entirely disappeared. It was uninhabited.

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CHICAGO, Sep. 3, 1883.

GRAIN—Wheat—No. 2		99
No. 3		92
Rejected		68
Winter No 2		1 06
Corn—No. 2		49⅛
Rejected		46
Oats—No. 2	25¾	@27
Rye—No. 2		55½
Bran per ton		10 50
Flour—Winter	3 50	@6 00
Spring	2 25	@7 00
Hay—Timothy	7 50	@12 00
Prairie	4 00	@10 00
Lard per cwt		8 32½
Mess pork per bbl		12 10
Butter, medium to best	10	@20
Cheese	03	@11
Beans	1 25	@2 20
Eggs		17
Potatoes per bbl	1 00	1 50
Seeds—Timothy	1 20	@1 35
Clover		6 00
Flax	1 25	1 31
Broom corn	02½	@ 08½
Hides—Green to dry flint	8¼	@14½
Lumber—Clear	42 00	@48 00
Common	11 00	@18 00
Shingles	2 50	@3 00
WOOL—Washed	22	@35
Unwashed	16	@24
LIVE STOCK—Cattle extra	6 15	@6 30
Good	5 50	@6 10
Medium	5 20	@5 40
Common	2 50	@5 00
Hogs	4 80	@6 00
Sheep	3 00	@4 80

NEW YORK MARKETS.

Flour	3 25	@7 00
Wheat—Winter	98½	1 18½
Spring		1 14
Corn	57	@64½
Oats	36	@48
Mess Pork		15 75
Lard		8 80
Eggs		22
Butter	10	@22
Wool	12	@46

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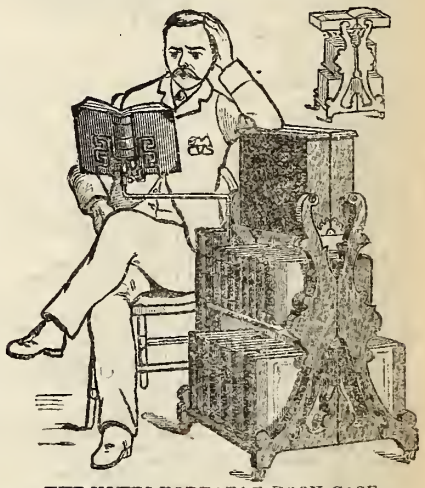
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Christian Cynosure.

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The visit of President Arthur to this city last week was a popular ovation yet without any apparent signification in politics. After visiting the Board of Trade and some of the vast manufactories that skirt Chicago upon the south, the people were given an opportunity to shake hands with a live President without discrimination. Mr. Arthur's quiet and gentlemanly ways have done more for his popularity than could the greatest party zeal or ambitious patriotism. After the usual partizan fashion his name has been widely used in the schemes for Presidential nomination. During his visit one of our dailies procured very flattering opinions, from all sorts of people all over the country, endorsing his skill as an executive; and Washington politicians with quick but not always accurate ear report that at least four Southern States will cast their votes for him, if opportunity is given. Other Presidential prognosticators in New York after more careful review of the outlook find that Mr. Blaine yet holds first place on the list of desirable candidates whom the Republicans are likely to put in the field.

It is one of the most pardonable forms of hero-worship that has led Congress to appropriate $33,000 for an appropriate memorial for the site where George Washington was born. The place is at Wakefield, Westmoreland county, Virginia, about eighty-six miles from the capital. Wakefield is situated on the inner side of a peninsula formed by Mattox Creek, the Potomac and Pope's Creek. Upon one of the beautiful hills that project into the estuary, at a place called "Burnt House" it is ascertained by Assistant Secretary of State Davis, Washington's old home stood. All that remains above ground is an old chimney belonging to an overseer's house and a corn-field waves around. The government has purchased the place and the approach to it, and will have to build a wharf about a mile long so that steamers can have a landing place. The design adopted by the Secretary of State calls for a monument building twenty feet square and about thirty feet high. Within the foundation at least partially constructed of the old brick of Washington's early home will be interred the remains of his ancestors and relatives. A recent examination of the premises discovered at a depth of two feet eight inches the solid wall of the old house in a remarkable state of preservation, the old-fashioned brick being as good as the day they were landed there from England, now nearly two centuries since. The memorial edifice will be about one and one-half miles from the wharf, and plans contemplate the enclosure of the twenty acres, which is to be improved from year to year. It is said by old residents in the vicinity that the erection of the wharf will open to cultivation thousands of acres of the best land in northern Virginia, redeem the garden section of the State, and make sacred a spot too long neglected by the people of the country.

Frank James, the last member of the desperate robber gangs that the border warfare of the rebellion bequeathed to Missouri, was lately brought to trial, and last week acquitted of the capital crime of participating in the train robbery at Winston and the murder of the conductor. The defense was an *alibi* which was not proved, but what was lacking in evidence was more than supplied by the same tainted sort of public sympathy that surrounded his brother Jesse, and the two wretched youngsters who shot him down in cold blood. It has been a marked feature of this case, how uniformly the papers during the trial spoke of the guilt of the prisoner and in the same sentence proclaimed the assurance of his acquittal. The positive nature of these remarks indicates a previous understanding of the mind of the jury which only the lodge is able as a rule to supply. The evidence that the James brothers were Freemasons may not be positive, but their long career of unpunished crime is a kind of testimony that is year by year having more weight with honest people. Now that these freebooters have been disposed of it is to be sincerely hoped that some effort will be made in western Missouri to produce a healthier moral tone that shall neither cringe to such outlaws nor consider it a mark of nobility to be recognized as their tool and accomplice.

The folly of the sham battles and encampments by which the spirit of the war is kept aglow was sadly illustrated last week at Princeton, New Jersey, where the secret Grand Army lodge was holding a meeting. A sham battle was planned and ended in actual and bloody fray. If they were boys who planned and carried to such a degree their mimic war, severe parental discipline would curb their warlike tempers. It is time American Christians were raising a sentiment against such folly. That the business of war may be forever closed in our land everyone should devoutly pray, and they are unwise citizens and have the most inadequate conception of their duty to their country, who think that the horrors and judgments of war are to be made welcome by sham battles, or encampments, or by secret lodges, kept up for the purpose of garnishing these fearful scenes and supporting the war spirit among the survivors and their children.

While anti-monopoly is a popular sentiment we shall hear enough of one side of the character of men like Gould and Vanderbilt, and only at rare intervals will there be any token of a better spirit in these men whose work among the business enterprises of our country is familiarly compared to the awful career of Napoleon among the nations of Europe. Vanderbilt stopped for a day at a White Mountain hotel and leaves $3,000 quietly for the thirty students who are earning a vacation purseful as waiters. It is said that he takes pleasure in these undemonstrative gifts and has dispensed $3,000,000 in this way: Mr. Gould was testifying before the Congressional Committee on Labor last week and told of his early and severe experiences as a young man, starting without means or friends in the world. It was an interesting moment in the committee as he told of a time when his condition seemed hopeless he went alone into the woods to cry off his discouragement and to pray for a new hope. It is not uncharitable to wish that the one may have more frequent occasion for his benefactions and that the other may constantly remember the wet-eyed boy on his knees in the woods.

—The Marquis of Bath in a *brochure* "Observations on Bulgarian Affairs," (Macmillan, London,) writes of the useful work of the American missionaries in that country, not only in making converts—these must necessarily be few at present—but in raising the moral tone of the nation, and in promoting the regeneration of its ancient Church. "There is hardly a town in Bulgaria," he writes, "where persons are not to be found who owe to the missionaries the advantages of a superior education. The result of their teaching has permeated all Bulgarian society, and is not the least important of the causes that have rendered the people capable of wisely using the freedom of their new political situation." The Marquis notes also the earnest desire and the strenuous exertions of the Bulgarian youth for a sound and liberal education as one of the most auspicious circumstances in the social life of that people.

AN EXPERIMENT..

BY J. P. STODDARD.

Freemasonry is no longer an experiment. Its merits have been fairly tested. If we concede its claim to antiquity we may justly assert its maturity. If its character, mission and methods of work can be found out, they may be known *now*.

It has had friends and opponents who have not been dilatory in their researches or sparing in the expression of their opinions. The forum and the pulpit have both eulogized and denounced it, and it has been the theme of pen and press in every civilized country. It has been searched and sifted by the ablest minds of the present century. Unfriendly criticisms have roused the energies of its champions and called out their best efforts in its defense. Profound research, critical analysis and liberal culture, stimulated by formidable antagonists and inspired with ardent zeal for the mastery, have penetrated every vale of tradition, explored every cavern of history, deciphered antediluvian hieroglyphics, upturned the paving stones, rifled the tombs and robbed the subterranean vaults of cities and temples, in search of evidence of which to construct a mystic pyramid, compassing time in its base and piercing heaven with its summit.

It is in the deliberate utterances of such master minds, men of breadth, depth and culture, who have compassed seas and lands for information that we are to find out the origin, character, mission and methods of Freemasonry. Taking counsel from the ablest advocates of the order and accepting their statements, is certainly not an injustice to the society or a reflection on its members. Allowing men to state their own case, and giving them the entire benefit of their own chosen words is surely not discourteous or unkind.

Rev. Geo. Oliver, D.D., Past Deputy and Past Grand Master, and the most erudite and prolific writer on Freemasonry in England, is justly entitled to the first place as a witness. This noted author gives the result of his protracted researches in a volume entitled the "Antiquities of Freemasonry" a book kept in the lodge libraries to teach Freemasonry to Masons. On page 20 this writer says in speaking of "those who kept their first estate:" "In such pure Masonic employment were the angels engaged before the creation of the world, and in such employment will they be engaged to all eternity." Tracing the history of his beloved order he comes at length to the eventful period of the world's creation, where he divulges on page 25 the secret, that "placed in the Garden of Eden, Adam was taught that science which is now termed Masonry."

If this is true, it follows of necessity that when even chaos was not and only God and the angels were, "before the morning stars sang together and the sons of God shouted for joy" over the world's creation, the Grand Architect of the Universe opened a lodge in heaven and initiated unfallen angels into the "sublime mysteries," and exercised their untainted faculties in the pure "employments of that science which is now termed Masonry," and when Adam appeared, thousands, perhaps millions of years later in the Garden of Eden, his first lessons were in the performance of the "solemn rite of ancient craft Masonry."

The writer does not state what these solemn ceremonies were, for in so doing he would become "a vile and perjured villain," like President C. G. Finney and Elder David Bernard; and then, too, it would be

foreign to the point which he is laboring to establish, viz., the identity of the lodge *to which he belongs* with the Eden and the heaven lodge.

Having satisfied *himself* of the origin of the lodge-reputable character of his "ancient brethren" the writer attempts to define the order in a single sentence: "The true definition of Masonry is, a science which includes all others, and teaches mankind their duty to God, their neighbor and themselves." This is Oliver's definition of Masonry *as it is*, and he affirms that it is "TRUE." Masonry must therefore be a system, and not merely an aggregation of facts and forces, jumbled together in chaotic mass, but a creature of law, reaching results through ascertained and applied agencies. It is a reality, not a myth; a fact, not a fancy; a science in *very deed* so broad, deep and high, "including *all* others," that there can be nothing beyond, beneath or above it. As omnipresent as existence, as omniscient as force, as penetrating as law, as profound as wisdom and as spotless as virtue. Like a monster cyclone sweeping round and round the world it has gathered within itself the learning, philosophy and religions of the ages, and entering the counsel of deity, wrests eternal secrets from the "Grand Lodge above," and freighted with its peerless treasure, descends from its mission among the gods to "Teach mankind their duty to God, their neighbor and themselves."

In further support of this claim refer to page 66 of this same standard work—"Masonry originated with God; like that eternal being it existed before time was, and shall exist when time shall be no more." Page 55: "Even the heavens shall pass away with a great noise and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burnt up, but Masonry pure and uncontaminated with earthly abominations, shall triumph over the general and universal desolation and shall cement the host of heaven in a holy union and communion to all eternity." This testimony is clear, explicit and comprehensive. Masonry emanated from God. It existed prior to the world's creation and it now embraces every science known to God, men or devils; for it is "a science including all others." It was, is now and shall be world without end the supreme delight and blissful employment of "unfallen angels" and the emaculate sons of light who follow their Grand Master Hiram Abiff to that Utopia of Grand Lodge perfection at which, in the words of Thomas Smith Webb, the father of Masonry in America, "every good Mason hopes at last to arrive by the aid of the theological ladder, which Jacob saw in vision ascending from earth to heaven, the three principal rounds of which are denominated, Faith, Hope and Charity."

Oliver admits great obstacles in the pathway of his beloved order, but argues, that inasmuch as it is superior to, because it embraces all others, it must eventually subdue or expel every discordant element, break every bond that curbs its ambition and stand forth unchallenged, the "universal empire;" and, as Rebold says, "Giving law to all, but receiving it from none."

THE SUBLIME BROTHERHOOD.

BY W. POST.

It has often been noticed that the great majority of saloonists and rum landlords are sworn secret society men. It is pretty well understood that nearly all of them are knights etc., of some secret, revelling, drunken, midnight clan. Whatever else they disguise they do not attempt to conceal their predisposition towards and indulgence in whatever may distinguish them as candidates for worldly honors, wealth and pleasure congenial to preverted appetites and passions. But this is nothing to be astonished at.

Besides, there are honorable men, component parts of the brotherhood, who do not expose themselves to the "*woe* unto him that giveth his neighbor drink, and makest him drunken," who assign various reasons in justification of their conjectured right to do as pleaseth them. This is not so strange and is easily to be accounted for in many instances.

Nor is it so marvelous that these men endorse such a Masonic rule as, "I do promise and swear that I will not violate the chasity of a Master Mason's wife, sister, or daughter" (see Pres. Chas. G. Finney on Freemasonry, p. 83.) on a par with, "Thou shalt not covet thy neighbors' wife" or "shalt not commit adultery" of Exodus 20, and also claim that Masonic profession being maintained their faith becomes a beam of light which will bring them to those blessed mansions where they shall be eternally happy with God, and that "sincerity and plain dealing" render them "acceptable in his sight. (Sickel's Mas. Guide, p. 79 and 94.) This is good enough religion for me, they say, and they seek for none other. All this is no mystery.

But when we see the minister of the gospel of Christ bowing down to this Dagon and swearing eternal allegiance thereto, to keep its counsels and its secrets and to defend it "murder and treason not excepted;" and when we hear men professing to be made holy say "there is nothing incompatible with holiness in Freemasonry," then we are astonished beyond power of expression.

Nor are these ministers, of all denominations, almost without repute for learning and wisdom, position and power. Nor men whose character seems questionable. Nay, they are notable men! But, alas! these are in sworn allegiance with drunkards, drunkard-makers, lewd, filthy men of corrupt conversation, murderers, adulterers, coveteous, proud, boastful, riotors revellers and abominable idolators. And all are sworn (in the oath of the Thrice Illustrious Order of the Cross) "to persecute unto death anyone who violates Masonic obligation" (see Finney on Masonry, p. 102.) To day Morgan's monument in the cemetery in Batavia testifies to the truthfulness of President Finney's declaration. Morgan's blood from beneath its pedestal crieth for vengeance.

Just think of it! Methodist clergymen in the dust, on their knees, haltered and blindfolded, from the lips of a profane creature swearing eternal fealty with drunkards and whore-mongers, to "obey all the edicts" of a Grand lodge of such characters—for the sake of what!

I blush crimson at being connected as one of the same church which permits such disgraceful things. Only a sense of duty binds me in hope that one glow worm of light added to other lights, burning yearly more brightly, many may, by the blessing of God, so expose the seething mælstrom that may discern in time and escape. Jesus called Judas "friend;" so would we, in Christ, cease from denunciation, tolerating no bitterness of spirit while our heart is bleeding because our Saviour is reproached, and truth and righteousness set at nought, in the house of his friends.

Rev. Dr. Jas. E. Latimer sublimely chaunts in concluding a printed aderess: "Be true Masons and you will be the true servants of God, then it matters not when nor where you die, you will drop away from earth but heaven will have gained a new voice to swell the chorus of the redeemed." Is such incongruity pardonable?

POWER OF SYMBOLS.

TRUE AND FALSE.

Carlyle tells us in his French Revolution that "of man's whole territorial possessions unspeakably the noblest are his symbols, divine, or divine seeming, under which he marches and fights with victorious assurance in this life battle!" And Webster defines *symbol* as "the sign or representation of any moral thing by the images or properties of natural things."

The importance of symbols has long been found out by the secret societies. They have appropriated so many rites, symbols and signs which have a "divine seeming" that multitudes of people have been deceived thereby, and led to believe they were really "divine." Masons sing "Hail Masonry divine," and so with other orders whose signs have been invented to build up the power of the lodge. The "divine seeming" of their rites is in fact their strength. Masonry binds its members by its "divine seeming," oaths which are in fact violations of God's Word—every one of them —(Lev. 5: 4) and of Christ's plain command regarding at least such oaths, and the "divine seeming" of Resurrection by the Hiram Abiff ceremonies and by prayers, "divine seeming" but Christless.

But through the power of symbols lodgery has attained enormous power, which endangers the foundations of political, social, and religious structures. How can their influence be accounted for? What delusion is it that has overspread *our* people of all others and induced *them* to surrender their personal freedom for the privilege of serving the secret empire? The widespread evil causes many of our best minds to recoil from all signs and symbols as altogether evil, or of very questionable character. And even those symbols which are "divine," being God-given, for his own church and people have often become too lightly esteemed. Has it not also been the case that lodgery by its imitations of church rites, true and false, has had an effect in weakening, yes, of even destroying altogether in some minds the influence of those symbols of the Gospel which have been divinely ordered to bless believers? The Gospel ordinances of baptism and the Lord's Supper infinitely eclipse every device of man and should be held sacred by every one who accepts the reconciling God in Christ, the Risen Redeemer as his Saviour, and should indeed be regarded as unspeakably the "noblest of man's whole territorial possessions."

It is ever the aim of the gilt to appear like the gold, of the spurious to appear like the genuine, of the "divine seeming" to be like the "divine." But how vast the difference! The Gospel and its Christ-given memorial symbols of life as new creatures in Christ Jesus, cannot be over-estimated, and should be most carefully guarded and watched over by every good soldier of the Cross.

If any man preach any other Gospel than that which had been preached by the Apostle, let him be anathema! The Gospel was always accompanied by it symbols whenever practicable. "Do this in remembrance of me," said our Redeemer, when he gave the symbols of his broken body and shed blood: And, when he commanded the Gospel to be preached to the whole world he gave at *same time* these words: "He that believeth and is baptized shall be saved," for *Jesus had risen*, and henceforth would reign with all power in heaven and earth.

Can language divine more clearly convey to man the supreme importance to him of the obedience of faith, to these inestimable symbols of his Redeemer's death, burial and resurrection? But salvation through the lodge is "another Gospel," and its Christ is certainly a Christ of the inner chamber and not for the whole world. O. D. G.

Chicago.

THE TWENTY-FIFTH OF DECEMBER.

In an article on the "Feasts of Saturn," in the *Cynosure*, (March 22) it was charged that the assumption of the Roman church, that Christ was born on the 25th of December, was, and is, "an astounding falsehood." Facts which sustain that charge should then and there, have been given. While there is not a word in history, sacred or profane, to show at what time of the year, even, that great event did occur, there is positive evidence that it could not have been, even within *months* of December 25th.

When Christ was born, the shepherds were "watching their flocks by night," in the open fields. Now, though the cold of that land may not be, at any time, as severe as in our New England winters, yet, even there, while the heat of the days, in winter, is often considerable, the cold of the nights, from December to February, is very piercing; snow often falls, and during that time the sheep are always carefully sheltered in the "sheep cotes." Maimonides, a learned Jewish commentator, thoroughly "acquainted with all that concerns Jewish customs," tells us that the flocks are removed from the pastures when the fall rains descend. He says: "The first rain falls in the month Marchesvan, which answers to the latter part of our October, and the former part of November . . . . from whence it appears that Christ must be born before the middle of October." (*Maimonides, in Misn Betza, cap. 5, sec. 7.*) Kitto (*Illustrated Commentary on Deut. 11: 14*) says that "the first rain" is in "September or October," which fully confirms the testimony of our learned Jewish author, and shows that it was not the custom of the Jewish shepherds and is not now to watch their flocks by night, in the open fields, *later* than some time in October.

No "shepherds watched their flocks by night,"
In winter's frosts and snow;
No "angel of the Lord" came down,
On such a scene, below.
But summer reigned, the night was warm—
No wintry blasts, no chill, no storm—
When shepherds, watching on the plain,
Heard angels sing that glad refrain—
"Glory to God, in heaven!
On earth are peace and mercy given!"

Again, it is incredible that the decree of the Roman Emperor "that the whole world should be taxed" required that women and children, as well as men, should "go up" to their several cities for this purpose, or any other, in the depth of winter, when, in addition to the inclemency of the season, the roads, from the depth and softness of the mud in them, were, as is well known, well nigh impassible. The kindly regard always manifested by Augustus for the welfare of his people, puts even the suspicion of such an outrage out of the question.

The "Manger." In the "rural districts" of Judea, "it is common to find two sides of one room fitted up with these mangers and the remainder elevated about two feet higher, for the accommodation of the family. The mangers are built of small stones and mortar, in the shape of a box, or rather of a kneading trough, and when cleaned up and whitewashed, *as they often are in summer*, they do very well to lay little babes in. Indeed, our own children have slept in them, in our rude summer retreats on the mountains." (*The Land and the Book Vol. 2, p. 98*). Referring to the "crib," spoken of in Is. 1: 3, the author says, (p. 97): "These 'cribs' of Isaiah, are, I suppose, the *mangers* of the New Testament, in one of which the infant Redeemer was laid. It is so under-

stood by the Arabs, and so translated in their Bible, and I doubt not, correctly.

"*In summer.*" This then was the season when the "manger" was available as a cradle, or couch "to lay little babes in." With a little common sense all this is clerr enough. As it was only in that season that the cattle were away, in the pastures, it was only then that the mangers could be fitted up and become suitable receptacles for "little babes." Besides, every one must see that in the "piereing" cold of a winter's night, such a place would be entirely out of the question, as a place for either mother or child, in a case of childbirth.

Thus, despite the profound silence of all history, as to the date of the birth of Christ, we have evidence, strong, *unanswerable*—circumstantial though it is—that he was not born in the winter, nor within months of it. The celebration, therefore, of his birth on the 25th of December, the birthday of Bacchus, the false Messiah, the great enemy and rival of the true, and that with all the usages and all the symbols of the great Bacchic celebration, must be, not merely inappropriate, but an "offense" to "the Master," a sacrilege and a profanation. SENEX.

Reading, Mass.

THE SPIRIT'S WORK IN REFORM.

Scriptural blessedness in experience costs separation that leads to holiness. But then the Bible speaks of gathering, if not of conventions. Yes, here is one, but not planned or premeditated, or places mentioned with select names, to deliberate upon the most effective measures to spread these doctrines. But in the church at Antioch, certain prophets and teachers as they were engaged in the ministrations to the Lord and fasted, the Holy Ghost said separate me Barnabas and Saul for the work whereunto I have called them, and when they had fasted and prayed and laid their hands upon them they sent them away—*so they being sent by the Holy Ghost.* Acts 13: 1–50. From such Scriptures we can learn what is needed to make holiness effective, as is desired, without conventions. It is the Holy Ghost. It is obedience to the voice of the Holy Ghost. Separation. To obey will do more good than time or money sacrificed for a convention. Separation from these unholy alliances, the unfruitful works of darkness, secret oath bound societies and worldly conformity in practices forbidden by the Word of God. Holy men with commissions, separated and sent by the Holy Ghost, will prove their mission Scriptural no matter what their church relations. They will be moved by the Holy Ghost and cry aloud and spare not and show the people their sins. Conventions are not so moved. Holy people professedly are not so moved.

What is wanted is not conventions, but separation; not churchanity but Christianity. The monster evils in the churches that hold such control, Freemasonry and fashion, will never unloose their power until men and women, full of faith and of the Holy Ghost, through praying, fasting, teaching, talking, living and crying to God enforce separation.—*Vanguard.*

THE GOD-SENT.—When the Lord commanded Gideon to go and save Israel from the hand of the Midianites, Gideon said, "Wherewith shall I save Israel? behold my family is poor in Manasseh, and I am the least in my father's house." And the Lord said, "Have I not sent thee? Surely I will be with thee." Here is a lesson to the humble poor in the church of Christ; to those who count themselves the least in the Father's house. They are sometimes tempted, on this ground, to beg off from doing some specified work for the Lord, as Gideon did. If all such could be persuaded to look away from and above themselves, unto him who says, "Have I not sent thee?" and go to work, how precious to them would be the promise, realized in their own experience, "Surely I will be with thee," and what defeats the Midianites would suffer!—*Intelligencer.*

THE MATTER of celebrating the Christmas and Easter festivals being pretty well settled as ceremonial observances in the Methodist E. church (as the *Western Christian Advocate* views the subject), the next advance step in ritualism will be to enter Good Friday in the list of "days." So that paper looks at the business. The word "ritualism" is of our own employing, of course; but the *Advocate* wants Good Friday kept by the church. So reports the *Christian Statesman.* Well, then, why not adopt the whole list of the saints' days, fasts, etc., of Rome, with penance thrown in? If the one is to be justified, why not the other?—*Banner of Holiness.*

More hearts pine away in secret anguish for the want of kindness from those who should be their comforters than from any other calamity in life.

SHALL ALL CITIZENS DISARM?

Our revolutionary fathers knew some things as well as we do, but we sometimes think that discoveries have been made since of things that they did not know. They seem to have got a little mixed on the question what would make people secure in their persons and houses. They thought that if "unreasonable searches and seizures" by governments of all kinds were strictly forbidden, and if "the right of the people to bear arms" were not infringed, everybody would be safe. In perusing their various documents under the mellow light of 107 years, we find ourselves carried back to a day in which it was the cardinal faith of every stalwart Christian that all crimes were committed by governments, and that all that was necessary to the maintenance of perfect peace was to leave the sovereign people to themselves.

If that were true then the experience of 107 years has made it extremely untrue. The idea that society is made safe in its homes and persons by allowing every brute, drunk or sober, sane or crazy, to carry around in his hip pocket the means of inflicting death, without summons or trial, on anybody he suspects or dislikes or misunderstands, is the sheerest lunacy, though it descend in regular apostolic succession, and with laying on of hands, from Ethan Allen and the Continental Congress to the young gentleman in Brooklyn who killed his young wife day before yesterday because she "dared him to," or to the young lover at Throg's Neck, who killed his invalid sister Monday and then shot himself because her insanity had become an obstacle to his marriage.

The fact is, that whatever may have been true at other times and in other countries, in our time and country there can be no security to our homes and persons until the right of brutes and fools to carry around with them the means of inflicting instant death is utterly denied, scouted, suppressed, and obliterated from the list of rights.

The argument by which pistol-wearing has been sustained has been that it brings a weak man up to the level of a strong one. The plea is singularly false in its practical application. When pistols are fired and death ensues, as in the case of these two innocent girls, we generally find that it is the strong and brutal fool who has armed himself, while those who become the victims of his brutality are unarmed. The pistols increased tenfold the inequality that otherwise existed.

We have never yet seen a gentleman, a scholar, a person of politeness or refinement, while engaged in the duties of civil life, carry a weapon. We have rarely met an innate coward, brute, gambler, rough, or "deadbeat," one who expected to carry himself through every controversy with a defiant temper, and a scourging, slanderous tongue, and to come out of it "first best" whether he was right or wrong, that did not carry a pistol. The class most unfit to carry weapons are the only men who ever carry them.

When Garfield was attacked neither he nor Blaine, nor any other decent person present, had a weapon. Decent people never wear them. Mr. Blaine's life was as completely in the hands of Guiteau as was that of Garfield, if the whimsies of the miserable brute had run in the direction of taking it. The plea that the innocent ever need these weapons for defense against the natural weapons of either assassins, burglars, or any such class is a false plea. The assassin or burglar is certain to be the only one of the two parties who will be armed.

It is a question for grave consideration, therefore, whether all our constitutions should not be amended, the right of bearing arms be abolished, and a general disarming of all persons be enforced. All half-way measures, all attempts to decide who shall have arms according to their moral characters, are supremely ridiculous.

Daily experience shows that all the cruelties practiced by the Church of Rome or the Spanish inquisition in its darkest days, or by the Protestant witch-burners and heresy-hunters, of Old and New England, did not pile up their victims as rapidly as this sacred Moloch of American democracy, the constitutional right to bear arms. It is not adapted to a compact civilization or a dense population. It is not for the best weal of a race of people, the pressure of whose nervous tension keeps the brains of one-fifth at least of them on the verge of nervous prostration or mental derangement. Instead, therefore, of having in every constitution the declaration that the "right of the people to bear arms and to be secure in their persons, houses, papers, and effects against unreasonable searches and seizures shall be inviolate," we ought to have one declaring "The right of each man to his life being sacred and inviolable, no search of one's person, house, papers, or effects shall be deemed unreasonable which shall have for its object the general disarming of all citizens. No man who does not contemplate murder in some contingency will keep in his possession a weapon whose design is to invest its owner with the power to inflict death, rightly or wrongly, without investigation or trial, according to his unguided caprice, insanity, or malice."—*Inter Ocean.*

There is a growing feeling in the community that the United States government has no right to render even the specious aid of a "special tax," to violators of the prohibitory law in Kansas, Maine, Georgia, Maryland, and in fact in every locality where prohibition or no license prevails. It is regarded and always will be regarded as a sanction on the part of an authority higher than the State, whereas in truth it has no more power to protect sales made illegal by State law than so much paper signed by the king of Siam. There is need of an adjustment between State and National law in this matter. The Nation cannot afford to be the refuge of lies into which the dealer runs, and thinks he is safe.—*Signal.*

STRIKING THE WRONG MAN.

Some weeks ago James Gaffey, an under-keeper in the Norristown Insane Asylum, became enraged at an inmate named Fiss and struck him such a severe blow that it has resulted in death. There may be nothing new or strange in this, as it is notorious that the inmates in such institutions are often shamefully maltreated. The keeper in this case may have done on this occasion almost the same thing that had frequently been done to others. But that result shows that he he had not looked into the merits of the case before he did the dastardly deed He seemed not to have been at all aware that he was dealing with a person of distinguished relationships and connections. But when the day of burial came the body of the victim of the abuse was carried to the hearse by two members of the G. A. R. (Grand Army of the Republic), two of the O. U. A. M. (Order of United American Mechanics), two of the I. O. R. M. (Improved order of Red Men), and the funeral procession contained twenty-seven guards from the G. A. R.; eighty from the O. U. A. M.; Lodge 37 of the Knights of Pythias; Empire Council No. 133 American Legion of Honor; Leiderkranz Singing Society and the Knights of the Grand Mogul. The deceased was a member of all these orders, societies and associations. Does anybody wonder that he went crazy? No ordinary mortal could bear up long under such a load. It reminds one of the old pictures of Atlas with the world on his shoulders.

But Gaffey who struck Mr. Fiss probably did not know that he was striking one who had thousands and hundreds of thousands of associates who would be ready to avenge the wrong done to their comrade. They have at least shown their *postmortem* love for the deceased, and they are likely to show their *postmortem* vengeance on him who was so inconsiderate as to strike the wrong man. They have employed a lawyer in addition to the District attorney to prosecute the accused. It may be, however, that Gaffey is a member of some of these or other equally powerful secret orders. If so, one evil in this case may neutralize the other; though two wrongs can never make a right.—*Christian Instructor.*

SPEAKING TO THE POINT.

An addition was recently made to the county jail in Paterson, New Jersey, at a cost of $30,000. When it was completed, the county officers and contractor celebrated the event by a banquet in the building. There were liquors in great abundance. After a number of toasts had been drunk, the gentleman presiding, a judge, proposed "the temperance cause." It was probably done because they were getting pretty drunk. Mr. Bantram, a temperance man, was called on to respond, and did so in the following stinging speech, which some of them, perhaps, will never forget. He said:

"I thank you for this invitation, and I recognize its fitness. You have assembled to celebrate the enlargement of this jail, rendered necessary by the use of strong drink, in which you are so freely indulging this day. Down stairs the cells and corridors are crowded with criminals who have but changed places. A few years ago they were respected citizens, some of them occupying as responsible positions as those now occupied by yourselves; but they commenced *as you have commenced,* and they continued as many of *you are continuing,* and to-day they are reaping the harvest in a career of crime, and paying the penalty with a period of punishment."

At this moment another bottle was opened, and Mr. Bantram said:

"I hear the popping of corks. I listen to the merry voices, and the praises you are singing to the infernal spirit of wine; but there comes to me the refrain, from the prisoner's cell, who is shedding penitential tears over his folly, and accompanied by the still sadder wail of anguish uttered by the heart-broken wife, worse than widowed through the traffic in strong drink, which, as a judge in your courts said, 'is *the great promoter of crime,*' a traffic licensed by your votes, and sustained by the patronage you are this day giving it. It is with inexpressible sadness that I discover that there can be found in Passaic county so many men with hearts so hardened, feelings so calloused, and sensibilities so blunted that in a place like this, under circumstances like these, they dare raise to their lips that which depraves the citizen, and endangers the state. Thanking you, gentlemen, for this unexpected privilege, I take my seat, fully conscious that you will never again call on me under similar circumstances."—*Sel.*

THURLOW WEED'S PET PIGEON

Thurlow Weed had a favorite pigeon that used to perch on his shoulder and show a great deal of attachment for the venerable journalist. The other day a reporter called on Mr. Weed's daughter. After sitting a few minutes this pigeon alighted on the reporter's shoulder, and cheerily cooing peered round into his face. Suddenly the bird became dumb and flew into an adjoining room. "He has done that to every gentleman that has come into the house since father died," said Miss Weed, with a sigh. "He takes most kindly to General Bowen, who visits me occasionally, and who has been in feeble health some time and walks slowly. The bird will coo and fly to the General's shoulder, but when he sees it is not my father he will stop his cooing and find some other perch. Since the day that father's remains were carried away the affectionate creature has been seeking for his master. He flies through every room in the house and fairly haunts the library, where father spent most of the time with his pet."—*Ex.*

WASHINGTON LETTER.

A SECRET SOCIETY TO SEPARATE THE COLORED FROM THE WHITE RACE.

The latest development of secretism, is a society known as "The Colored National Indemnity Association," having the foregoing as its object. An agent clothed with *authority*, has come to this city to solicit aid from both white and colored, and (I suppose) to organize branch associations, such as he says have been organized all over the South.

I deeply sympathize with the colored people in the wrongs they endure in some parts of the South. I heartily rejoice in any feasible plan for their improvement in wealth, education, morality and social happiness; but I regard the foregoing plan as very poorly adapted to accomplish any *good* object but as an admirable scheme to give a few persons notoriety, and draw large sums into the treasury of an irresponsible secret order.

A late caricature represents "The Goose that Laid he Golden Eggs." The "goose" is the Irish servant girl who is fed on real and imaginary stories of the "wrongs of Ireland" and who, in return, contributes her hard earned wages to the managers of irresponsible secret societies. A part of the contents of these "golden eggs" goes to buy dynamite to blow up Parliament Houses, but mainly it swells the pockets and appeases the appetites of these human vampires, who live on the life blood of their fellow-countrymen. Now the rank and file of the colored (and white) secret societies are the same unsuspecting "geese" who will never be killed so long as they continue to lay golden eggs for the benefit of Noble Grands, Worshipful Masters, Most Puissant Sovereign Grand Commanders, etc., etc.

When the colored people shall stop trusting in societies, whether secret or open, and depend more on individual effort, industry and economy; and when they shall recognize in the church and the state the only societies that have a Divine warrant, they will have taken a long step towards independence and self-respect.

The following from the New York *Times* of the 29th Aug. represents the current convictions of the best friends of the colored people. I commend it to their attention:

The Colored National Indemnity Association of Arkansas," as the new organization is somewhat grandiloquently styled, has for its object the encouragement of a policy of separation. It is a pity and a shame that there should seem to be any cause for even the agitation of such a scheme as this. It is a shame that the colored race cannot find peace, safety, and a reasonable degree of prosperity in the land where it has been so long domiciled, and whose development owes so much to its illrequited labor. But policy of the white man has too often been to keep the negro poor and degraded, and then to point to his shiftlessness and ignorance as conclusive of his inability to govern himself. The remedy proposed does not promise well. No artificial separation like that contemplated would be consistent with the natural laws of society. Experiments of this sort have uniformaly proved failures. Close communities are never prosperous, and a settlement or colony that should be founded on an idea of exclusiveness would almost certainly contain in its organization the elements that would ultimately destroy its life.

A GREAT FRAUD.

Next to "Honorable" and "Benevolent" lotteries, about the meanest scheme for stealing money from the simple is by fraudulent life insurance companies. I have before me the pamphlet advertisement of "The Mutual Life and Maturity Association of Washington, D. C., incorporated May 10, 1883;" office 2314 F. street, N. W.

This association proposes to give to its members at the end of five years the sum of $1000 each, or if a member shall die at any time after one or under five years, then the heirs of such person are to receive the sum of $100 for each year of the time he was a member. He shall also be entitled to a weekly benefit of $5 after the first year for any sickness or disability, provided such disability does not exceed six weeks. Any person of sound mind and moral habits will be received without regard to age or physical condition.

The conditions on which this amount is to be paid are as follows:

Membership fee	$ 5 00
Annual dues (in advance) $3 each for five years	15 00
Monthly dues $2, for five years	120 00
Assessments on death and maturity $1 each, estimated	210 00
Total	$350 00

"Thus the probable cost to secure the guaranteed amount of $1,000 will be about $350, a profit of $650 on investment." I quote the exact language. But this is not all. If the members shall on an average be disabled one week in each year, they will receive on an average $1020 for their $350.

Let us see from whence this amount is to come. First, $350 at compound interest at 6 per cent. will yield in five years $351.06. To this must be added the amount accruing from lapsed policies before the close of the first year. Suppose one in twenty-five die (a large death-rate), and suppose he had paid in the whole $350: this would add to the available means to pay to members on maturity, the sum of $14.00 each, or total available funds, $365.06. That there could be no other legitimate source of income is evident from the fact that in all cases, except that of policies lapsing before the close of the first year, the amount paid to each and every member is *more than he has paid in.*

This scheme then simply proposes to give to each person who desires, the sum of $1020, less $365.06, or $654.94. But with this further understanding that the $350 and the $1020, when it is convenient for a confessedly bankrupt association to pay it. Surely the saving clause, that themember must be of a *sound mind*, was a happy thought.

One would suppose that a scheme so manifestly fraudulent would have received no countenance and yet it is but one of a number that has been so devised and worked as to dupe (mainly the colored people of the South) out of vast sums.

By (the about) 650 names published as members, if they are really so, there has been paid something like $227,500, and for which they have received a promise to pay in five years, more than $650,000. No business man would give one per cent. for such a contract.

That such frauds are clearly indictable and ought to be suppressed is evident, and yet they are bold, open and defiant. H. H. HINMAN.

REFORM NEWS.

THE MICHIGAN STATE WORK.

BRONSON, Mich., Sept. 6th, 1883.

At Jackson I met in the Free Methodist church yesterday a few consecrated reformers in council. Their deliberations were entirely harmonious and the conclusions reached unanimous. Brethren Day, Ross, Foote, Poole, Walters, with other like-minded were present and after resolving to make a vigorous campaign took measures to carry out their resolution in a sensible business way. Bro. Day was selected as State Agent with instruction to devote his whole time to the work, and provision made for his support. The *Michigan American* was continued under the management of Bros. Day, Ross and Foote as a publishing committee, and arrangements for supplying agents with the necessary reform literature inaugurated. Michigan will maintain her reputation and without doubt make rapid advances during the present year. It was a great pleasure to meet brethren Kinney, Mathews, Sister DePew and others who dropped in to cheer on the work by their presence and approval.

Of course mother Wilcox and her sons extended as they always do a hearty welcome to live working reformers, and I am personally indebted to them for their generous hospitality. I met casually several of the brethren on their way to the Wesleyan conference, which was to hold its opening session in the evening. I left at 10 P. M. and reached this little town at 12:30 this A. M. and having completed my business I am awaiting the next train to take me to my next point. J. P. STODDARD.

GOD WAS THERE.

The Free Methodists opened a camp meeting sixteen miles west of Port Huron, Mich., Aug. 22nd, and broke up on the 29th. Over half a score of ministers were present, with a royal army of saints, and of sinners not a few. Good order was maintained from first to last.

The meeting was to me one of the most precious occasions of my life. I know not that I ever saw a more marvelous presence and mighty power of God than was there manifest. Sorrow, joy, and love were developed seemingly to their utmost possibility. O! the unutterable anguish of convicted sinners! O! the rapturous joy and ineffable love of believers. Would that the blessed Lord would multiply those scenes in ten thousand times ten thousand localities. Among the hopeful conversions was a large number of children. But I took my pen to write of another matter.

Before leaving home I filled my satchel with Anti-masonic literature. Entering the camp ground, who should I find but our dear brother Webster, loaded down with all sorts of weapons against the "secret craft." We stationed ourselves each side of the track at the entrance to the ground, and for over two hours we supplied the hundreds of carriages with about half a dozen tracts and papers each, as fast as we could hand them out. Then, during the meeting, after an address exposing the abominations of Masonry, we were cleaned out of what was left to the last leaf, and more wanted. Going over the ground day by day not a pamphlet, tract or paper was found thrown away. Let the friends of reform seek these grand occasions to sow the good seed broadcast, and "God will give the increase." C. C. FOOTE.

IOWA CONVENTION.

THE SECRETARY'S REPORT.

The Iowa Christian Association, opposed to secret societies, met in annual convention in the Opera Hall in Albia, Aug. 28, 1883, 7:30 P. M. The published programme was not carried out, because of the failure of Hon. S. C. Pomeroy to be present. The convention listened to an able and effective address from President C. A. Blanchard of Wheaton, Ill., which well supplied the anticipated address of the Senator from Kansas

At 9 A. M. Wednesday, the convention met in the United Presbyterian church. Devotional exercises were conducted by Rev. C. D. Trumbull of Morning Sun, after which convention was called to order by the president, and prayer was offered by Rev. S. Smith of Ringgold. At 10:30 P. M. Rev. D. P. Rathbun, State lecturer, reported his labors during the past year. A more cheering report has not been made since the organization of the Association in the State. Amount received on field, in gospel and State work, $900. Appropriate resolutions were drafted and passed expressing gratitude for the work and success of the year, especially recognizing the hand of God as the great instrumentality giving success.

In the afternoon an interesting address was given by the president, Rev. C. D. Trumbull, on the Sabbath; who was ably followed by Rev. E. B. Graham of Omaha, the author of *"In the Coils."* These speeches were terse and practical, and interested the goodly number who came to hear.

At 3:45, Pres. C. A. Blanchard delivered a masterly address upon Prohibition. We doubt whether the people of Albia ever listened to a better temperance speech. If the speaker could have worn some mystic seals upon his watch-guard, said speech would have been published in the daily press from the Mississippi to the Missouri. But alas! it bears no "mark" of the "image of the beast."

A 8 P. M. Pres. McMichael of Monmouth College addressed the convention in Opera Hall; subject, "The Relation of Secrecy to the Church." Most of the thoughts brought forward in the consideration of the subject were drawn from sources not usually referred to in treating this phase of the work, hence the doctor's speech was interesting and appreciative.

Thursday morning, Aug. 30, was devoted to reports of committees, including the report of Treasurer. At 10:15 J. P. Stoddard, General Secretary of N. C. A., reported the Washington movement, its success and needs.

A vote of thanks was extended in the afternoon to Rev. C. D. Trumbull, the retiring president of the Association, for his able and efficient presidency during the past three years. "Ye Secretary" would also have appreciated such a release, but, we presume, not having proven himself worthy, was ordained to continued servitude. The convention listened to two addresses from Revs. R. C. Wylie of Hopkinton and M. A. Gault of Blanchard; subject of former, "The Nation's duty of Acknowledging God;" the latter, "The Nation's Need of Christ." The principles involved in these subjects were forcibly presented, and cordially indorsed by those present. All reforms are related, and none more intimately than the Anti-secret and National. In reality, the latter involves the principles and is the basis of all. These brethren are worthy of a hearing, and are destined *to be heard.*

W. H. Layton, J. M. Kent, and S. E. Starry were appointed delegates to attend the National Convention to be held at Washington, D. C. No lecturer was employed in the field, but the Executive Committee were instructed to engage some suitable person; and all workers were invited to labor in the State as opportunity should permit. The enrollment showed a large attendance, while every session evidenced an increasing interest. Anti-masonry has come to stay in Iowa, and the lodge is taking due notice thereof.

At 8 P. M., after a short address by Rev. D. P. Rathbun, the Master's degree was publicly worked by S. E. Starry. A large audience witnessed the "ancient and sublime" method by which a *man* is made into a *Mason.*

Much interest was given to the convention by the presence and labors of Rev. J. P. Stoddard and other work-

ers both from home and abroad. We believe it is Iowa's best meeting. Let this not be said next year.

The following is the list of officers for the coming year:

President, Rev. H. Avery, College Springs.
Vice President, Rev. T. P. Robb, Linton.
Recording Sec'y., Rev. A. W. Hall, College Springs.
Cor. Sec'y., Rev. C. D. Trumbull, Morning Sun.
Treas., J. A. Laird, Esq., Wayne.

A. W. HALL, *Sec'y.*

FROM A VOLUNTEER COLPOTEUR.

CLEARPORT, Fairfield Co., O., Aug. 31st, 1883.

EDITOR CYNOSURE:—I have struck the first blow in this county for the reform, having just returned from a four days trip in the interest of N. C. A. publications. Although it was hardly what might be called a financial success, a beginning has at least been made, an entering wedge introduced that it is hoped will expand and bring forth good fruit. I conversed with a large number of persons, many of them being Masons and Odd-fellows, stating the aims and objects of the N. C. A. Only three or four had heard of the organized movement against secret societies. Nearly all non-members with whom I conversed received the news with evident satisfaction, and many expressed the wish that we would succeed in tearing down the orders. One old lady said she hoped we would succeed but feared the effort would be a failure as the societies were too firmly established to ever be uprooted. This was a common expression. I fell in with several men who had formerly had Masonic expositions destroyed for them by Masons.

In the village of Carroll one doctor purchased "Free-Masonry Illustrated" for the purpose of aggravating another doctor, the master of the lodge. In the same place a Mason after reading the Master Mason's oath explained, "The author of that book is a perjurer;" thereby acknowledging its truthfulness. In Baltimore and Basil I found only four or five men of any prominence who were not members of some order. The mayor and justice of the peace of the former place are both Masons. These towns are regular strongholds of secrecy so that there is but a poor show for anti-work. However, I managed to reconnoiter the ground so as to open the way for future work.

I wish that Bro. Stoddard and a degree worker could spend a time in this county. They will receive plenty of encouragement if they but come. I shall continue to drop books, tracts and *Cynosures* over the county until the people are well informed on the subject. More anon.

C. M. S.

CORRESPONDENCE.

NOTES OF A VACATION JAUNT.

CARBONDALE, Kansas, Aug. 30, 1883.

DEAR CYNOSURE:—I take my pen to give you a few notes gathered on our present journey. At Cedar Rapids, Iowa, I met Prof. Wilson of Coe College, a former student of Monmouth College. He had been a member of one of the college secret societies; did not think them so bad as some of us do, but was opposed to any secret society. I also met Rev. Mr. Thornton of West Liberty, a graduate of the same college and ex-member of a college secret society. He told me very frankly and earnestly that membership in the college secret society had made him perfectly disgusted with all secret societies.

I was informed by an old friend with whom I stopped at Council Bluffs, that that growing city was to have a large Masonic temple for which they were just breaking ground. At York, Nebraska, I was informed by a graduate of Wheaton College, now a leading member of the bar at that place, that when a new jury was drawn he went to some member of the Masonic and Odd-fellows lodge and ascertained who on the list were Masons and who Odd-fellows and when he had for a client a man who did not belong to either of these organizations he did not suffer one who did to sit on the jury, for if he did, if the suit was with a number of these organizations, the Mason or Odd-fellow was sure to hang the jury. Such facts as this need no comment. He also said that if his client was a Mason or Odd-fellow he was sure to point out as suitable jurors the members of those societies. Can any one doubt that such institutions are incompatible with the equality of citizens in a free state?

For some time, in the caboose of the freight train on which we were riding, I sat opposite a stranger, in appearance somewhat older than myself. I studied his somewhat peculiar, if not remarkable, appearance and queried if I had better address him. His seedy exterior and inane expression of countenance made me hesitate lest his mindless reply should make me sorry that I had ventured so far. At length something occurred that caused us to break silence, and in course of a brief conversation I learned, to my utter astonishment, that he was the Grand Lecturer of the State of Kansas for the Freemasons. Recovering somewhat from my surprise, I summoned all my wits to study the prodigy opposite me. On close survey I thought I discovered indications of the low cunning and intellectual caleber requisite to fit a man to relish the foolish ceremonies of the lodge. In that august presence I could easily imagine how an awful priest of Jupiter looked, or a dignified Roman augur.

He had a few weeks before been caught in a tornado at Soldier City, and, among other injuries received, had lost two of his fingers, and as he belonged to a fraternity that believe in and use relics, he had these ghastly mementoes preserved in alcohol. If this calamity had befallen him before he became of age the people of Kansas had been deprived of this great luminary, for the highest intellectual endowments, the mightiest moral powers, the most perfect physical organization, cannot compensate for the loss a of little finger as qualifications for, not only Grand Lecturer but not even the merest Entered Apprentice in Masonry. In an institution where a finger is of more worth than the loftiest manhood, there is no need of brains to teach, and I have concluded that there is an eternal fitness in things as they are in Kansas Freemasonry.

O. F. LUMRY.

AN INTERESTING INQUIRY.

The State of Vermont, which has fallen under the lead of second class, Masonic demagogues, was once considered (and justly so too) as the very pole-star of the republican galaxy. By the term *republican* we do not mean *party* republicanism, but *real* republicanism. The two kinds of republicanism are very wide apart. During the war of the rebellion the State should have insisted on such terms of adjustment that her citizens could be as safe in their persons, property, and reputation, in Louisiana, Texas, or Florida, as they are at home, but the Masonic leaders of the State never presented such terms, nor insisted on them in any way. They held their offices, won by Masonic favor, and maintained by Masonic arts, and had no more influence in shaping the policy of the government to a true republican standard than did the politicians of the southern county of Delaware. They showed a determination to ride, whoever drew the party-coach, whoever drove it, and however muddy were the roads. The last thing her Congressional delegation seemed to think of was the securing such solid terms of peace that Vermonters could live in the South with safety.

It would be a sadly curious and interesting inquiry to trace out the disastrous consequences of this ruinous dereliction of duty by the number of Vermonters who have lost their lives or their property in the South since the war; how many have made money by holding office there, and how few have found that the old Vermont character is welcome there. These facts are all hushed up and kept in a profound Masonic silence, while the State is forced to content herself with the smallest possible pensionary crumbs that fall from the Masonic table. Instead of having been a leading State in the counsels of the nation, it has been draggled at the tail of the Masonic lodge.

These facts are due to the people. If the people reckon upon Vermont as the "citadel of freedom," while, in fact, she is thoroughly garrisoned, dominated, and ruled by the lodge, a false quantity will enter their calculations that must lead to dangerous consequences. Vermont, like every other State, and especially Vermont, needs a reform from the lodge, under whose control it has been subjected by its leaders.

It is simply preposterous to claim any thing magnanimous, any thing grand, or any thing worthy for Vermont politics under her Masonic leadership during the last twenty-five years. It is absurd to say that it would not have been better for the South if the old Whig Anti-masonic character of Vermont had been impressed upon the Southern people as a result of the war than to have this loose, vicious, not to say contemptible politics which has been confirmed to them by the leaders of the Masonic lodge. The policy of the general government during the war was far behind the old Anti-masonic character of Vermont, and the course of the Masonic leaders of Vermont has absolutely been behind even the loose and disorderly action of the general government. Vermont has obeyed the masters of the Masonic lodge instead of maintaining the sterling qualities of her early character.

Are these facts true, or are they merely assumed by an Anti-mason? Let any candid mind, uninfluenced by Masonic shams, look into them and decide for itself. The Republican party, under the management of the lodge, has *not* settled the issues that were prevented by the war of the rebellion; it has only compromised with the Democracy, paying that party with offices, pensions and plunder, and receiving in return its lowest or most vicious voters. In exchange for power, it gives pensions and plunder; and with the power thus bought, it maintains the Masonic lodge instead of the Constitution of the United States.

AMERICAN.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,
JONATHAN BLANCHARD,
OF ILLINOIS.

For Vice President,
JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

—The Republican Invincibles, the oldest and most prominent political organization in Philadelphia, Wednesday evening formally nominated Robert T. Lincoln, of Illinois, the present Secretary of War, for President in 1884.

Senator John A. Logan is again working up public sentiment in favor of his candidacy for the Presidency, by having flattering sketches of his life put in country papers by meek and obedient editors.

—It is reported that Gen. Charles Devens of Massachusetts, late Attorney General, has refused to become the Republican candidate for governor in Massachusetts. You see, Butler wants a re-election and out-ranks Devens in lodgery, so the latter like an obedient Mason refuses to compete.

—The Salvation Army in Philadelphia, it is reported, are placarding that city with posters reading: "WANTED —60,000 CHRISTIANS TO VOTE AS THEY PRAY." Let them placard every fence in the country and paint every stone till men who claim to have moral convictions shall act up to a like measure. We need 6,000,000 Christians to pray and all of them who can vote to march along the same line.

LIVE ISSUES ARE NEEDED to keep up life in any political party. The *American Reformer* discusses ably the divided condition of the Republican party on the temperance question—in Kansas, Iowa, and Ohio this party leads against the saloons. If these States are joined by one or two more what will be done in a national convention for this issue? Will there be a split in the Republican ranks, or will the banner be borne by a third party which shall be raised up to maintain the paramount importance of moral questions in our politics? The *Reformer* says:

"Lacking any other moral issue, defied by the saloon power, dominated by saloon politics, the people are determining that some party must take position for them on this question, and soon. They care little what party it is, but they insist that come some party must, to the work of this high calling, and that it be true. Now is the Republican party's opportunity. It went out of sight last fall in a whirlwind of popular disaffection; it can emerge into power again only as the champion of a great principle. At the Concord School of Philosophy, several days ago, Julian Hawthorne defined life as 'the predicament previous to death.' We think Gov. St. John is right. Any party, claiming to be the special friend of reform, and the chief exponent of great moral ideas, which now ignores the temperance issue, or gets on the wrong side of it, is in the predicament previous to death."

THE ELEVEN PLANKS.

We ask for the American platform, a careful reading. It is, to say the least of it, a fair open document, outspoken and plain. It is not a "one idea;" it covers the whole field of American politics, and makes several issues that other parties fail to present—issues that are soon to demand the attention of the American people. Among them, first, the source from whence we are to derive our moral code of laws; for the necessity of the case demands that there be some recognized code, of morality, nor can one long exist without some recognized standard of what is right and wrong among men. By a code of morals we do not mean a system of religious worship neither do we so understand the second article of the platform to mean the question of whether we shall have a Sabbath or uot, but we will shortly have to determine what kind of a one we shall have,—whether of rest and devotion, or of pleasure and licentiousness. 3d. The prohibition question is already a live issue that "will not down" until it wins the day. 4tb. The propriety of granting charters to sworn bodies of men or secret lodges in a popular government is very questionable to say the least of it. The lodge men, like the distillers, will of course strongly object to the giving up of their charters. But the great qucstion to be settled in both of these cases is, were these rights first granted them upon the principle of the greatest good to the greatest number, or were they granted upon principle of the favor of the few to the disadvantage of the many? If upon the former, a discussion of these questions will bring it out and both the lodgeites and whiskyites will be benefitted thereby, and in the future can more peaceably follow their callings; if granted upon the latter, discussion will help to discover it and enable the people to set aside that which is contrary to spirit and genius of our goernment. Any way, let us have them publicly discussed to vhe satisfaction of all parties. The Bible in schools, the setttlement of differences among nations by arbitration, and the abolition of the electoral colleges are new questions for a political platform to present, but they are all vital and important questions. While we are not a politician by profession, yet, as an American citizen we feel a deep interest in American politics and are glad to see a party coming to the frout that is not afraid to embrace and advocate a set of principles that cover more nealy the entire ground of American politics than any other political party now in the United States. Political Anti-masonry was once a great factor in American politics. Political anti-secrecy will soon be an important one in American politics. Mark the prediction. In the future we perhaps shall have more to say about the Amcrican party and platform.—*Banner of Truth.*

LITERARY.

Some two years ago Edwin Arnold, a London editor who had spent years in India, and had become not only a student but it was said a disciple of Buddhism, published in a poem, "The Light of Asia," the principles of that religious system. The work was very popular because, beside being well written, it introduced the literary world to an unfrequented garden of rare beauty. But other students of Buddhistic lorc laid open the fruit of this garden and showed how bitter and bad the heart covered by a fair show without. The Indian theology has little to recommend its god Gautama to those who have drank of the water of life which flows through Christ from the throne of God. Mr. Arnold has published two other works, "*The Indian Song of Songs*" and "*Pearls of the Faith,*" which have been issued in the Elzevir Library. The three volumes form an Oriental Triology of which the author says: "In my 'Indian Song of Songs' I sought to transfer to English poetry a subtle and lovely Sans-krit idyl of the Hindoo theology. In my 'Light of Asia' I related the story and displayed the gentle and far-reaching doctrines of that great Hindoo prince who founded Buddhism. I have tried to present here [in "Pearls of the Faith"]..... some of the thoughts and beliefs of the noble prophet of Arabia." The reading of these poems may have some interest to one who wishes to investigate the religious systems, but in a moral point of view they are like the floral decorations about a corpse already falling to decay, their beauty covers a hideous sight and their fragrance partially overcomes the sickening odor. The volumes are sold at 25 and 30 cents respectively. John B. Alden, 18 Vesey St., New York.

The frontispiece of the September *Century* appears a striking portrait of Robert Burns, after a daguerreotype in the possession of Mr. Edmund Clarence Stedman, which was taken from a miniature belonging to Burns's sister. In the same number is "A Burns Pilgrimage," by H. H. (Mrs. Jackson), a very ingenuous sketch of a visit, to the places made memorable by the life of Burns, on the Sabbath. The singular part of the narrative is the fact that at every point she was met by conscientious objections to such a proceeding on the Sabbath, she proceeded in spite of all with her sight-seeing. The Scotch Masons, who yet maintain the name with little of the reality have in charge some of the Burns relics, and receive frequent favorable mention by Mrs. Jackson. An interesting article on Cape Cod, illustrated, opens the number. The finest illustrations are Beard's heads of a musk ox and cow in an entertaining article by Lieut. Schwatka, describing the habits of these Arctic animals and the method of hunting them. "Will New York be the Final World Metropolis?" is a question W. C. Conant asks and answers in the affirmative with a curious array of facts and arguments. He predicts that before another century passes New York's population "will surpass that of London, and that it will be the unrivaled center of finance and commerce, of luxury and fashion, of art and literature."

—For some years Messrs. W. J. Linton and R. H. Stoddard have been gathering the material for an elaborate collection of English poetry, which it is proposed by the editors and publishers to make more comprehensive in its scope and more accurate in its text than any similar work hitherto put forth. The whole of the past year Mr. Linton has devoted to a minute study and verification of the texts in the British Museum, and the notes appended to many well-known verses give surprising evidence of the garbled and abridged texts which have become current even in the most popular collections. Mr. R. H. Stoddard will write an introductory essay upon the period of English poetry covered by each division of the collection. The work will be published by Messrs. Charles Scribner's Sons under the general title *English Verse.* It will consist of a series of five volumes arranged as follows: I. Chaucer to Burns. II. Lyrics of the Nineteenth Century. III. Ballads and Romances. IV. Dramatic Selections. V. Translations. At the end of each volume brief biographical and bibliographical notes are printed.

—Bishop Fallows of this city has compiled from the various and voluminous sources of the day, a new work on abbreviations aud contractions. What, may be asked, is the need of a new book of this kind? Bishop Fallows has discovered it. Listen! He finds that the lodges are snubbed in all the others. Their mysterious hieroglyphics and cabalistic initials are considered of too little account to be mentioned—hence he comes gallantly to the rescue. Ecclesiastically he is a "Rt. Rev., A.M., D. D.," himself, and if his lodge titles were added they would fill a line or two. The great feature of the book is thus advertised: "A Dictionary of Masonic Abbreviations, Words, Phrases, etc. Abbreviations of the L. O. I., (the only collection ever made). A Classified List of Abbreviations used by the following secret and benevolent socicties, to wit: A. O. U. W.—A. I. H.—C. H.—G. A. R.—I. O. F.—K. C.—K. G. R.—K. H.—K. & L. H.—N. A. A.—K. P.—O. C. F.—O. G. C.—P. C.—P. H.—H. C.—U. O. A. T.—I. O. G. T. -I. O. O. F.—S. T.—C. S." The Bishop and his publishers have this notice as a gratuity.

BIBLE LESSONS.

LESSON XIII.—September 23.—The Child Samuel. 1 Samuel 3: 1-19.

GOLDEN TEXT.—Speak, Lord; for thy servant heareth.—1 Sam. 3: 9.

CIRCUMSTANCES.—The degeneracy of the people at this time was extreme. The tribes seem to have administered their affairs as independent republics, the national confederacy was weak and disunited, and the spirit of public patriotic enterprise had been worn out by constant turmoil and invasion.—*Dr. F. Eadie.*

"The child Samuel." At the age of 12 (according to tradition) he received his first revelation from Jehovah, the stern message of doom against his foster-father's guilty house. In later times this age was a critical point in the life of a Jewish boy. He then became a "son of the Law," and was regarded as personally responsible for obedience to it.—*Cambridge Bible.*

"Precious." Rather *was rare.* In the general decay of religion, prophetic communications from God had almost entirely ceased (comp. Amos 8:11; Ps. 74:9). We read of two prophets only in the days of the judges (Judg. 4:4; 6:8).—*Cambridge Bible.*

"No open vision." Rather, *there was no vision published abroad.* The word is used in 2. Chron. 31:5 of the publication of a decree. There was no publicly acknowledged prophet, whose "word came to all Israel."—*Peloubet.*

"The lamp of God." The seven-branched golden candlestick, now mentioned for the last time, stood on the south side of the holy place, opposite the table of shewbread (Exod. 25:31-37). It was lighted every evening (Exod. 27:20, 21; 30:7, 8), and was extinguished in the morning.—*A. F. Kirkpatrick.*

"He ran unto Eli. Note Samuel's alacrity to serve the aged priest, his spiritual father. Unacquainted with the visions of the Almighty, he took that to be only Eli's call, which was really the call of God. Such mistakes we make oftener than we think. God calls us by his word, and we take it to be only the call of the minister; calls by his providences, and we look only at the instrumeuts. His voice cries, and the impressions of it are soon lost; sinners lie down again and their convictions come to nothing, but here and there a man understands it to be his voice.—*Henry.* In Samuel we observe a quick attention and unwearied diligence; he hears aud runs at every call; he stays not to be twice called before he goes. He murmurs not, he argues not, he complains not, he delays not; at every call he rises from his bed and runs. It is to such a child as this our Lord requires us to be like, for of such is the kingdom of God.—*Wogan.*

"And the Lord came, and stood." The Hebrew is emphatic, *presented himself.* A personal presence, not a mere voice or impression upon Samuel's mind, is thus distinctly indicated (comp. Gen. 18:17, 20, 21, 33; Judg. 6:14; Rev. 1:1; 22:16).—*Cook.*

"Announcement of the Doom of Eli's House." Vers. 11-14. The message which God brought was for Eli, whom, on account of his sinful negligence, God would not favor with a persoual interview. His sin is specified in verse 13; and the sins of his sons, whom he failed to restrain, in chapter 2:12-17, 22-25. The dreadful predictions against the house of Eli were in part fulfilled in the death of his two wretched sons, followed by his own death (chap. 4:1-18), and in the deposition of Abiathar, his descendant, from the office of bigh priest in the time of Solomon (1 Kings 2:27). His family was never reinstated in the office. The message of God to Eli was very severe; but its severity was not so great as the sin which it rebuked; and this sin of Eli was the greater that God had already warned him against it (ver. 13; chap. 2:27-36), but in vain. Eli, as father, should have brought up his sons strictly. As at once high priest and judge, he should have deposed them from office and punished their iniquities with decisive penalties. This would have been kindness to his sons, perhaps leading to the salvation of their souls, and in any event, keeping them from the terrible fate which befell them. It would have been kindness to Israel whom they corrupted. It would have been fidelity to God and duty. Eli was a pious, but weak man; and in such circumstances as his, weakness is sin. His piety shines conspicuously in his words when he heard the dreadful sentence upon his house (ver. 18).—*Johnson.*

"For the iniquity which he knoweth." The Vulgate, followed by Luther, renders "for his iniquity because he knew that his sons dealt shamefully:" describing the judgment as inflicted upon Eli for his own sin in neglecting his duty as father (Deut. 21:18), high priest (Deut. 17:12), and judge, and failing to restrain the misconduct of his sons. But the rendering of the E. V., which makes iniquity of Eli's sons the ground of judgment, is possible.—*Cambridge Bible.* Eli's guilt becomes so much the greater from the fact that it was known to him how shamefully his sons behaved, and he *did* nothing to remove this abomination from his house and from his sanctuary.—*Calvin.*

"Samuel feared to shew Eli the vision.". As this is the first circumstance that throws light upon the character of one who was destined to become a great man in Israel, it behooves us to regard it well. Most lads of his age evince much eagerness in communicating anything surprising, without much regard to the paiu it may be calculated to inflict. Samuel kuew that he had been highly honored by a special communication from God. Yet his young heart was not elated nor his tongue impatient. With Samuel there was one consideration that overruled every other. The secret concerned his venerable lord, who had been a father to him, and could not fail to afflict his spirit. Therefore, with a pious discretion far beyond his years and altogether worthy of manhood, he proposed to keep it all to himself.—*Kitto.*

"It is the Lord." (*He is Jehovah.*) For the depth of meaning involved in this confession, see Exod. 34:5-7. Eli, with all his faults, was still at heart faithful to God. He submits without a murmur to the divine sentence, leaving himself and his house in the hands of God. But it is the passive resignatiou of a weak character. Though he *submits* himself patiently to the will of God, he would not rouse himself to *do* it.

BAND OF HOPE BIBLE LESSON.

UNNECESSARY SABBATH WORK PROHIBITED.

22. And it came to pass that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation eame and told Moses.
23. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord; take that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.
24. And they laid it up until the morning as Moses bade, and it did not stink, neither was there any worm therein.
25. And Moses said, Eat that to-day; for to-day is a Sabbath unto the Lord; to-day ye shall not find it in the field.
26. Six days ye shall gather it; but on the seveuth day which is the Sabbath, in it there shall be none. Ex. 16:22-26.
2. Six days shall work be done, but on the seventh day there shall be to you an holy day, a Sabbath of rest to the Lord; whosoever doeth work therein shall be put to death.
3. Ye shall kindle no fire throughout your habitations upon the Sabbath day. Ex. 35:2, 3.
12. Six days thou shalt do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thy handmaid and the stranger may be refreshed. Ex. 23:12.

GOLDEN TEXT. Six days thou shalt work, and on the seventh day thou shalt rest; in earing time and harvest thou shalt rest. Ex. 34:21.

CENTRAL TRUTH. No gain but loss comes of breaking the Sabbath.

1. Work that can be done on Saturday should not be left until Sunday. It is right to have our meals as usual on the Sabbath, but extra cooking can be avoided by preparing the dinner the day before.

2. There are certain branches of business which justify their use of holy time on the plea that it is necessary.

3. In nine cases out of ten it will be found that no public or individual interest would really suffer by keeping God's day holy.

4. No one thought of Sunday papers twenty years ago, but there was really just as much necessity for them then as there is now. They originated not in any real need of the public but in the greed of the publishers.

5. This is true of traveling on the Lord's Day. Cases of necessity are very few, but railroad companies and steamboat lines want to make all the money they can.

6. Some approve of Sunday excursions, because they say working people have no other time for recreation. They do not stop to reflect on the number of employes obliged to lose their Suudays by this means, or the fact after six days of hard work *rest* is needed rather than fatiguing amusements. Some advocate the plan of manufacturers giving up half of Saturday to their work people for purposes of recreation, and in a few cases it has been tried with success. This is much better thau robbing God of his day under pretence of giving it to the poor.

7. The most unnecessary business of all is liquor selling. Intemperance always increases in proportion as God's Day is disregarded.

8. The "stranger" means a foreigner, a heathen. There were many such among the Jews. We have no right to allow foreigners who come to our shores to drive the Bible from our schools and break down our Sunday laws as some of them are trying to do.

9. Earing time and harvest were the busiest seasons of the year. But our busiest season is the time we need the Sabbath most. No one ever kept the Sabbath holy who did not prosper better for it in the long rnn.

PRACTICAL TRUTHS.

Greed of gain causes much unnecessary Sabbath work.

Sunday is the working man's best friend.

We shall prosper better all the other days of the week by keeping the Sabbath holy.

LESSON TALK.

In the city of Bath during the last century there lived a barber named William Reed, who was in the habit of following his ordinary occupation on the Sabbath day. One morning he happened to drop in at a place of worship just as the minister was giving out his text, Remember the Sabbath Day to keep it holy. The words of the preacher pierced his conscience. He resolved to give up shaving customers on Sunday, though he plainly foresaw that his best ones would leave him if he did so. Such was the case. He was finally obliged to give up his fashionable shop and take one in a cellar in quite another part of the city. One Saturday evening a man came in who desired to be shaved, but the barber was now reduced to such extreme poverty that he was obliged to borrow half a penny of the stranger in order to bny a candle, as it was not light enough to see to shave him with safety. This aronsed the latter's curiosity, who inqnired into his history. In the course of the conversation, the stranger who was an attorney, discovered that the poor barber was heir to a large fortune left by an nncle who had died in the Indies. The attorney to whom the bnsiness of finding the heir had been committed had advertised for him in vain. And thus God made use of the very poverty to which his Sabbath keeping had redneed this poor barber to bring him at last into wealth and prosperity. Had he not been too poor to bny a candle he might forever remained unknown and the fortune gone to other hands. No one can serve God and be the loser. He may lose property and friends; bnt God's approval and heaven at the end, far outweighs every earthly good.

LESSON HYMN.

"Blest day of God! most calm, most bright,
The first, the best of days,"

THE BATAVIA CONVENTION MINUTES.

A correspondent writing of the grand addresses in this pamphlet says:

"Let me call particnlar attention to the address of our noble banner-bearer, the candidate for the suffrages of the nation, under the title *"Christian politics."* This admirable and timely paper is one which will open blind eyes to the canses of the war and future dangers and ought not to be merely read and shelved. It is like LIVE SEED; Let every reader get and sow it abnndantly, and scatter it abroad through every State, and for every year, until victory shall crown our efforts to place a representative of our principles in the Presidential chair of he United States! Print and reprint and circulate in tens of thousands or millions! Our people are intoxicated with national prosperity, and are disregarding *"the higher law."* In every age the multitnde is led more by the senses than by the unseen, but the Ruler of the nniverse brings to naught things that are by the things that are not! The things that are right and pnre *are eternal*, and in the grand war must finally overcome the cunning and craft of every system like Freemasonry

IT WILL PAY TO READ IT.

The speech of Hon. S. C. Pomeroy in Farwell Hall is in pamphlet form. It is a clear, practical discussion of the living questions of the hour, presenting in brief the claims of God to recognition in civil government, reasons for prohibition, and the abolition of the entire lodge system. It is a campaign document that should be not only read but studied by every voter in America.

From the comments that have been sent us since it appeared in the columns of the *Cynosure* we give the following: "It would do credit to the head and heart of any Christian statesman. How different when compared with the unmeaning twaddle of the mere politician of to-day! How empty the latter; how inspiring and full of hope the former!"

"Senator Pomeroy's speech in Chicago is the grandest thing I have read for many a day."

Let it be widely circulated early in the campaign of 1884.

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There is no important history extant but has connected with it numerous other histories of which was the initial point or the dominating influence. The abdnction and murder of Morgan set ten thousand secret springs in motion as the surrender of the charters of so many lodges at that time, and the severing of their connection with the order of some forty thousand of its members indicated. The story is one of these histories, and is a collection of facts woven into a story. It cannot fail to be read with interest. Address National Christian Association, 221 West Madison St., Chicago.

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Agents for the South: H. H. Hinman, Wheaton, Ill., and Paul S. Feemster, Pearlette Kans.

E. D. Bailey, Worcester, Mass., Agent for New England.

DEGREE WORKERS.—[Seceders.]
D. P. Rathbnn, Clarence, Iowa.
S. E. Starry, Clarence, Iowa.
Jas. Furgnson, " "
J. K. Glassford, Carthage, Mo.

STATE LECTURERS.
Conn., J. L. Barlow of Willimantic.
Indiana, S. L. Cook of Albion.
Iowa, D. P. Rathbun, Clarence.
Missouri, M. N. Butler of Albany.
Minn. R. J. Williams, Winnebago City.
Michigan, A. H. Springstein, Pontiac.
Vermont, O. C. Bailey.
Wisconsin, Isaac Bancroft, Monroe

OTHER LECTURERS.
C. A. Blanchard, Wheaton, Ill.
N. Callender, Thompson, Pa.
J. H. Timmons, Tarentum, Pa.
J. H. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
J. M. Bishop, Chambersburg, Pa.
A. Mayn, Promise City, Mich.
J. B. Cressinger, Sullivan, O.
W. M. Love, Baker, Mo.
A. D. Freeman, Downers Grove, Ill.
J. P. Richards, Belmont, Wis.
E. Mathews, Spring Arbor, Mich.
Wm. Fenton, St Paul, Minn.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, South Salem, O.
J. S. Perrry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, New Wilmington, Pa.
Prof. S. C. Kimball, New Market, N. H.
Elder L. H. Bufkins, Scranton, Iowa.
S. G. Barton, Breckinridge, Mo.
Joel H. Austin, Goshen, Ind.
D. B. Turney, Bird Station, Ill.
J. F. Browne, Germantown, Ky.
E. Barnetson, Jackson Valley, Pa.
Wm. R. Roach, Pickering, Ont.
Geo. T. Dissette, Sabetha, Kans.
D. A. Richards, Clarkville, Mich

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individnal churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their uames to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Toulca, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. BROWNE, Germantown Ky.

ELI TAPLEY, Columbns, Miss.

J. F. GALLOWAY, Okahumka, Florida.

WM. HAZENBURG, Cape Town, S. Africa.

A. D. ZARAPHONITHES, Smyrna, Turkey.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

OLD FACTS IN A NEW FORM.

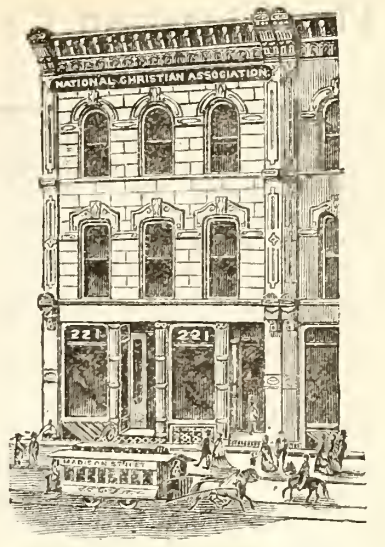
Do you want the *Christian Cynosure* for one year? There are three ways to get it:

1. Send the subscription price (single copy) $2.00.

2. Send $8.75 for a club of five, at $1.75 each, and get a copy one year for your services.

3. Send $15.00 for a club of ten at $1.50 each and get a copy extra for yourself.

Names may be sent at different times and papers addressed to different postoffices; bnt when you send the last name and order your extra copy, please give at the same time the entire list of names in your club, with the address of each, so as to avoid confusion or mistakes.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION.

PRESIDENT.—F. W. Capwell, Dale, N.Y.
VICE-PRES.—Jos. Travis, Chicago.
REC. SEC.—John D. Nutting, Oberlin.
COR. SEC. and GEN. AGENT.—J. P. Stoddard, 221 W. Madison Street, Chicago.
TREASURER.—W. I. Phillips, 221 W. Madison Street, Chicago.
DIRECTORS.—Joseph Travis, J. M. Wallace, O. F. Lumry, M. R. Britten, T. H. Gault, John Gardner, L. N. Stratton. W. T. Meloy, Alexander Thomson, Thos. Hodge, J. B. Blank.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. S. Collins, D. D.,
SECRETARIES.—H. L. Kellogg, W. H. Ross and M. N. Butler.

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The Christian Cynosure.

CHICAGO, THURSDAY, SEPTEMBER 13, 1883.

REFUGES OF LIES.—The Masons hate the Woman's Christian Temperance Union, and dread the influence of Miss F. E. and Mrs. M. A. Willard. They are falsely representing these women to be secretists. So they misrepresent Washington.

GOV. SHERMAN of Iowa, a 33° Mason, "runs with the hare and barks with the hound;" pretends prohibition and remits the fines of convicted liquor-sellers.

WE dislike to censure the *Pacific*. When, as an invalid, we visited California, it gazetted us wherever we went, and treated us with distinguished courtesy, though well knowing our abhorrence of the lodge which is semi-omnipotent on that coast. At first the *Pacific* hailed the Knight Templars' conclave with a half-suppressed sneer; but, borne along by the money-lavishing multitudes who "gaped and rubbed the elbow" at their noisy revels and religious shams, the Puritan organ utters its modicum of praise to the drinkers from human skulls, in Satan's libation, thus: "We are honored by this notable gathering, and are benefitted by the high tone and religious fervor generally manifested." But we are reminded by it of the good Michiah's echo of the prophets of the idolatrous Ahab, "Go and prosper."

THE PROHIBITIONISTS of California are moving strong to organize township and county clubs throughout the State. Their central committee have issued circulars, the forms for a constitution and order of business, and they are full of courage and hope. They will be betrayed by their secret wing, but the agitation will do good even with that drawback; and when the holy cause of temperance has shaken off the secret uniform of Satan, as the Republican party did the Know-Nothings, it will prevail. Their Secretary is Rev. Geo. Morris, West End, Alameda, California.

LIFE OF THURLOW WEED.

This great book, written by Mr. Weed himself, and edited by his daughter Harriet, appears in its first volume, a large octavo, of 657 pages. It is sold by subscription, and it is destined to have a very large sale.

The history of which we are most ignorant is that of the age last preceding our own. This book covers that age, and young men, just entering life, will find in it a storehouse of information which will give them the knowledge which their fathers lived a lifetime to gain.

Mr. Weed was not an office-holder, but he passed a long life in the midst of office-holders; and he steadied the hands which guided the State. He was the adjutant general of American politics, and the only citizen living without civil honors whose remains were ever carried to the grave by the solemn music of cannon, and whose last sickness and death were gazetted by the whole newspaper press as if he had been a President or a king.

The hatred of the all-powerful, universal lodge, whose silent wand can suppress almost all speech and intelligence, could not repress or thwart the desire of the American people to read the letters, and learn views and ideas of Mr. Weed. Thousands will learn his history by heart. He saw the first steamboat, and the last debtors prison. W. H. Seward was his bosom friend, and President Lincoln sent for him to Washington to listen to his counsel, and sent him to England, to avert a double war, at once with England and the rebellion. His last years, and almost his last months, were occupied by visits from Gen. Cameron of Pennyslvania and men of like stamp and station, to state to him their embarrassments and listen to his advice. Webster, DeWitt Clinton, John C. Spencer, Horace Greeley, Monroe, VanBuren, J. Q. Adams, Crawford, Clay; all the Anti-masonic and Republican leaders, as Stevens, Granger, Fillmore, Chase, and Charles Francis Adams, with a host of others, including almost every name familiar to the public, local or general—all were well known to Mr. Weed. And yet, when the light of the next world was breaking through the cloud just before him, and falling on his pathway, he found time to dictate a letter of twenty-four foolscap pages to our Batavia Convention, which erected the monument to William Morgan, and, in his auto-biography, he has given eighty close printed pages to that portion of American history, the Anti-masonic, which no other mind understood, and no hand could have written like his. And yet, precisely that portion of our history opens the door of our country's destiny, and lets in light upon the dark recesses of its future. Such is the book now opening to American readers the life of "*The American Warwick.*"

THE ORGAN CONTROVERSY.

Presbyterianism existed and did great good in the United States a century before it had a General Assembly. The Synod of New York and Philadelphia in 1788 held and published that "God alone is Lord of the conscience, and hath left it free from the doctrine and commandments of men," not only in "matters of faith or worship," but church government as well, "observing *in all* cases, the rules contained in Word of God."

Next year (1789) their General Assembly met for the first time. A synod had been previously formed in 1716. It quarrelled, separated into "old side" and "new side," and in 1741 separated and continued apart seventeen years. The quarrel arose from the Whitefield revivals. They reunited in 1758, and formed a General Assembly, as a "bond of union;" but it proved an occasion of disunion. They quarrelled—separated again—into Old and New School, 1837–8, on slavery, and continued apart thirty-two years; reunited when slavery was fallen, and, excepting the church South, are now one, and are wooing the Southern church to unite with them.

The United Presbyterian Assembly is young and represents a purer body. This is now in trouble over the question of instrumental music in God's worship. By the Romish apostacy sound was substituted for sense. God's children hated the piping of organs and instruments which kept them from hearing the worship, by the noise they made.

An English fox-hunting squire took his guest into the woods promising to give him some "heavenly music." He unleashed his pack who made the welkin ring after the fox. "Don't you hear it! the heavenly music!" cried the squire. His guest, somewhat chagrined, replied, "Really, sir, those devilish dogs make such a noise I can't hear music or anything else." So many good men deem of organs. Other good men contend with Luther, that music, even instrumental, is intolerable to demons; and,

"Like David's harp of solemn sound"

never would have been commanded if sinful in itself. The United Presbyterian General Assembly have voted to leave organs to the taste and discretion of churches and sessions; and five hundred good men have held a convention in Allegheny, Pa., and, as they had a right, passed strong resolutions against the use of instruments.

The keen Scotch wit of the *Interior* leads the editor to scathe the anti-organ convention as a body of Sauls casting javalins at David for playing on harps. Would God Bro. Gray was as sharp on Freemasons who rule his churches, while their lodges reject Christ and organize deism. But

"Wit, undistinguishing, is apt to strike
The guilty and not guilty both alike."

And wit is a marked characteristic of the *Interior* editor.

Now the *Cynosure* will not take sides in this organ fight, for many reasons:

1. Both sides are good men. 2. The question belongs to a denomination and the *Cynosure* is undenominational. 3. We would rather sit under the loudest "tinkling cymbals" or "organs," than commune with brethren who bow in the temples of Rimmon, "fellowship unfruitful works of darkness," and "drink the cup of devils" in wine from human skulls with Knight Templars. Witness now,

A CASE IN POINT.

We have just received a letter, dated Sept. 3rd inst., from a good United Presbyterian minister who has been impaled and driven from his pulpit on the organ question, professedly, but really because he backed Rev. Warren Taylor, Roxabell, Ohio, against the lodge-sorcerer, Rob. Morris, and because he insisted that the Masons who have "crept into" United Presbyterian churches should be cast out.

When Satan attacks churches, he "looks one way and rows another." He ever tenders a false issue, not the real one. He hated Whitefield, Witherspoon, Edwards and the Tennents, and he split the Presbyterian church on the Whitefield revival by attacking petty extravagances. So now he has got up this organ fight to cover Masonry in a few of the United Presbyterian churches. So, when driven out by the fall of 1500 lodges, and maddened and made savage by the Finney revivals which followed, the demons went South and organized the war; made a terrible splutter about "anxious seats," "new measures," etc.; rent the great and mighty Presbyterian church, to screen the lodge and slavery from discussion, and hid Masons and slaveholders as Rachel hid Laban's gods in her tent. Let us not be "ignorant of his devices" (Greek, *methods*). By splitting the great church-organizations which might easily have throttled slavery, he buried a *half* million of Americans. Let us not be fooled a second time.

AN ORIGINAL AND EARNEST LETTER.

COULTERVILLE, ILL.

DEAR CYNOSURE:—In your Aug. 20th issue we have a question asked and something like an answer given. The question is: "Is the Lord Jesus Christ, as Mediator, Ruler of the nations?" and the answer, if we understand it, is that he is not, and that there is no tinge of this idea contained in the American platform. Now if this is the case and the question is correctly stated and the answer correctly given, we have no more sympathy with it than with the other anti-Christian systems of civil governments of the present age: and if this is so, we have no author of, or authority for civil government, or for anything else; for with God, as essentially considered, we have nothing to do; the only way to the Father is through the Son. If the above is the true idea of the *Cynosure*, you may, when my time is up, stop sending it to me. I have always called it one of my best papers; but this one fly in the ointment makes the whole thing to stink. I hope I am mistaken. Please publish this and the answer. Yours, and for you, if you are for Christ,

JOHN G. MILLER.

ANSWER.

The understanding of the writer is not "the true idea of the *Cynosure*," whose true idea is well stated by Bro. Miller above: "With God, essentially [or directly] we have nothing to do. The only way to the Father is through the Son." This is the *true* idea; and, "By him (Christ) all things *consist*," governments included.

The Fifth-Monarchy men of Charles II. and Cromwell's time sallied forth crying, "No king but Christ!" and called on King and Parliament to resign; as if we should demand the same of President Arthur and Congress. There is no tinge of THAT in the American platform.

THE ILLINOIS STATE MEETING.—The Illinois State Convention at Tonica last fall provided for the next meeting of the State Association to be held in Sparta, Randolph county, some fifty miles southeast of St. Louis on the narrow guage Cairo and St. Louis railway. The time was left for the decision of the executive committee of which Rev. Joseph Travis is chairman. At a consultation of the committee last week it was agreed that September 26th, 27th and 28th would be the best time for this meeting, beginning Wednesday evening, Sept. 26. This may therefore be considered the time of this convention. All friends in the central and southern part of the State should put themselves in readiness to be present.

—The N. C. A. General Agent says he recently met a gentleman on the cars from Columbus, N. Y., who was a man of convictions, when approached on the subject of reform he said, "we have a population of eleven hundred and have not had a saloon or lodge in our town for fifteen years." It was significant that an observing man had associated these two institutions together. This will be more and more the case as the lodge and its influence and work become known. The night lodge is the way of direct approach to the dram-bar through which thousands pass to shame and everlasting disgrace.

—The meeting of the N. C. A. Directors on Monday of last week resulted only in a consultation because a quorum was not present. The situation of the legal contest, in which the Association is interested as one of the defendants in a case where a considerable sum was left to be paid by trustee, was with the Washington work the principal business discussed. The secretary of the Board was requested to write to the American Board calling respectful attention to the case of Bro. A. D. Zaraphonithes, a member of the N. C. A., and his Smyrna school, with which the readers of the *Cynosure* are already familiar through Mrs. Zaraphonithes' letter.

—Mrs. Jackson, in her sketch of a visit to the home of Robert Burns, speaks touchingly of the faithful and forbearing wife of the much-praised Scotch poet. The life of Burns in respect to his gay and heartless treatment of some of the females of his acquaintance is a striking example of the readiness of men to excuse sin in men of prominent character. Mrs Jackson says: "If there be a touching picture in all the long list of faithful and ill used women, it is that of 'bonnie Jean'—the unwedded mother of children, the forgiving wife of a husband who betrayed others as he had betrayed her—when she took into her arms and nursed and cared for her husband's child, born of an outcast woman, and bravely answered all curious questioners with, 'It's a neebor's bairn I'm bringin' up.' She wrought for herself a place and an esteem of which her honest and loving humility little dreamed."

—The Good Templar lodges of New York held lately a State meeting at Syracuse, and there took such action respecting the decoying children into their secret places that the *Wesleyan* cries out against them earnestly. A few years ago when the Illinois lodges of this order began to draw in the children, the *Cynosure* raised a warning against this invasion of the home circle. The *Wesleyan* realizes also how vicious this action may be in the end, and very properly claims that the Good Templars can carry out their plot only by infringement of law, thus:

"It is disgustingly illegal enough one would think to take children of fourteen years, as now, and put a guard between them and their parents, without seeking to shut away those of much less matured and responsible years. Such an isolation of infants, and invasion of parental relations and authority as is assumed in this order, is antagonistic to common law as well as the family relation. We have personally known of cases where minors have been initiated, and when the father proposed to go where they had taken the child without fee or initiation, he was threatened with violence if he dared approach the invincible O. G., whoever that dangerous personage might be. The fact is, there is no law in a civilized land that can justify the placing of a guard between a parent and a child on any plea of secrecy. Stealing and secreting children from parents is yet to be legalized, if ever. We care not what the professed purpose may be, the fact of putting a tyler between a parent and a minor is a travesty of all rights, civil or domestic. Away with this whole closeting business! Away with such antagonisms to the nature of every good enterprise! Away with such silly pomp of titles!"

THE CYNOSURE FOR THE SOUTH.

TO THE READERS OF THE CYNOSURE.—The fund for sending the *Cynosure* to colored ministers in the South is exhausted. There are many of these excellent Christian brethren who are unable to pay for the paper and yet they and their congregations would be greatly benefitted by reading it. I know of no work of practical benevolence that will yield better results.

Just now two poor widows who are excellent Christians and deeply interested in our reform apply to me to have our paper sent to them for a year. I am having it sent to several at my own expense. Who will respond?

Your brother, H. H. HINMAN.

TO EVERY READER.

Vacation season is past, the harvest is gathered, the great industries of city and country are settling down to their wonted channels, and the time has come to gather up a list of readers for your paper that shall be worthy the cause it champions, and an honor to the veteran corps who gather them in. Your neighbor needs the *Cynosure* for the long evenings that are at hand. He wants it for himself and family, but probably does not know its worth or his needs, and will not until you call his atttention to it. It's a grand opportunity you have to do a kindness to your neighbor and held on the work. *Will you improve it?*

We have talked of ten thousand subscribers but have reached only about one half that number. Suppose we reverse the order and make the list ten thousand, and then talk about it. I think we should enjoy the change, and I propose that we go to work in *dead earnest* and make it. We take little risk, for if the change proves unsatisfactory we can fall back on the old list, or try somethiug else. Since we are joint owners, and every man and woman who takes the paper is an agent, it would be impertinent for me even to suggest that you could not, with 5,000 agents in the field, double your business, and quadruple its influence before January, 1884. If you approve the change you have only to add the "will and the work" to test its utiliiy.

Suppose we put it in this way, and take a popular expresion by ballots. Every new subscriber you send with the money shall count one vote in favor of 10,000. The sender remitting $1.60 and retaining a commission of .40 on each subscription.

We will send you the nccessary blank subscription papers, etc., when requested. Report progress from time to time and make a final count Jan. 1st, 1884. If the measure carries, and 10,000 subscribers are on the list, the person casting the greatest number of votes shall receive Webster's Unabridged Dictionary as a present. The second an Anti-masonic Library. The third a copy of "In the Coils," and the fourth, "Holden with Cords."

I hope for your sake and for the sake of the cause this plan will meet your approval, and that you will open the polls at once and induce everybody you can to enter heartily into the campaign, and urge them to "VOTE EARLY AND VOTE OFTEN," since there is very much depending on the final count. J. P. STODDARD.

—A private letter from Elder Barlow since his return from New York contains some passages of public interest. "Well, I have had my eyes and ears open while away and have noted the signs of the times. I have read the *Cynosure* and *New England American*, to say nothing of other papers—I have talked some and heard others talk—and I am convinced that we are not laboring in vain, Faithful work is telling for the right. To God be all the glory. I am also convinced that our work grows on us. Eastern New York and New England are among the hardest parts of our great field and if labor in our line is not put forth soon we shall find it difficult to break up the fallow ground."

—"I am satisfied that there are localities where a strong vote might be had at once, if but the right man could be found to take the lead in organizing the American party. The masses are getting into position for a change. The old party ties are felt to be too stingent, and results do not satisfy."

—Brother H. H. Davis sends an interesting and encouraging letter from Fitchburg. "I hope to see the day when a man will be ashamed to own himself a member of any secret society." That is surely coming.

—The New Hampshire reformers, led by Prof. S. C. Kimball, are negotiating to secure the services of brother A. F. Spaulding in that State for a month or two. This is right, a little liberality by friends will greatly aid the cause there and Mr. Spaulding can be very serviceable if he only has a fair chance. It is hoped friends in the State will rightly appreciate this opportunity and respond promptly and liberally, that the work may begin immediately.

LOCAL POLITICS.

A GOOD WAY TO BEGIN A REVOLUTION.

WORCESTER, Mass., Sept. 3, 1883.

A new kind of work was lately undertaken in Windham county, Vt., by the request and at the expense of Bro. J. E. Gates. He planned to have a house to house visitation of his town for ascertaining how many of the legal voters were secretists. The work was undertaken and successfully prosecuted by O. C. Bailey. He took papers, books and tracts, and tramped over the hills and through the valleys, inquiring at every house how many voters there were and whether any of them were members of secret orders. Of course such an inquiry awakened some curiosity and in many cases afforded an excellent opportunity to explain our work and awaken an interest in the movement.

In some cases his inquiries would be answered with the assurance that they were not members of any secret society, while further questioning would develop the fact that they had been either grangers or Good Templars, but as both of those orders were extinct in their town they no longer regarded themselves as members. He, however, counted all such persons as secretists. There are 219 voters in the town, only 45 of whom have ever been members of any secret orders.

The effect of having once been a granger or Good Templar he found to be quite different with different persons. Some men would say they saw nothing bad in these orders and therefore they concluded other secret orders were harmless, while others were disgusted and naturally concluded that all secret orders are frauds.

If other men in other towns would authorize the doing of the same kind of work it would not only furnish them reliable statistics to base their action on but they would also have a full list of the voters to whom they could send tracts and papers, thus flooding their town with facts which will undermine the lodges. Some men jump at the conclusion that their neighbors will not read, even if they are furnished with papers. This does not accord with our experience. If reading matter is placed before the people more or less of it will be read and the reading is doing a sure work for reform.

Besides the canvassing of the one town mentioned above Bro. O. C. Bailey visited in a similar manner in other parts of the county, preached five times in three Sabbaths, circulated a large number of pamphlets and tracts, conversed with hundreds of people and otherwise stirred the waters for reform.

The Massachusetts Republicans have commenced their campaign early and are determined to make one issue, i. e., Butlerism. They are confident of success this time and are anxious that Butler himself should head the Democratic ticket to give them the opportunity of defeating him. As far as we can learn the candidate most likely to be nominated by the Republicans is a Freemason and doubtless this is regarded as in his favor. It is thought that he is both a Freemason and a license man. I have not verified either of these statements but it is what could be expected under the circumstances.

Notwithstanding the election of a good mayor last year, the ring of secretists have ruled the city hall in Worcester and many good people are disheartened. If this state of things should result in arousing the people to a more radical cure we shall not have suffered in vain. The mayor himself is not a secretist, but he was not well informed of the plottings of these orders and made the fatal blunder of selecting a Mason and Odd-fellow for city marshal. Everybody saw the blunder but himself. This reinstated the old ring and the administration is in disgrace. We are sorry for the mayor, but more sorry for an outraged public. E. D. BAILEY.

RELIGION AND THE STATE.—A city ordinance of San Jose, Cal., makes it unlawful for any person within the limits of the cemetery, "to explode fire-crackers, bombs, or anything of an explosive character; to burn paper, light tapers, or to kindle fires." Ignorant of the law or disregarding it, Ah Chung and a number of other Celestials recently burned tapers and pieces of paper, as a part of their peculiar ceremonies over the graves of their compatriots. Ah Chung was tried and convicted in a police court, but appealed, setting up the defense that the State Constitution guarantees "the free exercise and enjoyment of religious profession and worship, without discrimination or preference." But Judge Belden relying upon the next sentence of the Constitution, which declares that religious liberty "shall not be construed to excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of the State," has affirmed the judgment of the lower court.

—Bro. J. P. Stoddard, taking advantage of excursion rates, started for Washington, D. C., on a brief but urgent errand. He expected to reach that city Tuesday evening, and to return in about two weeks.

In the lodge room: Most Supremely Utter Grand Khedive—"The Entirely Supreme Grand Navigator will proceed, according to the ritual of our Intensely Obsolete Order, to inform the Intensely Sublime Grand Usher that the conclave is assembled for the purpose of initiating novices in the dread myteries of our work." Entirely Supreme Grand Navigator to the Intensely Sublime Grand Usher in the ante room—"Come on, Jim, with the kids. They are ready for you in there."—*Boston Transcript.*

—It seems strange to us that a minister of the gospel can go through the profane farce of Masonic initiation taking the barbarous death-penalty obligations which bind him in closest association of secrecy and even "defense" to all kinds of villainy, and ever after hold up his head among men. No one with sensibilities susceptible of disgust from the ridiculous and the profane ever went through the initiatory ceremony without feeling that he had forfeited his self-respect. The whole business is too base for common barbarians. God save the gospel from a professed ministry sunken to such levels.—*Wesleyan.*

MR. MOODY'S WEALTH.

Dr. M. M. Parkhurst, formerly pastor of the First Methodist church of this city claims, says the *Inter Ocean*, to be fully informed regarding the financial affairs of Mr. Moody, the evangelist, and he states very positively that neither Moody nor Sankey have made any money in their evangelistic work in the last ten years. When they left this country, in 1873, for their first trip to Europe, Mr. Moody had not enough money to pay his expenses, yet he had promised to pay Mr. Sankey $125 a month for his services for a year. Mr. Moody believed that he ought to go, and had faith that the means would be provided. Just before he started John V. Farwell, gave him a check for $500, which paid their way Mr. Moody was offered money abroad, and several times presents were made, but he refused all, saying he had determined not to work for money and to return to America as poor as he had left it. One present of £700 the people of Glasgow urged him to accept, saying they had collected it and could not return it to the subscribers. He had them send it to Chicago, and pay off the debts of Major Whittle, so as to enable him to give up his business and devote his time and talents to evangelistic work. The hymn-book arranged by the evangelists brought a profit of about $400,000, but while this was theirs, Mr. Moody would not accept a penny, and the fund was placed in the hands of William E. Dodge, of New York; John V. Farwell; of Chicago, and George H. Stuart of Philadelphia, to be applied to charitable purposes. These men devoted $50,000 of the money to clearing off the debt on the Chicago Avenue Church in this city, and gave $100,000 to the Chicago Young Men's Christian Association. Large amounts were given to other Young Men's Christian Associations in the country, and neither Moody or Sankey ever received a cent. As to Mr. Moody's fine house and farm at Northfield, Dr. Parkhurst says the property is worth about $3,000 and the farm was owned by his mother. While Mr. Moody was away his friends built a new house at a cost of about $2,000, and he even refused to live in this until he was told that he could go where he pleased, but his family should live in the new house.

Another gentleman who also knows something of Mr. Moody's affairs says that the evangelist is in comfortable circumstances as he ought to be. His Northfield property is quite valuable.

THE HOME.

GOD'S HUSBANDMAN.

Poor struggling heart, resist no more,
Dread not the grave's cold gloom,
Nor thus complain that life's fair light
Is darkened in the tomb.

The humble grain unless it die
Shall still abide alone,
But life her riches steals from death,
When thou the wheat hath sown.

Out of the shrivelled seeds there springs
A plant of noble birth,
Won to the light of softer clime
From damp and mold of earth.

Oh Death! I thought thee rude and fierce,
To hide me from my joy,
But, lo, thou art God's husbandman,
He doth thy hand employ!

Early and late thou sowest the seed,
O'er which sad mourners weep—
Thou shalt not dare to claim the wealth,
When God his fields shall reap.

Thou shalt no more my steps attend,
After this service kind,
When thou hast sown the seeds whose germ
No power of thine can bind.

God's smile hath warmed my waiting grave—
O Death, my wheat cast in,
And let it die—for richer life
The dying seed shall win!

Selected.

DAILY BREAD IN HARD TIMES.

"It's dreadful to live this way! I do wonder why God doesn't answer your prayers and send you some work," said Mrs. Wilson.

"Are you hungry, wife? I'm sure I thought we had a very good breakfast," responded John Wilson.

"But we've nothing for dinner!"

"But it isn't dinner time yet, my wife."

"Well, I must confess, I'd like to know what we are to have just a little while before dinner time."

"God has said our bread and water shall be sure, but he has not promised that we shall know before hand where its coming from."

"Father," said little Maggie, "do you s'pose God knows what time we have dinner?"

"Yes, my dear child, I suppose he knows exactly that. I've done my best to get work, and I'll go out now and look about; you go to school, and don't be the least mite afraid, Maggie, there'll be some dinner."

"But we're out of soap and starch," said mother.

"As for starch, you couldn't use it if you had it. I'm sure I had soap when I washed my hands this morning," said John.

"Yes, a little bit. But it's not enough to do the washing."

"But the washing will not come till next Monday. As for the starch, it isn't one of the necessities of life."

"If I had some potatoes I could make some," said Mrs. Wilson, musingly.

"Well, I am going out now to try and find some work. You just cast your burden on the Lord, mother, and go about your housework just as if you knew what was coming next, and don't go and take the burden right up again. That's the trouble with you. You can't trust the Lord to take as good care of it as you think you would, and so you take it again, and go around groaning under the burden."

"Well, I do wonder he lets such troubles come. Here you have been out of work these three months with only an occasional day's work, and you've been a faithful, conscientious Christian ever since I knew you."

"I've been an unfaithful, unprofitable servant, and that's true, mother, whatever you may think of me," replied John Wilson, humbly. "God is trying our faith now. After he's provided for us so long, what will he think of us if we distrust him now, before ever it has touched us!"

John Wilson went away to seek work, and spent the forenoon seeking vainly. God saw that here was a diamond worth polishing. He subjected his servant's faith to strain, but it bore the test. I will not say that no questioning of painful thoughts disturbed the man as he walked homeward at noon. Four eager, hungry little children, just home from school to find the table unspread, and no dinner ready for them; an aged and infirm parent, from whom he had concealed as far as possible all his difficulties and perplexities, lest he should feel himself a burden in his old age, awakened to a realization that there was not enough for him and them—these were not pleasant pictures to contemplate, and all through the long, weary forenoon Satan had been holding them up to the view, and it was only by clinging to the rope that is thrown to them, that he was kept from utter despondency.

"Thou knowest, O Lord, that I've done my best to support my family. My abilities are small, but I've done my best. Now, Lord, I'm waiting to see thy salvation. Appear for me! Let me not be put to shame.

"Increase my faith, increase my hope,
Or soon my strength will fail."

So he prayed in his own simple fashion as he walked along.

It was all true as he said. His abilities were not great. Some frivolous young people smiled at the phraseology of his prayers. But there were educated men and earnest women who were helped and strengthened by those very prayers. Religion had raised this man above mediocrity to whom nature had been niggardly.

He drew near to his own door with something of shrinking and dread. But the children rushed out to meet him with joyous shouts.

"Come right in, father; quick! We've got a splendid dinner all ready! We've been waiting for you, and we're fearfully hungry."

The tired steps quickened, and strongly drawn lines in the weary face softened to a look of cheerful questioning, such as was oftenest seen there. He came in and stood beside his wife who was leaning over the fire, dipping soup out of the big pot with a ladle.

"How is this, mother?" said he.

"Why, father, Mr. Giddings has been over from Bristol. He came just after you went out, and says a mistake was made in your account last August which he has just found out by accident; he owed you fifteen shillings more and he paid it to me. So I—"

"I don't think it was by accident, though," said John Wilson, interrupting her.

"Well, I thought as we had nothing for dinner I'd better buy some meat and—"

"Do you think it was accident that sent us that money to-day, mother?" persisted the grateful man.

"No, I don't think so," said his wife humbly; "I think it was Providence. And I am thankful, I'm sure. I did try to trust, but I'll try harder next time. You have not heard the whole though. Mr. Giddings wants you next Monday for all the week, and he thinks for all summer."

The grace at table was a long one, full of thanks and praise, but not even the youngest child was impatient at its length.—*British Workman.*

CONVERTED BY A TELEGRAM.

A young telegraph operator in an English provincial town was anxious about his soul, but he could not have guessed that a message would reach him as it did. He had been sleepless all night, thinking of his need of a Saviour, and in the morning he went to his work with his heart uttering the publican's prayer. The sunny weather, and the beauty of summer scenery did not engage him now, for he was longing after that peace of God which the Christian feels.

Absorbed with this desire he continued to pray, "God be merciful to me a sinner," and was constantly repeating the words, when the click of the signal told him his office was called. He took his place at the instrument, and quickly with unusual motion spelled the message from "Herbert," at Windemere, to J. B., at Wakeworth: "Behold the Lamb of God, which taketh away the sins of the world." "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

Such a telegram as that the young man had never known to pass over the wires before. It was sent to a servant girl, who in her distress of mind, had written to her brother "Herbert," but proved a double benediction, for it came to the operator as a direct reply from heaven to his prayer. He accepted it as such, and his faith saw, and rested in the Lamb of God.

Meanwhile the golden telegram went to its destination, and brought peace to the anxious soul of the poor servant girl. It saved two instead of one. And those words are living words still, and as potent to bless, and not only two, but ten thousand times ten thousand.—*Chesterton Tribune.*

A PLEA FOR YOUR WIFE.

Do you know the secret anxieties and sufferings of your wife? If you do not, you should. For years she has toiled indoors. She has cooked, and washed, and sewed, and dusted, and swept, and waited and watched for the small pittance you have doled out to her. That pittance has not been simply a contemptible trifle in money, but a more contemptible trifle of genuine outspoken sympathy and tenderness. You are buffeted and crowded in the business places of life. You have learned, amid hard usage, to grow sturdy and muscular. You are accustomed every day to dealing with things which require from you the voice of authority and decision. In all this there is nothing to cultivate tenderness of feeling, of tone or of manner. When you come into your house you meet a timid, retiring woman, who has been shut in all the long hours, struggling against despondency. She has waited for you. The tears are already in her eyes. If the husband cannot sympathize, who will? Now, can you not drop your gruff manner and voice for the few moments you must spend at home, and be tender, gentle and confiding? Why do you not sit down and draw your wife to you, as you did when you sought her in that home which you robbed her of, but never replaced? It is not enough that you mean all this. She sees your look and manner, and hears your voice. If these are gentle, and tender and wooing, she will open her heart to you; but if otherwise, she will repress the tear for the moment, but it will flow when you are gone.

The world is full of unspoken bitterness—all because men take things for granted. Of course the wife can have money if she will ask for it. Of course she will find sympathy if she will bring her burdens and unravel them. Of course she is loved, and thought of, and planned for. All this is not enough; but thousands never find it out until the black horse and the hearse convey the tired and worn-out body of the long-waiting one to the only rest she has ever had.—*Polaris.*

ABOUT THE HOUSE.

A SUGGESTION TO HOUSEKEEPERS.—"No one knows until they have tried it," says an experienced housewife, "how much they may change the aspect of things about the house by using a little varnish. On a sunshiny day take the old chairs and table out on the porch or by the open door, and after thoroughly wiping and dusting them off with a damp cloth, apply a thin coat of varnish, and so cover up scratches and marred spots of all kinds. It will dry in a very short time, and you will be surprised to see how much good you have done. A flannel cloth, a very little linseed oil, is good to rub furniture with, but the greatest care must be exercised to prevent any oil being left on the wood to attract dust. It must be rubbed until you would not know, except by the improved appearance, that any oil had been used."

MUCILAGE FOR ENVELOPES.—Take a quarter of a pound of gum arabic, dissolve it in one pint of boiling water; add a piece of borax as large as a walnut; when thoroughly mingled with the water—which can be done by frequent stirrings—bottle in a large-mouthed bottle; through the cork pass a hen's feather, and you will have a pint of mucilage as good as the best; shake the bottle occasionally for three or four days after it is corked. If the weather is hot, a tablespoonful of alcohol will prevent all mould.

SORE LIPS.—Dr. J. H. Hanaford says in the *Golden Rule:* "In some, if not in most cases, of dry, cracked and sore lips, one of the most prominent causes will be found in the free use of salt, producing more canker, as it seems to me, than any other article—its abuse, not its moderate use. The lips may be wet with glycerine to keep them protected from the air, occasionally using alum and water, washing the mouth and gargling the throat with the same, using less salt. A very safe cure for the canker, in addition to the disuse of salt, in excess, is found in the moderate use of hydrastic (golden seal), taken in water, three times each day a teaspoonful, only strong enough to be pleasantly bitter."

A HOME-MADE HAMMOCK.—The newest imported hammocks are from China, and are very light and a great improvement on those in ordinary use. They are slung from cords, but at each end have a light bar of wood, which keeps them in shape. They are netted in soft hemp, in what is termed "trebled diamond netting," and may easily be made at home. The following is the manner of netting: Three rows plain over the mesh; fourth row, work the first stitch by putting the hemp twice around the mesh, then three plain stitches, work alternate, double and three plain stitches; fifth row, net one plain stitch in the long loop, make a long or double stitch, net two plain stitches, repeat; sixth row, net two plain or short loops, then a long or double loop, net one plain or short, repeat; seventh row, net three plain stitches, and make a double or long loop.—*American Queen.*

INK that has not faded in the least on a manuscript two hundred years old was made by the following recipe: Rainwater, one pint; galls, bruised, one and a half ounce; green copperas, six drams; gum arabic, ten drams. The galls must be coarsely powdered and put into a bottle, and the other ingredients and water added. The bottle, securely stoppered, is placed in the light (sun, if possible), and its contents are stirred occasionally until the gum and copperas are dissolved, after which it is enough to shake the bottle daily, and in the course of a month or six weeks the ink will be fit for use. There may be added ten drops of carbolic acid to the contents of the bottle, as it effectually prevents the formation and growth of mold, without any detriment to the quality of the ink.

CLEANING MIXTURE.—Good to clean coat collars, and to take out grease from floors or carpets, and to clean

paint or white walls (calsomined): Take half a bar of washing soap, and a lump of saltpeter and sal soda, each as large as a walnut, add two quarts of boiling soft water, stir well, and let stand till cool, then add three ounces of ammonia (spirits of hartshorn), bottle and cork tight. Will keep good a year, and is the best thing I know of to remove grease, and is always handy. It is best to bottle when lukewarm, and add the ammonia at any time. Keep tightly corked.

CHILDREN'S CORNER.

WATCH YOUR WORDS.

Keep a watch on your words, my darling,
For words are wonderful things;
They are sweet, like the bees' fresh honey—
Like the bees, they have terrible stings;
They can bless like the warm, glad sunshine,
And brighten a lonely life;
They can cut, in the strife of anger,
Like an open, two-edged knife.

Let them pass through your lips unchallenged
If their errand is true and kind—
If they come to support the weary,
To comfort and help the blind;
If a bitter, revengeful spirit
Prompt the words, let them be unsaid;
They may flash through a brain like lightning,
Or fall on a heart like lead.

Keep them back, if they're cold and cruel,
Under bar and lock and seal;
The wounds they make, my darlings,
Are always slow to heal.
May peace guard your lips, and ever,
From the time of your early youth,
May the words that you daily utter
Be the words of beautiful truth.

—*Selected.*

A BOY'S CONFESSION.

Walter P. Barrows, a Willimantic (Conn.) boy, had his hand terribly crushed while coupling cars "for fun." He has published the following in the Willimantic *Journal:*

"My story is short and simple, but the experience has been dear enough to me. In some respects I was like Robinson Crusoe; and all who have read his life know all about his disobedience. His great desire was for the water, while mine was for the cars. I was a messenger in the Western Union Telegraph Office; and every spare moment I had it was my delight to spend in twisting brakes on the cars. Very often I would go without my dinner to enjoy myself in this way. Oh, how many times I have wished I was a man, and then how quickly I would be a railroad-man! But, suddenly, my hopes are blasted forever; for now I have but one hand to earn a living with, the other hand having been caught and crushed between the cars, so that it had to be cut off at the wrist. Poor hand! I wish I had it back. And it all came about through not minding my mother. How many times she said: 'Walter, keep away from the cars, for you will be crippled for life if you don't get killed.' If I had only heeded her warning I should have two good hands to-day, but now it is too late. I hope all the boys will read this, and profit by my sad fate; and I would say to them, 'Always mind the good advice of a good mother.'"

IN ANGER.

They were playing on the veranda together that morning, Ralph and his sister May.

Something she had said to him angered him. He raised his hand in an outbust of stormy passion and struck her.

She staggered against a pillar and tried to catch hold of it, but she lost her balance and fell upon the steps, crying as she did so—

"I didn't mean to make you mad, Ralph."

He was glad, rather than sorry, to see her fall, in the fierce heat of his anger. But when he saw that she did not stir or try to get up from the steps upon which she had fallen, he began to be frightened.

"Are you hurt?" he asked.

She did not answer.

He ran down to her and lifted her up. The blood was running in a little red stream from a cut in the side of her head. She was insensible.

He carried her into the house, and told his mother that they had been playing on the veranda, and May had fallen on the steps.

At first they were not much alarmed about the little girl. But that afternoon she seemed to be delirious, and the doctor was sent for.

He looked grave when he turned away from the bed in which she lay.

"I think she is threatened with brain fever," he said. "The wound is more severe than it looks to be."

Ralph didn't understand much about the nature of brain fever, but the doctor's words and looks alarmed him.

"O mother, it was all my fault!" he said, hiding his head in her lap. "I got angry and struck her and she fell. She'll die, I know she will, and they's hang me for killing her!"

The next day May was worse. She kept saying over and over—

"I didn't mean to make you mad, Ralph; I'm sorry."

When Ralph heard her saying that, he was cut to the heart with remorse.

"Oh, I wish I could be in her place," he told his mother. "Poor little May! I know, now, she didn't mean to make me angry, but I didn't stop to think of it then. If God'll only let her get well, I'll never speak a cross word to her, or be unkind again, if I can help it."

"I pray he may spare her to us," his mother said, gravely. "If he does, or does not, it will be to you a lesson that I trust you may never forget."

For some days May lingered at the gate of death. Many times every day Ralph crept to her bedside to see if she was in her right mind, that he might ask her forgiveness. When he called her name she would say, "I didn't mean to make you mad, brother. I'm sorry, sorry." Then Ralph would burst into tears and go away by himself to ask the good God to let her live.

And his prayer was answered. One day the doctor told them that all danger was over. Ralph went to the bedside, and mingled joy and sorrow filled his heart when she held out her thin little hand to him with a wan smile on her face.

"O May, forgive me," he said, and began to cry. "If you only knew how sorry I am."

May put her arms about his neck and whispered—

"I'm sorry I was cross, Ralph. We'll try not to make each other angry any more, won't we?"

Ralph has never forgotten his lesson. It has made a gentler, better boy of him.—*Zion's Herald.*

AN ANGRY TREE.—A singular species of accacia is growing at Virginia, Nev., which shows all the characteristics of a sensitive plant. It is about eight feet high, and growing rapidly. When the sun sets its leaves fold together, and the ends of the twigs coil up like a pigtail, and if the latter are handled there is evident uneasiness throughout the plant. Its highest state of agitation was reached when the tree was removed from the pot in which it was matured into a larger one. To use the gardner's expression, it became very mad. It had scarcely been placed in its new quarters before the leaves began to stand up in all directions, like the hair on the tail of an angry cat, and soon the whole plant was in a quiver. At the same time it gave a most sickening and pungent odor, resembling that of a rattlesnake when teased. The smell so filled the house that it was necessary to open the doors and windows, and it was a full hour before the plant calmed down, and folded its leaves in peace.—*Sel.*

OPEN YOUR BIBLES.

EARNEST. Read Acts 11: 1–18.

Who hath also sealed us, and given the earnest of the Spirit in our hearts. 2 Cor. 1: 22.

A mistress when engaging a servant gives her an earnest. 2 Cor. 5: 5.

This confirms the bargain. John 3: 33; Acts. 2: 33.

Is a pledge that it will be kept. Eph. 1: 13. 14.

Is itself a small portion of what is to be afterwards enjoyed in full. Rom. 8: 23; Col. 1: 12–14.

Is an encouragement and stimulus to well doing. Rom. 5: 10; 1 John 3: 3.

The earnest should be secured now. Acts. 10: 44–48; Luke 11: 13.—*Notes for Bible Study.*

TEMPERANCE.

WHAT WAS SEEN IN A BAR-ROOM.

It is not often that my lines fall in such a place as a bar-room. It happened last week on this wise: Being suddenly summoned to a suburban village, some twenty-five miles out of town, I was obliged to wait an hour at the station before the returning train would arrive. Being a-hungered, I went to the adjoining tavern to get something to eat, as there was nothing to be had elsewhere.

The establishment was not large, but was clean and comfortable. The dining-room opened out of the bar-room, but having no fire in it was not available, and neat tables were placed near the stove in the bar-room. The house was kept by an English-woman, who stood behind the bar with her bare arms folded, while she waited orders. I asked for coffee and rolls, and while she was providing them I surveyed the scene. The bar was plentifully supplied with liquors in handsome array, with variously colored glasses, and the printed license to sell was posted in the midst. Above this display were numerous inscriptions in neat frames, a few of them I remember. One was: "God Bless Our Home." Another read: "God Bless the Old Folks at Home.' And, filled with surprise at finding such incongruous mottoes in such a place, I read again: "As thy days so shall thy strength be." There were others which I do not now recollect. My lunch arrived, and while I was eating it, a young man entered, and was welcomed by the landlady as a customer. He stepped to the bar and asked for whisky. She set the decanter before him, and he poured out a glass and asked her to join him. She took a bottle of some other liquor, and, pouring out a dram, clinked her glass against his, and they drank together to each other's health. He took a seat by the stove, and she soon came out from the bar and sat near him, beginning the conversation by telling him of what a time she had last evening with a lot of men who came in for supper. They had chickens and oysters and drink, and spent their money freely, "got high," and one of them rolled on the floor. She had to telephone for an officer to come and get the drunken fellows out. She said she was doing a good business, getting ahead well. The young man seemed to be interested in her report of prosperity, and with large oaths frequently expressed his satisfaction. Just then the baker came in with the day's supply of bread, and had a long chat and chaff with the voluble bar-woman. Her free and easy way reminded me of bar-maids I had seen in England; but rarely having any occasion to enter such a place as this, I was not aware that the class had been transplanted into our soil.

Certainly this was the first time that I ever saw in any country pious prayers and Bible promises done in big letters, and hung up in frames over shelves filled with intoxicating liquors, to be sold to profane and rowdy customers. And it seemed to me that as this was a new chapter in my experience, it was also a new phase of human life altogether. And as I came down the road to the city, the bar and bar-woman, the pious texts and the drinks made a curious medley in my mind while I fell away into an afternoon dose. Did this woman adorn her bar with these printed prayers in the belief that her business would be blessed thereby? Was it an intimation that the house in which she ministered to the base appetites of men was under the protection of him who is too holy to regard sin with any degree of favor? She was not a hypocrite, I felt quite sure, for she was ready to drink with her customers, and to manifest pleasure in the badinage which they indulged in while they took their drams. Rather it seemed to me that she had no conscience or concern about it; but having been brought up in a Christian land, she had adopted the thought and habit of others, not pausing to reason about the inconsistency of keeping a house for the making of drunkards and asking God to bless her ruinous trade. I had heard her say, when speaking of a man who had been in: "He was pretty drunk, and wanted me to *trust* him for another drink; but I told him, No. I couldn't trust him, but I would give him a drink, if he would clear out, and so I got rid of him." What a conscience, and what a calling!

And there may be a lower and meaner business than this among the trades and traffics of the world we live in. But I do not know what the other one is. No other business in the world is attended by so large an amount of sin and misery. There is no traffic that is so utterly without apology, justification or excuse. It does no good to anybody, and certainly does an immense amount of evil. The customers to whom the rumseller ministers are debased, and more so the more they trade, and so it comes to pass that the larger the business done the more evil is wrought. This bar-woman said she took in thirty dollars as the fruit of last evening's carouse. That she thought was doing well. There was probably half a dozen men; men of families, who spent five dollars each, and went home drunk. Follow them there. No ink is red enough to describe the scenes in the drunkard's house.

And such a mill is run in every village, near every railway station, in the midst of Christian churches, and school-houses and intelligent citizens, in a State where laws are made and executed for the protection of the people! And in each of these mills is hung up in full view a *License* from the State, by which it is made the right of a woman to deal out this ruinous stuff! The State allows it, takes pay for allowing it, itself sells the authority by which the citizen is authorized to poison his neighbors and fill the community with vice, poverty and misery. It is wrong to license such a traffic. It is not only right, but it is also expedient and a duty, to forbid it. It is the highest absurdity for a government of the people, existing for the good of the people, to enact laws by which ten thousand men in New York may be licensed to traffic in that which makes it necessary also for the same government to support prisons and poor-houses, hospitals and asylums, at a cost of uncounted millions of dollars raised by taxing the same people! And this is a self-government.

Man's worst enemy is man. He puts into his mouth not a pistol to blow his brains out: that were a short and simple mode of doing the naughty business; he puts into his mouth a liquid that drowns his reason, conscience, self-respect, capacity for business, love for his family, regard for his reputation, and finally reduces him to the lowest level on which humanity crawls. He may be a gentleman when he begins his downward course. Or he may have never been called by that pleasing name. It is all one with the tempter and the tempted. He drinks and is damned. His hell begins in the bar-room. His worm never dies. That fire is never quenched. Is there no balm in Gilead? Is there no power in a great, intelligent Christian State, to take this gigantic vice by the throat, and throttle it in the midst of its squalor and shame?

I am not one who believes this thing ought to be left to cure itself. It never did and never will. They who are not in its toils and fangs ought to make it hard for others to be destroyed.—"*Irenæus,*" *in New York Observer.*

A notable feature of the high license campaign in Illinois is the spread of license sentiment thereby. Towns which have had prohibition for years have this year voted for high license because of the revenue temptation. One little hamlet under township organization, with only two or three hundred inhabitants and no saloons, actually went to work to incorporate in order to secure the benefits of high license. In order to incorporate and secure the requisite number of inhabitants, the license schemers secured articles of incorporation for the spaces of three miles each side of the little settlement, thus taking in honest farmers into their toils and making their homes the lawful prey of the saloons. How different is this year's work from that of the elections following our first home protection campaign when out of 832 towns voting on the license question 645 voted for prohibition. Look on this picture and then on that!—*Union Signal.*

—The Catholic Total Abstinence Union of America have held their annual convention at Brooklyn during the last week. There are six hundred and twenty-seven Total Abstinence Societies connected with the Union, with a membership of over thirty-six thousand. Great enthusiasm was manifested during the convention; many of the most earnest and practical speakers were men under thirty years of age.

THE CHURCHES.

—Mr. A. T. Hemingway, who has served the Y. M. C. A. of this city for six years as General Secretary has been compelled to resign on account of continued ill health.

—Pres. C. A. Blanchard of Wheaton, is engaged to lead the Chicago Sabbath-school teachers Saturday noon meeting in lower Farwell Hall during the present month.

—The Christian convention to be held in this city during Mr. Moody's visit next week promises to be an occasion of much religious interest. Many from abroad have signified their purpose to attend. The meetings will be held on Tuesday, Wednesday and Thursday. Mr. Moody is expected to preach in his old church, Chicago Avenue, Sabbath morning and evening.

—Rev. J. K. Billheimer, United Brethren missionary treasurer, sailed for England last Saturday, to spend some months in the interest of our African missionary work.

—Mr. Spurgeon is a Puritan preacher of the old style. The subject of his sermon on July 5th was said to have been "Unsavory Meats, or Salt for the White of an Egg."

—A congregation of 25 members was organized by Rev. D. C. Wilson, at Rock Valley, Iowa, on the 18th ult. Rev. J. W. Graham is called to become its pastor.

—The First Presbyterian Church was destroyed by fire this evening from sparks blown northward from a burning barn in the rear of the Southern Hotel. This was the largest and most elegant church edifice in this city, and cost about $75,000; insured for $23,000. It was completed in 1866, and contained the city clock and a $6,000 organ.

— Dr. E. P. Goodwin of the First Congregational Church, Chicago, having just returned from a long sojourn in California, spoke last week in his church on the religious aspects of Mormonism. He said, the "Latter Day Saints," as they styled themselves, accepted the Old and New Testaments, but were always prepared for a new revelation, of which their "Doctrine of Covenants" was an example. They agreed with orthodox Christians as to the characteristics and attributes of God, but regarded him as a human being. They regarded Adam's fall as a boon to the human race, not as a misfortune. He fell that the race might be. Their doctrine of atonement was like ours; salvation was obtained through repentance, faith, and baptism. The government of the church was a most remarkable one. There were two lines of priesthood each subdivided and occupying seats in the sanctuary, the elevation of which denoted their rank. It was an iron system, holding men with a grasp more powerful than the papacy. An explanation was given of the blood atonement, which meant that no gentile could enter heaven's gate without committing suicide or employing a second party to do the deed.

—Mr. Vanderbilt's oldest son, Cornelius, it is said, sustains the branch of the Young Men's Christian Association at the Grand Central Depot, and personally conducts its religious services twice a week. He is also superintendent of the Sabbath school.

—A German Lutheran Theological Seminary, to be known as Concordia College, intended to be the highest institution of learning in the Lutheran church, was dedicated with very imposing ceremonies, on the Sabbath at St. Louis. Excursions came from all directions, and fully 10,000 people were present. The synods of Missouri, Iowa, and other States were especially represented, but prominent clergymen are here from Ohio, Indiana, Illinois, Iowa, Wisconsin, Minnesota, Missouri, Pennsylvania, and Louisiana. The services were almost entirely in German, and on Monday they continued in Latin.

—The corner-stone of the Grace English Lutheran church, at the corner of Franklin street and Chicago avenue, Chicago, was laid on Sabbath afternoon with appropriate ceremony in the presence of a large assemblage. The Rev. D. Fawcett, of Grace Methodist Episcopal church, read the Scripture lesson. Rev. Dr. Arthur Little, of the New England Congregational church, followed with prayer. The discourse of the day was delivered by Professor S. A. Ort, D. D., of the Wittenberg University, Springfield, Ohio. Short addresses were then delivered in Swedish, by the Rev. C. A. Evald, of Emmanuel's church; in Norwegian by the Rev. J. L. Torgersen, of Bethany church, and in German by the Rev. J. D. Severinghaus. of St. Mark's church.

—Rev. John Kemp of Dayton, Ohio, has from the first been one of the steadfast promoters of Anti-masonic reform in the United Brethren church. He reached his seventieth birthday on the 30th ult., and the occasion was observed by his friends in a pleasant gathering at his home, where Prof. L. Davis expressed the gratitude of all that the days of Bro. Kemp had been so prolonged. In his earlier days he was noted as a revivalist; and he baptized such numbers by immersion that for a time he was known in some localities as "John the Baptist."

—The United Presbyterian church of Wooster, Ohio, celebrated the sixty-seventh anniversary of its organization on the 22d and 23d days of August by a reunion of the former pastors, elders and members of the church, and with exercises appropriate to the occasion. Addresses were made by Rev. Dr. D. A. Wallace, Hon. John Bruce, Judge of the U. S. Court for the District of Alabama, Prof. James Wallace, Prof. E. F. Reid and others.

—Mr. Von Schlumbach, in an address at the central noon meeting of the Y. M. C. A. of London, said recently that the reports of German skepticism had been overdrawn. There was, no doubt, much indifference among the masses of the people. When he went to Berlin he was greatly helped by one of the pastors there. They were able to open little meetings in lager-beer rooms and other places. He thanked God he could report many cases of thieves and notorious sinners who had been regenerated, and were leading a new life. He did not hold after-meetings, but his house was an after-meeting the whole day long. Eternity alone could reveal the tale of what it was his privilege to know in that way of the saving power of God. Every night, towards the close of the work, they had audiences of 1,500 or 1,800, and many seeking the Lord. The meetings were still going on with good success.

—H. R. Holsinger of the *Brethren's Evangelist*, Ashland, Ohio, is about to go to California to attend a Dunkard meeting at Lathrop and look after the interests of the "progressive" branch of that sect on the Pacific coast.

—Captain Bundy, of the Gospel Ship Good Tidings, now on the Western lakes, writes Mr J. B. Hobbs, president of the Chicago Board of Trade, who is deeply interested in this phase of evangelistic work, that Beaver Island, near Mackinaw, is delivered from the curse of the saloons. Not a drunken man or woman to be seen on this large island. A promising Sunday school has been started by Captain Bundy in one of the villages' and he has been instrumental in saving many souls at another. The islands are yet to rejoice with us in the great deliverance.

—On a Sabbath evening in August the two Presbyterian churches in Saratoga, N. Y. were served by colored preachers, while three other colored men conducted the other portions of the service. This as an appropriate sequel to the days not long ago when negro slaves were brought as body servants to Saratoga.

—Says the New York *Independent:* The utter and total collapse of the Protestant church of Geneva is one of the saddest of ecclesiastical events. A new consistory was elected a few Sundays ago. Every Swiss citizen who claimed to be a Protestant had the liberty of voting, and the wildly liberal ticket was elected for the third time since 1874. The conservatives charged that their opponents were Materialists, and the latter accepted the name readily. Their organ, the *Genevois*, said that now most people, happily, troubled themselves very little about what is called the salvation of the soul; that men of well-balanced minds rather give their thought to making the best of this world; that faith has had its time, and religious belief is fast disappearing. Every minister elected in the Church of Geneva since 1874 is either an avowed agnostic or a declared opponent of Christianity. A few old believing ministers remain, especially in the country parishes, but the church looks blacker than without them. They do not relieve, but intensify the darkness, and can do no more than show a warfare of belief, which leads the masses to call it all nonsense and superstition. A little healthy persecution would do good.

—The Friends' Missions in Mexico are rejoicing in the approach of railway lines built by the Gould-Grant company, which will connect several of their stations, and overcome the great difficulty of traveling. Private enterprise of liberal Friends is providing for meeting houses at one or two points.

—An American gentleman in confidential relation with the leading men of Tokio, says that, were the restrictions on missionary work wholly removed, Japan would be a Christian nation in twenty years, and the best classes of people would be converted first. The liberal party is affirmed by its leader to feel no antagonism to Christianity, and to be ready, should it attain power, to aid and protect the church. The third conference of native Christians has been held in Tokio with delegates present from all parts of Japan.

—A correspondent says that image worship continues to be a very prominent feature of the Greek church, as that church appears among the Russians. If you ask Russian theologians about the nature of image worship he says they are apt to treat you to an elaborate discussion of absolute and relative worship classing image worship in the latter category. But the peasantry at large, and the great majority of Russian monks and nuns, do not know anything about this fine theological point. They worship the holy images to the full range of their religious zeal and piety, and that is enough for them. In every house of Christian Russians, in every room, in the "first corner," you will find images, and those of God's mother, of Christ, of St. Nicholas and of St. George are most often found.

—Mr. Moody's schools at Northfield, Conn., occupy four buildings, well furnished, which have cost about $80,000. The grounds include 150 acres extending along the banks of the Connecticut, and from the buildings one of the grandest views of the valley is afforded. Mr. Moody is now endeavoring to obtain a permanent endowment. A Boston friend has given him $50,000 toward that end, and several scholarships have been founded recently. More applicants were turned away last year than were admitted, because there was no room for them. Recently a case of curiosities was received from Europe, in which were bricks from Babylon, figures representing the castes in India, bells used in heathen worship, etc.

—The *Watchman* remarks that the "burning of a Bible in Mexico recently, proved about as effectual in stopping the spread of the truth as did the burning of Jeremiah's roll. In a certain town an agent of the American Bible society was engaged in selling copies of the Scriptures on the street, when a priest came forward, bought one, and burned it in the presence of the crowd. Before the blaze had died out, more than a dozen copies were purchased by others to carry home to read."

—A native Kaffer evangelist, Mr. William Koyi, from Lovedale, has been joined by Mr. Sutherland as teacher at the New Presbyterian Mission on the Mombera Uplands, Livingstonia, some forty miles northwest of Bandawe, on the west shore of Lake Nyassa. The chief having given permission to preach, there were congregations of 1,500 in his cattle kraal. Schools will soon follow, and a good work among a once-dreaded Zulu tribe is anticipated.

—The Rev. Mr. Lewis, of Napa, California, has been spending a few months in the South Sea Islands. At Tahiti, where there are from fifteen to eighteen hundred Chinese, working on plantations, etc., he was told of a Chinaman named Lee Ah Fat, who is doing noble work for the Master down there. This Lee Ah Fat is a whole Bible Society in himself. He earns $25 a month on a plantation, and every month he comes into the port, five miles from where he works, and buys $20 worth of Bibles, and then goes back and distributes them among the Chinese. While Mr. Lewis was there, one month he earned by extra work $5 more, and then he came into town and bought $25 worth of Bibles, that time (Chinese Bibles). Bibles in the Chinese language are very expensive there, as they are brought from Europe or America.

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IN BRIEF.

It is said 500,000 cattle graze on the Wyoming ranges, valued at $13,000,000.

The daughter of an earl stopped dancing with the Prince of Walcs, and openly refused to go on, because he was holding her too closely, and otherwise misbehaving himself, in a large ball-room. She left him in the middle of the floor, and asked an acquaintanee to take her to her mother.

The executive committee in charge of the estatc of the late Arehbishop Purcell, of Cincinnati, have resolved to raffle off his span of fine horses and earriage at fifty cents a ticket, and sell all the tickets they ean—a questionable way to dispose of an archbishop's estate.

A recent report of the actuary of an English Life Insurance Company shows by statistics that the average duration of life has been increased, and instead of being thirty-three years, as has always been considered the standard, it is now nearer forty years. This is good news and ought to make an improvement in the stock market.

A Los Angeles rancher has raised a pumpkin so largc that his two children use a half each for a cradle. This may seem vcry wonderful in the rural districts, but in this city three or four full-grown policemen have been found asleep on a single beat.—*San Francisco Post.*

MOHAMMEDAN'S HOLY WATER.—An analysis of the water of the holy well of Mecca shows that it eontains 579 grains of solid matter per gallon. It is sewage seven times worse than London sewage, and its eharaeter sufficiently accounts for the eholera that is so apt to originate among the Mussulman pilgrims.

Henry Packer, of Hartford, Conn., employed by the trainer of elephants with Barnum's show, was killed by the elephant Queen at Cincinnati. He had not provoked the animal in any way, but was at work, preparatory to the morning parade, when the monster suddenly pinioned him with her great body against the sidc of a tableau car, and remorselessly erushed the life out of him. The pressure was so violent that the ear was thrown over, and thus the poor fellow was released. The trainer says it is only a proof of the sly, malicious eunning of thesc beasts. He thinks she saw an opportunity to do an injury to Paeker, and embraced it. The wounded man was taken to the hospital in a patrol wagon, and he died in a few hours.

There can be no doubt that of all the humbug practiced in the world, there is none which, on the whole, is attended with more ruinous consequenees, than the deceptions to which parents constantly have reeourse, and that with a perfectly easy eonscienee, to evade the troublesome curiosity of ehildren. "I am convinced," says M. Dumas, "that the greatest revolutionaries in the world of ideas, those who have most horrified mankind, who have eaused the shedding of the most blood and the most tears, have been children to whose first questions men have not replied as they ought to have replied."—*Independent.*

A short time ago the Emperor Franz Joseph and the King of Saxony were out shooting together. Night came on, and the royal sportsmen, finding themselves at a considerable distance from the Residenz, hailed a passing wagon driven by a stolid looking peasant, and got in. When they came to their journey's end, the Emperor slipped a few florins into the peasant's hand, and said, smiling: "Do you know whom you have been driving?" "No." "You have been driving the Emperor of Austria and the King of Saxony." The peasant, who was convinced that he was being hoaxed, replied with a chuckle: "And do you know who I am?" "No." "Well I am the Shah of Hersia." And he whipped up his horse and departed.

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—Three great fires, supposed to be of incendiary origin, occurred in Vienna last week.

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In calling attention to the advertisement of D. Needham's Sons, I feel conscious of doing a favor to the afflicted and an act of justice to men worthy of their confidence. It is not to be presumed that preparations of Red Clover will cure every chronic case of dyspepsia, eatarrh, rheumatism, etc., but among my personal friends a number have assured me that they have derived great benefit from its use. It has been tested for eighteen years with steadily increasing favor unil it has won a plaee among the safe, simple and efficient remedies for diseases of a very painful and obstinate character. Read the brief advertisement in this issue and if you arc suffering from any of the ills mentioned write to the proprietors for information, with whom I am personally aequainted and am warranted in saying that your request will receive proper and prompt attention. J. P. S.

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FARM NOTES.

ABOUT APPLES.—The buyers all want red apples. They say they sell the best. This fancy for color has given Baldwins a boom, as they are red and handle and ship well. There is another advantage for the fruit—the tree is hardy and a constant bearer. I do hot like the apple to eat, but on account of its market value and the hardiness of the tree and strong bearing propensity, in an orchard of 100 trees I would plant seventy-five Baldwins. Too many varieties of fruit are a nuisance. They make an endless amount of work, and many kinds, while they have a value for home use, are unsuited for keeping or shipping. They do not pay. The Esopus Spitzenburgh, is the daintiest flavored apple that grows. My mother would have no other for her mince pies and company apple sauce—this had to be extra nice, you know—but since the country has become so open, exposed to the cold winds, the trees winter-kill. The Spitzenburgh wants protection and a virgin soil. The latter requirement can be made up in part by the use of ashes, and the former by planting wind-breaks of evergreens, I treated a stunted Fameuse apple tree twenty years ago with a wheelbarrow load of leached ashes, and that tree shows the benefit of it to this day. Somehow, we all like the kind of apples we used to eat when we were young, and so Rhode Island Greenings and Gilliflowers still have a place in our hearts and my orchard. They bring to mind the times when neighbors used to "come over and spend the evening"—those old-fashioned, informal visits, in which apples filled an important part of the social cheer. They used to keep company with the doughnuts when we were young.

OILING FARM IMPLEMENTS.—A small proportion of kerosene added to castor oil, and thoroughly shaken, makes it less liable to gum when applied to axletrees, mowers, and other farm implements.

The *New England Farmer* gives the following simple plan for utilizing kitchen heat for evaporating apples: "Make a frame 24x40 inches out of laths; put a piece across the center to strengthen; stretch over the top strong cord once in six inches, and over this nail common screen cloth; hang over the cook-stove, high enough to walk under. This frame will hold a large milkpan-full of sliced apples, and will make one and a half pounds of dried apples in one day. The apple is the best if sliced thin and put up in the morning over a hot fire. You would be surprised to see how quick the paper bags get filled with nice light-colored apples."

THE PRESERVING OF EGGS.—According to a German paper, linseed oil is the very best substance with which to coat eggs to render the shells impervious to air. The experiment was as follows: Ten eggs were coated with linseed oil, ten with poppy-seed oil and ten others were left uncovered, the weights all being ascertained. The thirty eggs were laid on sand, taking the precaution that no eggs touched one another. After from three to six months they were re-weighed and opened, with the following results: The unprotected eggs had, after three months, lost eleven per cent. in weight, and after six months eighteen per cent. On opening them they were found only half full and quite spoiled. Those covered with poppy-seed oil had lost in three months three per cent., and in six months four and one-half per cent.; on opening them they were found full and and without bad smell. Those covered with linseed oil had lost. after three months, two per cent.; after six months, three per cent.; on being opened they were found full and smelling perfectly fresh and sweet.

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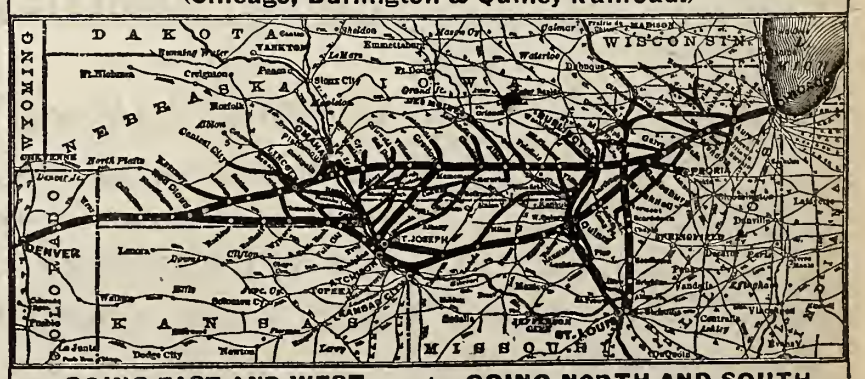
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139 Millerton People.
140 Duties and Duties.
141 The Curse of Telfourd.
142 The Scathed and Saved.
143 Castle Williams; or, the Children's War on Bottle Jack.
144 Ruth and Her Friends.
145 Old Bill's Good Angel.
146 Mabel's Experience.
147 The Cousins.
148 Under the Curse of the Cup.
149 Bunyan's Pilgrim's Progress.
150 Louis' School Days.
151 Blossom and blight.
152 A Candle Lighted by the Lord.
153 Bruey.
154 History of a Shilling, Toil and Trust.
155 Wee Donald, Chips.
156 Digging a Grave with a Wine-glass. Little blind May.
157 The Manor House Mystery. May's Sixpence.
158 Owen's Hobby.
159 Gathered Temperance Tales.
160 Joh Lufton's Rest.
161 Brought to Light.
162 Nothing Like Example.
163 Little Faith. The Diver's Daughter.
164 Dora's boy.
165 The Hermit of Holcombe.
166 Danesbury House.
167 War on the Weed. A Fearful bondage.
168 Drift.
169 Merton Lodge.
170 Zoe.

52 books in the above list, Nos 96, 98, 101, 104, 106, 107, 108, 109 111, 112, 113, 114, 116, 118, 119, 120, 121, 123, 125, 126, 128, 129, 131, 132, 134, 135, 137, 138, 139, 141, 142, 143, 145, 147, 148, 151, 152, 154 to 164, 166, 167 and 168, are also published in another form (ordinary, small book page) and comprise the "FIRESIDE TEMPERANCE LIBRARY," which is sent, postpaid, for $4, any 12 copies for $1, 10c each.

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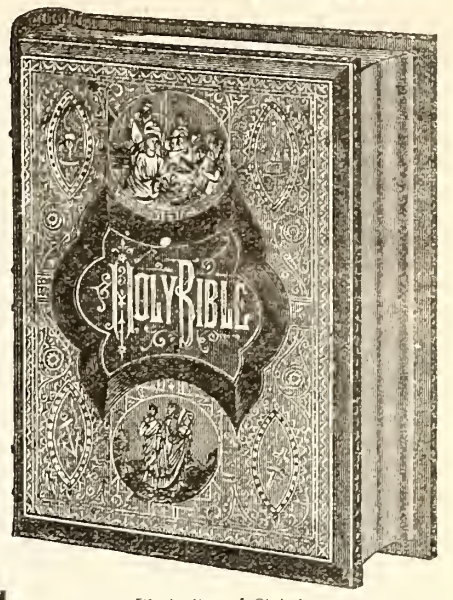


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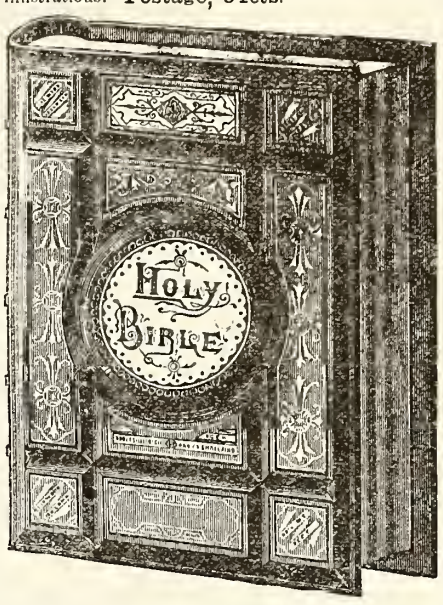


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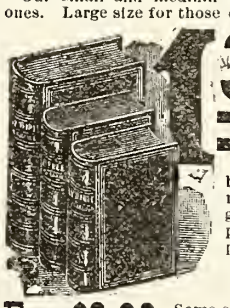
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NEWS OF THE WEEK.

—The Massachusetts Supreme Court decided Thursday that Bates College, of Lewiston, Me., is not entitled to the $100,000 bequeathed to it canditionally by the late Benjamin Bates, of Boston. The will contained the condition that another $100,000 should be raised within five years, which the heirs proved, to the satisfaction of the court, had not been done.

—Several wrecks occurred Thursday on the coast of Newfoundland. The French bark Kermalo, fish ladcn, went down with all hands in the River Girond. The steamer Canima foundered in St. Mary's Bay, but the crew and passengers escaped. News from the banks is to the effect that several craft have been damaged, and twenty-one more cases of loss of life are reported.

—A preliminary move was made at Ithaca, N. Y., Thursday, by Professor Willard Fiske, to annul the will of his wife, Jennie McGraw Fiske, which bequeathed $1,500,000 to Cornell University.

—The North Pacific excursion party were given fitting receptions Monday at St. Paul and Minneapolis, both cities being arrayed in a wealth of decorations. At Minneapolis machinery in wagons was kept working during the entire route, grinding wheat, sawing logs, and planing lumber. President Arthur and party joined the tourists at the latter city, and were welcomed with unbounded enthusiasm.

—Fire in Henry Dieman & Co.'s raghouse in Walnut street, Cincinnati, Monday afternoon, quickly spread to the *Times-Star* building on the south, the three upper stories of which and the whole rag establishment being soon consumed. Several were injured and n.ne killed or burned to death. The total loss is about $115,000.

—Near Waldron's Station, Ohio, Thursday morning, one section of a freight train dashed into the preceding one, twelve or fifteen of the cars falling through a trestle. Two brakemen were killed.

—A boat modeled after the old Maid of the Mist successfully passed through the Niagara rapids Thursday, though minus a crew. Forty thousand persons witnessed the experiment.

—Among 200 persons arrested for brigandage in the province of Girzenti, Italy, are a priest, many land-owners, and some members of the Communat Councils.

—Fierce attacks were made upon the Jews at Szigetvar, Hungary, Sunday night, in which a large amount of property was destroyed. One person was killed and four injured.

—While a number of people were waiting for a train at Steglitz, Germany, Sunday evening an express dashed into their midst, killing thirty-nine persons. The corpses were mutilated in a shocking manner.

—The first severe frosts of the season were experienced on Saturday and Sunday nights throughout a considerable portion of the northwest. In some parts of Iowa and northern Illinois the injury to the corn crop is estimated to be very great.

—The North Pacific excursion party formally laid the "last rail" on that railway on Saturday. The rail was attached to a Western Union wire running into the branch office at No. 8. Broad street, New York, and while President Villard was driving the golden spike the blows of his silver sledge-hammer were repeated in this city on the telegraph instrument. General officers of the road gathered round the instrument listening to the strokes that told of the completion of a great National highway.

—A man boarded a train Sunday night at Ogden, Utah, covered the eight passengers and two employes with his revolver, took their money and watches, and disappeared in the darkness.

—The foreign exhibition at Boston was opened with great ceremony Monday, many persons of foreign nationality being present besides the members of the State and city governments.

—Forest, brush, and meadow fires are blazing fiercely in Worcester, Norfolk, and Middlesex counties, Mass., doing great damage, and in some instances are beyond control. In the Hackensack Valley and Long Island, N. Y., wood fires are also raging.

—An out-building of the Long Beach Hotel, near Hunter's Point, L. I., burned early Friday morning. In it the musicians had sleeping rooms, one of them being consumed by the flames, and the others narrowly escaping suffocation.

—Frank James was acquitted at Gallatin Thursday afternoon of the murder of Frank McMillan and participation in the Winston train robbery. Yells and cheers greeted the verdict of the jury, and the entire town shouted itself hoarse for an hour afterward.

—Dusseldorf, in Germany, and the island of Ischia, were disturbed by earthquake shocks Tuesday. No damage resulted.

—Count de Chambord bequeathed 500,000 francs to the Roman Propaganda, 100,000 francs to the poor of Paris, and 150,000 to the convent at Goritz.

—At Le Puy, France, Wednesday, a large concourse attended the ceremonies of the unveiling of a statue to Lafayette. Messrs. Morton and Sargent, Ministers to France and Germany, were among the distinguished persons present.

—No Chinese troops have yet entered Tonquin, but they are massing on the frontier. France is preparing for a naval demonstration in the vicinity of Canton, and is getting ready large numbers of reenforcements. A high Chinese official says if France does not settle the Hue treaty question with the Marquis Tseng war is inevitable.

—An article printed in the Paris *Intransigeant* by Henri Rochefort, abusing King Humbert, has aroused great indignation throughout Italy. The article accused the king of having pocketed money subscribed by the French for the Ischia sufferers, while he, at the same time, was urging Germany to annihilate France. An Italian officer waited upon Rochefort and demanded satisfaction for the insult added to his king, but Rochefort refused to grant him a hostile meeting.

—The Governor of the Dutch East Indies telegraphs that the town of Telokbelong was probably totally destroyed by the recent volcanic eruption. The district in which that town is situated is entirely inaccessible, as all round it is obliterated. There is nothing from Lamplong, on the southern coast of Sumatra. Some of the lighthouses in the Straits are standing, but the lights are extinct. The report of the destruction of Tjeringine by the tidal wave and the drowning of 10,000 people there is confirmed.

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CHICAGO, Sep. 10, 1883.		
GRAIN—Wheat—No. 2	97¾	98
No. 3		86½
Rejected		75
Winter No 2		1 05
Corn—No. 2		50½
Rejected	46½	47½
Oats—No. 2	26¾	@27
Rye—No. 2		57½
Bran per ton		11 75
Flour—Winter	3 50	@6 00
Spring	2 25	@7 00
Hay—Timothy	7 50	@12 00
Prairie	4 00	@10 00
Lard per cwt		8 30
Mess pork per bbl		11 50
Butter, medium to best	10	@23
Cheese	03	@11
Beans	1 25	@2 20
Eggs		17
Potatoes per bus	30	40
Seeds—Timothy	1 30	@1 36
Clover		4 75
Flax	1 27	1 29
Broom corn	02½	@ 08½
Hides—Green to dry flint	8¼	@14½
Lumber—Clear	42 00	@48 00
Common	11 00	@18 00
Shingles	2 50	@3 00
WOOL—Washed	22	@35
Unwashed	16	@24
LIVE STOCK—Cattle extra	6 10	@6 50
Good	5 50	@6 10
Medium	5 20	@5 40
Common	2 50	@5 00
Hogs	4 50	@5 75
Sheep	2 70	@4 60

NEW YORK MARKETS.

Flour	3 25	@7 00
Wheat—Winter	98½	1 19
Spring		1 14
Corn	60	@64½
Oats	33	@42
Mess Pork		12 90
Lard		8 77½
Eggs		22
Butter	10	@22
Wool	10	@43

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The uniformity with which a secret society turns up every time the cause of a row or a war is searched out ought before long to receive some attention from our political philosophers. The riots directed against the Jews in Hungary and Croatia the Austrian police are just finding out have been instigated or directed by secret societies; and several officers of the orders have been arrested. So too in China, now that a foreign war is agitating that cumbrous empire, directly a secret society—the "White Lily," a choice and characteristic misnomer, like all the rest of the lodge tribe—which has some objection to the reigning dynasty, has begun stirring up insurrection and war in some of the provinces.

Martin Luther was born November 10, 1483. The whole Protestant world is uniting in the memorial services which that branch of the church calling itself by the name of the great reformer is holding throughout this 400 year. Most of the Lutheran churches of the United States are holding about this time a Luther jubilee; while in Germany almost every prominent event of his life is marked by a great religious festival. The city of Erfurt, on the 8th and 9th of August, celebrated the entrance of Luther as a student into the University of that town with a great historical procession augmented by 1,000 students and 300 singers from Berlin and Wiemar. Thursday, September 12th, a yet greater festival was held at Wittenberg, where Oct. 31, 1517, Luther nailed his immortal theses upon the church door. Delegations from England, Scotland and Ireland, Hungary, Austria and France were present, and a multitude numbered at 50,000 filled the little city. Crown Prince Frederick William with a number of the German nobility led in the various exercises of the day, among which was the opening of Luther Hall. At Berlin a monument to the reformer is being erected in charge of a committee of which Field Marshal Von Moltke is a member. The city council of Berlin will devote, it is reported, $2,000 to the publication and distribution of a small life of Luther among evangelical families in the city. The sum of $6,250 will be spent in circulating other Luther literature, and $37,500 will be devoted to the erection of a home for the daughters of Evangelical clergymen and schoolmasters. The city has made a free grant of land on which the home is to be built.

In 1874 a reunion of the old Abolitionists was held in Chicago through the efforts of the late Z. Eastman, the successor of Benjamin Lundy as editor of the Western organ of that great movement. It is announced that on the 2nd of October next a reunion of all Abolitionists now living, and the relatives of the dead, will be held in New York to commemorate the fiftieth anniversary of the formation of the City Anti-slavery Society in 1833, and of the great riot which was raised to overthrow it. From a member of this society proceeded an address in 1838 advocating anti-slavery voting, which bore fruit in the nomination of James G. Birney for President in 1840.

The well-remembered apathy of the French people during the British campaign in Egypt and the withdrawal of their forces from participation in that conflict, may cause surprise that the aggressions upon Madagascar and Anam are continued with a bold hand. This week reports show that the peaceful temper of the people has again prevailed over the plots of the politicians who for the time are at the head of affairs. It is believed that should the present ministry insist on war with China, or should they be unable to prevent a war, they would be forced to resign. The French people have had enough of wars for a century. Napoleon drained the nation of its men and money until he left it for St. Helena like a skeleton. His latest successor followed in the same steps as fast and as far as his weak ambition could carry him. To pay the immense indemnity to Germany the whole nation impoverished itself with enthusiasm. There is hope that the repeated lessons have not been lost upon the most warlike of the European nations; and that the popular sentiment will cut short the ambition of its cabinets.

What do the French want in Tonquin? is a question answered in more ways than one. An old treaty with China, by which, substantial aid having been given by the French to one of the emperors, the Tonquin district was ceded in return, is one answer. This treaty was made in 1787 and is much like an outlawed street-railway charter—a fine document to get up a fight over. Another is that Tonquin is represented as a fine country—a land of "milk and honey" and nobody making good use of its resources. The *Figaro*, a leading French journal, says the land is worth the trouble of occupying it; that it is one of the richest countries in the world with gold mines rivaling California and Australia. The natives use that metal for exchange; the females of the Muongs of the Black river, on their way to and from market, gamble with thousands of francs worth of it, without caring whether they win or lose. The mines of Talan, near Yuenkiang, on the Red river, were visited by the Commission of the Meikong, who found gold there in bars as well as dust. Still higher, near the source of the Red river, the precious metal is obtained in large quantities. Silver also is not rare, and copper is found everywhere, all the domestic utensils of the people being made of this metal. The tin mines are not worked for want of capital, although those worked near Mong-tsze, in Yunnan, near the Red river, are the most valuable known to exist. Zinc, lead, iron and bismuth are also known. The coal mines, however, are the most important of all. With cupidity and ambition as the ruling motives for this Oriental war, which from last week's news is becoming more bloody, it ought to be impossible for the French to succeed in their enterprise.

—One who claims to have been a member of the Grand Army of the Republic having written to the *American Wesleyan*, that that order had no oath in its initiaition, Bro. Wardner replies: "Two responsible men almost in hailing distance of where we are writing were talking about the said G. A. R., and one of them said to the other, 'I would not take another such an oath as we did when we joined for my right arm.' Perhaps he joined with it the horrible fact that they were required to kneel over a coffin while taking the oath. The coffin business is said to have been since dispensed with in administering the oath. They swear the candidate most unmercifully in Syracuse, the declaration of the correspondent to the contrary notwithstanding."

THE GRAND ARMY OF THE REPUBLIC.

SOME REASONS WHY A LOYAL SOLDIER SHOULD NOT JOIN THE GRAND ARMY OF THE REPUBLIC.

[Paper read before the Birmingham, Ia., Christian Association.]

1. The war is over.

There was a necessity during the continuance of the conflict that men should be mustered into the service and shoulder the musket. There was a war and the nation was in peril. The State could and did prescribe an oath to be taken, but no one was called on to take that oath without knowing what it was. And wherever there were conscientious scruples, the oath was modified. In the service a countersign was used, and yet it is doubtful if it was of any value. The enemy generally found out ours, and our own men twisted it beyond all recognition.

2. The object of the war is attained.

The Union has been preserved. For years there was a discussion of the relative powers of the States and the Nation; then the appeal to arms; then the decision.

3. Slavery is no more.

There may be much that is as bad or worse than slavery, but the general government no longer extends its protecting ægis over the master to encourage him in deeds of cruelty. Why then do we need the Grand Army? It is not organized to combat any existing evils.

4. Avowed objects.

(1) To preserve fraternal feelings among those who have been brothers in arms. (2) To assist the families of deceased soldiers, sailors and marines, and to educate their children. (3) To aid returned soldiers, sailors and marines in obtaining honorable employment, and to secure for them their proper position in the community. (4) To choose for our rulers honest and loyal men, pledged to secure to the nation in peace that for which we fought in war. (Page 15 of the ritual.)

WHAT ARE THE FACTS?

They have a wall of secrecy around them to guard against those outside. Against whom do they guard? We are not encamped on Southern battlefields with foes about us. There is not a hostile camp anywhere. It is like Don Quixote fighting the windmills. We are asked to join an association secret and oath-bound and against whom? Certainly not against the South or rebels, for we are not within reach of them, or they of us. But practically, here in the Northern States, it is against the younger portion of the community whose age debarred them from entering the service, against loyal soldiers, some as loyal and brave as any in the service, because they do not see fit to throw away their manhood and submit to the degrading ceremonials of initiation. They erect the barrier of a senseless and wicked oath against many of us who struggled on the battlefield and suffered in hospital and prison. Unless we submit to this unknown, irresponsible power and degrade ourselves by passing through their senseless and repulsive initiation, we are cut off from fraternal relations. Is that carrying out their avowed object?

5. The real object.

This is to enable some unscrupulous politicians to foist themselves into places of honor and profit for which they are not at all fitted.

Where did it originate? In Washington D. C., the home of the sutler and bounty broker, the source of much of our political corruption, the place where was hatched the Credit Mobilier and other fat jobs, the Star-route robbery and other recent frauds.

When did it originate? In 1868, when the results of the war had been attained. Perhaps those who started it had never smelt powder, perhaps played the shyster and poltroon while brave men were fighting. These try to catch the brave and loyal soldiers and to make them tributary to their own ambitious designs.

6. It was by the aid of secret, irresponsible organizations in the Southern States that many of them were hurried into secession. When the people there had a chance to vote on the question they voted to stay in the Union. But these secret organizations thwarted the will of the people. Men who were sent to conventions pledged to vote for the Union, were by

some treasonable, secret influence induced or compelled to vote for secession.

7. The wiles and tricks of those who loved Masonry more than country lost us many a battle, destroyed a multitude of loyal lives, prolonged the war, and saved Jeff Davis and his fellow conspirators from a richly deserved fate. And now, shall we allow the hood-wink of this progeny of Masonry to blind our eyes and rob us of our liberty?

What are the struggles of our race for liberty but struggles against secret, irresponsible, unjust power? Thus was Europe cursed for centuries by the secret power of the Inquisition. In England our revolutionary war really began in the 17th century in the opposition to the secret decrees of the Star Chamber, and Charles I. was beheaded because the men in Parliament then were not to be cheated or cajoled by any such secret machinations as lately robbed the gallows of traitors.

All the recent secret organizations were gotten up by Masons, high in the order, and they rule them in the interest of the parent order. Gen. Albert Pike, who led 5,000 yelling savages at the battle of Pea Ridge to kill and scalp our loyal soldiers, is the highest officer of the Masonic order. Whatever inures to the benefit of that order adds to his honor and prestige, and the Grand Army of the Republic and all of the lesser secret orders are so many satellites to the great luminary Masonry.

The avowed object is to aid loyal soldiers, its real effect is to aid and support Masonry and keep up the honors of Gen. Albert Pike and of every other Mason of a high degree.

8. There is required a "promise of implicit obedience to the encampment of which you may be a member and to the lawful rules and orders of the Grand Encampment to which it is subordinate.

Join if you will, but do not profess to do it to aid the loyal soldier, or to guard against the enemies of the Republic; not while Masons govern it for the sole use and benefit of themselves as Masons; for all the honors that go to Masonry only add to the honor and influence of Albert Pike.

A LOYAL SOLDIER.

MASONIC TRIPLE TRIANGLE.

In this we fancy we see a triune demon composed of tobacco, whisky and lodgery and ranging in character in the order mentioned; the last being the climax. Tobacco with its charming names: "Honey Dew," "Sweet Clover," "Lady Twist," "Happy Thought" and the "Solace," comes to us as badness always does, with sweet names. The tobacco spirit needs *trying*. See Pres. C. A. Blanchard's sermon in *Cynosure*, Jan. 4th. God bless the author! This charmer, tobacco, injures all it touches, as all bad agents must. This fact is known and affirmed by all candid and competent authority. No part of the man escapes its enervating sting, from the grossest to the most delicate power and faculty of our exquisite being. It blunts the moral sense as palsy does the body. It weakens the mind as well as the body and greatly shortens human life. Nobody can afford such human devastation—society cannot, the church cannot, the state cannot. Germany took action against tobacco. It weakened her armies by making her soldiers timid and weak.

I said it injures all it *touches*. Why, the very ground, the fertile soils, the fruitful fields, by the ten thousand acres grow sick and get a sort of narcotic consumption, and literally die out in their productive capacity. Ride over (for it is too far to walk) the miles of murdered lands—bled to death by the most poisonous of plants, in Virginia, and stop with open eyes and read from a thousand fields the sad epitaph: "*Died of tobacco consumption.*" Then echoing from as many graveyards the same sad story. Why will our otherwise noble men do such "despite to the spirit" of their manhood? Why ministers, class-leaders and deacons lead the rising generation to imbecility, immorality and premature graves by bad example? "It is a lamentation and shall be for a lamentation." O brethren we must "cry aloud and spare not" till this dreadful habit is made unpopular and counted with the great evils now blighting the race. More than a quarter of a billion of dollars annually spent to dwarf our nation! But the waste of manhood in its gravest sense, outweighs all else a thousand times. That we have precious and very dear friends pining under the tobacco pestilence only intensifies our opposition to it. Why should it not?

The next agent in this dire triad of the nether world, is "Prince Alcohol." Perhaps he is now less dangerous than the third person in this bad trio, the Lodge. He is less popular and more thoroughly known. The religious world agree that he is an enemy, and are dealing him deserved and heavy blows. Few stop to consider that tobacco is a potent auxiliary to the liquor pest, and less that both combine in making up the triple triangle, the crowning jewel of the lodge. A lodge without tobacco and liquors would be very much like an engine minus fuel and water. The lodge must have its "fulminating powder," its "strong powder"—that is "beer, ale, etc.," and its "spiritous liquors," then "charge" and "fire;" that is "fill the glass" and "drink," in order to be orthodox Masons of the A. A. Scottish Rite. (See Masonic Glossary, p. 582, "Scottish Rite Masonry." This you see is "high-toned" Masonry taken by our D.D.'s and other wise men in church and State. When these careworn dignitaries, pressed down by hard work in the lodge, go from labor to refreshment, cords of demijohns and cigars are in demand to solace the tired brethren. With these Masonic cartridges they "charge" and "fire" till some of them *discharge* in the most Masonic style. Think of the Triennial Conclave in Chicago in 1880 and the pails of "sour mash." Does not this kind of a triangle form a fine jewel for the church? Brother Morris would advise as many of the craft to get into the churches as can be *conscientiously* taken in, to help *adorn* the church. Read carefully the following "Ode to Masonry" on page 288, "Scottish Rite Masonry."

"'Twas thou, blest Masonry, that brought
The CHOICEST gifts to man;
And thou it was the lesson taught
E'er since the world began,
That charity can soothe each pain
Relieve mankind from woe;
That Masonry hath power to gain
A paradise below."

If Masonry can gain a paradise *below* and the "Grand Lodge *above*" what need of the church?

Ans. It is the church that needs Masonry (?) So *aet* our peaceful divines! TEETOTALER.

THE EXTENT TO WHICH WE MUST GLORIFY GOD.

BY ELDER A. SIMS.

According to the theory and practice of some persons, religion is only intended to enter in to the great affairs of life. But so far from this being the case, the Apostle teaches that in everything we do—great and small—temporal and spiritual—whether it is so small a thing as eating and drinking, we are to aim not at our own comfort and self-gratification, but at God's glory. No action is to be performed, no work to be engaged in, no step in life to be taken, unless we are influenced by a supreme and sincere desire that God may be glorified. There is no event of our every-day life, however trivial, into which religion should not enter, and in the performance of which, the glory of Jehovah is not concerned. Talk to some professing Christians about the duty of serving God always, and with an air of self-satisfaction and innocence, they will tell you, that they have not time to perform many religious duties; just as if there were only some particular actions that could, or ought to be done religiously.

Now this is a most serious and lamentable delusion. The Bible nowhere teaches, that under any circumstances, is this religious and ruling motive to be separate from anything we do. We are to plow and sow and sell our goods with the same singleness of view to the glory of God, that we go to church on the Sabbath, or pray in our families and read the Bible. Mental or physical work done from this motive, can as truly be said to be religious in the sight of the Lord, as praying or attending the means of grace. What cannot be done from this motive, is not to be done at all; no matter whether it respects our occupation, dress, eating, drinking or anything else. The great and first question to be asked, before deciding on anything, is not, "Will it be advantageous to my interests, secure me the favor of men and help me along in life?" but, "Will it please my Lord and conduce to his glory?" If, after the consideration of this question, and much prayer, we see that it would be acceptable to God, our path is clear, but not otherwise. If this principle were carried out, how much, of what is now popular among the great mass of professors, would have to be given up? How speedily would the puffing and blowing, spitting and chewing of tobacco-using professors be given up? How soon would superfluous ornaments in dress be abandoned; and the various popular trimmings and fixings be substituted by the adornment of good works? What a revolution would take place in the methods of supporting God's cause? The unseemly church sprees would give place to the freewill offerings of consecrated souls! What a blessed change would take place in the general conversation of professing Christians! And light, frothy discourse, foolish talking and jesting would be renounced for sound speech and edifying words! How soon would idle pastimes be set aside, and the time spent in such employment as will stand the fires of the judgment day! It is sadly too true, however, that many of the professed children of God, instead of first consulting the Lord, are influenced mainly by considerations of temporal advantage. The question with them is not what God will think about certain actions, but how they will look, and what people will say of them! But what is the end of all such conduct? Why, facts of history and the testimony of the Bible unite in saying, that the end thereof is disaster, shame and sorrow. Look at the career of Lot after he had separated from Abraham. Because the country near to Sodom was well watered and suitable for his flocks, he chose that place, apparently not caring for the notorious wickedness that prevailed there. But what was the result of this choice? Did he not lose all his property there and some of the members of his family? Oh, we may think to benefit ourselves in some instances, by pursuing a course that is not conducive to the glory of God; but we shall be miserably disappointed. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Prov. 16: 25. Temporal appearances may seem at times to be unfavorable to the adoption of the right path, but no earthly loss, however great, must deter us in this matter. Not acting from the principle here laid down, explains why there is so much darkness on the souls of so many Christians. Christ says: "*If, therefore, thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness.*" Matt. 6: 22, 23.

SHORT SERMON.

TEXT: It is a shame to speak of the things that are done of them in secret.

MY BRETHREN:—No one can reasonably doubt that Oliver Cromwell was an orthodox preacher of the Word. The IRONSIDES was one of his sermons, which will have to be preached again if Freemasonry persists in its abominable work. But the preacher of that sermon of the present day might not perhaps be so ready to decline the crown as was Oliver Cromwell.

In his address to his last Parliament he used the following words, "Make it a shame to see men bold in sin and profaneness, and God will bless you. You will be a blessing to the nation; and by this will be more repairers of breaches than by any thing in the world."

My friends, so long as Freemasons are permitted to boast of their shame, which is undermining and breaching the foundations of our republican institutions; so long as our clergymen fail to hold up their shame for the deprecation of Christian society, our nation cannot be blest. The breaches made by civil war cannot be repaired. It is impossible that a stable peace can be established on a Masonic basis. A cessation of war brought about by connivance between the Masonic and Ku-klux lodges, cannot prove a lasting peace. God can never bless such a shameless institution as Freemasonry, nor approve the work that is done of its members in secret.

My friends, Freemasonry is an infidel sneer under the guise of religion. The honors which it offers to Christ are a crown of thorns, a royal mantle of purple, and a sceptre of reed. It bends the knee and cries, All hail! in mockery, while preparing to drive nails into the feet and hands of its victims. A people who can bring themselves to think that Freemasonry is "good enough a religion for them," are no more fit for maintaining republican government than the Hindoo worshippers of monkeys would be.

My friends, if there is no serious end or purpose in life; if the most solemn interests of humanity are a mere jest; if man is really no higher than the professional buffoon; if there is no difference between a joke and a prayer; if an organized lie is better than the truth, in short, if God can be mocked and mankind disgraced with safety to human happiness, then join the lodge and become devoted Freemasons.

My friends, you cannot safely be jokers in politics any more than in religion. You must be serious, earnest, truthful, God-fearing men, and utter despisers of the Masonic lodge in order to enjoy the blessings of free government and personal liberty. If you vote for a Freemason for President, then you vote for Freemasonry; and if you vote for *that*, you glory in your own and the nation's shame. It is an accursed thing which political cunning has hidden under its tent, and thinks to escape the eyes of God and men. But if you would save your own moral dignity and that of the nation, you must rise in your moral strength; sift out the criminals by your elections, and ballot them to death.

SO MOTE IT BE.

Let the covetous man remember that of all the things he can grasp and hold with his greedy hands, he can take nothing along when he leaves this world.

"I have had many things in my hands," says Luther, "and I have lost them all; but whatever I have been able to place in God's hand I still possess." Lesson: "God's hand is the only safe treasury."

IN MEEKNESS INSTRUCTING THOSE THAT OPPOSE THEMSELVES.

The world, taught by the evangel of our Master, is not slow nor unwilling to relieve suffering, as far as it can be relieved, and to help men bear it, as far as humanity can be helped; but it wants to know that the sufferer has not brought it on himself, and that its charities will not be used to feed the fires that have already consumed the fair endowment of God. Somehow we have more sympathy with a fellow mortal who abuses some one else than we have with one who abuses himself. A man who lies on himself is held up to be a worse man than one who slanders his neighbor. A man who lives the life and cherishes the spirit of a miser is not quite so highly respected as a thief. Suicide is the worst form of murder. I suppose it is because self-love lies at the basis of and is the measure of all that the law requires in regard to our brother. Love your neighbor as you love yourself. If the fountain is so corrupted that a man will hate himself, the stream will be polluted so much that he will also hate everybody else.

By those who "oppose themselves" we understand those who stand out against the truth, either from ignorance or prejudice, or passion. These persons are to be taught, instructed, and instructed with all meekness and gentleness, in the hope that they will repent and acknowledge the truth.

We are very apt to consider opposition to the truth as personal—as opposition to us. It is not. It does not affect me in the least. If a man deny revelation or deny his own existence, it does not invalidate my faith or dethrone my reason. The man who sins against wisdom wrongs his own soul. The man who hates wisdom loves death. But he cannot wrong my soul. Nor is his opposition to truth to be construed into personal opposition to me.

It is always unfortunate when any one handles the truth in such a way as to awaken resentment or to excite feelings of bitterness. Many a good cause has suffered more by the injudicious advocacy of its friends than it has by the violent opposition of its enemies. Some rash advocate will slash away, like Peter did, at at the ears of opposers, in place of aiming directly at their hearts. Some people will clutch a principle as a vulture does a dove, and hold it, not from love, but from passion. We must learn to love the truth for its own sake, and love the souls of those who oppose it. How often it happens that the cause of error gains a foothold by the peculiar gentleness of those who maintain it! In music it is possible to have sweetness of voice, cadence that fall away as gently as the evening light; swelling transports that rush on like the sweeping billows of the tempest; monotones full of suggestion of rest as the rain on the roof which lulled us to the sleep of happy childhood; bright staccato that arrest the mind like the dashes of hail against the window pane; smooth legsto that glide away with the mellow charms of silver bells. Yet amidt all these glories of variety and beauty there lurke the evils of falsehood and unrest, because the sentiment is false. But over there, making jarring discord and offending every sense, you may hear the song of truth rendered so unattractively that no one stops to listen, no one waits to hear, no one cares to remain.

When God would have his servant sing very sweetly he touched his lips with a coal from the altar. Many truths have been unheeded because unwisely presented. Many lies have been believed because the actor has performed his part so well.

Let the teacher of truth always remember that no matter how earnestly error may be cherished and contended for it will always be hurtful to him who cherishes it. He, therefore, is an object of pity as much as of blame. Standing in the field one day a man imagined that he heard a voice telling him where great treasures of wealth might be found. He began the work and is digging away, day after day, in a hopeless endeavor, but feeling sure that he will find. The hard earnings of many years have been wasted already in his vain endeavors. You say he is insane. Let us not be hash in judging. What shall we call those who waste their whole lives in a delusion—spend time, money, energy, bend every power of soul and body to secure an object that cannot be found in the way of their endeavors? One man wastes an estate—a thousand lose their souls. Where is the profit? What possible advantage in opposing the truth? A creature's unbelief will not make the word of God false. A creature's laugh will not avert judgment. A creature's opposition to the eternal truth of God will not change it in the least. The soul is only opposing itself.

The spirit of truth is immortal. She goes forth clad in the beautiful armor of light, and is serene when dangers press thickest about her pathway. She holds converse with the humblest believer, and lights up with the pure atmosphere of heaven all who love her. It is vain that men close their ears to her prophecy or lift up the sword against her person. They that hearken to her warning are wise, and they that fight against her fight against God. One is cruel to himself and to all who come within the scope of his influence who cherishes a falsehood. Believe me, there is no form of error that is not baneful, evil in itself and in its influence.

Evidently the soul is opposing itself. How then shall I instruct it? The word directs me to do it meekly. The condition of the enemy of truth demands this.

The exhibition of harshness is altogether unseemly in a Christian who has before him the perfect model in the teachings of Jesus. Tenderly, pleadingly, authoritatively did he teach. But in him the prophetic words were fulfilled: "He shall not cry nor lift up, nor cause his voice to be heard in the streets; the bruised reed he shall not break, the smoking flax he shall not quench." It is always sad when one pleading in the name of truth, serene as the firmanent and majestic as the heavens above it, gives way to violence, or plays the trick of the arrogant dictator. The work we do should never belie our profession. The way we do it should never conflict with our profession. Better be mute than teach with impatience. Better let error go unreproved than reprove in such a way as belies your own profession of the truth. This way is the wise one. You are not very likely to convince a man that he is wrong and you are right if you make him angry. "I will make you," said Jesus, "fishers of men." A man, to have sucess, must take a delicate line and slender rod and little hook, and go up noiselessly to the water's edge and drop in the hook gently, and then wait patiently. Some people act as though they had a fence rail for a rod, and a cable for a line, and a ship's anchor for a hook, bated with an alligator, and make the waters boil in their fury. Men are never convinced by harshness—the truth does not need it. You can break the body on the wheel, crush or bruise it by force, but the instruction of meekness alone will win the soul from error.

Not only this, but we must not assume an air of haughtiness and superiority. Political parties are vigorously protesting against political masters. The unconverted world has been protesting for centuries against the same spirit in religion. I need not sit down beside a man and say, "I am going to try to convert you; I am a good deal holier and wiser and better than you. If you are saved at all it must be by a miracle. You are wrong here, and here, and here." You set the man at once in opposition to you. He has been opposing himself. Now it is a kind of relief to oppose you. You have held up your superiority in place of God's truth—your righteousness in place of the righteousness of Christ, and the adversary has the better of you every time. Paul did not say, "I am by nature far better than you," but he appeals to men because of the greatness of the love of Christ—a love which rescued even the chief of sinners. Albert Barnes says: "Win his heart first, then modestly and kindly show him what the truth is, with as unassuming a spirit as possible."—*Rev. W. T. Meloy, D. D., in the Evangelical Repository.*

LIBERTY.

"Strange," said a Teuton friend to us the other day, "that in this boasted land of liberty I cannot drink what I please and sell what I please!" But it is not strange, for the very moment such conduct is allowed unrestrained liberty ceases in the land. Civil liberty is defined by Webster to be natural liberty so abridged and restrained as to secure the interest of the society, State and nation. But if the saloon-keeper is allowed to sell as he pleases, then drunkards are manufactured and the welfare of families and friends is interfered with, and the State and the nation injured. Parents are robbed of a son, the family of a husband and a father, and the State of a citizen, and gain in return a useless, dependent, vicious criminal, both costly and dangerous to the State. On this subject Canon Farrar well says:

"It is a monstrous thing to mix up the idea of liberty with unrestricted license. There was nothing common in the idea of freedom and the unrestricted liberty of getting drunk. When they knew the vast evils which arose from the drinking habits of masses, and the terrible results which they saw exhibited on every hand, they claimed the right in the name of common justice, in the name of common sense, and in the name of morality to interfere by legislation to remove the cause of this terrible misery. Do let them get rid of that terrible reproach which clings to them, that drink was the cause of a great part of the crime in this country." He urged them to take to heart the words of Thomas Carlyle, who said "that a good man be free, as we call it, and be permitted to unfold himself in works of boldness and goodness, is surely a blessing to him, immense and indispensible to him and to those about him. But that a bad man be free, be permitted to unfold himself in his particular way, is, contrariwise, the fatalest curse you could inflict upon him—a curse and nothing else to him and to all his neighbors. Thus the very heavens call upon you to persuade, to compel him into something of well-doing."—*Christian Press.*

"FEAR HATH TORMENT," saith the Apostle. Some Christians are paralyzed for life by the mono-mania of fear. They fear to pray in public. They fear to be singular for right. They are afraid to give to the Lord's cause lest they come to want. They fear to rebuke a brother for his fault. They fear to confess Christ before men. They are afraid to leave an old church or party that has left the truth. They are afraid to espouse a good cause where it is not popular. They fear shadows and fail to secure the substance. They are like the invalid afflicted with the delusion that he was made of brittle clay and if struck would snap into fragments. He was cured by a friend deliberately upsetting him from his carriage, when he arose from the ground sound in mind as well as body. The cure for a foolish fear is faith and a forced obedience of duty. Just as there is one cure for selfishness—self-sacrifice; as there is one cure for spiritual laziness—work, there is one cure for timidity and that is to plunge into a disagreeable duty before the ague shiver has time to come on. Whatsoever thy hand findeth to *do, do it* with thy might.—*Sandy Lake News.*

ROMANISM AND MASONRY OFFICIALLY STATED.

The Toronto *Mail* of the 3d ult. contains a report of the trial which took place in Montreal at about that date in which an unsuccessful political candidate sued a Montrial paper for libel, in publishing that he was a Freemason. The testimony of Father Gibaud, of St. Sulpice Seminary, at one time professor of theology, whose opinion has great weight in reference to the attitude of the Romish church towards Freemasonry, is worth a critical examination.

During the late Dominion elections *La Minerve* intimated that certain of the liberal candidates were Freemasons, a statement always sufficient to alienate votes in this province. A. E. Poirier, an advocate here, the unsuecessful candidate for Terrebonne, feeling himself aggrieved, instituted an action for libel, which is now being heard before the Police Magistrate.

Father Antoine Gibaud, of St. Sulpice Seminary, late Professor of Theology and one of the best authorities on this subject, testified at follows:

Q. What is the doctrine of the Roman Catholic church on the subject of Freemasons or other secret societies, and what is the punishment given by the church to Catholics belonging to them?

A. The church understands by secret societies condemned by her, those whose members are bound by an oath, and those who have an evil motive in view, that is to say, those who are hostile to the church, the government, and society. She condemns also those secret societies in which a compulsory promise or oath is made to execute all orders given by the heads of the society. All Catholics are forbidden to belong to any of these societies under pain of the most severe punishment. The penalties are these:—His Holiness Pope Pius IX., in his apostolic decree of the 12th October, 1869, which is to Catholics the most authentic and, at the same time, the most recent order of the church, included among those who would be subject to excommunication by the sole fact, those who join the Masonic fraternity or the Carbonari, or any such societies, but it was not Pius IX., however, properly speaking, who first excommunicated Freemasons. The same was done by his predecessors, Clement XII., Pius VII., and Leo XII. All that Pius IX. did was to renew and confirm the order. The church in this province had the same punishment against secret societies in general and Freemasons in particular. In fact a Roman Catholic Freemason is excommunicated, and those excommunicated are among the number of those in which absolution is reserved to the Pope. According to Monsieur De Segar they have no part in the church; have no right to take part in Mass or other services of the Catholic church; cannot receive the sacraments, and if they remain in this state they have no right to be buried in consecrated ground.

Q. Do you consider that the fact of being a Freemason is of a nature to discredit a Roman Catholic in the church, as he is in the opinion of Roman Catholics? A. I would here distinguish a Roman Catholic worthy of the name. I believe that the sole fact of belonging to the Freemasons would be sufficient to discredit all Roman Catholics among such, but among Catholics who are only Catholics in name, I believe that the feeling is very different rela-

tive to the esteem in which they hold a Roman Catholic Freemason.

Cross-examined:—Q. Would you include among secret societies prohibited by the church those which bear the name of Freemasons, but have only a philanthropic motive, and do not take any oath or make any engagement such as before enumerated?

A. No, not exactly; but I would consider such a society very suspicious on account of its name and the vagueness of its aim.—*Toronto Mail, Aug. 3.*

THE CONCLAVE OF 1883.

FUSS AND FEATHERS.

[From a letter from Rev. J. W. McFarland, San Francisco, in the United Presbyterian.]

What I was going to write about was the assembling in this city last week of the great triennial conclave of Knights Templar. Their coming was a great public event that has beeu talked of in the papers for the last three or four months, and now that it is over a little account of it may not be uninteresting to your eastern readers. Last Monday week they began to pour into the city by thousands, from almost every city in the United States, until by the middle of the week it was supposed that there were in San Francisco not less than fifty thousand of them and their friends and others who came to see their parade. The city had made great preparations to receive them in a grand and hospitable style. Thousands of dollars had been raised to provide for them the most sumptuous free lunches in public halls; other thousands upon thousands were spent decorating the principal streets and building splendid arches over them. These were all covered over with "Welcome, Sir Knights," and mottoes of the craft such as, "*In hoc signo vinces,*" in large letters of gold, aud "*Rex Regum; Dominus Dominorum,*" "*Magna est Veritas et Prevalebit.*" Everywhere the red cross and other emblems of the order were to be seen. In every window of dwellings, stores and shops, wagons, gin mills, street cars—everything seemed to be veiled or daubed over with these flags or emblems of the order. A Jew, an undertaker, had stuck on the *coffin* in his show window, "*Welcome,* Sir Knights." I don't know whether he meant this as a big dry joke or not. The Jew and the knight of the cross being implacable enemies, the welcome was appropriately placed; but most likely it was placed there like most of the others, merely with an eye to business.

They made two graud parades—the first had iu it none but their own order; thc second (to lay the fouudatiou of the Garfield monument) included Freemasons and military companies. A man must be a Master Mason before he can become a Knight Templar. Knights Templar are therefore merely the *upper crust* of the Freemasons. Garfield was both, and if he had not been, although he was a good man and a man of much ability, he never would have been President. Masons say that no ouc of their number ever asks any one to join their society. But I know I have been asked and *insisted* upon by Masons to join their order, and the motive preseuted has always beeu that it would help me iuto this or that *position.* I have always rcplied to such inducements by repeating Rev. "Jim" Doolan's tcxt. He had been a slave, and could neither read nor write. My father often gave him work. One evening he wanted to quit early, "for," said he, "I hab a 'pintment to preach dis ebeuing at airly candle-light in de same place whar I preach de last' time." At "airly candle-light" I was there to hear him. There was a good audience. He took up a book—I don't know, and neither did he, whether it was a Bible or Robinson's Algebra. From the size or shape of it he doubtless thought it was a Bible, and maybe it was. "Now," said he, "my brederen, I can't tell *de zackt spot* whar my text am located, but it's somewhar in de lids of dis holy book; aud it's in dese words: *Let ebery tub stan' on its own bottom*"—a very good text, whether in the Bible or not. If Mr. Garfield had stood on his own bottom he would probably to-day have been only plain Mr. Garfield, as he was twenty years ago, when he came down occasionally to Wooster and preached in the little old Christian church on the corner, half a block from where I lived. He was then regarded as a good man and a good preacher—nothing more. To day, being a dead Knight Templar, he is almost worshiped as a god, and costly monumeuts are raised to perpetuate his momory.

The Knights and the Masons and the military were all in the parade on the day on which they laid the cornerstone of the Garfield monument. I will not describe the tomfoolery of the ceremonies, for if I were to do so in the ludicrous light in which they appeared to me you would not publish it.

The other parade, exclusively of the Knights, was the finest I ever saw, simply as a parade of splendid pomp and pageautry. It far surpassed the great parade of soldiers in Washington City at the close of the war. In this there were no dusty, weather-worn flags, torn with shot and shell; no scarred and haggard-looking battalions, that had so often marched to battle and death. This was a differeut affair, intended only as a gilded show. The most of them were fine, intelligent-looking men. The silk aud velvet uniforms, trimmed with silver and gold, were gorgeous; the flags and emblems were magnificent; the music and the marching were splendid. The St. Bernards of Chicago paid Lyon & Healy's Chicago Band four thousaud dollars and all expenses to come with them. It would be hard to find a company of better musiciaus, and they seemed to be well aware of that fact. Their drum-major, with his head-gear so fearfully and wonderfully made—whew! what strutting airs, as he led the band along the line of march! If the angel Gabriel, when he comes to blow that trumpet-blast that is to wake the dead and start the world on its parade before the judgment seat, should put on so much turkey-gobbler style he'd frighten all the timid saints away from paradise and start a panic in the crowd before the throne. But what would matter that when things of such vast moment as a "Conclave" show arc hanging in the balance! All praise, then, to him who doth so greatly strut and spread himself upon so great occasion! O earth and heaven and time, the past, the present and to come, bring all your windy honors into one big bugle-blast and blow it loud and long, to tell the adoring music-loving universe the greatness of this representative of Lyon & Healy's Band! (This puff isn't paid for.) The prizes for the best drilled commanderies were most beautiful, artistic and costly. The first an urn of gold and silver, and gold and silver quartz, and precious stones, the whole beautifully designed and elaborately wrought, costing three thousand dollars. The others were very fine, but not so costly. The St. Bernard Com mandery, of Chicago, came in great state in private palace cars, with Lyon & Healy's Band to set them off; and when the DeMollays of Louisville took the first prize, and the Rapers of Indianapolis the second, leaving the great St. Bernard's the third, they were quite crestfallen.

The speeches in answer to banquet toasts and the set addresses were of varied character, some very good and some not; some parts of them, especially where they indulged in unmeasured eulogy of Masonry and Knight Templarism, and traced their origin back to Solomon, when he was building the temple, were to an outsider about as tough and hard to swallow as the average California beef steak. If you were here, and your butcher would tell you that that fine tenderloin steak was really cut from the neck of one of the bulls of Bashan that bellowed and pawed the dust and fought like a valiant knight in the days of Solomon and the temple; or, if he would tell you that that "rib" roast was cut from the honest shoulder of one of the oxen that helped to pull the ark of the covenant through the desert to the promised land, when you would come to tackle them with your teeth you would say, Surely that butcher did tell the truth, and "*magna est voritas*" ought to be placed in letters of gold above his stall. But when these expounders and defenders of Masonry and Knight Templarism tell you that Solomon was a Master Mason, and other such stories as that, you feel that they have taxed you credulity much worse than your butcher would.

There was one part of the great show with which I was especially pleased. On Sabbath day as many of the Templars as could be packed into the vast pavilion were marched in, with all their gilded uniforms and glittering swords, to hear a sermon from one of the chaplains, or Graud Prelates, Bishop Kip, I believe. All seated, the big boss of all the commanderies arose with much solemuity of manner and said, "Templars, pray," and at the word all, like one piece of machinery, knelt down, crossed their swords, bowed their heads, and listened while the bishop *read* a really orthodox prayer, one in which God as the personal ruler of the universe, and Jesus as the Christ of God, the divine Saviour, were distinctly and definitely acknowledged. Now, there were among that kneeling multitude many infidels of every creed and type—the Tyndall and Huxley and Darwiuite, the pantheist, the spiritualist and the bald blasphemer, like Ingersoll, who don't believe in anything, only iu his own wisdom and importance. But Templarism had "the bulge" on them. They were compelled to *pray*—to make a public confession of faith in a personal God and a divine Saviour, for, at the close of the prayer, they all had to respond, "So mote it be." When Dennis was asked if his wife were *resigned* to her death, he said, "Faith, sur, she *had* to be." So with these fellows, they *had* to *believe* in God and prayer for *once* in their lives.

I have spoken of the "big boss"—Benj. Dean, of Boston—who came with as great pomp and show, in his special train, as if he had been the high Tycoon, or the Czar of Russia. I tried to get all his titles; first asked an intelligent Ohio man—a high-up man in one of the commanderies. He said he didn't know; that besides the separate titles of all the thirty-three degrees of Masonry, he had the additional ones of the Templar. Then I asked a spectacled man from Boston. He was highly adorned with badges and paraphernalia. From the way he first opened his mouth, I saw that he was an evolutiouist. He said with great politeness: "I am sorry that I cannot tell you without referring to the records. Even the one by which he is generally addressed, I cannot give you definitely. It is either *Very* Eminent or *Most* Eminent Master Sir Benjamin Dean. Whether it is *very* or *most* I have no absolute knowledge, although I have a strong conviction that it is 'most.'" It seemed to me that if he had had on another pair of glasses and about two more swords he might have mustered up some of the titles of his great chief. He might then have been able to go into the "thingness of the is" respecting the origin of the Knights—whether they might not have been evolved from the spur of a rooster or the tail of a peacock, rather than from such a groveling thing as a lizzard or a toad. Then I asked one of the De Mollays of Louisville. He posed with great dignity, as if he thought he was going to be interviewed by some such august personage as the reporter of the *Weekly Mendocino Bullwhacker.* Taking a cigar out of his mouth and holding it between two diamond-ringed fingers, he said: "——if I know whether I can or not, he's got so many of them. 'Sir,' 'Most Eminent Master,' 'Captain General,' 'Generalissimo,' and 'Commander in Chief of all thc Commanderies in the United States.' These are the principal heft of his titles as a Templar." He looked as if he thought I was making light of so grave a subject; and thanking him for the information given, I left, wondering at the greatness of this great Poo Gee Phontigen and most exalted Bang-a-bundus Bundorum. To this string of heavy titles there ought to be attached the little "esquire," as a sort of *whip-cracker,* so to speak.

Titles are not to be ridiculed nor despised. They are as harmless as poodle dogs, and in many ways they are useful. They help to preserve the equilibrium of society, and in many instances they are the heavy end of the concern and most important part of it. Where the titles are the heavy end, they balance up the other end and keep it from sinking into nothingness and oblivion. Many a man without his title would be but the shadow of weakness; with it he has the strength and noise of "Jupiter Tonans." You wouldn't lend that dead-beat, simply as Dick Dodler, 5 cents; but as "colonel" or "general" Dick Dodler, you would be almost anxious to lend him $5.00. Many a minister without his D. D. would be voted a very "weak brother;" but the two D's help him more than two sticking plasters, and transform his dullest trash into profundity and eloquence.

Well, the great conclave, with all its titled Knights, its pomp and pageantry, its grand parade, is already a thing of the past, and the costly decorations of last week are this week the harvest of the rag-gatherer; and this, after all, is about the measure and the substance of this world's glory.

KNIGHT TEMPLAR DRUNKENNESS.

[From the Pacific Missionary Advocate.]

The mental diet of Californians for the last mouth has had a sameness that is becoming disgusting to a healthy appetitite. It has been Knight Templars for breakfast, Knight Templars for dinner, and Knight Templars for supper. Knight Templars have been welcomed, thrice welcomed, petted, lauded, feasted, toasted, looked at in all their pomp and glitter, smiled upon, showered with bouquets, carried about to behold Californian wonders, published to the world as marvels of manliness, intelligence and morality—the very people fit to lay the corner-stone, not only of monuments to the memory of honored and lamented statesmen, but of universities, and of Christian churches dedicated to the servicc of God. We are led to inquire, what recompense are these shores to receive for all these honors bestowed? A financial harvest for San Francisco to be sure; but are we so blinded by the God of wealth as to look not beyond a small pile of yellow dust? What influence for morality, for purity and for religion will be left behind and felt on this wicked coast? When ex-governor Perkins forbade all members of the California Commandery, to enter any saloon to drink during the Conclave, we ventured to hope that the temperance cause was to be strengthed by the visit of these Sir Knights. How obtuse we were! Why did we not see that this very prohibition was an open acknowledgment of the failure of Knight Templarism as to moral reform. Here is an order of men whose every outward insignia declares them to be by profession Christian(?) soldiers warring against the flesh. If they are successful soldiers, or in other words, if their rites and ceremonies and vows and discipline are not a complete failure—a mere form without power or heart—how can fleshly appetites survive their lodge influence? Why then the necessity of forbidding members to visit drinking saloons? Has not Christian Knight Templarism taught all its members this much in the secret sanctuary? What would be thought if the village pastor, in accompanying his Christian flock to a Sabbath School Convention, or to a Synod, or to au annual conference should forbid his members from driuking whiskey, playing cards, swearing or gambling during the convention? All these things are taken out of a man when he first finds Christ, and the world knows it and does not expect to see either thc love or practice of these things in a Christian, and the Christian pastor feels no occasion to prohibit these things to his followers. To do so would be to acknowledge the failure of the religion they profess, If Knight Templarism is such a power for morality, why the necessity of forbidding saloon drinking? But there was a necessity. California was giveu to wine and strong drink sufficiently before the visit of the Knight Templars, but it will never cease to feel the impetus given to tippling and intemperance by practices of this man-honored order. See commandery visiting commandery and quaffing the sparkliug champagne to each other's health and prosperity! See an excursion exclusively of Knight Templars consuming *forty* gallons of milk and *five hundred gallons of wine!!* These are the men held up to our youth as models of morality, intelligence and manliness, yea, as Christian (?) soldiers bearing on their breast the emblem of redemption! These boys and young men have been impressed by the pomp and glitter, music and disciplined tread of street displays that it is a fine thing to be a Knight; These Christian(?) Knights drink gallons of wine, hence this wiue drinkiug cannot be very bad or dangerous after all. If after this example there are not ten young men that quaff the social glass—the first step downward, downward, dowuward,—where there was but one before, then thanks to a sin-restraining God, working through His church and people in a holy war against intemperance. The Knights have left us a little of their gold, but they have streugthened the drinking habits of the people, the certain and fruitful source of every sin and crime, and the foreruuuer of every people's degradation aud downfall. If with the departure from our shores of these wine-drinking Templars, the increase of moral taint in our atmosphere brought by them could also be withdrawn, we would gladly, were it in our power, return to them their expended gold.

Dr. Cullimore, Physician to the Northwest London Hospital, reports a case of hydrophobia successfully cured by aconite, administered as follows: One miuim of tincture of aconite, six grains of bromide of potassium, six minims of tincture of cinchona, to one-half an ounce, giveu every half hour for twelve doses, then three times per day. The diet consisted of milk thickened with arrow-root and beef.

THE CYNOSURE.

Just before her 88th birthday, Mrs. Irene Stoddard, mother of the N. C. A. Secretary, composed the following lines upon the name of our paper, which for vigor of thought and grace of diction may well compare with the work of a more youthful and glowing fancy. It is a pleasure to know that while her mental faculties are so undimmed, her eye also is clear and her step firm, while her heart is aglow with zeal for the Master's cause against his wily lodge foe.

ACROSTIC, MARCH 31, 1883.

Called by the Shepherd, they who know his voice
Have left vain sports to follow him from choice;
Refused to walk in paths that lead astray,
Inspired by him to take the narrow way,
Sustained by grace such conflicts to endure
That human minds unaided ne'er secure.
It is important then in every strait,
As Jesus taught, that all should watch and wait,
Nor fail to strive till entered at the gate.

Can wisdom's voice now crying in our street
Yet faint responses from her hearers meet?
Nor yet our nation learn that virtue's price
Outshines her gold for counteracting vice,
Secures a confidence from lands afar,
Unites its friends and stays the tide of war?
Rubies with virtue never can compare
Exalting minds and nations everywhere.

IRENE STODDARD.

A LETTER FROM EX-SENATOR POMEROY

To the Editor, Sept. 12th, says:

"I am nearly done with this rambling, and shall settle down to work again. I have been to Denver and 200 miles west of there, on the Ute Mts., from their deep gorges to their snowy tops; looked in the bronze faces of a thousand miners; seen the produets of the bottomless mines and boundless prairies. Returning, I have bathed in the Atlantic, and fished in the brooks of my dear native Southampton, Mass., where after all my heart ever turns. I there, visited the graves of my fathers; and her, whose young life mingled with mine. I there spent a Sabbath where I first professed Christ, andaddressed the Sabbath school which I superintendedwhen it numbered 300, instead of 80 or 85. But the great congregation was in the cemetery.

"Right gladly would I have been with you at Iowa, and, indeed everywhere else. But neeessity has kept me grinding at the wheel of business.

"The stupendous events of the last twenty-two years have led people to look for other changes; and every where there is running to and fro, to forecast the future, and what those changes shall be. None of us should wish to die without our share in their good work.

"I meet people everywhere, longing to 'retire,' and do nothing but please themselves; and the less they have accomplished, the more tired they seem to be. If he that sitteth in the heavens, had our resentments he would retire the whole lot, in favor of those servants who work while the day lasts.

"I find, since I have been looking them up, more secret societies than I had supposed existed: allowing their existenee to the supposed *good things* of Masonry. I to-day found a Presbyterian minister who had joined them. In my horror, I asked him if Christ was dead; or his religion had run so low that he was compelled to resort to a substitute. It is terrible that Christian ministers will countenance and support what dishonors Christ and demoralizes the church! But while many join to try them, multitudes drop them. I hear hundreds say, 'I got sick of them.' I shall never open their door again. 'I paid up and quit.

"A poor widow called yesterday to see if I could get her a place where she could earn bread for herself and child. I asked, where are the Masons? They made a show of the burial of your husband.' 'Yes,' she said, and that was the last of them. I applied to them for aid, and was told they were out of funds.' They had a little before spent $800 entertaiuing Knight Templars from New York; and the bills were over half for wine and cigars; 80–100 of all their funds, go, as shown by treasurer books, foi sueh entertainments. I hope to greet you soon in Washington." Yours truly and ever."

This eloquent and noble letter explains Mr. Pomeroy's absence from the Iowa Convention.

—I HEARTILY ENDORSE the Anti-masonic platform as set forth in the paper, and every plank is in its proper place. This government's greatest danger is a combination of all the secret societies now existing in the United States. If the Masonic priests as a whole would renounce, forsake, expose and reveal the secrets of the order to the world the devil's kingdom would soon tumble to the shades and Christ's kingdom would be built up on the ruins thereof. O. C. M. BATES.

Constantine, Mich.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

JONATHAN BLANCHARD,

OF ILLINOIS.

For Vice President,

JOHN A. CONANT,

OF CONNECTIOUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperanee question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the eivil equality secured to all American citizens by artieles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

INFERIOR MEN IN OFFICE A CURSE TO THE NATION.

Massachusetts is about to elect a governor, and he must needs be an inferior man, because the State is morally paralyzed by Freemasonry, and could not have a firstclass man if it would, except by accident. Gen. Butler, the Democrat, is a high Mason, and the Republicans will have to select a Mason for their candidate in order to defeat him. Hence, the man who will be elected governor must inevitably be a Freemason. But no Freemason can possibly be a firstclass man; therefore, the next governor of Massachusetts must be an inferior man.

This same mode of reasoning may be applied with equal force to the next Presidential election. The country is brought into such a feeble moral condition through the agency of the lodge that it cannot have a real statesman for President. If it does not have Gen. Butler for that office, it is likely to have some "little giant" or big dwarf from the lodge—a Logan, a Sickles, or timber of that sort to fill it.

If therefore, we aim to avoid the calamity of having inferior men in office, we must strive to oppose and defeat the Masonic lodge. Men who teach the wicked jokes and frivolities of Freemasonry are not fit to be intrusted with the management of that mighty concern of the human race which lies involved in our republican government. Freemasonry is a wrong done to faith, sincerity, truth, honor and all the nobler attributes that adorn and elevate the character of man. Morally speaking it is a deliberate sin against the Holy Spirit; for every man fit to be a leader of the people must *know* that the teachings of the lodge are tricky, false and corrupt, designed to deceive. It is an engine for securing selfish, scheming purposes at the public expense.

The politician who performs his magic tricks of successful office-getting only in the darkness and secrecy of the lodge, is, like the spiritualistic medium in his cabinet, the very last person in the world to whom a republican people should resort for counsel and guidance. A great, free, and generous people should call for the services of great, free, and generous men, men who act openly and above board, and never resort to the dark and devious ways of Masonic tricksters. The republic demands the services of firstclass men, but it can never have such men until the lodge is first voted out of existence.

We of the American party are making an effort to accomplish that end. No true American will ever vote for a Freemason any more than he would honor the memory of Brigham Young, or act the base part of familiar to a "Holy Inquisitor." He considers his vote as a moral agent which he is not permitted to use to sustain parties so corrupt as those which are now in the ascendant. He believes that the revolution now needed is a moral revolution and not merely a political one, and that to give his vote for either a Republican or Democratic candidate for office would make him a participator in crime rather than a vindicator of the nation's honor and interests. He cannot be frightened by the frowns nor lured by the offices of the lodge into giving his vote for the one party for fear that the other should prevail, when he knows that the greatest danger to the country is to be feared from either party coming into power. No American citizen should ever allow himself to be frightened into voting for a Republican by the cry that unless he does so a democrat may be elected; because, simply, no Democrat, bad as he may be, can be worse than a Republican. The very name has become identified with inferiority and plunder.

The character given to our politics by the leadership of the lodge is intensely partisan, intensely un-American and intensely devoted to a still-hunt search after inferior men for filling our offices. It substitutes craft in the place of principle; keeps the counsels of the nation forever below the level of moral interests, and entangles the political views and aims of men in a low, sordid maze of minor issues. It may cry peace! peace! but there can never be a stable peace where political interests are controlled by Masonic arts. The lodge does not, and cannot, possess that dignity of character which is essential to subordinate sectional and party differences to the common good of all. No men, whether of inferior or superior merit can ever have any real abiding faith in the work done by the Masonic lodge. Its narrow, selfish principles are too abhornent to the higher and nobler aims of Christian society ever to awaken any confidence in the bosoms of either the high or low.

The immense pension list which the Masonic lodge has unnecessarily and corruptly imposed upon the labor and resources of the nation, is a bonus offered to the military spirit. War is made an object of itself, where such large pensions can be so easily got. It would cost the nation probably more than a billion of dollars to buy itself free from its enormous unrepublican pension-list. The Republican party, under the lead of the lodge, has compounded with treason, and is consequently forced to buy peace and devotion for the country with money instead of exacting them on the terms of patriotism, justice and truth. The curse of slavery which the Republican party was commissioned to remove has left a blight upon only half the country, while the deeper curse of Freemasonry which that party is inflicting upon all our affairs, if not timely removed, leave a worse blight still upon the whole nation.

The war of the Rebellion has left the Republican party in the attitude of an army broken up and scattered in the pursuit of plunder. There is but one way to serve the interests of the country, and that is to rally around the standards of the Americans. OLD SOLDIER.

CORRESPONDENCE.

THE IONIA, MICH., Y. M. C. A.

IONIA, Mich., Sept. 13th, 1883.

Mr Editor,

DEAR SIR:—In the August number of the *Christian Cynosure* you published an article written by S. B. Shaw, entitled "False to their Trust;" and with your consent I would like to correct the false impression made upon the minds of the readers of your paper.

I well remember the day Mr. Shaw called at the room, also the conversation which took place between us. Upon entering our room he called for the *Christian Cynosure.* I told him we did not have it; he said we ought to take it. My reply was, "There are a large number of good papers that we would like, and certainly should have them if our present income would permit." I then called his attention to the *Christian Weekly, Christian Herald,* and other religious papers which we have on file. During the conversation I made this remark: "We now had more religious papers than were read by the men," which is altogether a different statement than the one made, "that they did not keep any of them for the people would not read religious papers;" which would have been a lie on my part, for we have five religious papers on file, and sixty volumes of religious reading, by some of the best authors, in our library.

Rev. Mr. Shaw said we had checkers, dice, dominoes, or other games. We have checkers and dominoes, but never had dice, or any other games in the room.... I have never visited a gambling hall, therefore cannot say how they are furnished, but I have yet to hear of one upon whose walls you find such mottoes as "God is love," "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life," "Whosoever will let him take of the water of life freely;" or upon its tables have the Bible that its visitors might learn of the Christ who died for them, or who furnishes them with good wholesome reading, such as Harper's and Frank Leslie's weeklies, Harper's and Scribner's monthly magazines, the *Scientific American,* the *Youth's Companion,* the *Lever,* and many others (all of which he calls chaff). With these and other attractive things he fails to make me see the similarity between our room and a gambling hall.

Mr. Editor, I am quite sure were he better informed with regard to the manner with which the Young Men's Christian Association does its work, he would never have written such an article against an institution which has done so much to elevate young men and lead them to Christ. The reading room, with all its attractions, is not the *object,* but simply the means used to bring men under good influences and away from sin. Yours truly,

CHAS. E. HEAD,
Sec'y R. R. Y. M. C. A.

THE BRAZEN-FACED LODGE.

BLOOMINGTON, Ill., Sept. 8th, 1883.

EDITOR CYNOSURE:—Cheek is a slang phrase which in its modern use is well adapted to characterize lodge tactics. We have here the Illinois Wesleyan University, an institution which was well rid of the secret society mania, as they had never been introduced; but during the present year the whole brood have settled down upon us and that by the full consent of the authorities.

The old college building has been fitted up as a prepara-

tory school, and the commercial college banished to the third story.

On entering the building the first and most conspicuous door displays three gold Greek letters. These look extremely cabalistic and are surrounded by stars and other barbaric gewgaws. Mystery and wonder is inspired as you peep into the windows which display heavy curtains parted to show the wonderful hanging toggery of the lodge room. This is simply lodge advertising on the very threshhold of our temple of learning.

Honest farmer Jones coming with his son George Washington to get some "larnin" sees this wonderful cabilistic display and stares with open-mouthed wonder. The mystery of short-hand is nothing to the wonder behind these Greek characters and bolted doors.

Mr. Jones argues in about this way: "There now! I have always been poor and obliged to work for a living because I have never had a chance to learn the strange things I see about here. George must have some book larnin and I am determined he shall know what is behind that door. He shall live high and not be obliged to turn the grindstone like his dad; all for the reason of not knowing what is going on."

So George is initiated and takes his first lessons in secret plotting and chicanery. He will come out of the Wesleyan mill with a taste for cliques, clans, cabals, juntos and rings, Star-route frauds and whisky and Tammany rings. These will be some of the fruits of seeds now planting. O shade of John Wesley, what a harvest!

In conversation with one of the students we inquired what benefits were expected to follow the introduction of the secret societies. He replied that it would make others take an interest in you. They would help you in your lessons and watch with you when sick. This is the old lodge-argument. Time was when people helped the needy wherever found; but now they help those who belong to their lodge and pay their dues. This they boast of and call it *benevolence*. They sell the social amenities of life to those who pay dues and swear to repay in like manner. Is this the good-will to men which Wesley taught?

It is said that negroes, Chinamen, and Indians readily imitate the vices of the superior race but are slow to learn and practice their virtues. Just so with our young university. It readily adopts the vices and manias of the old institutions, but its virtues it is slow to copy. It is like imitating a mole or wart on your face, because some otherwise handsome person has one. This wen or wart on our university can yield but one fruit here as elsewhere and that is a bitter one. It must be mortifying to the friends of an institution built to promote the interests of science and morality to see it used as an advertising post for the lodge, and a feeder to the secret empire which is growing up in our midst. Would it not be well to enquire where the road ends upon which they have entered?

Then we have another institution built as a temple of justice which has not escaped the greedy impudence of the lodge cheek. We mean the court-house. This magnificent building is justly the pride of our citizens, and in order that it be not disfigured with advertisement there is no bill-posting allowed about the premises. Even the curb-stones and gutters about the square are forbidden to the bill-sticker by order of the supervisors. This they have a perfect right to do. Mammon should not invade the halls of justice. Now with these facts in view, is it not strange to see a full-fledged advertisement of the Masonic lodge cut at the public expense on the northeast corner-stone of the building? Certainly no one is green enough to suppose that the facts that Tom. A. Noakes with his little silver trowel "monkeyed" around this stone when it was laid, was *heavy circumstance* enough to perpetuate in solid granite; or that future generations will care to know that a fraternity stood around with white gloves and aprons in token of their innocence. No! No! It is simply a cheeky Masonic advertisement and the wonder is that the people will endure it who will not allow the posting of bills even on the curb-stones.

We notice that the fraternity, true to their heathen ancestry, have dated their advertisement A. L. 5868, and we will add for the benefit of such profane cowans as may read this, that the north-east corner is chosen to commemorate the Masonic rite that the body of Hiram Abiff is buried, putrified and resurrected in the north-east corner

That this silly trash should be retailed to the verdant who pay for it we do not complain, but that it should flaunt itself on our public buildings we think we have a right to object. Many think they see in all this but a bit of harmless masquerading, but to us it is a warning of the viper which only waits for strength to strike at the breast which has given it protection. W.

LITERARY.

Vick's Magazine gives its readers some good articles on spring bulbs and winter flowers and garden miscellany useful and valuable. The Foxglove is this month honored with a beautiful colored plate. James Vick, Rochester, N. Y.

Twenty-five years ago Rev. Wm. M. Thayer of Massachusetts, began a new and entertaining style of biography in his life of Nathaniel Banks, as the "Bobbin Boy." Banks was then in the height of his career, having but shortly before been elected Speaker of the House of Representatives after one of the most exciting and prolonged contests. Lives of Lincoln, the "Pioneer Boy," and of Grant, the "Tanner Boy," soon followed, and were among the most popular of juvenile books. A life of Washington, the "Surveyor Boy" by the same author, in similar easy. narrative style, will be hailed by many grown people who remember with delight the lives of Banks and Lincoln. Mr. Thayer writes with an enthusiasm worthy of his subject; with vividly drawn pictures of the times and scenes through which Washiugton passed, quoting the language of his friends and contemporaries, and crowding the pages with appropriate illustrative anecdotes, he makes the times and the characters seem present realities to the reader. His book will at once be accepted as one of the best of the lives of Washington, not for young people only, but for older folks as well. It is not sold by dealers, but only direct by the publisher, who will send a 100-page descriptive catalogue of his attractive and famously cheap publications free on request. John B. Alden, publisher, 18 Vesey St., New York.

WHY SO? OR REASONS FOR RENOUNCING FREEMASONRY.—Since the *Good Way* removed from St. Joseph to College Mound, Mo., its press has put forth a valuable tract with the above title, written by Rev. Jasper A. Smith, who says that he has prepared it for the public, "from a firm belief that there are thousands of Freemasons, like myself, who are convinced that there are improprieties connected with Masonry, who are 'halting between two opinions,' and who, if properly awakened to duty, would be ready to sever the 'three-fold cord' that binds them so securely to the craft." He also holds it to be a decided conviction of duty that his testimony should be given to the world. Speaking of the Masonic oath he says: "In the obligations there is surely a vain or unnecessary taking the name of God in calling upon him to *'keep steadfast in the performance'* of a mere human affair, coupled with a terribly severe penalty unnatural and shocking to every principle of enlightened morality, much more the precepts of the religion of Jesus Christ. When I first heard these penalties I was startled, and had I not considered them a farce, or mere form, I don't think I should have dared to take them. Curiosity, however, led me on, and I became reconciled to them inasmuch as I was not obligated to inflict the penalties on others, but to submit to them myself."

Dr. Gerhard Uhlhorn, whose able work, *The Conflict of Christianity with Heathenism*, made his name well known on this side of the Atlantic, has prepared a new book, *Christian Charity in the Ancient Church*, of which Messrs. Scribner will publish the American edition at once. In this he shows that modern charity is the creation of Christianity, by drawing out in detail the difference between the ancient and the modern world. The forms which liberality took in the ancient world, such as the extravagant distributions and special donations in the Roman Empire, are compared with the contributions of the early Christians for the support of the poor and diseased, the care of the church for the orphan and widow, the action of Christiauity on slavery, the new scope and meaning given to hospitality, and the concern manifested for the lot of prisoners and captives. In this review of the earliest Christian charity a picture of the church is drawn which one would not find elsewhere without searching through many volumes in many languages.

The series of separate papers by Dr. Eggleston on "Life in the Thirteen Colonies," which has been appearing in the *Century* during the past year, will be continued during the coming year, the next being on "Husbaudry in the Colonies," and describing the attempts at silk and wiue culture, with many other curious experiments and visionary projects. Other papers will treat of commerce, and the social conditions, manners and customs of the colonists. The pictures which accompany these papers will all be of historic interest and value.

THE ROYAL BAKER AND PASTRY COOK.—A Royal addition to the kitchen library. It contains over seven hundred receipts pertaining to every branch of culinary department, including baking, roasting, preserving, soups, cakes, jellies, pastry, and all kinds of sweetmeats, including receipts for the most delicious candies, cordials, beverages, and all other necessary knowledge for the *chef de cuisine* of the most exacting epicure, as well as for the more modest housewife, who desires to prepare for her lord and master a repast that shall be both wholesome and economical. With each receipt is given full aud explicit directions for putting together, manipulating, shaping, baking, and kind of utensil to be used, so that a novice can go through the operation with success; while a special and importaut feature is made of the mode of preparing all kinds of food and delicacies for the sick. The book has been prepared under the direction of Prof. Rudmani, late *chef* of the New York Cooking School, and is the most valuable of the recent editions upon the subject of cookery that has come to our notice. It is gotten up in the highest style of the printer's art, on tinted paper, with elaborately illuminated covers, etc. We are assured that every can of the "Royal Baking Powder" contains an order for one of these valuable books.

LETTER FROM THE MISSIONARIES IN GREECE.

ANDROS, Greece, Via Syria, Aug. 15, 1883.

DEAR BRO. KELLOGG:—We received your very kind and welcome letter a few days ago and Dr. Walker's kind letter and the check for $42. We thank from our hearts all the dear friends who so kindly contributed towards the Master's work here.

We have just got settled in our new home. We spent a month in the village of Batse on the sea shore, where we made sea baths. Many of the children there became interested and came every day to have us teach them English. Also the people crowded into our room several evenings to hear the organ, and to hear English and Greek hymns, while many joined with us in singing the latter. We see a great change down there since when we first came to Greece. Since we left last October they have another school for boys and a school for the girls. Now they are very anxious for us to spend the winter down there and teach the English language to as many children and young people as will come to us. We do not see any other work for us, so we think to go there and do what we can for these people.

Within three or four miles of Batse is a village called Gavrio. A steamer comes there now every two weeks. It will be a great advantage to us who live so far from the city of Andros.

With Christian love,

MR. AND MRS. A. D. ZARAPHONITHES.

OBITUARY.

It becomes my duty to record the death of my beloved father and brother, DEA. J. E. IRISH, who left us for the Spirit land on the 28th ult., after long enduring the pain of body and trials of mind not infrequently endured by the good and the true. He was born in the town of Aurelius, Cayuga Co., N. Y., on the 16th of April, 1801. His father being a minister of the Gospel, he was early instructed in Biblical knowledge, but did not receive it into his heart till he was twenty-six years of age, at which time he was awakened and led to the Saviour, mainly through the efforts of his young and faithful wife, to whom he had been united five years previous, and who preceded him to the Spirit land about three years.

Soon after he united with the young and growing church of Perry, N. Y., a church which for nearly fifty years bore faithful testimony against all sin, oath-bound secrecy included. In the spring of 1842 he came to Delavon, Wis., and at once united with the Baptist church, then under the very efficient leadership of Elder H. Tapping. This church was a vigorous off-shoot from the Perry church, and like its mother stood as a true and faithful witness for God for more than forty years. He was early elected to the office of deacon, and together with that noble and heroic brother, Dea. Wm. Bartlett, stood shoulder to shoulder in every work of reform. During all these years, his relations to the church were pleasant and agreeable and all his duties promptly met.

But for the last ten years it has been quite other-wise. Conceiving that the church had changed its charter, and consequently its policy and course of action, and, failing to gain satisfaction or an honorable dismission, he withdrew from the church and declared himself no longer responsible for its acts, or amenable to its discipline. In this condition he lived and died,—died quietly as one goes to sleep.

Dea. Irish was not without his faults; and yet, as one said of him. "He was one of God's noblemen." He was a man of positive convictions. When once he saw the right no considerations could turn him from it. He followed the injunction of the wise man—"Buy the truth and sell it not." Hence he was no compromise man. This was sometimes construed as obstinacy or love of opposition; but though from principle he might be led to take the unpopular side of a question, he was always kind and genial, so that his opponents and the world respected and honored him. He entertained remarkably clear views of scripture theology. Few could detect an error in a sermon more readily than he, and when thus detected he was not slow to point it out. For this quality he was by some called a fault-finder. With him every man's doctrine must be squared by the Scriptures.

His moral character was without a blemish, and he evidently intended it should be so. It was early impressed upon the minds of his children (eleven in number) that their conduct must be worthy of a deacon's family—and to them a legacy is left of which they need not be ashamed. When brought to contemplate death as near, he viewed it with composure aud resiguation; made all the arrangements for his funeral; choosing his Anti-masonic brethren as bearers, and the writer to conduct the services, all of which was strictly observed. E. L. HARRIS.

There is in our day a marvellous idolatry of talent It is a strange and grievous thing to see how men bow down before genius and success. Let us draw the distinction sharp and firm betweeu these two things: goodness is one thing, talent is another. When once the idolatry of talent enters the church, theu farewell to spirituality; when men ask their teachers, not for that which will make them more humble and God-like, but for the excitement of an intellectual banquet, then farewell to Christian progress.

BIBLE LESSONS.

LESSON XIII.—September 30.—QUARTERLY REVIEW.

GOLDEN TEXT.—"Not one thing hath failed of all the good things which the Lord your God spake concerning you."—Josh 23: 14.

The following is a list of the Scripture passages, the topics and the Golden Texts of the quarter:

1. Josh 1: 1–9.
Joshua successor to Moses.
Be strong in the Lord. Eph. 6: 10.

2. Josh 3: 5–17.
Passing over Jordan.
When thou passest through the waters I will be with thee. Isa. 43: 2.

3. Josh 5: 10–15; 6: 1–5.
The Plains of Jericho.
By faith the walls of Jericho fell down. Heb. 11: 30.

4. Josh 7: 10–26.
Israel defeated at Ai.
Be sure your sin will find you out. Num. 32: 23.

5. Josh 8: 30–35.
The reading of the Law.
I have set before you life and death. Deut. 30: 19.

6. Josh 20: 1–9.
The Cities of Refuge.
Who have fled for refuge. Heb. 6: 18.

7. Josh 24: 14–29.
The last days of Joshua.
Choose you this day. Josh 24: 15.

8. Judg. 2: 6–16.
Israel forsaking God.
And they forsook the Lord God, etc. Judg. 2: 12.

9. Judg. 7: 1–8.
Gideon's Army.
The Sword of the Lord. Judg. 7: 20.

10. Judg. 16: 21–31.
The death of Samson.
The God of Israel is he, etc. Ps. 48: 35.

11. Ruth 1: 14–22.
Ruth and Naomi.
Thy people shall be my people. Ruth 1: 16.

12. 1 Sam 1: 21–28.
A Praying Mother.
I have lent him to the Lord. 1 Sam. 1: 28.

13. 1 Sam. 3: 1–19.
The Child Samuel.
Speak, Lord, for thy servant heareth. 1 Sam. 3: 9.

BAND OF HOPE BIBLE LESSON.

WOE TO THE DRUNKARD.

11. Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!

12. And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands.

13. Therefore my people are gone into captivity, because they have no knowledge; and their honorable men are famished, and their multitude dried up with thirst.

14. Therefore hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth shall descend into it.

15. And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled.

16. But the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.

17. Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

18. Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cartrope:

19. That say, Let him make speed, and hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come that we may know it.

20. Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter;

21. Woe unto them that are wise in their own eyes, and prudent in their own sight!

22. Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink!

23. Which justify the wicked for a reward, and take away the righteousness of the righteous from him.

24. Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel—Is. 5: 11–24.

GOLDEN TEXT. Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Is. 5: 20.

CENTRAL TRUTH. Drunkenness brings woe.

1. God has so made us that we all desire happiness, but clear brains and a good conscience are necessary to real enjoyment. The drunkard has neither.

2. Among the Orientals it was considered especially shameful to be intoxicated in the early part of the day.

3. Drinking deadens the moral nature. The most shocking cases of profanity and impiety are found among hard drinkers.

4. There is no captivity like the appetite for strong drink, unless we except a passion for opium.

5. Many, perhaps most, drunkards were not taught when they were children the terrible effects of alcohol on the human frame. After his appetite is formed it is of little use to tell a man how much it is hurting him, but if he had been thoroughly instructed when a child he might have been afraid to take the first glass, and then the appetite would not have been formed at all.

6. Hell means here the grave 60,000 are computed to die annually in this country and about the same in Great Britain. from intemperance, but it is hard to tell the exact number. It is probably more rather than less.

7. Alcohol like death levels all distinctions. There is no difference between the greatest orator or poet and any other man, when drunk.

8. The Rabbins have a saying that "an evil inclination is like a fine hair-string, but the finishing is like a cart-rope." Men seldom drink to excess when they first begin. They take a single glass, perhaps only once in a while. Then they take more aud take it oftener, and thus become drunkards before they are aware.

9. A drunkard's brain loses in a great measure the power of distinguishing between right and wrong. This is one reason why drink and crime go together.

10. When a man or boy begins to drink he fancies he can leave off at any time. He imagines himself wiser than others who have tried the experiment and failed.

11. According to the statistics of insurance companies, drinking to excess shortens life twenty-eight or thirty per cent., and even moderate drinkers do not at a rule live so long as total abstainers.

PRACTICAL TRUTHS.

The woes of the drunkard are many. (1) A bad conscience. (2) A diseased body. (3) A life of bondage. (4) Liability to early and sudden death. (5) Eternal banishment from God and heaven.

LESSON TALK.

A story is told of a tavern-keeper in Rensselaer county, N. Y., who abandoned the traffic in alcohol after having been engaged in it for several years. Whenever the subject of his selling liquor was referred to he seemed to feel deep sorrow and regret, and a friend one day inquired the cause. In reply he opened his account book. "There," said he, "are forty-four names of men who have been my customers, most of them for years. Thirty-two of these men now lie in a drunkard's grave, and ten out of the remaining twelve are confirmed sots."

The President of the Connecticut Mutual Life Insurance Company has expressed his opinion most emphatically that moderate drinking shortens life. He says "That habitual, sottish drunkenness should issue in disease and death most people can understand; but that orderly, moderately, decorous indulgence should issue in congested brains, insanity, suicide, paralysis, diseases of kidneys, liver and stomach, pneumonia, rheumatism, and in general, in those diseases which at bottom mean a poison imported into the blood, most persons do not know and are slow to believe." Only in total abstinence can we find safety from the terrible woe God's Word pronounces against the drunkard.

LESSON HYMN.

Mourn for the thousands slain.
The youthful and the strong;
Mourn for the wine-cup's fearful reign,
And the deluded throng.

Mourn for the tarnished gem—
For reason's light divine,
Quenched from the soul's bright diadem
Where God had bid it shine.

Mourn for the lost—but call,
Call to the strong, the free;
Rouse them to shun that dreadful fall
And to the refuge flee.

"Ringworm all over daughter's body, cured by "Dr. Benson's Skin Cure." Mrs. Merriam, Blue Hill, Mass.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Associtou" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.' Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. BROWNE, Germantown Ky.

ELI TAPLEY, Columbus, Miss.

J. F. GALLOWAY, Okahumka, Florida.

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A. D. ZARAPHONITHES, Smyrna, Turkey.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

OLD FACTS IN A NEW FORM.

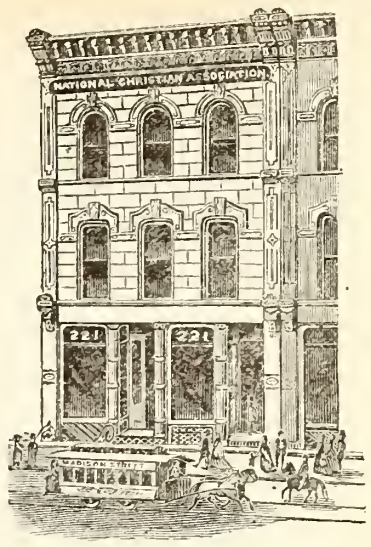
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2. Send $8.75 for a club of five, at $1.75 each, and get a copy one year for your services.

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Names may be sent at different times and papers addressed to different post-offices; but when you send the last name and order your extra copy, please give at the same time the entire list of names in your club, with the address of each, so as to avoid confusion or mistakes.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION.

PRESIDENT.—F. W. Capwell, Dale, N.Y.
VICE-PRES.—Jos. Travis, Chicago.
REC. SEC.—John D. Nutting, Oberlin.
COR. SEC. and GEN. AGENT.—J. P. Stoddard, 221 W. Madison Street, Chicago.
TREASURER.—W. I. Phillips, 221 W. Madison Street, Chicago.
DIRECTORS.—Joseph Travis, J. M. Wallace, O. F. Lumry, M. R. Britten, T. H. Gault, John Gardner, L. N. Stratton. W. T. Meloy, Alexander Thomson, Thos. Hodge, J. B. Blank.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. S. Collins, D. D.,
SECRETARIES.—H. L. Kellogg, W. H. Ross and M. N. Butler.

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The Christian Cynosure.

CHICAGO, THURSDAY, SEPTEMBER 20, 1883.

THE KNIGHTS OF ST. JOHN AND MALTA met in Philadelphia, Sept. 12. They reduced the number of representatives; made benefits by encampments *optional*, not compulsory; and the charge for organizing subordinate lodges was raised from $30 to $100.

"Doubtless the pleasure is as great,
Of being cheated, as to cheat."

THE RELIGIOUS TELESCOPE contains an extraordinary and very singular reply of Rev. D. R. Flickinger to ex-Bishop Wright of the *Richmond Star*. Its reform animus can be seen in the following excerpts:

"It is a fact that the Board, and its committee, have always given the preference to law-men, *other things being equal*, in its appointments to mission fields. Some of the so-called anti-law men have been sent out, but I cannot now recall an instance of such a one being appointed without some prominent law-man, or one of the bishops of the church, advising or at least assenting to such appointment."

"I have never belonged to a secret society, nor do I expect to, but I am free to confess that the foolishly fanatical, or fanatically foolish (put it the way it suits you best) views and sayings of some of the advocates of our anti-secrecy law men, weaken rather than strengthen faith in our prohibitory legislation against secret societies."

This is almost too weak to be wicked.

PRAYER AGAINST THE LODGE.

The National Christian Association has always been separate from the American Party. Let atheists, who hate priests; vote against the "Priests, High Priests, and Grand High Priests of the lodge and vote with us. But *Christians*, must pray as well as vote. Pentecost began in a ten day's prayer meeting. Before slavery fell, there were monthly concerts of prayer wide through the country. Let *us* now have weekly or monthly prayer meetings for the overthrow of the lodge which was the "power behind the slave power." Cannot Rev. W. W. Blanchard organize one in Paxton, Illinois. Cannot Dea. M. R. Britten organize one at Spring Prairie; Wisconsin; and so throughout. We have "no power at all" against the hosts of darkness, only, as we gain it from Christ by prayer. Wherever there is a United Presbyterian, Wesleyan, Covenanter, or Free Methodist meeting of like principles for prayer, let all who hate the lodge meet with such prayer meetings, and not interfere with churches which pray against the lodge. Where such churches do not exist let there be a gathering, stated or otherwise, of all who can join with one heart before God pleading the promise (Mat. 18:19). If two of you shall agree on earth as teaching anything that they shall ask, it shall be done for them of my Father which is in heaven." Our reform must have its prayer meetings or fail.

THE MOULTING PERIOD.

Every reform has such periods, as every bird has. The anti-secret reform is no exception.

An able Baptist clergyman in the *Independent*, discussing sects, says, "The Lord only knows how many Presbyterian sects there are;" as if it were a reproach. The Lutherans had not yet gotten beyond the fear of the stake and fagot when they fell into sects. Carlstadt, Zwingle, Luther, and soon Calvin fell into bitter antagonism with each other. The divisions of Presbyterians, like theirs, instead of proving them to be wrong, proves just this: that they have truths which the world and Satan hate, that they are in earnest, and that their faculties and circumstances and tastes make them to differ from each other. Dead men have no squabbles. Neither do dead denominations.

In 1818 the Presbyterian General Assembly *resolved*, that "the voluntary enslavement of one part of mankind by another, is an atrocious violation of the most precious rights of human nature, utterly inconsistent with the law of God and the precepts of the Gospel." No whirlwinds or divisions followed, for no action was contemplated. Thirteen years later 1831, the Synod of Cincinnati appointed a day of fasting and prayer, and a committee to issue an address to the churches against slavery. They did not exclude slaveholders from fellowship, or refuse to vote for slaveholders. No cyclone followed.

Next year, 1832, Garrison started the *Liberator* in Boston. It was anti-slavery, anti-Sabbath, anti-voting, non-resistent and no-government. But the power and pungency of its appeals and the rage of the slaveholders who were stung by them began to attract popular attention and inaugurate mobs and discussion.

In April, 1840, one hundred and twenty-one Abolitionists met at Albany, the seat of government for New York, and nominated candidates for the campaign of 1840. Then came the tug of war. In 1848 the name "Liberty" was changed to Free Soil; in 1856 to Republican, and in seven years slavery fell.

The anti-secret reform, which the slavery question displaced in 1832, began where the anti-slavery reform left off, viz., both praying and voting. It proposed, from the first, to exclude adhering Masons from church and state, because the lodge belongs to neither but is the rival and antagonist of both. Dissension and divorce between the Garrisonites and the orthodox wing, extravagance and fanaticisms in some localities, and weariness and backsliding in others; the stupid secession of the Know-Nothings; with rivalships, jealousies and conflicting local interests, and the great division on political action which was decided only by a majority of ten votes in the Albany convention in favor of the Liberty party—these gave hope to the slaveholders and their Northern abettors;

"And the strongest and the bravest have been oftimes heard to say,
My heart, my heart is weary for the greatness of the way."

But these causes only shed the feathers of reforms, and the bird comes out after a temporary weakness, newer, brighter and stronger than ever.

The *Cynosure* welcomed Mr. Levington's little paper and made no reply to its bitter assaults. It has hailed Prof. Tobey's and ex-Bishop Wright's excellent papers. It has rejoiced in the brave stand of Mr. Needles in Missouri and of Prof. Kimball in New Hampshire. And now there are publishing companies in Michigan and in Iowa, and all these things cannot happen without now and then a moulting period. But they are all heralds and tokens of triumph. Fifteen years ago, who would have talked of a joint stock company in Iowa or Michigan? We bid them all hail and give them our Godspeed. They prove that something has been done in those States. They will no more injure the cause than "dissensions about circumcision" injured the early Christian church. They spread it; and every local paper that starts, but renders a Washington paper more necessary. Mr. Needles has evinced an excellent judgment about a Washington paper; and zeal and liberality and self-denial like his will start one before long. It must be the organ of the American party, as the *Cynosure* is of the National Christian Association. The *Cynosure* must be true to its name as the *Pole-Star* of religious thought. While the Washington paper must invite to the ranks of the American party every man who has a vote in his fist and an American heart in his bosom.

The Prohibition party must inevitably shed its feathers, especially its lodge feathers. There is not, there cannot be, any permanent friendly co-operation between a secret lodge and an open Christian temperance society. *Harper's Weekly* teems with recipes to "restore the Republican party to its old prestige." They are attempts to galvanize life into a corpse, after the life has gone out of it. It says, truly, "The Democratic party skulks and shuffles, and hopes to slip into power under cover of Republican rascality." "It takes no ground upon the tariff, none upon civil service reform." And this is substantially true of both the old parties. The Anti-monopoly and Labor-reform parties, so-called, are like Polyphemus in his cave, strong, but blind. The leaders dwell in the caves of the lodges, and as these lodges are the vilest of monopolies and rings they give the lie to their professions by their secret, sworn-swindlings, and as they shun all care about the Bible in schools and "the Sabbath made for man," they are, literally, "without God and without hope in the world." When these parties shed their feathers, they shed all there is of them; for, as they have no principles, there is nothing left. They have no object but office and no motive but emolument; and the two leading parties, like stage players, wear the names and uniform of the dead. The very idea of reviving an anti-slavery party in this country is an absurdity.

The only thing needed to ensure the success of the American party is, fairly to make it known. Its principle is American, its methods American, itself American. As soon as its question was taken before the people, fifteen hundred lodges replied by confessing judgment and giving up their charters. And every hour since the argument against it has grown stronger, and the lodge morally weaker and worse.

ACKNOWLEDGMENT.

No. 215 4½ ST., WASHINGTON.

I desire to acknowledge the receipt of a box of twenty-six volumes, from unknown friends, embracing the writings of leading persons in the Society of Friends, together with a large reference Bible, and a yearly subscription to an excellent weekly paper, known as *The Friend*. These books and papers are for the use of those visiting the N. C. A. rooms. May the Divine blessing rest on the generous donors. H. H. HINMAN.

—The Kansas State Convention at Topeka next Monday and Tuesday will be held in the Senate chamber of the State House. This is right. It will be a very appropriate meeting for such a place. May there be many echoes of the truth lingering about the walls and echoing in the ears of law-makers when the Kansas Senate again meets.

—In answer to Bro. Ames of Menomonie, Wis., we have to say that Oct. 24 is the time proposed for a Wisconsin State Convention. Let the brethren of that State have the matter pressing upon their hearts, and make provision for a meeting that shall tell for Christ and eternity.

—A well attended and interesting convention for National religious reform was held lately in Saltsburg, Pa., which was addressed by Rev. J. H. Timmons of Tarentum, Pa.

—An error in our composing room puts the department heading for religious news over the temperance department. The mistake may be of value if it suggests to our readers that it is the duty of all the churches to take emphatic action against the tobacco curse and expell it as well as the intoxicating cup from their fellowship not only, but from society.

—Friends ask where the life of Thurlow Weed lately noticed can be obtained. It is sold by subscription by Houghton, Mifflin & Co., of Boston. An effort will be made to have them on sale by the N. C. A. at this office.

—Bro. W. B. Stoddard who has been canvassing for a short time only in Western New York has sent a $50 check as the result of his work for the *Cynosure*. He has been assisting Bro. Capwell upon his farm until the close of the busy season, and has now taken the field in earnest and with excellent results.

—Dr. Meloy, chairman of the N. C. A. Board, has called a meeting of that body to be held at 2 P. M., Thursday, Sept. 20th. It is hoped that every member can be present with an earnest purpose to push on the work during the present season with tenfold vigor.

—Bro. A. D. Low, of Atlantic, Iowa, concerning whose relation to the old *American Baptist*, as corresponding editor, a wrong statement wat made in the *Cynosure* of June 29, 1882, writes to correct the matter and vindicate himself from the supposition of falsehood. Probably Elder Post whose information was ground for the note in these columns, was mistaken respecting Bro. Low's position on the *Baptist*, as there is no conceivable reason why any one should wish to deprive him of the honor.

—Bro. C. A. S. Temple sends a note confirming the argument on the 25 of December in our columns last week. He says:

"I have just stumbled upon the following in Dr. Clark's Commentary upon Ps. 147: 16–17.:—"At particular times, the cold in the East is so very intense as to kill man and beast. *Jacobus Vitriaco*, one of the writers in the *Gesta Dei per Francos*, says that in an expedition in which he was engaged against Mount Tabor, *on the 24th of December*, the cold was so intense that many of the poor people and the beasts of burthen died of it."—*Clark's Com. Ps. 147: 16, 17.*

—Secretary Stoddard was in New York city on Saturday, expecting to visit several points in New England early in the week and return soon to Chicago, in time to attend the State meetings at Topeka, Kansas, and Sparta, Ill.

—A note from Bro. Bailey informs us that Bro. J. Tanner, Jr., died at Nashua, N. H., Thursday night last. The funeral services were held on Saturday, and was conducted by Bro. Bailey at the request of the deceased brother. All with whom he was associated will remember him as one of the most ingenuous and earnest of the workers in the reform, faithful and humble, willing to do all that a weak and deseased frame would allow, for the cause of his Lord and Saviour.

—What possible relation can the Senate of the United States have with the secret order of the Grand Army of the Republic? Bro. A. M. Paull of Providence, R. I., sends us a word that deserves to be set in capitals, and must be investigated. He writes: "A comrade of my company lately met me and said he was going to join the G. A. R., being advised to do so by a R. I. Senator in Congress, who told him to the effect he was sure something would be passed in Congress, within six months, highly favorable to the order, and added, 'Don't you lose any time in joining the order.'" Which Senator from Rhode Island is thus in league with the lodge and proselyting for it, Anthony or Aldrich? And what is this action that is to privately legislate fa-

vors into the laps of a secret, irresponsible, unAmerican lodge? Mark this, every American! Watch this gate, and the enemy will avoid it.

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has its headquarters at No. 8 Portland St., Worcester. Mass. A full supply of books and tracts constantly on hand, Orders promptly filled. Correspondence solicited.

E. D. BAILEY, N. E. Sec'y

THE OUTLOOK IN REFORM WORK AND POLITICS.

WORCESTER, Mass., Sept., 10, 1883.

One who depends upon the public for resources must be frank with his patrons. Our New England Board meeting leaves a savory memory and will probably result in increasing our resources. It is fair, however, to state publicly what was stated in the Board, viz: there was a deficit of $100 one year ago and nearly $200 the past year, leaving us well towards $300 behind in our expenses. This sum has since been materially reduced, but our deficit is still great enough to "give us pause."

The Board has paid two men regularly the past year, and other work has been incidentally done by others. Mr. Spaulding's services as a canvasser deserve to be honorably mentioned, and they would be continued the coming year if the subscriptions would warrant it. We have, however, been obliged to discontinue his labors for the present, until our income can be somewhat increased.

It is really wonderful to think how much a meagre income will effect when the laborers work for the love of the cause. Every New England State has had more or less work done in it during the past year and some have been thoroughly and repeatedly traversed from end to end by different agents of the Board.

Brother O. C. Bailey has not been working under the New England Board and has relied wholly upon his own exertions for remuneration. He has depended on the liberality of friends where his work was done. This arrangement continues as it has been and he returns to Vermont to-morrow, where his success has been greatest. If Vermont friends appreciate the effort to continue the good work begun they should make frequent remittances for his support.

An effort is being made to continue Bro. Spaulding in the work by raising the means to start him in New Hampshire. This is as it should be. There are men enough in the State with ample means to employ him six months steadily if the determination should seize them. The trouble is while men are studying and meditating and thinking, and thinking and meditating and studying how much (or how little) they can give, the opportunity slips by, another suffering workman faints by the way and another long pause ensues. The King's business demands haste. The leaders can do nothing if the people who support them are slow to respond and refuse to share the responsibility.

Vermont can have a man so long as she will care for him; New Hampshire likewise. The way to do is not to make impossible conditions. Give something *now*. Give more by and by. Keep giving. Give all you can. Take a personal responsibility. Wait for nobody else. Be a *leader* in good works. Better than all this—promise to send a fixed sum monthly or quarterly.

A great political opportunity is before us. Are we seizing it? The Republicans of Massachusetts have unreservedly and unblushingly announced, as the sole issue in the next campaign, *Butlerism*. On this issue they are "going before the people." They ask the people to forget everything else. Temperance men are to be cajoled into voting for a candidate professedly in favor of license just to beat Butler. Civil service, moral reform, every thing is to be set aside for this most noble race! Has it come to this? What brought Butler into the governorship? The mismanagement and corruption of the Republican party. Men, disgusted, determined no longer to be led to the polls to support the sinking fortunes of an overfed party. This was Butler's chance. The State can go no lower in its choice of a governor. Now the only remedy proposed is to go back again to the old *regime*.

The independent voters have lately had a meeting in Boston, and though they are strangely wanting in what their name signifies, yet they have said some sensible things in their address to the people:

"Civil service reform, but partially accomplished in national affairs, has as yet no footing in state or municipal affairs in Massachusetts. The power of the machine is lessened but not destroyed. The doctrine of "to the victors belong the spoils" appears here under the new form of "the government belongs to its friends." Office as a public trust, to be administered for the benefit of the people, and not of the party, is what the people rightfully demand, and any party that would replace the present administration must be pledged to something purer and better. The time has passed when a nomination means an election, and the people are more critical than ever before of the men and the principles offered to their choice.

The state can be redeemed, but by no half way or timid policy. The independent voters, whom we represent, hold in their hands the decision of the coming contest. They stand ready to assist any party with honest and right principles; but they are equally ready to withhold their votes from any party that weakens in its effort to obtain the reforms which the people demand. No man of untried courage or fidelity can obtain their aid, and, while they are ready, regardless of personal preferences, to assist in securing the best, their votes are not to be had for merely expedient nominations, even to escape an impending disgrace.

Reform in the civil service, reform in the methods of taxation, economy in state affairs, more careful legislation the people will have through parties now existing, or over the remains of parties which lack the ability or the desire to secure these reforms. The time may not yet be for new parties, but only so far as parties now existing have the courage to proclaim and adhere to these principles through victory or defeat will they prevent independent action leading to a reconstruction of party lines or to an active independent organization."

The people everywhere are waiting to see the issue made, and the party which sees the want and first supplies it will confer a blessing on the nation. It is to be hoped the temperance people will not stultify their professions by following in the wake of any such nonsense as is now being prepared for them.

E. D. BAILEY.

REFORM NEWS.

ILLINOIS.

The Illinois State Christian Association organized to expose, withstand and remove Secret Societies, will meet in Annual Convention, at Sparta, Ill., September 26, 27 and 28, beginning Wednesday evening, (26th).

The following prominent speakers have been invited: Hon. S. C. Pomeroy, Washington City; Pres. J. B. McMichael, of Monmouth; Pres. J. Blanchard, of Wheaton; Rev. Jos. Travis and Rev. J. P. Stoddard of Chicago, and others. Important questions respecting the hostility of Freemasons, and other secret orders, to Church and State, and the duty of all to unite in suppressing them, will be discussed. "What shall be done for our State work," should be one of the first. Let central and southern Illinois be fully represented at this meeting. The brethren in Sparta will welcome you to their homes.

Sparta is on the narrow-guage road from St. Louis to Cairo, and is reached best via St. Louis. Or delegates coming by the Illinois Central can leave that line at Tamaroa for the Iron Mountain road, leaving the latter at Percy for the narrow-guage and Sparta. All who cannot come, pray for this meeting.

KANSAS.

The Kansas State Christian Association, opposed to secret societies, will hold its semi-annual Convention in the State House, Topeky, Kansas, commencing at 3 P. M., Sept. 24th, 1883 and continuing through the 25th and 26th.

The following programme is arranged: Addresses on Government Reform, by Rev. D. H. Coulter; on Prohibition, by Rev. C. H. Strong; on Anti-secrecy, Rev. B. F. Worrell; each of these to be followed by discussion. Secretary J. P. Stoddard, ex-Senator Pomeroy and other able speakers will take part. The first and the third degrees of Masonry will be explained by S. E. Starry.

W. W. MCMILLAN, *Sec'y.*

INDIANA.

TO THE FRIENDS IN INDIANA:—By the concurrence of the Executive Committee I hereby announce the eleventh annual meeting of the State Christian Association to be held at Oakland City, Gibson Co., Oct. 16th, 17th and 18th inclusive, (commencing Tuesday evening, Oct. 16th). Eminent speakers will be there, of whom due notice will be given. We confidently hope the friends in Southern Indiana will help make this a grand meeting by having the meeting well advertized in the annual conferences and other church meetings, by coming themselves, and having others come. S. L. COOK.

FROM THE GENERAL AGENT.

WASHINGTON, D. C., Sept. 12th, 1883.

I reached this city at 11 o'clock last evening after a continuous trip of twenty-eight hours from Chicago. I was specially fortunate in falling in with pleasant companions from Iowa and Minnesota who were on a pleasure excursion to this city and Baltimore, taking in of course the mountain scenery along the B. and O. R. R. which is grand beyond description and was new to most of the party.

At 8 o'clock this morning I found Bro. Hinman at 215, 4½ street, in good health and heart. After an exchange of greetings and a brief review of business, we started in quest of friends we wished to see, but were peculiarly unfortunate in not finding them. Ex-Senator Pomeroy left for Baltimore and perhaps for New York, yesterday. We could obtain no response from Bro. Ford's door-bell. Bro. Gibson is at his home in Iowa. Bro. Bowes has not returned from Ocean Grove, where, with his family he is spending his "leave of absence;" and as the rain was falling incessantly we concluded to quiet down and wait for the storm to blow over. Bro. Grisham, who has been a faithful and liberal friend to our work, called this evening to enquire after Pres. Blanchard and renew his vows of fidelity to the end.

It is still raining at 8 o'clock but we are hoping for better weather and greater progress on the morrow.

I noticed along our route that the corn crop was badly damaged by frosts in many localities. West of Zanesville, Ohio, darkness prevented any observation of the situation, but along the Muskingum and Monongahela river bottoms the corn seemed to be entirely killed. The upper mountain regions looked fresher than the valleys below, but a few rude cabins and small garden spots are about all the traces of civilization that break the monotony of nature on these rugged highlands, and the frosts or fruitage of these desolate fields have little effect upon values in the centers of commercial exchange.

I have only to report that 215, 4½ street, has undergone no material change since last I saw it. J. P. S.

SHALL I GO TO TOPEKA?

TOPEKA, Kans., Sept. 12th, 1883.

Many friends in Kansas will no doubt ask themselves this question between this and our coming State Meeting. To such let me say, *Come if possible.*

WE NEED YOU HERE.

The officers of the Association have done all they can. We have secured the Senate Chamber, which is in every respect well suited to our wants. The meeting will be well advertised and able speakers will be in attendance. But to what purpose is this waste if the people do not come out to hear them?

The people of Topeka will not come alone. There are but few in the city who sympathize with the anti-secret movement. There is a United Presbyterian church, a Wesleyan Methodist church, and a holiness band here. These are with us, but they are few in numbers and limited in means. On the other side are the lodges and the churches, the saloons and the politics of a city of 25,000 inhabitants, with all its wealth and social power. In such a city it will be easy to "wet-blanket" the whole movement and smother it unless sympathy and aid shall come in from outside. But if a congregation gathers from outside, full of the Holy Ghost and of fire, the fire will spread even in Topeka.

WE NEED YOUR COUNCILS.

We have a strong foe to meet. The lodge not only has money and men, but possession is nine points in the law, and the lodge has possession. Verily it is no child's play to unlodge him.

I have said, dear friends, that this meeting needs you. May I whisper that

YOU NEED THIS MEETING.

Some tell me, "Well I am opposed to the lodge. I am all right on this question already. I do not need to go to this meeting." As well might the young convert say, "Well, I am all right now, I am on the Lord's side. I don't need to go to church any more."

Nay, verily, we need the aid of just such meetings as this. We do not begin to realize the height and depth and intensity of this conflict. It is a struggle for life between the kingdom of light and the kingdom of darkness. We need—ah how much we need to be awakened from our lathergy on this subject!

It will cost you something to come. Your railroad fare will be something. You may have to pay for lodging while you are here. You will have to leave your business for a few days, and we will no doubt give you an opportunity to contribute for the furtherance of this cause, and you ask

WILL IT PAY?

If it pays to hold such a meeting at all, it pays to make it a success at any cost. Meeting as we will in the Senate Chamber in the Capital of the State, we will be for the time being the observed of all observers. Success here will be a double success, and a failure will be a fall from which it will be hard to rise.

Come then and help us. Come for the sake of Christ whose name the lodges dishonor. Come in the power of the Holy Ghost. And God will crown his own work with success.

P. S. FEEMSTER,
State Agent.

THE HOME.

FAITH THAT WORKETH BY LOVE.

Who keepeth not God's word, yet saith,
I know the Lord, is wrong;
In him is not that blessed faith
Through which the truth is strong;
But he who hears and keeps the word
Is not of this world, but of God.

The faith his word hath caused to shine
Will kindle love in thee;
More wouldst thou *know* of things divine,
Deeper thy *love* must be;
True faith not only gives the light,
But strength to love and do the right.

—*C. F. Gellert.*

A FATHER CONVERTED.

A few years since, says a correspondent of the New York *Evangelist*, during a powerful outpouring of grace in New England, the Holy Spirit exerted his mighty influence upon a family circle consisting of a father, a mother and five most interesting children. The mother and her five children were most hopefully converted. The father, who was naturally one of the most amiable, retiring, modest men with whom I ever was acquainted, aided his family in attending the numerous meetings, and was not unfrequently seen bowed down and trembling under the power of truth. Still the conversions of his wife and children, in rapid succession, were like so many earthquake shocks to the foundations on which his false hopes had so long rested. But neither the affecting scenes of their distress, nor the ecstacies of their subsequent joy, could melt his heart into contrition. He now felt that he was groping in *a dark path*, and in wretched loneliness; he who should have been the leader of a pious household was left far behind, a subject of prayer, and an occasion of grief to the circle around him. Thus he remained for weeks.

Ere long preparations were made for gathering the new members into the church, and a day appointed for the examination of candidates. The mother and her five children, with some sixty others, came before the church, and were propounded for admission into its pale. As the day of admission drew near, the father, who had watched their movements with much concern, expressed his regret to his wife that they should make a profession of religion at present, and requested that they should wait for him. The mother, deeply moved, solicited advice of the pastor and other friends; but, after due deliberation, it was concluded that the path of their duty was plain, and that they were bound to follow Christ. With unusual decision and firmness they resolved to do so. As soon as he knew their decision, he became more earnest in his remonstrances, and used every possible argument, especially with the mother, to dissuade her from her purpose, but in vain. He soon changed his tone of entreaty into that of fearful threatening, warning his wife if she had any affection for him, any regard for the peace of the family, to desist from her purpose and *wait* for him. "No," said the martyr-like woman, "I love you most tenderly, but I love Christ more. I have waited for you for more than twenty years, and now I shall do my duty, and as to the consequences I will leave them with God."

At the close of this interview, which took place Saturday evening, he took his hat, and uttering some threats, left the house, as if never to return to his family again. It was a painful night to mother and children. Might he not become the victim of lasting mania, or in his rage and disappointment suddenly destroy himself? As it afterwards appeared, he retired to his barn, threw himself on the hay-mow, (it being midsummer,) and there rolled and struggled like a wild beast in the net. An awful warfare was waging between an awakened conscience and a desperately rebellious heart. He could not, would not submit. Sabbath morning came—the family, with trembling anxiety for the absent father, prepared to go to the house of God; but, just before the hour of service, his feelings drove him from his hiding place. He was safe, but still unhumbled. He again inquired of his wife if she remained fixed in her purpose, and finding she did, he left the house with dreadful signs of rebellion, throwing out some intimations that he never should return—that fearful consequences might be anticipated. He was soon out of sight, but not out of mind. The family departed; and the father, finding his threats unavailing returned to his house, prepared his person with dispatch, and was soon seen placed in the gallery in a situation favorable for witnessing the ceremony he had opposed so vainly. And when the ceremony of reception took place, and the father looked down and saw his wife and five children, with the rest, kneel around the altar, he burst into tears, and his agitation was great. The step was taken and could not be retraced.

On retiring from the house he felt that he was indeed *alone*. He began to come to himself—to review the dreadful rebellion of his heart which recent events had brought to light. His heart began to break; and in a few hours his soul was made to rejoice in that Saviour whom he had so recently persecuted. He now felt deeply thankful that his wife had taken so decided a course; and he considered her uniting with the church, the means, in God's hands, of leading him to repentance.

"GI'E HIM ANOTHER CHANCE."

John B. Gough in his lecture, "The Only Remedy," tells this incident of a Cornwall miner:

Two men were sinking a shaft. It was rather a dangerous business they had to do. Their custom was to cut a fuse with a knife; one man then got into a bucket and made a signal to be drawn up. The other got into the bucket when it descended, with one hand on the signal rope and one on the fuse. When he touched the fuse he made a signal, and was at once hauled up. One day they left their knife up above, and rather than ascend for it they cut the fuse with a sharp stone. It took fire.

"The fuse is on fire!" they both exclaimed, as they leaped into the bucket; but the windlass would hold but one at a time—only one could go up. One man instantly leaped out, and said:

"Up with ye, I'll be in heaven in a minute." With lightning speed the bucket was drawn up and the man was saved.

The explosion took place, and they descended, expecting to find the mangled body of the miner; but the fact was that the charge had loosened a mass of rock, and it lay diagonally across the shaft, and with the exception of a few bruises and a little scratching the man was unhurt. When asked why he urged the other to escape, he gave a reason that skeptics would laugh at. (If there is any being on the face of the earth I pity, it is a skeptic.) What did he say?

"Why did you insist on the other man's hastening up?"

"Because I knowed my soul was safe, for I've gi'e it into the hands of him of whom it is said that 'faithfulness is the girdle of his reins,' and I knowed that what I gi'ed him, he' never gi'e up; but t'other chap was an awful wicked lad, and I wanted to gi'e him another chance."

All the infidelity in the world cannot produce such a single act of heroism as that.

"YOUR BROTHER IS DOWN THERE."

Work for God should be earnest and zealous, or else it becomes loathsome. Even God himself cannot abide in it when it becomes lukewarm. He said to the church at Laodicea, "Because thou art *neither cold or hot* I will spue the out of my mouth." Does some one say, "Yes, but how am I to have that intensity of feeling?" By realizing that amongst the lost there are your own brethren and your own sisters.

A little while back, in the east of London, they were digging a deep drain in the neighborhood of Victoria Park. Some of the shoring gave way, and tons of earth fell down upon several men who were there at work. Of course there was a great deal of excitement; and standing by the brink was a man looking—I grant you with great earnestness—on those who were attempting to dig out the earth. But a woman came up to him, put her hand on his shoulder, and said, *"Bill, your brother is down there!"* Oh! you should have seen the sudden change. Off went his coat, and then he sprang into the trench, and worked as if he had the strength of ten men. Oh, sirs, amidst the masses of the poor, and the degraded, and the lost, your brother is there!—*A. G. Brown.*

A CATECHISM.

Do you ever see a counterfeit ten dollar bill? Yes.

Why was it counserfeited? Because it was worth counterfeiting.

Was the ten dollar bill to blame? No.

Did you ever see a scrap of brown paper counterfeited? No.

Why? Because it was not worth counterfeiting.

Did you ever see a counterfeit Christian? Yes, lots of them.

Why was he counterfeited? Because he was worth counterfeiting.

Was he to blame? No.

Did you ever see a counterfeit infidel? No, never.

Why? You answer.

I am through.—*Ex.*

HOME AND HEALTH.

A CURE OF SCIATICA.—A correspondent, writing London *Vanity Fair*, says: "A cure for neuralgia and sciatica—and, as I am told, an unfailing one—is too valuable not to be recorded. An English officer, who served with distinction in the war with Napoleon, was once laid up in a small village in France with a severe attack of sciatica. It so happened that at that time a tinman was being employed in the house where he lodged, and this tinman having been himself a soldier, took an interest in the officer's case, and gave him the cure, which, in this instance, succeeded immediately and forever, and which I am about to set down. It is at any rate so simple as to be worth a trial. Take a moderate sized potato, rather large than small, and boil it in one quart of water. Foment the part affected, with the water in which the potato has been boiled, as hot as it can be borne, at night before going to bed; then crush the potato and put it on the affected part as a poultice. Wear this all night, and in the morning heat the water, which should have been preserved over again, and again foment the part with it as hot as it can be borne. This treatment must be persevered with for several days. It occasionally requires to be continued for as much as two or three weeks, but in the shorter or longer time it has never yet failed to be successful."

RHEUMATISM AND ITS TREATMENT.—Rheumatism, like nearly all other diseases, is, at its commencement, little more than an inconvenience that is easily arrested by simple remedies, if applied promptly.

We have seen a sharp attack of rheumatism cured in one hour, by keeping the painful part of the body as near the fire as could be borne, the object being to cause the blood to flow freely. The same thing may be accomplished by brisk rubbing, hence the success of what is known as "the movement cure."

There is no doubt that the condition of the system which favors the development of the rheumatism, may be induced by the too free use of sugar, milk, and starchy food, as white flour and potatoes.

Beneficial results usually follow the almost total abstinence from such foods. If the quantities are diminished from pounds to ounces, there is still enough left to make an attractive bill of fare, in the way of brown bread, lean meats, poultry, fish, and vegetables.

As to clothing, too much importance cannot be attached to the wearing of flannels summer and winter. They are the best protection against those changes of temperature that so often bring mischief, whether rheumatism, pneumonia or other diseases. The greatest care should be taken to have the feet always dry and warm.

But the most important of all things in the prevention and cure of this and many other diseases is frequent and active exercise in the open air. The oxygen of the air we breathe is the greatest of all purifiers. The more out-of-door exercise we take the more air we breathe; and the more air the greater the purification of the blood, and the better the health.—*Hall's Journal of Health.*

UNSAVORY COOKING.—Mrs. Henry Reeve, in her recently published book on "Cookery and House-keeping," tells us that we can get rid of the abominable smell of cabbage boiling, by putting in the sauce-panful of water a piece of bread tied up in a fine white rag, This simple, and to a certain extent feasible direction, is very probably based on the immemorial maxim that "bread takes,"—that is to say absorbs—"strength;" and a housewife peeling onions may often be seen to place a piece of bread on the point of the knife, in order to intercept the odor of the onion,

It may be remarked that the cooking of vegetables in France—in the northern section thereof at least—is not nearly so offensive as it is with us, for the reason that the French cook their vegetables, with the exception of asparagus, in butter, while we cook all ours in water. The *"cuisine au beuerre,"* is also practiced by the Flemings and Germans; but in the south of France the olfactory sense is appalled by the *"cuisine a l'huile,"* reeking not only with oil which is often rancid, but likewise with the "rank and guilty garlic." Perhaps the cleanest and most inodorous cookery in Europe is that of the Turks. The Osmanlis cook, whenever they can contrive to do so, in the open air, and their furnaces are only a heap of hot ashes piled on a marble slab. In great honses in Continental cities the kitchen is nearly always on the ground floor of the court yard towarps the street, and no kind of odor from the kitchen penetrates into the mansion.—*London Telegraph.*

LEMONS A CURE FOR CONSUMPTION.—A correspondent of an English medical journal fur-nishes the following recipe: tion: Put a dozen whole lemons in cold water and boil until soft (not too soft), roll and squecze until the juice is all extracted, sweeten the juice enough to be palatable, then drink. Use as many as a dozen a day. Should they cause pain or looseness of the bowels, lessen the quantity, and use five or six a day until better, then begin and use a dozen again. By the time you have used five or six dozen you will gain strength and have an appetite. Of course, as you get better you need not use so many. Follow these directions and we know you will never regret if, if there is any hope for you. Only keep it up faithfully. We know of two cases where both the patients were given up by the physicians, and were in the last stages of eonsumption, yet both were cured by the use of lemons according to the directions we have stated. One lady in particular was bed-ridden and very low; had tried everything that money could procure, but all in vain, when, to please a friend, she was finally persuaded to use the lemons. She began to use them in February, and in April she weighed 140 pounds. She is a well woman today, and likely to live as long as any of us.

CHILDREN'S CORNER.

NEVER OUT OF SIGHT.

There is a little saying
  Which you'll find is always true,
My little boy, my little girl—
  A saying that's for you;
'Tis this, my darling little one,
  With eyes so clear and bright:
"No child in all this careless world
  Is ever out of sight."

No matter whether field or glen,
  Or city's crowded way,
Or pleasure's laugh, or labor's hum,
  Entice your feet to stray;
Some one is always watching you,
  And, whether wrong or right,
No child in all this busy world
  Is ever out of sight.

Some one is always watching you,
  And marking all you do,
To see if all your childhood acts
  Are honest, brave and true;
And watchers of the heavenly world,
  God's angels, pure and white,
In joy or sorrow at your course,
  Are keeping out of sight.

Bear this in mind, my little one,
  And let your aim be high;
You do whatever you may do
  Beneath some seeing eye.
Remember this, my darling one,
  And keep your good name bright.
No child who lives upon the earth
  Is ever out of sight.

—*Youth's Temperance Banner.*

SEVENTY TIMES SEVEN.

"If thy brother tresspass against thee seven times a day," read Daisy Ford from her little *Daily Food*, before her on the bureau, as she brushed the snarls from her brown curls.

"If thy brother tresspass against thee seven times a day, and seven times turn unto thee, saying I repent—thou shalt forgive him."

"Oh, dear!" she exclaimed in dismay. "Must I forgive Tom seven times every day? I suppose if it says so in the Bible I must, but he is so aggravating."

And Daisy put on her collar and blue ribbons with a sigh, and went down to breakfast.

Papa and mamma were not down. Tom was over in the bay window trying to teach Rover a new trick.

"Hallo, sis!" he exclaimed, suspending operations at her entrance. "What's the matter with you? Your face's as long as the moral law with a postscript. Guess we'll have to liven her up a little, won't we, Rover? Let's go for her."

Now Rover was fresh from a long run in the grass, and it had rained in the night.

"Oh, Tom—don't! you'll soil my clean apron, and I'm all ready for school."

But she was too late, the dainty white apron was soiled and rumpled past wearing, and there was nothing left to do but go in search of a fresh one.

"I'm awful sorry. I didn't mean to do anything only wake you up a little," shouted Tom after her, as she went up-stairs.

"One"—was Daisy's only reply, softly to herself.

Tom was vexatious enough at any time, but to-day he seemed possessed.

He carried her books to school for her, and in some way lost out her paper of examples, so she had those to work over. He tipped his inkstand over her copy-book, which she was keeping so neatly for examination day. He borrowed her knife that Aunt Sue gave her on her birthday, and lost it. He put a live toad in her lunch basket. He broke the handle of here new umbrella, using it, in spite of her entreaties, as a bat.

"Can't imagine how it happened," said Tom, "hadn't the remotest idea I was using it hard enough to break it." But it was broken for all that, and Daisy picked up the pieces, saying to herself as she did so, "this makes six times."

Last, but not least, when she came home from Mamie Granger's at night, she found him chasing her pet kitten Snowball around the yard, with a tin pan tied to her tail.

"There," said Daisy, as she set the poor frightened creature at liberty, "it's been awful hard, but I'm through for one day, at any rate, for this makes seven times I've forgiven him."

Half an hour later, as she sat in the sitting-room reading, Tom put his head in at the door.

"I say, Dais, I'm no end sorry, but Snowball ran under the shed—and I tried to catch her—and—she's in a fit. I shouldn't wonder much if she was dying. Can you forgive a feller?"

"No, I can't, and I won't try to either, for this is the eighth time to-day—and I almost hate you," said Daisy, as she brushed past him.

"Come here a moment, Daisy," called mamma from her room, where she had overheard all.

"What do you mean by 'eight times'?"

"Why, mamma, you see my verse this morning said I must forgive my brother seven times a day—so I have, but this is the eighth time, and I needn't, need I?"

"Run and get your Bible," was mamma's reply, and Daisy obeyed with sudden misgivings.

Could it be she had learned the verse wrong?

"Now find Matthew 18:22," said mamma, "and read it aloud.

"Jesus said unto him, I say not uuto you, until seven times, but until seventy times seven."

"Oh, mamma, I can't do that, any way."

"How many times have you done wrong to-day?" asked mamma.

"I don't know, a good many times, I guess," Daisy replied wonderingly.

"More than 'seven' times?" continued mamma.

"I'm afraid so," said Daisy, slowly and reluctantly, as the light began to dawn upon her.

"Be ye kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you," whispered mamma, softly, leaving her to think it out by herself.

"Oh, dear, there's no end to it if you begin," she sighed.

"Even as God for Christ's sake has forgiven you. I—suppose—God always has something to forgive, too."

By-and-by, after a long time, Daisy got up, and went slowly down-stairs to the sitting-room door.

At the threshold she paused, irresolute for a few moments, then she went quietly in.

Somebody about Tom's size was all curled up on the lounge, with face buried in the pillows.

Daisy went over to him. "I didn't mean what I said, Tom. I will forgive you, and you know I don't hate you."

"You may go out and do anything you've a mind to to Rover—choke him, or drown him, or anything," said Tom in a shaky voice, from the depths of the pillows.

Rover was Tom's idol.

"But I don't wan't to do anything at all to him," replied Daisy, smiling through her tears. "I'll forgive you without; only Tom, won't you try not to plague me quite so much?" And by this time Daisy's voice shook, and her eyes overflowed as she thought of poor Snowball.

"You're a brick, Dais," said Tom, emerging from his retreat, "and I will try to treat you better."

"I say," he added, diving onee more into the pillows, "you might—have Rover, for your own, you know."

"No indeed, Tom. I won't rob you of your pet," responded Daisy promptly, and giving Tom's hand at the same time a little squeeze that told him she appreciated his offer though she refused it.

"And you won't do any more of that horrid counting, will you?" asked Tom presently.

"No," replied Daisy gravely, "I won't, because you see God don't, so I ought not to. I didn't think of that."

—*Examiner and Chronicle.*

OPEN YOUR BIBLES.

EATING. Read 1 Cor. 11: 23–34.

Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart. Jer. 15: 16.

We must eat or we cannot live. John 6- 53–56.

We should eat only what is good food. John 4: 34; Isa. 55: 2.

Some eat what is hurtful or poisonous. Luke 15: 16.

Those in health desire to eat. Acts 27: 34–36; Mat. 5: 6; Psa. 107: 17, 18.

We eat with our friends. Luke 22: 19, 20; 24: 30.

We must eat daily. Mat. 6: 11; Job 23: 12.—*Notes for Bible Study.*

MOTHER'S TURN.

"It is mother's turn to be taken care of now."

The speaker was a winsome young girl, whose bright eyes, fresh color, and eager looks told of light-hearted happiness. Just out of school, she had the air of culture, which is an added attraction to a blithe young face. It was mother's turn now. Did she know how my heart went out to her, for her unselfish words?

Too many mothers, in the love of their daughters, entirely overlook the idea that they themselves need recreation. They do without all the easy, pretty and charming things, and say nothing about it; and the daughters do not think there is any self-denial involved. Jennie gets the new dress, and mother wears the old one, turned upside down and wrong side out. Lucy goes on the mountain trip, and mother stays at home and keeps house. Emily is tired of study, and must lie down in the afternoon; but mother, though her back aches, has no time for such an indulgence.

Dear girls, take good care of your mothers. Coax them to let you relieve them of some of the harder duties which for years they have patiently done.

A TOUCHING INCIDENT.—A Chinese leper girl was brought to Miss Houston by her friends, on foot, for nearly a hundred miles, that she might take her to Jesus, for him to lay his hands upon her and cure her of her leprosy. She had heard a native catechist preach on the Scripture narrative, and thought that the missionary lady at Foochow could lead her to that powerful healer. Miss Houston stated that she should never forget that poor girl's look of bitter disappointment when she explained to her that the Lord Jesus was no longer upon earth; but she hastened to tell her of his power still to heal the worst leprosy—that of the soul—and set before her "the old, old story." The leper girl remained for a short time in Foochow, before returning home, and Miss Houston had cause to rejoice over her having really found the Saviour, whom, with much simple trust, all though in iguorance, she had come to that city to seek.

The man who does the best work, other things being equal, is the one who loves his work best.

THE CHURCHES.

TOBACCO DOCTORS.

BY J. W. HODGE, M. D.

Perhaps one of the most shameful and pernicious exhibitions of modern inconsistency is furnished by the medical man who is addicted to the use of tobacco. That any human being should, with "unblushing effrontery," set himself up as an apostle of the healing art, while, at the same time, by depraved indulgences and sensual gratifications, he is habitually violating the natural laws of life and health, and setting a vicious example before a world looking to him as an exponent of physiological law, is sad evidence of professional depravity. Moreover, that such baneful incongruity between the profession and practice of the physician should be regarded generally with such unaccountable *nonchalance* as to be tamely tolerated by the lay public, while it merits their most indignaut censure and should provoke from them the most trenchant castigation, reminds the philanthropist that this filthy habit is one of the phases of idolatry which as yet remains uncriminated by public sentiment. That the tobacco pest is one of the most grievous scourges of modern civilization no fair-minded person in the exercise of common intelligence will attempt to deny.

The illustrious surgeon, Prof. Higginbottom, of Nottingham, England, said: "Tobacco has no redeeming property whatever, and *it is a main cause of ruining our young men*, and rendering useless the best efforts of ministers of the gospel. The proverbial drunkenness of our country can only be remedied by laying the axe at the root of its superinducing cause—the thirst-creating power of tobacco-smoking."

A. L. Gibbon, M. D., medical director of the Naval Academy at Annapolis, writes: "Tobacco-smoking creates a thirst for alcoholic stimulants; by its depressing and disturbing effects on the nerve centres, it determines functional disease of the heart, impairs vision, blunts the memory, and prevents mental application."

John Lizars, late Professor of Surgery in the Royal College of Surgeons of Edinburgh, wrote: "Tobacco-smoking creates ulcers on the lips, tongue and tonsils; it produces vertigo, vomiting, dyspepsia, piles, diseased liver, congestion of the brain, apoplexy, palsy, loss of memory, insanity, blindness, deafness, aud functional disease of the heart."

Prof. Solly, senior operating surgeon at St. Thomas' Hospital, writes: "*I know of no single vice which does so much harm as tobacco-smoking. It is a snare and a delusion.*"

In the annual report of the Pennsylvania Hospital for the Insane, published in 1876, seventeen cases of insanity are attributed to the use of tobacco.

An eminent London physician states that a large percentage of the cases of night-deaths—deaths occurring suddenly during sleep—which came under his observation, occurred in men addicted to tobacco-smoking; aud in whom, he says, death was probably induced by cardiac cessation, from the paralyzing effect of tobacco upon the nerve centres.

Quotations of this tenor from the most eminent medical authorities on both sides of the Atlantic might be multiplied almost *ad in finitum*. In view, then, of these appalling statements coming from the most undoubted sources of authority, should not the parents and citizens of every enlightened community awake to a just appreciation of the magnitude of this evil; and forthwith avail themselves of their rightful authority to prevent the perpetuation of such a vicious habit, by *strenuously insisting, at all hazards*, upon the observance of right moral and right physical habits, *especially* on the part of those who "set themselves up" as teachers of yonth and guardians of the public heath? In this way only can the dispersion of these baleful narcotic mists and deadly vapors from the face of society be effected.

The frightful extent to which this pernicious practice prevails at the present time is unprecedented by anything to be found in the annals of recorded time. Tobacco greets us at every corner. Puppies in the guise of officers and *disguise* of gentlemen, puff their foul impertinence into ladies' faces. It is scarcely possible to travel in any public conveyance without encountering the rudeness and boorishness of smokers, who have become so demoralized by their filthy habit as to ignore the proprieties of social life. As you pass along the crowded thoroughfares of our large cities, you are compelled to inhale the nauseating fumes from cigars and pipes, with the disgusting reflection that you are taking in the foul effluvia from decayed teeth, filthy mouths and diseased lungs. Here, in one great tobacco-brotherhood, united by the strongest narcotic ties, may be found scavengers, *doctors*, bootblacks, blackguards, and blacklegs, all champing, spitting and puffing in mutual narcotic sympathy—all breathing narcotic incense to the same licentious god.

Tobacco-smoke when drawn into the mouth absorbs the putrid emanations which it finds there and diffuses them in the atmosphere; and, moreover, data have recently been furnished by eminent pathologists, which, if they do not warrant a *positive conclusion*, they, at least, establish a *strong probability* in favor of the communicability of certain forms of malignant ulceration of the mouth and respiratory passages, by inhaling the smoke from a diseased person. Is it not an appalling reflection to think that these pestilential vapors which are ever an abomination to the lovers of pure air, and on whose lethal wings are borne at times the malignant germs of disease and death, should thus pervade the common atmosphere to which, in its native purity, all living creatures have an indefeasible right?—*American Reformer.*

THE CHURCHES.

—Bro. H. L. Hastings, editor of the *Christian*, Boston, preached to some 10,000 people on the camp ground at Greene. Rhode Island on a late Sabbath.

—Mr. Moody preached in the church founded by him years ago in this city—Chicago Avenue—on Sabbath morning and evening and addressed the Sabbath-school in the afternoon. Mr. Charles Herald led the singing and Pres. C. A. Blanchard assisted in the services. The audience was immense, some 3,500 crowding into seats, aisles, and doors. Mr. Moody preached as usual—plain, pointed, Gospel sermons intended to arouse conviction in the impenitent and lead them to Christ.

—The seventeenth anniversary exercises of the Halsted Street M. E. Sunday-school were held Sabbath afternoon. This school was founded by Mr. S. A. Kean, the banker, who is now its superintendent. It has over 1,600 enrolled scholars, and an average attendance of about 1,000. The present building is furnished by the City Missionary Society. In the evening twenty-three persons were received into full membership to the church from the Sabbath-school.

—It is understood that Mr. Moody and his co-worker Sankey will embark for Ireland October 2nd, where they will spend the winter in gospel labors.

—Rev. S. Rice of Ada, Ohio, for a time associated with Bro. T. K. Doty of Mansfield in the *Christian Harvester*, intends making Christian literature a special work, and will begin the publication of a paper for advocating holiness and Christian giving.

—There are about one hundred French-Canadian families at West Quincy, Mass., the men being at work in the quarries. Religious services are sustained among them (Baptist) under the direction of Mr. James Robert, who was converted from Roman Catholicism a few months since, and was baptized by Rev. Dr. F. M. Ellis, and received into the Union Temple church, Boston. Seven of the Catholics at West Quincy have also professed conversion and been baptized. An effort is now being made to erect a chapel there.

—The Congregational churches of the various Australian colonies held a conference or jubilee at Sydney, Australia, May 15–23, in celebration of the fiftieth anniversary of the introduction of Congregationalism into that quarter of the world. New South Wales, Victoria, Queensland, and New Zealand were represented. Plans were formed for starting a weekly Congregational newspaper to represent all the colonies, and a large impulse seems to have been given to foreign mission work. At the close of the jubilee a series of special meetings was undertaken throughout the churches of Australia, especially in the interest of paying off church debts.

—At the meeting of the Chicago Congregational ministers Sept. 10, Rev. James Powell, Secretary of the Am. Missionary Association, was then called upon for his vacation experiences, and entertained the meeting for an hour with an account of his rambles and observations in England, France, Switzerland and Italy. He regards England as foremost in point of intelligence and education. Switzerland second, France third, and Italy fourth. This opinion he founded upon the educational statistics of the countries mentioned, which showed one-sixth of the population of England in school. In Switerland there is one-seventh, in France one-eighth, and in Italy one-fourteenth. The percentage in school decreases in proportion to the increase of Catholicism. Speaking of temperanee, he said there was none in France, but in England he noticed a gratifying increase in the number of total abstinence men. No wine or beer was served at the meeting of the Congregational Union this year.

—The American Home Missionary Society has just appointed agents for Florida, Southern California, New Mexico and Arizona, and Washington Territory. Discovering that there were about 10,000 Scandinavians in San Francisco and vicinity, the Society has appointed Rev. T. T Frickstad General Missionary for this work, and now there is a call for seventy more men, for places which are waiting for them to-day.

—The *Inter-Ocean* of Saturday has the following note respecting the approaching Congregational Council: "It may be interesting for many Congregationalists to know there is a probability that there will be no National Council held this year, despite the fact that the season for this triennial gathering is at hand. The arrangements, in charge of Dr. Quint, the general statistician, and editor of the Year Book, have not been brought to that pitch of perfection to give hope of realizing a successful council. Indeed, many of the Boston brethren advocate the postponement until another year of the council. With the *Advance* of this city, the Boston *Congregationalist* agrees that the best action under the circumstances is postponement. It is said that Dr. Quint, who is not now an acting pastor, was more or less absorbed watching the play of Senatorial lightning during the recent long and protracted election in New Hampshire, where in Dover, he resides. Concord is the place selected by the committee as the scene of the council should the latter be held." If Dr. Quint's political aspirations so interfere with the affairs of the churches is anyone foolish enough to believe that his Freemasonry is a less incumbrance?

—Queen Victoria, as Empress of India, rules over more Mohammedan subjects than does the Sultan of Turkey, and the Mohammedans in India are only one to four of the Hindus. For the transformation of this vast body of people, there are numerous and powerful agencies at work. From a report just published, it appears that the London Tract Society alone expends over $20,000 on India. In 33 of the native languages is has published as many as 100,000,000 copies of 5,000 different works, and, to judge from the report, it has not done so in vain. In 1851 there were about 100,000 native Christians in India; in 1861 there were 200,000; in 1871 there were 300,000; in 1881 the number had reached 530,000.

—The First Congregational church of Peoria, of which Dea. Moses Pettengill is among the first and largest supporters, has dedicated its new and beautiful house of worship. This house has been some seven or eight years in process of erection. It is built of a gray-colored sand stone, and is massive and cathedral-like in its appearance. It is 70x130 feet. The main audience room is one of the finest and most convenient to be found in the State. It is finished in solid black walnut, and has galleries on all sides. The seating capacity is 850, while, with chairs, over 1,000 can be accommodated. The entire cost has been a little upward of $93,000, and is all paid. The dedication services were conducted by the pastor, Rev. E. Frank Howe, who preached the sermon from 1 Chronicles 29: 16–17. He was assisted by the former pastor, Rev. A. A. Stevens, who is greatly beloved by the people, and is spending his days very happily among them. The organ is a memorial of him and bears his name upon its front. Rev. Mr. Bruee of the First Presbyterian church was present, and took part in the services. This church is the largest in Central Illinois, numbering over 400 members. It has been reported that partor Howe was an active member of the Masonic lodge, which we are assured is a mistake. He was onee a Freemason, but long ago left that company for a better.

—At the recent convention of the Newfoundland Sunday-schools, an increase in Sunday-school membership was reported of from four to five thousand over last year's report. The island now has about 25,000 members in its Sunday-schools. The convention was encouraging and well attended.

—At the Irish Methodist Conference, held a few weeks ago, Dr. William Butler, General Superintendent of the Methodist Missions in Mexico, gave cheering news from that country. He said Mexico was now the most Protestant of all Roman Catholic countries. He remembered when General Santa Anna was Dictator of Mexico, and when no Bible or missionary could enter the land. He had lived to see that man degraded, and visited him with some American gentlemen, and found him in a state of great poverty, in a poor street, supported by a pittance from his clerical friends. There was now no nun or convent, monk or monastery, or Jesuit in all that land. The country was now open to all evangelical churches. He had purchased the Convent of San Francisco, which was built on the site of the old palace of Montezuma, and there the mission had a chapel, school, and book concern. He had also purchased for $10,000 the Inquisition, where the awful cruelties common to such places had been practiced. In that place they now had an institution for training young men for the ministry.

—The American Bible Society, in order to keep up with the demand caused by its general canvass of the country, is turning out more books than ever before, the number being not less than 7,000 a day. It has printed 850,000 of its popular twenty-five cent Bible, and 1,850,000 of its five-cent Testament. The society has now 348 colporteurs, in thirty-four States and Territories, engaged in this re-supply of the country. About one family of six, on the average, is found destitute of the Scriptures, the largest destitution being in the Southern States.

—Sarah P. Brigham writing from Saratoga, N. Y., to the *Watchman*, says: Those who imagine Saratoga is wholly devoted to gaiety and fashion will be surprised to see how well the daily prayer-meeting is attended. Many clergymen are here taking their annual vacation, and there is no lack of clerical talent and religious fervor in these meetings. Sunday is surprisingly well observed, and the churches are usually well attended. All denominations are represented, and rare religious privileges can be gained here, if one wishes to take advantage of them.

—The Roman Catholics and Protestants of Spencer, Mass., have invited Father O'Connor, pastor of the Independent Catholic church in New York city, to hold services in that town. In order that people of all denominations might hear him he preaches in the M. E. church in the morning, in the Congregational church in the afternoon, and in the Town Hall in the evening. On Monday and Tuesday evenings of this week he will hold special conferences in the same town for the enlightenment and conversion of Roman Catholics, and the best means to be adopted in preaching the Gospel to them.

THE CHRISTIAN CONVENTION.

The convention which is being held this week in Farwell Hall, Chicago, led by Moody and Sankey, has before it the following topics for discussion:

1. How to interest and set at work the lay element of our churches.
2. What shall be done to secure a more general attendance of the people upon public worship.
3. The importance of systematic visitation.
4. The value of neighborhood prayer-meetings. How to organize and conduct them.
5. How can our devotional meetings be made more interesting and profitable?
6. How can the personal and social study of God's word be increased?
7. How may Christians be made to feel their privilege and responsibility as stewards of the property which they hold, and be influenced to use it in the Lord's service?
8. What are the great hindrances to the progress of Christ's kingdom, and how can they be removed?
9. What can the laity of our churches do for Christ?
10. How can the influence of Christian homes be increased?
11. How can we best reach and influence those who habitually neglect the sanctuary?
12. How can we best secure a preparation for Christ's work?
13. What are the best methods of organizing and developing the Christian activity of the entire membership of a church?
14. How may music be best used and controlled in promoting worship and spreading the Gospel?
15. How may our foreign population be evangelized?

—A correspondent of the *Interior* writes from Canton, China, that the decline of idolatrous worship is so evident as to be observed by non-Christians as well as by Christians. The decrease of worshipers at the prominent temples is marked. These temples are leased to companies who receive the proceeds of worship, paying sometimes six or seven thousand dollars yearly rent. Now the leases go a begging, so great has been the decline of income. The widespread preaching of the Gospel is affirmed to be the cause of this change.

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IN BRIEF.

An educational convention will be held at Louisville, Ky., on September 19th, the object of which is to consider the question of popular education in the South; how best to promote its interests, and from what source the needed funds may be derived with which to advance its standard to the requirements of the times. It is said that the prevailing sentiment of the convention will be in favor of federal aid to education.

A somewhat singular story about a younger son of the Duke of Argyll is going the rounds. It seems he wished to marry an untitled lady, and not unnaturally asked his father's consent to that step. The Duke replied that personally he had no objection to the match; but, in view of the fact that his eldest son had espoused a daughter of the Queen, he thought it right to take Her Majesty's pleasure on the subject before expressing his formal approval, Her Majesty, thus appealed to, observed that since the death of the Prince Consort she had been in the habit of consulting the Duke of Saxe-Coburg on all family affairs. The matter was therefore referred to Duke Ernest, who replied that since the unification of Germany he had made it a rule to ask for the Emperor's opinion on all important questions. The case now came before the Kaiser, who decided that, as a constitutional sovereign, he was bound to ascertain the views of his Prime Minister. Happily for the now anxious pair of lovers, the Iron Chancellor had no wish to consult anybody, and decided that the marriage might take place.

—Sydney Smith said to his vestry, in reference to a block pavement proposed to be built around St. Paul's, "All you have to do, gentlemen, is to put your heads together, and the thing is done.

—The colored people of Georgia claim that they pay taxes on property valued at $10,000,000, and have a colored majority in sixty counties. This is not such a bad showing for a people who for generations have been bought and sold in the market with cotton and cattle.

—A crowd of people were upon the ferry-bridge at the landing at New Brighton, S. I., on Sunday afternoon, when Edgar Brown, a deck hand, tried to lower it. The extra weight of the people caused the wheel to fly from his grasp. One of the spokes struck him in the face, tearing away part of his cheek and a piece of his upper jaw, and another spoke of the swiftly revolving wheel broke Brown's shoulder bone. Although almost unconscious, the injured man reached over and dropped the ratchet pin into the cog that holds the wheel in place, thereby checking the fall of the bridge, after which he fell back insensible. Had it not been for Brown's bravery and presence of mind, a large number of people would have been thrown into the Kill von Kull, at a place where the tide runs at the rate of five miles an hour. This is heroism.

—A friend who dabbles in stocks walked into a well-known banking house the other day and created considerable excitement by remarking: "I got a pretty good thing last winter. It was 34 then, and to-day it stands at 95." "Well, I should say so!" exclaimed the senior partner. "But what was it?" "It was a thermometer," replied the speculator.

"HOLDEN WITH CORDS."

This story recently appeared as a serial in the *Christian Cynosure*, and is now fittingly put into a neat book of nearly 400 pages. It is a hard hit at Freemasonry. In an incidental way the story tells much about the manner of conducting lodges, and much about the spirit and methods of Masonry. The story covers the period of the abduction and murdering of William Morgan. The strategic position from which the author writes puts a charm in the book, while it gives a good opportunity to show the workings of the order. We wish all the people would read it.—*Religious Telescope.*

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HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

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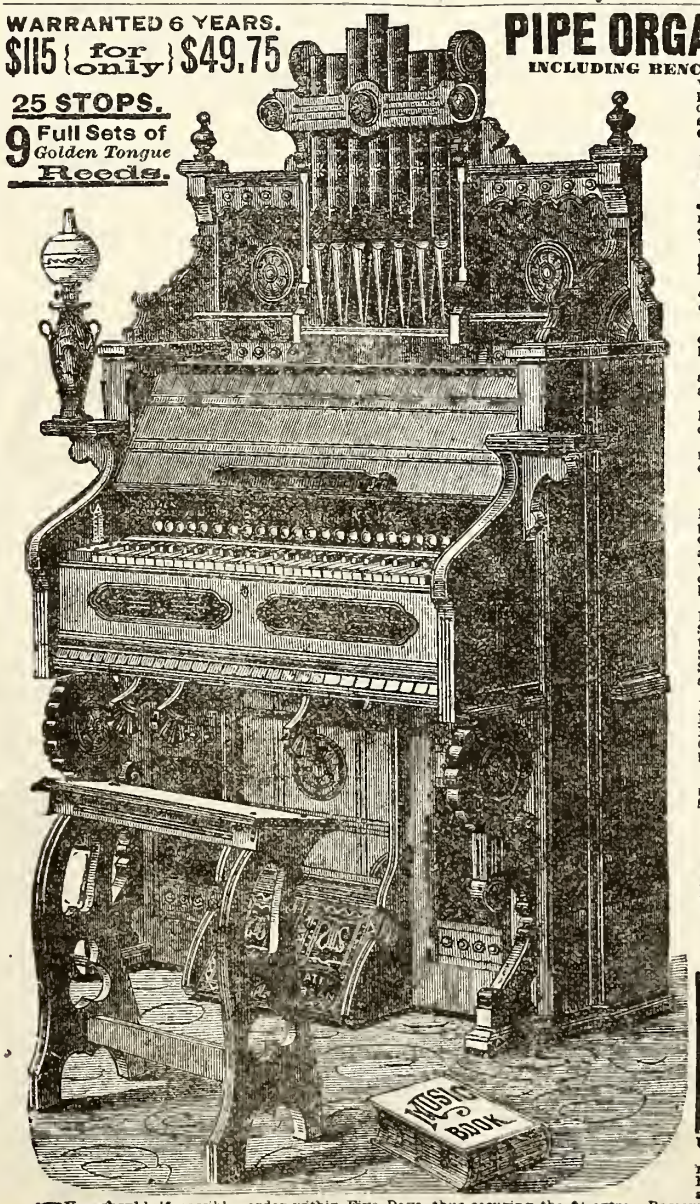
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FOOD FOR SHEEP.—Where sheep are kept for the double purpose of direct income in wool, mutton, etc., and the manure they make, it is important that the extra food, or that outside of what the pasture furnishes, should be chosen with care. It would be wise for the American farmer to become better acquainted with cotton-seed cake, linseed-oil cake, and like concentrated foods. By feeding, and feeding liberally, of such foods, the sheep not only grow rapidly, but the manure they make is rich in nitrogenous matters and valuable fertiliziag salts. The growth of animals is a means to an end, and when the most money is made from the flock, and the land enriched, the most rapidly the end is gained. The profit of sheep as fertilizers depends largely upon the kind of food that is used.

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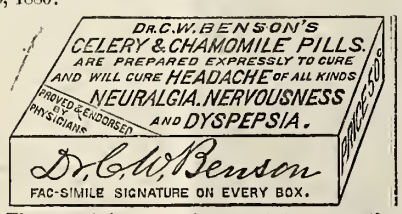
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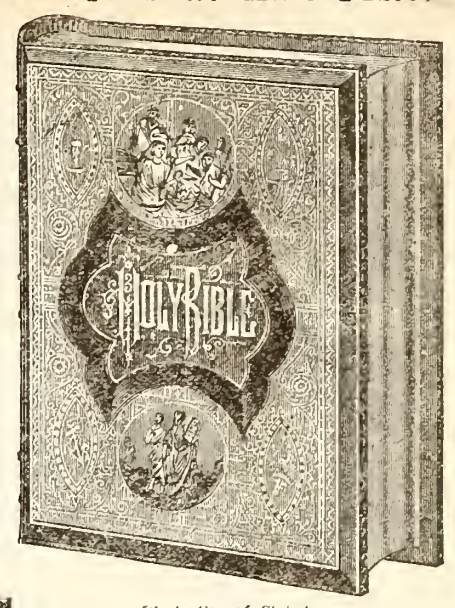


Illustration of Style 4

$3.20. STYLE 1. Full size Family Bible (10½x12½ inches.) Old and New Testaments, including the Apocrypha, also Psalms in meter. Ten elegant full-page steel, 12 full-page Dore engravings, and 36 nearly full-page illustrations splendid illuminated presentation plate; also, illuminated plates of the Lord's Prayer and Ten Commandments with PHOTOGRAPH ALBUM and Family Record, and **Encyclopedia of Bible knowledge**, containing the following subject matter: A Comprehensive and Critical History of the Books of the Bible, History of the Translation of the English Bible. Harmony of the Gospels, Table of Contemporaneous History, Chronology of Old and New Testaments, weights, measures, time money, etc., prophecies, parables, prayers, etc., arranged in tables. A very complete and accurate **Concordance**, also, a very valuable Chronological **Index** and in addition, Dr. W. M. Smith's immense $12.00 **Bible Dictionary**, carefully abridged. Over 400 illustrations. **Postage, 94cts.**

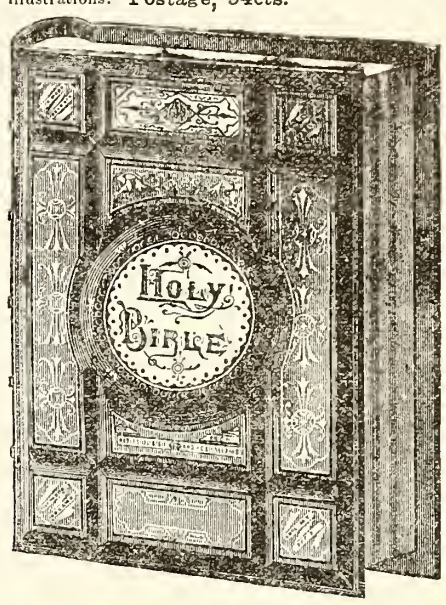


Illustration of Style 1.

STYLE 2. The same Bible as Style 1, with handsome clasp. Price, $3.70 Postage, $1.02.

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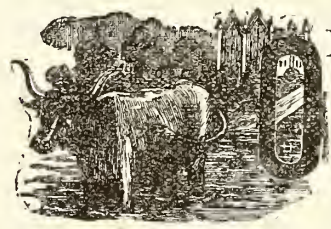
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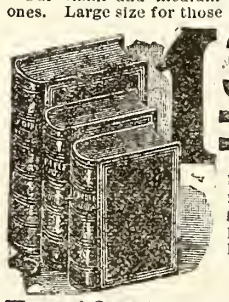
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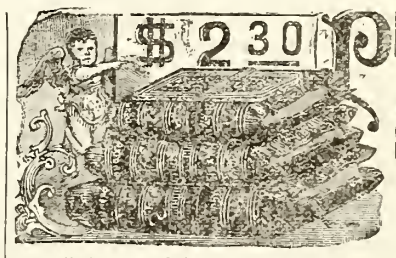
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For $5.50—Medium size. **Postage, 12c.**
For $8.00—Large size. **Postage, 20cts.**

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For 45c. Embossed morocco cover, gilt edges, gilt title on back. Very neat and durable. This is the handsomest 45c. gift Bible we have ever seen. **Postage, 5c.**



For 60c. Morocco cover, brass bound and plated, with handsome gilt clasp and gilt edges; two patterns; square and round corners. Exquisite lettering on side; printed in large clear type. Bibles no better are sold as high as $1 and $2. **Postage, 6c.**



For 70c. Similar size and style of binding to our 60-cent Bible; square corners, brass bound, with clasp and handsome tasseled book-mark; also medallion inserted on side in gold and red.

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NEWS OF THE WEEK.

—It is said the inadvertence of Congress in making the bill regulating postmasters' salaries go into effect at once instead of Oct. 1, the date fixed for the reduction in letter postage, will cost the government $1,5000,000

—Returns to the Agricultural Department at Washington show that the corn crop average since the first of August fell off ten points; and because of an early wet season, short, dry summer, and early frosts, a full yield is impossible. The report on "harvested wheat" shows a reduction in product of 17 per cent, or 86,000,000 bushels less than last year's yield.

—On the Long Island Railroad, near Montauk Junction, a collision between passenger trains occurred Wednesday evening, by which two persons were killed and eight wounded. Both trains were filled with passengers, many being on their way home from the Sheepshead Bay races.

—A bill for the incorporation of the Southern Pacific Company is pending in the New Hampshire Legislature. The scheme of the parties interested is a consolidation of all the railroad and steamboat lines in Texas and Louisiana, the aggregate capital of which would exceed $50,000,000, and own besides, 6,000,000 acres of Texas lands.

—The Western Union Telegraph Company has declared a dividend of 1¾ per cent. The gross earnings of the conpany for the fiscal year ending June 30th were $19,454,902, and the net profits, $7,660,349.

—Latest storm advices from Newfoundland report the wrecks by the rccent great gale of three additional vessels, and the drowning ot sixteen men. Two craft were seen, one on its beam ends and the other bottom up.

—The papers say that Wittenberg celebrated on Thursday the quatre-centenary of Martin Luther's birth. Fifty thousand visitors thronged the streets, which were appropriately decorated, and fine weather prevailed. The Crown Prince of Germany opened Luther Hall, placed a laurel wreath upon the great refromer's grave, and delivered an address, exhorting the people to uphold and defend the evangelical faith. Lectures on Luther's life and works were delivered in various parts of the town, and there were banquets and other festivities in the evening. But according to the authorities Luther was born Nov. 10th.

—A woman named Giroux, of East Templeton, Canada, locked her children, aged 4 and 2, in the house while she went to milk a cow. Returning shortly after she found the house on fire and ingress impossible. The building was soon reduced to ashes, and not the slightest trace of the children could be found.

—The peasants between Glina and Petrinia in Crotia are in full rebellion. The movement is directed chiefly against the land-owners. A strong military force has been dispatched to the scene of the disturbance.

—At the meeting Friday of the French Cabinet, Challemel-Lacour said negotiations with the Chinese Embassador were progressing favorably. The ministers decided in favor of a conciliatory policy, but indorsed the forwarding of re-enforcements to Tonquin.

—Between Hanoi and Santay, in Tonquin, Sept. 1–3, the French forces engaged in a conflict with the Black Flags, the latter being protected by casement forts. On the third day the French carried the enemy's work by a bayonet charge, killing 500 of the Black Flags. The French loss was five officers and fifty-four men killed and wounded.

—A dispatch from Hong Kong, Sept. 11, states that a Chinese mob at Canton burned the houses of several European merchants and also their wharves, causing great consternation among foreign residents, most of whom sought refuge aboard vessels in the river. No violence was offered to persons, and a force of Chinese troops was called out which quickly dispersed the rioters. The riot was caused by a number of Portuguese sailors killing a Chinaman in an affray. The rioting caused a great sensation in all circles, and will, it is feared, result in a collision between the French and Chinese. Two war steamers started from Hong Kong to protect life and property at Canton.

—At Jakoboracz, Croatia, soldiers fired into a concourse of rioters, fifteen of whom were killed and several wounded. The disturbances are increasing, amounting almost to a revolt, and an additional military force is needed. Premier Tisza, of Hungary, had a stormy interview Thursday with the Croatian Notables, at which they promised to fulfill certain conditions not divulged.

—It is stated that both France and China earnestly desire peace. England is tiying her utmost to secure harmony, and Lord Lyons, Embassador at Paris, has spoken strongly to the French Foreign Minister of the danger to commercial interests should war be proclaimed. It is announced, also, that Challemel-Lacour will take a furlough, and the French Premier, Ferry, will assume the functions of his office in the interim.

For seven hours Wednesday the wind blew at the rate of ninety-three miles per hour at Smithvilie, N. C., unroofing dwellings and destroying the wharves and fisheries. Few of the vessels in the harbor held their anchorage.

—Mr. Collins, a student in Lehigh University, at Bethlehem, Pa, was visited by a hazing party of sophomores Wednesday night, and to escape them, jumped from his window eighteen feet to the ground, fracturing the bones of his leg and receiv ing other severe injurles.

Brain worry kills many thousands every year. Dr. Benson's Celery and Chamomile Pills the remedy.

Samaritan Nervine cured our daughter's lifelong epilepsy." Rev. P. P. Shirley, Chicago, Ill.

FOLLY.

It's all folly to pay $50 or a $100 for seven degrees in Freemasonry in the Lodge and Chapter when you can send a dollar to the National Christian Association, 221 W. Madison street, Chicago, and get the whole thing by return mail, without being hoodwinked and haltered or having to "put up refreshments" after tedious "initiations."

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Samaritan Nervine, the great nerve conqueror, is guaranted to give satisfaction, or money refunded. Get at Druggists, $1.50.

REMEMBER!!

The largest subscription list reported by January 1st., 1884 earns a WEBSTER UNABRIDGED DICTIONARY; the next largest an ANTI-MASONIC LIBRARY; the third, a copy of "IN THE COILS;" the fourth, a copy of "HOLDEN WITH CORDS." Let the word go round for a list of 10,000. Let each old subscriber send a new one, and the work will be done before we realize that an effort has been made.

NOTICE!!

Be fore sending a Postal Note be sure that POST MASTER HAS SIGNED it. Also, see that the date and amount of the note are properly punched in the margins.

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IT WILL PAY TO READ IT.

The speech of Hon. S. C. Pomeroy in Farwell Hall is in pamphlet form. It is a clear, practical discussion of the living questions of the hour, presenting in brief the claims of God to recognition in civil government, reasons for prohibition, and the abolition of the entire lodge system. It is a campaign document that should be not only read but studied by every voter in America.

From the comments that have been sent us since it appeared in the column

MARKET REPORTS.

CHICAGO, Sep. 17, 1883.

GRAIN—Wheat—No. 2	97¾	93¾
No. 3		85
Rejected		75
Winter No 2	99	1 00
Corn—No. 2		49¼
Rejected	46	46½
Oats—No. 2	26¾	@29
Rye—No. 2		57
Bran per ton		11 75
Flour—Winter	3 50	@6 00
Spring	2 25	@7 00
Hay—Timothy	7 50	@12 00
Prairie	4 00	@10 00
Lard per cwt		8 00
Mess pork per bbl		10 85
Butter, medium to best	15	@23
Cheese	03	@11
Beans	1 25	@2 20
Eggs		20
Potatoes per bus	30	40
Seeds—Timothy	1 30	@1 36
Clover		4 75
Flax	1 27	1 29
Broom corn	02½	@ 08½
Hides—Green to dry flint	8¼	@14½
Lumber—Clear	42 00	@48 00
Common	11 00	@18 00
Shingles	2 50	@3 00
WOOL—Washed	22	@35
Unwashed	16	@24
LIVE STOCK—Cattle extra	5 90	@6 30
Good	5 50	@5 85
Medium	5 00	@5 40
Common	2 50	@4 50
Hogs	4 65	@5 35
Sheep	3 00	@5 65

NEW YORK MARKETS.

Flour	3 25	@7 00
Wheat—Winter	98½	1 16
Spring		1 07
Corn	58¼	@60
Oats	32	@43
Mess Pork		15 50
Lard		8 42
Eggs		27
Butter	10	@22
Wool	10	@43



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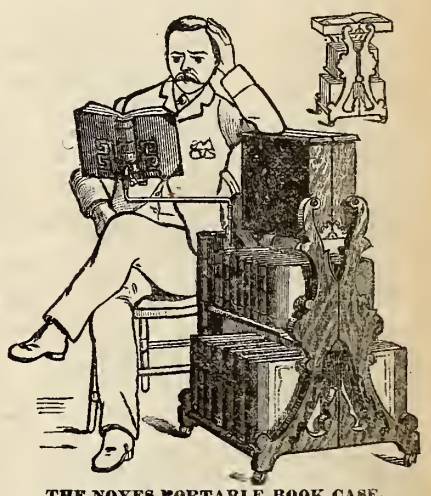
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